

LITURGY OF THE HOURS AND ISLAMIC SALAT

A Comparative study of Public-Liturgical Worship of Christians and Muslims

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## Abbreviations, Sources and Bibliography

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Abbreviations are taken from the Theologische Realenzyklopädie – TRE.Abk<sup>2</sup> and Lexikon für Theologie und Kirche – LThk<sup>3</sup>

A.	Ayat = verse of the Qur'an
A.H.	Anno Hegirae = year of the Hijra.
AAS	Acta Apostolicae Sedis. Commentarium officiale. Roma 1909ff.
AEL	Arabic-English Lexicon. Ed. by Lane, W. C. 8 Vols. London/Edinburgh 1980.
Bakhtiar, Encyclopedia	Bakhtiar, L.: Encyclopedia of Islamic law. A Compendium of the views of the major schools. Chicago 1996.
Berger, Handlexikon	Berger, R. A.: Neues Pastoralliturgisches Handlexikon. Freiburg/Basel/Wien 1999.
BICMURA	Bulletin on Islam and Christian-Muslim Relations in Africa (BICMURA). Ed. by Sicard, S. Selly Oak Colleges, Birmingham 1982ff.
BIFEncIs	Brills' First Encyclopaedia of Islam (1913-1936). Ed. by Houtsma, M. TH./ Wensinck, A. J. /Gibb, H. A. R. 9 Vols. Köln/New York/Leiden 1987.
CambIslam	The Cambridge of Islam. Ed. by Holt, M. P. 2 Vols. London/New York 1980.
CEnI	The Concise Encyclopaedia of Islam. Ed. by Drake, N. New York/London 1989.
CENIS	Concise Encyclopedia of Islam. Ed. by Glassè C. Sydney 1989.
Chadwick, Prime	Chadwick, O.: The Origin of Prime. In: JTS 49 (1948) 178-182.
CIBEDO	CIBEDO – Texte/Dokumentation: Christlich-Islamische Begegnung – Dokumentationsleitstelle. (Hrsg CIBEDO). Frankfurt 1979ff.
Conc(D)	Concilium. Internationale Zeitschrift für Theologie, Einsiedeln u.a. 1965ff.
DCT	Dictionary of the Christian Theology. Ed. by Alan Richardson. London 1969.
Denffer, Wörterbuch	Denffer, V. A.: Kleines Wörterbuch des Islam. Lützelbach <sup>2</sup> 1994.
EI(D)	Enzyklopaedie des Islam. Hrsg. von Houtsma, M. T./ Wensinck, A. J. u. a. 5 Vols. Leiden 1934-1956.



- EI(E) The Encyclopaedia of Islam. Ed. by Donzel, E./ Lewis, B. 9 Vols. Leiden 1979.
- EIS Essentials of Islam series. Cairo 1961ff.
- EL Ephemerides Liturgicae. Roma 1887ff. (com. BEL.S).
- EncRel The Encyclopedia of religion. Ed. by Ferm, V. New York 1974.
- ENRel The Encyclopedia of Religion. Ed. by Eliade, M. 16 Vols. New York 1987.
- ENSee Encyclopaedia of Seerah. Ed. by Rahman, A. 7 Vols. London 1988.
- ERE Encyclopaedia of Religion and Ethics. Ed. by Hastings, J. Edinburgh <sup>2</sup>1940.
- Hennig, Lexikon Hennig, K.: Jerusalem Bibel Lexikon. Stuttgart <sup>4</sup>1998.
- IBMR (Islamochristian) International Bulletin of Missionary Research. Vetnor/New York 1981ff.
- JRSt Journal of Religious Studies. Patiala 1969ff.
- Kerr / Askari, Newsletter Kerr, David/Hassan, A (eds): Newsletter. Centre for the Study of Islam and Christian-Muslim Relations, Selly Oak Colleges, Birmingham (occasional publication) 1966ff.
- Kerr, Christianity Kerr, D.: The problem of Christianity in Muslim perspective. In: IBMR 5 (1981) 152-162.
- LebZeug Lebendiges Zeugnis. Eine Schriftenreihe der Akademischen Bonifatius-Einigung. Paderborn 1974ff.
- LQF Liturgiegeschichtliche Quellen und Forschungen. Münster 1919ff.
- LThK<sup>3</sup> Lexikon für Theologie und Kirche. Freiburg <sup>3</sup>1993ff.
- Lucerna Lucerna, A Theological magazine. Enugu 1979ff.
- NCE New Catholic Encyclopedia. Prepared by an editorial Staff at the Catholic University of America, Washington. 8 Vols. New York/Sydney 1967ff.
- NDLW A New Dictionary of Liturgy and Worship. Ed. by Davies, J. G. London/Philadelphia 1986.
- NEBrit New Encyclopaedia Britannica. Ed. by McHenry, R. 32 Vols. Chicago/Paris/Rome/Tokyo <sup>15</sup>1998.
- Netton, Dictionary Netton, R. I.: A Popular dictionary of Islam. London 1992.
- NIDCC New International Dictionary of Christian Church. Ed. by Douglas, D. J. Exeter 1974.
- ODWRel The Oxford dictionary of the World religions. Ed. by Bowker, J. Oxford 1997.

Podhradsky, Lexikon	Podhradsky, G.: Lexikon der Liturgie. Mit Ergänzungen auf Grund der Dekrete des II. Vatikanischen Konzils. Wien u. Innsbruck <sup>2</sup> 1967.
SIDIC	Sidic. Service international de Documentation Judéo-Chretienne. English edition. Roma 1992.
SIS	Studies in Islam series. Cairo 1961ff.
SRC	Studies in religion and culture. New York 1930ff.
SrENcIs	Shorter Encyclopaedia of Islam. Ed. by Gibb, H. A. R./Kramers, J. H. Leiden/New York <sup>3</sup> 1991.
Surah/Surat	Chapters of the Qur'an.
TRE <sup>2</sup>	Theologische Realenzyklopädie. Hrsg. von Gerhard, K. u. Gerhard M. Berlin/New York 1974ff.
TRE.Abk <sup>2</sup>	Theologische Realenzyklopädie. Abkürzungsverzeichnis, zusammengestellt von Siegfried Schwertner. Berlin/New York 1974ff.
Vol(s).	Volume(s).
WCC	World Council of Churches. Geneve/London 1964ff.
WebEUD	Webster's Encyclopedic Unabridged Dictionary of the English Language. New York 1996.
WebNED	Webster's New Encyclopedic Dictionary. New York/Cologne 1996.
WMG	World Muslim digest. Dacca 1, 1961ff.
WV	Worldview. Council on religion and international affairs. New York 1, 1958ff.

## 2. Sources

For Abbreviations of the books of the Bible see NJB and the Qur'an see THQ. Then for the documents of the Church see Vatican Council II by Flannery, and for other theological abbreviations see LThk<sup>3</sup> and TRE.Abk<sup>2</sup>

Arberry, Koran	Arberry, J. A.: The Koran Interpreted. London 1964.
Borrmans, Dialogue	Borrmans, M.: The Muslim-Christian Dialogue. In: Pro Mundi Vita Bulletin. Rome 4(1978) 13-64.
Breviarium Monasticum	Breviarium Monasticum Pauli V iussu editum. Urbani VIII et Leonis XIII cura recognitum. Pii X et Benedicti XV auctoritate reformatum; pro omnibus sub regula s. patris Benedicti militantibus. Tom 1-IV. Brugis 1925.
Breviarium Romanum	Breviarium Romanum. Ex decreto SS Concilii Tridentini restitutum. S. Pii V. Pont. Max. iussu editum, aliorumque Pontificum cura recognitum. Pii Papae X auctoritate reformatum. Editio VIII post typicam. Tom I- IV. Regensburg 1925/1945.

CD	Christus Dominus. Decret on the Bishop Pastoral Office in the Church. Oct. 25,1965. In: Vatican Council II Documents by Flannery.
Code of Canon Law (CIC)	The code of Canon Law (Codex Iuris Canonici). In English translation. Prepared by the Canon Law Society of Great Britain and Ireland, Australia, New Zealand and Canada. London <sup>5</sup> 1984.
DH	Denzinger, H./ Schönmetzer, A.: Enchiridion symbolorum, Definitionum et Declarationum de rebus fidei et morum. Freiburg <sup>36</sup> 1976.
DiM	Dives in Misericordia. Document of the Pontifical Council for Interreligious Dialogue. Rome November 30, 1980.
DV	Dei Verbum. Dogmatic Constitution on Divine Revelation. Nov. 18, 1965. In: Vatican Council II Documents by Flannery.
Flannery I	Vatican Council II Documents. The Conciliar and Post Conciliar Documents. Ed. by Flannery, A. Dublin 1990.
Flannery II	Vatican Council II Documents. Vatican Collection Volume 2. More Postconciliar Documents. Ed. by Flannery, A. Collegeville 1990.
Ghafoori, Prayer	Ghafoori, A. A.: The Ritual prayer of Islam. Texas 1982.
GILH	General Instruction on the Liturgy of the Hours. In: LoH (English).
Gotteslob	Gotteslob. Katholisches Gebet- und Gesangbuch. Ausgabe für das Erzbistum Bamberg. Hrsg. von den Bischöfen Deutschlands u. Österreichs u. der Bistümer Bozen-Brixen und Lüttich. Bamberg <sup>12</sup> 1994.
GS	Gaudium et spes. Pastoral Constitution on the Church in the modern world. 7, December 1965. In: Vatican Council II Documents by Flannery.
Guddat, Gebetbuch	Guddat, Tariq H.: Das Gebetbuch für Muslime. Frankfurt/Main 1990.
Hippolytus, Ap. Trad.	Hippolytus, Apostolic Tradition. A Text for Students. Bramcote1976 (Grove Liturgical Study 8). For the critical edition of the reconstructed text, ed. by Botte B. La Tradition apostolique de saint Hippolyte. Essai de reconstitution (LQF 39).
Interreligious Dialogue	Pontifical Council for Interreligious Dialogue (Ed.): Interreligious Dialogue. The Official Teaching of the Catholic Church (1963-1995). Documents of the Pontifical Magisterium. Ed. by Gioia Francesco. Rome 1997.
Laudis Canticum	Pope Paul VI.: Laudis Canticum. Apostolic Constitution of Pope Paul VI. Nov 1 1970. In: LoH, Vol. 1.

- LG Lumen Gentium. Dogmatic Constitution on the Church. 21. Nov. 1965. In: Vatican Council II Documents by Flannery.
- LH Liturgia Horarum iuxta ritum Romanum. Officium Divinum ex decreto Sacrosancti Oecumenici Concilii Vaticani II instauratum, auctoritate Pauli PP VI promulgatum. Editio typica. Tom. I- IV. Roma 1971ff.
- LoH (american) The Liturgy of the Hours according to the Roman Rite. Approved by the Episcopal Conferences of the United States of America for use in their dioceses, confirmed by the Apostolic See. 4 Vols. New York 1975/1976.
- LoH (english) The Divine Office. The Liturgy of the Hours according to the Roman Rite. Approved by the Episcopal Conferences of Australia, England, Wales, Ireland, Scotland, Gambia, Ghana, India, Kenya, Liberia, Nigeria, West Indies etc and the International Commission on English in the Liturgy. 3 Vols. London/Dublin 1991.(All citations are lifted from this version of the Liturgy of the Hours according to the Roman Rite. Vatican City 1991).
- LThK.E Lexikon für Theologie und Kirche. Das Zweite Vatikanische Konzil. Dokumente und Kommentare. 3 Vols. Freiburg <sup>2</sup>1966-1968.
- Mediator Dei Pope Pius XII.: Mediator Dei (Nov. 20, 1947). In: AAS 39 (1947), nos 139-140, 573.
- NA Nostra Aetate. Declaration on the relation of the church to non-Christian religions. 28 Oct. 1965. In: Vatican Council II Documents by Flannery.
- NJB The New Jerusalem Bible, Standard Edition, edited by Wansbrough Henry. London 1985.
- Origen, Prayer Origen's Treatise on Prayer. Ed. by Jay, E. G. London 1954.
- PO Presbyterorum Ordinis. Decret on the Life and Ministry of Priests. Dec. 7, 1965. In: Vatican Council II Documents by Flannery.
- ProMuVBu Pro Mundi Vita Bulletin. Rome 1964ff.
- Rahner, Konzilskompendium Rahner, K.: Kleines Konzilskompendium, Alle Konstitutionen, Dekrete und Erklärungen des Zweiten Vaticanums in der bischöflich beauftragten Übersetzung. Freiburg/Wien <sup>25</sup>1994.
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- Rubin, Prayers Rubin, U.: Morning and evening prayers in early Islam. London <sup>10</sup>1985.

- SC Sacrosanctum Concilium. The Constitution on the Sacred Liturgy. 4, December 1963. In: Vatican Council II Documents by Flannery.
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- Stundenbuch Die Feier des Stundengebets. Stundenbuch. Für die katholischen Bistümer des Deutschen Sprachgebiets. Hrsg. im Auftrag der Deutschen und der Berliner Bischofskonferenz, der Österreichischen Bischofskonferenz, der Schweizer Bischofskonferenz, sowie der Bischöfe von Luxemburg, Bozen-Brixen, Lüttich, Metz und Straßburg. 3 Vols. Einsiedeln u.a. 1978.
- Tarsa, As-Salat Tarsa, Adnan-at.: As-Salat wa-'r-riyada wa-'l-badan. Beirut 1992.
- THQ The Holy Qur'an (English translation of the meanings and commentary). Saudi Arabia. Revised and Edited by the Presidency of Islamic Researches, IFTA. (Year of publication not stated). All Qur'anic citations are lifted from this version.

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## PREFACE

Ritual prayers of Muslims and Christians have been sparingly treated even by those who call themselves authorities of Christian-Muslim dialogue. Very little has been said in terms of attention to this very important aspect of Muslim-Christian worship. As a result, this study calls to mind not only the attention of all the religious authorities of the Christian Churches and Islamic communities, but also of all individual Christians and Muslims, who are interested in and engaged in Christian-Muslim worship.

Christianity and Islam are all children born of the same Father and reared in the bosom of Abraham. They grew to adulthood in the rich spiritual climate, and though they have lived together all of their lives, now in their maturity they stand apart and regard their family resemblances and conditioned differences with astonishment, disbelief, or disdain. Rich parallels of attitude and institution exist among the two religious bodies that acknowledge, in varying degrees, their evolution from the one ancestor, Abraham. They have all engaged at times in reciprocal polemic of great ferocity, and sometimes pursued a more ecumenical course, but neither of these are the intention of this research work. The purpose is merely to underline both the parallels and the differences, and to connect them to common origins and to a common spiritual and religious background.

Hence, no one will deny the fact that there has been always a dichotomy between Muslims and Christians. This work is born out of the vision of a peaceful encounter, aimed at promoting the civilisation of love, which will be possible, when partners recognise the dignity of one another as creatures of the same God. Better knowledge and understanding of each other are helpful steps to a fruitful dialogue and the shortest way to overcome the gap, which has been in existence before our positive and true views of one another. Communication can only take place when self-interpretation and the interpretation by another person coincide.

Would human beings be able to clarify their differences, overcome their prejudices and most importantly, be able to discover their common convictions? For instance, in a world of growing philosophical and practical materialism, the faithful believers in God the Almighty have to move together. Should believers, regardless of their specific religions be able to co-operate? The question is whether dialogue can help to overcome the existing narrow-mindedness and whether it will be able to present spiritual values as a vital common element. In the field of ethics the differences might be relatively small, because Christians have the commandment to “love their neighbour”(cf. 6,27-36), while Muslims observe the commandment of the “giving of alms to the poor and needy”. Should they not cooperate because of this commandment of love?



Both Christians and Muslims share the same citizenship in the world, which they acquired by living together and by participating in the life of their nations, with all the obligations and duties involved. The well being of Muslims and that of Christians requires a climate of mutual esteem and trust. There is no reason, why the burden of a hostile past should continue to hinder the life of mankind today. Nevertheless, if necessary, one should look back with pain at the past, in order to ensure the establishment of a better future. The task ahead is enviable and crucial, of helping to build the future of the Muslim children and Christian children as well as the harmonious future of the entire world. There is an urgent need now to sit down together, to face the problems squarely and to restore mutual esteem and trust by a fruitful dialogue.

The Roman Catholic church is open to an honest, sincere and fruitful interreligious dialogue with the followers of Islam and she invites them to this dialogue, wherever cooperation and collaboration are possible for a more perfect and universal reign of justice and peace, for the eradication of the great misfortunes or miseries afflicting millions of people today.<sup>1</sup>

This work will contribute to this dialogue by comparing the public worship of Christians and Muslims. Prayer and worship are important elements within both religions. The intention is, to study the ritual act of Muslims and Christians in the celebration of daily worship as an expression of their belief in God's presence, mercy and goodness.

What seems to bring together and unite Christians and Muslims in a particular way, is an acknowledgement of the need for prayer as an expression of man's spirituality directed toward the Absolute. Worship per se is an extensive and central part of human activities, its knowledge is very important for personal encounter. Therefore, in this research study, the performance of liturgical worship is the most important subject matter.

This work aims to explore the possibilities of multireligious encounter of Muslims and Christians, in view of the liturgical worship, a problem which is highly controversial. Here the ground is being prepared for the conditions of visits, and of religious meetings of Christians and Muslims under the banner of One God, in respect of the different convictions and traditions. Islam, like Roman Catholic Christianity has an ordered form of the daily official prayers for the faithful.<sup>2</sup> Hence, a comparative investigation of the

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<sup>1</sup> See NA 2; Reidl, Dialog p. 2ff. Jubiläumsreise des Papstes ins Heilige Land. Interreligiöse Begegnung in Jerusalem: Anerkennung des Schöpfers und des Herrn der Geschichte. Ansprache von Johannes Paul II. am 23. März 2000. In: Osservatore Romano (D) vom 7. April 2000, Nr. 14. p. 10ff.

<sup>2</sup> See Häußling, Tagzeitenliturgie p. 1232.

official daily prayers, the “Liturgy of the Hours – Liturgia Horarum” of the Roman Catholic Christians and the mandatory prayer “Salat” of the Muslim is possible.<sup>3</sup>

This work is inspired by Pope John Paul II’s call for multireligious meetings, first organised in Assisi on 27-10-1987, for world peace.<sup>4</sup> What happened at Assisi was merely not a religious syncretism but a sincere attitude of prayer to God in an atmosphere of mutual respect. The Pope maintained, that the different religions cannot pray together, that is, to make a common prayer, but these religious bodies can be present while others pray.<sup>5</sup> The multireligious worship held in Assisi proved that religious people could assemble together to pray for world peace without denying their tradition.<sup>6</sup>

Actually, the separate group prayers of the different religious representatives held in succession in various places and the prayer of the representatives of each religion helped immensely for the upliftment of the spirituality of the worshippers.<sup>7</sup> This being together in prayer takes on a particularly profound and eloquent significance when those praying stand side by side to implore from God the gift of peace, that gift of which all humanity has so much need today.

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<sup>3</sup> The liturgical traditions of other churches will not be discussed, so as not to exceed the scope of this work.

<sup>4</sup> See Riedl, Modell Assisi p. 2ff.

<sup>5</sup> See Riedl, Modell Assisi p. 3ff; Johannes Paul II. In Assisi: Zusammensein, um zu beten. Ansprache des Papstes bei der Generalaudienz am 22. Oktober. In: OR(D) 16 (1986) Nr. 44, p. 2.

<sup>6</sup> Johannes Paul II. Enzyklika “Sollicitudo Rei Socialis” vom 30-12-1987. Sekretariat der DBK. Verlautbarungen des Apostolischen Stuhles 82. Bonn 1988, p. 47.

<sup>7</sup> See Franz, Weltreligionen p. 6ff .

## CHAPTER ONE

### 1. Introduction

#### 1.1 General remarks on worship

Religion has always been found wherever human beings resided. Historically, religion means the service and adoration of a Divine Being, God or a god, as expressed in different forms of worship, in obedience to divine commands and in the pursuit of a way of life regarded as incumbent on true believers. The core reason for common and public worship is, that God's relationship with human beings, individuals as well as groups, is not only a thing of the inner self alone, but also of the whole man, with his body and his social nature in space and time.

Broadly defined, ritual worship is man's response to the appearance of that, which is accepted as the holy, the sacred or the transcendent power or being.<sup>1</sup> The ritual worship was invented to establish communication with God. Characteristic modes of response to the holy include cultic acts of all kinds: ritual drama, prayers of many sorts, dancing, ecstatic speech, veneration of various persons and objects, sermons, silent meditation, sacred music and songs.<sup>2</sup> Included in worship are acts of private response: spoken or unspoken prayers, silence, the assumption of particular postures, ritual acts and gestures, and individual acts of veneration.

The performance of acts of worship rests upon the assumption that there is a realm of being that transcends the ordinary, i.e. secular or profane world of the worshipper. Acts of worship serve to unite, temporarily at least, the ordinary and the transcendent realms through one or more of a variety of possible means. According to the old imagery, the heavenly world is above and apart from the earthly one, and the reality and powers of the heavenly realm are made to be effectively present or are experienced on earth through acts of worship. The worshipper may thus find himself transported from the earthly to the heavenly world or may perceive the heavenly one to descend to the earthly one through the movement of worship.<sup>3</sup>

Every religion has its forms of rituals and its forms of worship. These rites or ceremonies may be simple or complex or very brief and short, that everybody may perform them several times every day.<sup>4</sup> The mealtime prayers or the libations to the ancestors are examples of these simple rites. In other cases, the community rituals may

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<sup>1</sup> See Headword: Artikel, Religion. In: LThK 8 (<sup>3</sup>1999), p. 1040.

<sup>2</sup> See NEBrit, Vol. 26, p. 773.

<sup>3</sup> See NEBrit, Vol. 26, p. 773.

<sup>4</sup> See Headword: Artikel, Gottesdienst. In: LThK 4 (<sup>3</sup>1995), p. 888.

be so complicated that specific groups are set aside as priests for the purpose of learning and performing them and teaching them to others. Two types of actions may be distinguished: corporate worship and individual personal devotion. In most religious communities the public common worship is the main expression of the principles of faith. In the public acts of worship, the range and depth of the religious traditions are represented and affirmed; the power of the holy is made more palpable.<sup>5</sup> Individuals are initiated and aided in acts of worship by the gathering of members of the community for public worship. The individual piety centre on special prayers, times and position of the families<sup>6</sup>

Worship needs sacred times and seasons. Sacred time and space provide the structure within which worshippers respond to the holy in orderly ways. The danger exists, of course, that such acts of worship at precisely the right time and place may make worship a routine thing, debilitating the spontaneity of the act or the openness to fresh perspectives and experiences. Orderly and timely worship place bounds upon the fear, with which worshippers approach the holy. It provides an established mode of approaching God, that can evoke from worshippers genuine spontaneity while offering a setting that is rich in aesthetic and intellectual, as well as spiritual powers.

Liturgical and moon calendars are of great importance for the worshipping community, since communities associate worship with critical times in the life of the society. In the very order of nature, people see that different seasons have their distinct values. Proper celebration of special events require some preparation before hand. This led to the practice of designating a certain number of days or weeks leading up to the main events as seasons of spiritual preparation. In some instances a special day determines the nature of the period following. The general principle appears to have been that of accepting special days and then filling in between these days with appropriate and related seasons. These differences are celebrated with spring festivals, when the world is re-created through ritual expressions of generation and harvest festivals, of thanksgiving and of protecting the life force in seeds for the next spring. Here, time is regarded as cyclical, and one's life is marked by those rituals in which one continually returns to the divine source.<sup>7</sup> Hence, worship takes place at appointed seasons and places. The hunting, planting, and harvesting seasons are of special importance. Different festivities peculiar to the community's geographical, historical existence also provide fixed occasions for worship. In communities with an elaborate structure of worship, the year, the week and the day are divided into appointed periods.

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<sup>5</sup> See Nwosu, *Prayer*, pp.12-22; Egudu/Nwoga, *Poetic heritage*, p. 55ff.

<sup>6</sup> See NEBrit, Vol. 26. p. 776.

<sup>7</sup> See NEBrit, Vol. 26. p. 776.

Worship needs sacred places as the “gate of heaven”.<sup>8</sup> Temples and shrines are recognised by devotees as places where special attitudes and restrictions prevail because they are the abode of the sacred. The temples are, in traditional societies, not simply productions by individual artists and architects; they are reflections of the sacred essence of life, and their measurements and forms are specified through sacred communication from the divine sphere.<sup>9</sup> A place of worship becomes sacred and suitable by virtue of the appearance of the Holy One at that place. Sacred places are also sites of natural and historical significance for the community; springs, river crossings, threshing places, rocks, trees or groves where the community gathered for public business, cross-roads and paths, hills or mountains where the safety of the community from the enemies is assured, and other such areas. Mountains were of particular importance, since they were understood to bring the worshipper into closer relationship with the heavenly realm.<sup>10</sup>

In this same context, natural objects can be imbued with sacred power. The sun, for example, is the embodiment of the power of life, the source of all human consciousness, the central pivot for the eternal rhythm and order of existence. From the great metropolitan capitals to the most undeveloped and developed areas of the world, there are temples, pyramids, megaliths, shrines and other monuments, that societies have raised at a tremendous expense as an expression of their religion. Even when one explores the backwaters of time in prehistoric civilisations, one finds altars, cave paintings, and special burials that point toward man’s religious nature. Indeed, no other phenomenon is so pervasive, so consistent from society to society, as the search for gods and the worship rendered to them.

Religious communities are aided in worship through a variety of objects and activities. The power of the holy is focused not only on sacred spots and on special occasions, but also in animate and inanimate objects. Certain images of God and sacred books are held to be uniquely powerful and expressions of divine reality. Altars of earth, stone, or metal are extremely common. Both the altar and the sacrifice participate in the sacredness of the act of worship and thus are removed from the ordinary realm. The sacred scriptures of the different religious communities, the pulpit or stand from which readings and preachings take place, beads or other objects used by the worshipper, all focus attention upon the holy and participate in its powers.

Symbolic activities and objects have a significant import in focusing attention on the holy. Incense, vestments, icons, music, and the processional and ritual movements of

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<sup>8</sup> See Turner, *Worship*, pp. 13-16.

<sup>9</sup> See Berger, *Handlexikon*, p. 383.

<sup>10</sup> See Hopfe, *Religions*, pp. 25-38.

the liturgy move the congregation toward active participation in the divine life. Other activities include public and private prayers as a part of worship. Preaching and teaching are often the centre of worship.

Music is another prevalent act of worship. It is believed to be enriched by the indications of excess, the overabundance of vitality. These are pointers to the heavenly world, to the richness of life for which the worshipper longed and prayed. Thus, much of the trappings of worship and the lavishness of temples, churches and shrines can be attributed to this longing for opulence on the part of those denied it.

Holy persons, like priests and ministers of religion also serve as focuses for worship. Worshipers tend to attach a special quality of holiness to such persons or a special capacity to mediate the divine powers through acts of worship and through their counsel. The primary function of the leader is to lead and dispose the worshipper to participate more actively in the act that is designed to produce communion between the divine and the human.

### **1.1.1 Ritual in worship**

In the ritual worship, in the gathering of two or more people there is an accepted pattern of order. Worship begins in fixing the mind on God. For this reason the service of worship opens with a call to worship. This usually consists of words of Scripture spoken by the minister. It may begin with the congregation singing a hymn that exalts God. It may open quietly with the invocation which is a brief prayer that brings the congregation before God, requesting his Presence and guidance in the service. Devotional music properly selected and played, is very effective in creating an atmosphere of relaxed meditation which prepares the mind and heart for participation in worship. Worship can begin in a number of ways, but the important thing to remember is that whatever is done should direct the thoughts of the worshiper upon God.

The goal of worship is the dedication of life to God. Worship is not a program given by the minister for the entertainment of the people, but an experience through which he leads them. The service of worship is not a static thing but consists of spiritual movement, beginning where the people are, and taking them into the holy place of personal fellowship with God where life is dedicated in service to him. Unless there is an experience of God and a dedication of life to him, worship has not truly taken place.

### **1.1.2 Ritual-Symbolic Action**

Action is the prevailing characteristic of the ritual. Therefore, every ritual is a gesture, though not every gesture is a ritual. The ritual is a medium of communication within a religious group. It is a programmed way of acting that characterises a particular religious group so that participants express their being part of the group through the

ritual gesture. Consequently, every ritual gesture is a symbolic action. Indeed, symbol is the smallest unit of ritual which still retains its specific properties of ritual behaviour; it is the ultimate unit of specific structure in a ritual context. As a symbol, ritual generates group identity. It becomes a code through which a particular group expresses its insertion into the world. It may thus reveal the very heart of a society or religious group. In addition, the aspect of repetition, which is a fundamental property of ritual gesture, translates ritual behaviour into an instrument of social engineering: it routinizes a way of doing, and, because of its rigid or conservative nature, it possesses the quality of revealing the structures that found a particular social group.<sup>11</sup> Rituals can thus be described as unquestionable sources of life for a particular religious group.

The rhythm of ritual gestures acquired by humans is the result of human creativity. It also constitutes the base for human self-discovery and further creative actions in the universe. These dimensions of rituals can be considered as fundamental for explorations into worship. Furthermore, they appear crucial to us for the study of Christian-Muslim public worship. Ritual is not only preoccupied with patterns of worship, but also with the norms for guiding life in the society.

The broadest understanding of ritual connects it immediately with community. Since the rite is a gesture (body movement), it seeks its meaning within a social body. This fundamental reference of ritual to the community indicates how interdependent humans are: humans express by acting together their belonging to a social body. This definition of the human type in relationship, demonstrating interdependence and co-inherence, also defines human self- and world-limitation.

Religious ritual assembles the community to reaffirm its foundation. It makes the acting community experience the anchor of its existence. The community therefore participates in a transcendent reality. It expresses and realises this experience of its foundation through ritual action. Religious ritual can thus be called the highest point of ritual action, for in it resides the community's self-discovery. Face to face with its ritual anchor, the community grasps its place in the world. Ritual action is a means by which its participants discover who they are in the world and how it is with the world. It is only by celebrating and participating in a community's religious ritual action that the community and individuals renew or experience the foundation of their life. They get in tune with what makes the community what it is. Thus one can correctly say that ritual is the bedrock of public religion.

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<sup>11</sup> See Uzukwu, worship pp. 41-42.

## 1.2 Remarks on Christian worship

### 1.2.1 Nature and meaning

Before, during and after the Second Vatican Council, the Catholic Church reflected with great intensity on worship and began an extensive reform of the liturgy.<sup>12</sup> Today, liturgy is understood as the gathering of the Christian community, where the risen Lord, in the power of the Holy Spirit, is present among the believers. Worship per se is “public service”, exercised in the interests of the people of God, the Church, as a whole.<sup>13</sup> In the proclamation of the word of God and in the administration of the sacraments, Christ assures the believers of forgiveness of sins, sanctifies their lives and promises them a share in his heavenly kingdom. The answer of the redeemed people of God is worship, praise and thanksgiving for His salvific work preoccupied them. This worship in the narrow sense is the expression of worship in the wider sense; encompassing all the daily activities of Christians, geared towards the love of God and that of man.<sup>14</sup>

Worship is better seen as the point of concentration at which the whole of the Christian life comes to ritual focus. Here, it must be made clear from the start that ritual is not used in the pejorative sense. Similarly it may be important to state that “liturgy” and, much less often, “cult” is here used of the public worship of the Church, with liturgical and “cultic” terms as convenient adjectives. Worship is a locus for the reception and transmission of the vision which is believed, formulated and reflected on. Because of the interlocking of that liturgical vision with life as a whole, doctrine also draws on and contributes to the dealings between God and humanity throughout human existence.

In this case one sees Christian worship, doctrine and life as conjoined in a common ‘upwards and forwards’ direction towards God and the achievement of his purpose, which includes human salvation. The offering of ourselves in worship is the active direction of our whole personal being towards God. In worship human beings have the opportunity of sharing with God in the achievement of his design and the shaping of his kingdom. Due proportions kept, humanity becomes co-creative with God. Our communion with God moulds us into persons God intends us to be in his eschatological purpose. It also clarifies our vision concerning the place of our world in God’s intention and so helps us to perform our everyday work upon the material creation conformably with God’s purpose.

The nature of liturgy is dialogue, where man hears the word of God, deals with God’s call and responds to him in prayer and by doing good works. The first subject of

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<sup>12</sup> See Berger, *Handlexikon* pp.313-315.

<sup>13</sup> SC 7.

<sup>14</sup> See Berger, *Handlexikon* p. 92.



Christian liturgy is Jesus Christ, the second subject is the assembly of the faithful that practices the worship.<sup>15</sup> Christian liturgy emerges very clearly when it is located in the economy of salvation, as well as the death and resurrection of Jesus Christ. Liturgy makes present under mysterious signs, what Christ accomplished, in His Passover when He passed from death to life and seated at the right hand of God in heaven, where He is manifesting His triumph in the community of the saints in the heavenly liturgy. So the liturgy of the Church is the expression of the mystery of salvation, the celebration of the new “Passover”, the “Paschal mystery” of his death and his resurrection. This liturgical celebration is the memorial of Christ, proclaimed by the Church.<sup>16</sup> Through liturgy, God accomplishes the consecration and sanctification of the world and humanity. Liturgy is the action of the Church, but also the exercise of the priestly function of Christ in heaven, present in the community of his Church, his mysterious body on earth. A Christian exercises his priestly office in the Church under the guise of signs perceptible to the senses. From this, it follows that every liturgical celebration is a sacred action surpassing all other actions of the Church.<sup>17</sup> In worship seen as dialogue, God is at work through Christ and simultaneously through the Christian people in the power of the Holy Ghost.<sup>18</sup> The members of the Church are authorised by baptism and confirmation to take an active part in the celebration of the liturgy under the direction and presidency of the ministerial priesthood.<sup>19</sup> For the goal of apostolic endeavour is, that all who are made sons and daughters of God by faith and baptism, should come together to praise God in the midst of his Church, to take part in the sacrifice and to eat the Lord’s Supper.<sup>20</sup>

Christian worship uses sacraments and sacramentals, rituals in which gesture and movement and material objects play a significant part. In all these cases, liturgical action consists of verbal and symbolic action or interpretation and they take place within a framework of understanding. The body is the fundamental communicative sign of the human person; speech is the most supple sign, which allows precision in the expression of intention. Worship is endowed with speech, whereby the worshipper communes and communicates with God. This communion with God, symbolically

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<sup>15</sup> The concept “cult”, derived from the Latin word “cultus” means generally worship, which later shifted to the meaning “adoration” as human duty. Cult and liturgy sometimes are used side by side. Generally, since the Second Vatican Council the word “cult” in the liturgical sense was replaced by the word “liturgy”. See Berger, *Handlexikon*. p. 288 and 309-311

<sup>16</sup> See Berger, *Handlexikon* p. 396.

<sup>17</sup> SC 7.

<sup>18</sup> See Berger, *Handlexikon* p. 310.

<sup>19</sup> SC 28.

<sup>20</sup> SC 10.

focused in liturgy, is the primary locus of religious language for the Christian. The Christian liturgy appears once more as the symbolic focus of communion with God.

Sacramental liturgy, which comprises essentially the seven sacraments, is an ensemble of sacred words and signs. The visible element of liturgy is an efficacious symbol of the supernatural reality, due to the presence of Christ and the activity of the Holy Spirit.<sup>21</sup> In the liturgical action not only the Church's adoration and petition arise to God, but the graces of redemption also descend upon the Church and her members. The Church is essentially both human and divine, visible but endowed with invisible realities, zealous in action and dedicated to contemplation, present in the world, but as a pilgrim. This twofold movement, which had not been made sufficiently clear in some older definitions of liturgy, was emphasised by the Second Vatican Council.<sup>22</sup> The Council underlined, that liturgy is the summit toward which the activity of the Church is directed, and the fount, from which all her power flows.

In Catholic tradition, worship from the earliest days to the present time is sacramental and communal, and is always associated with the proclamation of God's word. It is sacramental in the sense, that liturgy mediates the saving power of Christ's redeeming work effected in his passion, death and resurrection to the worshipping community.<sup>23</sup> Worship is communal in the sense that its subject is the gathered assemble united with the clergy, celebrating the great events of salvation. The word is proclaimed by the reading of the scriptures, by preaching, but also by biblical and liturgical texts which unfold the meaning of the sacramental celebration.<sup>24</sup> By the daily celebration of the liturgy the Church looks on to the "eschaton", the Second Coming of Christ, and sees in it the earthly liturgy as the counterpart of the heavenly one.

Christian worship is both Christ-centred and Trinitarian. Christ-centred means, that Christian liturgy commences and focuses on Christ as a remembrance of His death and resurrection and He is the first subject of it.<sup>25</sup> Trinitarian means, that the liturgy is addressed to the Father, through the Son, in the power of the Spirit. The special parent-child relationship which believers have with God, is through the work of Jesus in his death and resurrection. The presence and power of God are known by the Holy Spirit, who also teaches the believers how to worship, and binds them together in fellowship.

The sacred liturgy does not exhaust the entire activity of the Church. Before men can come to liturgy, they must be called to faith and to conversion. Liturgy in its turn moves

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<sup>21</sup> SC 2, 5. See LG 1,9.

<sup>22</sup> SC 2; 5; 33; 59; 102.

<sup>23</sup> See NDLW, p. 470.

<sup>24</sup> See NDLW, p. 470.

<sup>25</sup> 1 Cor.11,23-26.

the faithful filled with the paschal sacraments to be one in holiness and it prays that they hold fast in their lives to what they have grasped by their faith. To this effect, Christian tradition formulates seven activities of spiritual and seven corporal works of mercy. These are guidelines to Christian spirituality. Teaching, advising, endurance, courage, forgiveness, perseverance and patience belong to the spiritual level, while feeding the hungry, housing the homeless, clothing the naked, visiting the sick and the prisoners, almsgiving, burying the dead belong to the corporal level.<sup>26</sup> So the purpose of worship is the revival or renewal of life by the memorial of Christ in the symbolic acts of worship as the Eucharist and the other sacraments, and also as forms of worship in the “Liturgy of the Hours”.<sup>27</sup>

### **1.2.2 Pattern and forms of liturgy**

Christian liturgy consists of some characteristic elements. It is characterised by primary and secondary signs or symbols, which help people to perceive the invisible reality of the presence of God. Liturgy is made manifest as the action of Christ and of his body the Church perceptible to the senses through signs. The most important symbol is the holy meal of the Eucharist. Then, baptism by water and anointing with oil during baptism, confirmation, prayer and anointing of the sick with oil, the ordination of bishops, priests and deacons are primary symbols.<sup>28</sup> The use of the holy water during blessings, incense, candles, holy pictures, vestments, icons, music and the processional and ritual movements are secondary symbols.

Characteristic of the Roman liturgy is the structural co-operation of the ordained minister, who presides over the important liturgical functions, with the assemble, who by virtue of their participation in the priesthood of Christ unit their hearts and minds in worship. Authorised by sacramental ordination, the bishop and his assistants, the priests and deacons represent Jesus Christ as the real subject of the liturgy.<sup>29</sup>

The Roman Catholic liturgy has seven sacraments as the most important rites, whose officiating ministers are the bishops and the priests.<sup>30</sup> Among these sacraments, the Eucharist or the Holy Mass is the centre of focus. It is celebrated on Sundays, feast days and week days according to the yearly cycles. In other words, it is a characteristic feature of the Roman Catholic tradition to celebrate the central act of their public worship, the Eucharist. The Eucharist per se is to be celebrated every Sunday and feast days. The structure of this service embraces the brief introduction, the liturgy of the

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<sup>26</sup> See Catechism of the Catholic Church, No.2447; NEBrit, Vol. 22, pp. 12-13.

<sup>27</sup> See NDLW, pp. 287-289.

<sup>28</sup> See Berger, Handlexikon pp. 491-493.

<sup>29</sup> SC 7; 41.

<sup>30</sup> See Berger, Handlexikon pp. 455-458.

Word, in which scripture readings and psalms proclaim the Christian message of the gospel, and the holy meal with bread and wine correspond to the command of Jesus Christ - “do this in memory of me”, and a brief conclusion.

In the sacraments of Baptism and Confirmation, the initiated enter into the community of believers and they are united with Christ. In the celebration of the sacrament of reconciliation or penance the penitent attains the forgiveness of sin. In the sacrament of the anointing of the sick, the wounded in hearts are healed. By the sacrament of ordination, the ordained are equipped by God to lead and guide the people of God, entrusted to them. The celebration of marriage interprets the interpersonal, familial, social and ecclesial relationships of human love as holy and mediates the blessing to man and woman from God. Liturgical signs and actions, that do not belong to the seven sacraments are sacramental benedictions, blessings, burial rites, processions and special rites at the great feasts of the Church’s liturgical year.<sup>31</sup>

Every day is structured by the “Liturgy of the Hours”, whereby the Church fulfils the exhortation of Jesus Christ, to pray ceaselessly day and night.<sup>32</sup> So the Church is engaged in praising the Lord and interceding for the salvation of the entire world,<sup>33</sup> by reciting the daily prayers and reading of lessons seven times a day. In keeping with the ancient Christian tradition, the whole course of the day and night is made holy by the praise of God in accordance with the calendar. To this, the Second Vatican Council says, that this form of liturgy is the wonderful song of praise addressed to the father and truly the voice of the bride, the Church, united with the voice of her bridegroom, Christ.<sup>34</sup> The “Liturgy of the Hours” being the theme of this work is meant to be compared to the Muslim mandatory daily prayer.

The liturgical places are normally a sacred room, a church or a chapel, but other suitable places like open fields, arenas and village halls may be used.

### **1.3 Remarks on Islamic Worship**

#### **1.3.1 Nature and meaning**

The term for worship in Islam is “ibadah”, which literally means: “humble propitiation”. In Islamic legal context, it covers all types of ritual acts whereby a Muslim believer, man or woman, seeks God’s gratification.<sup>35</sup> In fact, worship in Islam has a narrow as well as a wider meaning. The definition runs as follows: “Worship is an all inclusive

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<sup>31</sup> See Berger, Handlexikon pp. 458-459; 548-549.

<sup>32</sup> See Berger, Handlexikon pp. 486-491.

<sup>33</sup> SC 83.

<sup>34</sup> SC 84.

<sup>35</sup> See Abdul-Rauf, Islam p.16.

term for all that God loves, of external and internal sayings and actions of a person”.<sup>36</sup> So worship in Islam includes individual activities and the extempore petition to God “dua” as supererogatory. On the other hand, worship is also the common obligatory daily Salat.

In the wider sense worship is everything one says or does for the glorification and gratification of Allah. Islam being a way of life requires that its followers model their life according to its teachings in every aspect, religious or otherwise. This, of course, includes rituals as well as beliefs, social activities, and personal contributions to the welfare of one’s fellow human beings. Islam looks at the individual as a whole, who is supposed and required to submit himself completely to Allah. In its wider sense, the term “ibadah” covers all types of permissible human activities if they are carried out with the intention of fulfilling the will of God. Recommended acts such as visiting the sick, consoling the bereaved, participating in funerals, paying visits to friends, neighbourliness, sympathy to the poor, taking care of the orphans, greeting those we meet, removing stones and objects from the way, helping those who need our help, even by a kind word, diligence and honesty in our work, devotion to duty, honesty in dealing with and contributing to worthy causes belong to worship.<sup>37</sup> For these good acts the Muslim anticipates rewards from God, apart from satisfying his own conscience by performing such civic duties.<sup>38</sup>

Worship in the narrow sense means performing ritual acts such as Salat and other prayers, giving of alms, fasting etc. So “ibadah” applies to prescribed and well defined acts of worship. The most important element of Muslim worship is the confession of faith with this formula which states, “La ilaha illa ‘llah – I witness that there is no god but God, and I witness that Muhammad is the messenger of Allah”.<sup>39</sup> It is clear that this confession, the “shahadah”, is implicit of the acceptance of all the teachings of Islam, including the contents of its creed. It therefore serves as a declaration of the acceptance of the faith of Islam on conversion.<sup>40</sup> Moreover, repeating the “shahadah” by Muslims is regarded as a meritorious practice to be rewarded by God. This witness bearing of all Muslims “La ilaha illa ‘llah – I bear witness...”<sup>41</sup>, which rings down from the minaret at the call to prayer, is said by the worshipper at his ablution; also in the prayer-rite after

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<sup>36</sup> See Watt, Islam p. 185ff.

<sup>37</sup> See Watt, Islam p. 185-186.

<sup>38</sup> See Abdul-Rauf, Islam p. 18.

<sup>39</sup> See Surah 28,88; 27,59-64. Although the “shahadah confession of faith” is deeply true to the spirit of the Qur’an, it is not a Qur’anic word. The nearest form to it, is found in the Throne verse and in Surah 27,26; 28,88, “La ilaha illa huwa”, a phrase constantly used in worship. See Ghafoori, Prayer p. 99ff.

<sup>40</sup> See ChrisMus p. 6; Scantlebury, Islamic Da’wa Vol. 7, no. 3, p. 256.

<sup>41</sup> See Padwick, Muslim pp. 126-152.

the greeting of the prophet and his fellow-worshippers, the duty must be fulfilled, a duty to God and the world, of setting his seal to the essential beliefs of his religion.

### **1.3.2 Pattern and forms of worship**

Islamic worship is made up of five parts, usually known as the “Five Pillars of Islam”. They are namely the confession of faith, and the ritual prayer Salat which is the central act of Muslim worship. Hence, in Islamic tradition, Salat is the most excellent way of worship, since it is the pillar of their faith, and includes within itself the invocation of God, the declaration of His transcendence and gratitude to Him. It is the rejection and renunciation of immorality and of blameworthy or insolent conduct. This is offered five times a day by the orthodox Muslims: between dawn and sunrise, after noon, before sunset and after sunset and when night has fallen. This prayer may be offered anywhere, although it is recommended for men to offer this prayer in the Mosque. Women are permitted, though not recommended, to use the Mosque.<sup>42</sup> The third form of Muslim liturgical worship is the obligatory alms giving called “zakah” or “zakat”.<sup>43</sup> Thus, the poor Muslims have a prescriptive right to share in the good fortunes of their brothers. Solicitude for the poor, needy and the slaves who need to be emancipated is broadly impressed on the Qur’anic teachings and the words and deeds of the prophet. “Oh you who believe, give in charity of the good things you earn and of what we have brought forth for you out of the earth, and do not aim at giving in charity what is bad”.<sup>44</sup>

Whereas, the fourth form of worship among the Muslims is fasting “siyah” or “sawm” in the month of Ramadan. Connected with the payment of the duty is an obligation that would reduce the hardship of the plight of the poor and the needy, aimed at fostering good will and mutual regard between the Haves and the Have-nots.<sup>45</sup> This would counteract the feelings of rancour and envy, and reduce the occurrence of crimes. Muslims observe the fast during the ninth month of the lunar year, called Ramadan, but in the nights such restrictions do not apply.<sup>46</sup> At the end of the month, Muslims pay a charity called “zakat ul-Fitr”, in order that the poor can share in the festivities of “Id ul-Fitr”, the festival marking the end of fasting. The Muslims participate in these grand annual festivals by observing the ritual festival prayers.

The fifth ritual form of worship is “al-Hajj”, the pilgrimage to Mecca. “Al-Hajj” is to make a journey to Mecca during the annual pilgrimage season and observe certain prayer rituals at certain religious shrines in, around and near Mecca. The obligation of

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<sup>42</sup> See ChrisMus p. 11.

<sup>43</sup> See ChrisMus p. 17.

<sup>44</sup> See Surah 2,271,177.

<sup>45</sup> See Surah 2,215; 9,60. See ChrisMus p. 15; Hamidullah, Islam p. 285; Jackson, Moslems p. 19.

<sup>46</sup> See Surah 2,179. See Chebel, Islam pp. 44-46.

pilgrimage making, however, is incumbent on those who can afford it physically and financially. It is a duty only once in the lifetime of a Muslim, but repetition is encouraged.<sup>47</sup> While local prayer congregations provide Muslims within one locality the opportunity to meet and strengthen their ties, pilgrimage provides an opportunity for Muslims from all corners of the globe to meet. The advantage of such an opportunity is enhanced by the fact that it takes place on the sites which witnessed the birth and growth of their faith. Also, facing the Ka'bah at regular times, in the company of other Muslims in congregation, or alone but feeling that millions of others are doing the same, fosters a sense of discipline, and strengthens the brotherly ties with fellow Muslims.<sup>48</sup>

Apart from these prescribed five acts, there are lesser acts of “ibadah”, covered by this specialised narrow sense of the term. These are related or rather similar to the five acts, and may be mandatory if the prescribed act depends upon them, such as the performance of “tahara – the removal of pollution”, a prerequisite of Salat, which will be discussed in detail in chapter three of this work. It is to be noted that there are recommended acts, such as the supererogatory prayers and various other acts within the prayer cycle itself.<sup>49</sup> In addition, having a light meal at night to sustain the worshipper during the fasting daytime, giving alms to the poor, walking to the Mosque, waiting for the prayer-time in the Mosque, making small contributions to the maintenance of the Mosque, fasting certain days outside the month of Ramadan, and repeating the pilgrimage to Mecca after performing the first mandatory obligation: all these are examples of recommended acts, known in the wider sense as worship.<sup>50</sup> From the Islamic point of view, all types of human activities, except something forbidden, like stealing, encroaching on others' rights, fornication, aggression, etc, can be turned into a mode of worship to God, especially when it is accompanied by the intention of compliance with the divine command or the fulfilment of God's will. Islam does not think much of mere rituals when they are performed mechanically, because they have no influence on one's inner life.

### **1.3.3 Structure of the Muslim Salat**

The Islamic Salat is attested in the oldest post-Qur'anic sources and has remained in practice with little or no changes up to the present day.<sup>51</sup> Structurally, this prayer consists of “adhan – a call to prayer”, Qur'anic psalmody, the recitation of Qur'anic

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<sup>47</sup> See Surah 3,91. See ChrisMus p. 18; Jackson, Moslems pp. 25-29.

<sup>48</sup> See Ghafoori, Prayer pp. 19-20.

<sup>49</sup> See Abdul-Rauf, Islam p. 17.

<sup>50</sup> See NEBrit, Vol. 22, pp. 12-13.

<sup>51</sup> See Hamidullah, Islam pp. 294-297; Jacksons, Moslems pp. 16-17.

texts of identical units called “rak'ah”<sup>52</sup>, a soloist song by a Muezzin, and the exultation on Friday. The reading of the Qur'an is followed by some few minutes silence, after which the Muezzin commences the invitation to prayer. The “rak'ah” or units of prayer contain the following main elements:

- (1) The pronouncement of the name of God: “Allahu akbar” – “God is great”, said in a standing position with the hands raised on each side of the face.<sup>53</sup>
- (2) In the same position, but with the hands placed before the body, the “Fatiha”, the opening “surah” of the Qur'an is recited. Next, some few other verses of the Qur'an are recited, which are different in each “rak'ah”.
- (3) Inclination of the head and body, while placing the hands on the knees.<sup>54</sup>
- (4) Prostration, i.e. dropping upon the knees, followed by putting the nose and forehead on the ground.
- (5) Pronouncement in sitting posture “God is great”. A second prostration completes the “rak'ah”.

The Salat interrupts the worldly business of the days at short intervals, thereby causing the faithful to retire for a brief communication with God, and it gives life some spiritual “spice” and moral value.<sup>55</sup> The obligation of Salat ensures a minimum standard of hygiene and cleanliness. Ablution, at least once a day, and full washing of the body at intervals, are required for the performance of prayers.<sup>56</sup> We would like to conclude this section with the following remarks. The reality that is celebrated in the liturgy is an interpersonal experience of encounter between God and man, and among the members of the worshipping communities. This encounter has the basic feature of a meeting between human beings and the awesome mystery of the descent into his life of the infinitely God through symbols and signs. Therefore, this encounter is something to be experienced, a grace totally transcending the reach of reason. The reach symbolism and the repetitive style found in the Muslim liturgies seem to form part of this experiential dimension essential to the liturgical encounter.

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<sup>52</sup> See EI(E), Vol. 8, p. 927.

<sup>53</sup> See CENIS, p. 345; Hamidullah, Islam pp. 294-297.

<sup>54</sup> See EI(E), Vol. 8, p. 929.

<sup>55</sup> See Al-Ghazzali, Worship p. 27.

<sup>56</sup> See Chebel, Islam pp. 36-39.



## **1.4 Theme, method and division of the work**

### **1.4.1 Theme and method**

The theme of this work is “Christians and Muslims at prayers”. This entails a comparative study of public worship of Christians and Muslims based on the Roman Liturgy of the Hours, the “Liturgia Horarum”, and the mandatory Islamic daily prayer Salat. The investigation is focused towards finding and discovering the similarities and differences existing between the two forms of worship. Motivated by the perception of a dramatic disunity that exists especially between Christians and Muslims, the work is aimed at promoting the interreligious dialogue of Christians and Muslims by examining the central religious activities, centred mainly on the ritual daily prayers of both religious bodies. There is the hope, to promote the “civilisation of love”, which will be possible, when partners recognise each other’s worship, religious traditions, activities and belief.

The method of this work is at first descriptive. Various aspects of the liturgical activities and values which present themselves within both religions will be examined. Although history is not the main point of our discussion, but historical facts are made use of in finding possible meeting points of the two faiths and worships. Further more, the work is a comparative study aimed at discovering the similarities and the differences existing between the two traditions of worship.

The standpoint is that of a scientific observer and a participant in Christian worship. The two view points are complementary and not opposing. Finally the investigation tries to find out, whether there is a basis for common worship in multireligious meetings or celebrations. In this work the different prayer traditions of the monastic and other Roman Catholic communities, of the Eastern Churches and of the communities of the Reformation are not to be discussed.

### **1.4.2 Division of the work**

This research work has been divided into five chapters. The first chapter presents the general concept of worship and treats the Christian and Muslim worship in their characteristic aspects. The second chapter deals with the “Liturgy of the Hours”. Various historical set-ups are examined here, as they have been made new in the present time. The description should help towards a deeper understanding of how prayers and worship have been celebrated for centuries till today. The third chapter examines the mandatory Muslim Salat. It deals with the historical events and the handing over of this worship from the prophet Muhammad until today. Chapter four compares the similarities and differences of both religious traditions. Chapter five will examine the

possible avenues of the two faiths worshipping together and will explore the possibility of productive dialogue and religious meetings.

## CHAPTER TWO

### 2. The “Liturgy of the Hours” in the Roman-Catholic Rite

#### 2.1 Introduction

Christian prayer is part of the human struggle, to communicate with God, to which the answer, when given, is divine. Different forms of this Christian prayer have developed in the course of history till today.

This work concerns itself with the official liturgical prayer form of the Roman Catholic Church, authorised by the Roman Pontiff and the bishops of the world and practised in all the Christian countries, but has nothing to do with the individual prayer.<sup>1</sup> Out of consideration for the Muslim readers the language and the explications of this work are more popular than scientific.

#### 2.2 Terminology and meaning of “Liturgy of the Hours”

##### 2.2.1 The terms “Breviary” and “Divine office”

For historical reasons there exists several designations for the common public prayer of the Church. The name “Breviary” was a customary and traditional name used from the late Middle Ages and it is still in use down to the Second Vatican Council.<sup>2</sup> This name was derived from the Latin word “Breviarium”- “abridgement”, from which the title of the Book “Breviary” derived its name, and has been the official Latin prayer book of the Clerics since the Middle Ages.<sup>3</sup> It contains the daily service consisting of psalms, readings, and hymns, recited at specific hours of the day, in accordance with the Liturgical year. In the Middle Ages, the public prayer was celebrated by communities in a solemn form, which required several ministers and many books.

In the early times, the congregation participated without books by reciting Psalms, antiphons and responses from memory, or by responding to the Psalms with refrains.<sup>4</sup> The first breviaries, which appeared in the eleventh century, were choir books containing the older numerous manuscripts for the Divine Office in one book. Pope Innocent III (1198-1216) had approved a shortened form of the Office for his Curia, and this book was adopted, with modifications, by the Franciscan order, whose rapid

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<sup>1</sup> See Häußling, Tagzeitenliturgie p. 1239.

<sup>2</sup> See Jungmann, Brevierstudien pp. 1-8; Berger, Handlexikon pp. 486-487; Podhradsky, Lexikon p. 47; Lengeling, LH p. 146; Adam, Liturgie p. 244.

<sup>3</sup> See Berger, Handlexikon pp. 72-73.

<sup>4</sup> See NCE, Vol. 2, p. 791.

expansion made the book known and ultimately accepted throughout Europe.<sup>5</sup> In 1568 Pope Pius V (1565-1572) in collaboration with the Council of Trent (1545-1552; 1562-1563) issued the breviary as “Breviarium Romanum” in a revised form and imposed its use on the Latin Church.<sup>6</sup> Since then there have been piecemeal revisions, particularly in the 20th century, until the Second Vatican Council of 1962-65 called for a thorough revision.<sup>7</sup>

Another name for this liturgy is the “Divine Office” – “Officium Divinum”.<sup>8</sup> The name and the performance of this prayer means, in a wider sense, the Church’s “office” to praise God; but in the narrow sense, the prayer in the official form as the special duty of ordained ministers and religious bodies or groups.<sup>9</sup>

Generally speaking, the terms “Divine Office” and “Breviary” were replaced by the new “Liturgia horarum” – “Liturgy of the Hours”, used by The Second Vatican Council. The new term designates the official prayer of the Christian community gathered in the liturgical assembly under the ordained minister.<sup>10</sup> The word “liturgy” characterises the prayer as a realisation of the holy dialogue between God and men, achieved not only through prayer, but also through lectio, praises and hymns.<sup>11</sup> The word “hora” – “hour” distinguishes the “Liturgy of the Hours” from other liturgical actions. “Hour” implies a time for daily liturgical devotion or prayer.<sup>12</sup> The term “hours” do not imply here the whole hours of the day, but the main hours in the morning, evening and night.<sup>13</sup> “Liturgy of the Hours” and “Divine Office” are the names henceforth to be used in this work for the common prayer of the Catholic Church of the Roman tradition, as practised by the dioceses and the local Churches.

### **2.2.2 The meaning of “Liturgy of the Hours”**

The Second Vatican Council, in its Constitution of the Liturgy, gives the official definition of the “Liturgy of the Hours”.<sup>14</sup> The Council describes “Liturgy of the Hours” as “the voice of the Church, that is, the whole mystical body publicly praising God”.<sup>15</sup>

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<sup>5</sup> See Berger, Handlexikon p. 487; NEBrit, Vol. 2, pp. 506.

<sup>6</sup> See Breviarium Romanum; NEBrit, Vol. 2, p. 506; NCE, Vol. 8, pp. 908-909.

<sup>7</sup> See NEBrit, Vol. 2, p. 506; Berger, Handlexikon pp. 488-489.

<sup>8</sup> See Headword: Art. Offizium. In: LThK 7, <sup>3</sup>1998, p. 1008; Podhradsky, Lexikon pp. 47-48; Klauser, Liturgy p. 155.

<sup>9</sup> See WebNED p. 697; Podhradsky, Lexikon p. 47.

<sup>10</sup> SC 10, 83-84. GILH 12, 13, 14, 17. See Häußling, Tagzeitenliturgie p. 1238.

<sup>11</sup> SC 33. GILH 14, 18. See Berger, Handlexikon pp. 309-312.

<sup>12</sup> See Berger, Handlexikon p. 487.

<sup>13</sup> See Berger, Handlexikon p. 494; Kunzler, Liturgie p. 502; Adam, Liturgie pp. 252-254.

<sup>14</sup> SC 83-111.

<sup>15</sup> SC 99.

The Council further highlighted that “the Divine Office, in keeping with the ancient Christian tradition is so devised that the whole course of the day and night is made holy by the wonderful praise of God, correctly celebrated by priests, the faithful and others deputed to it by the Church”.<sup>16</sup> The meaning is the sanctification of life by turning to God at every time, expressed at the beginning, in the middle and the end of each day by performing liturgical acts.<sup>17</sup>

The nature of the “Liturgy of the Hours” is basically the same as the nature of all other liturgical acts, first and foremost to render to God, the worship that is due to Him; and at the same time to make present and active among men the mystery of salvation, accomplished by Christ and perpetuated in the Church.<sup>18</sup> Basically, it is a celebration and manifestation of the One and only God and His saving work, being made alive through the memory of the redemptive act of Christ in the Holy Spirit in the ritual symbolic elements.<sup>19</sup>

The “Liturgy of the Hours” evolved as a result of the spiritual ideal of ceaseless commemoration<sup>20</sup> and prayer as an expression of God’s presence and the gratitude of the faithful, set by the New Testament.<sup>21</sup> The distribution of worship throughout the day is the Church’s response to the Lord’s commandment, “... pray at all times ...” (cf. Mk 13, 33; Lk 18,1, 21, 36).<sup>22</sup> The Church is faithful in obeying this instruction and injunction of Jesus. It never ceases to offer prayer and makes this exhortation her own.<sup>23</sup> The Church fulfils this injunction first by celebrating the Eucharist, above all on all Sundays and feast days of the year; and further more every day through the celebration of the “Liturgy of the Hours”.<sup>24</sup> So intervals during the day and sometimes in the night symbolise, that the whole time, the day, the week and the year, are sanctified by liturgical communication between God and mankind.<sup>25</sup>

The content is essentially praise in the celebration of God’s name, known as the offering of praise and thanksgiving to God.<sup>26</sup> The Liturgy of Hours is also “the memorial of the mysteries of salvation, the petitions and foretaste of the heavenly glory that are present

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<sup>16</sup> SC 83-85. GILH, 11. See Martimort, Prayer Vol. IV, p. 155.

<sup>17</sup> See Taft, Hours p. 359.

<sup>18</sup> See NCE, Vol. 4, p. 917.

<sup>19</sup> See Taft, Hours p. 359; Gerhard, Benedicam p. 4.

<sup>20</sup> See Appendix III, pp. 161-165.

<sup>21</sup> GILH 5, 10. SC 84. See Martimort, Prayer Vol. IV, pp. 155, 157.

<sup>22</sup> See Appendix III, pp. 161-165, Cullmann, Gebet, pp. 30-88.

<sup>23</sup> SC 84. See Martimort, Prayer Vol. IV, p. 155; Taft, Hours pp. 360-361.

<sup>24</sup> GILH 10. SC 84. Lk 18,1. Heb 15,15. See Martimort, Prayer Vol. IV, p. 155.

<sup>25</sup> GILH 14.

<sup>26</sup> SC 83-85. GILH 11, 16. See Lang, Opfer pp. 340, 343; Martimort, Prayer Vol. IV, p. 155.

in the Eucharistic mystery, the centre and high point in the whole life of the Christian community”.<sup>27</sup> Liturgy becomes an epiphany of the kingdom of God. All creation is a cosmic sacrament of the saving hands of God. Worship is a step in the restoration of all things in Christ (cf. Eph 1, 10).<sup>28</sup> In other words, everything, including morning and evening, day and night, rising and setting of the sun, can be moments of communication with God for the Christian. In all, it is an established fact, that “Liturgy of the Hours” is one of the characteristic parts of the liturgy of the Catholic Church, the important apex of her life.

Public prayer, however, cannot be continuous, since it is vocal and ritual, it occupies time and space.<sup>29</sup> The Church, therefore, determined hours of prayer, which manifest the aspiration to praise God, thereby conferring upon the whole day an orientation toward God. The words of the Psalmist, “Seven times a day I praise you” (cf. Ps 118, 164) inspired the development of seven times of daily prayers. The two moments of the rising and setting of the sun were the first chosen times for prayers.<sup>30</sup> The divisions formerly marking the day are the moments determining the hours of Prime, Terce, Sext, None and Compline. To imitate Christ’s example and to follow His teachings, there was an established night Office divided into several Nocturns, a remnant of the ancient divisions of the night.<sup>31</sup> The obligation to fulfil the “Divine Office” has been in use since the reform of Vatican Council II, depending on the importance of the various Hours. The two ‘hinges’ of the “Liturgy of the Hours”, morning and evening prayer, should not be omitted, except for a serious reason.<sup>32</sup>

The “Liturgy of the Hours” is an activity of an organised community, which manifests and accomplishes God’s design of reconciling men to Himself and calls them to participate in His holiness. All who are baptised are members of a priestly body, and as a result they participate in it and are sanctified efficaciously by the worship exercised by the Saviour in His Church.<sup>33</sup> Christian prayer is primarily the action of Christ Himself joined by the entire community.<sup>34</sup> Therefore, wherever possible, the more important Hours should be celebrated in common. This forms a clear link between liturgy and the whole life of Christians, since during the day and night some “leitourgia”, a public service, is carried out and performed for the interests of the people as a whole, wherein

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<sup>27</sup> GILH 12, 93-99. PO 5. CD 30. See Taft, Hours p. 347.

<sup>28</sup> SC 85. GILH 15.

<sup>29</sup> See Wainwright, Doxology p. 23ff.

<sup>30</sup> See NCE, Vol. 4, p. 918.

<sup>31</sup> See Appendix 1, pp. 155ff.

<sup>32</sup> SC 89a. See Appendix 1, p. 155.

<sup>33</sup> SC 84. GILH 38, 39, 70, 74-84. See NCE, Vol. 4, p. 917; *Laudis Canticum*, No 2; *Martimort*, Prayer Vol. IV, pp. 178-179; Klöckener/Rennings, *Stundengebet* p. 3.

<sup>34</sup> See *Laudis Canticum*, no. 7-8.

the people of God give themselves to the ministry of the love of God for their brothers and sisters.<sup>35</sup>

The duty of all the faithful is to sanctify the day by worshipping God in humility.<sup>36</sup> They are joined to the actions of Christ who sanctifies their life.<sup>37</sup> This deepest truth of the Christian life is shown forth, and at the same time brought about, by the “Liturgy of the Hours”. It is offered to all the faithful, even to those who are not bound by law to recite it.<sup>38</sup> They should recite the “Liturgy of the Hours” not merely because it is a duty laid on them by law, but should feel moved to it because of the inherent excellence of its spiritual and pastoral assistance.<sup>39</sup> So the “Liturgy of the Hours” is drawn and arranged in such a way that the laypersons may participate in it, since it is the prayer of the whole people of God.

Before the Second Vatican Council the official and only permitted language of the Liturgy was Latin. Then it took some time in changing from Latin into vernacular language. In Christianity there is no “holy language”, but through the incarnation of God in Jesus Christ every language is able, to express the word of God and the praise of man. Since the use of the mother tongue or vernacular, laypersons participated actively in the celebration of the liturgies.<sup>40</sup>

The responsibility of fulfilling the duty of praise concerns the Parish Communities, the cells of the dioceses set up locally under pastors, and the representatives of the bishop who in a certain way are representing the visible Church as it is established throughout the world.<sup>41</sup> When the faithful are not able to attend the celebration of the “Liturgy of the Hours”, the ordained ministers fulfil the duty in the name of the whole community.<sup>42</sup> Also communities of priests, monks and nuns, in virtue of their Constitutions, have to celebrate the whole “Liturgy of the Hours”.<sup>43</sup> In this way, the Church fulfils in different ways the task of receiving the word of God with the unfathomable riches of Christ by praying day and night.

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<sup>35</sup> See Martimort, Prayer Vol. IV, pp. 8-9, 230.

<sup>36</sup> See Appendix III, 161-163.

<sup>37</sup> See Martimort, Prayer Vol. IV, pp. 167-187.

<sup>38</sup> See *Laudis Canticum*, no. 7-8.

<sup>39</sup> See *Laudis Canticum*, no. 8.

<sup>40</sup> SC 36, 1-4. See Klauser, *Liturgy* p. 160.

<sup>41</sup> SC 41. See Appendix III, pp. 163-164.

<sup>42</sup> GILH 28-29.

<sup>43</sup> SC 95. See Martimort, Prayer Vol. IV, p. 186.

## 2.3 Sources and bibliography to the Liturgy of the Hours

### 2.3.1 Sources

Because a great part of the “Liturgy of the Hours” is taken from the Holy Bible, it becomes the major source of reference.<sup>44</sup> The more important historical sources will be dealt with in this chapter. The main historical source of today’s Roman Catholic “Liturgy of the Hours” is the “Breviarium Romanum” of Pope Pius V (1565-1572), which has been in use since 1568 in all the Dioceses of the Roman Catholic Church till the new era of Second Vatican Council.<sup>45</sup>

Since 1970, in the course of the liturgical reform inspired by the Second Vatican Council, the primary source has been the book of prayer titled “Liturgia Horarum” or “Liturgy of the Hours”.<sup>46</sup> The Latin edition of this form of prayer has been translated into many languages of the world. In accordance with the Roman rite and the confirmation by the Holy See in Rome, the Episcopal Conferences took care to bring out vernacular versions.<sup>47</sup>

Important sources of references are the Constitution on the Sacred Liturgy of the Second Vatican Council and Postconciliar Documents.<sup>48</sup> To these documents belong the Apostolic Constitution “Laudis canticum” of Pope Paul VI, 1970 and the General Instruction on the Liturgy of the Hours, “*Instructio generalis de Liturgia Horarum*”; both of them are printed in the first volume of the “Liturgy of the Hours”.<sup>49</sup> Another important source of reference is the code of the Catholic Canon Law -“*Codex Iuris Canonici*”.<sup>50</sup>

The “*Liturgia Horarum*” was translated into English as “Divine Office or Liturgy of the Hours” in three volumes,<sup>51</sup> and the American version as “Liturgy of the Hours” in four volumes.<sup>52</sup> This work is based primarily on the English edition only, other sources will be secondary. The English version was approved by Rome for use in English speaking countries like Australia, England and Wales, Scotland, Ireland, New Zealand, Scotland, Gambia, Ghana, India, Kenya, Liberia, Malaysia and Singapore, Nigeria, Rhodesia,

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<sup>44</sup> See NJB.

<sup>45</sup> *Breviarium Romanum*. See Martimort, *Prayer* Vol. I, p. 67.

<sup>46</sup> See LH and LoH.

<sup>47</sup> See *Laudis Canticum*, no. 8.

<sup>48</sup> See Flannery 1, *Vatican Council II Documents*; Flannery 11, *Vatican II. The Conciliar and More Postconciliar Documents*.

<sup>49</sup> See LoH (English) and LoH (American).

<sup>50</sup> See Code of Canon Law (*CIC Codex Iuris Canonici*).

<sup>51</sup> See LoH (English); Page, *BeMuSt* pp. 243-244; Murray, *Divine Office* p. 59.

<sup>52</sup> LoH (american). See Page, *BeMuSt* pp. 243-244.



Sierra Leone, Tanzania and Uganda etc.<sup>53</sup> French speaking countries have their own edition of the “Liturgy of the Hours”.<sup>54</sup> There are many editions of this “Liturgia Horarum” in German speaking countries like Germany, Switzerland, Austria etc.<sup>55</sup> The “Liturgia Horarum” has been translated into many African languages, such as Swahili, Nubia, Bantu, Kunama, Nilo-Hamitic, Igbo<sup>56</sup>, Ibibio, Yoruba, Hausa etc.

Apart from the official editions of the “Liturgy of the Hours”, there are many other special editions modelled after the needs of the worshipping communities in different situations. As a matter of fact only Lauds, Vespers and Compline, sometimes in simplified forms are incorporated.<sup>57</sup> An accompaniment to the official “Liturgy of the Hours” are local prayer books for the faithful.<sup>58</sup> The “Magnificat” in French and German for instance is a simplified edition, that has a shortened form of morning praise and evening prayer.<sup>59</sup> Some examples of English simplified prayer books are “St. Martin de Porres prayer book”<sup>60</sup>, “The Catholic prayer and Hymn book”<sup>61</sup>, “Simple prayer book” and “Igbo Catholic prayer and Hymn book”.<sup>62</sup>

### 2.3.2 Bibliography

The accompanying Bibliography to this work encompasses merely a selected number of key books, which inform the reader about the essentials of the “Liturgy of the Hours”. In addition there is a large number of articles in journals that touch on some aspects of this liturgical worship, especially in this present era.<sup>63</sup>

The most important monograph is the book by Rudolf Pacik entitled “Last des Tages oder Geistliche Nahrung”. It treats the evolution of the “Liturgy of the Hours” from Pope Pius XII until Vatican II.<sup>64</sup> A new international bibliography is the “Liturgy of the

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<sup>53</sup> See Murray, Divine Office p. 59.

<sup>54</sup> See Brault, Das Stundengebet pp. 54-56.

<sup>55</sup> The confederation of Benedictines’ Communities published in 1977 the model of a special form of the Divine Office for the monks. See Häußling, Tagzeitenliturgie p. 1239.

<sup>56</sup> See Akwukwo Ekpere na Ukwé pp. 20-60.

<sup>57</sup> For German speaking people see “Kleines Stundenbuch. Morgen- und Abendgebet der Kirche aus der Feier des Stundengebets für die katholischen Bistümer des deutschen Sprachgebiets. Einsiedeln u.a. 1981”.

<sup>58</sup> An old tradition of the “Liturgy of the Hours” with participation of the faithful in vernacular language has not been removed in the diocesan prayer book “Gotteslob” of the German-speaking regions, see Gotteslob.

<sup>59</sup> See “Magnificat. Mit dem Gebet der Kirche durch den Tag. Monatsschrift für das täglichen Gebet und den Gottesdienst der Kirche”. Kevelaer 1999 (Paris 1999). Monthly publication.

<sup>60</sup> See Madubuike, Prayer Book pp. 10-32.

<sup>61</sup> For the Igbo speaking people, see “Igbo Cath. Hymn Book” p. 220ff.

<sup>62</sup> For the Igbo speaking people, see “Akwukwo Ekpere na Ukwé” pp. 3-64; “New Catholic Igbo prayer and Hymn book” p. 57ff.

<sup>63</sup> See Bibliography for Christian themes.

<sup>64</sup> See Pacik, Last des Tages pp. 45-62.

Hours” by Angelus A. Häußling.<sup>65</sup> An English monograph by Paul, F. Bradshaw “Prayer in the early church. A study of the Original and Development of the Divine Office”<sup>66</sup>, comprehensively detailed, especially with regard to the early development of the “Liturgy of the Hours” is one of the major reference books. The work of Robert, F. Taft “The Liturgy of the Hours in the East and West: The Origins of The Divine Office and its meaning for today”<sup>67</sup>, contains a comprehensive historical background to the “Liturgy of the Hours”. John D. Sotto’s “Liturgy of the Hours, its history and its importance as the communal prayer of the Church after the Liturgical Reform of Vatican II” is not to be left out.<sup>68</sup>

Other works of importance are: Guiver George, “Company of voices. Daily prayer and the people of God” and Stephen Campbell “From Breviary to Liturgy of Hours. The structural Reform of the Roman Office”.<sup>69</sup> Also relevant are works by Lucien Deiss “Spring time of the liturgy”<sup>70</sup> and the works of German writers by Joachim Jeremias “The prayer of Jesus”<sup>71</sup> and Anton Baumstark on “Comparative Liturgy”.<sup>72</sup> Other important collections in the German language are “Lebendiges Stundengebet”<sup>73</sup> and “Gott Feiern”<sup>74</sup>, Theodor Schnitzler’s popular book “Was das Stundengebet bedeutet”<sup>75</sup> and Rupert Berger’s “Neues Pastoraltheologisches Handlexikon”<sup>76</sup>, which gives a popular exposition of the Divine Office.

Other basic information can be found in different liturgical hand books like the French translated hand book of Aime Georges Martimort: “The Church at prayer, Principles of the Liturgy”.<sup>77</sup> The German liturgical hand book “Gottesdienst der Kirche” is incomplete in the study of the “Liturgy of the Hours”. The Catholic hand book of Michael Kunzler “Die Liturgie der Kirche” and the Protestant “Handbuch der Liturgik, and Liturgiewissenschaft in Theologie und Praxis der Kirche”<sup>78</sup> treated the subject very extensively and elaborately. The last but not the least are the multiplicity of articles in

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<sup>65</sup> See Häußling, Tagzeitenliturgie. In: LThK 9, <sup>3</sup>2000 pp. 1232-1241.

<sup>66</sup> See Bradshaw, Prayer pp. 1-153.

<sup>67</sup> See Taft, Hours pp. 1- 423.

<sup>68</sup> See Sotto, Hours pp.13-74.

<sup>69</sup> See Campbell, Breviary pp 43-48; Guiver, Prayer pp. 23-54.

<sup>70</sup> See Deiss, Liturgy pp. 1-25.

<sup>71</sup> See Jeremias, Prayer pp. 8-20.

<sup>72</sup> See Baumstark, Liturgy pp.111-132.

<sup>73</sup> See Klöckener/Rennings, Stundengebet pp. 3-525.

<sup>74</sup> See Plöger, Gott Feiern pp. 297-444.

<sup>75</sup> See Schnitzler, Stundengebet pp. 2-80.

<sup>76</sup> See Berger, Handlexikon pp. 72-76, 160-165, 486-491.

<sup>77</sup> See Martimort, Prayer Vol. IV, pp. 151-275.

<sup>78</sup> See Kunzler, Liturgie pp. 489-533; HdLiturgik.

the “The New Catholic Encyclopaedia”<sup>79</sup>, “Lexikon für Theologie und Kirche”<sup>80</sup> and “Theologische Realenzyklopädie”.<sup>81</sup>

### **2.3.3 Method and structure of the chapter**

The purpose of this work is to examine the “Liturgy of the Hours” in relation to the Muslim public prayer “Salat”. This limits the discussion to the important elements only. Thus, this work gathers whatever is relevant to each topic from the various contents and corners of history and tradition to the present time. The choice of the examination is to survey the possibilities for a meeting point, a mediation, a better atmosphere for worshipping together.

This chapter shall describe the important historical developments, as they concern only the Roman-Catholic Latin Tradition, practised in the Catholic Dioceses of the entire world by bishops, priests, deacons and the laypersons. It is important to note, that the monastic traditions or other particular traditions of the “Liturgy of the Hours”<sup>82</sup>, as well as the protestant traditions<sup>83</sup>, and those of the Eastern orthodox Churches<sup>84</sup> will not be treated.

The basic source of reference is the Roman Latin “Liturgia Horarum” in the official English translation “Liturgy of the Hours”, approved by the Bishops of the English speaking Catholic Churches in the world.<sup>85</sup> Other popular versions of prayer and hymn books will not be taken into account, although these popular versions may be of use for the up build of the spirituality of the individuals and pastoral needs of the laypersons.

After having explained the meaning of “Liturgy of the Hours”, and after having enumerated the sources and bibliography, this chapter treats the background of the ritual prayers as elements of religion in general, the Jewish worship and worship in the New Testament. Further, it discusses the formation of the “Liturgy of the Hours” from the early Church to the Roman Breviary of Trent. Also included is the situation of the “Liturgy of the Hours” in the 20th century, before the Vatican II Council. Other major areas to be discussed are the Reform of the Roman “Liturgy of the Hours” by the Vatican Council II (1962-1965), the theological principles of the “Liturgy of the Hours”, the principles of the Reform and their implementation, the new Latin prayer

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<sup>79</sup> See NCE Vol. 4, pp. 917-922; Vol. 8, pp. 890-906, 908-935. Vol. 2, pp. 791-793ff; WebEUD; WebNED.

<sup>80</sup> See LThK<sup>3</sup>.

<sup>81</sup> See TRE.

<sup>82</sup> See Häußling, Stundengebet, LThK 9, pp. 1232-1241.

<sup>83</sup> See Schmidt-Lauber, Handbuch der Liturgik.

<sup>84</sup> See Taft, Hours pp.1-330.

<sup>85</sup> See LoH (English).

book “Liturgia Horarum” of 1971. The reformed pattern of the “Liturgy of the Hours”, the various liturgical hours, the liturgical year, the participation of the laypersons, the actual practices, the common celebration and the private celebration shall be treated also. Finally, the rest of this chapter concerns itself with the “Liturgy of the Hour” as an important part of the life of the Church, as precious traditional inheritance and commission and the necessary renewal of the spirituality of the laity and the priests.

## **2.4 The background of the “Liturgy of the Hours”**

For a better understanding of the phenomenon of ritual prayer, it is necessary to go to the roots and perhaps to the Jewish background. Therefore this section treats ritual prayer as an element of religion in general, the Jewish prayer, and the prayer in the New Testament.

### **2.4.1 Ritual prayers as an element of religion in general**

Man’s religious attitude belongs to the religious spheres, as well as man’s search of anthropology, philosophy and history of religion, historians of religion on the other hand have not found the meaning of life expressed in common beliefs. Common to all religions is the claim that reality is not restricted only and solely to what is sensual. Religion in expressing this incorporates certain characteristic behaviours and emotions such as awe, reverence and prayer. Prayer is the authentic ceremony of religion.<sup>86</sup> Public and private prayers are characteristics of all the religions of the world,<sup>87</sup> and they are the most common religious activities for establishing a dynamic link between men and the author of the source of life or spirit, named God.<sup>88</sup> Through common rituals, man as a religious being, forms his life as a dialectical expression echoed in his religious experience. The Christian “Liturgy of the Hours” is a special form of prayer and one of the means of man’s encounter with God.

A religious person tends to show a concern for values, morals and aesthetic, and seeks appropriate action to embody these values. From the dawn of human history, sacrificial offerings were the basis of divine worship. Every offering is connected with a special prayer. Words and symbols, verbal and non-verbal actions play an important role and are united.<sup>89</sup> The praise as “offering of the lips” (cf. Heb 13, 15) can take the place of material offerings. This happened in Judaism as well as in Christianity.<sup>90</sup> In almost all religious systems, every day is structured by prayer times, whereby morning and

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<sup>86</sup> See Headword: Art. “Gebet”. In: LThK 4, <sup>3</sup>1995, pp. 308-320.

<sup>87</sup> See Kerr, Christianity pp. 152-162.

<sup>88</sup> See Uzukwu, Ultimate reality p. 14.

<sup>89</sup> See Donni, Prayer p. 9; Uzukwu, Ultimate reality pp. 14-17.

<sup>90</sup> See Headword, “Opfer”. In: LThK 7, <sup>3</sup>1998, pp. 1061-1070.

evening prayers as the praise of the author of life are indispensable. Also the time of the year is divided into cycles, a repeating pattern of natural seasons filled with worship. Rituals exist as celebrations of autumn, winter, spring, harvest, death and rebirth etc. These rhythms were understood as symbols of higher realities, of death and resurrection, of the perdurance of human existence beyond natural death. So even natural ritual as an interpretation of experience, implies a reaching out for the beyond, for an ultimate meaning in the cycle of life, that seemed to be an ever-recurring cycle closed by death.<sup>91</sup>

Prayers are centred on thanksgiving, the preservation of the life of the community, as well as the life of the families, kindred, individuals and others, and at the same time making petitions for the ongoing provision of the necessities for maintaining and increasing this life.<sup>92</sup> Because of the uncertainties of human life, people developed different occasions for prayers during the day and night, before and after daily meals, when they are at work or in the area of their work, for success in life and protection from illness and danger.<sup>93</sup> Occasional prayers play a very important role in the life of mankind, especially prayers during weddings, burials, naming ceremonies, festivities, birth days, peace-talk etc. By their prayers, religious groups show their faith in the Supreme Being, hence prayer per se revolves around the faith, ethics and morals of the believing community.

Very important is the fact, that religious rituals are created for the group's collective remembrance of the past or "anamnesis" of events that have been transformed in the collective memory of the community into key symbolic episodes determinative of the community's being and self understanding.<sup>94</sup> For it is through the interpretation of its past that a community relates to the present and copes with the future. In the process of ritual representation, past constitutive events are made present in ritual time, in order to communicate their force to new generations of the social group, thus providing a community of identity throughout history.<sup>95</sup> The discovery of history was a breakthrough in this process of natural seasons and rhythms. Life was seen as a pattern that extended beyond the closed cycles of nature.<sup>96</sup> Time acquired a new meaning, and human ritual was transformed from a way of interpreting nature into a way of

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<sup>91</sup> See Taft, Hours p. 339.

<sup>92</sup> See Uzukwu, Ultimate reality p. 14.

<sup>93</sup> See Uzukwu, Ultimate reality pp. 14-17.

<sup>94</sup> See Taft, Hours p. 339; Headword, "Anamnese". In: LThK 1, <sup>3</sup>1993, pp. 589-593.

<sup>95</sup> See Armstrong, God pp. 5-6.

<sup>96</sup> See Adibe, Faith and Morality pp. 27-28.

interpreting and remembering history.<sup>97</sup> The prayer of Jews and Christians are characterised by anamnestic elements.

For the arrangement of a common public prayer the liturgical calendar with its festivities is deemed to be important.<sup>98</sup> Thus, events in the past came to acquire a universal symbolic value in the mind of the community. By celebrating these events ritually, the past is relived.<sup>99</sup> Of course these were usually events of salvation, of escape from calamity and death. By the formation of the ritual calendar feast, they become transformed in the collective memory of the group, into eternal symbols of God's care and salvation. In the beginning, the prayer tradition was oral. Later in history, traditions and customs were put down into written rituals, transposed and composed into prayer books.<sup>100</sup> But the Christian public prayer in the form of the "Liturgy of the Hours" is based on general religious convictions and practices.

#### **2.4.2 Jewish worship as background of Christian Liturgy**

The Jewish custom of prayer played an important role in the development of the Christian tradition, because Jesus and his followers were Jews and they participated in the religious practices of their people.<sup>101</sup> How this common Christian prayer was inspired and what it borrowed over from the Jewish predecessor, cannot be demonstrated by facts, because of insufficient sources.<sup>102</sup> In spite of this, the relationship between Jewish or early Christian forms of public prayer is indisputable. In the Old Testament the prayer of the people of Israel was a personal communication with God, who guided his people through history.<sup>103</sup> Prayers are frequent in the whole Bible, and the Psalter is mostly a book of prayers. The themes of these biblical texts are praise, thanksgiving, complaint, penitence and plea.

The places of these Jewish prayers were centred around the Temple, the Synagogue and the family homes.<sup>104</sup> The first place of Jewish worship was the Temple.<sup>105</sup> There, the people of Israel offered sacrifices three times daily in the morning, afternoon and evening.<sup>106</sup> Prayers were instituted to correspond to the daily sacrifices.<sup>107</sup> The calendar

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<sup>97</sup> See Taft, Hours p. 339.

<sup>98</sup> See Headword, Art. "Kalender". In: LThK 5, <sup>3</sup>1996, pp.1141-1147.

<sup>99</sup> See Armstrong, God pp. 5-6.

<sup>100</sup> See Berger, Handlexikon pp. 76-79.

<sup>101</sup> See Jounel, Blessings p. 266.

<sup>102</sup> See Donni, Prayer pp. 9-10; NCE, Vol. 4, p. 918.

<sup>103</sup> See Headword: Art. "Gebet". In: LThK 4, <sup>3</sup>1995, pp. 308-320.

<sup>104</sup> See Headword: Art. "Gebet". In: LThK 4, <sup>3</sup>1995, pp. 308-320; Wegman, Liturgie pp. 56-60.

<sup>105</sup> See Gerhards, Benedicam p. 6; Martimort, Prayer Vol. IV, pp. 158-159; Bradshaw, Worship pp. 17-18.

<sup>106</sup> Ex.29,38-46; Lev 6,2-6,9; Num 28,3-8ff; Ez.46,13-15. See Wegman, Liturgie pp. 57-58.

of the Temple liturgy covers a line up of feasts, such as the Feast of the New Moon, Sabbath, Feast of weeks, Feast of Pasha and day of Expiation.<sup>108</sup> With the destruction of the Temple by the Romans in the year 70 AD, ending all sacrifices, the Sages declared prayer to be an acceptable substitute.<sup>109</sup> So communal worship provided a cohesive influence in the Jewish community. It added meaning to the fact that most of the prayers were formulated in plural and not in singular, stressing the responsibility the Jews have for one another. It seemed to make the community more aware of and responsive to the needs of the individual.<sup>110</sup>

After the destruction of the Temple, the only place of common public prayer was the Synagogue, a community house, which serves as a place not only for liturgical services but also for assembly and study.<sup>111</sup> Over and above all, the emergence and origin of this religious institution are obscure and a number of hypotheses have been proposed to account for the appearance of this essentially lay-oriented form of worship.<sup>112</sup> Most scholars believe that the origin of the Synagogue dates back to the Babylonian Exile in the sixth century b.c.e., when an exiled nation, deprived of the Temple and its sacrificial worship, would gather on the Sabbaths and the holidays to say prayers and listen to the messages of their prophets and teachers.<sup>113</sup> When these Jews returned from their Babylonian Exile, they brought the tradition of these regular prayer assemblies. Even when they rebuilt their Temple and reinstated the sacrificial system, they continued to conduct prayer services in the towns and villages, thereby establishing Synagogues alongside the central Jerusalem Temple.<sup>114</sup> Others, however, believe that the Sabbath prayer gatherings in Babylonia were based on earlier precedents in the time of the first Temple.<sup>115</sup>

The order of synagogal worship was and is composed of blessings and prayers, the recitation of a number of Psalms, the “Shema” and its accompanying benedictions, the prayer “Tefilla”, the Eighteen-Benediction-prayer, and “Tahanun” as petition, confession and supplication, the reading of the Torah and the Prophets and concluding

<sup>107</sup> See Donni, Pray p. 10; Gerhard, Benedicam p. 7; Taft, Hours p. 6; Kunzler, Liturgie p. 489. Bradshaw, Worship p. 20.

<sup>108</sup> See Wegman, Liturgie pp.58-61; Bradshaw, Worship p. 19; Taft, Hours p. 5; Headword: Art. “Kalender”. In: LThK 5, <sup>3</sup>1996, pp.1141-1147.

<sup>109</sup> See Donni, Pray p. 11; Taft, Hours p. 6; NEBrit, Vol. 11, p. 462.

<sup>110</sup> Sir 50,16. See Donni, Pray p. 15.

<sup>111</sup> See Hennig, Lexikon p. 848; NEBrit, Vol. 11, p. 462; Vol. 22, p. 422.

<sup>112</sup> See NEBrit, Vol. 22, p. 422.

<sup>113</sup> See Donni, Pray p. 12.

<sup>114</sup> See Donni, Pray p. 12.

<sup>115</sup> See Bradshaw, Worship p. 11.

acts.<sup>116</sup> This general structure of the service varies somewhat, with the additions and subtractions for the afternoon and evening services and for Sabbath, holy days, and festivals.<sup>117</sup> Among the Jews, formulated texts of prayer dominated, but believers value spontaneous prayers more. Around the 9th century after Christ, the “Siddur” came, the Jewish prayer book which till today is the main prayer book of the Jewish people.<sup>118</sup>

The Rabbinic cycles in later times had a threefold daily prayer, but it was never made official for all Jews. Traditionally, Jewish prayer was a mixed pattern, that entails a twofold morning and evening recitation of the “Shema”: “Hear O Israel, the Lord our God is one Lord, you shall love the Lord your God with all your heart, all your soul”.<sup>119</sup> The “Tefillah”, the Eighteen-Benediction-prayer “You are blessed Lord our God ...”<sup>120</sup> was to be said three times each day. There are indications that the custom of threefold daily prayer was well established in earlier Judaism.<sup>121</sup> The other times for prayer were more additional hours, for instance prayer at the ninth hour, a custom or pattern that developed from the shift of the evening hour of temple sacrifice from twilight to 3 p.m.<sup>122</sup>

Typical of Jewish prayers is the celebration of the actualisation and representation of a historical event.<sup>123</sup> So they celebrated the Exodus ritually in the Feast of Pasha with the special Passover meal. The covenant with God was ritually reaffirmed as permanent and hence ever present reality based in the word of Yahweh. Liturgy is a graceful and joyful celebration of a salvation history, the ritual celebration of the “Anamnesis – remembrance” of the historical events by the Chosen People with God.<sup>124</sup>

The third place of common daily prayer was and is the home of the Jewish family. First, there was the recitation of the “Shema” at the beginning and end of the day, followed by two benedictions of thanksgiving for creation, revelation and redemption from Egypt.<sup>125</sup> There is a clear relationship between the prayers of the Synagogue and home.

Christians copied the psalmodic verse of the Jewish tradition. Important Jewish elements in the liturgical hours of prayer are the morning and evening devotions (today called Lauds and Vespers), the triple number of the daily hours, known as Terce, Sext,

<sup>116</sup> See NEBrit, Vol. 11, p. 462; Vol. 22, p. 422.

<sup>117</sup> See NEBrit, Vol. 11, p. 462.

<sup>118</sup> See Headword: Art. “Siddur”. In: LThK 9, <sup>3</sup>2000, pp. 560-561.

<sup>119</sup> Dan, 6,4-7; 11,19.

<sup>120</sup> See Deiss, Liturgy, pp. 6-10; NEBrit, Vol. 22, p. 422; Wegman, Liturgie p.58-59.

<sup>121</sup> See Taft, Hours p. 7; Bradshaw, Worship p. 21; Bradshaw, Prayer p. 4.

<sup>122</sup> See Wegman, Liturgie pp. 56-59; Didache 8.

<sup>123</sup> See Taft, Hours pp. 339-340.

<sup>124</sup> See Berger, Handlexikon pp. 310-312.

<sup>125</sup> See Taft, Hours pp. 7-8.



and None, the division into three of the night prayers (the Nocturns and Matins), the reckoning of the liturgical day from evening to evening etc.<sup>126</sup> The New Testament bears witness to how rich the Jewish soil was, in which the infant Christian sank its roots.<sup>127</sup>

### 2.4.3 Worship in the New Testament

Christian prayers originated from the daily prayers celebrated by Jesus and his followers. For Christians, Jesus was a teacher and example of prayer.<sup>128</sup> As a Jew he took over liturgical practices from the contemporary Judaism.<sup>129</sup> The time immediately following Christ's death, the apostolic community, by force of circumstances was closely intertwined with the Jewish people. The early Christian community in Palestine were the Jewish converts, who, at first were present and participated in the Synagogue worship, until the Jewish community in Palestine expelled the Christians from participating.<sup>130</sup> As a result, Christians founded their own Christian communities with autonomous prayer structures.<sup>131</sup>

Among the many different prayer sources in the texts of the New Testament, special mention is to be accorded to the Gospels.<sup>132</sup> The Gospel message tells us, that Jesus prayed with his disciples and when he was alone at different intervals and moments.<sup>133</sup> Not only did he pray by himself, he even taught other people how to pray. Before the appointment of the twelve, as a way of preparation for this important choice, he prayed and asked the disciples to pray at all times.<sup>134</sup> From the Gospel account Jesus is the model of prayer. His daily activity is closely bound up with prayer; thus, he participated and took part in the public prayers and assemblies of the Synagogue, and in the prayers of the Temple.<sup>135</sup> Jesus prayed in the morning and evening, he alluded to the prayer of the ninth hour and kept vigil at night.<sup>136</sup> His disciples imitated him in keeping vigil<sup>137</sup>,

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<sup>126</sup> See Klauser, *Liturgy* pp. 5-6.

<sup>127</sup> See Bradshaw, *Worship* p. 184.

<sup>128</sup> See Headword: Art. "Gebet". In: *LThK* 4, <sup>3</sup>1995, pp. 308-320.

<sup>129</sup> See Gallen, *Prayer* p. 65.

<sup>130</sup> See Donni, *Pray* p. 11; Gerhards, *Benedicam* p. 7; Bradshaw, *Worship* p. 13.

<sup>131</sup> Acts 1,14; 2,1; 46,23-31; 12,5;12.

<sup>132</sup> See Gallen, *Prayer* p. 65. Confer also references made to Jesus and others at prayer in the NJB, the exhortations and commands to pray: Mk 1,35; 6,46; Lk 10,27, instructions on how to pray: (Mat 6,9-13; Mk 14,38; Lk 11,2-4) and actual prayers and hymns: 1Cor 14,26; Eph 5,14; Jas 5,13.

<sup>133</sup> Lk 5,16; Mk 6,46; 6,12; Mt 14,23.

<sup>134</sup> Lk 18,1.

<sup>135</sup> Lk 11,1; Mt 21,13; Mk 1,21; Lk 4,16. GILH 3-4. See Kohlschein, *Gebet der Gemeinde* p. 15; Gallen, *Prayer* p. 65.

<sup>136</sup> Lk. 6,15.

<sup>137</sup> Acts. 16,25; 2Cor. 6,5. See Taft, *Hours* p. 9.

while awaiting for his Second Coming<sup>138</sup>, which had an important place in later Christian spirituality and liturgy.<sup>139</sup> The Gospel of Luke further tells us: “He went out into the hills to pray and all night he continued in prayer to God”.<sup>140</sup> There is reason to think that the apostles and their converts were faithful to all three moments of the daily prayer among the Jews, morning, afternoon, and evening.<sup>141</sup> Very typical of Jesus’ prayer is his loyalty and trust to whom He called his Father, who in turn sent him to the lost sheep. Jesus initiated the apostles into this Father-Son relationship and called them Children of God, and later he taught them how to say “his prayer, the Lord’s Prayer”, which till today has been and still is the main prayer of the Christian community. What Jesus himself had done, he also commended his followers to do.<sup>142</sup>

Concerning the early Christian prayer, information abounds in the Acts of the Apostles. As for explicit teachings and commands regarding prayer, the New Testament orders Christians to pray persistently and constantly.<sup>143</sup> There were two ideals particular to this early prayer; first, this prayer was an expression of unanimity and secondly, it was constant and persevering. Acts of the Apostles highlights that St. Peter, the head of the Apostles, went to the housetop at about the sixth hour to pray<sup>144</sup>, while Peter and John prayed at the ninth hour.<sup>145</sup> On several occasions they mentioned prayer at night, just as the Christian community in Jerusalem prayed for Peter who was in prison.<sup>146</sup> At Troas the regular liturgy on the first day after Sabbath, Sunday, took place in the evening and was prolonged until after midnight.<sup>147</sup> In prison at Philippi, Paul and Silas were praying and singing hymns at about midnight, and the prisoners were listening to them.<sup>148</sup>

The elements of Christian prayer are biblical Psalms, canticles, benedictions, and later also Christian hymns.<sup>149</sup> The “Lord’s Prayer” had a special place.<sup>150</sup> The recitation of the “Lord’s Prayer” seems to have been the earliest form of Christian prayer during the day.<sup>151</sup> A survey of the prayer materials in the New Testament reveals that petitions and

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<sup>138</sup> See Taft, Hours, pp. 9-10.

<sup>139</sup> Mk 1,35; 6,46; Lk 6,12. See Kohlschein, Gebet der Gemeinde p. 15.

<sup>140</sup> Lk 6,12; 18,9-14; Mt 14,19; 15,36; 26,26. See Kohlschein, Gebet der Gemeinde p. 15. See Martimort, Prayer Vol. IV, pp. 160-161.

<sup>141</sup> See Martimort, Prayer Vol. IV, pp. 162-163.

<sup>142</sup> GILH 5-6.

<sup>143</sup> Mt 7,7-12; Lk 11, 5-13 and 18,1; 21,36; Eph. 6, 18; Col. 4,2. GILH 3-4.

<sup>144</sup> GILH 1. Acts 10,9.

<sup>145</sup> Acts 3,1.

<sup>146</sup> Acts 12,5-12. See Martimort, Prayer Vol. IV, p. 163.

<sup>147</sup> Acts 20,7-11.

<sup>148</sup> Acts 16,25.

<sup>149</sup> See Bradshaw, Prayer pp. 13-15; Kohlschein, Gebet der Gemeinde p. 16.

<sup>150</sup> See Taft, Hours p. 13.

<sup>151</sup> See Martimort, Prayer Vol. IV, p. 230.

intercessions featured prominently, and they were frequently found in conjunction with praise, petition, thanksgiving and the proclamation of the arts of God<sup>152</sup>, which suggests that the Jewish benediction or “berakah” style of prayer was continued by the Christians. The early Christian “berakah” or benediction seems to have adopted the stereotyped form of addressing God: “Blessed be God and Father of our Lord Jesus Christ”.<sup>153</sup> A paradigmatic instance is the New Testament’s development of the theme of light and the later Christian use of sun imagery. This theme influenced the cathedral morning and evening song as well as the question of orientation in prayer as a key motif.<sup>154</sup>

There is no tangible structure or formal method of praying in the New Testament. Presumably, apart from intercessional prayers and psalms, the Word of God was proclaimed and the sacred Scriptures were read. Probably, this must have derived its roots from the structure of Synagogue worship.<sup>155</sup> The Jewish Bible provided the materials for Christian prayers. The Psalms extended a great influence on the spirituality of the new People of God, the Christian community.<sup>156</sup> The Christian custom of praying at fixed times seems to have its roots in the two daily Jewish Temple sacrifices morning and evening according to Synagogal customs.<sup>157</sup> The most important moments for common prayer were the beginning and end of the day. The daily changes in nature between day and night, and the shifting of the sun in the afternoon from east to west were symbol of the death and resurrection of Christ as veritable sun of life.

The Christological dimension of Christian prayer is the main difference to Jewish worship. God revealed Jesus as the Messiah and Prophet to the world and freed mankind from sin by his death and resurrection.<sup>158</sup> Through Jesus Christ, God accepts the praises and thanks of Christians. Christian liturgy celebrates this “anamnesis – memoria – commemoration” of the Pascha at Easter time and on all Sundays of the year. The New Testament also stresses the eschatological dimension of early Christian prayer.<sup>159</sup> Early Christians were counting on an early return of the Risen Christ, and indeed were with some impatience awaiting the day of his second coming. The liturgical meetings were felt to be a joyful foretaste of the eschatological banquet in the kingdom of Christ. Probably on account of this atmosphere of expectations, the Aramaic

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<sup>152</sup> See Kohlschein, *Gebet der Gemeinde* p. 16; Wegman, *Liturgie* pp. 58-59.

<sup>153</sup> Eph 1,3; 1Pt 1,3. See Bradshaw, *Prayer* p. 12.

<sup>154</sup> See Taft, *Hours* p. 10.

<sup>155</sup> See Gallen, *Prayer* pp. 65-66.

<sup>156</sup> See Gallen, *Prayer* pp. 67-72.

<sup>157</sup> See Dijk/Walker, *Origins* p. 15.

<sup>158</sup> See Gallen, *Prayer* p. 65.

<sup>159</sup> See Gallen, *Prayer* p. 65.

liturgical expression of acclamation “maranatha”, i.e. “come Lord Jesus” developed among the early Christian communities.<sup>160</sup>

As regards the structure of common prayer, the early Christians followed the Synagogue worship in many aspects, but the leading idea was Jesus Christ and his Pascha-Mysterium as the centre of praises, thanksgiving and memorial. The formation of the “Liturgy of the Hours” of the early Church started from the Jewish culture. But under the influence of the Gentile Christianity the Church disassociated herself more and more from Judaism and devised a more autonomous type of worship, with great freedom, but according to a well-defined character.<sup>161</sup>

## **2.5 The formation of the “Liturgy of the Hours”: The early Church to the Roman Breviary of Trent**

This section gives a short account of the evolution of the “Liturgy of the Hours” from the early Church to the Roman Breviary of Trent. It treats the position of the prayer of the Church in the first centuries, the first witnesses of Clement of Alexandria, Origen, Tertullian, Cyprian and the “Apostolic Tradition” of Hippolytus. Other themes include the formation of the Western “Liturgy of the Hours”, the Cathedral Office and the influence of the Monastic Office over the Cathedral. It deals also with the “Liturgy of the Hours” in the Middle Ages, the introduction of the “Breviarium Romanum” of 1568 and the different reformations of this “Liturgy of the Hours” during the 20th Century till Vatican Council II (1962-1965).

### **2.5.1 The first centuries**

#### **2.5.1.1 First witnesses of public daily prayers**

Until the fourth century there were no sources of common prayers available, because during the first three centuries, Christians were under persecution.<sup>162</sup> The Acts of the Martyrs of Abitina show that when the period of persecution was ending, the Church had already fully grasped the organised form of liturgical worship, especially on Sunday, a day that brought intense joy to the Christian people even in the midst of the most severe trials.<sup>163</sup> The prayer time of morning, evening and night were observed, followed by some scriptural readings and short homilies.

The first explicit unambiguous reference to a system of daily prayer in early Church is the “Didache”, an Antiochene composition dating from between AD 50-70, not much

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<sup>160</sup> See Berger, *Handlexikon* p. 328.

<sup>161</sup> See NCE, Vol. 4, p. 918.

<sup>162</sup> See Baumstark, *Liturgy* p. IIIff.

<sup>163</sup> See Martimort, *Prayer* Vol. IV, p. 15.

later than the authentic Pauline corpus and contemporaneous with the synoptic Gospels.<sup>164</sup> The “Didache” reflects Mathean account of the “Lord’s Prayer” with the doxology: “for yours is the power and the glory unto ages” followed by the demand “pray thus three times a day”.<sup>165</sup> Some consider this a deliberate Christian substitute for the thrice-daily Jewish recitation of the “Shema”. The earliest Christian witness for prayer at set times is found in the first letter of Clement to the Corinthians.<sup>166</sup>

These findings show, that the early Church continued to create of its own accord, forms of worship, which had not been laid down by Jesus, but favoured worship according to the liturgical customs of Judaism.<sup>167</sup> With this background, it is clear, that Christians adopted the custom of praying at fixed times.<sup>168</sup> It seems, that the first generations of Christians prayed alone daily or at home, and they prayed together three times a day.<sup>169</sup>

### **2.5.1.2 Clement of Alexandria, Origen, Tertullian and Cyprian**

At the beginning of the third century, in Egypt, Clement of Alexandria speaks of specific moments in the day, which are set-aside for prayer, not just morning and evening.<sup>170</sup> Egypt saw set times for prayers at the third, sixth and ninth hours, as well as on rising, before retiring, at night, before, during and after meals; while prayers said at midnight, cockcrow and all night vigils were recognised as suitable devotions.<sup>171</sup>

Clement also witnessed the custom of orientation to the east in prayer, based on the theme of the sun symbol for Christ, light of the world and sun of justice. He advocated the custom and tradition of praying facing east. He was also the first patristic witness to the eschatological character of Christian prayer at night. This, too, had become a fundamental trait of all Christian vigils.<sup>172</sup>

Origen (+ circa 254) like Clement commended a pattern of prayer, three times during the day, morning, noon and evening, together with further occasions of prayer during the night. He referred to the custom of praying facing East, looking towards where the true light rises, and his insistence on Christians to make their life one long prayer.<sup>173</sup>

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<sup>164</sup> See Didache 8,2f.

<sup>165</sup> See Didache 8,2f; Kunzler, Liturgie p. 490; Gerhards, *Benedicam* p. 9.

<sup>166</sup> See Clement from Rome, letter to the Corinthians 40,1-4 and 24,1-3; Taft, *Hours* pp. 13-14.

<sup>167</sup> See Gallen, *Prayer* p. 65.

<sup>168</sup> See Taft, *Hours* p. 8.

<sup>169</sup> Acts 2,46 etc; 1 Thess 1,2. See Taft, *Hours* p. 4.

<sup>170</sup> See Clement, *Strom.* 2.23: “We are to rise from our slumbers with the Lord, and retire to sleep with thanksgiving and prayer”; *Pedagog.* 2.4: “before partaking of the sleep it is a sacred duty to give thanks to God, having enjoyed this grace and love, and so go straight to sleep”. See Bradshaw, *Prayer* pp. 47-48; Gerhards, *Benedicam Dominum* p. 9.

<sup>171</sup> See Dijk/Walker, *Origins* pp. 15-16; Kohlschein, *Gebet der Gemeinde* p. 16.

<sup>172</sup> See Gallen, *Prayer* pp. 65-66.

<sup>173</sup> See Taft, p. 16; Bradshaw, *Prayer* p. 48; Martimort, *Prayer Vol. IV*, p. 165; Kunzler, *Liturgie* p. 490.

Tertullian (+ after 220) held morning and evening prayer to be statutory and the other times as only quasi-obligatory.<sup>174</sup> He further maintained, that meal times should be accompanied by prayer. It is fitting for the laypersons not to take food or go to bath without first interposing a prayer for refreshment. According to him, food of the spirit ought to have priority over that of the flesh, because heavenly things have priority over earthly things. He knew the custom of orientation in prayer, as well as other customs such as when to stand or kneel. This shows a growing standardisation of Christian prayer. So one finds in his position, what has become the classic system of Christian daily prayer; obligatory prayer at the beginning and end of each day, with prayer highly recommended at the set periods of third, sixth, and the ninth hours and at night.<sup>175</sup> Tertullian mentioned the death of Christ in association with the ninth hour.<sup>176</sup> He recommended psalmody as a part of such Christian common prayer. Moreover, diligent in prayer was recommended and those who are present in prayer are accustomed to add the “Alleluia”, i.e. Hebrew “hallelujah” – “Praise the Lord”, and other doxological conclusions, while others may respond “Amen”, i.e. Hebrew “so is it”.<sup>177</sup> At the agape, in the evening supper, Tertullian recommended the evening lamp ritual, the remote ancestor of the “lucernarium”, i.e. Greek “lichnikon” – “lighting the lamp”, with benediction, at the beginning of vespers.<sup>178</sup> After washing the hands and lighting the lamp someone who is prompted, stands in the centre and sings a hymn to God from sacred Scriptures or of his own composition.<sup>179</sup> This ceremony was adopted later on for in the liturgy of the vespers.

For Cyprian (circa 258), the established and obligatory times for prayer are not the morning and evening hours, but the three times during the day.<sup>180</sup> This three-fold period or pattern of prayer at the third, sixth and ninth hour were symbols of the Trinity for Cyprian.<sup>181</sup> For him the established and obligatory times for prayer had Trinitarian background. Cyprian also links the prayer of the sixth and ninth hour with the memorial of the passion of Christ.<sup>182</sup>

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<sup>174</sup> See Taft, Hours pp. 17-19

<sup>175</sup> See Taft, Hours p. 17.

<sup>176</sup> See Taft, Hours p. 18.

<sup>177</sup> See Berger, Handlexikon pp. 21,188.

<sup>178</sup> See Berger, Handlexikon p. 323.

<sup>179</sup> See Taft, Hours p. 18.

<sup>180</sup> See Taft, Hours pp. 19-21.

<sup>181</sup> See Taft, Hours p. 19.

<sup>182</sup> See Taft, Hours p. 21.

### 2.5.1.3 The “Apostolic Tradition” of Hippolytus

The Greek text called the “Apostolic Tradition” presumably written by the roman presbyter Hippolytus c. 215, is by far the most important third century liturgical source, but this document is not without serious problems of interpretation.<sup>183</sup> The “Apostolic Tradition” narrowed prayer to the hours of morning, ninth hour, evening agape, evening hour, midnight and cockcrow.<sup>184</sup> This “horarium”, the timetable of the “Apostolic tradition”, shows a close relation to the full series of times, that will coalesce into fourth century period, where the hours of prayer increased to seven or even more periods.<sup>185</sup> These prayers are interpreted by Markean passion account, for instance the ninth hour as the hour of Jesus’ death. The evening and morning hours received paschal meaning, so that sunset and sunrise are like the dying and rising of Jesus. The night hour is eschatological in dimension, looking to the second coming of Christ and to the resurrection of the dead.

### 2.5.1.4 Conclusion

It seems, that the pristine Egyptian pattern of prayer at morning, noon, evening and night was the earliest “Horarium” or timetable.<sup>186</sup> The ninth hour was added to this, as an outgrowth of the service, that concluded the worship or fast on Wednesdays and Fridays, Terce would have been added still later to complete the daily cycle. Despite many differences in prayer forms, the faithful are left with the following prayer systems: private prayer is recited on rising, third, sixth, ninth hours, when retiring, at midnight, at cockcrow; whereas common assemblies are in the morning with lectio and instructions and in the evening with agape. The emphasis is generally on the unceasing prayer, so that the times mentioned might have been just another way of saying that Christians must always pray. Christians made use of more hours, but much emphasis was laid on the morning and evening meetings.

The practice of Christian prayer is private and common, because prayer of the individual can be seen as the prayer of the Church.<sup>187</sup> For this common prayer to correspond to the appeal of Jesus, to pray constantly and at all times, the early Church developed forms, structures and times of the “Liturgy of the Hours”. There is nothing in the evidence so far adduced, which would lead to the conclusion, that all the times of daily prayer were celebrated corporately, and much which would suggest the opposite, that daily prayer mainly was made by individuals in private.

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<sup>183</sup> See Headword: Art. “Hippolyt”. In: LThK 5, <sup>3</sup>1996, pp. 147-149.

<sup>184</sup> See Bradshaw, Prayer p. 61ff.

<sup>185</sup> See Deiss, Liturgy pp. 150-153.

<sup>186</sup> See Taft, Hours pp. 27-29.

<sup>187</sup> GILH 15,20-22.

There was no rule to the celebration of the hours by the early Christians of the third century. In times of persecution and during working days, people prayed alone, but they also congregated, when they could do so. But whether said alone or together, the prayer was an ecclesiastical activity. Only services like the Agape or Eucharist by their nature were always done communally.

Regarding the elements of the prayer, biblical hymns and psalms were used, and sometimes the psalms were in refrain or executed responsorially. The popular hymns of the heretics in the third century created many problems for the Church. This fact provoked a reaction against non-scriptural hymns, which in turn favoured a broader use of biblical psalmody and canticles.<sup>188</sup>

Finally in this period one sees the beginning of the interpretation of the Christian “Cursus”, i.e. “order” of prayers, by theologians. The hours of evening, morning, at the setting and rising of the sun, are memorial times of Jesus’ Passover from death to life. The symbolism of Christ as “sun of justice” and the “light” of the world is actually stressed.<sup>189</sup> The light of the evening lamp at vesperal prayer symbolises Christ as the light of the world, whereas the midday hours recall the passion in the Markean account, while the third hour is also a memorial of the descent of the Holy Spirit at Pentecost. Hence, night prayer is eschatological, because it recalls to mind the vigils, kept by the ten virgins waiting for the return of the bridegroom. All-important witnesses know the practice of symbolic orientation in prayer. It is interesting to note that various rubrics about praying facing east and with hands raised were recommended and prescribed in this early period.

### **2.5.2 The formation of the Western “Liturgy of the Hours”**

In the course of history, “Liturgy of the Hours” developed into fixed forms. In the East around Byzantine the development seemed quite different from the Roman or Western rites.<sup>190</sup> Only the Western-Roman form of the “Liturgy of the Hours” will be treated in this work. In this section the Cathedral and Monastic type of the “Liturgy of the Hours” will be discussed extensively and elaborately. Firstly, the Cathedral form will be examined, followed by the Monastic Cursus and its influence over the Cathedral.

#### **2.5.2.1 The Cathedral Office**

The fourth century saw the so-called peace of Constantine in 312. With this peace in mind, the Church acquired the freedom to develop community assemblies as public and

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<sup>188</sup> See Berger, *Handlexikon* pp. 210-211.

<sup>189</sup> Mt 24, 27; Jo 8, 12. See Berger, *Handlexikon* pp. 306-307.

<sup>190</sup> See Kunzler, *Liturgie* pp. 525-528.



external aspects of her life.<sup>191</sup> Thus, in that century, the peace in which the Church then lived brought a flowering of liturgical life, thanks to the construction of the Churches, pilgrimages, and above all, the rapid development of asceticism.<sup>192</sup> Christian worship, formerly the furtive affair of a persecuted minority, became an integral part of the daily public life of the Roman Empire. And the flourishing of liturgical activities and its uses was striking.<sup>193</sup>

From at least the middle of the fourth century on, testimonies abound, which described these daily assemblies, not only in Palestine, but also at Antioch and Constantinople and in Africa.<sup>194</sup> These assemblies were frequently regulated and indeed were gatherings of the people, i.e., laypersons sang “morning psalms” and “evening psalms” which did not vary and which they knew by heart. To these were added, especially in the mornings, biblical and even non-biblical canticles. In some Churches there was a sermon almost every day; the ceremony ended with intercessions and the collect pronounced by the bishop or any priest present.<sup>195</sup>

This office is generally known as “Cathedral Office”. The name was derived from the word “Cathedra”, the seat of the bishop, the Cathedral Church of the bishop.<sup>196</sup> The Cathedral Church was the centre of all liturgical activities in each diocese and its office was the model for the office of the parish Churches. The Cathedral Office is the prayer of the local Christian community gathered around the Bishop, celebrating each day a simple form of Lauds and Vespers in the morning and evening, accompanied by the ceremony of the light, whereas vigils are accompanied also with procession, singing, recitation of the Antiphons, responsory and intercessions.<sup>197</sup>

Until the seventh century the Cathedral Office is known to us only by references made to it by the “Patristic Fathers” in their preaching, by hagiographical narratives<sup>198</sup>, and above all by various Conciliar decrees.<sup>199</sup> In the middle of the third and beginning of fourth centuries, the works of Augustine (354-430), and that of Ambrose (339-397), witnessed the existence of this Cathedral Service in the West.<sup>200</sup> They were of the

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<sup>191</sup> See Bradshaw, *Prayer* p. 72; Kohlschein, *Gebet der Gemeinde* p. 17; Schnitzler, *Stundengebet* pp. 63-64.

<sup>192</sup> See Martimort, *Prayer Vol. IV*, p. 170.

<sup>193</sup> See Taft, *Hours* p. 31.

<sup>194</sup> See NDLW, pp. 140-141.

<sup>195</sup> See Wegman, *Liturgie* 129.

<sup>196</sup> See Taft, *Hours* pp. 32.

<sup>197</sup> See Headword: Art. *Tagzeitenliturgie*, In: *LThK* 4, <sup>3</sup>1995, p. 1232; Kohlschein, *Gebet der Gemeinde* p.18.

<sup>198</sup> Narration of the biography of the saints or venerated persons.

<sup>199</sup> See Martimort, *Prayer Vol. IV*, p. 242.

<sup>200</sup> See NDLW, pp. 140-142.

opinion that the day begins and ends by visiting the Church, where morning and evening hymns were sung.<sup>201</sup> Especially Augustine, for example, drew his strength from attending and visiting the Church and listening to the word of God.<sup>202</sup> The character of worship was strongly that of praise, in which only a few fixed psalms were used. Between the fifth and ninth centuries, the “Liturgy of the Hours” in the tradition of the Cathedral Offices received its permanent structure.<sup>203</sup> In the same period other models of prayer of ascetics and monks took shape, the so called “Monastic Office”.<sup>204</sup>

Sunday liturgy was accorded a special place during this period. The advent of peace of Constantine meant, that even the laws of the empire paid homage to Sunday, and were faithful to it, to the extent of promoting simultaneously the cult of the sun and the cult of Christ.<sup>205</sup> The fact that at every rising of the sun and every return of evening the Churches of God around the world offer hymns and praises, and literally divine pleasures to God is no ordinary sign of God’s power. The hymns that rise up daily everywhere in the Churches at dawn and dusk were indeed pleasures for God.

Christians prayed communally as their expression of their oneness in the “body of Christ”. Keeping oneself away from this Community-group prayer, weakened the body and deprived the head of its members, whereas being constantly present strengthened the body. The Christian community could assemble only in the mornings and evenings, because it was simply not practicable and possible for them, to observe all the hours of prayer customary in the early Church.<sup>206</sup> Only the beginning and end of the day were ideally convenient times, at which people might have been free.

In addition to these two daily gatherings for prayer, the faithful might be called more or less frequently to vigils or nocturnal assemblies.<sup>207</sup> Other major feasts like Easter, Christmas, Epiphany, and Pentecost could be celebrated in the form of a vigil that included readings, prayers, songs, and which may be concluded with the Holy Mass. In some Churches, vigils were often held every Sunday,<sup>208</sup> and sometimes on Fridays. The most popular vigils, however, were undoubtedly those of the martyrs, which were

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<sup>201</sup> See Taft, Hours pp. 42-43.

<sup>202</sup> See Augustine, Confessions V. 9. Augustine speaks the fervent visitations of his mother Monica in the church, twice a day, morning and evening, in order that she might hear the word of God. See Bradshaw, Prayer p. 111.

<sup>203</sup> See NCE, Vol. 4, p. 918.

<sup>204</sup> See Taft, Hours p.57; NCE, Vol. 8, p. 935.

<sup>205</sup> See Martimort, Prayer Vol. IV, p. 15.

<sup>206</sup> See Bradshaw, Prayer p. 72.

<sup>207</sup> See Bradshaw, Prayer p. 73.

<sup>208</sup> See Wegman, Liturgie p. 130.

celebrated at their tombs. These vigils often preceded evening prayers with the “lucernarium” or ceremony of lighting the lamps or a big candle.<sup>209</sup>

The “Liturgy of the Hours” was enriched with symbolic elements. The new interpretation of the Office as the fulfilment of the daily sacrifices of the Old Testament led to the inclusion of the daily offering of the incense in the morning and evening Offices. The incensation was also encouraged for the penitential understanding of the “Liturgy of the Hours”, since the incense was seen as having expiatory power.<sup>210</sup> The service of light was emphasised during this period. Thus, the evening began with the lightening of the lamps.<sup>211</sup> This was a practical necessity, needed to provide light for the service. However, it symbolised and signified the separation of darkness from light, thereby bringing new life, peace and joy as stated therein.<sup>212</sup> The rising sun and the new day with its change from darkness to light recalled the resurrection from the dead, the death of Christ, sun of justice. The evening lamp recalled Jesus as light in the darkness.

The structure of the “Liturgy of the Hours” is a cycle of psalms with prostrations and prayers, followed by lessons and concluded by intercessions. So this form of the “Liturgy of the Hours” in the diocesan Churches was a popular service characterised by songs, symbols and liturgical ceremonies as procession, incensation, light etc;<sup>213</sup> as well as the presence of the ordained ministers, like the bishop, presbyters, deacons, readers, psalmist etc; accompanied by chants, antiphons and hymns.<sup>214</sup>

From the analysis so far, it is possible to reconstruct the following form of the early Cathedral Office as hypothesis<sup>215</sup>:

#### 1. Vigil:

    Psalmody,

    Lessons,

    Preaching,

    Collect.

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<sup>209</sup> See Wegman, Liturgie pp. 130-131.

<sup>210</sup> See Bradshaw, Prayer pp. 76-77.

<sup>211</sup> See Wegman, Liturgie p. 130.

<sup>212</sup> See Bradshaw, Prayer p. 80.

<sup>213</sup> See Büsse, Stundengebet p. 366.

<sup>214</sup> See Wegman, Liturgie p. 130; Bradshaw, Prayer p. 74.

<sup>215</sup> For the different meanings in the research see Taft, Hours; for the reconstruction see Kohlschein, Gebet der Gemeinde pp. 18-19.

## 2. Morning praise – Lauds:

Opening psalm 62/61,

Short lectio,<sup>216</sup>

Intercessions and the Lord's Prayer.

## 3. Evening prayer – vespers – lamp lightening rites

Hymn of light + opening collect,

Ps 140/141 with incensation,

Short lectio;

Intercessions and the Lord's Prayer.

In this simple form of prayer, the Cathedral Office involved the whole Church, congregating around the bishop, together with the clergies, the religious and the catechumens.<sup>217</sup>

### **2.5.2.2 The Monastic Office and its influence over the Cathedral**

Already in the third century a new evolution of the Cathedral "Liturgy of the Hours" spread in many places by the influence of the monks. Numerous Christians, who were desirous of living a more perfect life, consecrated themselves to God through asceticism and prayer. Some of these groups however, remained in the cities near the cathedral and nearby Churches, others withdrew into the desert or wilderness and established monasteries, in which they set up places for prayer, an "oratorium" or oratory.<sup>218</sup> The custom of the common and daily prayer of ascetics and monks is named "Monastic Office".<sup>219</sup>

One common thing to "Monastic Office" is that in place of morning and evening Hours as well as Vigils with few psalms, it had at least seven times hourly prayer. All the 150 psalms said sometimes every day with lengthy readings, symbolising ceaseless prayer were introduced.<sup>220</sup> What monks originally did, influenced more and more the Ecclesiastical Office and finally replaced the old Cathedral tradition. Terce, Sext and None were adopted as part of the daily cycle in the Cathedral. The inclusion of the

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<sup>216</sup> It has been disputed, whether the short lectio is part of the Office.

<sup>217</sup> See Büsse, Stundengebet p. 368.

<sup>218</sup> See Taft, Hours pp. 75-92; Wegman, Liturgie pp. 201-202.

<sup>219</sup> See Baumstark, Liturgy p. 111ff.

<sup>220</sup> See Gallen, Prayer pp. 70-71.

Lord's Prayer, the introduction of doxologies in all conclusions of psalms and antiphons as well as concluding the prayer with blessings were taken from the Monastic Office.<sup>221</sup>

As a result of some of these new developments, the "Liturgy of the Hours" instead of having the character of community prayer of all Christians became the prayer of the monks and the clerics.<sup>222</sup> With the elevation of monks as Bishops, the Monastic Office was imposed on the Christian Communities.<sup>223</sup> One of the reasons why Monastic Office replaced the Cathedral tradition was the influence of the rule of Benedict of Nursia (+547), an exemplary of all occident monasteries, with his detailed instructions for common prayer.<sup>224</sup> So in the West, by the dominance of monasticism in the Church, the Monastic Office triumphed over Cathedral Office.<sup>225</sup> It consisted of the daily hours of Vigil, Matins, Lauds, Prime, Terce, Sext, None, Vespers and Compline.<sup>226</sup>

The Roman liturgy before the peace of Constantine was celebrated in Greek.<sup>227</sup> At the beginning of the third century, the Church had no hesitation in abandoning Greek in favour of Latin vernacular for the faithful, so that they could participate actively in the celebration of the "Liturgy of the Hours". In the early Middle-Ages, as the Anglo-Saxon and Franconian people took leading roles in the Church, the structure of the "Liturgy of the Hours" was fixed, and clerics were obliged to use the Latin language in all the official liturgical celebrations and private prayers, while laypersons chose regular attendance of the Holy Mass and other forms of prayers as a means of fulfilling their daily devotion.<sup>228</sup>

### 2.5.2.3 Conclusion

The development of the common daily prayer of the Church contains some characteristic forms. Public prayer during the period of the fourth and fifth centuries showed itself as common for all the faithful. Later it lost this orientation as the action of the whole Christian community and became the duty of the clerics and monks.<sup>229</sup> The splendour and amplitude and the numerous extraneous Offices of the choral liturgy of the monks prevented the active participation of the people and made it the preserve of specialists: monks, canons, clerics, and holders of benefices, of the elite and specialised groups.

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<sup>221</sup> See NDLW, pp. 141-142.

<sup>222</sup> See Kohlschein, *Gebet der Gemeinde* p. 20.

<sup>223</sup> See Bradshaw, *Prayer* pp. 122-123.

<sup>224</sup> See Häußling, *Tagzeitenliturgie* p. 1233.

<sup>225</sup> See Büsse, *Stundengebet* p. 367; Gerhards, *Benedicam* pp. 17-18.

<sup>226</sup> See Vogel, *Stundengebet* p. 227; Berger, *Handlexikon* pp. 335f.

<sup>227</sup> See Gy, *Liturgy* Vol. 1, p. 45.

<sup>228</sup> See Häußling, *Tagzeitenliturgie* p. 1233.

<sup>229</sup> See Berger, *Handlexikon* p. 487; Kohlschein, *Gebet der Gemeinde* p. 21.

## 2.6 The Roman Office up to the 20th Century

This section specifically deals with the “Liturgy of the Hours” during the Middle Ages, the development and effect of the “Breviarium Romanum” of 1568 and the situation of the “Liturgy of the Hours” in the 20th century before the Vatican Council II (1962-1965).

### 2.6.1 The Middle Ages

The Middle Ages were known by its richness of liturgical developments, but at the same time the Church plunged into a heavy decadence and deficiencies in her liturgical and spiritual life. So a sweeping change took place, the Latin “Liturgy of the Hours” was the daily obligation only for the clergy, living “canonically” i.e., according to the rules of the communities. Whoever could not participate in the Hours in common, must pray them in private<sup>230</sup>, because liturgical prayer was a personal obligation of the individual within and outside liturgical communities.<sup>231</sup> It was however seen as laudable, for the laity to participate in choral liturgy. However, the complexity of the liturgical celebration in Latin was a hindrance for the active participation of the people of God, and as a result of this language barrier the knowledge of Latin became necessary.<sup>232</sup> Since the people beyond the cultural areas of the Mediterranean Sea became Christianised, and laypersons were not accustomed to the universalised Latin liturgy and the Latin Office and as the popular languages were not allowed in liturgical celebrations, laypersons took no active part in “Liturgy of the Hours”.

At this period, the faithful including the illiterate lay brothers in religious communities, during Mass and Office of the Hours celebrated by the clergy united themselves to the liturgy by a general awareness and by reciting the Lord’s Prayer in a low voice.<sup>233</sup> The desire to join in the celebration of the Office despite its complexities gave birth to some popular devotions like Stations of the Cross, Rosary, October or May Devotions, Litanies, and small private Offices.<sup>234</sup> The signalling of the Church bells three times a day, at dawn, noon, and at twilight or evening, evoked the faithful to pray the “Angelus”, a prayer for remembrance of the incarnation of Jesus Christ.<sup>235</sup> Nonetheless, these devotional popular spirituality were a rich substitute to the Latin “Liturgy of the Hours”.

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<sup>230</sup> See Salmon, Breviary pp. 9-13.

<sup>231</sup> See Taft, Hours p. 300.

<sup>232</sup> See Schnitzler, Stundengebet p. 80.

<sup>233</sup> See Klauser, Liturgy 120; Schnitzler, Stundengebet pp. 97-98.

<sup>234</sup> See Martimort, Prayer Vol. IV, p. 181.

<sup>235</sup> See Headword, “Angelus”. In: LThK 1, <sup>3</sup>1996, p. 312.

At the first half of the fifteenth century, the emphasis that all baptised Christians share in the common priesthood of God, led Martin Luther to give new interpretation to the “Liturgy of the Hours” as the prayer of the community.<sup>236</sup> So the number of hours was reduced to three, the faithful Christians should celebrate the hours at home in German language on Sunday mornings and evenings, while teachers and school children did the same during school hours or weekdays.<sup>237</sup> However, the reforms in this period were not really successful and were attacked by the authorities of the Roman Catholic Church. The problem persisted till the Council of Trent.

During the later period of this century, printed books for the Office were introduced. These books were for use in communities, but simplified editions of these approved books with all the required elements were recommended for private use of the individuals outside the community in order to fulfil their obligation.<sup>238</sup>

### **2.6.2 The “Breviarium Romanum” of 1568**

As a reaction to the partly chaotic state of the liturgical practices, concerning the differences of liturgical books and its abuses, the Council of Trent (1545-1552; 1562-1563) in 1563 felt obliged to reform the liturgical books and especially the book for the “Liturgy of the Hours”.<sup>239</sup> Following the wishes of the Council, Pope Pius V (1566-1572), published the reformed “Breviarium Romanum” in 1568.<sup>240</sup>

This Latin Breviary did contain some of the desired needs and requirements. It created unity in the areas of ritual and gave clarity to rubrics. The new Breviary was a shortened simplified restoration of the Roman Office of the Middle Ages, but unfortunately remained a book for the clergy with long and complicated forms influenced by the Monastic Office, which in actual fact favoured individual recitation.<sup>241</sup> It became the official form of common public prayer for the Roman Catholic Church clergy around the world, and it was valid and in use till 1970.

In the seventeenth, eighteenth and nineteenth centuries, there were series of attempts to reform the Latin “Breviarium Romanum”. Pope Benedict XIV (1740-1758) took on the task of reforming the Breviary, but died before realising his mission and project.<sup>242</sup> Indeed, the age of Catholic enlightenment began with criticism on the superfluosity of the performance of the “Liturgy of the Hours” by the priests and the passive role of the

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<sup>236</sup> See Häußling, Tagzeitenliturgie p. 1235.

<sup>237</sup> See Kohlschein, Gebet der Gemeinde pp. 21-22.

<sup>238</sup> See Martimort, Prayer Vol. IV, pp. 59, 181-182.

<sup>239</sup> See Klauser, Liturgy p. 117; NCE, Vol. 4, p. 919; Häußling, Tagzeitenliturgie p. 1236.

<sup>240</sup> See Klauser, Liturgy 118; NCE, Vol. 4, p. 919; Vogel, Stundengebet p. 280.

<sup>241</sup> See Martimort, Prayer Vol. IV, p. 254.

<sup>242</sup> See Vogel, Stundengebet p. 280; NCE, Vol. 4, p. 919; Gallen, Prayer p. 74.

laypersons in the celebration of the Latin Office, without inner or inward participation.<sup>243</sup> The reason for the deplorable state of affairs was seen in the structure of the Breviary, and the incomprehensible Latin language.<sup>244</sup> Because of this, the reformers suggested the replacement of these old structures with new structures and forms for better and active participation of the Christian communities in the parishes. The motive for these reforms was the new emphasis on the basic role and participation of the laypersons in liturgical worship. In the beginning of the nineteenth century the use of German Vespers in parishes especially in the Diocese of Constance was in full force and the hymnal book (1812) of this Diocese had twenty Vespers in German language.<sup>245</sup>

In 1911 Pope Pius X began a reform of the Office by redistributing the Psalms throughout the week, shortening the lengthy Sunday Matins and giving Sundays precedence over numerous feasts. The reform was furthered in 1955 and 1960 to obtain greater simplification.<sup>246</sup> But all these little reforms did not change the traditional understanding of the “Breviary” as a duty and obligation of the clergy, whereas the common worship of the faithful in the parishes was the Holy Mass.<sup>247</sup>

### **2.6.3 The Liturgy of the Hours in the 20th century before the Vatican Council II (1962-1965)**

Some factors characterised the Roman Catholic “Liturgy of the Hours” till the middle of the 20th century. Firstly, the Latin “Breviarum Romanum” was obligatory for all Deacons, Priests and Bishops. And secondly, this Latin Office was sung in communities or recited individually by clerics.

But since the beginning of the 20th century, there existed in Germany, Austria and France a liturgical movement as a historical phenomenon aimed at reforming the liturgy.<sup>248</sup> Pope Pius X (1903-1914) exhorted the laypersons, to take an active part, “*participatio actuosa*”, in the celebration of the liturgy, especially in the celebration of

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<sup>243</sup> See Kohlschein, Franz: Zur Geschichte des deutschen Aufklärungskatholizismus im Licht seiner liturgischen Reformanliegen. In: Studies on Voltaire and the Eighteenth Century pp. 346-348. Transactions of the Ninth International Congress on the Enlightenment. Münster 23-29 July 1995. Voltaire Foundation 1996, pp. 1013-1015.

<sup>244</sup> See Kohlschein, Gebet der Gemeinde p. 23 und Christkatholisches Gesang/ Andachtsbuch p. 229.

<sup>245</sup> See Kohlschein, Gebet der Gemeinde pp. 27-29; Kohlschein, Franz: “Christkatholisches Gesang- und Andachtsbuch zum Gebrauche bei der öffentlichen Gottesverehrung im Bistum Konstanz“ (Konstanz 1812). In: Küppers, Kurt (Hrsg.): “Der große Sänger David – euer Muster“: Studien zu den ersten diözesanen Gesang- und Gebetbüchern der katholischen Aufklärung. Münster 1993 (LQF 73) (pp.137-281) for the actual theme see p. 229.

<sup>246</sup> See Vogel, Stundengebet p. 280; NCE, Vol. 4, p. 919.

<sup>247</sup> See Häußling, Tagzeitenliturgie p. 1237.

<sup>248</sup> See Klauser, Liturgy p. 120.



the “Liturgy of the Hours”, since liturgy should be the primary and indispensable source of the true Christian love and spirit.<sup>249</sup> The effort of some theologians like the German Romano Guardini (1885-1968) inspired the liturgical movement. Guardini translated the Psalms and edited some parts of the Office into the German language. His encouragement attracted many young and adults around him, thereby reactivating the laity to participate in the “Liturgy of the Hours”.<sup>250</sup>

After the Second World War, however, Pope Pius XII (1939-1958) approved, encouraged, ratified and confirmed the liturgical movements<sup>251</sup>, which later in 1947 received important directives in the Pontifical Encyclical “Mediator Dei”.<sup>252</sup> He introduced mainly a new system for reciting the “Liturgy of the Hours” and redistributed the entire Psalter in weekly cycles.<sup>253</sup> This was fostered and directed by the bishops in many countries, while missionaries concerned themselves with liturgical life. These yearnings called for a greater reform of liturgy and even more of the “Liturgy of the Hours”, which in turn created some sort of awareness and consciousness among the worshipping community.<sup>254</sup>

## **2.7 The Reform of the Roman Liturgy of the Hours by the Vatican Council II (1962-1965)**

This chapter treats the Reform of the Roman “Liturgy of the Hours” by the Vatican Council II (1962-1965), the subjects and the directives of the Vatican Council II, the theological principles of the “Liturgy of the Hours”, the principles of the Reform and their implementation, the importance of the new prayer book “Liturgia Horarum” of 1971, the possibilities of the active participation of the laypersons and the actual practices of the “Liturgy of the Hours”. The Conclusion discusses the “Liturgy of the Hour” as an important part of the life of the Church, as precious traditional inheritance, the necessity of the renewal of spirituality of the laypersons and priests.

### **2.7.1 The directives of the Vatican Council II**

When John XXIII (+ 1963) became Pope in the year 1958, he wished to revitalise the Church and bring it into dialogue with the twentieth century ideas.<sup>255</sup> His most

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<sup>249</sup> See Martimort, *Prayer*, Vol. I, pp. 73-74.

<sup>250</sup> See Kohlschein, *Gebet der Gemeinde* pp. 31-33; Berger, *Handlexikon* pp. 319-320; LThK 4, p. 1087.

<sup>251</sup> See Martimort, *Prayer*, Vol. I, 75. Vol. IV, p. 255.

<sup>252</sup> See Berger, *Handlexikon* p. 336.

<sup>253</sup> See Kunzler, *Liturgie* p. 501; Pacik, *Last des Tages* pp. 103-106.

<sup>254</sup> See Kohlschein, *Gebet der Gemeinde* p. 36.

<sup>255</sup> See Hopfe, *Religions* p. 344; Richter, *Stundengebet* pp. 48-49.

revolutionary idea was the convocation of an ecumenical council; the Second Vatican Council (1962-1965). The Council embraced not only Catholics, but there were representatives of Eastern Orthodox and Protestant Christian groups acting as observers to the proceedings.<sup>256</sup> For a period of three years from 1962-1965 the Council was in session, and effected some of the most sweeping changes ever made in the Roman Catholic Church, especially in the areas of worship and liturgical activities.

The first Document, the Council passed in 1963, was the Constitution on the Sacred Liturgy “Sacrosanctum Concilium”.<sup>257</sup> The council gave a description of theological principles and gave new impetus for reforms. So the Constitution “Sacrosanctum Concilium” outlined the guideline, on which liturgical reform should take off.

### **2.7.2 The Theological principles of the “Liturgy of the Hours”**

In 1963, for the first time in the history of the Church, the Constitution on the Sacred Liturgy formulated theological principles for the “Liturgy of the Hours”, which was later promulgated in the General Instruction of 1971.<sup>258</sup>

### **2.7.3 The “Liturgy of the Hours” as praise of only God**

The Council defined “Liturgy of the Hours” as the divine song of praise of the only One God, which finds expression in human prayer of adoration, propitiation and intercession.<sup>259</sup> The Church constantly offers God in her priestly office a sacrifice of praise, “a verbal sacrifice that is offered every time we acknowledge his name”.<sup>260</sup> Just as the Muslims would likewise say, “Praise be to Allah, Most Gracious, Most Merciful, the Cherisher and Sustainer of the Worlds, Thee do we worship...”<sup>261</sup> The GILH defines the nature of the Christian Divine Office: “Praise the only God, who reveals himself as father and creator, as incarnated in Jesus Christ and as communicating in love in the Holy Spirit”.<sup>262</sup>

### **2.7.4 Christological meaning**

The “Liturgy of the Hours” not only originated from the practice of Jesus himself, but also is thoroughly Christologically founded in intent and content.<sup>263</sup> Morning prayer and

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<sup>256</sup> See Hopfe, Religions p. 344.

<sup>257</sup> SC. See Klauser, Liturgy p. 155.

<sup>258</sup> SC and GILH. For more details see appendix 1, the reprinting of the important parts of the Constitution on the Sacred Liturgy.

<sup>259</sup> SC 83.

<sup>260</sup> SC 99. GILH 5, 15. See Lang, Opfer p. 344; Von Allmen pp. 150-151.

<sup>261</sup> See Surah 1.

<sup>262</sup> GILH 8.

<sup>263</sup> See Kohlschein, Gottesdienst pp. 209-210.

evening prayer are the daily celebration of the Lord's death and resurrection. Too, the lesser times of prayer are saturated with other events of the Easter mystery. Terce commemorates the sending out of the Holy Spirit at Pentecost, Sext, the crucifixion and None, the death of Christ on the cross.<sup>264</sup>

Thus, Christian praise of God finds expression in unity with Christ, the head of renewed humanity and mediator of God, who prays to the Father in the name of and for the good of all mankind.<sup>265</sup> The praise of the Father by Jesus Christ was realised during his lifetime through His suffering, His death on the cross and His resurrection from the dead. In the Easter mysteries<sup>266</sup> the Church continues the priestly office of her head Jesus Christ, who "introduced into this earthly exile that hymn which is sung throughout all ages in the halls of heaven".<sup>267</sup> The Church as the mystical body of Christ truly participates through hymns, songs, and praises of the earthly liturgy to the heavenly liturgy, which is celebrated in the Holy City of Jerusalem, toward which the Church journeys as pilgrim.<sup>268</sup> By the interpretation of the Psalms as the voice of Christ and of Church psalmody becomes a dialogue between God and His people. Not only is the prayer of the Church the prayer of Christ, but also Christ Himself is present when the Church prays and sings".<sup>269</sup>

### **2.7.5 The common prayer as work of the Holy Ghost**

The Christian faith is grounded on the mystery of the Pentecost by the gift of the Holy Spirit. Accordingly, just as the Father sent Christ, so also He sent the apostles, filled with the Holy Spirit.<sup>270</sup> This He did so that they might preach the Gospel to every creature and proclaim that the Son of God by His death and resurrection had freed mankind from the power of evil and death, and brought them into the Kingdom of His Father.

It is by virtue of the Holy Spirit, that the work of salvation is set in train or motion through the liturgical life of the Church. From hence onward the Church has never failed to come together to celebrate the "Liturgy of the Hours", in which the victory and triumph of Christ are made present again, and at the same time giving thanks "through

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<sup>264</sup> See Gallen, Prayer p. 65.

<sup>265</sup> GILH 3. See Lang, Opfer pp. 340-341.

<sup>266</sup> GILH 4.

<sup>267</sup> SC 86.

<sup>268</sup> SC 8. See Lang, Opfer p. 347; Von Allmen, Gebet p.146.

<sup>269</sup> SC 7. GILH 13. See Haunerland, Stundengebet pp. 123-124; Lang, Opfer p. 340; Berger, Handlexikon p. 430.

<sup>270</sup> SC 6.

the power of the Holy Spirit”.<sup>271</sup> The prayer at the third hour, Terce, reminds the believers of the coming of the Holy Spirit at Pentecost. Each psalm or prayer is concluded with the doxology: “Glory be to the Father and to the Son and to the Holy Spirit”.

### **2.7.6 Ecclesiological meaning**

“Liturgy of the Hours” is ecclesiological in dimension, whereby the liturgical action is the self-realization of the Church. In praising the Father the Church unites herself as bride with the Bridegroom Jesus Christ. The ecclesiological dimension is not only vertical, between an individual and group to God, but it is horizontal, between group-to-group or individual-to-individual. By celebrating the “Liturgy of the Hours” together, the individuals become brothers and sisters as children of the Father in heaven. At the same time the faithful receive the vocation to realise the mission of the Church and to bring love and peace to the people of the world. So Vatican II emphasises, that in the celebration of the Liturgy not only that faith and grace are presupposed, but by words and objects of the liturgy believers are also nourished and strengthened. Liturgy confers not only grace, but in addition, the very act of celebrating enables the faithful to receive this grace to their profit, to worship God duly, and to practice charity.<sup>272</sup>

It is therefore not right to see “Liturgy of the Hours” as simply a form of prayer proposed to communities and individuals as a model to be followed and as the perfect expression of their personal prayer. The “Liturgy of the Hours” rather has an essential role to play in the very mission of the Church; it is one of the Church’s primary functions. The reason is that the Church must be at one and the same time “zealous in action and be dedicated to contemplation”.<sup>273</sup> Its prayer is “truly the voice of the bride herself addressed to the bridegroom”<sup>274</sup> in praise, thanksgiving for his redemptive work, and petition for his help in their struggle. This is also why this prayer is so profoundly engaged with the history of salvation. But in its prayer the Church also intercedes for the whole world.<sup>275</sup>

The ecclesiological form of the “Liturgy of the Hours” is the assembly of believers gathered in praise of God in a defined place.<sup>276</sup> The Church fulfils the promise of Christ by gathering in a specified place, “where two or more are gathered in my name, there I am in their midst” (cf. Mt 18, 20).

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<sup>271</sup> SC 6. See Berger, *Handlexikon* pp. 196-197.

<sup>272</sup> SC 59. See Berger, *Handlexikon* p. 92.

<sup>273</sup> SC 2. See Von Allmen, *Gebet* pp. 152-153.

<sup>274</sup> SC 84-85. *GILH* 15.

<sup>275</sup> See Appendix 1, pp.155-158. (SC 83-85, 99), *GILH* 17. See *Laudis Canticum*, no. 8.

<sup>276</sup> SC 84. See Kohlschein, *Gottesdienst* p. 210; Lang, *Opfer* pp. 344-345; Von Allmen, *Gebet* p. 148.

Liturgy is the self-portrayal of the whole Church. Therefore, while celebrating this liturgy, believers become the holy people of God, the priestly kingly people, the people called by God to offer thanks and sacrifices to him. To this the Church invites all the faithful in their daily devotions to foster the gift God has given them, and at the same time cultivate deeper love towards their neighbour, for they should be aware, that there is only one God, our Father in heaven.<sup>277</sup> In the celebration of the liturgy all are called to participate actively. All the baptised believers, priests and the lay faithful are commissioned to carry out this work conscientiously.<sup>278</sup>

Wherever there is a gathering of the Church along with the Bishop or priests, “Liturgy of the Hours” should be celebrated.<sup>279</sup> The Cathedral celebration around the bishop should be the model for all parish communities. All the faithful have the vocation to celebrate the mystery of Christ in the “Liturgy of the Hours”, whether in the Church, Oratory, Chapel or in the parish Church or in the houses or families. So the Church realises the vocation to praise God without ceasing, in song and prayer, and to intercede with him for the salvation of mankind.<sup>280</sup>

The bearer of the “Liturgy of the Hours” is the whole Church, laity and clerics. The leading principle of the Council was the active participation of the faithful in the celebration of the liturgy in general and especially in the “Liturgy of the Hours”.<sup>281</sup> But bishops, priests, deacons and the religious are commissioned in a special way to carry out and recite this prayer, so as to fulfil the injunction of Christ.<sup>282</sup> Clerics are obliged to recite the “Liturgy of the Hours”<sup>283</sup>, in accordance with the norms of the canon law,<sup>284</sup> while members of institutes of consecrated life and of societies of apostolic life are obliged in accordance with their constitutions. But all of Christ’s faithful are earnestly invited, according to the circumstances, to take part in the “Liturgy of the Hours” as an action of the Church.<sup>285</sup> Those, who take part in the “Liturgy of the Hours”, bring growth to God’s people in a hidden but fruitful apostolate.<sup>286</sup>

Viewing it from this Ecclesiological meaning and being conscious of the deficiencies of the historical developments, the Vatican Council II laid down broad norms of revision.

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<sup>277</sup> GILH 62.

<sup>278</sup> GILH 58.

<sup>279</sup> See Kohlschein, Gottesdienst p. 211.

<sup>280</sup> See Can. 1173. See Hollaardt, Stundengebet pp.142-143; Taft, Hours pp. 347,361; Richter, Stundengebet p. 49; Von Severus, Gedächtnis pp. 150-154.

<sup>281</sup> SC 100. See Klauser, Liturgy p. 159.

<sup>282</sup> See Kohlschein, Gottesdienst p. 211.

<sup>283</sup> See Appendix 1, p. 155.

<sup>284</sup> See Can. 276, § 2, n. 3.

<sup>285</sup> See Can. 1174 §1, 2; 276, § 2, n. 3.

<sup>286</sup> GILH 18. See Von Allmen, Gebet pp. 147-148.

Out of consideration for the participation of the laypersons and the need for cultural adaptation to modern understanding, the basic principle of the reform stated: "... both texts and rites should be drawn up so that they express more clearly the holy things which they signify; the Christian people, so far as possible, should be encouraged to understand them with ease and to take part in them fully, actively, and as a community".<sup>287</sup> So the Council cleared the way for the careful reform, thereby encouraging a conscious, full and active participation of the faithful.<sup>288</sup>

## **2.8 The principles of the reform and their implementation**

After adapting the Liturgical Constitution as a legal constitution, commissions were established for the realisation of the reform, for the implementation of the Council's liturgical decisions.<sup>289</sup> Article 25 of the Constitution was considered most important: "The liturgical books are to be revised as soon as possible; experts are to be employed on the task, and bishops are to be consulted, from various parts of the world". By virtue of this, the commission named "Concilium", was directed to revise the liturgical worship, especially the "Liturgy of the Hours" as a whole, and to create a book of common prayer for all the Catholic Dioceses of the world, not totally new, but a continuation of the tradition. The reform concerned herself with the practical problems as subtitled below. The regional adaptation was to be guided by the regional Episcopal Conferences.<sup>290</sup> The local form of the liturgy, also the "Liturgy of the Hours" can henceforth differ according to country, continent or culture, but without departing from its basic forms as laid down by tradition.<sup>291</sup>

All the necessary information concerning this new form, both theological as well as practical principles, structure and elements are clearly explained as an introduction to the book "Liturgia Horarum" in the "General Instruction of the Liturgy of the Hours".<sup>292</sup>

The reform effected some changes concerning the reorganisation of the hours, the community character of the hours and the introduction of the vernacular language.

### **2.8.1 "Veritas Horarum" and the reorganisation of the hours**

The need for the restoration of the "Liturgy of the Hours" was the concern of the "Veritas Horarum", the "truth of the hours", which means, praying in accordance with

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<sup>287</sup> SC 21. See NCE, Vol. 8, p. 909.

<sup>288</sup> See Klauser, Liturgy p. 153.

<sup>289</sup> See Flannery 1, p. XII; Flannery 11, p. 11; Häußling, Tagzeitenliturgie p. 1237.

<sup>290</sup> See NCE, Vol. 8, p. 909.

<sup>291</sup> See Klauser, Liturgy p. 153.

<sup>292</sup> See GILH.

the rhythm of the passing hours and at the appropriate time<sup>293</sup>: “Since the purpose of the Office is to sanctify the day, the traditional sequence of the hours is to be restored so that, as far as possible, they may again become also in fact what it has been in name”.<sup>294</sup>

As a logical step Lauds must be restored as morning prayer, and Vespers as evening prayer, the two hinges, on which the daily Office turns. Lauds and Vespers should be considered as the chief Hours, celebrated as such at the appropriate time.<sup>295</sup> First and second Vespers shall be celebrated in the evening, when the Sunday or the feast is about to begin or is drawing to a close.<sup>296</sup> The little Hours of prayer: Terce at nine o’clock, Sext at midday and None at three o’clock p.m. were reformed and should be observed at their appropriate time, if possible.<sup>297</sup> Whereas, Compline is to be drawn up to mark the close of the day before sleeping.

The traditional Hour called Matins, the old Vigil or Nocturnal prayer<sup>298</sup>, was adapted, that it may be recited as Hours of lectures at any time of the day.<sup>299</sup> The readings have been chosen to harmonise with the readings at Mass.<sup>300</sup>

A logical step also was the reduction of the traditional number of Hours and psalms. So the Hour of Prime, which originated from the monks, was suppressed. The sweeping changes affected the weekly Psalter, the pensum of psalmody is reduced by three-quarters and the Psalter is now redistributed over four weeks rather than the old tradition or style of one week.<sup>301</sup>

## **2.8.2 Community character of prayer**

Since the Roman “Liturgy of the Hours” lost its community character as communal prayer and became the private prayer of the clerics, then arose numerous petitions opting for a reform. Now, with Vatican II, the people of God, the laity united with the bishops, priests and deacons are encouraged to celebrate the “Liturgy of the Hours” communally. Whenever possible the “Liturgy of the Hours” should be sung, both in choir and in common.<sup>302</sup> In order to strengthen the devotees, the Church incorporated in

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<sup>293</sup> See Martimort, Prayer Vol. IV, pp. 176-178.

<sup>294</sup> SC 88, 84.

<sup>295</sup> SC 89,100. GILH 37.

<sup>296</sup> GILH 39.

<sup>297</sup> SC 89. See Haunerland, Stundengebet p. 132; for details, read Richter, Stundengebet pp. 52-53.

<sup>298</sup> See Appendix 1, pp. 156.

<sup>299</sup> See NCE, Vol. 4, pp. 919-920.

<sup>300</sup> See “Laudis Canticum”, nos 1-8.

<sup>301</sup> GILH 126-135. See Taft, Hours p. 314.

<sup>302</sup> SC 89, 95-96, 98. GILH 28. See PO 13; Richter, Stundengebet p. 53; Dürig, Beten des Priesters pp. 44-45, 23.

the Hours of Vespers and Lauds the intercessory prayers for the needs and sorrows of mankind.<sup>303</sup>

It is recommended, that at least priests, who live together, should pray together.<sup>304</sup> If this is not possible, the clergy prays individually.<sup>305</sup> It is the duty of the pastors, that the principal Hours, especially Vespers are celebrated in common in Churches on Sundays and on the more solemn feast days with the faithful. If the faithful come together with or without priests, they manifest the Church celebrating the mystery of God in Christ.<sup>306</sup>

### **2.8.3 Vernacular language of the celebration**

Emphasising the more active participation of the entire Christian people, the council made it possible, that Latin as a liturgical language could be abandoned in favour of the vernacular wherever suitable or indeed necessary to enable the faithful to participate actively at the scheduled time.<sup>307</sup> In accordance with the age-old tradition of the Latin rite, the Latin language first should be retained by clerics, but the bishops or the competent superiors of religious orders have the right, to grant the use of vernacular translations.<sup>308</sup>

Because of this recognition accorded to vernacular language, its use in all liturgical celebrations of the Roman Catholic rites spread like wild fire. Today, the Catholic Church uses many languages in her official worship, bearing in mind that the guiding principle is the same world-wide for all languages.<sup>309</sup>

## **2.9 The new Latin prayer book “Liturgia Horarum” of 1971 and the vernacular editions**

Prepared by a Roman commission as a contract from the Council, the reformed prayer book called “Liturgia Horarum”, i.e., “Liturgy of the Hours”, was promulgated by Pope Paul VI in 1970.<sup>310</sup> The new book appeared in four volumes in Latin language from 1971 onwards.<sup>311</sup>

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<sup>303</sup> GILH 179.

<sup>304</sup> SC 99; GILH 20-27.

<sup>305</sup> GILH 24-25, 32. See Dürig, *Beten des Priesters* pp. 23-24, 25; Richter, *Stundengebet* pp. 53-54; Fuchs, *Singet Lob und Preis* pp. 13-14.

<sup>306</sup> SC 26, 84; GILH 20, 22.

<sup>307</sup> SC 101; *Laudis Canticum*.

<sup>308</sup> See Richter, *Stundengebet* p. 54.

<sup>309</sup> See Berger, *Handlexikon* pp. 315-317.

<sup>310</sup> See Berger, *Handlexikon* p. 489.

<sup>311</sup> LH. See Richter, *Stundengebet* p. 58; *Martimort, Prayer Vol. I*, pp. 82-83.



### 2.9.1 General aspects

The reformed prayer book “Liturgia Horarum” of 1971 evidently was aimed at reawakening the Church’s consciousness and active participation in liturgical celebrations.<sup>312</sup> It was the hope of Pope Paul VI in “Laudis Canticum”, that the new reform may pervade and permeate the whole of Christian prayer, giving it new life, new direction and effectively nourishing the spiritual life of the people. This reformed liturgy required an effort, and it concerns itself with the quality of prayer not the quantity.<sup>313</sup>

The new book was adapted to the life of Roman Catholic Christians, laypersons, as well as the clergy of the modern period. Taken all in all, a great deal of valuable and instructive work has been done in the realm of the “Liturgy of the Hours”, in that the basic structure and contents of the Tridentine traditions were respected.<sup>314</sup> “Liturgia Horarum” represents in many respects a courageous approach to break with the past. Such problems as the vernacular language, the number and the lengthy hours of prayers, the daily quota of psalms, were faced with resoluteness and imagination.<sup>315</sup> Therefore the Office has been partly composed so that the religious as well as the laypersons may use it, and there are forms of celebration which can accommodate various groups. Generally speaking the new book did not actually improve in content and complexity, rather it retained the Monastic Cursus. All along, the Church has always focused her attention on the clerics, the lay people were never considered.<sup>316</sup>

### 2.9.2 The pattern of the reformed “Liturgy of the Hours”

Following the structure of the day, the Church begins the day in the evening at sunset like in Jewish reckoning. So the daily prayer times move from evening to evening, rotating around the cycle of the seven elements of the liturgical time: First-Vespers, Compline, Lauds, Terce, Sext, None, Second-Vespers. The Office of the Readings is recited at a suitable time of the day. Among the Roman Catholic Christians, Lauds and Vespers are of the highest importance.<sup>317</sup> Their public and common celebration should be encouraged especially among those who lead a communal life. The recitation of these prayers is also recommended for the individual laypersons, who are not able to

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<sup>312</sup> SC 11, 14, 18, 21.

<sup>313</sup> See Martimort, Prayer Vol. IV, pp. 179-180.

<sup>314</sup> See Taft, Hours p. 313.

<sup>315</sup> See Taft, Hours p. 314.

<sup>316</sup> See Häußling, Tagzeitenliturgie pp. 1238-1240.

<sup>317</sup> See Appendix 1, p. 156.

participate in a communal celebration.<sup>318</sup> The pattern or forms of the Hours in the reformed book are as follows<sup>319</sup>:

(1) First-Vespers:

Opening verse

Hymn (with Lucernarium-candle procession or lightening of the candles)

3 or 2 Psalms and Canticle

Short Reading

Homily<sup>320</sup>

Short Responsory

Gospel Canticle – “Magnificat” (Lk 1, 46-55)

Incensation<sup>321</sup>

Intercessions

The Lord’s Prayer

Collect

Blessing

Dismissal

(2) Compline:

Opening Verse

Confession of Sins<sup>322</sup>

Hymn

1-2 Psalms

Short Reading

Responsory

Gospel Canticle – “Nunc Dimittis” (Lk 2,29-32)

Collect

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<sup>318</sup> GILH 40.

<sup>319</sup> See LH and GILH.

<sup>320</sup> The homily is recommended but not compulsory.

<sup>321</sup> The incensation is not obligatory.

<sup>322</sup> Confession of sins is not obligatory but recommended.

Blessing

(3) Lauds:

Opening Verse

Hymn

2 Psalms and Canticle

Short Reading

Responsory

Gospel Canticle – “Benedictus” (Lk 1, 68-79)

Intercessions

The Lord’s Prayer

Collect

Blessing

Dismissal

(4) Terce – Sext – None

Opening Verse

Hymn

3 Psalms

Short Reading

Versicle

Collect

Blessing and Dismissal

(5) Second Vespers<sup>323</sup>

(6) Office of the Readings

Opening

3 Psalms

1st Reading from the Scripture

Responsory

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<sup>323</sup> As in the first vespers, but partly with other texts.

2nd Reading from Church Writers

Responsory

Te Deum (said only on Sundays and feast days)

Collect

Blessing.

## 2.9.3 The various liturgical hours

### 2.9.3.1 The Evening Office or Vespers<sup>324</sup>

The common prayer of Sundays and feast days begins with the Evening Office or first-Vespers of the previous evening and ends with the second-Vespers on Sunday evening or feast days. The office begins with the opening verse, followed by psalms, lectio, and the Gospel canticle “Magnificat”, intercessions and concluding rites and blessings. Most of the texts are chanted or sung either by the entire congregation or the psalmist, if possible.

At the beginning of the ceremony, as soon as the presiding priest enters, the faithful stand till the introductory verse and the antiphon of the first psalm are finished. The prayer begins always with the same opening verse “O God come to our aid: O Lord make haste to help us” followed by the doxology “Glory be to the Father ...” and “Alleluia”.<sup>325</sup> The “Alleluia”, however is not sung during Lent. A suitable hymn is sung, normally a non-biblical poesy, which brings out clearly the particular characteristic of each Hour or feast. But optional to the Hour is the “Lucernarium”, the lightening of the candles.<sup>326</sup> This rite means, that the night will be illuminated by the incorruptible Easter light of Jesus Christ.

Praise and adoration of God is performed by the Psalmody. It consists of two different psalms and a canticle from the New Testament, which vary each day of the week and are recited in a sitting position.<sup>327</sup> Still, in a sitting position, a short Scripture passage from the word of God, which changes every day, is read. A brief homily can follow the reading.<sup>328</sup> A short responsory comes after the homily. The Gospel canticle “Magnificat” (cf. Lk 46-55) with its proper antiphons is always recited while standing and may be accompanied by the incensation.<sup>329</sup> After the canticle, still in a standing

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<sup>324</sup> See Berger, Handlexikon pp. 529-530.

<sup>325</sup> GILH 40-42.

<sup>326</sup> GILH 42. See Fuchs, Singet Lob und Preis p. 72; Weyers, Stundengebet p. 231.

<sup>327</sup> GILH 43.

<sup>328</sup> GILH 44-47.

<sup>329</sup> GILH 48-50. See Fuchs, Singet Lob und Preis p. 97; Beten mit der Kirche p. 76.

position, the intercessions follow, whereby the Church prays for herself, the needs of the entire Christian community, the needs of the poor people, the governments and of the world at large.<sup>330</sup> Then the Lord's Prayer is said. The priest concludes the service by saying the closing prayers. The Hour is concluded with final blessings and the sign of the cross.<sup>331</sup> So the evening leads to thanksgiving for the good the day has brought.<sup>332</sup>

### **2.9.3.2 Night Prayer or Compline<sup>333</sup>**

Compline is the last prayer of the day, said before retiring to bed.<sup>334</sup> The Office begins as usual, as in the evening prayer. Examination of conscience and confession of sins "Confiteor – I confess" is very special to this Hour. Next comes an appropriate hymn and one psalm, which changes from day to day. A short reading follows with the traditional responsory: "Into your hands Lord, I commend my spirit...."<sup>335</sup> The Gospel canticle "Nunc Dimittis – Send your servant to rest" (cf. Lk 2, 29-32) with its antiphon is said every day as a climax to the whole Hour. Then the night prayer is concluded with the appropriate final prayer and blessing "May all powerful Master grant us a restful night and a peaceful death. Amen". A Marian hymn follows immediately.<sup>336</sup>

### **2.9.3.3 Morning Praise or Lauds<sup>337</sup>**

Morning Office begins in a standing position with the invitatory or opening verse: "O God, open my lips" while the community respond, "And we shall praise your name", followed by "Glory be to the Father ..." along with "Alleluia", except during Lent. Now psalm 94 with its antiphon can be said.<sup>338</sup>

A suitable hymn is then sung or said and in a standing position.<sup>339</sup> The psalmody of Lauds consists of one morning psalm, followed by an Old Testament canticle, and a second psalm of praise, which changes in each hour.<sup>340</sup> The psalms and canticles vary in the rhythms of four weeks. After the psalmody follows a short scriptural reading, then a brief homily may be added to explain the reading. In response to the word of God, in a standing position, comes a responsorial song or rather a short responsory and the

<sup>330</sup> GILH 51, 179-193. See Fuchs, Singet Lob und Preis p. 97.

<sup>331</sup> GILH 52-54.

<sup>332</sup> See Weyers, Stundengebet p. 231; Fuchs, Singet Lob und Preis pp. 71-72.

<sup>333</sup> See Berger, Handlexikon pp. 268-269.

<sup>334</sup> GILH 84-92. See Adam, Liturgie p. 254.

<sup>335</sup> GILH 81-91. See Weyers, Stundengebet pp. 232-233.

<sup>336</sup> GILH 89-91.

<sup>337</sup> See Berger, Handlexikon pp. 298-299.

<sup>338</sup> GILH 41.

<sup>339</sup> GILH 42.

<sup>340</sup> GILH 43.

Canticle of Zechariah “Benedictus – praise, blessing” (cf. Lk 1, 68-79).<sup>341</sup> Then, the intercessions consecrate the day and its work to God. With the Lord’s Prayer, Oratio and the final blessing the hour is brought to a conclusion.

In the morning praise, people dedicate and consecrate the day to God, who preserved their life through the dark night and wakened them to a new day.<sup>342</sup> Conclusively, one would say, in the morning praise the paschal vigil themes lead toward the outburst of praise to the risen Christ at sunrise. The rising sun, one of the ongoing marvels of God’s creation, a source of life and food, warmth and light, leads spontaneously to praise and thanks, and prayer for protection throughout the day.<sup>343</sup> Therefore Christians begin their prayer in the moment of dawn, when the sun is about to rise.<sup>344</sup>

#### **2.9.3.4 Terce, Sext and None**<sup>345</sup>

The little Hours of Terce take place at nine o’clock, Sext at midday-12 o’clock and None in the late afternoon at the ninth hour i.e., at 3 p.m. as old liturgical custom commemorated the events of the New Testament.<sup>346</sup> Terce commemorates the coming of the Holy Spirit at Pentecost, Sext the crucifixion and None the death of Christ. These Hours are intended to help Christians realise the ideal of ceaseless prayer and to remind them of the history of their salvation. These Hours shall be preserved in choir, but outside of choir it will be lawful to select any one of them, most suitable to the time of the day.<sup>347</sup>

Each of these Hours begins with the introductory verse “O God come to our aid”, with “Glory be to the Father...” and along side with “Alleluia”, except during Lent. Then, a hymn is said corresponding to the Hour. Next in liturgical order is the psalmody, a short reading accompanied by a versicle. Each Hour is concluded by a prayer, and at least the acclamation; “Let us praise the Lord” and all response; “Thanks be to God”.<sup>348</sup> The day ends with the second vespers and the Compline of the second day.

#### **2.9.3.5 Office of Readings**<sup>349</sup>

The nocturnal prayer of the early Church had had always an important place in Christian spirituality. The Second Vatican Council wished and declared: “The Hour called Matins

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<sup>341</sup> GILH 110-125.

<sup>342</sup> See Stebler, Von Gebet im Tageslauf p. 379; Taft, Hours pp. 14-15.

<sup>343</sup> See Stebler, von Gebet im Tageslauf p. 379; Weyers, Stundengebet p. 230.

<sup>344</sup> See Martimort, Prayer Vol. IV, p. 259.

<sup>345</sup> See Appendix 1, p. 156. GILH 74.

<sup>346</sup> GILH 75.

<sup>347</sup> GILH 77.

<sup>348</sup> GILH 79.

<sup>349</sup> GILH 55-69. See Berger, Handlexikon p. 301.

recited after mid night should retain the character of nocturnal when recited in choir”.<sup>350</sup> The “General Instruction of the Liturgy of the Hours” goes further to highlight: “All who maintain the character of the Office of readings as a night Office, therefore are to be commended”.<sup>351</sup> But normally, one is free to recite it at any suitable time of the day.<sup>352</sup> Even when removed from its vigil setting and recited at some other time of the day, this Office retains its spiritual importance.<sup>353</sup> The Office of Readings has been shortened, primarily in view of the time available to those engaged in apostolic work.

The “Office of Readings” is centred on the selected readings of the Holy Scripture. For a Christian the daily meditation on the word of God in the Bible is imperative. The “Office of Readings” is also a prayer by reason of its psalms, hymn, collect, and other formulas. For “prayer should accompany the reading of sacred Scripture so that there may be a conversation between God and his people”.<sup>354</sup>

The Office begins like any other Hours. The hymn corresponds to the feast or season of the ordinary time of the year depending on the hour of the day, as to whether a nocturnal hymn or a daytime hymn will be chosen. Hence, the psalmody consists of three psalms from the current biblical and hagiographical narratives in a four weeks cycle, except for solemnities and feasts, which have psalms and antiphons of their own.<sup>355</sup>

There are always two readings; each is followed by a short responsory. One reading is from the Scripture, corresponding to a cycle of one or two years, but solemnities and feasts have readings proper to them. This second reading is a commentary on the Scripture passage or a meditation suitable to the season or the mystery of the day, in the celebration of the saints, the second reading is hagiographical.<sup>356</sup>

On Sundays outside of Lent, on days in the octaves of Easter and Christmas, and on solemnities and feasts, the second reading and its response are followed by the very old hymn called “Te Deum” – Praise of God”.<sup>357</sup>

The Office of Reading ends with the prayer of the day and with the acclamation “Let us praise the Lord and give Him thanks”, the worshipping community responds “Thanks be to God”.<sup>358</sup>

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<sup>350</sup> See Appendix 1, p. 156. SC 89c.

<sup>351</sup> GILH 72.

<sup>352</sup> GILH 59.

<sup>353</sup> SC 89c.

<sup>354</sup> GILH 56.

<sup>355</sup> GILH 63.

<sup>356</sup> GILH 63-64. Hagiographical narratives are acts, lives, legends and stories of the venerated persons.

<sup>357</sup> GILH 68. See Berger, *Handlexikon*. p. 506.

<sup>358</sup> GILH 68-69.

## 2.9.4 “Liturgy of the Hours” and Liturgical year

The year in Christian understanding is liturgical, because it is shaped by the memory of the history of salvation, celebrated in the liturgy. In spite of the differences in the Churches of the East and of the West, the centre and the oldest part are the weekly celebration of the Lord’s resurrection on Sunday and the yearly celebration of the Lord’s resurrection on Easter. Around Easter season, the Roman Catholic Churches’ calendar rotate into series of feasts and seasons that brought the sanctifying force of the Paschal Mystery. This liturgical year is celebrated in the Eucharist and in the “Liturgy of the Hours”.<sup>359</sup>

The ecclesiastical year consists of two concurrent cycles: (1) the Proper of the Time (“*Proprium de tempore*”)<sup>360</sup> with Sundays and seasons, revolving around the movable date of Easter and the fixed date of Christmas, and (2) the Proper of Saints (“*Proprium des sanctis*”)<sup>361</sup>, commemorations on fixed dates of the year, the memorial of the dead or other important events in history.

### 2.9.4.1 The Proper of Time (“*Proprium temporis*”)

The liturgical year of the Church is an epitome in time of the history of salvation in Christ. Every season and holy day is a celebration with different emphases of the total revelation and redemption of Christ, which are “made present at all times” or proclaim “the paschal mystery as achieved in the saints who have suffered and been glorified with Christ”.<sup>362</sup> The oldest elements of the year are the Sundays as weekly Pascha-days and the day of Easter as yearly Pascha.<sup>363</sup> Within the ordinary time of the year, the Church celebrates three cycles: (a) Christmas and Epiphany, (b) Easter cycle, and (c) the Ordinary time of the year.<sup>364</sup>

### 2.9.4.2 The Ordinary time of the year

#### (a) The cycle of Christmas

The cycle of Christmas embrace the four Sundays of Advent, Christmas and Epiphany and ends with the Sunday after Epiphany, the Feast of baptism of Jesus Christ.

The liturgical year of the Church begins with the first advent, which includes four weeks or four Sundays before Christmas Day. The Greek term “*parousia*” or the Latin

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<sup>359</sup> GILH 204-217. See Berger, *Handlexikon* pp. 251-252.

<sup>360</sup> See Adam, *Kirchenjahr* pp. 131ff.

<sup>361</sup> See Adam, *Kirchenjahr* pp. 161ff.

<sup>362</sup> SC 102-111.

<sup>363</sup> See Berger, *Handlexikon* p. 525; Adam, *Kirchenjahr* pp. 132-133.

<sup>364</sup> See Adam, *Liturgie* p. 256-295.



term “adventus” is used for the first official visit of an important personage in the Roman time, as well as the entrance and enthronement to his office.<sup>365</sup> Among Christians this classical term is used for the coming of Christ in flesh, the messianic age and his coming in glory, which will crown the work of redemption at the end of time.<sup>366</sup>

The “Liturgy of the Hours” for the Sundays of Advent contains its own proper antiphons, lectio, prayers and a collection of patristic passages that provide an introduction to the spirituality of Advent. Pride of place among the antiphons belongs to the “Great antiphons” to the “Magnificat” from 17 to 23 December. These antiphons, which the Roman Church had been singing long before the time of Charlemagne, not only synthesised the messianism of the Old Testament in its purest form, by using ancient biblical images, but they reminded us also of the divine titles of the incarnate Word, while their “Veni or come” is freighted with all the present hopes of the Church.<sup>367</sup>

Nativity on December 25 is the summit of the cycle of Christmas. The name “Natale - Nativity” means “anniversary of birth” of Christ, his incarnation through the Virgin Mary.<sup>368</sup> The feast results from the reaction of the early Roman Church to the pagan feast of the anniversary of the divine sun. Its content is that Christ is the true Sun of the World.

The feast of “Epiphania”-“Epiphany” on January 6, is Christmas of the Eastern Church. But the meaning had broadened and expanded to the manifestation of the divine quality of Christ in the adoration by the Magi-Wise Men from the East, in the Baptism of Jesus and in the changing of water into wine by Jesus at the marriage ceremony at Cana.<sup>369</sup> The “Liturgy of the Hours” has hymns, antiphons, psalms, lectio and prayer proper to these feasts.

### **(b) The Easter cycle**

The summit of the liturgical year is Easter, the centre of the Easter cycle, embracing Lent, the Holy or Great Week and the 50 days of the Easter period which ends with the feast of Pentecost.

The Holy or Great Week begins with Palm Sunday. The summit is the “Triduum sacrum” – Easter Triduum or the three holy days in which Christ “suffered and rested

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<sup>365</sup> See Berger, *Handlexikon* p. 6; Adam, *Kirchenjahr* pp. 12ff.

<sup>366</sup> See Jounel, *The Year* Vol. IV, p. 91.

<sup>367</sup> See Jounel, *The Year* Vol. IV, p. 95.

<sup>368</sup> See Berger, *Handlexikon* pp. 543-545; NEBrit, Vol. 3, p. 283; Jounel, *The Year* Vol. IV, pp. 59, 79-80.

<sup>369</sup> See Berger, *Handlexikon* p. 122.

and rose”.<sup>370</sup> It includes Holy Thursday, the commemoration of the Last Supper, Good Friday which commemorates the death of Christ on the cross, the Night before Easter Sunday, known as Easter vigil, and Easter Sunday, when the Church celebrates the highest point of the Christian Mysteries, the resurrection of Jesus Christ.<sup>371</sup> Easter time includes the Holy fifty days, symbolising the never finishing messianic time which ends on Pentecost Sunday. On the fortieth day of Easter time, the Church celebrates annually the Ascension of Christ. Lent is a forty-day fast preparation for Easter by the faithful and the catechumens preparing for the initiation on Easter night. On Easter Sunday the 50 days of the Easter period begins, which end with the feast of Pentecost, the descent of the Holy Spirit on the Church.<sup>372</sup>

During the Easter cycle the “Liturgy of the Hours” and the Office of readings are proper to the season. It is observed that the Easter “Triduum” has some peculiarities. Those who attend the celebration of the evening Mass of Holy Thursday, the celebration of the Passion of the Lord on Good Friday, do not say the Vespers of these days. The Compline of Holy Saturday is said only by those who are not present at the Easter vigil.<sup>373</sup> Good Friday and Holy Saturday are the only days in the liturgical year without Eucharist. On Holy Saturday only the “Liturgy of the Hours” is celebrated by the liturgical assembly. Psalms and antiphons are proper to the Holy Saturday Office. The spiritual meaning of “the Holy and Great Sabbath” of Christ’s repose in death, and of the proclamation of the glory soon to be manifested to the children of Adam, is highlighted in the patristic readings.<sup>374</sup> Office of the Hours in Eastertide is filled with the mystery of the resurrection of Jesus. It is, nonetheless, the “Alleluia”- praise the Lord, biblical element that constitutes mostly the character of joy in this joyful season.<sup>375</sup>

#### **2.9.4.2 The Ordinary time of the year**

The time between the two cycles, 33 or 34 weeks of the year, is the general time of the Roman Catholic Churches’ liturgical year.<sup>376</sup> In the yearly cycle, Sunday or the day of the Lord is the apex for the “Liturgy of the Hours”. Each Sunday, the celebration of the “Liturgy of the Hours” includes the singing of the psalms which are most evocative of the paschal mystery. The Psalter is recited in a cycle of four weeks, joining the liturgical

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<sup>370</sup> See Berger, *Handlexikon* 385-389; *NEBrit*, Vol.7, p. 269.

<sup>371</sup> See Jounel, *The Year* Vol. IV, pp. 45-75.

<sup>372</sup> See Berger, *Lexikon* pp. 411-412.

<sup>373</sup> *GILH* 204-214.

<sup>374</sup> See Jounel, *The Year* Vol. IV, p. 55.

<sup>375</sup> See Jounel, *The Year* Vol. IV, p. 63.

<sup>376</sup> See Berger, *Handlexikon* pp. 251-252.

year.<sup>377</sup> In keeping with the requirements set down by Vatican II, a two-year cycle was planned for the Scripture readings in the Office of Readings, while distributing others in the weekly Office.<sup>378</sup> A four-week cycle of short readings for the ordinary time of the year has been introduced into the Psalter, so as to vary the readings every day for four weeks and a single-week series for Compline.<sup>379</sup>

#### **2.9.4.3 The Proper of Saints (“Proprium des sanctis”) or Feasts of the Saints**

The Roman Catholic Church honours the Saints by the liturgical commemoration of their martyrdom or of their day of death. The Church thanks God for his grace, effective in the lives of these men. The Constitution on the Holy Liturgy says: “In celebrating this annual cycles of the mysteries of Christ, the Church has included in the annual cycle the memorial days of the martyrs and other saints. Raised up to perfection by the manifold grace of God and already in possession of eternal salvation, they sing God’s perfect praise in heaven and pray for us. By celebrating their anniversaries the Church proclaims achievement of the paschal mystery in the saints who have suffered and have been glorified with Christ. She proposes them to the faithful as examples who draw all men to the Father through Christ, and through their merits she begs for God’s favours. The feasts of the saints proclaim the wonderful works of Christ in his servants and offer to the faithful fitting examples for their imitation. Lest the feasts of the saints should take precedence over the feasts that commemorate the very mysteries of salvation, many of them should be left to be celebrated by a particular Church, or nation or religious families. Only those should be extended to the universal Church which commemorate the saints who are truly of universal importance”.<sup>380</sup>

To this effect, the cycle of solemnities for the Catholic world is dependent on the Roman general calendar, the regional calendars of the different languages of the people and the calendar of every diocese.<sup>381</sup> In the book “Liturgy of the Hours”, a short biographical notice precedes every Office of a saint. A passage taken from one of several sources is set in the Office of Readings. It may be taken from something written by the saint, from the acts of the saint’s martyrdom, from an ancient life, or from a patristic text. In Solemnities, at first and second Vespers, hymns, antiphons, short readings, responsory and concluding prayers are proper. Psalms and canticles differ, whereas, in Lauds the hymns, antiphons, short readings, responsory and concluding prayers are also proper. In Solemnities and feasts, readings are proper; otherwise they

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<sup>377</sup> GILH 133. See Berger, Handlexikon p. 188.

<sup>378</sup> SC 92a. GILH 140-155.

<sup>379</sup> GILH 156-157, 143-158. See Martimort, Prayer Vol. IV pp. 223-226.

<sup>380</sup> SC 104. SC 111. GILH 218-224. See Berger, Handlexikon pp. 194-196.

<sup>381</sup> See Berger, Handlexikon pp. 107, 168, 443.

are taken from the common of the Saints, the general collection of liturgical elements for the feasts of saints.

## **2.10 Participation of the faithful in the “Liturgy of the Hours”**

Since the coming of the Vatican II and since the situation of the celebration of the “Liturgy of the Hours” in the Middle Ages and the difficulties which kept the faithful from participating in the celebration in general have changed, the Office is within the reach of the laypersons.<sup>382</sup>

The “General Instruction” recommends the Divine Office as the prayer of the entire Church, which is the “sacrament of unity”, “the people of God united under their bishops”.<sup>383</sup> The celebration of the “Liturgy of the Hours” in the community is the normal case, because the Council strongly emphasised, recommended and encouraged that the “Liturgy of the Hours” should be public and communal in character.<sup>384</sup> The Office, the praise of the Church in its origins is not reserved for clerics and monks, but belongs to the Christian communities in the parishes.<sup>385</sup> The ideal is clear enough: “Pastors of souls should see to it that the chief Hours, especially vespers are celebrated in common in the Church on Sundays and the more solemn feasts, and the laypersons too should celebrate it commonly, individually or with a priest”.<sup>386</sup> Besides, not only the pastors of souls should see that the chief Hours are celebrated commonly but the faithful should be instructed on the importance of the Office.<sup>387</sup>

In practice one sees many difficulties. At first, mention is to be made of the limitations of the reformed Book “Liturgia Horarum” as a serious hindrance for active participation of the lay communities in the celebration of the “Liturgy of the Hours”. Meanwhile as the clerics accustomed themselves to the use of the three-volume or four-volume new book, then the problem of availability of the prayer book exists for the faithful.<sup>388</sup> Not only that prayer books were scarce but they were too expensive for the faithful to purchase. In attempting a solution to these problems, the Conference of bishops in Germany edited a four-volume-short edition known as the “Little Hours-Book”.<sup>389</sup> This prayer book contains only the main Hours of Laudes, Vespers and the Compline. More important is the German Hymn and prayer book for the German dioceses, containing the

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<sup>382</sup> See Martimort, Prayer Vol. IV, pp. 182-183.

<sup>383</sup> SC 26.

<sup>384</sup> SC 26, 42. GILH 20-24. See Kohlschein, Tagzeitenliturgie p. 525.

<sup>385</sup> GILH 270.

<sup>386</sup> SC 100.

<sup>387</sup> GILH 23.

<sup>388</sup> See Fuchs, Singet Lob und Preis p. 142; Kohlschein, Gottesdienst p. 219.

<sup>389</sup> Kleines Stundenbuch. Morgen- und Abendgebet der Kirche aus der Feier des Stundengebets für die katholischen Bistümer des deutschen Sprachgebiets. Einsiedeln u.a. 1981.

main Hours of Vespers and Lauds for the parish communities, which is very helpful and modelled for parish worship.<sup>390</sup>

The major problem here is that the content and structure of the reformed book of the Hours failed to adapt, recognise and meet the demands of the contemporary needs, conditions and situations of the parish communities. Thus, it may be impossible to create a distinctive book of prayer, that will satisfy everybody. Actually, the book is too complicated and therefore unsuitable for the laypersons of the Catholic dioceses of the world. The length of the Hours, the existing pattern of the recitation of the psalms, the selection of lectures does not fulfil the needs of the faithful. Actually, the pattern of worship of the “Liturgy of the Hours” of the Roman Catholic Church needs an adaptation to all regions of the world, encompassing the whole of life of the believers in a way that it will influence and give more meaning to their life and spirituality.

Another serious hindrance for the public performance of the “Liturgy of the Hours” is the scarcity of priests as officiating ministers of this liturgy. The Church therefore mandated the faithful to celebrate the Office, when no priest is present: “Wherever groups of the laity are gathered and whatever the reason which has brought them together, such as prayer or the apostolate, they are encouraged to recite the Church’s Office, by celebrating part of the “Liturgy of the Hours” and: “If the faithful come together and unite their hearts and voices in the Liturgy of the Hours, they manifest the Church celebrating the mystery of Christ”.<sup>391</sup>

Although it is true that some parishes participate in the daily prayer in other forms of popular devotions, these devotions serve as only a supplement to the “Liturgy of the Hours”, the Church’s traditional prayer, as well as day to day forms of piety for the modern people as morning and evening liturgy.

### **2.11 “Liturgy of the Hours” and Christian Piety**

The “Liturgy of the Hours” – together with the Eucharist – is the source from which almost all Christian piety evolves. Liturgical piety is the attitude of men, formed for reverencing God and giving Him devotion by fulfilling his will, hearing God’s word in Jesus Christ and answering in praise, at the same time in obedience to the imitation of Jesus Christ, all this in the power of the Holy Spirit.<sup>392</sup> Forms of private prayers and most of popular devotions emanate from the “Liturgy of the Hours”. The desire to join in ecclesiastical prayer gave birth to stations of the cross, rosary, May and October

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<sup>390</sup> See Gotteslob, no. 666-761; Fuchs, Singet Lob und Preis pp. 142-143; Kohlschein, Gottesdienst p. 219.

<sup>391</sup> GILH 27, 22.

<sup>392</sup> See Berger, Handlexikon pp. 152-153.

devotions, litanies and private smaller Offices.<sup>393</sup> Among these popular devotions, the most loved and pronounced one is Marian devotions.<sup>394</sup>

Historically, the oldest and shortest form of prayer for the faithful was the Lord's Prayer, said three times a day. Since the Middle Ages, the saying of "Angelus" led devout Christians to participate in the prayer of the Church three times a day. It reminds the believers in the morning of the risen Christ, in the afternoon of the crucifixion, and in the evening of the incarnation.<sup>395</sup> The practice of ringing of Church bells at sunrise and sunset was already very widespread, when in the thirteenth century, under the influence of Franciscans, the faithful were urged to say Hail Mary three times, at the ringing of bell as a fulfilment of the daily Office.<sup>396</sup> The ringing of the Church bells reminds people in the villages, farmers in the fields, the children in the class rooms and the house wives in the homes of prayer time. People offer their prayers in some few minutes and continue their normal work.<sup>397</sup> There were other prayers before and after meals said by almost all Christian families. These forms of prayers are short and are ad rem to modern man's needs without using the official prayer books, with lengthy psalmody.

Concerning "Liturgy of the Hours", the ideal is to celebrate it with the Christian community, connected with other forms of private or common prayers. The "Liturgy of the Hours" is the bedrock of Western Christian piety.<sup>398</sup> So together with the celebration of the Eucharist the common prayer of the Church forms a deep source of Christian piety.

## **2.12 The actual practices of "Liturgy of the Hours"**

In the Catholic Church today, various Christian bodies and individuals practice "Liturgy of the Hours" differently. In its complete form the "Liturgy of the Hours" is celebrated in religious communities. But there are also other parish celebrations practised by the clergy alone or together with the lay people or by the faithful alone. Finally this liturgy is the official form of individual prayer said by bishops, priests, deacons and laypersons.

### **2.12.1 The common celebration of the Hours**

Certainly, through historical evolutions, community recitation of the "Liturgy of the Hours" had its own problems of complexities and illiteracy in some regions of the

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<sup>393</sup> See Schnitzler, Stundengebet p. 89.

<sup>394</sup> See Klöckener/ Rennings, Stundengebet, p. 187.

<sup>395</sup> See Schnitzler, Stundengebet pp. 97-98. The Angelus is the shortest form of the Office of the Hours.

<sup>396</sup> See Martimort, Prayer Vol. IV, p. 143.

<sup>397</sup> See Schnitzler, Stundengebet pp. 97-98.

<sup>398</sup> See Vogel, Stundengebet p. 227.

world<sup>399</sup>, nonetheless, in many dioceses of the Catholic Church today, the celebration of the “Liturgy of the Hours” has been popularised in cathedrals and in parish Churches.<sup>400</sup>

Among the Catholics in England, the celebration of Sunday vespers was not uncommon in the early years of the 20th century, but it has been mostly replaced by devotional services such as the rosary and benedictions.<sup>401</sup> The introduction of evening masses in the early 50s gave rise to the disappearance of the celebration of the “Liturgy of the Hours”.<sup>402</sup> Today, some Catholic cathedrals and a few scattered parish Churches are trying to maintain Sunday Vespers. In London, for instance, in the Catholic Westminster Cathedral on a Sunday morning at 10 am before High Mass, priests and laypersons celebrate the Lauds together.<sup>403</sup>

In Germany, community participation during Vespers is widely observed in many cathedral and some parish Churches.<sup>404</sup> In urban Churches, prayers at midday and afternoon, sometimes also at night or Vigils are customary. The liturgical elements often are selected from the official book and are completed by other texts and songs.<sup>405</sup>

African Christian Churches are not left out in this practice. Some Catholic cathedrals and urban Churches, and also some local Churches in Africa participate actively in the celebration of the “Liturgy of the Hours” adapted to the use of the laypersons. In Nigeria for instance, parish Churches including Holy Trinity Cathedral in Onitsha, St. Andrews Adazi, St. Matthew’s Ajalli and St. Mary’s Ezira in Orumba L.G.A, St. Dominic’s in Yaba-Lagos, St. Leo in Ikeja-Lagos, St. Mary’s Cathedral Jos, the faithful sing the “Liturgy of the Hours” in choir. A few, that had choral foundations, maintained a high standard of sung-performance on Sundays and feast days. The idea of community celebration of the “Liturgy of the Hours” began with young people, later the entire Christian community joined the new liturgical spirit. The method is often to refrain the psalms and the songs. The verses are refrained while the cantors sing, and this method has won the hearts of the congregations in Africa. The ceremony is accompanied with liturgical music and dance.<sup>406</sup>

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<sup>399</sup> See Martimort, Prayer Vol. IV, pp. 162-164.

<sup>400</sup> See Woofenden, Worship p. 392.

<sup>401</sup> See Woofenden, Worship p. 389.

<sup>402</sup> See Woofenden, Worship p. 389.

<sup>403</sup> See Woofenden, Worship p. 390.

<sup>404</sup> See Schnitzler, Stundengebet p. 92.

<sup>405</sup> See Ringseisen, P./Eham, M.: Morgenlob- Abendlob. Mit der Gemeinde feiern. 1. Volume. Planegg 2000. A new book for a Liturgy of Hours for the lutherian church in Germany: Evangelisches Tagzeiten Buch. Hrsg. Evangelische Michaelsbruderschaft. Münsterschwarzach/Göttingen <sup>4</sup>1998.

<sup>406</sup> See Akwukwo Ekpere na Ukwe pp. 40-46; Njoku, Liturgical Devotion pp. 6-17.

In all these countries, the “Liturgy of the Hours” is celebrated not without difficulties. Some of the difficulties with the common celebration today is the concern for spontaneity and sincerity, that is a distinguishing mark of the age. It seems at times to be accompanied by the tendency, to oppose private-personal and common prayer. The traditional prayer is presented as fixed and ready-made service, because of its biblical content and its structure inherited from long centuries of ecclesial life. But “Liturgy of the Hours” obliges the faithful to rise above personal tastes, so as to contact the history of salvation.<sup>407</sup>

But the official Roman “Liturgy of the Hours” should not be seen as the only possible form of prayer, but more as a model that should be copied and emulated.<sup>408</sup> Because of this, it is understandable that Christians have tried in many ways to maintain, adapt, and hand over this traditional structure of the evening and morning prayer to the young ones. Important enough is the simple form of the “Liturgy of the Hours” said in the families with children. To make the celebration lively and personal<sup>409</sup>, “Liturgy of the Hours” fosters active participation of all according to their individual circumstances through acclamations, dialogues and gestures.

### **2.12.2 Private celebration**

According to various questionnaires regarding the celebration of the “Liturgy of the Hours”, priests and laymen prefer private celebration.<sup>410</sup> In consequence, communal celebration normally is less practiced than the individual silent prayer.<sup>411</sup>

Despite the place given to community prayer, the Church has always allowed the private celebration of the “Liturgy of the Hours”. This form of prayer also expresses the essence of the Church as a community. Private prayer of the members of the Church is offered to the Father through Christ in the Holy Spirit, and as such it is to be commended.<sup>412</sup> It is also a dialogue between God and his people.<sup>413</sup> The individual can celebrate morning and evening prayers alone as well as the other Hours.<sup>414</sup> If common celebration is not possible, private prayer is binding on all the ordained ministers so as

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<sup>407</sup> See Martimort, *Prayer* Vol. IV, p. 274.

<sup>408</sup> GILH 12, 19, 83-84.

<sup>409</sup> See Kohlschein, *Tagzeitenliturgie* p. 529.

<sup>410</sup> See Kohlschein, *Tagzeitenliturgie* pp. 526-527.

<sup>411</sup> See Kohlschein, *Gottesdienst* pp. 214-217.

<sup>412</sup> GILH 9. See Kohlschein, *Tagzeitenliturgie* p. 527.

<sup>413</sup> Kohlschein, *Tagzeitenliturgie* p. 527.

<sup>414</sup> See Schnitzler, *Stundengebet* p. 157.



to call to mind the task entrusted on them as the shepherd in the image of Christ.<sup>415</sup> This they do by making promises during their ordination.

In summary the celebration of the “Liturgy of the Hours” like every prayer requires a permanent effort at exteriorisation. It is necessary to note, that it is not the quantity of prayer that counts but the quality. The prayer of the Hours, celebrated commonly or privately, must be a personal prayer in character<sup>416</sup> as a dialogue between God and man through Christ in the Holy Spirit.<sup>417</sup> No matter what difficulties may lie ahead, the glory of Christ’s love shines through every believing community called to His service in praise and worship.

### **2.13 Conclusions**

Having just made a description of the performance of the “Liturgy of the Hours” in general, having earlier outlined the rules guiding it and how it is practised in reality, in the past and present, it would now be appropriate to make some concluding reflections.

#### **2.13.1 “Liturgy of the Hour” as important part of the life of the Church**

From experiences and investigations made so far concerning “Liturgy of the Hours”, it becomes clear that this public worship is an act of high importance in the life of the Church.<sup>418</sup> Vocation to the adoration and praise of God is grounded in the sacraments of initiation – baptism and confirmation and once again renewed in Sunday Eucharist. The realisation of spiritual vocation is expressed in daily prayer with other Christians in the traditional structure of the “Liturgy of the Hours”. This liturgy is a model to be followed, but should be seen firstly as an essential expression of the mission of the Church, to be zealous in action, dedicated to contemplation and united in body and spirit.<sup>419</sup>

As an essential action of the Church, communal celebration of the “Liturgy of the Hours” should be the main part of all forms of common ecclesiastical life, whether parish communities, stable communities of religious houses, temporary communities formed for spiritual exercises and formations, meetings, as well as for pastoral congresses. The realisation of this leading idea is so important, focused on spiritual welfare.

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<sup>415</sup> GILH 28. See Kohlschein, *Tagzeitenliturgie* p. 530.

<sup>416</sup> GILH 9. See Martimort, *Prayer* Vol. IV, p. 273.

<sup>417</sup> See Kohlschein, *Tagzeitenliturgie* p. 528.

<sup>418</sup> SC 5-13. GILH 1.

<sup>419</sup> SC 2. GILH 14.

### **2.13.2 Precious traditional inheritance and commission**

The development of regular time for community forms of prayers under the influence of the Jewish services, together with the cathedral and monastic period with its traditional seven-times of daily prayers is an inherited tradition, which the Church must keep, maintain and protect. There are unrelinquishable elements and treasures handed over, such as Scripture lessons, psalms, hymns and benedictions. Also, this tradition developed other forms of cultures.

The Roman Catholic Church had maintained during the last reform the essential old tradition, but with modifications and changes, just as Pope Paul VI declared: “Since the “Liturgy of the Hours” should sanctify the different times of the day, in its revised form it can be fitted into the actual hours of people’s daily lives”.<sup>420</sup> Good enough, the Church has commissioned this precious traditional inheritance to all Christian communities, not only religious groups, but parishes have the right and the vocation, to celebrate as often as possible the “Liturgy of the Hours”. Now the hearts of the faithful must be won back. But it is also time for Catholics, to develop a liturgical form, which will be practical for all parish communities in the world. This is the time to make provisions for new “Liturgy of the Hours” for the parishes. It is also a period and opportunity for ecumenical practise, because coming together in prayer could remove the barriers and difficulties among Christians of all confessions.

### **2.13.3 The renewal of spirituality of laypersons and priests**

The renewal of spirituality of the daily prayers of praise and intercessions and of listening to the word of God characteristic of the “Liturgy of the Hours” is an important task. The Church invites all baptised believers to partake and share in this vocation. Presently, in this age of cultural and scientific developments, daily prayer is indispensable for the spirituality of the community and the individual. The tendency to see the “Liturgy of the Hours” as a prayer of “must or force”, or rather as a prayer of law must be surmounted. Christian law is a law of freedom and expresses the interior need of prayer, which the Holy Spirit rouses in the souls of men and which is a dynamic and life-giving force.

By this renewal of spirituality, the “Liturgy of the Hours” must be discovered anew, as a means to spiritual life. Then the parish congregation should not be a passive, inert group of spectators, but will be able to participate in the conviction, that this liturgy is a real expression of essential Christian vocation. Then, it is up to the faithful to discover the need of community prayer in their lives.

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<sup>420</sup> *Laudis Canticum* no.7-8.

### 2.13.4 Educating people how to pray

The “Liturgy of the Hours” recurring at various times during the day and night, is intended to instruct Christians on how to pray. In the situation of the secular states or societies, prayer is uncommon, because man’s dialog with God seems to be useless. By the “Liturgy of the Hours” the individual seeks and looks for a way, so as to have a new experience and renew his life with God. The various spiritual wealth of praise and worship consisting of psalms, hymns, prayers, readings from the ecclesiastical authors and other writings, could be the starting point for a believer. The traditional “Liturgy of the Hours” is a work of art, created by generations, full of richness of Christian spirituality. The Church must reveal this spiritual Fountain to the faithful. Here it is possible to create simple forms of prayers in the morning, midday and evening for men, who are not familiar with devotional and arts of praying, so as to enable them to assimilate slowly the Christian tradition. This form of prayer could be open also for participants of other religions. Some elements should be suitable for multi- and interreligious celebrations especially with Jews and Muslims, but also with other religions, corresponding to the prayer meeting of Assisi.<sup>421</sup>

The advantage of the “Liturgy of the Hours” is the wide scope it has for adaptation together with the retention of the Churches’ tradition. The history of this worship is a clear evidence of this fact. This advantage should be made available for the benefit of men searching for God.<sup>422</sup>

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<sup>421</sup> See Riedl, Modell Assisi pp. 43-67.

<sup>422</sup> See Tagzeitenliturgie der Zukunft. Allgemeine Einführung in das Stundengebet, (Hrsg) Deutsches Liturgisches Institut (Pastoralliturgische Hilfen 14). Trier 1999, pp. 15-18.

## CHAPTER THREE

### 3. Mandatory Islamic daily “Salat” prayer

#### 3.1 Introduction

This chapter is meant to treat and examine the mandatory Islamic daily “Salat” prayer which will serve as the basis for comparison with the Christian “Liturgy of the Hours”. This section of the work therefore, exposes the most important elements of the Islamic prayer custom.

##### 3.1.1 Sources

In Islam there is no single accepted official prayer book, due to the fact that Islam does not have official authorities, who are and should decide what should be used by all Muslims. The main source of Salat is the Qur’an.<sup>1</sup> That means, the greater part of Islamic “Salat” prayer is taken from the Qur’an.<sup>2</sup>

The Qur’an, the Islamic sacred scripture is regarded by Muslims as the infallible word of God, a perfect transcription of an eternal tablet preserved in Heaven and revealed to Prophet Muhammad in Arabic language. The Qur’an, verbally received by Muhammad in Arabic, is regarded as immutable in both form and content, and its translation has traditionally been forbidden. Muslims throughout the world thus continue to recite its “surahs – chapters” in Arabic, although they may not understand the language. Today, nonetheless there are many translations of the Qur’an in many different languages of the world.<sup>3</sup> All Qur’anic quotations and references are lifted from the edition, *The Holy Qur’an (English translation of the meanings and commentary)*. Such translations as have been made are viewed as paraphrases to facilitate the understanding of the scripture.<sup>4</sup>

##### 3.1.2 Bibliography

There is no scientific monograph about Salat. The collection edited by Ghafoori, the author of many Islamic literary works, is the source of our reference<sup>5</sup> as well as the works of Al-Ghazzàli on worship.<sup>6</sup> Other sources of references are the works of Guddat<sup>7</sup> and Rassoul<sup>8</sup> all dealt with Islamic ritual prayer. Another important work is from Saud.<sup>9</sup>

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<sup>1</sup> See THQ; EI(E), Vol. 8, p. 927; ENRel, p. 20; Bakhtiar, Encyclopedia pp. 61-69.

<sup>2</sup> See Appendix IV, pp. 165-169.

<sup>3</sup> See THQ, Saudi Arabia. Revised and Edited by the Presidency of Islamic Researches, IFTA. (Year of publication not stated).

<sup>4</sup> See Arberry, A.J.: *The Koran Interpreted* (1964) is generally recognised as the superior English translation.

<sup>5</sup> See Ghafoori, *Prayer* pp. 13, 167.

<sup>6</sup> See Al-Ghazzàli, *Ritual worship in Islam*.

Of equal importance are the works of Doi “The Cardinal Principles of Islam”<sup>10</sup> and “The Moslems of India, Beliefs and Practices”<sup>11</sup>, the work of Padwick “Muslim Devotions. A study of Prayer-Manuals in common use”<sup>12</sup> and the works of Peter: “The Reader of classical Islam”.<sup>13</sup> Very informative and useful are the works of Hamidullah<sup>14</sup>, Watt<sup>15</sup> and Watt /Welch.<sup>16</sup> Helpful are some articles from Encyclopaedic works.<sup>17</sup>

### 3.1.3 Method and purpose of the chapter

This chapter should be an elaborate exposition on Salat with the intention of discovering the relevant conditions for comparison with the Christian “Liturgy of the Hours”. The mandatory Islamic daily prayer is presented in a short and clear manner particularly for Christians. So the method in this chapter is expository and descriptive in relation to the concrete rites of Muslim worship. The research will not just adhere to the authentic Sunnah, but to the Muslims in general.

It may be said that this work attempts to give an objective presentation and is not trying to rouse worshipful or emotional feelings. Its standpoint or position is that of the observer and not of the participant. The two positions are complementary and not opposed, for it is even good for the worshipper occasionally to stand back and observe the ritual behaviours and rites of the other worshippers.

Structurally it deals with the historical aspect of Salat. Friday prayer meetings are not left out, and finally the role of the bearers, the Mosques and other approved places will be discussed. The subheadings will discuss specifically the Jewish-Christian background of the Salat, prophetic tradition, prayer in the Qur’an, the text of Salat, songs, hymns and gestures during the celebration, daily units, valid performance in general, the role of the Imams, the officiating and principal president of the prayer meetings, the participation of the Islamic communities and finally the role and position of women during Islamic celebrations and prayer meetings.

<sup>7</sup> See Guddat, Gebetbuch p. 1ff.

<sup>8</sup> See Rassoul, Gebet pp. 18-175.

<sup>9</sup> See Saud, Worship pp. 1-16.

<sup>10</sup> See Doi, Islam pp 1-90.

<sup>11</sup> See Jacksons, Moslems pp. 1-20.

<sup>12</sup> See Padwick, Muslim pp. 1-15, 37-71, 108-136.

<sup>13</sup> See Peter, Islam pp. 45-96.

<sup>14</sup> See Hamidullah, Islam pp. 280-297ff.

<sup>15</sup> See Watt, Islam and Christianity; Watt, Revelation; Watt, Muslim-Christian Encounters; Watt, Islam.

<sup>16</sup> See Watt/Welch, Islam.

<sup>17</sup> See CENIS, p. 186ff; EI(E), Vols. IV, pp. 171-179; Vol. VIII, pp. 925-934; Enzyklopaedie des Islam, Vol. 2; Encyclopedia of Religion; EN See, Vol. 1, pp. 23-24; 129-138; Bakhtiar, Encyclopedia of Islamic law; Arabic-English Lexicon.

### 3.1.4 Terminology

It is essentially important to define some Islamic terms as they may appear in this work. The explanations as they appear here are deemed necessary for easier understanding of the mandatory Islamic daily prayer.<sup>18</sup> It is important to put across, that the official language of Salat is Arabic.<sup>19</sup>

(1) “Islam” means submission to God. It has four basic meanings. In the broadest sense, it refers to the fact that every created thing submits to God by being God’s handiwork. Secondly, it means submission to God’s guidance as brought about by the prophets. Thirdly, the word Islam used as a proper noun is submission to the guidance of God as brought in the Qur’an.<sup>20</sup>

The differences in meaning lie basically on the role and recommendation of the Prophet in the light of the Qur’anic verses regarding worship. In the fourth and narrowest sense, Islam means observing the five pillars. That means, the repetition of the creed, daily prayer, almsgiving, fasting during the month of Ramadan and the pilgrimage to Mecca.<sup>21</sup>

(2) “Salat” or “Salah” means worship or prayer meetings and its accompanying ritual, performed by the practising Muslim five times a day.<sup>22</sup> In normal circumstances it is the duty of a Muslim to perform “Salat” after due ablutions at five prescribed times each day, namely, “Salat Fajr” (Dawn), “Zuhr” (Noon), “Asr” (Afternoon), “Magrib” (Sunset), and “Isha” (Late Night). Hence, salat is one of the Five Pillars of Islam.<sup>23</sup> The plural form of this prayer is “Salawat.” Other commonly used spellings are “Salaat” and “Salaah”.<sup>24</sup> In addition to the words and formulae of prayers, “Salat” includes also postures and gestures to be assumed and made by the worshipper, namely, standing, kneeling, prostrating and sitting etc.<sup>25</sup> The Muslim jurists therefore defined the term “Salat” as words and deeds, beginning with “takbir” (to say Allahu Akbar) and ending

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<sup>18</sup> See Khoury, *Gebet des Islam* p. 14.

<sup>19</sup> The translations are taken from works of Saud and Al-Ghazzàli. The Arabic words are indicated in the correct transliteration according to the standard of the modified Encyclopaedia of Islamic system. See EI(E), Vols. IV, pp. 171-179; Vol. VIII, pp. 925-934; SrENcIs p. 491. See Al-Ghazzàli, *Worship* pp. 36-222; Saud, *Worship* pp. 1-16.

<sup>20</sup> See Surah 6,14, 163; 39,12.

<sup>21</sup> See NEBrit, pp.12-14, 31-35.

<sup>22</sup> The name “Salat” or “Salah” will be used alternatively. See Cragg, *Minaret* pp. 96, 106; Netton, *Dictionary* pp. 222-223.

<sup>23</sup> See Rassoul, *As-Salah* p. 18; Jackson, *Moslems* pp. 16-17; Hamidullah, *Islam* pp. 293-294.

<sup>24</sup> See SrENcIs p. 492.

<sup>25</sup> See Netton, *Dictionary* pp. 221-222; Al-Ghazzàli, *Worship* p. 3; Sandoli, *The song of the Muezzin* p. 7.

with “taslim – salutation”, to be performed according to certain prescribed rules.<sup>26</sup> It is a prescribed set of acts and deeds, performed in a formal and well-defined manner.

Islam limits the word almost, though not quite, exclusively to these meanings, the official prayer-rite of five times daily and the Friday prayer meetings, with its variants for special occasions, but it means also the calling down of blessing on the Prophet.<sup>27</sup> It is derived from the basic Aramaic word “s<sup>e</sup>lota” meaning to bow, to bend, to stretch. The substantive “s<sup>e</sup>lota” means the act of bowing, etc.<sup>28</sup> It is used in several Aramaic dialects for ritual prayer, although it can also mean spontaneous individual prayer.<sup>29</sup>

(3) “Du’a – supplication” means the individual extempore petition to God at need. Any ejaculatory or intercessory prayer that may be uttered by the believer at any time would be considered “du’a”. Certain stereotyped forms of “du’a”, however, are well known throughout the Muslim world.<sup>30</sup> “Du’a” in the real sense is not part of the Salat.

(4) “Shahadah – confession of faith”, means the testimony of faith consisting of pronouncing the two formulas of Islamic creed in Arabic “Ashhadu an la ilaha ‘Illallah, wa-ashhadu anna Muhammadan rasulullah – there is no god but God and Muhammad is the messenger of God”.<sup>31</sup> Shahadah is implicit of the acceptance of all the teachings of Islam, including the contents of its creed. Therefore, it serves as a declaration of the acceptance of the faith of Islam on conversion. Hence, “shahadah” is the first pillar of Islam.<sup>32</sup>

(5) “Dhikr – remembrance”, means remembering God and one’s responsibilities toward him as a special form of prayer. It entails continuous repetition of certain names of God – Allah, Allah... or certain formulae containing God’s name, such as the first “shahadah”, which might be accompanied by rhythmic movements such as a circling. The aim of this is to induce a state of mystical ecstasy.<sup>33</sup>

(6) “Hadith – tradition”, means among other things the sayings of the Prophet himself or of his companions concerning his activities. “Hadith” is contrasted with the Qur’an as the word of God. In other words it is different from Qur’an which is the word of God. The “Hadith” is gathered in a number of collections. In Sunni Islam, the six collections considered to be the most reliable ones are called the “sound” collections. They are

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<sup>26</sup> See Abdul-Rauf, Islam p.45.

<sup>27</sup> See Padwick, Muslim p. 7.

<sup>28</sup> See SrENcIs p. 491.

<sup>29</sup> See Watt, Muslim p. 264.

<sup>30</sup> See Cragg, Minaret p. 96.

<sup>31</sup> See NEBrit, p. 13.

<sup>32</sup> See Rassoul, As-Salah p. 25.

<sup>33</sup> See Netto, Dictionary of Islam pp. 70-71.

cited by the names of their authors, such as Bukhari, Muslim, Tirmidhi, Abu Dawud, etc. “Hadith qudsi (qudsi) – Holy saying” is a “hadith” of the Prophet, in which God is quoted directly.<sup>34</sup>

(7) “Ibadah – devotion or worship” means to serve, to be a servant. It is a devotion given to Allah and to no one else other than Allah. This is the basic duty of human beings, failing which they cannot achieve vicegerency.<sup>35</sup> It is worth noting that even performing one’s duty is considered a sort of worship. Kindness to the members of one’s family is an act of worship as when one puts a piece of food in one’s spouse’s mouth.

(8) “Rak’ah” has two meanings. Generally it means the units in the composition of the five daily Salat. Secondly, it is a complete genuflexion which includes the ritual body movements in different postures while offering a prayer. It is a unit of prayer in which the worshipper recites a number of ritual prayers and invocations involving bowing, prostrating and sitting etc. “Rak’ah” in the real sense is the last in the sequence of the whole prayer. The concluding prayer ends with a salutation to all fellow Muslims and the angels, whereby the devotee turns his face to the right and to the left as prescribed in ritual greetings. The prescribed phrases must be in Arabic if that language is known. Worshipers may add praises of their own only after the ritual prayer is completed.

### **3.2 Historical aspects**

There are many historical aspects to the evolution of the Muslim prayer. This chapter takes care of the Jewish-Christian background, Muhammad and the Prophetic tradition of prayer meetings and prayer in the Qur’an. These themes are necessarily important as they are to be compared with the Christian “Liturgy of the Hours”.

#### **3.2.1 Jewish, Christian and other influences**

The most important historical aspect for understanding Muslim prayer is Muhammad’s encounter with the community of the Jews.<sup>36</sup> Here was an example of an all permeating religion whose injunctions and practices regimented the entire life of its members.<sup>37</sup> Muhammad was inspired in Medina by Jewish rites and laws for the same reason which induced him in Mecca to incorporate in the Qur’an the stories of the Bible along with religious tenets and ethical concepts of “the Possessors of the Book”.<sup>38</sup> It is generally

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<sup>34</sup> See Siddiq, Hadith pp. 5-13; Burton, Hadith pp. 3-10; NEBrit, p. 10.

<sup>35</sup> See Al-Ghazzali, Worship p. 3.

<sup>36</sup> See Hopfe, Religions pp. 364-368.

<sup>37</sup> See Goitein, Islamic history p. 4.

<sup>38</sup> See Goitein, Islamic history pp. 4-5, 33-43, and 86. Possessors of the Book are understood as the three religious bodies that have affinity to Abraham as the father of all.



believed, that the opposition experienced with the Jews of Medina turned Islam into a separate, pronouncedly Arabic community.<sup>39</sup> Muhammad in turn believed that these different aspects of Jewish religion were instituted by God and therefore they are worthy of emulation. Muhammad's relationship with the Jews affected him so much, that he reflected them in the Qur'an.

The word as "prayer" used in the early Arabic periods before the coming of Islam is Salat, and it is the same word which is still in use in later Islamic periods, generally designating the basic Islamic duty. The notion is derived from the Aramaic language, where it originally meant "bowing". It had adopted in the Synagogue the general meaning of institutional prayer long before it penetrated into Islam. In its wide diffusion it represents a significant piece of religious history.<sup>40</sup> Therefore, while translating Salat as "prayer", it is to be kept in mind that the reference is not to spontaneous devotion, but to the fulfilment of the most noble duty a man is regarded to have on earth, i.e., the service of God.<sup>41</sup> It has critically been observed that these elements of the Qur'an are almost derived from the services of the Synagogue and it is feasible to seek answers of Islamic claims to Jewish tradition.

The word "Synagogue" is the Greek translation of a Hebrew word "qahal" meaning "house of assembly". The name "Mosque", Arabic "Masjid", designates literally a place for prostration, but its meaning was connected with the "community of faith" like in Jewish worship accompanied by gatherings for religious instructions or any other religious activities.<sup>42</sup> In the earlier years, Synagogues, Churches and Mosques were non-sacral places belonging to the meeting houses, pioneered in the history of religions by the Synagogue, which possesses a long history under diverse cultural influences.

The Muslim choice of five times of daily prayers was influenced by the synagogal worship and the daily prayer systems of the Christian monks.<sup>43</sup> The Psalms offer three times of daily prayers, evening, morning and at noon.<sup>44</sup> Thus, three times daily prayer became the rule for the Jewish worship. The Muslims who became familiar with Christian monks and hermits systems of praying seven times daily<sup>45</sup>, adopted five times

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<sup>39</sup> See Watt, Muhammad p. 191.

<sup>40</sup> See Heiler, Prayer pp. 31, 40; Heiler, Gebet pp. 1210-11235.

<sup>41</sup> See Goitein, Islamic history pp. 74-75.

<sup>42</sup> See Elad, Worship pp. 38-50.

<sup>43</sup> See Turner, Worship pp. 96-104; Goitein, Islamic history p. 84.

<sup>44</sup> Pss 55/54,18; 119, 164.

<sup>45</sup> Ps 119/118,164.

of daily prayers. Syriac or Byzantine Christians on the other hand had structured monastic prayers in seven offices.<sup>46</sup>

It is highly probable that Muhammad was well aware of the times of daily prayer kept by these two religious bodies. Now, in a Qur'anic passage which deals with the institutional prayer, Muslims are told that they are a community witnessing for mankind to what is right.<sup>47</sup> In view of such a role, the choice of five daily prayers becomes rather plausible as a reasonable median between the seven hours of Christian monks and the three services of the Synagogue.

Other factors that may have influenced the formulation of the Islamic prayer hours are the influences of the pagan sanctuary of Muhammad's native land, the shrines of the environs and Zoroastrianism. He incorporated these rites in Islamic prayer systems.<sup>48</sup> There is some basis for believing that Muhammad in the early stages of his teaching in Mecca used the temple precincts for non-cultic purposes, for his own private prayers and for discussion and dispute on religious matters. The followers of the Prophet used the sanctuary in Mecca in the same way.<sup>49</sup> Although this holy place provided the setting for his own religious experience, there is no mention of it in Qur'anic revelations during the Meccan period from about 610 to 622.

At the same period, as the Prophet was concentrating upon the small but growing band of those who accepted his divine call and teaching, he came into increasing conflict with the Meccan authorities over this independent development and over his strict monotheism in declaring three of the chief goddesses of the sanctuary to be unreal.<sup>50</sup> His own call had been associated with his usual practice of going out to the hills around Mecca for meditation and prayer, and as soon as he arrived in Medina from Mecca after the hegira of 622, his worship and that of his followers was associated with no local sanctuary but within the courtyard of his own house. This thorough ongoing incorporation of the ancient sanctuary and its rites into the Islamic faith was legitimised for Muhammad by revelations, which associated the Ka'bah with the tradition of Abraham as the true pioneer of monotheistic religion.

With the rapid spread of Islam to the near and middle East, he came into contact with four other organised religions, besides the above mentioned traditional cults and Gnostic sects. The Manichaeism far from being dead showed itself unexpectedly active in the first two centuries of the Caliphal empire. It is known that the Manichaean "hearers"

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<sup>46</sup> See EI(E), Vol. 8, p. 932.

<sup>47</sup> See Surah 2,143/137.

<sup>48</sup> See Hopfe, Religions p. 365.

<sup>49</sup> See Turner, Worship p. 261.

<sup>50</sup> See Turner, Worship p. 261.

were under an individual obligation to perform ritual prayers four times every day at fixed times.<sup>51</sup> These ritual prayers were a sequence of prostrations, accompanied by praises and punctuated by returning to the upright position.

At this time when Manichaeism seemed to be influential, Mazdaeism surfaced, imposing on each believer the ritual five daily prayers, to be said individually at prescribed times.<sup>52</sup> It is believed that Muhammad must have borrowed these ritual acts and worship from these numerous religious groups. It is an accepted fact that the number of five times of daily prayer is not a simple coincidence but the result of a Persian influence, where prayers were recited five times daily.<sup>53</sup> The number of prayers is the result of contingent evolution rather than of deliberate organisation.

### **3.2.2 The composition of Salat**

#### **3.2.2.1 General remarks**

Very little is known about Salat and its accompanying phenomenon in the oldest period of Islam. Muslim prayer is born from the personal prayer of Muhammad.<sup>54</sup> All the Qur'anic verses enjoin nocturnal prayer upon him. For as soon as Muhammad got himself and his brethren settled at Medina, the emigrants gathered around him and the affairs of the helpers were arranged, then Islam and Islamic practices and rites became established.

From hence on, Qur'an specifies that punctuality in observance of the Salat is meritorious and is repeatedly rewarded,<sup>55</sup> and a neglect of it is punishable or rather is censured.<sup>56</sup> Prayer was instituted at the time, alms tax and fasting were prescribed, legal punishments were fixed, forbidden things and permitted hours of prayers were prescribed. The idea of Muhammad's miraculous ascent to heavenly spheres and his arrival at the uppermost seventh heavens, where he received the Salat, prevails in the most ancient sections of the Qur'an.<sup>57</sup>

In the second Meccan period, Muhammad introduced "aqama – 'l salat", as a new term, perhaps from the Syriac Church which means "to perform the prayer", and used it exclusively as a designation for mandatory prayer.<sup>58</sup> Muhammad gave his community a

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<sup>51</sup> See Boyce, Beliefs and practices pp. 32-33.

<sup>52</sup> See Boyce, Beliefs and practices pp. 32-33.

<sup>53</sup> See EI(E), Vol. 8, p. 932.

<sup>54</sup> See Jeffery, Islam p.634.

<sup>55</sup> See Surah 23,9; 6,92; 70,22 & 34.

<sup>56</sup> See Surah 107,5.

<sup>57</sup> See Jeffery, Islam pp. 621-638.

<sup>58</sup> See Goitein, Islamic history pp. 82-83.

fixed Qur'anic element, i.e., the "fatiha", the opening "surah" preceding the Qur'an.<sup>59</sup> The "fatiha" contains seven verses and precedes as its name indicates, the others. In a sense, only this chapter of the holy book of Islam is used for the communal prayer.<sup>60</sup>

Muhammad deliberately composed and created Salat at a comparatively early period, when he was still eager to give no offence to members of the older religions, who wanted to take part in the devotion of his community.<sup>61</sup> The prayer formula contained the main and essential points of Muhammad's original preaching: faith in God, the Day of Judgement and God's bounty, which may avert man's doom, if one is guided along the right path.<sup>62</sup> Furthermore, this prayer formula avoided incorporating any specific Islamic tenets, such as the belief in Muhammad's revelation. One may wonder why the Islamic prayer is so extremely short and simple. It would be a great mistake to attribute this to a dearth of ideas and ways of expression on the part of Muhammad. A study of the prayers and hymnal passages included in the Qur'an betray a great treasure of religious notions and traditions.<sup>63</sup> However, one must keep in mind how utterly strange and unfamiliar most of this material must have been to the average pagan Arab. By keeping the Muslim daily prayer uncomplicated as possible could the prayer formulas become a practice adopted by every one.

Although Qur'an repeatedly commands Muslims to perform the Salat, it says little about what the Salat involves. However, the Prophet taught his adherents how to perform the Salat, and thus Muslims wherever they live, pray in the same way as Muhammad prayed and was taught to pray.<sup>64</sup> As a matter of fact Salat became the second pillar of Islam.<sup>65</sup> But till today, there is no officially fixed form of prayers outlined in an official book. Some experts remark, "if Western scholars believe that, as with the liturgies of other religions, the full development of the five prayer periods and their ritual was a gradual one, the writers of our manuals have no doubt that the prayer-rite, as they experience it, is both primitive and fundamental, a dictation of the prophet himself".<sup>66</sup>

It is an accepted fact in Islam, that Allah had laid down the duties of prayer in the Qur'an and had specified their modes of operation and performance through his

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<sup>59</sup> See Appendix IV, pp. 165-166.

<sup>60</sup> Surahs 113-114. See Goitein, Islamic history p. 77.

<sup>61</sup> Surah 17 in which Muhammad addressed the Meccans is as follows: "Believe in it (Qur'an) or not, those upon whom the knowledge (i.e. a heavenly revelation) has previously been given, when it (the Qur'an) is recited to them, fall down on their chins in prostration".

<sup>62</sup> See Rassoul, As-Salah pp. 176-187.

<sup>63</sup> See Goitein, Islamic history p. 83.

<sup>64</sup> See Murata/Chittick, Islam p. 12.

<sup>65</sup> See Al-Ghazzali, Worship p. 18.

<sup>66</sup> See Padwick, Muslim p. 7.

prophet's tongue. It is also an accepted truth among Muslims, that God decreed through the prophet's tongue, that there should be recitals from the Qur'an, audible at sunset, evening and dawn and silent recitals at noon and afternoon.<sup>67</sup> Every Muslim believer is taught from Qur'an, that the performance of Salat is obligatory upon all Muslims, male and female alike who had attained the use of reason. At the prescribed times, Salat is to be performed facing the directions of Mecca five times daily.<sup>68</sup>

### 3.2.2.2 The times, places and purification

The prophetic tradition on times of prayer is set down as follows: Burayda, a famous compiler of hadith – tradition told of a man asking the Messenger of God about the time of prayer, to which Muhammad replied: Pray with us these two days.<sup>69</sup> When the sun passed the meridian Bilal was summoned, who uttered the call to prayer; then he commanded him and he made the announcement declaring that the time to begin the afternoon prayer had come when the sun was high, white, and clear. A further announcement was made declaring that the time to begin the sunset prayer had come when the sun had set".<sup>70</sup> This process about the times for prayer became a continuous act by the adherents of Muhammad till the fixed number of five times was arrived at.

It is remarkable to note, that Qur'an is very standard in these teachings, for it states, "observe the prayer and pay the alms tax, not only that Allah had ordered Muhammad to take care of people's wealth and alms tax but also to cleanse and purify them, and pray for them".<sup>71</sup> In the night he was given the order: "Stay up during the night, except a little, half of it, or a little less or a little more, and recite the Qur'an distinctly".<sup>72</sup> Another command from Allah decreed, "Oh, we shall burden you with a heavy command. Being up at night is more impressive and more conducive to correct recitation. During the day time you have many occupations. And pronounce the name of your Lord and devote yourself entirely to him".<sup>73</sup> Muhammad started the night vigils or prayers in conformity to the obligatory revelation made to him.<sup>74</sup> The time to begin the

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<sup>67</sup> See Surah 4,103; 2,43; 9,103. See Peters, Islam p. 264.

<sup>68</sup> See Rassoul, As-Salah p. 24.

<sup>69</sup> See Surah 11,114. See Peters, Islam p. 265.

<sup>70</sup> See Surah 20,130; 11,114. See Peters, Islam p. 265; Welch /Watt, Islam pp. 264-265, 267.

<sup>71</sup> See Surah 2,43; 9,10.

<sup>72</sup> At the time of the promulgation of this Surah, only a small fraction of the Qur'an was in existence. See ENRel, p. 21; EI(E), Vol. VIII, p. 925.

<sup>73</sup> See Surah 73,2-8. Ten other Meccan surahs refer to prayers at night time. See Goitein, Islamic history p. 74.

<sup>74</sup> See Welch /Watt, Islam p. 263.

night prayer had come when the twilight had ended. Then, another command declaring that the time for the dawn prayer had come when dawn appeared.<sup>75</sup>

Prophetic tradition maintained that there is no stipulated and mapped out place for prayers, every place is suitable for Salat. But prohibited by Muhammad are only the dunghill, slaughter house, grave yard, middle of the roads, a bath, places where camels kneel to drink and the roof of God's house.<sup>76</sup> The Mosque is a recommended place for common prayer meetings and worship every Fridays of the year.

Tradition had it that women should not be prevented from coming into the Mosques, but their houses are better for them. If a man and a woman perform prescribed prayer in a single place, she must be either in front of him or beside him. A screen is demanded between them and a certain distance is prescribed. The prayer of the one who starts earlier will be valid, and if both start simultaneously, the prayer of both will be invalid.<sup>77</sup>

The founder of Islam recommended purity of heart and body as the first condition for Salat, so as to ward off evil and as a sign of steadfastness in Allah. It is a common belief among Muslims, that their sins between that time and the next Friday will be forgiven, if they keep themselves pure by a bath on Fridays and anoint themselves with oil.<sup>78</sup>

### **3.3 Prayer in the Qur'an<sup>79</sup>**

#### **3.3.1 The general meaning of Salat**

Salat and its derivatives recur about a hundred times in the Qur'an.<sup>80</sup> But it is only one of the many expressions with which Muhammad designates the act of worship. The word stands out prominently in an atmosphere of invocation of God. Salat represents the totality of the devotional activity of Muhammad's life of prayer. Finally it means the ritual prayer, animated in its entirety by internal movements.

Salat means "calling God", while God "answers", so it means favourable acceptance.<sup>81</sup> On the same note, it deals with "pronouncing the name of God", which means professing one's faith in him.<sup>82</sup> Other meanings of Salat are expressed by the notion "praising" and "blessing" God, especially with the phrase: "Blessed be God" said at the

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<sup>75</sup> See Surah 30,17-18. See Bakhtiar, Encyclopedia pp. 82-84.

<sup>76</sup> See Peters, Islam p. 266.

<sup>77</sup> See Bakhtiar, Encyclopedia p. 82.

<sup>78</sup> See Hamidullah, Islam pp. 294-295.

<sup>79</sup> See Appendix IV, pp.165-169.

<sup>80</sup> See EI(E), Vol. VIII, p. 925; D'Alverny, Proche Orient Christian 10, p. 303.

<sup>81</sup> See Surah 7,204; 3,17; 20,130.

<sup>82</sup> See Surah 1,2; 2,238-239. See EI(E), Vol. 8, p. 927.

beginning of a benediction. These notions were taken over by Muhammad from the older religions and used profusely. He preferred the foreign term Salat to the indigenous Arabic word “tasbih” for praising because of the exclusively religious connotation of Salat.<sup>83</sup> “Hallowing” and “sanctifying” are derived from Hebrew and Aramaic and occurs in the Qur’an only once as a designation of prayer.<sup>84</sup> The idea of sanctity, though prominent in Judaism and Christianity, did not take root in Islam.<sup>85</sup>

A sense of guilt and contrition were the first prerequisites of that return to God which Muhammad preached to his countrymen. “Asking God’s forgiveness” was a major postulate of the pre-Islamic prophets and is mentioned in the Qur’an from the second Meccan period.<sup>86</sup> Later, it assumed the general connotation of prayer: “... the pious should take only little rest during the night and ask God’s forgiveness in the mornings”.<sup>87</sup>

Dread of divine judgement was the most essential element in Muhammad’s original message. From the outset he also emphasised God’s bounty and the ensuing duty of man to show his gratitude: “Serve God and thank him, or be among those who thank him”, is tantamount to a call to prayer.<sup>88</sup> In Medina “giving thanks” designates the grace to be said at a meal.<sup>89</sup> Muhammad expressly permitted Muslims to partake of food prepared by “the Possessors of the Book”.<sup>90</sup> Most probably it did not occur to him that every Jewish meal was preceded by a benediction and concluded with a grace. Similarly a Muslim before beginning to eat, says “bi-smi-llah – in the name of God” and when he has finished, “al-hamdu li-llah – praise be to God”.

A primordial and certainly pre-Islamic form of praying is “the seeking of refuge”, a short and fervent invocation of God against a specified enemy. The “Surahs”, which almost concludes the Qur’an, are the elaborate examples of such invocations.<sup>91</sup>

This brief survey of the names and types of prayer in the Qur’an would be incomplete without reference to the idea of intercession, the prayer on behalf of others, which in different forms is very frequently referred to in the Islamic Holy Scripture. Muhammad tells us about Abraham praying for his father. Moses is calling to God for Israel, the

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<sup>83</sup> See Goitein, Islamic history pp. 75-76.

<sup>84</sup> See Surah 2,30-28.

<sup>85</sup> See Goitein, Islamic history pp. 75-76.

<sup>86</sup> See Surah 71,10-9 (Noah); 11,54-52, 90-92 (two Arab prophets); 11,3 (Muhammad).

<sup>87</sup> See Surah 51,15-18.

<sup>88</sup> See Surah 29,17-16; 39,66; 46,15-14; 27,19. See EI(E), Vol. pp. 928-929; Rassoul, As-Salah p. 171.

<sup>89</sup> See Surah 2,162-167; 5,5-7.

<sup>90</sup> See Surah 5,5-7. Possessors of Books means the Jews and the Christians.

<sup>91</sup> See Surah 113,114.

prophets in general are testifying for their flock on the Day of Judgement. The angels are “interceding for those for whom God gives them permission”.<sup>92</sup>

In Medina, the Prophet’s prayer for his followers, for single groups and persons alive and dead became an indispensable element and a bulwark of his own position of leadership.<sup>93</sup> The idea of intercessory prayer of the Prophet and for each individual Muslim is one of the strongest psychological factors in popular Islamic religion.<sup>94</sup> But one should observe that intercessions are not part of the Salat, as they appear in the Christian Liturgy of the Hours, rather they are incorporated as prayers of praise for the angels and God’s holy servants.

Finally, Salat has a strong connection with gestures. The word “prostrating” describes the movements of the body which accompanies the recitation of sacred texts and is also used in the Qur’an as a general designation for prayer. When Muhammad repeatedly urged non-Muslims to “bow with those who bow” or to “prostrate themselves before God and serve him”, it simply means, that they should join the worship of the Muslim community.<sup>95</sup>

### **3.3.2 The four forms of Salat**

Four forms of Salat are mentioned in the Qur’an. First, God and the angels perform Salat blessing God’s servants: “It is He who performs the Salat over you, and His angels, that He may bring you forth from the darkness into the light”.<sup>96</sup> Secondly, all creatures in heavens and the earth perform Salat as the expression of universal glorification: “Have you not seen that everyone in the heavens and earth glorifies God, and the birds spreading their wings? Each one knows its Salat and its glorification”.<sup>97</sup> Thirdly, every Muslim performs the Salat as one of the specific forms of worship revealed to all the prophets: “And we delivered Abraham and Lot ... and we gave him

Isaac and Jacob as well, and every one we made wholesome ..., and we revealed to them the doing of good deeds and the performance of the salat”.<sup>98</sup> In the most common usage of the term, Salat is referred to as a form of the ritual common prayers of the second pillar of Islam.

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<sup>92</sup> See Surah 19,47-48; 2,68-69-62-63; 77,11; 53,26-27.

<sup>93</sup> See Surah 48,11; 9,103; 63,5; 9,80.

<sup>94</sup> See Goitein, Islamic history p. 23.

<sup>95</sup> See Surah 77,48; 2,43/40; 53,62.

<sup>96</sup> See Surah 33,43.

<sup>97</sup> See Surah 24,41. See Murata/Chittick, Islam p. 12.

<sup>98</sup> See Surah 21,71-73.



### 3.3.3 Units of prayer or “rak’ahs”

The institutionalised mandatory ritual prayer form came after Muhammad’s encounter with Allah, who reduced the prayer formula from fifty to five.<sup>99</sup> Nowadays, prayer is said five times a day consisting of identical “rak’ahs”. “Rak’ah” means unit of words, bowing and bending of the body.<sup>100</sup> The five mandatory prayer forms during the day are: (1) “Salat al-fajr – dawn prayer” or “salat as-subh – morning prayer” ( two loud raka’at), (2) “Salat al-zuhr – afternoon prayer” (four silent raka’at), (3) “Salat al-‘Asr – late afternoon prayer” (four silent raka’at), (4) “Salat al maghrib – evening prayer” (three raka’at, two loud and one silent) and (5) “Salat al-‘Isha – night prayer” (four raka’at, two loud and two silent). Thus the observant Muslim must perform a minimum of 17 units every day.

One unit or “rak’ah” contains the following elements:

The pronouncement of the name of God “Allahu akbar – God is great”, said in a standing position with hands raised on each side of the face.<sup>101</sup>

In the same position, but with hands placed before the body, the “Fatiha”, the opening “surah” of the Qur’an is recited.

A few other verses of the Qur’an different in each “rak’ah”.

Inclination of head and body, while placing the hands on the knees.<sup>102</sup>

Prostration, i.e. dropping upon the knees, followed by putting the nose and forehead on the ground.

Pronouncement in sitting posture “God is great” and a second prostration completing the “rak’ah”.

The whole prayer is concluded with the formula “Peace be upon you”, pronounced while turning the head to the right and to the left.

### 3.4 Text and performance of Salat

This section presents the practical aspect of the daily performance of the Islamic prayer. It deals with the texts of the prayer, the use of music in Islamic rituals and the various gestures involved.

#### 3.4.1 The text of Salat<sup>103</sup>

<sup>99</sup> See Hamidullah, Islam pp. 294-297; Jacksons, Moslems pp. 16-17.

<sup>100</sup> See EI(E), Vol. 8, p. 927.

<sup>101</sup> See CENIS, p. 345; Hamidullah, Islam pp. 294-297.

<sup>102</sup> See EI(E), Vol. 8, p. 929.

<sup>103</sup> See Appendix IV, pp.165-169; Appendix V, pp. 170-172.

The text of Salat is taken from the Qur'an.<sup>104</sup> The Qur'an itself is the prayer book of the Muslims. It was intended to be so from the outset, and it has remained so ever since. Formally, the Qur'an is the word of God addressed to man, but it contains many hymnal elements and a considerable number of prayers, either put into the mouth of the prophets mentioned, or spoken by Muhammad or unconnected with the frame of the Qur'an as a book of revelation.<sup>105</sup> Thus the reciting of some Qur'an passages is to a certain extent tantamount to the performance of the Islamic worship.

The ritual Muslim prayer Salat seems not to have undergone any changes. Although Salat is nowhere described or exactly regulated in the Qur'an or elsewhere, its characteristic features have not changed in the course of the development of Islam. The indications in the Qur'an of its various component parts lead us to believe this.<sup>106</sup>

The original text for Salat was and remained only in Arabic.<sup>107</sup> Muslims have a wide choice between the number of Qur'anic Surahs and passages to be used. The English text below is selected from the Arabic transliterations of Islamic English prayer books.<sup>108</sup> It is necessary to note that the texts reproduced here are not the only texts available, there are so many other texts in use. Some texts of the unit of Salat are as follows:

“Suratu-l-hamd – prayer of Praise”

“In the Name of God the Merciful, the Compassionate  
Praise belongs to God the Lord of all Being,  
The Merciful, the Compassionate Master of the Day of Judgement  
Thee alone do we worship of Thee only do we seek help  
Guide us on the Straight Path,  
The Path of those whom Thou hast blessed  
Not of those against whom Thou art wrathful or of those who are astray”.

“Suratu-1-ikhlas – prayer for sincerity”

“In the Name of God the Merciful, the Compassionate,  
He is God, One God, the Everlasting Refuge  
Who has not begotten and has not been Begotten  
And equal to Him is not anyone  
Glory be to my Lord, the greatest and praise”.

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<sup>104</sup> See Appendix IV, pp. 165-169.

<sup>105</sup> See Goitein, Islamic history p. 88.

<sup>106</sup> See Jackson, Moslems p. 16.

<sup>107</sup> „Allahu akbar! Allahu akbar! Ash-hadu an la iluha-l-lah. Ash-hadu anna Muhammadan rasulu-l-lah.”

<sup>108</sup> See Ghafoori, Prayer pp. 39-113; Rassoul, As-Salah pp. 176-187.

“Suratu-l-'a'la – For the Most High”

“In the Name of God the Merciful, the Compassionate  
Magnify the Name of thy Lord the Most High  
Who created and shaped  
Who determined and guided  
Who brought forth the pasturage  
Then made it a blackening  
We shall make thee recite  
to forget not”<sup>109</sup>

In practice there are minor variations to this formula of Islamic worship. The above texts are used interchangeably during prayer meetings according to the time or hours of prayer and the need of the community, either collectively or individually. There are other prayers for use at various times and for various purposes and occasions outside of formal Salat, such as prayers for funerals, weddings, travelling, etc.

### 3.4.2 Songs and hymns

Salat begins with the invitation in the form of soloist rendered by the Muezzin. It is believed that this originated from the liturgical singing of the Christian Coptic clergy and laity, convincing the Moslems, that song was able to serve in attracting the faithful for prayer.<sup>110</sup> As a result, the singing of the invitation to prayer from the top of the minaret became prevalent in the Moslem world, even to the point of being one of her particular characteristics.<sup>111</sup>

This invitation to prayer is composed of seven verses or phrases as stated below. Each verse is immediately repeated; the last two verses, essentially a continuation of the first two, being the conclusion are not repeated; certain various verses differ slightly in various Moslem nations.<sup>112</sup> The text of the invitation to prayer is as follows:

1.    ”Allahu akbar! Allahu akbar!”  
      God is great, God is great! (He is greater)
2.    “Ash-hadu an la iluha-l-lah”  
      I attest that there is not god except God.
3.    “Ash-hadu anna Muhammadan rasulu-l-lah”  
      I attest that Mohammed is the chosen of God

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<sup>109</sup> See Appendix V, pp.170-172; Ghafoori, Prayer p. 133.

<sup>110</sup> See Sandoli, The Song of the Muezzin p. 11.

<sup>111</sup> See Cragg, Minaret p. 27; Chebel, Islam pp. 80-82.

<sup>112</sup> See Mauguin, Islam pp. 404-408.

4. “Hayya ‘ala-s-salat”  
Arise! come to pray.
5. “Hayya ‘ala-l-falah, As-salatu khayron min-an-nawm”  
Arise! come to salvation. At dawn, prayer is better than sleep,  
that is, it is better to pray than to sleep.
6. “Allahu akbar! Allahu akbar!”  
God is great! God is great!
7. “La ilaha illa-l-lah”  
There is no god but God.

In Islamic cultures, the religious use of music and music per se are totally different. However it may seem to Western ears and other non-Muslim members, that the chanting of the Qur’anic verses at prayer meetings, and other devotional practices are not considered to be music. They are conceptualised as essentially different from secular songs and identified by different terms. This is true even when there may be little actual difference in the sound of the secular and religious music. Nowhere in the Islamic world would the devotional practices of reading the Qur’an and prayers be considered music.<sup>113</sup>

The text used and the context of use make it something else. Islamic cultures draw a sharp distinction between secular music, which is seen probably as bad and morally corrupting, and that what Westerners would consider as religious music would be seen by the Muslims as good but not as religious music. There are also other musical texts rendered by the Muezzin apart from Qur’anic texts. Below are some of the sung prayer texts used during daily and Friday prayer meetings:

“O my God! O my God! Unite the hearts of Thy servants and reveal to them Thy great purpose. May they follow Thy commandments and abide in Thy law. Help them, O God, in their endeavour, and grant them strength to serve Thee. O God! leave them not to themselves, but guide their steps by the light of knowledge, and cheer their hearts by Thy love. Verily, Thou art their Helper and their Lord”.<sup>114</sup>

“O Thou kind Lord! Thou has created all humanity from the same stock. Thou hast decreed that all shall belong to the same household. In Thy Holy Presence they are all Thy servants, and all mankind are sheltered beneath Thy Tabernacle; all have gathered together at Thy table of bounty to worship; all are illumined through the light of Thy Providence”.

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<sup>113</sup> See Darvish, *Ritual Music* pp 152-162.

<sup>114</sup> See Appendix V, pp. 170-172; Darvish, *Ritual Music* pp 152-162; Manguin, *Islam* pp. 404-408.

“O God! Thou art kind to all, Thou hast provided for all, dost shelter all, conferrest life upon all, Thou hast endowed each and all with talents and faculties, and all are submerged in the Ocean of Thy Mercy”.<sup>115</sup>

However, during the later centuries there was a certain group of theologians and jurists of the Islamic religion, who rigorously excluded singing in every form of cult music, holding that singing was contrary to the ancient Moslem traditions and not even strictly necessary to call the faithful for prayer.<sup>116</sup> Throughout the Islamic world today, the Imam chants the introductory verse of the Qur’an. The Muezzin broadcasts for a quarter of an hour or so an extract from the Qur’an, which he declaims unhurriedly and chants in a manner which resembles a syllabic recitation. Today this Qur’an recitation is often transmitted from a recorded disc or tape.<sup>117</sup> Immediately after the readings of the Qur’an, the Muezzin sings the invitation to Salat.

During the performance of Salat there is no official song by the faithful. It is the Muezzin who sings soloist after the Imam has finished his Friday sermon. It is not usual to utilise musical instruments in Salat. Generally speaking, it is not possible to find written religious music in Islam.<sup>118</sup> The opposition to transcribe the songs was always so strong in the past, that it caused any Moslem artist or student to desist from compiling a collection of examples and publishing it.

### 3.4.3 Gestures

The performance of Salat is accompanied by different gestures and postures to be assumed and made by the worshipper; namely standing, bowing, kneeling, squatting, prostrating, turning one’s face sideways, sitting and raising of hands. During each of these gestures or postures, the worshipper humbly recites in a low and whispering voice certain prescribed verses of the Qur’an. In the history of Islam, there are different traditions of the various Muslim rites regarding the number of “rak’ahs”, the postures of the body and the formulas used during daily ritual worship.<sup>119</sup>

With regard to prayer position, “Allah-u-arkbar” is proclaimed in a standing position with hands open, thumbs behind each ear.<sup>120</sup> If one is prevented from praying due to illness or infirmity, then the worshipper can reduce the motions of the prayer to gestures, or even to intentions of gestures, as it is also possible to pray with gestures on

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<sup>115</sup> See Adhkar, Music pp 6-30; Darvish, Ritual Music pp 152-162.

<sup>116</sup> See Sandoli, The Song of the Muezzin p. 11; Cragg, Minaret pp. 27-28.

<sup>117</sup> See Sandoli, The Song of the Muezzin p. 12.

<sup>118</sup> See Sandoli, The Song of the Muezzin p. 12-13.

<sup>119</sup> See EI(E), Vol. 8, p. 929; Goitein, Islamic history p. 73. The most exact description of the Muslim prayer accompanied by pictures of the various postures of the body is contained in AEL, pp. 77-81.

<sup>120</sup> See CENIS, p. 346; AEL, pp. 77-81.

camelback, or horseback. Sick or injured persons should find a position that makes them comfortable, sitting or lying down on their back or side.

In Salat, gestures are intermingled with Qur'anic recitations. After the devotee has recited the opening chapter of the Qur'an (Surah-ul-Fatiha), he places his hands on the knees, bows and stands erect – back straight. Then, the devotee prostrates, forehead on ground or carpet, nose, hands and feet outstretching touching the ground or carpet. He sits up straight, buttocks on heels of the feet, and makes the second prostration. All these gestures are carried out in a dignified manner. Sitting up once more, the devotee recites the final “tashahud – four phrases of praise”. On finishing the “rak'ah”, the devotee looks over the right and left shoulder of the co-worshippers and says “Salaam or As-salamu alaykum wa rahmatul-lah – peace of Allah be with you”.<sup>121</sup> This greeting concludes every prayer meeting.

#### **3.4.4 Dress code and places for prayer**

Prayer is allowed only with modest and appropriate Dress. It is not mentioned in the Qur'an that the head should be covered for men or women, but clothes must thoroughly be clean. Clothing is clean as long as it has not been tainted by human or animal excrement, urine, semen, or blood.<sup>122</sup> Shoes should not be worn during ritual prayers. Men are not to wear any clothes of pure silk or any gold jewelry during ritual prayer. It is forbidden to wear anything that is a product of an animal, whose meat is forbidden to be eaten according to Islamic law.

Women have to cover their whole body except their face and hands up to the wrist and their feet.<sup>123</sup> This is obligatory in accordance with the Qur'an.<sup>124</sup> The Muslims today have created unreasonable dress code for women based on tradition and customs in the name of God and Islam.

Before the performance of the Salat, the place of prayer must be kept clean. This is applicable also for prayers in Muslim homes. Muslims around the far East remove their shoes before entering their houses for the same ritual acts. In places which are impure or of questionable purity, people put down a piece of cloth or a prayer carpet. This cloth or carpet is called “sajjada – place of much prostration”.<sup>125</sup>

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<sup>121</sup> See EI(E), Vol. 8, p. 929.

<sup>122</sup> See Bakhtiar, Encyclopedia pp. 20-44.

<sup>123</sup> See Ghafoori, Prayer p. 15.

<sup>124</sup> See Surah 24,31; 33,59. See Bakhtiar, Encyclopedia pp. 76-77.

<sup>125</sup> See Murata/Chittick, Islam p. 14.

#### 3.4.4.1 “Naqab or burkha – veiling” during prayers

The practice of seclusion acquires a special significance in this study of Muslim prayer.

Muslims lay emphasis in guarding women through “naqab or burkha – veiling” during and outside prayer periods. It is a custom by which a woman has to cover her beauty or sexually attractive body parts. This covering device has different names, of which “Burkha or Purdah- veil” is one of them. Islam prescribes that every woman should cover her body from head to foot after attaining puberty.

Regarding “purdah” the verses of the Qur’an reads: “Oh Prophet, tell thy wives and daughters, and the believing women, that they should cast their outer garments over their persons; that is most convenient, that they should be known as such and not molested and Allah is Oft-Forgiving, Most Merciful”.<sup>126</sup> “Say to the believing men that they should lower their gaze and guard their modesty, that will make for greater purity for them: And Allah is well acquainted with all that they do”.<sup>127</sup> Therefore, the rule of modesty applies to men as well as women during congregational prayer meetings. “And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands, fathers, their sons, their husbands’ sons, their brothers or their brothers’ sons or their sisters’ sons; and should not strike their feet in order to draw attention to their hidden ornaments”.<sup>128</sup>

The holy Qur’an first exhorted women to put their “jilbab, plural jalabib – an outer garment, a long gown covering the whole body” in order to protect themselves from the temptations of men aroused by their beauty, not only during congregational prayer meetings, but always in their homes and on the roads. The object was not to restrict the liberty of women but to protect them from harm. Islam forbids the free mixing of men and women during prayer meetings except under strain of a serious emergency. “It was believed that the free contact between men and women inexorably led to a sexual relationship. Seclusion and veiling of women served the purpose of protecting the family from possible humiliations by the transgressions of its women”. Islam always favour modest clothing which need not necessarily be a “burkha -veil”, but any decent dress. All that is mandatory is that women must not expose the sexually attractive parts of their body. Islam disapproves of the western style women’s dress.

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<sup>126</sup> See Surah 33,59.

<sup>127</sup> See Surah 24,30.

<sup>128</sup> See Surah 24,31.

Prophet Mohammed in his life time suggested that women remain at home to protect themselves from the evil eyes of men. In under developed societies seclusion of women is indispensable for protection. The system of female seclusion undoubtedly possesses many advantages in the social-being of unskilled and uncultured communities. This can be seen from the fact that men in the pre-Islamic society considered women only as a sex-satisfying machine and used them as and when they desired. To safeguard the interests of women, therefore, seclusion of women was recommended by the prophet. Thus, female segregation had great value in pre-literate society. But even today many Muslims are inclined to practice it. Prophet Mohammed introduced the practice of “purdah – veil” to protect Muslim women from a world of men who consider women as just sexual game. Today’s society is very much different and the honour and integrity of well behaved women are safe, and does not need excessive means of protection.

Due to “purdah” system, the presence of Muslim women, particularly in many Islamic countries, has been considerably low in religious and social gatherings, like daily prayer meetings in the mosques. It has also acted as a stumbling block in the progress of Muslim women. Because “purdah” as well as seclusion deprives them of equal opportunity in most of the spheres of human activity. On account of “purdah” system, men curb women from taking part in religious activities with men, in congregational worship, rather women can have theirs separately. In view of this, some scholars are of the view that wearing of “burkha” leads to physical ill-health. It affects the healthy physical growth and interferes with physiological functions. So the practice of “purdah” not only limits the social progress but also the physical development of women. The status of women can be improved if they are allowed to take part actively in every sphere of life, social as well as religious activities. Hence, “purdah” system deprives Muslim women of equal opportunity with men in every sphere of life-socially and religiously. “Purdah” has pushed women into the four walls of the home generally. Conclusively, “purdah” is one of the impediments for the progress and all-round development of Muslim women.

### **3.4.5 Time of Salat**

Time plays a major role in Islamic ritual prayer, for it marks the moment when a prayer is accepted by God.<sup>129</sup> Prayer timings do not remain constant as they are determined by looking at the sun.<sup>130</sup> Consequently the time of prayer would be different in many parts of the world. Prayer time tables are easily available at the Mosques and Islamic Centres.<sup>131</sup> Nowadays electronic devices like “Tbilal” or “Spectronic” are available in the market

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<sup>129</sup> See Ghafoori, Prayer p. 13.

<sup>130</sup> See Appendix IV, pp. 165.

<sup>131</sup> See G.E. von Grunbaum, Festivals p. 5.



places of the Islamic world, which can tell the prayer times of nearly 1000 major cities of the world. They are particularly helpful to the Muslims travelling to non-Muslim countries. But in the absence of the calendar, the devotee may begin the morning prayer one hour before sunrise, the “Zuhr – noon” prayer thirty minutes before the afternoon, the “Asr – late afternoon” prayer thirty minutes to an hour before the actual time, whereas “Maghrib – sunset, evening prayer” begins immediately after sunset and finally the “Isha – night” two hours after sunset.<sup>132</sup>

To begin the ritual worship on the right time a double call is given by the Muezzin; the “Adhan” is the call to come to prayers and “Iqamah” is the call to begin the prayer. Both apply to the “fard” prayers, but there should be an interval between them. The interval in the case of the “Maghrib” should be particularly short.<sup>133</sup> “Adhan” and “Iqamah” apart from their function as a call to prayers, constitute an introductory and transitional stage, intervening between the bustle of business life and the actual prayer, in which the worshipper humbly communicates with his God.<sup>134</sup> In other words, the calls prepare the worshipper to approach God in prayer with a serene and concentrating mind.

### **3.5 The five parts of Islamic daily prayer in detail**

The five parts of the Islamic ritual prayer during the day are (1) “Salat al-fajr – dawn or morning prayer”, (2) “Salat al-zuhr– afternoon prayer”, (3) “Salat al-‘Asr – the mid afternoon prayer”, (4) “Salat al maghrib – evening prayer” and (5) “Salat al-‘Isha – night prayer”.<sup>135</sup> The main difference between these five parts of Islamic daily prayer is the number of units or “rak’ahs”. One of them has two “rak’ahs”, three contain four “rak’ahs” while the other has three “rak’ahs”. It is obligatory in Islamic code of law, to recite these prayers in Arabic.

(1) “Salat al-fajr – dawn prayer ” is the first of the five obligatory prayers of the day. It can be performed at any time between the breaking of dawn until sunrise. The dawn prayer is said at the beginning of the morning twilight and ends when the sun begins to rise, before the actual sunrise.<sup>136</sup>

There are two obligatory “rak’ahs” to be performed in the following manner. The devotees stand facing “Ka’bah or Qiblah” in the direction of the Holy sanctuary of

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<sup>132</sup> See Ghafoori, Prayer p. 14.

<sup>133</sup> See EI(E), Vol. 8, p. 929.

<sup>134</sup> See Doi, Islam pp. 67-68.

<sup>135</sup> See Surah 17,78-79.

<sup>136</sup> See Jackson, Moslems p. 13; ODWRel, p. 843; ENSee, pp. 130-133; Bakhtiar, Encyclopedia p. 67; Abdul-Rauf, Islam p. 45; Hamidullah, Islam pp. 295, 100, 304.

Mecca, then after reciting the “iqamah – call to begin the prayer”<sup>137</sup>, the “niyyah – intention” is said. To start the prayer, the devotee faces Mecca and raises his hands to the level of the eyes, and says: “I make my intention...”, then he performs the two prostrations as prescribed in the morning hour.<sup>138</sup> If the Imam is present, the devotee says: “I intend to perform the fard of morning prayer after the prayer of the Imam”. Then the “takbir Allahu akbar – Allah is greatest” is said, while both hands are raised up to the ear lobes, and then lowered down making the arms straight.<sup>139</sup> These gestures are followed by the recitation of “surah al-Fatiha”, the opening chapter of the Qur’an, and by a small or long portion of another “surah”. The last ritual is repeated by saying “Allahu akbar”, while putting the hands on the knees, preferably making a 90° angle.

Finally the worshipper makes a prostration. The second “rak’ah” corresponds to the first except that the devotee recites the prayer “Al-Qunut – prayer of supplication to Allah” with the “sajadah – prostration”.<sup>140</sup> Rising from “sajadah”, the devotee sits on his legs and recites “tashahud – prayer of praise”: “All praises, cleanliness, purity, salutations be upon you and the prophet, peace be upon you all servants of Allah. I witness there is no god but Allah”.<sup>141</sup> This prayer is concluded by “As-salam ‘Alaykum wa Rahmat Allah – peace and mercy of Allah be on you”.<sup>142</sup> The morning prayer is the shortest, because it has only two “rak’ahs”.<sup>143</sup>

(2) “Salat al-zuhr– afternoon prayer” has four “rak’ahs” or units.<sup>144</sup> It is said between 12 noon and 12:30 p.m., when the sun passes the meridian, depending on the seasonal changes of the year.<sup>145</sup> The prayer starts immediately after the sun reaches the middle of the sky and continues until the shadow reaches a length equal to the height of an object.

The afternoon prayer begins like the morning prayer. The formula is the same with some slight differences. After the “takbir – Allah is great” and the “surahs”, the worshipper makes the “ruku – bending” while repeating “Allahu akbar” and bends down to recite “sami allhu liman Hamidah – O! Lord, thanks are due to you”<sup>146</sup> followed by two “sajadah”. After the first units have been said, three other “rak’ahs” follow

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<sup>137</sup> See Denffer, *Islam* pp. 73-74; Abdul-Rauf, *Islam* p. 71; Bakhtiar, *Encyclopedia* p. 68. The second call to prayer is “Allahu akbar – Allah is great (2×), I bear witness that there is no god outside Allah...”.

<sup>138</sup> See Padwick, *Muslim* p. 48; Bakhtiar, *Encyclopedia* p. 68; ODWRel p. 843.

<sup>139</sup> See Doi, *Islam* pp. 70-71; Abdul-Rauf, *Islam* p. 46.

<sup>140</sup> See Doi, *Islam* pp. 72-73.

<sup>141</sup> See Doi, *Islam* pp. 71-74.

<sup>142</sup> See Doi, *Islam* p. 74.

<sup>143</sup> See Welch/watt, *Islam* p. 274.

<sup>144</sup> See Abdul-Rauf, *Islam* p. 45; Murata/Chittick, *Islam* p. 12.

<sup>145</sup> See Jackson, *Moslems* p. 11; CENIS, p. 345.

<sup>146</sup> See Abdul-Rauf, *Islam* p. 57. It means also, God hears whoever expresses his gratitude to Him.

immediately. These “rak’ahs” consist of repeating “Allahu akbar” several times accompanied by a short or long silent recitation of “Surah al-Fatiha” and another “surah”.<sup>147</sup> The concluding rite is the same as in the morning prayer.

(3) “Salat al-‘Asr – the late afternoon prayer” has four “rak’ahs” or units. “Salat al-Asr” is said at about 3:30 p.m. It starts immediately after the end of the noon prayer and continues until the sun completely sets. It is performed in the same way as the “Zuhr” prayer and is concluded as usual “As-salam wa rahmat Allah – peace of Allah be with you”.<sup>148</sup>

(4) “Salat al maghrib – evening prayer” has three units. Its time begins just after sunset, extends to a period of an hour and a half and ends when the evening twilight disappears.<sup>149</sup> The form is as in the “Salat al-‘Asr” and it is concluded by turning to the right and to the left, with “As-salam wa rahmat Allah – peace of Allah be with you”.

(5) “Salat al-‘Isha – night prayer” has four “rak’ahs”. The time is at night and not later than midnight.<sup>150</sup> As in all the “fard obligatory” prayers, the “iqamah – supplication” is said, followed by “niyya – intention”. The first two “rak’ahs” should be performed as the other “rak’ahs”, but with some minor differences. In the first “rak’ah”, the “surah al-Fatiha” and “surah al-A’la” are recited. Both “surahs” are deemed important and are recited aloud. In the second “rak’ah”, “surah al-Kafirun” and “surah al-Fatiha” are recited.<sup>151</sup> All these “surahs” are recited loudly. The service is concluded like all other prayers. Islam ordained and emphasised congregational and “fard – compulsory” prayers<sup>152</sup> except for the prayer of “al-Tawaf – circumambulation”, prayers during the “Hajj – pilgrimage” and “al-Nawafil – voluntary”.

### **3.6 Friday worship “Yawm al-Jum’a”**

#### **3.6.1 Historical remarks**

The week in Islam is marked by Fridays. The name “Yawm al-Jum’a” for Friday is a pre-Islamic term and designates the market-day. Another ancient epithet for Friday is “Yawm al-mazid – the day of God’s special bounty”.<sup>153</sup>

The introduction of Friday meetings in many parts of the world by Muhammad’s missionaries had wider purpose as mere devotion. The concept of the attendance of

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<sup>147</sup> See Doi, Islam pp. 74-76.

<sup>148</sup> See CIBEDO, p. 3; Hamidullah, Islam p. 304.

<sup>149</sup> See ODWRel, p. 843; ENRel, p. 21.

<sup>150</sup> See ENSee, pp. 130-137; ENRel, p. 21.

<sup>151</sup> See Hamidullah, Islam pp. 296-297; Doi, Islam pp. 78-79.

<sup>152</sup> “Sunna” means recommended, whereas “fard” means obligatory or compulsory. See Doi, Islam p. 88.

<sup>153</sup> See Goitein, Islamic history pp. 163-168.

Friday worship was essentially an act of showing one's allegiance to what one believes.<sup>154</sup> The rallies were manifestations and had the character of socio-political gathering mandatory for all adult male. It had to be held where a representative of the government had his seat and only in one central major Mosque.<sup>155</sup> This is evident in the literary work of an eminent Islamic writer: "The idea of a weekly day of rest is taken for granted by a modern man. It appears to him so natural that he is hardly aware of the fact that it was largely and essentially founded on religious conceptions, rather than rational conceptions; that it took hundreds of years of severe, sometimes abstruse, practices to put it into effect even within the Jewish community, in which it originated; and that this legacy of Judaism in Christianity was adopted by the major part of humanity only in the wake of modern social legislation."<sup>156</sup>

Friday as a Muslim weekly holy day is different from the Jewish Sabbath and is not at all a day of rest, but of obligatory public worship, held at noon with the most characteristic part of a sermon consisting of two sections. The concept of Muslim Friday service is clearly brought out and stated in the Qur'an: "O you who believe, when the call is proclaimed for prayer on Friday, the day of assembly, hasten to the remembrance of Allah and leave off business or traffic. When the prayer ends scatter in the streets and country sides confessing God, so that you may prosper. But when they see some bargain, they disperse headlong to it and leave thee standing, say that which Allah has is better than any pastime or bargain. Allah is the best to provide for all needs".<sup>157</sup>

On inquiring into the origin and nature of the Muslim Friday worship, it would not be correct to assume that the founder of Islam merely followed the example of the other religions, although it was certainly natural for him and his successors, to regard certain aspects of the holiday.<sup>158</sup> Thus, an ancient Muslim tradition says: "The Jews have every seventh day, a day when they gather together for prayer, and so do the Christians; therefore, let us do the same".<sup>159</sup> The choice of Friday could be regarded as a deliberate act of opposition to the other religions that existed before Muhammad founded his religion. Muhammad chose this day in contrast to the Christian and the Jewish holy day of obligation.<sup>160</sup> Perhaps he wished to compete with them.<sup>161</sup>

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<sup>154</sup> See Bakhtiar, Encyclopedia p. 102.

<sup>155</sup> See Spies, ATS pp. 246-253; Peters, Islam pp. 274-275.

<sup>156</sup> See Goitein, Islamic history pp. 111-112.

<sup>157</sup> See Surah 62,9-11. See ENRel, p. 22; Spies, ATS p. 253.

<sup>158</sup> See EI(E), pp 930; Goitein, Islamic history pp. 111-112.

<sup>159</sup> See Spies, ATS p. 246; Chebel, Islam p. 76.

<sup>160</sup> See Welch/Watt, Islam 289.

<sup>161</sup> See Murata/Chittick, Islam p. 3.

### 3.6.2 Importance, timing and conditions

In Islamic religion, Friday is the most important day of the week and the congregational Friday prayer in the afternoon is mandatory.<sup>162</sup> It should be said communally and collectively and where possible in a Mosque. The Salat is preceded by a “khutba – sermon” rendered by an Imam.<sup>163</sup> The Imam or prayer leader does not play the role of an ordained priest, only his scholarship and knowledge of the Qur’an and the Muslim religion are demanded in choosing him.<sup>164</sup> Worldly activities at the time when Friday prayer is in progress are prohibited and void of the blessing of God.<sup>165</sup>

Friday is sacred for the Muslims and Friday Salat is the most meritorious and the most important obligatory prayer in the whole week.<sup>166</sup> The Prophet said: “I almost appointed someone to conduct the Friday prayer on my behalf so that I could go and set on fire the houses of those who stay behind at home”.<sup>167</sup> The importance of Friday prayer is emphasized in the “Surah al jumu’ah – chapter of Friday” of the Qur’an, which reads: “O you who believe, when the call is sounded for prayer on Friday, hasten to the remembrance of Allah and leave off business. That is better for you, if you know; and when the prayer comes to an end, then disperse in the land and seek the grace of God”.<sup>168</sup>

Friday Prayer is mandatory upon all adult males unless one is excused by reason of travelling or of sickness.<sup>169</sup> When females and minors join the Friday prayer congregation, they are not required to perform the “fard – compulsory aspect” of the “zuhr – afternoon” prayer. Otherwise, adult females are required to perform the “zuhr” – prayer unless they are excused by reason of monthly menstruation.<sup>170</sup>

The most puzzling and baffling features about Friday service is its arrangement of time. Salat on Friday is held at noon. Especially in the hot climates of Africa or some Arabian countries, afternoon is the most impractical time. Not only that the sun bites, but the daily atmosphere is sometimes unbearable. But to hold Friday worship early in the

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<sup>162</sup> See CENIS, p. 347; ENRel, p. 22.

<sup>163</sup> See Prätör, *Freitagspredigt* pp. 6-20; Bakhtiar, *Encyclopedia* p. 102; EI(E), p. 930; Chebel, *Islam* p. 76.

<sup>164</sup> See EI(E), p. 927; CENIS, pp. 186, 347.

<sup>165</sup> Some legal schools, like the Hanbalite and Malikite Schools, questioned the legal validity of any business transaction conducted at that time. See Abdul-Rauf, *Islam* p. 87.

<sup>166</sup> See Jeffery, *Reader on Islam* pp. 538-540.

<sup>167</sup> See Abdul-Rauf, *Islam* p. 87.

<sup>168</sup> See Surah 62. See Spies, *ATS* p. 253.

<sup>169</sup> See Rassoul, *As-Salah*, pp. 24-25; Bakhtiar, *Encyclopedia* pp. 102-124; EI(E), p. 930.

<sup>170</sup> See Ghafoori, *Prayer* p. 95.

morning is out of question for the Muslims, for that was and is the business hour. Business hours should not be interfered with.<sup>171</sup>

The underlying idea of Friday prayer is to assemble a very large number of Muslims of the given or certain area.<sup>172</sup> So, Friday prayer cannot be said in one's place of residence like the other obligatory prayers. The exception is only when the congregation reaches more than forty devotees in a large building. A minimum of forty adult male Muslims are required for a valid Friday "Yaum al Jumu'ah – the day of gathering", the name given by the Qur'an.

Muslims are recommended to perform the ritual "ghusl – total ablution" every Friday.<sup>173</sup> Hence, purity of the body and soul are required. Before proceeding to the Mosque to join in the congregational prayer meetings, the worshippers are recommended to clip their finger nails, trim their moustache, pluck the hair under the armpits, have a full wash, apply some perfume and then, preferably dress in white, and finally proceed to the Mosque in a calm and dignified manner repeating praise of God and of the Prophet.<sup>174</sup>

### 3.6.3 Forms of Friday worship

The special Friday Salat "al-Jumu'ah – the day of gathering" is celebrated at noon. It is characterised by two sermons delivered at the beginning of the ceremony. The sermons are delivered by the Imam or the preacher or the leader of the prayer group in a standing position with a rod or sword in his hand as the insignia of a judge. The sermon is delivered from the "Minbar – pulpit", which was originally a platform, a chair and not a pulpit. In between, the leader sits for some minutes. In the first sermon, the leader presents the essential principles of Islam. In the second, he speaks about current problems facing Islamic society and refers to the duties and responsibilities of Moslems towards their community.<sup>175</sup> Those who perform it do not have to perform the "zuhr – afternoon" prayer.<sup>176</sup> The second part of "Salat al-Jumu'ah" is mainly the performance of the two units or "rak'ahs".

Finally, congregational prayer ultimately intensifies the sense of humility on the worshippers and confers an atmosphere of sacredness and glory on the prayer. In the group prayer, acquaintance between the worshippers is deemed necessary. Brotherhood,

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<sup>171</sup> See Abdul-Rauf, Islam p. 46.

<sup>172</sup> See Doi, Islam p. 80.

<sup>173</sup> See Prätor, Freitagspredigt p. 50; Hamidullah, Islam pp. 292-293.

<sup>174</sup> See Abdul-Rauf, Islam p. 87; Peters, Islam p. 275.

<sup>175</sup> See Prätor, Freitagspredigt pp. 16-20.

<sup>176</sup> See CIBEDO, p. 22; Chebel, Islam p 76; Khoury, Gebet des Islam p. 20; Doi, Islam p. 80.

love, and peace are solidified. All devotees feel equal and are exalted by sharing the same position, reciting similar words, performing expressive, symmetrical actions. This ritual prayer position inspires them with the feeling of the value of humanity and the equality of all human beings in front of Allah.

### **3.7 Worship on feast days of the year**

Moslems celebrate two major feasts yearly, the “Id al-Fitr” and the “Id al-Adha”. The “Id al-Fitr – feast of ending the Fast” is the feast of breaking the fast of Ramadan, one of the greatest feasts in the Muslim calendar. It falls at the end of the obligatory fasts of the month of Ramadan. The “Id al-Adha – the feast of Sacrifice” is celebrated on the 10th of the month of “Dhul-Hajja” marking the “Hajj pilgrimage” in Mecca.<sup>177</sup> It is held in memory of Abraham, propagator of the religion of unity and builder of the Ka’bah, who was willing to sacrifice his son in obedience to God.<sup>178</sup> On these days, Muslims all over the world gather in the Mosque for ritual prayers.

In other words, Muslims wherever they may be, take the opportunity to celebrate these two annual feasts by participating in the festival prayer in the Mosque in their best clothes and in a festive mood. The time of Salat begins a little while after sun rise and lasts till 12 noon. The system, methods, forms, mode and conditions are the same as on every Friday prayer meetings of the year. In the sermons people are reminded of the benefits and blessings of Islam.<sup>179</sup> For both annual feasts, two units or “rak’ahs” are necessary. The Muslims from all over the town and its vicinity gather in a very large group for this worship.<sup>180</sup> If the congregation is too large for the Mosques, the ceremony is conducted in an open yard, arena or field.

### **3.8 Valid performance of Salat today**

#### **3.8.1 General conditions**

There are some general conditions for the valid performance of Salat. The first is embracing Islam, because participation of non-Muslims is neither allowed nor is accepted. Secondly, the person must be conscious of this ritual prayer because prayer of an insane person is not accepted. The minimum age of attendance is at least seven years because ability to understand is necessary. Under certain unclean situations like sexual intercourse, purification is required. The covering of the body, men from navel to knees and women from head to feet except the face and hands, is necessary. Other required

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<sup>177</sup> See Surah 22,28-30; 37,107; 2,124. See Khoury, *Gebete des Islam* p. 23; CIBEDO, p. 24.

<sup>178</sup> See Ghafoori, *Prayer* p.121.

<sup>179</sup> See Ghafoori, *Prayer* p.121.

<sup>180</sup> See Doi, *Islam* p. 81.

conditions are: facing Mecca “Qiblah” and the real declaration of the intention to pray with the heart rather than in words.

### 3.8.2 The performance

The gestures and texts connected with Salat in popular norms are as stated below.<sup>181</sup>

1. The worshippers are to stand if able to do so, shoulder to shoulder with their brothers, arms extended downward, palms facing forward behind the ears, while saying “Allahu akbar – God is great”.
2. The devotees put the right hand over the left and over the heart while standing and put the eyes on the ground, saying the following “Subhanaka Allahumma Wa Bi Hamidka Wa Tabaraka Ismuka Wa Ta'ala Jadduka Wa La Ilaha Ghayruk A'othu Billahi Minash-Shaytanir-rajim – Glory to thee, O! Allah and thine is the praise and blessed is thy name, and exalted is thy majesty. There is no deity to be worshipped but thee”. This is concluded with: “I seek Allah’s protection against the cursed Satan”.
3. The worshippers recite the “fatihah”, the opening chapter of the Qur’an: “In the name of Allah, The Beneficent, the merciful, all praise is due to Allah, the lord of all the world, the beneficent, the merciful, thee only do we worship and from thee only do we seek help”.<sup>182</sup> The prayer continues: “Guide us to the right path, the path of those to whom thou hast been gracious, not of those who are condemned, nor of those who are misguided. Amen”.<sup>183</sup>
4. Then the recitations of the prescribed Qur’an follow immediately.
5. The worshippers bow with hands on knees saying “Allahu-akbar – Glory be to my Lord, the great and praise worthy”.
6. The devotees stand upright, arms down at one’s side saying: “Allah accepts him who praises him”.
7. The devotees prostrate saying three times “Glory and praise to my lord, the highest”.
8. Sitting up again the worshipper continues with “Allahu-akbar” which ends the first session and the first “Rak’ah”.<sup>184</sup>

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<sup>181</sup> See Ghafoori, Prayer pp. 25-29.

<sup>182</sup> See ODWRel, p. 843.

<sup>183</sup> See Rassoul, As-Salah p. 176.

<sup>184</sup> See Abdul-Rauf, Islam pp. 50-80.



9. The devotee stands for the second “Rak'ah”, and performs it the same way as the first. But instead of standing after the second “Rak'ah” he sits up and says: “All prayer and worship rendered through words, actions and good deeds are due to Allah. Peace be on you. O my prophet and the mercy of Allah and his blessings may be showered on you. Peace be to us and to the righteous servants of Allah. I bear witness that there is no deity but Allah and that Muhammad is his servant and apostle”.<sup>185</sup>

Where a large number of Muslims gather to perform Salat, they arrange themselves in parallel rows behind an Imam or prayer-leader, by standing, bowing and prostrating themselves as prescribed.<sup>186</sup> During prayer, Muslims solidify and solidarise their common brotherhood, by pronouncing to his neighbour or co-worshipper to the right and to the left “Salam – peace of Allah be with you”.

### **3.8.3 Cleanliness and purity**

In Islam, bodily purification, basic cleanliness of the devotee’s clothes, and the place of prostration are essential conditions for ritual correctness. The purification demanded here is from any state of uncleanness: nocturnal pollution, menstruation, breaking wind, bodily excretions such as urine, blood and excrement and removing its traces by washing with water or effacing it with earth. Purification then is a bodily and psychological readiness to attain cleanliness, thus perceiving the loftiness of the Creator in front of whom one must stand, and the exaltedness of the position to which one aspires, accustoming the worshipper to be always clean and be purified. The individual’s inclination for immaculateness achieved by getting rid of physical and spiritual impurities, will grow into a sense of creator consciousness, interrelated with worship and the desire to be closer to Allah.

As a result, the prophet Muhammad has considered: “Cleanliness is the key to prayer and purification is one-half the faith”<sup>187</sup> and thus the Qur’an has commanded: “O you who believe, approach not prayers in a state of intoxication, until you can understand all that you say, nor in the state of ceremonial impurity, except when you are passing by or through the Mosque, until after washing your whole body. If you are ill or have been on a journey or one of you cometh from privy, or have been in contact with women”.<sup>188</sup>

The importance of cleanliness is further stressed in the Qur’an: “O you who believe! When you prepare for prayer, wash your faces, and your hands or arms to the elbows;

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<sup>185</sup> See Ghafoori, Prayer pp. 24-33.

<sup>186</sup> See SrENcIs p. 496.

<sup>187</sup> See Hamidullah, Islam p. 292.

<sup>188</sup> See Surah 4,43; 74,3-5.

rub your heads with water; and wash your feet to the ankles. If you are in a state of ceremonial impurity, bathe your whole body. But if you are ill, or on a journey, or one of you cometh from the privy or you have been in contact with women, and you find no water; then take for yourselves clean sand or earth, and rub therewith your faces and hands. Allah does not wish to place you in a difficulty, but to make you clean, and to complete his favour to you, that you may be grateful".<sup>189</sup>

The exterior cleanliness includes the prescribed dress and the ritual purification known as ablution which is of three types: total ablution "ghusl", partial ablution "wudu" and dry ablution "tayammum". Among these, the most important form of purification is the total ablution "ghusl". This ritual bath involves the washing of the whole body. Having a ritual bath is highly recommended in Islam, and it is certainly meritorious, when it is done methodically rather than just pouring water on one's body.<sup>190</sup> The minimum bathing can be achieved by dipping oneself into a pool, a river or sea, or by standing under a shower and letting the water reach all the surface of the body. Water must reach the skin under the hair, between the fingers and toes, the folds of the ears, the armpits.

Thick hair on the head and beard should be unfolded to make sure that hair and skin under it have been duly washed. The ritual bath becomes obligatory for Muslims: "after the emission of semen by a male, either in sleep or otherwise, deliberately or indeliberately, after intercourse with one's wife and intercourse involving the penetration of at least the head of the male organ, whether orgasm is attained or not, whether such intercourse is lawful or unlawful, as well as attainment of orgasm by a female leading to the coming of wet matter".<sup>191</sup> Dry orgasm does not cause a major "hadath – pollution".

On the other hand, any matter coming out short of orgasm does not cause a major "hadath" but such matter is pollution and must be washed with clean water. On the same note, it is essential for women to have this ritual bath after finishing the monthly course and after a child's birth, i.e., post natal bleeding, when the blood stops.<sup>192</sup> Other occasions of recommended ritual bath, but not obligatory are, when a non-Muslim becomes a Muslim and before Friday service and the annual feasts of "Id-Fitr – feast ending Fast" and "Id al-Adha – feast of Sacrifice".<sup>193</sup>

The second form "Wudu – partial ablution" is performed by washing the palms up to the wrists, starting with the right, cleaning the fingers and finger nails, washing the

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<sup>189</sup> See Surah 5,6.

<sup>190</sup> See Ghafoori, Prayer pp. 16-19; Murata/Chittick, Islam p. 13.

<sup>191</sup> See Bakhtiar, Encyclopedia pp. 33-36; Doi, Islam p. 57.

<sup>192</sup> See ENRel, p. 21.

<sup>193</sup> See Bakhtiar, Encyclopedia p.42-46.

mouth three times by brushing the teeth. Then, the nose is cleansed followed by the washing of the face including the two ears. The two hands are washed up to the elbows, while the head is rubbed with water.<sup>194</sup> Finally the washing of the feet up to the ankles, the heels and between the toes. After washing the feet one should raise the face towards the sky pointing the index finger towards “Quibla” saying: “Allahu Akbar, Ashhadu an la ilaha ill Allahu wahdaha la sharika lahu wa ashhadu anna Muhammad ‘abduhu wa Rasuluhu ... I give witness that there is no god but Allah, He is one, has no partner, ... Muhammad is His servant ...”.<sup>195</sup>

The third form is the dry ablution “Tayammum – sand ablution”, an act of purity done with pure dust, sand or earth where water is not within the reach of the worshippers or may be available but in a very small quantity needed for cooking and drinking; or medical reasons may hinder its use.<sup>196</sup> In such case the worshipper resorts to “Tayammum”, when the time for prayer strikes.<sup>197</sup> The authority of this ritual is derived from the Qur’an: “O you believer if you are sick, on a journey, or come from the privy, had affair with a woman and there is no water, take clean sand, dust and rub your faces and hands”.<sup>198</sup>

One begins the “Tayammum” by saying: “Nawaytu al-tayammum istabahat al-salat – I intend performing tayammum to say the prayer”. For the Muslims, “Tayammum” helps to divert attention from bodily purification to the purification of the soul. The ritual is performed by beating or rather striking the earth with both hands, blowing off excess dust by striking the sides of both hands together.<sup>199</sup> Then, one hand is passed over the front and back of the two hands, the left over the right hand and vice versa. At the completion of this “Tayammum” the ritual Salat begins in the usual form.<sup>200</sup>

### **3.9 The roll of the bearers or holders of Salat**

#### **3.9.1 The Imam and the Muezzin**

The factual leader of Salat in the Mosques is the officiating minister or Imam. The Imam must be trustworthy, just, versatile in Qur’anic script, knowledgeable in Islamic tenets and doctrines. The worshipping congregation stands behind him and performs the prayer in unison.

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<sup>194</sup> See Ghafoori, Prayer p.16-19; ENRel, p. 21.

<sup>195</sup> See Doi, Islam p. 59; CIBEDO, pp. 7-8.

<sup>196</sup> See Murata/Chittick, Islam pp. 13-14.

<sup>197</sup> See Abdul-Rauf, Islam pp. 41-42; Doi, Islam pp. 61-62; Hamidullah, Islam p. 293.

<sup>198</sup> See Surah 5,6.

<sup>199</sup> See Doi, Islam pp. 61-62; Ghafoori, Prayer pp. 16-19.

<sup>200</sup> See Bakhtiar, Encyclopaedia pp. 25-26, 88-89.

The Muezzin is officially chosen to take care of the Mosque and for calling people for prayer. To fulfil and qualify for this office, material and spiritual requisites are needed, such as a good voice for singing, an exemplary life, strong religious faith and a dignified profession. In the Mosque, the Muezzin fulfils other services such as the caring of the sacred books and of the keys, providing and preparing of water for the ablutions, etc.<sup>201</sup> The Muezzin can also be an Imam or leader of the official prayer meeting.

### **3.9.2 The participation of the community, especially of women**

In group worship, the Imam is the one person playing an individual role. All the others act in common. Friday prayer in the Mosque requires a minimum of forty persons, but on the other days of the week, a minimum of two to five participants. Outside the Mosque, the individual can perform the Salat alone in his house or in private rooms.<sup>202</sup> In the Mosque, men stand in rows side by side in a closed and good order. The places in the front row have special advantage, and within this row again the places on the right of the Imam are especially recommended.

The Qur'an makes it unmistakably clear that in the eyes of God women are the equals of men<sup>203</sup>, but women in the Muslim world do not pray together with men. Actually, they are not prevented from entering the Mosque, neither by the Qur'an nor by the tradition of the "Sunna".<sup>204</sup> But through the history of the fundamental Muslims, women have not been welcomed. Women are advised to take their places in the back of the Mosque or rather they pray separately in a special enclosure or often in the women's gallery above and to the rear of the main hall.<sup>205</sup> This is evident in the following statement: "Only men are required to attend the Friday congregational prayer. If women attend, for reasons of modesty due to the prostrations, they stand at the back, often separated by a curtain, or in a side room".<sup>206</sup> Maltreatment of women in some areas of the Muslim world sometimes reflects some cultural practices which may be inconsistent, if not contrary, to authentic Islamic teachings. Mosques can be closed to women or they can have segregated rooms for them by local rules or by custom.<sup>207</sup>

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<sup>201</sup> See Cragg, Minaret pp. 27-28.

<sup>202</sup> See ENRel, Vol. 13, p. 22.

<sup>203</sup> See Surah 7,19-25; 33,35; 40,8-9; 3,195; 4,124.

<sup>204</sup> The sunna complements and supplements the Qur'an and embodies the meticulously documented traditions and sayings of the Prophet as preserved by his companions in a body of writings called the hadith. Sunna means not obligatory.

<sup>205</sup> See SrENcIs p. 496.

<sup>206</sup> See Murata/Chittick, Islam p.14.

<sup>207</sup> See SrENcIs p. 496.

### 3.10 The Mosque and other approved places

The Mosque is symbolically very important to all Muslims. On all Fridays of the year and in the month of fasting, called “Ramadan”, the faithful Moslems are obliged to pray in a Mosque.<sup>208</sup> It is a humble way for man to re-create divine presence on earth.<sup>209</sup>

Although the Mosque is the place indicated for prayers, the faithful are free to pray in whatever place they are, on condition that they observe the rites and ritual practices by which the prayer becomes valid. Places of worship can be fields, offices, open arenas, by the road sides, factories, and university and village halls.<sup>210</sup>

There are no clear rules for building Mosques, except in some few cases.<sup>211</sup> For instance, the Mosque shall have a clear indication of the direction of Mecca “Qiblah”. In most Mosques the indication is given by a “Mihrab – a niche in the wall”. Many Mosques of the first centuries of Islam were originally Churches. When Christianity lost its position, the Churches were simply turned into Mosques by Muslims. Muslims believe that wherever prayer meetings are held, the place is automatically given to them by Allah. Today, most Mosques are closed to non-Muslims. Since the first century of Islam, there was an increase in the emphasis on the sanctity of the Mosque. More and more elements of the Mosque were regarded as sacred and every Mosque was commonly regarded as “bayt allah – House of God”.<sup>212</sup>

Mosques are frequently built with facilities for washing hands, feet and face before prayer. With time, rooms were added to the Mosque. Social functions which are often connected to Mosques are schools, law courts, hospitals and lodging for travellers. Rooms in the Mosque were used by people of different social classes in carrying out their professions. The rooms are used by travellers, sick and old people alike.<sup>213</sup> Devout and ascetics often live in the Mosque and even in the Minaret.

In the past and in recent times, Mosques have often been built by rulers and governments. The construction and administration of these Mosques have been financed by “waqfs – revenues”. These “waqfs” were normally agricultural landlords, often administered by the donor or families.<sup>214</sup>

Mosques are mainly built at the centres of the cities or in neighbourhoods in the cities. The function does not always have to be structured, but can be connected to mentality,

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<sup>208</sup> See Sandoli, *The Song of the Muezzin* p. 7.

<sup>209</sup> See Cragg, *Minaret* pp. 161-170.

<sup>210</sup> See Doi, *Islam* p. 90.

<sup>211</sup> See Chebel, *Islam* p. 66.

<sup>212</sup> See Cragg, *Minaret* pp. 161-170.

<sup>213</sup> See Chebel, *Islam* p. 70.

<sup>214</sup> See Chebel, *Islam* p. 66.

and the construction of a new Mosque makes a centre emerge.<sup>215</sup> Very few Mosques lie on open area, and they are very few Mosques that do not have shops and commercial activities in the streets around it.

### 3.11 Conclusions

As a summary to this description of Islamic daily Salat emerge some positive, negative and critical conclusions concerning the meaning and importance of this worship.

Muslims believe that by offering prayers five times a day they are strengthened and enlivened in their beliefs in Allah, and that they are inspired to a higher morality. This constant reminder of the devout's place in the greater universe is believed to purify the heart and prevent temptation towards wrong-doings and evil. As far as Islam is concerned, faith without action and practice is a dead end. The act of prayer is one of the fundamental five practices, or Pillars of Islam, and is required of all devout Muslims. Thus the call to prayer plays an important role every day and in the life of every pious Muslim.

#### 3.11.1 Salat as expression of creed and reverence

The Islamic fidelity and faithfulness to prayer accord them some beautiful or attractive faces. An example to this attitude is Salat as a pillar of Islam with a very important religious act "shahadah – witness bearing"<sup>216</sup> : "La ilaha illa Allah, Muhammad rasul Allah – There is no deity but Allah, Muhammad is the messenger of Allah". These are the first words that a Muslim child hears and learns, and they are likely to be the last words uttered by a dying Muslim. This statement is meritorious and makes the devotee a real and ardent Muslim.<sup>217</sup> The reverence to the One God is one of the characteristics of Muslim spirituality. The act of squatting on the floor is a perfect expression of humility and surrender to God by the community of the faithful. Prayer, interrupting at intervals the daily treadmill to retire in communication with God and other acts of worship are worthwhile spiritual signs of this attitude in the life of a Muslim.<sup>218</sup> One of the oldest "surahs" of the Qur'an, speaking of prayer denounces "those who are careless of their prayers and take them only as a mere show".<sup>219</sup>

For Muslims, the five daily Salaat are the key to paradise because in Islamic tradition they are connected with Muhammad's ascension to heaven. He is reported to have said,

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<sup>215</sup> See Doi, Islam p. 90.

<sup>216</sup> See Jeffery, Reader on Islam p. 521.

<sup>217</sup> See Padwick, Muslim p. 4.

<sup>218</sup> For the respect of Saint Francis of Assisi to Muslim piety see: Leonhard Lehmann: Die beiden Briefe des hl. Franziskus an die Kustoden. Ansätze für eine Christlich-Islamische Ökumene im Loben Gottes. In: Franziskanische Studien 69 (1987) 4-33.

<sup>219</sup> See Surah 107,4-6.

whenever he longed for the immediate presence of Allah: “O Bilal, refresh us with the call to prayer”. So the righteous faithful both men and women, will enjoy paradise.<sup>220</sup>

### **3.11.2 Realisation of common brotherhood**

The group performance of Muslim mandatory Salat is an expression of common brotherhood. In the atmosphere of Islamic prayer, the rich take the same place with the poor. The master and the servants, the white and the black, the king and the courtier, the teacher and the taught stand shoulder to shoulder with each other while performing Salat. During grand Muslim festivals, the Muslims assemble for prayer en mass, embracing at large the smallest toddler and the adults, the government leaders and presidents, commissioners, director generals, judges, businessmen and traditional rulers. This realisation of common brotherhood in the performance of Muslim prayers is worthy of emulating.

### **3.11.3 Elements of devotion in everyday life**

The study of Muslim Salat shows, that it is extremely short, simple and repetitive. The devotees recite the prayers from memory. In a secularised world or industrialised society, the Muslim Salat does not at all hinder man’s daily activities. On Fridays, life comes to a halt in the factories, in the market places, and in public squares. A Muslim trader will stop sales or counting of money before his numerous customers to pronounce the five daily prayers. If time does not permit devotees to go inside a Mosque, people perform the required ablutions or pray wherever they happen to be.

It is observed that football and tennis players in white shorts will go against the rule of sports in order to say their prayers; dealers on textile products, wholesalers and retailers will ignore their customers to perform the same act of worship. A taxi or bus driver or sometimes an airline steward will spread out a towel in the corridor of an open arena to pray. Students in the lecture halls and workers in the forests, farms and fields will ignore everybody and prostrate in the classrooms or on the path ways for this ritual act. Numerous examples abound all over the world.

The whole ordinance of Islamic belief is intended as indicative of the relationship to God implicit in their understanding and fidelity to ritual prayers. Though Islam prides itself upon its freedom from sacramentalism and priesthood, it is evident that Salat is profoundly sacramental in a sense. Prostration, in particular, proclaims and serves to actualise a totality of surrender. The face, the proudest thing in human personality, comes into contact with the dust, the lowest thing in nature. The physical thus embodies

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<sup>220</sup> See Surah 40,8-9; 3,195; 4,124.

and expresses the spiritual. The same may be said of the careful washing “wudu”, that precedes every “salat”, typifying a cleansing of the soul accomplished therein.

Prayer in Islam is by no means confined to ritual forms. Besides Salat, Muslims know personal piety. There are short prayer forms for the sick, weak, and travellers, which may be performed as one wishes, either by sitting, squatting or lying in bed. There is a whole realm of petition and adoration, in which the Muslim soul relates to God in the various crises of existence and in the lesser occasions of daily life. Even here, however, the worshiper tends to rely on familiar phrases or forms of an ejaculatory kind, many of them are derived from the Qur’an or Islamic tradition.

The Popular religious movements sought expression in the composition of prayers and religious poetry. This is particularly true of the pietist and mystical movement of Sufism, which are some of the most perfect poetical embodiments of religious feelings found in any language.<sup>221</sup> However, none of these elements have been admitted to the official Islamic service as has happened to outstanding individual creations of poetry in other religions. Nevertheless these forms of prayer are part of the official Muslim tradition.

#### **3.11.4 The role of women during Salat**

Women in Islam are entitled to rights as citizens, but they have not the right to participate during prayer meetings. Granted that, many Muslims speak with pride in pointing out that women received rights at the time the Qur’an was revealed to Prophet Muhammad, however, women must abstain from the daily common Salat. In today’s Islamic world, the majority of women are treated by men as second class citizens, by not admitting them in the Mosque to worship together with men during the hours of daily prayers. Even when they are admitted, they are allowed only to stay behind the men or in the gallery.

This situation began with the decline of the first Caliphate. Like other aspects of Muslim lives at that time, the position of women started to deteriorate. Slowly but surely their rights faded away. Firstly, they were discouraged from taking part in public and religious life; secondly, they were ordered to withdraw and hide behind the four walls. This was done by separating the private from the public role and by subordinating the latter to the former. As a result, women became passive, yielding and publicly less visible, with little involvement in civil, religious and public matters. All matters were left entirely to men, who were only too happy to take over, to decide their own destiny.

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<sup>221</sup> See Richard, Shi’ism pp. 52-67.



For centuries women were and are forced to accept humiliation and exploitation by Muslim men.

### **3.11.5 Deficiency in variety**

From the early years of Islam, Salat as an institution did not develop. The Arab genius, so prolific in poetry, never turned the Muslim worship into a varied performance with new poetical creations expressing the eternal religious truths as well as specific moods and notions connected with the times of the day, night, weekly, and yearly rituals and rites. This will be event in the comparative analysis of the Christian “Liturgy of the Hours”. The simple and repetitive daily prayers of the Muslims lack variation. The same prayers are said in the morning and in the evening, although the Qur’an is most eloquent about the change of day and night and God’s wondrous ways in bringing about that change. There are no special prayers for Fridays, the weekly day of communal worship, nor for the various holy days.

For the discrepancy between the importance of prayer in Islam and the absence of worship worth speaking of, some explanations present themselves. In the first place, Islamic institutional prayer was complete in all its essentials at the very early stage, even during the Prophet’s lifetime. Secondly, the condition which induced Muhammad to give to his community such an extremely short prayer text, is the language. During the creative centuries of Islam, Arabs could not imagine, that God could properly be addressed except in pure Arabic.

Therefore, a heavy price had to be paid, for prayer is reduced to a bare minimum of a few sentences which could easily be memorised by non-Arabs. Another explanation is that Muslims have no priests or mouthpiece to develop the Salat. In the fourth place, the Qur’an, the official accepted prayer book of Islam, was intended to be unchangeable as the book of revelation. The reading of the Qur’an is to a certain extent the substitution to the ritual worship. Therefore, the deficiency in variety of Islamic Salat seems to be in danger, because it does not satisfy the needs and desires of the man of today due to its monotony in structure and content.

## CHAPTER FOUR

### 4. Liturgy of the Hours and Salat: A comparative representation

This chapter treats the similarities and differences of Christian and Muslim prayer traditions. It begins with some remarks on the common origin of Christian and Muslim worship in relation to the Jewish tradition. It goes into contrasting and comparing the liturgical structures, contents and elements of daily Christian and Muslim prayer, the division of the day and the appropriate hours of prayer as it concerns both religious groups, the days of prayer, the textual elements, and the lectio and intercessory prayers of petition. Further it considers and examines the language of prayer, postures and gestures, musical elements, changeable and unchangeable elements, the place of worship, bearers and subjects, and the admission and participation of visitors.

#### 4.1 Remarks to the common origin of Christian and Muslim worship in relation to the Jewish tradition

It is a known fact that the first Christians were Jews and their original rites and rituals were in the Hebrew and Aramaic languages.<sup>1</sup> While accepting the Jewish institutions of their time, they expanded and reinterpreted them under the influence of their own new message of salvation of Jesus Christ.<sup>2</sup> The Jewish tradition is partly also the basis of Muslim worship.<sup>3</sup> Muhammad's close daily contact with the Jews of Medina produced some effect on him that he followed the Jewish rites and rituals meticulously, and these he incorporated and enshrined into the Muslim rites and rituals.<sup>4</sup> No matter how much Muslims and Christians differ theologically, certain elements of their rites are common. The influence of Jewish worship on Muslim and Christian rituals alike and its forms of worship are nowhere so clearly to be discerned as in their prayers. The early Christian liturgy and the Muslim forms of worship have a similarity of atmosphere because of their common origin, which lies in the Jewish tradition: The primary concern of Christians and Muslims, like in Jewish spirituality is that God's holy name be sanctified, as well as the coming of His "Arsh, Istawa – throne, kingdom".<sup>5</sup> Their ritual actions could be traced back to Jewish forms of worship, to the sacrificial cult in the temple in Jerusalem, the central sanctuary of the country, and to the services of local Synagogues.<sup>6</sup> In the history of Christianity, the "Liturgy of the Hours" as public prayer

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<sup>1</sup> See Werner, Sacred Bridge p. 17.

<sup>2</sup> See 2.2.2.

<sup>3</sup> See 3.2.1.

<sup>4</sup> See Goitein, Islamic history pp. 4-7.

<sup>5</sup> See Surah 13,41; 5,120; 3,189; 4,126; 2,225; 7,54.

<sup>6</sup> See Werner, Sacred Bridge p.17.

of the Church was and is influenced by Jewish rites. Muslim prayer also could verbally be explained from the same background, where Qur'anic theology, religious language, lore and law received their formulation from the influence of the Jewish community.<sup>7</sup> Muslim prayer is quite simply influenced by Jewish custom and culture.

Muhammad's familiarity with the Jewish and Christian heritages were so great to the extent that it influenced the Muslim mode and method of prayer and the daily use of Qur'anic texts. This is evident in many narratives, particularly from the Old Testament narratives and its aggadic embellishments included in the Qur'anic themes and even more so in prayer, hymns, preachings and polemics.<sup>8</sup> A scrutiny of the religious phraseology of the Qur'an reveals an astonishing similarity to that used in Jewish and Christian literature. This can be explained only by prolonged and intimate personal contact that took place when pre-Islamic Arabians were influenced by Jewish-Christian activities.<sup>9</sup> The moving spirit and driving force behind the main institutions of Islam, such as prayer, Friday worship, fasting, almsgiving and many others, have their origins and parallels in Christianity and Judaism. Hence, Islamic prayer uses ideas and literary forms of Christian and Jewish liturgies.<sup>10</sup> "Fatiha" for instance, the opening chapter of the Qur'an, which is the main element of Muslim daily prayers, does not contain a single phrase which cannot be traced to the liturgy of the older religions.

## **4.2 Comparison of the contents, theological views of Christian and Muslim daily prayer**

### **4.2.1 Division of the day and appropriate hours of prayer**

The appropriate hours of the modern Roman Christian "Liturgy of the Hours" are:

- (1) Lauds or morning prayer at 5 a.m. – sunrise
- (2) Terce at 9:00 a.m.
- (3) Sext at 12-1 p.m. (midday)
- (4) None at 3 p.m.
- (5) Vespers or Evening prayer at 6 p.m. (sunset)
- (6) Compline or night prayer (before night sleep)
- (7) Office of Readings (at any time)

The appropriate hours of the daily Muslim Salat prayer are:

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<sup>7</sup> See Sawyer, Islam pp. 27-32; Goitein, Islamic history pp. 20-22.

<sup>8</sup> See Waardenburg, Religions pp. 247-249.

<sup>9</sup> See Goitein, Islamic history p.17.

<sup>10</sup> See Lewis, Jews pp. 70-82.

- (1) Morning or Dawn prayer – Salat al-Subh (dawn-sunrise)
- (2) Noon prayer – Salat al-Zuhr (midday at 1-2 p.m.)
- (3) Late afternoon prayer – Salat al-‘Asr at 3:30-5 p.m.
- (4) Sunset prayer – Salat al-Maghrib at 7-9 p.m.
- (5) Night prayer – Salat al-‘Isha at 10 p.m.

The table below is the breakdown of the different aspects of Christian and Muslim daily prayers:

Muslim hours of Salat

Christian hours of prayer

1. Salat al-Subh or al-fajr - morning prayer at dawn-sunrise.	1. Lauds – morning prayer at dawn-sunrise.
	2. Terce, at 9:00 a.m.
2. Salat al-Zuhr – midday prayer at 12:30-1:30 p.m.	3. Sext, midday prayer at 12:30-1 p.m.
3. Salat al-Asr – late afternoon prayer at 3:30-5 p.m.	4. None – late afternoon prayer at 3 p.m.
4. Salat al-Maghrib – evening prayer at 7-9 p.m.	5. Vespers – evening prayer at sunset 6 p.m.
5. Salat al-’Isha – night prayer at 10pm	6. Compline – night prayer.
	7. Office of readings (at any time).

In the prescribed hours of prayer, the day is to be truly sanctified with spiritual advantages. Christians and Muslims are called to prayers, for prayer is an essential part of worship which they owe to the One, living and true God. This is the most important common element between both. Apart from the differences they have in their approaches to the divine mystery, for both, prayer has the same deep meaning of worshipping God and identification with His will.<sup>11</sup>

Muslims and Christians organise their lives around the practice of regular prayer whereby, through invocation and thanksgiving, they integrate their time, their work, their joys and their sorrows into the exercise of sincere worship. By means of the daily cycle of prayers, Christians and Muslims make the events of their lives all of the important stages of human experience, from birth until death, the focus for prayer and thanksgiving.

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<sup>11</sup> See Borrmans, *Interreligious* p. 108.

Hence, it would be a source of enrichment for any person to find out more about how those from the other faith “sanctify their life” through the structure of prayer.<sup>12</sup> Christians should respect and admire the faithful Muslims whom they observe performing their ritual Salat prayer five times daily. Muslims on the other hand should attend the “Liturgy of the Hours” of the Christians with interest and sympathy. Both groups would do well to deepen their knowledge of the various forms of prayer in their respective communities.<sup>13</sup>

For both religious groups, the difference lies in the number of prescribed times of prayers, whereby every Muslim has to perform five mandatory prayers whereas Roman Catholic clergy and the laypersons, who are willing to participate, carry these out seven times. The number seven is symbolic of continuous prayer. The Terce at 9 a.m. midmorning and the Office of Readings at any time exist only in the Christian tradition, in religious houses and Christian houses of formation.

Other major differences existing between Christians and Muslims in their method of prayer are the conditions and obligations towards prayer. For a Muslim, delaying a prayer until almost the end of the period is discouraged and even disapproved of.<sup>14</sup> A prayer performed prior to its time is invalid and is also forbidden. Prayer must actually be performed within its period. However, if the worshipper due to forgetfulness or for any other reason apart from “haid – menstruation or hayd – state of menstruation” and “nifas – bleeding following childbirth” or a mental illness causing loss of consciousness, the prayer has to be performed as “qada – missed prescribed prayer or fast”.<sup>15</sup> “Qada” means the fulfilment of an obligation after the lapse of its period. Prayers neglected until after the expiration of the prescribed times must not be left out, must be performed as was mentioned earlier. Christians on the other hand pray at prescribed times, when possible; if not, there are legitimate reasons to miss out a prayer time.

#### **4.2.2 The ordering of time in prayer**

In religious communities with an elaborate structure, the day is frequently specified and divided into times and hours of worship. In the ordering of time, the recognition that the holy appears most powerful on fixed occasions is important. For Christians and Muslims the hour of prayer is very important, although Christian “Liturgy of the Hours”

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<sup>12</sup> See Borrmans, *Interreligious* pp. 108-109.

<sup>13</sup> See Ndensi, *Dialogue* pp. 177-185.

<sup>14</sup> See Abdul-Rauf, *Islam* p. 46.

<sup>15</sup> See Netto, *Dictionary of Islam* p. 200; Abdul-Rauf, *Islam* pp. 47-49.

is effectively performed in religious communities and by private individuals, while the Muslims perform all these prayers in groups of two or more.

The daily ritual of the “Liturgy of the Hours” is characteristic of the Christian tradition. For this reason community celebration is desired. However, in parishes at least vespers as evening prayer on Sundays and feasts should be celebrated in common. In religious communities, this “Liturgy of the Hours” is commonly celebrated daily in a solemn form. Common celebration of the “Liturgy of the Hours” among the clergy is not possible, because they do not live in communities and many of them prefer simple ejaculatory or short forms of prayer rather than this elaborate form of worship. The recitation of these psalms and the carrying of the Breviary Books about in the hours of prayers are for some a burden.

On all Fridays of the year and all days in the month of fasting called “Ramadan” Muslims are obliged to say the Salat in the mosque, attendance of which is obligatory for all men, while women mostly pray at home. Outside the above mentioned hours of prayer, Muslims pray at regular times during the day. The main purpose and underlying idea of Friday worship is to bring together Muslims of a given area in large numbers, thereby manifesting their brotherhood.

#### **4.2.3 Textual elements and their composition**

Christian and Muslim prayer traditions differ totally in their textual elements and composition. Take Lauds for example, whose textual composition runs as follows:

- Opening verse (biblical)
- Hymn (non-biblical)
- 3 or 2 psalms and canticle (biblical)
- Short reading (biblical)
- Short responsorial (biblical)
- Gospel canticle (biblical: Lk 1, 68-79)
- Intercessions (non-biblical)
- The Lord’s Prayer (biblical)
- Collect (non-biblical)
- Blessing (biblical)
- Dismissal (biblical)

The “Liturgy of the Hours” consists of biblical elements like the opening verse, psalms, scripture readings, responsory, a Gospel canticle, the Lord’s prayer, the blessing and the

dismissal. There are also some non-biblical elements like hymns from poetic works, hagiographical texts, intercessions and the collect or concluding prayers from creative formulations. Hymns, psalms, scripture readings, intercessions and the collects change from time to time depending on the time, the day and the feasts of the particular celebration.

The Islamic Salat contains the following textual compositions:

Declaration of “niyya – intention”: “Nawaitu usalli farda salat al-subhi ada’anillahi ta’ala – I intend to perform the fard of the morning prayer in its appropriate time for the sake of Allah”.<sup>16</sup> Under an Imam, the devotee says, “nawaytu usalli farda salat al-subhi iqtada-an bi salat al-Imam lillahi ta’ala – I intend to perform the fard of the morning prayer behind the prayer of the Imam” (non-Qur’anic)

Pronouncement “Allahu akbar – God is great” (Qur’anic)

The “Fatiha”, the opening “surah” is recited (Qur’anic)

Other verses of the Qur’an, different in each “rak’ah” (Qur’anic)

Pronouncement “Allahu akbar – God is great” (Qur’anic)

The “sajadah – prostration” (non-Qur’anic)

Declaration of faith “I testify that there is no god except God and that

Muhammad is his servant and messenger” (Qur’anic)

Benedictions calling the famous names of Allah (Qur’anic)

Dismissal “Salam – peace be upon you” (Qur’anic, Surah 19,62).

The Muslim daily mandatory prayer consists of “niyya – intention, opening verse”, recitation of the Qur’an verse, pronouncing “Allahu akbar – God is great”, “sajadah - prostration”, declaration of faith, proclaiming the 99 great names of Allah<sup>17</sup> and dismissal. Some of these texts are Qur’anic, and they remain always the same without alteration either in form or structure. Then, on every Friday of the year, the Imam delivers a short homily based on Qur’anic texts.<sup>18</sup> Among these prayer compositions, only the homily is freely formulated by the Imam.

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<sup>16</sup> See Doi, Islam p. 70.

<sup>17</sup> See Khoury, Gebet pp. 43-44.

<sup>18</sup> See Prator, Freitagspredigt pp.14-15.

Common to Christian and Muslim worship is the old and venerable practice of the sacred lessons.<sup>19</sup> Christian liturgy inherited the practice of reading passages and reciting prayers from the Bible.<sup>20</sup> By this practice, Christians commemorate the revelations of the prophets of the first Testament, the acts of God in the history of the Jewish people and the New Passover of Jesus Christ. Muslims on the other hand recite some passages of the Qur'an as the holy book of revelation handed over to Muhammad. Because of the basic importance of God's revealed Word, the recitation of some verses of the Qur'an became the central way of realising it.<sup>21</sup> Christian canticles, hymns and intercessions have no comparable elements to those of the Islamic Salat.

Psalms are special components of the "Liturgy of the Hours". With the monastic experience in meditation, the Psalter proved to be the best mystical initiation into intimacy with God, making audible the voice of the Church and the voice of the faithful.<sup>22</sup> The Roman Church's emphasis on the spiritual contents of the psalms finds its expression in an abundance of responsorial psalms, antiphons, gradual- response verse, etc. The use of the psalter is a tradition shared by all liturgical families of Christendom.<sup>23</sup>

Islam has never encouraged a mystical experience with God. As a result they must and should obey the teachings of the Qur'an. So the daily prayer in Islam is not influenced by asceticism like the Christian "Liturgy of the Hours". Therefore, it is short in its formulations and it uses simple and suitable methods adaptable to the common man.<sup>24</sup> Among Muslims, the repetitive form of prayer from the verses of the Qur'an plays an important role.<sup>25</sup> Characteristic of this daily prayer is the "shahadah – confession of faith". Traditionally, a child's father whispers the "shahadah – confession of faith" into its ear at birth. Thus the child is exposed to the first pillar at the very beginning of life.<sup>26</sup> The Qur'an was at first a recited book, a book of prayer, which was prepared and sent to various Islamic groups to serve as the official text of prayer for the spiritual uplift of Muslim believers.<sup>27</sup>

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<sup>19</sup> See Böwering, *Islam* pp. 277-278.

<sup>20</sup> Lk 4,16-21. Acts 13,27. See Werner, *Sacred Bridge* p. 50.

<sup>21</sup> See Lings, *Muhammad* pp. 48-49.

<sup>22</sup> See Martimort, *Prayer* Vol. IV, p. 194.

<sup>23</sup> See Dalmais, *Liturgical families* pp. 27-71.

<sup>24</sup> See Elwell-Sutton, *Sufism* pp. 49-55; Al-Shahi, *Sufism* pp. 57-70.

<sup>25</sup> See Padwick, *Muslim* pp. 94-96.

<sup>26</sup> See Padwick, *Muslim* p.4; Murata/Chittick, *Islam* pp.10-11.

<sup>27</sup> See Murata/Chittick, *Islam* p.178; Padwick, *Muslim* pp. 4, 94-96, 114.



The Qur'an plays an outstanding role in the prayer life of Muslims just like the psalter in Christian liturgy.<sup>28</sup> One of the characteristic components of Muslim prayer is the opening chapter of the Qur'an called "Al-Fatihah – opening chapter". It is a brief invocation, widely used by Muslims in diverse circumstances and held by many Muslim divines to comprehend all the essentials of the Muslim belief: "In the name of Allah, most Gracious, most Merciful. Praise be to Allah, the Cherisher and Sustainer of the worlds, as well as Master of the Day of Judgement. Thee alone do we worship and from thee alone do we seek aid and help. Show us the right way, the way of those on whom thou has bestowed thy Grace, those whose portion is not wrath, not of those who go astray".<sup>29</sup> This sums up Muslim faith and prayer life. The Qur'an per se is divided into thirty equal parts and these thirty parts are usually recited during the thirty nights of Ramadan month of fasting, during the "Salat al-tarawith – extra voluntary prayer of pauses".<sup>30</sup> Muslims strongly believe, that continuous recitation of the Qur'an is meritorious.

A similar characteristic element of the "Liturgy of the Hours" that could be compared to the Islamic "Al-Fatihah – opening chapter" is "Pater Noster – Our Father".<sup>31</sup> This should be the example of the true relationship between Christians and Muslims. The "Pater Noster" is the distinctive Christian prayer, used virtually by all Christians on most occasions of public worship and private prayers. Its words have immense weight and significance. This prayer summarises and brings into the clearest possible focus the relationship with God into which Jesus has called all who hear him. Therefore, its words are most important and authoritative. A modern New Testament scholar has written that this prayer "is the clearest and, in spite of its terseness, the richest summary of Jesus' proclamation that we possess".<sup>32</sup>

#### **4.2.4 Lectio and biblical themes during prayer**

Worship in Christianity is an action that moves within the framework of biblical ideas and explains itself in biblical languages. The "Liturgy of the Hours" in all daily hours of prayer consists of short Bible readings and psalms. The Roman canonical hours are enriched by biblical canticles, that are quoted in the Gospel of Luke, the "Benedictus-

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<sup>28</sup> See Padwick, Muslim p. 114.

<sup>29</sup> See Surah 1,1-7.

<sup>30</sup> See Murata/Chittick, Islam pp. 182-184.

<sup>31</sup> In the city of Birmingham, England, with its quite large Muslim community, there is a group of Christians and Muslims, who have for some time been meeting together regularly. They have reached the point, at which they pray together the "fatihah"- the opening "surah" of the Qur'an, and also the "Pater Noster"- "Our Father", the prayer taught by Jesus to his disciples.

<sup>32</sup> See Jeremias, Prayer p.94.

song of praise”- Song of Zechariah<sup>33</sup> said at Lauds, the “Magnificat – song of praise” – the Song of Mary<sup>34</sup>, said at vespers evening prayer, and the “Nunc Dimittis-prayer of thanks” – Song of Simeon<sup>35</sup>, said at Compline, the prayer at the end of the day. The reason for so many biblical readings is to remind the faithful of the history of salvation, the starting point of liturgical prayer.

Muslims have no special assigned place for lectio or Qur’anic readings in their public worship. During prayer meetings, the Imam reads aloud Qur’anic passages, not as readings but as part of the prayer. The Friday sermon is not based on the Qur’anic verses, but a general form of admonition is given.

#### **4.2.5 Intercessions or prayers of petition**

Traditionally, the “Liturgy of the Hours” included in its prayer forms intercessions or prayers of petition for the general intentions of the Church and the world. Christian public worship first and foremost treats the praise of God for the creation and for redemption, and secondly, the intercessory prayer for the needs of God’s people and all mankind. The apogee of communal intercession in Christian prayer is the “Lord’s prayer”. Among Catholic Christians, only priests were primarily and formally allowed to say prayers of intercession for the members of the Church in the official liturgy.

Similarly, Islamic prayer is an act of adoration of Allah, and thus it would not be suitable to add a request. In reference to the “Liturgy of the Hours”, there is no intercession in the Islamic Salat. There is the “Basmala – invocation” called “Tasmiyah-formula”: “Bi`sm Allah ar-rahman ar-rahim – in the name of God, the Merciful, the Compassionate”, which could be compared to the intercessory prayer of Christians, but this is not part of the Salat. It appears at the beginning of every Qur’anic verse, except the ninth, which presents a unique textual problem and is frequently recited by Muslims to elicit God’s blessings on their important actions, persons and societies. An abbreviated version precedes certain daily rituals, such as daily meals. The requests that occur most often in Islamic intercessions are: for the preservation of or return to health, healing of the sick, long life, material goods, prosperity, or success in one’s undertakings.

#### **4.2.6 The language**

This subject, of course, does not discuss extensively but only slightly the question of the language of prayer used over the centuries. Prayer language exerts a formative influence

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<sup>33</sup> Lk 1,68-79.

<sup>34</sup> Lk 1,45-55.

<sup>35</sup> Lk 1,29-32.

upon ritual actions and worship because of the importance attached to the Bible and the Qur'an in ritual worship.<sup>36</sup> A change of language does not involve a change of rite ; though it may be the occasion for modifications.

Before the Second Vatican Council the official and only permitted language of the Roman Catholic liturgy was Latin. Then it took a long time to change from Latin to the language of the people. Presently, Latin is the language of Roman liturgical standard books, but in Christianity every language is accepted as a liturgical language, aimed at expressing the word of God and the praise of mankind. Since the use of the mother tongue or vernacular in liturgical functions, active participation of the laypersons became possible.<sup>37</sup> In principle, there is no "holy" language, because through the incarnation of God in Jesus Christ, every language in itself became sacred.

In Islamic religion, the Arabic element is very conspicuous. Although four-fifths of all Muslims do not speak Arabic as their mother tongue, prayers must invariably be said in this language.<sup>38</sup> It has often been said that Arabic as a language spread so widely because it is the language of the Qur'an.<sup>39</sup> This insistence on the use of the Arabic language in prayer among Muslims is actually based on the Qur'an.<sup>40</sup>

To conclude, public worship is carried out by Muslims in Arabic as a sacred language<sup>41</sup>, whereas Latin is the official and standard language of the Roman Catholic Church, but in reality Catholic Christians use vernacular languages in their prayer meetings and liturgical functions because there is no sacred language. Whoever does not understand Latin during public worship may use any language comprehensible to him. This position was reached after a century-long struggle. Christians, of course, who are earnest in their attempt to create better Christian-Islamic relations should study the meaning of the sacred languages. It is also important for Muslims to comprehend the role of vernacular language in Christian liturgy.

#### **4.2.7 Postures and gestures**

Worship is expressed in bodily postures and gestures. However, these are not left to the spontaneous invention of the individual, but are determined by constant laws.<sup>42</sup> The reason for this characteristic in worship is that one cannot separate body and soul in

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<sup>36</sup> See CambIslam, pp. 573-575; Werner, Sacred Bridge p. 27.

<sup>37</sup> SC 36, 1- 4. See Klauser, Liturgy p. 160.

<sup>38</sup> See Schnitzler, Stundengebet p. 29; Hamidullah, Islam pp.308-309ff.

<sup>39</sup> See Surah 43,2; 20,113; 26,195. See CambIslam, p. 573; Schnitzler, Stundengebet p. 29; Jackson, Moslems p.11.

<sup>40</sup> See Surah 30,22.

<sup>41</sup> See Surah 43,2; 26,195.

<sup>42</sup> See Reifenberg, Liturgie Vol. 2, p. 122.

human actions.<sup>43</sup> Unanimity in prayer finds expression as well in common bodily postures. The language of words is made more intelligible by gestures.<sup>44</sup> Characteristic bodily attitudes (standing, kneeling, crouching, prostration, bowing of the head) and position of the hands (raised, outstretched, folded, crossed, clasped) associated with the act of prayer are seen to signify an inward attitude of submission, homage, and devotion, but may also represent a survival of spiritual respect towards the superhuman being – God.

In bodily attitudes, standing is the primary, normal and correct prayer posture of both Christians and Moslems. The Christian assembly stands, for the entrance and departure of the chief celebrant, the priest, and in response to his greetings and important ritual acts. So standing is a sign of respect of one whom worshippers wish to honour. Christians stand during the proclamation of the gospel. The faithful also stand when they want to unite themselves to the solemn prayers of the ongoing liturgy. In Christianity, standing means the enthusiastic celebration of the resurrection of Christ and awaiting the blessed “parousia – the second coming” of the Son of God.<sup>45</sup> Moslems pray in a standing position facing “qiblah – Mecca” especially to begin their prayers<sup>46</sup> and during the reading of the Qur’an.<sup>47</sup>

Bowing is used by Christians in the conclusion of the “doxology”, the praise of God, and in greeting the altar. There are also moments when the celebrant bows while saying the name of Christ or while reciting certain prayers of petition. Among Muslims “ruku – bowing” is the most widespread form of prayer, especially when they want to perform the “sujud – prostration”. After the recitation of the Qur’an verse, the worshipper bows his head in adoration.<sup>48</sup>

Prostration is practised by Muslim worshippers when proclaiming “Allahu Akbar” – “God is great”.<sup>49</sup> Prostration is not customary in the “Liturgy of the Hours”. In the present Roman liturgy prostration is prescribed only for those who are to be ordained bishops, priests or during deaconate ordinations, and at the beginning of the celebration of the Good Friday liturgy.

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<sup>43</sup> See Martimort, Prayer Vol. I, p. 179.

<sup>44</sup> See Martimort, Prayer Vol. I, p. 179.

<sup>45</sup> Mal.3,2.

<sup>46</sup> See Jackson, Moslem p. 16.

<sup>47</sup> The Israelites stood to listen to the Lord who was addressing them. Exod 20,21; 38,10; Neh 8,5; Ezek 2,1; Dan 10,11. See Martimort, Prayer Vol. I, pp. 180-181; Jackson, Moslem p. 17.

<sup>48</sup> See Jackson, Moslem p. 16.

<sup>49</sup> See Jackson, Moslem p. 17.

Kneeling and genuflexion are used in the “Liturgy of the Hours” sometimes as an expression of adoration especially to begin the liturgy.<sup>50</sup> Kneeling while praying is characteristic of fasting, a sign of mourning, humility and repentance.<sup>51</sup> Kneeling is totally absent from Muslim prayer except as a step in falling prostrate.

Sitting during Christian common prayer is the position taken by those who instruct and preside. The congregation sits to listen to the word of God and the preaching.<sup>52</sup> During Muslim prayer the Imam preaches in a standing position and presides from the “Minbar – pulpit”, while the congregation sits and squats on the floor.<sup>53</sup> Traditionally, the “Liturgy of the Hours” is characterised by the entrance procession of the ministers and the celebrants.<sup>54</sup> Moslems have processions only during the “Hajj – pilgrimage” in the holy land of Mecca under the leadership of the Imam.<sup>55</sup>

The direction of prayer towards the revered “Ka’bah cube-shaped building” in Mecca is a “sine qua non” for Muslims. They turn their faces towards the “Ka’bah” while offering their prayers. The Qur’an declares; “It is not righteous that you turn your faces towards east or west. But it is righteous to believe in God and the last Day, and the Angels, and the Book, and the Messengers; to spend of your substances, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves, to be steadfast in prayer, and practice regular charity, to fulfil the contracts which you have made, and to be firm and patient, in pain or suffering and adversity and throughout all periods of panic”.<sup>56</sup> If the worshipper is not actually present to behold the “Ka’bah”, he will perform his prayers towards it.<sup>57</sup> In the mosque the “Mihrab”, the niche in the wall, marks the “qiblah”, the prayer direction. For the early Christians, prayers said facing east were recognised as meritorious. It determined the orientation of Churches. Today facing east is a rare custom among Christians.

Hence, the Muslim worshipper on the other hand starts his prayers by standing up, facing the “qiblah”, by raising both hands opposite the ears, with the intention of performing the prayers with his whole heart.<sup>58</sup> Muslims strongly uphold this practice by placing the right hand upon the left on the stomach below the navel, eyes looking to the

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<sup>50</sup> See Martimort, Prayer Vol. I, pp. 185-186.

<sup>51</sup> See Martimort, Prayer Vol. I, p. 181.

<sup>52</sup> See Martimort, Prayer Vol. I, p. 182.

<sup>53</sup> See Jackson, Moslem p. 17; Abdul-Rauf, Islam pp. 60-67.

<sup>54</sup> See Martimort, Prayer Vol. I, 183-184.

<sup>55</sup> See Peters, Hajj pp. 39-40.

<sup>56</sup> See Surah 2,142-145; 149-150; 177.

<sup>57</sup> See Padwick, Muslim p. 55.

<sup>58</sup> See Peters, Hajj pp. 12-29.

ground in self-abasement, saying “Glory to you Oh Allah and praise be to you and blessed is your name...”.<sup>59</sup>

The gesture of elevating and extending the hands in public prayer was in use in the early centuries by all Christians. Now it is reserved for priests during the presidential prayers. Sometimes the faithful use this gesture while saying the “Lord’s prayer”. Raising and extending the arms meant for the Christians the victory of Christ, as he extended his arms on the cross. For the Muslim worshipper, this is not so; it only means starting prayer.

The sign of the cross is one of the most important Christian gestures. Making the sign of the cross on the forehead during the rites of initiation is the traditional way of showing that the person belongs to Christ and is regarded as a kind of invisible seal. Christians make the sign of the cross as a gesture to begin the “Liturgy of the Hours” and the sign of blessing at the conclusion of the liturgy. For Muslims, this gesture is totally strange.

#### **4.2.8 Musical elements**

Christian prayer follows the advice of the Apostle Paul, for whom songs or hymns were a normal expression of liturgical prayer: “Sing psalms, hymns and spiritual songs with thankfulness in your hearts to God” and “address one another in psalms and hymns and spiritual songs, singing and making melody to God with all your hearts”.<sup>60</sup> In the Christian tradition songs appear as a sign of joy, as an expression of gratitude for redemption and for praise of the Lord.<sup>61</sup> Songs also manifest the unanimity of the Church community.<sup>62</sup> Songs make words more forceful and intelligible and thus allow the participants to give a more intense assent to them and to meditate on them, calling to mind the truths of faith.

In the “Liturgy of the Hours” Gregorian Latin<sup>63</sup> chant is the official form of worship in the Latin Church and was the usual practise accepted by the Church in the past, and now chanting in other languages and musical versions are generally accepted. The accompanying instrument is the organ, together with other suitable instruments. The use of bells was introduced by Christians to invite the faithful for prayer in the Church. Its function is also to urge the absent minded faithful to unite themselves in private prayer

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<sup>59</sup> See Jackson, Moslems p. 16.

<sup>60</sup> Col 3,16; Eph 5,19.

<sup>61</sup> Rev 4,8, 11; 5,9-10; 14,3; 15,3-4; 19,1-8.

<sup>62</sup> See Quasten, Johannes: Musik und Gesang in den Kulturen der heidnischen Antike und christlichen Frühzeit. Münster 1930/ 21973 (LQF 25) pp. 91-100.

<sup>63</sup> Gregorian chant, monophonic or unison, liturgical music of the Roman Catholic Church, used to accompany the text of the mass and the canonical hours or divine office. Gregorian chant is named after St. Gregory I the Great, pope from 590 to 604.

with the ongoing liturgy as well as stimulating the faithful to moments of private prayer. Likewise the faithful are called to prayer by the ringing of the “Angelus bell – prayer to the angels” three times a day.<sup>64</sup>

There is no common chant or instrumental music in Muslim prayer, apart from the music of the mystics.<sup>65</sup> The Muslim worshipper inaugurates the prayer with an announcement rendered in the form of the song called “Iqáma – declaration to perform the prescribed prayer”, usually pronounced by the Muezzin or in private prayer by the individual himself. This is done before the beginning of prayer. The formula is the same as that of the “azàn – call to start prayers” with the addition of a sentence said twice after “Hayya’ ala-l-faláh – come to prosperity, prayer has started”.<sup>66</sup>

#### **4.2.9 Changeable and unchangeable elements**

The daily prayers of Christian and Muslim traditions differ greatly in their structural elements. The Muslim Salat is unchangeable and has always retained the same structures and formulas from year to year. In Islamic tradition, the texts of prayers and gestures remain the same all the year round. There is no new innovation. The “Liturgy of the Hours” has a fixed pattern and many structural elements which vary depending on the seasons of the year, hours of the day, the days of the week and the feasts of the year. In Roman traditions the alternating of psalms, canticles, hymns, lectio and intercessions produce a colourful picture and make the prayer rich in spirituality. Monotony is thus avoided.

#### **4.2.10 Sacred places for Christians and Muslims**

Worship is performed at the appointed places. Christians thus celebrate the “Liturgy of the Hours” in Churches, oratories or chapels. A Church is a sacred building intended for divine worship of a parish community with public access, whereas an oratory is intended for a private group, even when the public has access to it.<sup>67</sup> A chapel is a small, intimate place of public or private worship. In case of a large crowd, the “Liturgy of the Hours” can take place in an open field because the whole world is sacred through the incarnation of the word of God in Jesus Christ.

The most sacred place for Muslims is the “Qaba sanctuary” at Mecca, the object of the annual pilgrimage. Much more than a mosque, it is believed to be the place where

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<sup>64</sup> See Martimort, *Prayer*. Vol. I, p. 214; Berger, *Handlexikon* p.119.

<sup>65</sup> Sufi – Islamic mystic. Early Muslim ascetics. It is an accepted belief among Muslims that divine truth was at times revealed to the mystic in visions, auditions and dreams, in colours and sounds, but to convey these non-rational and ineffable experiences to others the mystic had to rely upon such terminology of worldly experience as that of love and intoxication, often objectionable from the orthodox viewpoint.

<sup>66</sup> See Jackson, *Moslems* p. 15.

<sup>67</sup> See CIC, Can.1214, 1223.

heavenly bliss and power touches the earth directly. The mosque, known in Arabic as “Masjid” or “Jami”, is the centre of community worship. It has functioned and served as a court of justice until the introduction of secular law into many Islamic countries in this present period.

Muslim worship is not limited only to the mosque, as various locations can serve as places of worship and prayer. In Islamic tradition, a devotee is required to worship Allah every day, wherever he might be. Hence, a mosque is the privileged place of public service, but any place could be used for worship. The difference between Christian and Muslim understandings of place of worship is that Christian Churches are more decorated and arranged as sacred places. For Christians a Church is usually the place of the presence of God, made manifest to the faithful believers in the Eucharist. The mosque is neither decorated nor is the place of the presence of God.

#### **4.2.11 Bearers and subjects**

The bearer or subject of the Christian “Liturgy of the Hours” is the entire community of the Christian Church, laity and clerics. But bishops, priests, deacons and religious communities are commissioned in a special way to carry out and celebrate this liturgy, deputising for all the members of the Church. In these ritual ceremonies, all of Christ’s faithful are earnestly invited, according to the circumstances, to take part in the “Liturgy of the Hours” performed officially by the worshipping community.

The bearer or subject of the Salat is the Muslim community, but according to the Qur’an, the performance of Salat is a duty incumbent upon every Muslim, male and female alike, who have attained the age of reason. In Islamic context there are no institutions like priesthood.

Islam does not accept any mediator between man and God. The Imam leads the community in prayer, whereas in female congregations a woman can also act as an Imam.<sup>68</sup> The generic term for individuals who perform such a special role in leading the people to Allah is “Ulama – the learned”. That is to say, those who devote their lives to Islamic learning come to play a special role, because they preserve and maintain the knowledge that tradition needs in order to survive and to uphold and transmit the traditions handed over to them.<sup>69</sup> No ordination is involved in becoming one of the “Ulamas”. Anyone who has studied enjoys special privileges and is seen and respected as “learned”. Women rarely become “Ulamas”, but there are examples of famous “women Ulamas”, showing that there have been no theoretical barriers to their gaining the requisite knowledge.

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<sup>68</sup> See Berkey, *History of Islamic Education* p. 217; Abdul-Rauf, *Islam* p. 76.

<sup>69</sup> See Troll, *Pluralistic Nation-State India* pp. 247-250.



#### **4.2.12 Admission of visitors and guests**

During the celebration of the “Liturgy of the Hours” visitors of other foreign religious denominations like Muslims are allowed to participate but only as silent observers and not as active members.

If a Christian is allowed to be present during the celebration of the Islamic Salat in a mosque, depending on the custom of the local Muslim communities, he will be respected, seen as a silent observer, as a member of the religion of the “Ahl al-kitab - holy Book” and simply as a human being. Generally, the Christian is seen as a “kafir – non believer” to be converted.

#### **4.3 Conclusion**

This work treats worship in relation to the One God of the Muslims and the Trinitarian concept of the Christians, different ideas of God, postures and gestures, Musical elements, sacred places of worship, community religious activities and the position of guests during prayer meetings. It is one thing to have a knowledge of the course of liturgical history and development of the Christian-Muslim prayers, of when this custom was introduced and where, of how such-and-such a prayer was given a new turn and by whom. It is quite another and a more difficult thing to understand the real motive forces which often underlie such changes. The hardest thing of all is to assess their effects upon the ideas and devotions of the vast unlearned and unliterary but praying masses of contemporary Muslim-Christian men and women, who have left no memorial of any kind in this world, but whose salvation is nevertheless of the very purpose of the human existence. For those who seek not only to know but to understand the different prayer modes and methods of Christians-Muslims, and their charism to prayer at a specified time will always have a fascination.

The Liturgy of the Hours as a public function in secular churches is not only a considerable extension of the field of corporate worship. It is, by contrast with the Eucharist, from its first introduction a really public devotion, open to all comers. There was for a while a practice of expelling the unconfirmed before the concluding prayers at the Liturgy of the Hours as at the synaxis: but in the past, the element of prayer in the secular “Liturgy of the Hours” was never a large one, and the bulk of the “Liturgy of the Hours” and its most important part, the “worship” of the psalms, was always open to all. There was no strong tradition of exclusiveness attached to it from the past, as in the case of the Eucharist. This openness of the Liturgy of the Hours did something to prepare the way for an open celebration of the Muslims and Christians. Likewise, among the Muslims, there is no strong tradition of exclusiveness attached to it from the past, only

that women prayed in a secluded place. This openness of the Salat did something to prepare the way for an open celebration of the Muslims and Christians.

The Christian-Muslim liturgy is not a museum specimen of religiosity, but the expression of an immense living process made up of the real lives of hosts of men and women in all sorts of ages and circumstances. Yet the underlying structure is always the same because the essential action is always the same, and this standard structure or shape alone embodies and expresses the full and complete liturgical action for all races and all times. The only difference is, Muslim Salat is unchangeable and has always retained the same structures and formulas from year to year, whereas the Christian Liturgy of the Hours follow the trends of the time. Hence, the action is capable of different interpretations, and the theologies which define those interpretations have varied a good deal in the course of time. Thus, the early Christian liturgy and the Muslim forms of worship have a similarity of atmosphere because of their common origin, which lies in the Jewish tradition: The "Liturgy of the Hours" consists of biblical and non-biblical elements. Whereas, the Islamic prayer uses Qur'anic and Hadith texts. Common to Christian and Muslim worship is the old and venerable practice of the sacred lessons.

## CHAPTER FIVE

### **5. Status quo: No basis for common worship, but for prayers in multireligious meetings**

This comparative study of the public worship of Christians and Muslims based on the Roman Liturgy of the Hours and the mandatory Islamic prayer Salat has a triple result. Firstly, there is no basis for common official worship because of the difficulties and differences found concerning the addressee of prayers and the existence of different sacred scriptures. Secondly, the regular act of praying daily by both religion is an important point of encounter. Thirdly, prayer elements found among Christians and Muslims should be the basis for common multireligious meetings.

#### **5.1 Difficulties concerning the addressee of prayers and different sacred scriptures**

One of the outstanding truths about this study is that there is no basis for a common official worship because of some clear distinct differences discovered concerning the addressee of prayers. Although it is a known fact that the two religions pray to the One God and worship the same God, the addressee is not the same. One ends with the Sonship of Christ, the other does not. Secondly, the use of different sacred scriptures with their different traditions of creed has a diverse effect, thereby making it impossible for both to pray together publicly.

##### **5.1.1 The Trinity as the addressee of prayers**

For Christians, the addressee of prayer is Trinitarian in character, i.e., God, the one God as Father, Son and the Holy Spirit. In other words, prayer is addressed to the Father, through the Son and in the unity of the Holy Spirit. This concept has its roots in the Bible, but was definitively formulated by the Ecumenical Councils of Ephesus (431) and Chalcedon (451).<sup>1</sup> These central Christian affirmations about God are condensed and focused in the classic doctrine of the Trinity, which has its ultimate foundation in the special religious experiences of Christians in the first communities. It means three persons in one substance, co-equal and co-eternal, not to be confused with one another, yet not three Gods but one God. The Son is begotten by the Father, and the Spirit proceeds from the Father and the Son and yet no person is before, after, greater or less than other.<sup>2</sup> The doctrine of the Trinity is the onto-theological Christian symbol of identity, born of the matrix of religious experiences and encounter as recorded in the Christian scriptures of the one relational God.

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<sup>1</sup> See NR 178; DH 301ff; tzt D4/1, Nr. 33. See Headword: Art. Dreifaltigkeit. In: LThK 3 (1999) columns 550ff; NEBrit, Vol. 3, pp. 58-59.

<sup>2</sup> See Ward, God p. 212.

Christian prayer can be addressed to God without trinitarian names. Examples of these Christian central prayers are “The Lord’s Prayer”<sup>3</sup>, “Magnificat”<sup>4</sup> and “Benedictus”<sup>5</sup>, often used in the Liturgy of the Hours. Hence, the doctrine of the Trinity gives orientation to Christian prayer. The idea of the unity of God in the Trinity is the basis for the identity of the addressee of prayer: “Each person operates the operation of the Trinity... there is no difference between the persons except in respect of relationship... The three are one on deity; the one is three in personal distinctions, that is to say, in distinct relations”.<sup>6</sup> The usual addressee of prayer is God as the Father through the Son and in the power of the Holy Spirit. This form is expressed in the doxology at the end of all prayers in the liturgy of the Church: e.g. “(Almighty ever-living God, we make our prayer to you at morning, noon and evening, dispel from our hearts the darkness of sin, and bring us to the true light,) through Christ your son, who lives and reigns with you and the Holy Spirit, God for ever and ever”.<sup>7</sup> Another form of concluding prayers runs as follows: “Remember, Lord your solemn covenant, renewed and consecrated by the blood of the Lamb, so that your people may obtain forgiveness for their sins and a continued growth in grace. We make our prayer, through Jesus Christ your son, who lives and reigns in the unity of the Holy Spirit, one God for ever and ever”.<sup>8</sup> Based on this principle can Christians pray in the community of worshippers who believe in the Trinitarian God. In spite of the trinitarian character of the addressee of prayer, the proper basis to develop further Christian encounter with Muslims is the affirmation of the one God. For Christians and mankind in general, this leaves open the possibility to acknowledge, to recognise and to respect Muslim prayer as a form of real communication to the one God.

### **5.1.2 Jesus Christ as addressee of prayer**

Jesus Christ plays the role of addressee of prayer in Christian prayers.<sup>9</sup> The essence and dominant view of Jesus Christ for Christians has been and is, that he is thus both “true man and true God”. Since the famous definition of the Council of Chalcedon, this formula stands as the orthodox Christological statement.<sup>10</sup> In Christ, there are two natures, human and divine, both co-existing in one person, and the oneness of the person makes it appropriate to apply the predicates of either nature to the other. In fact,

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<sup>3</sup> Matt 6,7-15.

<sup>4</sup> Lc 1, 46-55.

<sup>5</sup> Lc 1, 68-79.

<sup>6</sup> See Lampe, *God as Spirit* p. 225.

<sup>7</sup> See LoH, Vol III, Week 1, Thursday morning prayer.

<sup>8</sup> See LoH, Vol III, Week 4, Wednesday morning and evening prayers.

<sup>9</sup> See Appendix VI, pp. 173-175.

<sup>10</sup> See NR 178; DH 301ff; tzt D4/1, Nr. 33. See NEBrit, Vol. 3, pp.58-59.

this Jesus Christ of faith and piety, the man who went about doing good, feeding the hungry, healing the sick in their hearts and body, and restoring dead brothers and sons to their bereft mothers and sisters, is the centre of Christian piety and the addressee of praise, thanks and intercessions.

For Muslims, Jesus Christ can be respected and venerated but not as the son of God rather as a prophet, for the fact that Islam is the only religion among non-Christian religions in the entire world that gives Jesus a very high status. No Muslim is a believer until he proclaims that Jesus Christ was miraculously born without a father.<sup>11</sup> The Qur'an describes Jesus as one of the five greatest Messengers of God: Noah, Abraham, Moses, Jesus and Mohammed.<sup>12</sup> It is also to be noted that when naming the best woman who has ever lived, Mohammed named Mary, "Maryam" in Arabic, the mother of Jesus Christ.

Among Qur'anic texts, "Isa – Jesus" was the last messenger before Muhammad, and he plays a special role. Mentioned several times in the Qur'an, along with his virgin mother, he is generally referred to and addressed as "Isa Ibn Maryam – the son of Mary", and he is also called "masih – messiah-Christ". Sometimes he appears as "ruh – Allah i.e. God's spirit" and now and then as "nabi – prophet".<sup>13</sup> This same Jesus is often seen as the ideal ascetic, as a paragon of meekness and the love of God, an idea based on Qur'anic statements that there is kindness and mercy in the hearts of those who follow the Gospel.<sup>14</sup> Among the most important qualities of Jesus is his love of God, which emerges in his love of all creatures.

In terms of Muslim piety, Jesus is a model of true Islam or total submission to God. He lived in God's presence, free from all attachments to this world and its vain pleasures. He is an example of true piety and trust for the Sufis, the "friends of God" and through his gracious miracles he embodies for all faithful Muslims God's gift of life and healing.<sup>15</sup> He is the source of hope and solace for the poor and the oppressed, and a stern reproach for rich and greedy oppressors.<sup>16</sup>

While recognising with joy the position of greatness and privilege granted to Jesus by the Qur'an, Christians are also aware of the fundamental differences which separate Muslim belief from the Christian belief in Jesus. In the Qur'an there is neither baptism nor Easter, divine epiphany nor victory over death, but simply a prophetic ministry

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<sup>11</sup> See Surah 3,45-47; 19,22-33. See Zirker, Islam pp. 122-123.

<sup>12</sup> See Surah 3,33-34; 4,163-165, 84-90; 5,19; 23,23-50.

<sup>13</sup> See Schimmel, Jesus and Mary p. 143.

<sup>14</sup> See Schimmel, Jesus and Mary p. 143.

<sup>15</sup> See Nazir-Ali, Muslim-Christian pp. 22-24.

<sup>16</sup> See Ayoub, Jesus the Son of God p. 65.

described with particular emphasis on sources found in the non-canonical Gospels.<sup>17</sup> Apart from these controversial issues, Islam does not accept the crucifixion of Jesus Christ nor his divinity.<sup>18</sup>

For Muslims, however, the line of prophets came to an end only with Muhammad who, as a result enjoys a unique position. He is the seal of the prophets.<sup>19</sup> For the adherents of Islam, Muhammad's message is global, eternal and universal. It appeals and applies to all mankind, to his contemporaries and to all succeeding generations, regardless of colour, place or tongue.<sup>20</sup> His message promotes the welfare and well being of people, and provides a degree of flexibility, within its basic framework, for the need of adaptation to meet the requirements of growth and change in the conditions of society.

Thus, Muslims are urged to invite others to consider and accept – if they are persuaded – the faith of Islam. A day will come when Islam will prevail and triumph.<sup>21</sup> All these claims and resolutions which have formed the bedrock of Muslim faith, are actually points of departure and disagreement, and they form serious barriers between the two faiths. The tendency in Islam to divinize the Prophet or some other figure is symptomatic of a felt need.<sup>22</sup> Although much respect is accorded to Muhammad, he is never the object of veneration, but Jesus Christ is the addressee of prayer and the object of veneration in Christian liturgy.

Finally, Jesus Christ, the son of Mary has provided both a bridge between Christian and Muslim faith and piety, as well as a great theological barrier between the Christian Church and the Muslim “*ummah* – community or people”.<sup>23</sup> As the “*Word made flesh*”, the only begotten Son of God and second person of the trinity, Jesus Christ is the real point of disagreement and separation between Christians and Muslims, a dividing force between the two communities made manifest in their methods of prayers and worships.<sup>24</sup>

### **5.1.3 Muslim view of the addressee of prayer**

For Muslims the only addressee of prayer is Allah as one God. The Islamic understanding of the relationship between God and humanity is that Allah is the “*rabb* –

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<sup>17</sup> See Surah 5,444-120; 3,185; 16,38-40; 19,66-72; 50,20-29; 75,1-15; 79,10-12.

<sup>18</sup> See Haddad, Christianity p. 90.

<sup>19</sup> See Surah 33,40. See Jackson, Moslems p. 5.

<sup>20</sup> See Abdul-Rauf, Islam p. 9.

<sup>21</sup> See Hamidullah, Islam pp. 223, 228-235.

<sup>22</sup> See Surah 48,10; 58,20-22.

<sup>23</sup> See Ayoub, Jesus the Son of God p. 65.

<sup>24</sup> See Surah 3,64; 29,46; 16,125. See Borrmans, Interreligious pp. 52-53.

master” and the human being is his “abd – servant”.<sup>25</sup> Thus the worshiper addresses his prayers as a religious service “ibadah – worship, devotional action” only to Allah. The primary goal of human existence is submission to Allah and the service of Allah, the one God.<sup>26</sup> God is seen as the unity or ontological oneness of Allah: “The concept of God brooks no internal or inherent divisions or distinctions, and certainly no associations with any other being or entity”.<sup>27</sup> Allah is unique, and nothing resembles Him. He is self-sustained, does not need anything but everything needs Him.<sup>28</sup>

The word “Allah” is incapable of translation. The English word God does not convey the actual meaning of the word “Allah”. It is not a common noun but is a proper noun par excellence.<sup>29</sup> The plural of this word cannot be obtained just as ‘gods’, nor can he be turned into the feminine as in ‘goddess’. The word is such that it connotes all the attributes of perfection and beauty in their infinitude and denotes none but the One and unique God as an addressee of worship.<sup>30</sup>

Allah is One and One alone and he has no partner or agent. He is the creator of everyone, animate as well as inanimate things.<sup>31</sup> In the Islamic context, God is viewed as immediately present to mankind, full of mercy toward humanity. The proponents of Muslim orthodoxy articulated that the guidance of Allah comes through the natural world, i.e., nature and history, through the angels, i.e., messengers and unseen workers, through the Qur’an and finally of course through the prophets, of whom Muhammad is the seal.<sup>32</sup> The prophets and the angels are merely his servants and not his agents or partners.<sup>33</sup> God created Moses, Jesus, and Muhammad.<sup>34</sup> The Qur’an also points out that God “has taken neither wife nor son” for “He begetteth not, nor was begotten”.<sup>35</sup>

It is said that those who say, “Allah is the Messiah, son of Mary”, or those who say, “Allah is the third of three” are unbelievers.<sup>36</sup> In actual sense, this is a polemic position against Christians.

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<sup>25</sup> See Royster, *Ibn al-‘Arabi* p. 166.

<sup>26</sup> See Surah 2,163; 6,19; 16,22,51; 23,91-92; 37,1-5; 38,65-68; 112,1-4. See Doi, *Islam* p. 17.

<sup>27</sup> See Surah 6,22-23, 100-101, 136-137; 37,149-159; 43,16-19. See Khoury, *Islam* p. 10.

<sup>28</sup> Surah 31,26; 35,15. See Abdul – Rauf, *Islam* p. 2.

<sup>29</sup> See Doi, *Islam* p. 18.

<sup>30</sup> See Khoury, *Islam* pp. 10-12.

<sup>31</sup> See Borrmans, *Interreligious* p. 46; Khoury, *Islam* p. 10.

<sup>32</sup> See Surah 33,40. See Borrmans, *Interreligious* p. 56.

<sup>33</sup> See Tworuschka, *Religionen* p. 167; Doi, *Islam* p. 18.

<sup>34</sup> See Surah 2,21-22.

<sup>35</sup> See Surah 72,3; 112,3.

<sup>36</sup> See Surah 5,17 and 73.

Since Islam spread to various lands and cultures, the Christian doctrine of the Trinity came to be viewed by Muslims as aberration of God's unity.<sup>37</sup> As a result, Muslim theologians sought for arguments to make persuasive this fundamental oneness and unity of Allah, to the exclusion of other "lesser" gods or plural implications of a 'Godhead' that threatened that unity.

To be sure, it is an accepted theory that the average Muslim, even without special theological knowledge of spiritual techniques, thinks of God in the way of "Tawhid – unity of God". Tawhid is the declaration of the Oneness of God and a belief in that Oneness of God. It is one of the most fundamental Islamic doctrines. The Qur'an says, "He is Allah, the only. Allah the perfect, beyond compare. He gives not birth, nor is he begotten, and He is, in Himself, not dependent on anything".<sup>38</sup> "Tawhid – unity" is infused in the prayer systems of Islam. In its proclamation and reaffirmation it asserts divine unity and simplicity, on the one hand, as the fundamental theological verity so far as the understanding of God is concerned; on the other hand it asserts divine unity and simplicity as the guiding principles for the Islamic way of life. Summing up, one may say because of the irreconcilable differences in view of the addressee of prayer, common prayers of the Christians and Muslims are not possible.

#### **5.1.4 Sacred scriptures in worship**

Some characteristics and special components of the "Liturgy of the Hours" are lessons from the Bible, sometimes followed with sermons and psalmodic melody.<sup>39</sup> The "Office of Readings" consists of scriptural readings of all important parts of the Bible, which are alternated daily. Since the Second Vatican Council there is no special holy language of the Bible in the Church. Each translation, recognised by the responsible conference of local bishops is allowed. In the "Liturgy of the Hours" ordained priests, but also instructed laypersons can be lectors of the liturgical functions.<sup>40</sup>

The Muslim daily Salat has no lessons like the Christian liturgy. The recitations of texts of the Qur'an during Salat are taken to be prayers, not lessons. Within the Friday ritual prayer, in the first part of the sermon, the leader presents the essential principles of Islam beginning with the Qur'an, but without "lectio" or readings from the holy Book. In the second, he speaks about current problems facing Islamic society and refers to the duties and responsibilities of Moslems towards their community.<sup>41</sup> Because the Qur'an

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<sup>37</sup> See Pratt, *Christian-Muslim* p. 273.

<sup>38</sup> See Surah 112 Unity or Oneness (al-Ikhlās).

<sup>39</sup> The main sermon of the Christian Liturgy is on Sundays during Eucharist celebrations.

<sup>40</sup> The readings during the Eucharistic celebrations taking from the four Gospels are reserved only to ordained priests and deacons.

<sup>41</sup> See Prätor, *Freitagspredigt* pp. 13-2; Ghafoori, *Prayer* p. 95.



is regarded as an oracular direct revelation of God, which bypasses ordinary human means and situations, translations of it are regarded as defective and inadequate. Muslim authority is only accorded to the original Arabic documents.<sup>42</sup>

For Muslims the same God speaks in the Bible and in the Qur'an, and Christ, the "son of Mary" is the major topic of discussion. On the other hand, Muslims no longer accept the texts of the Old and New Testaments of the Jewish and Christian traditions.

According to them, "the Jews have falsified and changed the words of the Bible from their original context"<sup>43</sup> "forgetting a part of that whereof they were admonished".<sup>44</sup>

Moslems have argued and claimed that the Jewish and Christian scriptures have not been handed down in their original form and have not been passed on according to the divine will. The texts presently in existence have been reworked so that both the letter and the spirit of the message have been altered and changed. The Jewish Torah and Christian Gospel are accused of having been falsified. The authentic Torah and Gospel as originally revealed do not exist, so that no one has access to them.<sup>45</sup> This position perhaps explains why the Qur'an does not cite a single verse from the Pentateuch, the Psalms or the Gospels, even though its contents portray some strong characteristics, if not literal similarities, to the canonical and apocryphal biblical traditions.

It must be said that for Muslims it is very difficult to hear lessons about Jesus Christ from the Gospel. If a Christian is invited to participate in Salat, it is hard for him to hear that Muhammad is the last and real prophet. During multireligious meetings it can happen that the faithful choose those lessons from their holy books that are valuable for the two partners. Nonetheless, the Qur'an and the Christian Bible seem to form the basis of what unites and what separates.

## **5.2 Identical elements and differences**

### **5.2.1 The act of praying as a common meeting point**

Apart from the irreconcilable differences in the addressee of prayer as a major point of hindrance between Christians and Muslims, the daily act of praying a number of times a day is a common meeting point for both religious bodies.

Praise is the highest element of Christian worship, which acclaims and celebrates the glory of God, and the blessing, which gives thanks to him and blesses (Greek "eulogia") his name. Before the wonderful saving deeds by which God has manifested himself among his people, in the mystery of Jesus Christ, the Christian can only say over and

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<sup>42</sup> See Nazir-Ali, Muslim-Christian pp 49-50.

<sup>43</sup> See Surah 4,46.

<sup>44</sup> See Surah 5,13.

<sup>45</sup> See Borrmans, Interreligious pp. 77-78.

over again: “God, you are blessed eternally”. The variety and rich content of praise and thanks in prayer represent the very heart of Christian worship. The Christian “Liturgy of the Hours” is organised for the community of believers under the ordained ministers as the bearers of liturgical activities. Another important form of Christian prayer is the intercession. The New Testament exhorts the faithful to beseech the Lord for mankind.<sup>46</sup>

Prayer as praise of God is the important area of Muslim worship as well. The Muslim Salat in its entirety is the ritual form of glorification and praise of the one God. In the Qur’an all creatures in the heavens and the earth perform Salat as the expression of universal Islam: “Have you not seen that everyone in the heavens and earth glorifies God, and the birds spreading their wings? Each one knows its Salat and its glorification”.<sup>47</sup> So the Salat of the Muslim community is the representation and expression of adoration by all Creatures of Allah. There are no intercessions in Salat, but generally there are intercessions in the private prayers of the Muslims.

In spite of the differences in the acts of prayer by Muslims and Christians, their practises and experiences of prayer are founding a well-deserved “common roof for their habitations”.<sup>48</sup> The act of doxology, of glorification, adoration and blessing serve as the basis and common ground for respecting one another’s forms of worship. So outside of the official celebration of the “Liturgy of the Hours” and Salat, prayer as praise of God and intercession could be integrated in the religious meetings because there is a general common understanding of prayer as a divine act.

### **5.2.2 Common elements**

So far, it has been evident that the common spiritual intention of Christians and Muslims in their public and communal prayers is to establish a relationship with God. Both communities practice praise and thanksgiving, and offer prayers of request and for forgiveness. Both religious groups also witness to the worship of One God through their adoration. Man cannot live without prayer, any more than he can live without breathing and food. Both witness to the humble search for the will of God. In the formulation of prayers, Christians and Muslims in different forms make use of the rich store of the sacred texts in their respective traditions. From the Christian point of view, there is no difference in their method of prayer in relation to the One God. These many forms of prayer help believers to understand better their proper attitude to worship, as they seek to fulfil the calling which they believe to have received from the One God. Muslims and Christians know that their worship must be the act of a humble and grateful servant.

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<sup>46</sup> 2 Cor. 1,11; Eph. 6,18.

<sup>47</sup> See Surah 24,41. See Murata/Chittick, Islam p. 12.

<sup>48</sup> See Cragg, Alive to God p. 7.

Christians and Muslims have the privilege of prayer, the duty of justice accompanied by compassion and almsgiving, and above all a sacred respect for the dignity of man, which is the foundation of the basic rights of every human being. For both, requests for earthly goods have assumed much less importance, while spiritual and moral qualities, the knowledge and love of God, and the union with him have come to the fore. So expressions of trust, acceptance of the will of God and the confession of sin dominate the forms of worship in the two religions. Again, a great common basis in the acts of worship involves the structure of prayer.

### 5.2.3 Differences

The difference between Christian and Muslim forms of worship lies in their theological conceptions. In worship, God is clearly understood as One true God, and the ideas, notions and pictures of God differ greatly. Islam bears witness to God as One, with whom no other is to be compared and beside whom no other may be worshipped. In Qur'anic view, prophethood culminated with Muhammad, after whom humanity needs no further direct intervention from above. Christianity sees Jesus Christ as the definitive Word of God and bears witness to the One God as Father, Son and Holy Spirit, One in three and three in One.

The discrepancy in religious parlance is easily noticed. Muslims begin every work with the words: "In the name of God, the Merciful, the Compassionate", which may be compared to the opening verse of the Christian "Liturgy of the Hours": "O Lord, come to our aid" and "Lord, open my lips" and continuing "Glory be to the Father..."<sup>49</sup>

Another important difference is the idea of community. Roman Catholic Christians have an established concept of the Church. And in this concept, the bearer of official public worship, the "Liturgy of the Hours", is the community of the faithful gathered under the leadership of the ordained ministers – the bishops, priests and deacons. The holy people of God, men and women, are called to offer thanks to him. All the baptised, priests and the lay faithful are commissioned to celebrate this prayer effectively. If there is no ordained minister, the faithful can celebrate this liturgy alone. In reality the daily performance of this "Liturgy of the Hours" by the ordained ministers and laypersons is cumbersome.

Islam does not accept any established concept of hierarchical authority or community. There is no mediator between man and God. The Imam presides over the prayers of the Muslims, of which any devout Muslim person is entitled to, the performance of course is based on the piety of the leader.

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<sup>49</sup> See LoH(English) Vols. 1-1V, the opening verses for each hour.

### **5.2.4 Limitations and chances**

From the close observations so far made, it becomes clear that it may not be possible for Christians and Muslims to worship together, but they can be present in the worship of others, because of the great differences, rancour and divergences existing between them. But mutual respect and openness to ritual prayer and official acts of worship of the other faith seem to be self-evident. Without ever trying to participate actively, it is possible to be present as a visitor in sympathy, tolerance, trust and in confidence. On the firmly established basis of the common “faith of Abraham” Christians and Muslims can discuss the possibilities of meeting each other even in the diversity of their religious traditions. Without ever forgetting the requirements of different truths and traditions, believers of the two religions should entertain the possibility of an intense and courageous dialogue. In religious meetings outside official worship there seems to be the chance of interacting together, of integrating devotional elements of the Christian tradition and that of the Muslim “Nawafil – free, private devotion or prayer”.

### **5.3 The principles and models of religious interaction between Christians and Muslims**

In the world of today, where awareness of other traditions is on the increase, people of different religious traditions should meet in friendship rather than in enmity, in a true dialogue.<sup>50</sup> For dialogue is the basis of all models of religious interactions between Christians and Muslims. In multireligious prayer meetings, Christians and Muslims could comfortably meet each other.

#### **5.3.1 The chance of dialogue**

Despite the fact that common worship of Christians and Muslims is not possible, there is still some possibility of encountering each other in a sincere worship. The nature of dialogue is a genuine communication between men, people listening and facing one another on the levels of race, culture, ideology or religion based on good will and freedom from prejudice.<sup>51</sup>

Communication between Christians and Muslims, both as individuals and as groups, begins with dialogue as the central and essential starting point of good relationships between these different religions.<sup>52</sup> It is useful to recall at this point the qualities of true dialogue. Dialogue demands first of all that each religious group support truly its convictions, and at the same time is open to listen to the opinions of others. This

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<sup>50</sup> See Appendix VII, pp. 176-184.

<sup>51</sup> See Headword: Art. Dialog. In: LThK 3, <sup>2</sup>1995, pp. 191-195; Headword: Art. Dialog der Religionen. In: *ibidem* pp. 195-198.

<sup>52</sup> See Appendix VII, pp. 176-184.

presupposes that each religious group should tolerate the differences and specific nature of the other party without denying the characteristic peculiarities of their own creed. Dialogue is the search for common religious elements in the midst of tensions, oppositions and conflicts. The goal of dialogue is to change the concept of an enemy to the concept of a neighbour.<sup>53</sup>

Experience demonstrates that dialogue is carried out in many fields and forms. There is the field of daily relationship in countries with multireligious populations. In this, believers discover that they are called to mutual respect and common awareness. The dialogue of life favours peaceful coexistence and working together for a more just society. There is the field of special encounter, that is to learn more about religions and people in terms of their history and their values, and to compare the creed of the other with one's own faith. So it is possible to enrich one another through comparing spiritual experiences and sharing forms of worship as a way of meeting with God. There is the doctrinal field of scientific dialogue, which is very important for a profound understanding. Finally, there is the field of religious encounter with some elements of prayer.

All Christians and Muslims are called to dialogue.<sup>54</sup> But dialogue is not an easy thing. Religion itself can be made an instrument and can become an instrument for violence and an excuse for polarisation and division. In the current world situation, to engage in dialogue means learning peaceful strategies and forgiveness, since all religious communities can point to wrongs suffered through the centuries. Nonetheless, dialogue means putting oneself at the service of the one God and the brotherhood of his creatures.

The missionary spirit of Islam and Christianity is not an obstacle for dialogue.<sup>55</sup> For the adherents of both faiths, there is the duty and the desire to do missionary work and as well as the desire to share the riches of their heritage and faith with others. It is shameful that, in the attempt to fulfil this missionary vocation, one lords one's religion over the other and this activity has sometimes led to grievances on both sides and created experiences of aggression and proselytism until the present.<sup>56</sup> If missionary activities are united with tolerance of religious freedom and respect of the values of the other religion, then Christians and Muslims will discover in them anew the spirit of Abraham as a new way to peaceful encounter.<sup>57</sup>

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<sup>53</sup> See Appendix VI, pp. 173-175.

<sup>54</sup> See Appendix VII, pp. 179-182.

<sup>55</sup> See Headword: Art. Dialog der Religionen. In: LThK 3, <sup>2</sup>1995, p.197.

<sup>56</sup> See Küng/Moltmann, Islam p. 191.

<sup>57</sup> See Kuschel, Streit um Abraham pp. 20-41.

### 5.3.2 Being guest in the worship service of the other religion

In the contemporary world Christians and Muslims stand in need of better communication and co-operation. More than ever before, they must speak to, learn from and work with each other in order to maintain their own identities and vitality, thereby contributing towards fashioning a better world. A good way to learn from the other religion is being present as a guest at a worship service. This means to participate passively and not actively because Christians can pray together only with Christians in a worship characterised by the Triune God, and Muslims cannot pray together with Christians because they do not accept the Christian idea of God.

Christians and Muslims cannot make an official common prayer, but they can be present with reverence, while others pray. In this way they manifest their respect for the prayer of others and for the attitude of others before the one God.<sup>58</sup> This being together, when the other prays, takes on a profound and eloquent significance of solidarity. Christians should be invited by Muslims to be guests in the daily obligatory Salat. Muslims should be invited to the “Liturgy of the Hours” or other Christian celebrations that concern the word of God.

Christians and Muslims have a strong motivation for hospitality in worship. Believers know that they do not live in a closed world. All are seekers of the true God. Both Christians and Muslims share the same religious state as the children of Abraham. The Catholic Church regards with respect and recognises the richness of the Muslim spiritual tradition.<sup>59</sup> Both religions believe in one God, the only God, who is all merciful, a merciful judge to all at the end of time. They are convinced of the importance of prayer, of fasting, of almsgiving, of repentance and of pardon.<sup>60</sup> Christians and Muslims must recognise with joy the religious values that they have in common and give thanks to God for them.

When believers of another religion are guests in worship, loyalty demands of them to recognise and respect the differences between them, thereby acknowledging the religious position of the other. Obviously the most fundamental is the view Christians hold on the person and work of Jesus of Nazareth. The Muslims know that for Christians, Jesus causes them to enter into an intimate knowledge of the mystery of God and into a filial communion by his gifts, so that they recognise him and proclaim him Lord and Saviour. On the other hand, Christians should recognise and acknowledge the role of Muhammad, as upheld by the Muslims. With this respect of the other as guests

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<sup>58</sup> See *Interreligious Dialogue*, no. 531, p. 341.

<sup>59</sup> See *Interreligious Dialogue*, no. 474, p. 303.

<sup>60</sup> See Borrmans, *Interreligious* pp. 52-55.

in worship, each stands a better position of stimulating the other in good works on the path of God, thereby appreciating the spiritual richness of the other.<sup>61</sup>

The believers of both religions should accept and respect these important differences in humility and in mutual tolerance, because religion is a mystery in which all are certain that God will one day enlighten the world. Christians and Muslims in general have had bad experiences of each other, and sometimes they oppose and even exhaust each other in polemics and in wars. All the same, dialogue and prayer should be the first and best step to counter and approach the other and strange community, thereby making provision for better communication.

### **5.3.3 Multireligious celebrations**

Multireligious celebrations with prayer elements have the greatest chance of yielding much fruit. The Roman Catholic Church should aspire to promote ideals which Muslims and Christians have in common in the field of religious faith, human brotherhood, culture, social works of charity and civil order.<sup>62</sup> The slogan “faith meets faith” expresses the meaning of multireligious celebrations by providing an open forum for exchange of experiences between and among followers of different religious groups. These celebrations encourage creative and bold responses to the questions of pluralism confronting religious persons today, while recognizing also the plurality of perspectives. Prayers integrated in public service of Christians and Muslims respond to the impact of the one God, and help one to accept his place in creation through praise, adoration and intercession.

If participants of different religious bodies gather together to worship with the same texts and symbols, then one can conclusively say that true understanding has really set in. But in reality, we know that the so called “interreligious” worship is not possible and reasonable because of the differences in some important theological concepts, ideas and positions taken by Christians and Muslims. The terms “worship” or “liturgy” are not suitable if Christians and Muslims are to come together for religious meetings. The terms “multireligious celebration” or “multireligious meetings” express better the meaning of such assemblies.<sup>63</sup>

The most important condition for multireligious meetings is religious liberty. Liberty must include reciprocity, an equality of treatment. The religious liberty is part of the

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<sup>61</sup> See Njoya, Joint responsibility pp. 18-24.

<sup>62</sup> See Interreligious Dialogue, no. 532, p. 342.

<sup>63</sup> See Christen und Muslime nebeneinander; Einander begegnen in KulRel; Multireligiöses Beten. Impulse aus der Arbeitsgemeinschaft Christlicher Kirchen in Bayern. (Niederaltaich/ Tauberbischofsheim 1994). pp.11-28.

human rights guaranteed by the United Nations in 1948.<sup>64</sup> Believers of all religions should be allowed and given the opportunity to exercise and carry out their religious practices freely, as well as participating in the common multireligious celebrations of the others. Liberty facilitates free dialogue for the instructive exchange of ideas. Through dialogue sessions, being together as creatures of God and children of Abraham, Muslims and Christians can learn how to work, think and even pray communally, and this can result in intimate friendship and mutual respect.

Muslims and Christians are becoming more open, less defensive and more objective. Respect and dialogue require reciprocity in all spheres of religious freedom. Certainly, those who believe in the one God through respect for the truth to which they adhere with their whole faith cannot admit the equivalence of all religious faiths, and still less can they fall into religious indifference. Even when they desire, quite naturally, that all come to the truth that they know, Christians and Muslims engage themselves in a witness that respects the liberty of compliance.

#### **5.4 The World Day of Prayer for Peace at Assisi 1986**

The World Day of Prayer for Peace held at Assisi on 27 October 1986 was the first interreligious prayer meeting that was officially organised by the Vatican and supported by many religious bodies.<sup>65</sup> The town of Assisi was chosen as the place for prayer of peace because of the particular significance of the holy man venerated there, St. Francis, known and revered by so many throughout the world as a pious and prayerful man, as a symbol of peace, reconciliation and brotherhood.

##### **5.4.1 The course**

The Pope, John Paul II responding to the decisions of the United Nations to establish 1986 as a “Year of Peace”, wished to approach the issue of peace in the spiritual dimension.<sup>66</sup> Confident of the peace-making force of religions, Pope John Paul II invited on 27 October 1986 representatives of all religions to a prayer meeting at Assisi in Italy. The maxim was “being together for prayer”.<sup>67</sup>

The meeting had the form of a pilgrimage with three stages.<sup>68</sup> The first stage was the welcoming of guests at the Church “Santa Maria degli Angeli” located just below the city of Assisi. Then the pilgrimage path followed the road to Assisi. The second stage took place at different places in the city of Assisi, where the participants of the various

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<sup>64</sup> See Headword: Art. “Menschenrechte”. In: LThK 7(2)1998), columns 120-129.

<sup>65</sup> See Interreligious Dialogue, no. 529-531, pp. 340-341.

<sup>66</sup> See Interreligious Dialogue, no. 575, p. 368. Riedl, Modell Assisi pp. 1-20.

<sup>67</sup> See Interreligious Dialogue, no. 530, p. 341; Riedl, Modell Assisi p. 303.

<sup>68</sup> See Riedl, Modell Assisi pp. 1-9, 303-312.



religions worshipped, each group in her own tradition. Each religion had the time and opportunity to express itself in its own rites.<sup>69</sup> Then, from these separated places of prayer, all walked in silence to the third and final stage. Here prayers took place in front of the Church of St. Francis.

After the introductory speech delivered by the Roman Catholic cardinal Roger Etchegaray, the representatives of the different religions prayed for peace one after the other in their own rites. In other words, the participants did not pray together, but each religion presented its own prayer, one after the other. Muslims, Jews, Buddhists, Hindu, Shintoists and the faithful of other denominations prayed in their own traditional forms. Christians concluded the ceremony. In-between these prayers, silence was seriously observed. At the end, the participants received a little olive tree as a symbol of peace. In his closing remarks the Pope invited and instructed all the different religious groups to engage themselves always for peace and mutual understanding in their respective families, homes, towns, countries and continents and to continue such prayer meetings for peace in the world.

Already in his invitation, Pope John Paul II had expressed his intention to establish a world-wide movement of prayer meetings for peace consisting of all the faithful of different religious organisations. So the event of Assisi had from the beginning the model character of oneness. Typical of Assisi was the renunciation of common spoken prayers in respect of the different ideas of God. Hence, what took place at Assisi was certainly not religious syncretism, but a sincere attitude of prayer to God in an atmosphere of mutual respect.<sup>70</sup> The central thread was the prayer for peace. Actually, in this prayer union, the world learned a very big lesson, especially the deep brotherhood and connection, common and intimate link in the one will of God.

#### **5.4.2 Assisi as model for multireligious meetings**

Nowadays, the Assisi model form of prayer is becoming a model for religious gatherings and meetings of different religious organisations.<sup>71</sup> Part and parcel of this model is that nobody is forced to deny his characteristic traditions of faith. So Christians can profess their faith in Jesus Christ and conclude their prayers, psalms and hymns by the Trinitarian doxology. Likewise, Muslims can profess the one God and Mohammed as his Prophet. Nobody tries to please the other by reducing his own identity. So, there is no risk that the glorification and adoration of God will be dishonest because of the different forms of prayers and rites that participants carried out.

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<sup>69</sup> See *Interreligious Dialogue*, no. 537, p. 344.

<sup>70</sup> See Riedl, *Modell Assisi* p. 312.

<sup>71</sup> See Franz, *Weltreligionen* p. 5ff.

In Assisi no syncretism took place, but a religiously-sincere attitude of mutual respect. The future-oriented formula of Assisi was to be present while others are praying. The gathering of the faithful of different religious denominations in Assisi does not imply any intention of seeking a religious consensus.<sup>72</sup> Religion cannot be reconciled at the level of a common commitment in an earthly project of peace. Assisi is not a concession to relativism in religious beliefs. Every human being must sincerely follow his or her upright conscience with the intention of seeking and obeying the truth.<sup>73</sup> But Assisi is the model that should awaken and engage religious groups in the great battle for peace in the world. Mankind in its very diversity must draw from this deepest and most vivifying religious source where its conscience has been formed and upon which the moral action of all people is anchored. Unfortunately in the world of today, religion is sometimes the occasion of divisions, but the Assisi model expresses a certain common aspiration, that is, the appeal of all to journey toward one final end, God.<sup>74</sup>

In this regard one deems it necessary that the Assisi meeting model should be a continuous activity.<sup>75</sup> This model seems to be accepted by most religions because of the respect it accords to different traditions and its expression for common engagement for peace. Thus, at Rome in 1986 the Catholic community of Sant'Egidio continued the prayer meeting for peace.<sup>76</sup> In preparation for these prayers, Sant'Egidio held conferences with representatives of various religions groups based on the problems of peace and human rights. The discussion was also based upon concrete initiatives or plans of action that might seem useful or necessary for strengthening peace. The conference ended with a whole day devoted to prayer. At first the participants of the different religious denominations gathered at the scheduled time, and in different places and each worshipped according to her religious rites and traditions. The common theme was peace in the world. At the end, all gathered in a public place for final celebration. A common resolution, a common appeal for peace was made. All present declared symbolically their commitment for peace.

Every coming together of religious leaders of different religious groups is in itself an invitation to the world to be aware that there exists another dimension of peace-making which is not a result of negotiations, political compromises or economic bargaining. Peace is also the result of prayer, which, in the diversity of religions, expresses a relationship with the supreme power that surpasses human capacities alone and is the source of co-habitation and co-existence in the world.

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<sup>72</sup> See *Interreligious Dialogue*, no. 535, p. 344.

<sup>73</sup> See Njoya, *Muslim* p. 64.

<sup>74</sup> See Riedl, *Modell Assisi* pp. 267-312; NA, no. 3.

<sup>75</sup> See Riedl, *Modell Assisi* pp. 9-20, 302-318.

<sup>76</sup> See Franz, *Weltreligionen* p. 6ff.

## 5.5 Guidelines for multireligious meetings with prayers

Guidelines for multireligious meetings of Christians and Muslims are necessarily important to avoid misunderstanding, misconception and disagreements. Such meetings are difficult and need careful preparations and negotiations.<sup>77</sup>

### 5.5.1 Occasions and bearers

Occasions for multireligious meetings with prayers are quite different because they deal specifically with the state of religion and the condition or situation of mankind.<sup>78</sup>

Political crises and wars, hostility to foreigners and racism are suitable reasons for instigating multireligious prayer meetings. After catastrophes and accidents, liturgical ceremonies can be organised with multireligious prayers, wherein members of different religions express in their prayers their sympathy and intercede for peace, while at the same time thanking God for the gift of life and appealing for pardon where they have gone wrong.<sup>79</sup>

The official inaugurations, opening of social institutions and national festivals in countries with Christian and Muslim populations can be occasions for multireligious meetings. Multireligious celebrations can express national solidarity at civic holidays and community festivals. These would be demonstrations of unity, in spite of religious differences. Events in schools, hospitals and similar public institutions also can be occasions of multireligious meetings. In arranging for these liturgical ceremonies, official representatives of both Christian and Muslim religions are to be consulted. Christians should generally incorporate in these multireligious meetings: Catholics, Protestants and Orthodox partners.

### 5.5.2 Time and place

The appropriate time for multireligious celebrations should carefully be chosen. The holy days, feast days and the times of the Christian liturgy or of the Muslim Salat are not appropriate or best periods. The best places for multireligious meetings are neutral

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<sup>77</sup> The protestant churches in Germany have published guidelines for multireligious prayer meetings. See *Einander begegnen in Kultur und Religion. Impulse aus der Arbeitsgemeinschaft christlicher Kirchen in Bayern*. Tauberbischofheim 1994; *Multireligiöses Beten*. Erarbeitet von der Islam-Kommission der Evang. – Luth. Kirche in Bayern. Herausgegeben vom Landeskirchenrat der Evang. – Luth. Kirche in Bayern (Kirche Ökumenisch. Orientierungshilfe für die Gemeinde XX) München 1992. Guidelines of the Roman Catholic Church regarding such worship is in the making and will be published any time after 2001.

<sup>78</sup> In Germany for example, such occasions are the initial Christian-Jewish “Week of brotherhood”, the “Week of foreign Citizen”, the “Commemoration Day for the Victims of National Socialism” and the first January as the “World Day of Peace”. The churches integrate more and more multireligious meetings in their big events like “Katholikentag” und “Evangelischer Kirchentag”.

<sup>79</sup> For examples see “World Conference of Religions for Peace (WCRP)”, International Office in New York with national offices in many states.

grounds, rooms, halls, houses or arena without religious symbols and pictures. If the meeting is to be in the form of a pilgrimage like that of Assisi with different stages and stations participants are to carry out their specific rituals in different places. At the end all are to converge for the final meetings with prayer elements of the different denominations and religious rites and of course at a neutral place.

### **5.5.3 Preparation**

Good preparation is essentially important for multireligious meetings with prayer elements.<sup>80</sup> Before the actual meeting begins, the official representatives or delegates should meet to familiarise themselves, to discuss the programme of activities, different themes and ideas as it concerns each particular religion. As regards careful preparations, all partners are to agree on the *modus operandi*. They should consent to the program and the elements of prayer. The partners should not deny their convictions, but it would be good to avoid all elements that are offensive and polemic. It is necessary also to create an atmosphere of openness and trust.

### **5.5.4 Forms and elements**

There are two basic forms for multireligious celebrations, the “team-model” and the “host-model”. Concerning the “team-model” the organisers of the religious groups assemble themselves and prepare the meeting together. Concerning the “host-model” one religion hosts the meeting by inviting co-partners.

Regarding the programme and elements of multireligious meetings, there is no fixed rule. For Catholic Christians the “Liturgy of the Hours” could be the model. Muslims may use the “*nawafil* – devotional prayer” tradition of free devotional worship. For Christians free prayers in worship are possible, for the Muslims such free prayers are uncommon in the recitation of the daily *Salat*, but in other private devotions they are allowed. Suitable elements for multireligious celebrations are traditional and spontaneous prayers, hymns, lectures and sermons. The recitation of suitable biblical psalms and Qur’anic verses could enter into the celebration. The psalms and hymns of Christians could be chanted in a musical tradition, while Muslims could recite verses of the Qur’an.

Each religion has its own form of expressing their religious believes symbolically. This symbolic expression of religious faith should not be overlooked and mixed up in common celebrations. The introduction and the closing rites should be according to the elements arranged and organised by the planning committee or by the worshipping

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<sup>80</sup> See *Einander begegnen in Kultur und Religion. Impulse aus der Arbeitsgemeinschaft christlicher Kirchen in Bayern*. Tauberbischofsheim 1994; *Multireligiöses Beten*.

partners. For this multireligious meetings, it is possible to choose a theme or base it on the quest for peace.

## **5.6 General Conclusion**

### **5.6.1 Sharing the same belief, practising compulsory and devotional prayer**

In conclusion, this work is aimed at making a contribution toward a more harmonious relationship between Christians and Muslims. In today's world, both Christianity and Islam share the belief that the future of mankind depends much on discovering and finding a balance between religious-spiritual and material-technical developments. They are convinced that God is the predominate reality present in the world and in human life, manifesting himself through the prophets and revealing himself in holy books.

Christians and Muslims practise compulsory and devotional prayers and worship as the most important expressions of their role as servants of God. In obedience to the revealed will of God, they have discovered a sense of right and wrong. The aim of this work has been to provide some basic clarifications and possible ways of encountering each other more positively. However, it is important to remember that the various religions differ from one another. Special attention should therefore be given to our relationship with the followers of each religion.

In contradiction to common convictions, normal human relations between Christians and Muslims are blocked by a great number of misunderstandings, hostilities and injustices that have accumulated through many centuries of their more or less common history, including legitimate accusations and justified grievances. Both know from experience that these obstacles have to do with customs, regulations and conditions which carry much weight and whose influence is difficult to avoid.

Christians and Muslims are often ignorant of the true identity of the other. This work deals with the basic information regarding the relationship between Christians and Muslims, specially in the field of worship. It is high time that Christians and Muslims should be honest and open enough to discuss all problems freely and objectively so that neither party can be accused of ulterior motives or of using dialogue for its own ends, or of forcing multireligious prayer meetings for their own end. Moreover, Muslims and Christians should agree not to forget, but to forgive the wrongs of the past, and by so doing freeing themselves of prejudices and paying attention to the special vocation of each group. Meanwhile, there are still some difficulties hindering their worshipping together, but the possibility of their coming together in mutual understanding is open and it is already cemented in dialogue.

Christians and Muslims now have the chance to find a better social commitment which stems from their faith and to work together in accordance with their religious traditions

and rites. But they must combat the main causes for a peaceful coexistence of believers of various religions, the widespread dogmatism and fanaticism resulting from ignorance of the other religion. In order to overcome this evil, only constant education can pave the way out of this dilemma, as well as the awakening of consciousness and a better approach and understanding for other religions and their followers.

Believers of the two religions have the duty to investigate by faith the various possibilities for dialogue and to recognise freely the religious values which make up the life and witness of each group. They must realise that their dialogue takes place in a history whose past eludes them, but which at the same time envelops and conditions them. They are marked by their particular national culture before they have a chance to make any contribution to it themselves. A part of this cultural heritage is the way that each religion has regarded the other. No one can escape the influence of this historical image of the other religion. So believers must struggle constantly against the pressure of their own background in order to distinguish those obstacles, both subjective and objective, which today reduce the chances for a true dialogue.

In today's world, it is more important than ever, that people of faith place their religious convictions at the service of peace for humanity. The basis is given in the daily practice of listening to God's message and encountering him in worship, which could be fruitful by appreciating and encountering the other. Christians should learn the Islamic religious culture and forms of worship, just as Muslims should learn the content of Christian worship and traditions. By thus informing one another, they can enter into one another's spiritual resources and gain insight into how they can apply them to their personal spiritual journey. Learning the spiritual values and events of the others is a major part of religious dialogue.

In spite of the fact that praying together is not possible, but to be a guest in the worship service of the other can be the beginning of a new direction towards harmonious and constructive sharing of each others belief. Another major point discusses the organisation of multireligious celebrations with prayers. Prayer disposes people to accept God's will and it affects the relationship of all those who pray to the one God. In coming together before God in prayer, human beings can no longer ignore or hate the prayer of others. When Christians and Muslims experience and discover that other members of religious denominations share in the same one God and have their traditions of worship from the same source, they should acknowledge that all are pilgrims and seekers of the same God, all are children of the one Father in Heaven and brothers and sisters sharing responsibility for the same human family.

This work centred on worship and prayer wishes to call the attention of Christians and Muslims to the fact that genuine reconciliation among religions is only to be found in

God. He is continually reconciling humanity to himself through the forgiveness of sins and the sharing of his gifts. Both the Bible and the Qur'an dealt extensively on this. God, "the Just One", "the Merciful, the Compassionate" will bring love and peace to Muslims and Christians if they open their hearts to allow him to do so. It is believed that "we cannot truly pray to God the Father of all mankind, if we treat any people in other than brotherly fashion, for all men are created in God's image".<sup>81</sup> Along this path of religious encounter and multireligious worship, a new way is half paved for solving political, racial and confessional conflicts that have plagued the human race throughout history.

Religion reminds mankind that all men and women have the same vocation, that is, to form the one true family of God.<sup>82</sup> For Christians, Jesus Christ has renewed the relation of God to mankind in a singular manner, making it possible to encounter other religions with positive interest, to respect their identity and to search for peaceful coexistence. The Church is looking forward to the day, known only by God, when Christians and Muslims with all peoples and other religions come together to pray in one voice, to worship the one God and to complete the common vocation of mankind as loved children of God forever.<sup>83</sup> Multireligious meetings with elements of prayers are meant to express and prepare the ground for this great hope.

### **5.6.2 Common ground in Abrahamic ancestry**

In the search for common ground, Christians and Muslims often refer to a shared inheritance. Ever since Paul proclaimed the "Unknown God" in Athens<sup>84</sup>, Christian mission has been ready to see the true God in the imperfect worship of many peoples. Translations of the Bible into new languages regularly use the existing term for God to refer to the Father of our Lord Jesus Christ. However, when Christians meet Muslims, the common ground is far more extensive.

Qur'an affirms the existence of one sovereign God, the Creator of all things and beings. The sovereign God is believed to be the only Lord (rabb) and God Allah and all other claims of deity are rejected. God in Islam reveals his will and purpose and gives guidance through prophets. His message comes to members of various nations and people, groups at various periods of history. Christians and Muslims both speak of the Jewish people as part of their own history. Many of the biblical prophets, from Adam to Jesus, are mentioned in the Qur'an, and the books of Moses, David and Jesus are called

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<sup>81</sup> See NA 5.

<sup>82</sup> See John Paul II, Letter to His Eminence Edward Cardinal Cassidy for the International Encounter of prayer held in Milan (Rom 9-16-1993). In: Interreligious Dialogue p. 515.

<sup>83</sup> Soph 3, 9; Mt 8, 11. See NA 3 u. 4.

<sup>84</sup> Acts 17,23-24.

to witness to it. The Qur'anic understanding of these prophets is very different from that of the Bible, yet it offers a common vocabulary and historical framework. To some Muslim intellectuals, one of the prophets prior to Muhammad stands out from the rest: Abraham. His significance was universal; the others had a narrow or local mission.

For some Muslims and Christians, the special place of Abraham has led to the notion of a common Abrahamic heritage as a basis for rapprochement. Abraham is seen as a spiritual father by both Muslims and Christians, although this has different implications in the two faiths. Christians see Abraham as the father of faith and the forefather of the Messiah; while Muslims see Abraham as the founding prophet of Islam. Even though the gap in theological understanding is very wide, one recommends an exploration of the Abrahamic heritage as the basis and possible way of Muslim-Christian encounter.

### **5.6.3 Common prayer: Practical consent despite theological reservations**

Within the wide range of spirituality, one question arose even before Christian and Muslim dialogues had started: common prayer or common worship? Some years back, the question of common prayer between Christians and Muslims had been left open. The Protestant, Catholic and Orthodox faithful had not been able to agree whether Muslims really worship the same God as Christians or only an idol. The conceivable consequences of joint dialogue included: "shared prayers of intercession and petition, and even carefully conceived acts of worship, emphasising, for example, confession and adoration".

One should bear in mind that devotion to God is very important for creating a readiness for mutual penitence and forgiveness, as well as an attitude of expectancy before God. This work pointed it out clearly that spirituality is of special importance for dialogue and togetherness, because two souls which recognised the truth would thus develop love for one another. Nevertheless, according to the principle "Lex orandi lex credendi"<sup>85</sup>, dogmatic sensitivities are also greatest in this realm, even though in this view spirituality should be the touchstone for dogmatic formulation and not vice versa. But, in order for dialogue not to be meaningless for the majority and thus generally pointless, one should vicariously feel for the congregations – the feeling "of compromise or contrivedness which attaches to acts of interreligious prayer and worship."<sup>86</sup>

In this regard it has been frequently voiced out that spirituality might make dialogue superfluous and therefore spirituality must always remain within the framework of dialogue and its tasks. Nevertheless, of course, the language of piety could also be very offensive in a dialogue with Islam, e.g. the Lord's Prayer or the petition for the

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<sup>85</sup> See Cragg, *Dialogue and Devotion* p. 99; Taylor, *Dialogue* pp. 68-71.

<sup>86</sup> See Cragg, *Dialogue and Devotion* p. 100.



sanctification of the Names of God which runs counter to Islamic conceptions of the greatness of God. An answer to all these difficulties is the conscious use of ambivalent words and gestures in order to reach new dimensions of truth and life, despite all the possible misunderstandings and dogmatic reservations.

It has not been possible to find forms of words and of worship in all such situations of mutual responsibility. It has been repeated time without number almost like a refrain that Christians and Muslims should perhaps not ask themselves whether and how they can pray together, but why and how they reject it. Particularly over the question of ambivalent terms, however, one encounters Muslim objections – the same words for different contents would not help anyone to progress but only lead to mutual distrust. Common religiosity means recognition of otherness, but generally one may be tempted far removed from such concrete issues as common prayer. It is emphasised in this work that the profound clefts between the religions are surrounded by the living experience of God in the encounter, but not outmanoeuvred and especially in mutual participation in worship, or more exactly, in the experience of being small before God.

It is important to demonstrate that true religion is more than a philosophical or theological construct. However, this is rather a difficult matter because the danger of syncretism is also particularly great at this point. Therefore, a strict distinction should be made between participating in the worship of another religion and worship organised together. The question whether common prayer is thus possible, is a delicate issue. There has been a major disagreement between Muslims and Christians over this issue on the purely practical level. The subject of common prayer, interreligious worship and spirituality in general reached a climax more at the beginning of the Christian and Muslim dialogue, and again it is mainly so because of certain individuals.

Finally, common worship, dialogue and proclamation are difficult tasks, and yet absolutely necessary. All Christians and Muslims, according to their situations, should be encouraged to equip themselves so that they may better fulfil this three-fold commitment. Yet, more than tasks to be accomplished, dialogue and proclamation are graces to be sought in prayer. May all continually implore the help of God in this pursuit.

## Appendices

### Appendix 1

#### Document of Second Vatican Council.

#### The Constitution on the Sacred Liturgy “Sacrosanctum Concilium”<sup>1</sup>

4 December, 1963.

The following text from the Constitution on the Sacred Liturgy of Vatican Council II refers to the theological conception of the “Liturgy of the Hours” and gives the leading ideas of the reform. It is reproduced here on account of its importance.<sup>2</sup>

(83) Jesus Christ, High Priest of the New and Eternal Covenant, taking human nature, introduced into this earthly exile that hymn which is sung throughout all ages in the halls of heaven. He attaches to himself the entire community of mankind and has them join him in singing his divine song of praise. For he continues his priestly work through his Church. The Church, by celebrating the Eucharist and by other means, especially the celebration of the divine office, is ceaselessly engaged in praising the Lord and interceding for the salvation of the entire world.

(84) The divine office, in keeping with ancient Christian tradition, is so devised that the whole course of the day and night is made holy by the praise of God. Therefore, when this wonderful song of praise is correctly celebrated by priests and others deputised to it by the Church, or by the faithful praying together with a priest in the approved form, then it is truly the voice of the Bride herself addressed to her Bridegroom. It is the very prayer which Christ himself together with his Body addresses to the Father.

(85) Hence all who take part in the divine office are not only performing a duty for the Church, they are also sharing in what is the greatest honour for Christ’s Bride; for by offering these praises to God they are standing before God’s throne in the name of the Church, their Mother.

(86) Priests who are engaged in the sacred pastoral ministry will pray the divine office the more fervently, the more alive they are to the need to heed St. Paul’s exhortation: Pray without ceasing (cf. 1 Thes. 5,17). For only the Lord, who said: “Without me you can do nothing”, can make their work effective and fruitful. That is why the apostles when instituting deacons said: We will devote ourselves to prayer and to the ministry of the word (cf. Acts 6,4).

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<sup>1</sup> SC. The numbers referred here correspond to the original numbering of SC.

<sup>2</sup> SC 83-101. See Flannery I.

(87) In order that the divine office may be better and more perfectly prayed, whether by priests or by other members of the Church, in existing circumstances, the sacred Council, continuing the restoration so happily begun by the Apostolic See, decrees as follows concerning the office of the Roman rite.

(88) Since the purpose of the office is to sanctify the day, the traditional sequence of the hours is to be restored so that, as far as possible, they may again become also in fact what they have been in name.<sup>3</sup> At the same time account must be taken of the conditions of modern life in which those who are engaged in apostolic work must live.

(89) Therefore, in the revision of the office these norms are to be observed:

(a) By the venerable tradition of the universal Church, Lauds as morning prayer, and Vespers as evening prayer, are the two hinges on which the daily office turns. They must be considered as the chief hours and are to be celebrated as such.

(b) Compline is to be drawn up so as suitably to mark the close of the day.

(c) The hour called Matins, although it should retain the character of nocturnal prayer when recited in choir, shall be so adapted, that it may be recited at any hour of the day, and it shall be made up of fewer psalms and longer readings.

(d) The hour of Prime is to be suppressed.

(e) In choir the minor hours of Terce, Sext, and None are to be observed. Outside of choir it will be lawful to select any one of the three most suited to the time of the day.

(90) The Divine Office, because it is the public prayer of the Church, is a source of piety and a nourishment for personal prayer. For this reason, priests and others who take part in the divine office are earnestly exhorted in the Lord to attune their minds to their voices when praying it. To achieve this more fully, they should take steps to improve their understanding of the liturgy and of the Bible, especially of the psalms. When the Roman office is being revised, its venerable centuries-old treasures are to be so adapted that those to whom it is handed on may profit from it more fully and more easily.

(91) So that it may be possible in practice to observe the course of the hours proposed in Article 89, the psalms are no longer to be distributed throughout one week but through a longer period of time.<sup>4</sup>

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<sup>3</sup> By the time of Vatican II and for a long time, clerics had been little mindful of the time-sequence of the divine office. It was not uncommon to recite all of the day's office at the beginning or at the end of the day. Thus evening prayer might be said in the morning or at midday; morning prayer, in fact, was very commonly prayed on the previous evening. Pious books recommended it as a prudent measure.

<sup>4</sup> In the new Breviary, the psalms are distributed over four weeks.

The task of revising the Psalter, already happily begun, is to be finished as soon as possible. It shall take into account the style of Christian Latin, the liturgical use of the psalms including the singing of the psalms and the entire tradition of the Latin Church.

(92) As regards the readings, the following points shall be observed:

(a) Readings from sacred scripture shall be so arranged that the riches of the divine word may be easily accessible in more abundant measure;

(b) Readings taken from the works of the fathers, doctors, and ecclesiastical writers shall be better selected;

(c) The accounts of the martyrdom or lives of the saints are to be made historically accurate.”

(93) Hymns are to be restored to their original form, as far as may be desirable. They are to be purged of whatever smacks of mythology or accords ill with Christian piety. Also, as occasion may warrant, other selections are to be made from the treasury of hymns.

(94) So that the day may be truly sanctified and that the hours themselves may be recited with spiritual advantage, it is best that each of them be prayed at the time which corresponds most closely with its true canonical time.

(95) Communities obliged to choral office are bound to celebrate the office in choir every day in addition to the conventual Mass. In particular:

(a) Orders of canons, monks, and nuns, and of other regulars bound by law or constitutions to choral office, must say the entire office;

(b) Cathedral or collegiate chapters are bound to recite those parts of the office imposed on them by general or particular law;

(c) All members of the above communities who are in major orders or who are solemnly professed, except for lay brothers, are bound to recite individually those canonical hours which they do not pray in choir.

(96) Clerics not bound to office in choir, but who are in major orders, are bound to pray the entire office every day, either in common or individually, as laid down in Article 89.

(97) The rubrics shall determine when it is appropriate to substitute a liturgical service for the divine office.

In particular cases, and for adequate reasons, ordinaries may dispense their subjects, wholly or in part, from the obligation of reciting the divine office, or they may change it to another obligation.

(98) Any religious who in virtue of their constitutions recite parts of the divine office, are thereby joining in the public prayer of the Church.

The same can be said of those who, in virtue of their constitutions, recite any ‘little office’, provided it be drawn up after the pattern of the divine office, and be duly approved.<sup>5</sup>

(99) Since the divine office is the voice of the Church, that is, of the whole mystical body publicly praising God, it is recommended that clerics who are not obliged to attend office in choir, especially priests who live together or who assemble for any purpose, should pray at least some part of the divine office in common.

All who pray the divine office, whether in choir or in common, should fulfil the task entrusted to them as perfectly as possible. This refers not only to the internal devotion of mind but also to the external manner of celebration.

It is, moreover, fitting that whenever possible the office be sung, both in choir and in common.<sup>6</sup>

(100) Pastors of souls should see to it that the principal hours, especially Vespers, are celebrated in common in church on Sundays and on the more solemn feasts. The laity, too, are encouraged to recite the divine office, either with the priests, or among themselves, or even individually.

(101) (1) In accordance with the age old tradition of the Latin rite, the Latin language is to be retained by clerics in the divine office. But in individual cases the ordinary has the power to grant the use of a vernacular translation to those clerics for whom the use of Latin constitutes a grave obstacle to their praying the office properly. The vernacular version, however, must be one that is drawn up in accordance with the provisions of Article 36.

(2) The competent superior has the power to grant the use of the vernacular for the divine office, even in choir, to religious, including men who are not clerics. The vernacular version, however, must be one that is approved.

(3) Any cleric, bound to the divine office fulfils his obligation if he prays the office in the vernacular together with a group of the faithful or with those mentioned in par. 2, above, provided that the text used has been approved.

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<sup>5</sup> Since the publication of the Constitution and especially since the publication of the new breviary, almost all religious have taken part on the divine office, or part of it, in place of the “little offices”.

<sup>6</sup> The difference between “in choir and in common” is a legal one.

## Appendix II

### Document of Second Vatican Council.

#### Declaration on the relation of the Church to non-Christian religions “*Nostra Aetate*” (NA), 28 October 1965<sup>7</sup>

(1) In this age of ours, when men are drawing more closely together and the bonds of friendship between different peoples are being strengthened, the Church examines with greater care the relation which she has to non-Christian religions. Ever aware of her duty to foster unity and charity among individuals, and even among nations, she reflects at the outset on what men have in common and what tends to promote fellowship among them.

All men form but one community. This is so because all stem from the one stock which God created to people the entire earth (cf. Acts 17,26), and also because all share a common destiny, namely God. His providence, evident goodness, and saving designs extend to all men (cf. Wis. 8,1; Acts 14,17; Rom. 2,6-7; 1 Tim. 2,4) against the day when the elect are gathered together in the holy city which is illumined by the glory of God, and in whose splendour all peoples will walk (cf. Apoc. 21,23 ff.).

(2) Throughout history even to the present day there is found among different peoples a certain awareness of a hidden power, which lies behind the course of nature and the events of human life. At times there is present even a recognition of a supreme being, or still more of a Father. This awareness and recognition results in a way of life that is imbued with a deep religious sense. The religions which are found in more advanced civilisations endeavour by way of well-defined concepts and exact language to answer these questions. Thus, in non-Christian religions men explore the divine mystery and express it both in the limitless riches of myth and the accurately defined insights of philosophy.

They seek release from the trials of the present life by ascetical practices, profound meditation and recourse to God in confidence and love. Buddhism in its various forms testifies to the essential inadequacy of this changing world. It proposes a way of life by which men can, with confidence and trust, attain a state of perfect liberation and reach supreme illumination either through their own efforts or by the aid of divine help. So, too, other religions which are found throughout the world attempt in their own ways to calm the hearts of men by outlining a program of life covering doctrine, moral precepts and sacred rites.

The Catholic Church rejects nothing of what is true and holy in these religions. She has a high regard for the manner of life and conduct, the precepts and doctrines

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<sup>7</sup> See NA, nos 1-5. In: Flannery I.

which, although differing in many ways from her own teaching, nevertheless often reflect a ray of that truth which enlightens all men. Yet she proclaims and is in duty bound to proclaim without fail, Christ who is the way, the truth and the life (cf. Jn. 1,6). In him, in whom God reconciled all things to himself (cf. 2 Cor. 5,18-19), men find the fullness of their religious life.

The Church, therefore, urges her sons to enter with prudence and charity into discussion and collaboration with members of other religions. Let Christians, while witnessing to their own faith and way of life, acknowledge, preserve and encourage the spiritual and moral truths found among non-Christians, also their social life and culture.

(3) The Church has also a high regard for the Muslims. They worship God, who is one, living and subsistent, merciful and almighty, the Creator of heaven and earth,<sup>8</sup> who has also spoken to men. They strive to submit themselves without reserve to the hidden decrees of God, just as Abraham submitted himself to God's plan, to whose faith Muslims eagerly link their own. Although not acknowledging him as God, they venerate Jesus as a prophet, his virgin Mother they also honour, and even at times devoutly invoke. Further, they await the day of judgement and the reward of God following the resurrection of the dead. For this reason they highly esteem an upright life and worship God, especially by way of prayer, alms-deeds and fasting.

Over the centuries many quarrels and dissensions have arisen between Christians and Muslims. The sacred Council now pleads with all to forget the past, and urges that a sincere effort be made to achieve mutual understanding; for the benefit of all men, let them together preserve and promote peace, liberty, social justice and moral values.

(4) Sounding the depths of the mystery which is the Church, this sacred Council remembers the spiritual ties which link the people of the New Covenant to the stock of Abraham.

The Church of Christ acknowledges that in God's plan of salvation the beginning of her faith and election is to be found in the patriarchs, Moses and the prophets. She professes that all Christ's faithful, who as men of faith are sons of Abraham (cf. Gal. 3,7), are included in the same patriarch's call and that the salvation of the Church is mystically prefigured in the exodus of God's chosen people from the land of bondage. On this account the Church cannot forget that she received the revelation of the Old Testament by way of that people with whom God in his inexpressible mercy established the ancient covenant. Nor can she forget that she draws nourishment from that good olive tree onto which the wild olive branches of the Gentiles have been grafted (cf.

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<sup>8</sup> See St. Gregory VII, Letter 21 to Anzir.

Rom. 11,17-24). The Church believes that Christ who is our peace has through his cross reconciled Jews and Gentiles and made them one in himself (cf. Eph. 2,14-16).

Indeed, the Church reproves every form of persecution against whomsoever it may be directed. Remembering, then, her common heritage with the non-Christians and moved not by any political consideration, but solely by the religious motivation of Christian charity, she deplors all hatreds, persecutions, displays of anti-Semitism levelled at any time or from any source against the non-Christians.

The Church always held and continues to hold that Christ out of infinite love freely underwent suffering and death because of the sins of all men, so that all might attain salvation. It is the duty of the Church, therefore, in her preaching to proclaim the cross of Christ as the sign of God's universal love and the source of all grace.

(5) We cannot truly pray to God the Father of all if we treat any people in other than brotherly fashion, for all men are created in God's image. Man's relation to God the Father and man's relation to his fellow-men are so dependent on each other that the Scripture says 'he who does not love, does not know God' (cf. 1 Jn. 4,8).

There is no basis therefore, either in theory or in practice for any discrimination between individual and individual, or between people and people arising either from human dignity or from the rights which flow from it.

Therefore, the Church reproves, as foreign to the mind of Christ, any discrimination against people or any harassment of them on the basis of their race, colour, condition in life or religion. Accordingly, following the footsteps of the holy apostles Peter and Paul, the sacred Council earnestly begs the Christian faithful to "conduct themselves well among the Gentiles" (cf. 1 Pet 2:12) and if possible, as far as depends on them, to be at peace with all men (cf. Rom. 12:18) and in that way to be true sons of the Father who is in heaven (cf. Mtt 5:45).

### **Appendix III**

#### **Excerpts of the "General Introduction of the Liturgy of the Hours"<sup>9</sup>**

(1) The public and communal prayer of the people of God is rightly considered among the first duties of the Church. From the very beginning the baptised remained faithful to the teaching of the apostles, to the brotherhood, to the breaking of bread and to the prayers' (cf. Acts 2,42). Many times the Acts of the Apostles testifies that the Christian community prayed together.

The testimony of the early Church shows that individual faithful also devoted themselves to prayer at certain hours. In various areas the practice soon gained ground

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<sup>9</sup> GILH. The numbers referred here correspond to the original numbering of GILH.



of devoting special times to prayer in common. These were, for example, at the last hour of the day at dusk when the lamps were lighted, or at the first hour of the day when the rising sun dispelled the last shadow of night.

In the course of time other hours were also sanctified by communal prayer, hours which the Fathers judged were found in the Acts of the Apostles. For in the Acts the disciples are presented as coming together at the third hour. The prince of apostles 'went to the housetop at about the sixth hour to pray' (10,9); 'Peter and John' were going up to the Temple for the prayers at the ninth hour (3,1); 'late that night Paul and Silas were praying and singing God's praises' (16,15).

(2) These prayers in common at the different Hours of the day gradually took on a more definite shape, which today we describe as the Liturgy of the Hours, or Divine Office. Enriched with readings, it is principally a prayer of praise and supplication, indeed it is the prayer of the Church with Christ and to Christ.

(3) Since Christ came to give the life of God to men, the Word who is the radiant light proceeding from the Father's glory, 'Christ Jesus, high priest of the new and eternal covenant, taking human nature, introduced into this earthly exile that hymn which is sung throughout all ages in the halls of heaven'. Thus in the heart of Christ the praise of God finds expression in human words of adoration, propitiation and intercession; the head of renewed humanity and mediator of God prays to the Father in the name of and for the good of all mankind.

(5) What Jesus himself did, he also commands us to do. He often said, 'Pray', 'Ask', 'Seek', 'in my name'. He gave us the Lord's Prayer to teach us how to pray. He instructed us on the necessity of prayer, and told us to be humble, watchful, persevering and confident in the goodness of the Father, pure in intention and worthy of God.

Throughout their Letters, the apostles give us many prayers, especially of praise and thanksgiving. They enjoin us to offer prayer to God the Father, through Christ, in the Holy Spirit, with constancy and perseverance, pointing out its efficacy for our sanctification. They admonish us to praise and thank God, and to offer petitions and intercessions for everyone.

(9) The example and command of the Lord and his apostles to persevere in continuous prayer are not to be considered a mere legal rule. Prayer expresses the very essence of the Church as a community. When the community of the faithful is first mentioned in the Acts of the Apostles, it is described as gathered together in prayer 'with several women, including Mary the Mother of Jesus, and with his brothers' (cf. Acts 1,14). 'The whole group of believers was united, heart and soul' (cf. Acts 4,32). Their common brotherhood was based upon the word of God, prayer and the Eucharist.

The private prayer of the members of the Church is offered to the Father through Christ in the Holy Spirit, and as such is always necessary and to be commended. Community prayer, however, has a special dignity since Christ himself said: ‘Where two or three meet in my name, I shall be there with them’ (cf. Mt 18,20).

(11) Because the purpose of the Office is to sanctify the day and all human activity, the traditional sequence of the Hours has been so restored that, as far as possible, they may be genuinely related to the time of the day at which they are prayed. The modern conditions in which daily life has to be lived have also been taken into account. Consequently, ‘that the day may be truly sanctified, and that the Hours themselves may be recited with spiritual advantage, it is best that each of them be prayed at a time which most clearly corresponds with its true canonical time.

(12) The Liturgy of the Hours extends to the different hours of the day the praise and prayer, the memorial of the mysteries of salvation and the foretaste of heavenly glory, which are offered us in the eucharistic mystery, ‘the centre and culmination of the whole life of the Christian community’. The Liturgy of the Hours is in itself an excellent preparation for the fruitful celebration of the Eucharist because it fosters those dispositions necessary, such as faith, hope and love, devotion and a spirit of sacrifice.

(14) The sanctification of man and the worship of God is achieved in the Liturgy of the Hours by the setting up of a dialogue between God and man, so that ‘God speaks to his people. . . and the people reply to God both by song and by prayer’.

The saving word of God has great importance in the Liturgy of the Hours, and should be of enormous spiritual benefit for those taking part. From sacred scripture the readings are chosen; the words of God in the psalms are sung in his presence; and the other prayers and liturgical chants draw their inspiration from the same source.

‘Not only when things are read “which have been written for our instruction” (cf. Rom. 15,4), but also when the Church prays or sings or acts, the faith of those taking part is nourished and their minds are raised to God, so that they may offer him the worship which reason requires and more copiously receive his grace.’

(15) In the Liturgy of the Hours, the Church exercises the priestly office of her head and constantly offers God a sacrifice of praise, ‘a verbal sacrifice that is offered every time we acknowledge his name’. This prayer is ‘the voice of the bride addressing her bridegroom; it is the very prayer which Christ himself, together with his Body, addresses to the Father’. ‘Hence all who perform this service are not only fulfilling the duty of the Church, but also are sharing in the greatest honour accorded to Christ’s spouse, for by offering these praises to God they are standing before God’s throne in the name of the Church their Mother.’

(16) By offering praise to God in the Hours, the Church joins in singing that canticle of praise which is sung throughout all ages in the halls of heaven; it is a foretaste of the heavenly praise sung unceasingly before the throne of God and the Lamb, as described by John in Revelation. Our intimate union with the Church in heaven is put into effect when ‘with common rejoicing we celebrate together the praise of the divine Majesty; then all those from every tribe and tongue and people and nation (cf. Rev. 5,9) who have been redeemed by the blood of Christ and gathered together into one Church, with one song of praise magnify the one and triune God’.

This heavenly liturgy was seen by the prophets as a victory of day over night, of light over darkness: ‘no more will the sun give you daylight, nor moonlight shine on you, but the Lord will be your everlasting light, your God will be your splendour’ (cf. Isaiah 60,19; Rev. 11,23,15).

(20) The Liturgy of the Hours, like the other liturgical services, is not a private function, but pertains to the whole body of the Church. It manifests the Church and has an effect upon it. Its ecclesial celebration is best seen and especially recommended when it is performed together with the bishop surrounded by his priests and ministers by the local Church, ‘in which the one, holy, catholic and apostolic Church of Christ is truly present and operative’. Even when the bishop is absent and it is celebrated by the chapter of canons or by other priests, the genuine relationship of the Hours to the time of day should be maintained and as far as possible it should be with the people taking part. The same should be said of collegiate chapters.

(21) Among other groups of the faithful, parishes which could be called cells of the diocese set up locally under a pastor who takes the place of the bishop are most important, and ‘in a certain way they represent the visible Church as it is established throughout the world’. Wherever possible the more important hours could be celebrated in common at the church.

(22) If the faithful come together and unite their hearts and voices in the Liturgy of the Hours, they manifest the Church celebrating the mystery of Christ.

(24) Communities of canons, monks, nuns and other religious, who by virtue of their rule or constitution celebrate the Liturgy of the Hours either wholly or in part according to the common or a special rite, represent the Church at prayer in a special way. As the exemplar of the Church which unceasingly praises God with one voice, they more fully show and fulfil the duty of working, especially by prayer, for the building up and increasing of the whole mystical Body of Christ and the good of the particular Churches’. This is especially true of those engaged in the contemplative life.

(27) Wherever groups of the laity are gathered and whatever the reason which has brought them together, such as prayer or the apostolate, they are encouraged to recite the Church's Office, by celebrating part of the Liturgy of the Hours. For they should learn to adore God the Father in spirit and in truth especially through liturgical worship; they must remember that by public worship and prayer they can have an impact on all men and contribute to the salvation of the whole world.

Finally, it is fitting that the family, as the domestic sanctuary of the Church, should not only offer common prayer, to God but also say certain parts of the Liturgy of the Hours, in this way uniting themselves more closely to the Church.

(28) The Liturgy of the Hours is entrusted to sacred ministers in a special way so that it is to be recited by each of them with the necessary adaptations—even when the people are not present. The Church deposes them to say the Liturgy of the Hours in order that at least through them the duty of the whole community may be constantly and continuously fulfilled and the prayer of Christ may persevere unceasingly in the Church.

(29) Bishops and priests, therefore, and the other sacred ministers, who have received from the Church the mandate to celebrate the Liturgy of the Hours are to recite the whole sequence of Hours each day, preserving as far as possible the genuine relationship of the Hours to the time of day.

They are to give due importance to the Hours which are the two hinges on which this Liturgy turns, that is, Lauds as morning prayer and Vespers; let them take care not to omit these Hours, unless for a serious reason.

They are also to carry out faithfully the Office of Readings, which is above all the liturgical celebration of the word of God. Thus they will carry out daily that duty of welcoming into themselves the word of God. This makes them more perfect disciples of the Lord and wins them a deeper knowledge of the unfathomable riches of Christ.

That the day may be completely sanctified, they will desire to recite the middle Hour and Compline, thus commending themselves to God and completing the entire 'Opus Dei' before going to bed.

## **Appendix IV**

### **Citations of the Qur'an<sup>10</sup>**

#### **Surah 1,1-7.**

“Al-Fatiha – Opening Chapter”.

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<sup>10</sup> See The Holy Qur'an (English translation of the meanings and commentary). Saudi Arabia. Revised and edited by the Presidency of Islamic Researches, IFTA. All citations are lifted from this version of THQ.

In the name of Allah, most Gracious, most Merciful.

Praise be to Allah,  
The Cherisher and Sustainer of the worlds:  
Most Gracious, Most Merciful;  
Master of the day of Judgment.

Thee do we worship,  
And Thine aid we seek.

Show us the straight way,  
The way of those on whom  
Thou has bestowed Thy Grace,  
Those whom portion  
Is not wrath.  
And who go not astray.

**Surah 73,1-8.**

“Al-Muzzammil – Folded in Garments”.

In the name of Allah,  
Most Gracious, Most Merciful.

O thou folded,  
In garments!  
Stand to prayer by night,  
But not all night,  
Half of it,  
Or a little less,  
Or a little more;  
And recite the Qur-an,  
In slow, measured rhythmic tones.

Soon shall We send down,  
To thee a weighty Word.  
Truly the rising by night,  
Is a time when impression,  
Is more keen and speech,  
More certain.

True, there is for thee,  
By day prolonged occupation  
With ordinary duties:

But keep in remembrance  
The name of thy Lord,  
And devote thyself  
To Him whole-heartedly.

**Surah 17,78-81.**

“Bani Isra-il or Al-Isra the Children of Israel”.

In the name of Allah, Most Gracious, Most Merciful.  
Establish regular prayers,  
At the sun’s decline,  
Till the darkness of the night,  
And the recital of the Qur-an  
In morning prayer,  
For the recital of dawn is witnessed.

And as for the night,  
Keep awake a part of it as  
An additional prayer,  
For thee: soon will thy Lord  
Raise thee to a Station,  
Of Praise and Glory!

Say: O my Lord! Let my entry be  
By the Gate of truth,  
And Honour, and likewise  
My exit by the gate,  
Of truth and honour and grant me  
From Thee, an authority to aid (me)  
And say, truth has now arrived, and falsehood perished  
For falsehood is bound to perish.

**Surah 30,17-18.**

“Ar-Rum – the Romans”.

In the name of Allah, Most Gracious, Most Merciful.  
So glory be to Allah,  
When ye reach eventide,  
And when ye rise  
In the morning;  
Yea, to Him be praise,

In the heavens and on earth;  
 And in the late afternoon  
 And when the day,  
 Begins to decline.

**Surah 50,38-41.**

“Qaf – Glorious Qur’an”.

In the name of Allah, Most Gracious, Most Merciful.

For we created the heavens  
 And the earth and all  
 Between them in six days  
 Nor did any sense  
 Of weariness touch us.

Bear, then, with patience,  
 All that they say,  
 And celebrate the praises  
 Of thy Lord, before the rising of the sun

And before its setting,  
 And during part  
 Of the night also,  
 Celebrate His praises,  
 And so likewise,  
 After the prostration.

And listen the Day  
 When the Caller will call  
 Out from a place  
 Quite near.

**Surah 4,43, 77,101, 103.**

In the name of Allah, Most Gracious, Most Merciful.

O believers, draw not near to prayer when you are drunken  
 Until you know what you are saying or defiled,  
 Unless you are traversing a way,  
 Until you have washed yourselves.

But if you are sick or on a journey,  
 Or if any of you comes from the privy,

Or you have touched women, and you can find no water,  
 Then have recourse to wholesome dust,  
 And wipe your faces and your hands.  
 God is All-pardoning, All-forgiving.

And when you are journeying in the land,  
 There is no fault in you,  
 That you shorten the prayer.  
 Restrain your hands from fighting and perform the prayer.  
 When thou art amongst them and performs for them the prayer,  
 Let a party of them stand with thee.

Other Qur'anic forms of Friday prayer meetings are:

At the end of the second cycle on Friday prayer meetings, after completing the recitation of two Qur'anic chapters, it is recommended that with full attention to the Creator, in whatever language one wishes, one shares the secrets with Him, reciting any of the following Qur'anic verses. No special formula or words are obligatory here:

Our Lord, pour out upon us patience, and make firm our feet and give us aid (Surah 2,250).

Our Lord, forgive Thou me and my parents and the believers upon the day when the reckoning shall come to pass (Surah 14,41).

Oh, my Lord, pour out upon us patience and cause us to die as Moslems (Surah 7,126).

Our Lord, give us mercy from Thee, and furnish us with rectitude in our affair (Surah 18,10).

Surely we belong to God and to Him we shall return (Surah 2,156).

Our Lord, give to us in this world good, and good in the world to come, and guard us against the chastisement of the fire (Surah 2,24).

Our Lord, make not our hearts to swerve after that Thou hast guided us; and give us mercy from Thee; Thou an the Giver (Surah 3,8).

Our Lord, we believe; forgive us our sins and guard us against the chastisement of the fire (Surah 3,16).

Our Lord, Thou hast not created this for vanity. Glory be to Thee!

Guard us against the chastisement of the fire (Surah 3,191).

Our Lord, do not Thou assign us with the people of the evildoers (Surah 7,47).



## Appendix V

### Sequence and excerpts of the texts of the Salat<sup>11</sup>

The transitional prayer phase or threshold consists of declaration to perform the prayer, the making of clear intention as to which prayer one is performing, and repeating the glorification of God and finally the moment of departure.

“Qiyam qira’a – connection” consists of standing upright “Qiyam” and reciting two chapters of the Qur’an. The first chapter recited is always the opening chapter of the Qur’an or the chapter of Praise. The second chapter is open to the worshipper’s choice and may be any other than the four chapters which require a special prostration or this prayer formulas:

“Oh God, I have given my soul, my journey, my objective, into Thy charge. I seek refuge with Thee, from the accursed one, from wandering and error, from danger and mischief, from fear and calamity. In Thee have I trusted. Forgive, Oh God, our dead and our living. Cause him who is alive among us to live in Islam, and he whom Thou takest to Thyself let him die in the faith. Do not forbid him his reward; make gracious his reception and spacious his coming in. Cleanse him with water, with snow and with ice, and purge him of sins as Thou cleanest a white cloth of its stain”.<sup>12</sup>

### Prayer for precarious nature of life and the decisive role of faith said at any of the hours of prayer:

All participants stand shoulder to shoulder with one intention, to perform the prayer. All of them bow and prostrate themselves together, recite the Qur’an verse and sit, following after the leader. Then, “ruku – bending” follows with Culmination-prostration. If one is performing the morning prayer, this marks the end of the prayer. Then, following prostrations, one sits back on his heels and bears witness “tashahud” and ends with greetings and salutations “salam” or with the following prayer formulas:

“Oh God, grant us good in this world and in the world to come, and save us from the pain of the fire. Oh God, do not let our hearts stray after Thou hast guided us, and grant us mercy. Oh God, forgive us our transgressions and our excesses. Let us die with the righteous and bring unto us what Thou hast promised by the apostles and let us not be confounded on the day of resurrection. If Thou forgive us not and dost not have mercy upon us, then are we verily among the losers. Oh God, indeed I am a poor man in need of all the good Thou bringest down unto me”.<sup>13</sup>

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<sup>11</sup> See Al-Salat p. 7ff; Gebete des Islam p 44ff.

<sup>12</sup> See Al-Salat p. 7ff.

<sup>13</sup> See Gebete des Islam p 36ff.

**Daily Salat on entering the precincts of the sacred Ka'bah:**

“In the name of God, the compassionate, the merciful, Oh God, let this become to me an abode and grant me herein a valid profit. Oh God, this sanctuary is yours, the country is yours, the safekeeping is yours and the worshiper is yours. I have come to you from a distant place with many transgressions and evil deeds. I beg you, as one who has deep need of you, seeking the merciful remission of your punishment, to receive me in your pure pardon and to bring me into your spacious paradise, that gracious abode”.

If one is performing any of the other prayers, apart from noon, evening and night prayers, following prostrations, one bears witness “tashahud”, rises and stands upright “qiyam” and recites:

“Oh God, this is your sanctuary and the sanctuary of your apostle. So keep me, flesh and blood and bone, inviolate from the fire. Oh God, preserve me from your condemnation on the day when you raise up your servants. I beseech you, for you are God, there is none other than you, the beneficent, the merciful. Oh my God, may blessings and peace be upon Muhammad your servant, upon his household and his companions. Let it be a great, eternal peace”.<sup>14</sup>

**Salat at the precincts of Ka'bah reads:**

“Oh God, I ask of you a perfect faith, a sincere assurance, a reverent heart, a remembering tongue, a good conduct of commendation, and a true repentance, repentance before death, rest at death, and forgiveness and mercy after death, clemency at the reckoning, victory in paradise, and escape from the fire, by your mercy, Oh mighty One, Forgiver. Lord, increase me in knowledge and join me to the good”.

**Salat at the “stand” of Abraham:**

“Oh God, you know my doings, public and secret. Receive my plea. You know my need; grant me my petition. You know what is in my spirit. Forgive me my trespasses. Oh God, I ask you for a faith that will occupy my heart and a sincere assurance so that I may know that nothing will befall me except what you have written for me. You are my guardian in this world and that to come. Let me die a Muslim and join me to the good. Oh God, do not let there be in this standing any guilt, save what you have forgiven; no grief, save what you have assuaged; no need, save what you have satisfied and made easy. Render our affairs prosperous, enlarge and illumine our hearts, and seal our deeds

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<sup>14</sup> See Prayers of the Prophet p.3ff.

with good things. Oh God, let us die Muslims and raise us to life as Muslims, and join us to the good, not as those who are ashamed or as those who are seduced".<sup>15</sup>

**Prayer forms for noon, afternoon, night or evening prayers:**

If one is performing the noon, afternoon, night or evening prayers, he stands upright, after Qur'anic recitations, prostrations, genuflexion, benedictions and prayer of praise, and offers the four phrases of praise, or the following prayer:

"Glory be to my Lord the Greatest and praise, Glory be to my Lord the Highest and praise, I bear witness that there is no god but God. There is no partner equal to Him, I bear witness that Mohammad is the servant and prophet of God. Oh God, may Thy blessings be upon Mohammad and Muhammad's family, peace be upon thee oh prophet and God's mercy and blessings, peace be upon us and upon all righteous servants of God. Peace be upon all of you and God's mercy and blessings. God is Greater".<sup>16</sup>

**Following the same sequence of prayer, this is recited at Friday prayer meetings:**

"Praise belongs to God the Lord of all Being,  
The Merciful, the Compassionate, Master of the day of judgement  
Thee alone do we worship, of Thee only do we seek help,  
Guide us on the Straight Path,  
The path of those whom Thou hast blessed,  
Not of those against whom Thou art wrathful or of those who are astray".

**Prayer on feast days or occasions:**

"In the Name of God, the Merciful, the Compassionate. Say: He is God, One God, the Everlasting Refuge, Who has not begotten and has not been begotten And equal to Him is not anyone, Glory be to my Lord, the Greatest and praise".<sup>17</sup>

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<sup>15</sup> See Prayers of the Prophet p. 4ff.

<sup>16</sup> See Ghafoori, Prayer p. 42.

<sup>17</sup> See Ghafoori, Prayer pp. 53-54.

## Appendix VI

### DECLARATION “DOMINUS IESUS”<sup>18</sup>

#### The Church and the other religions in relation to salvation

From the document “Dominus Jesus”, some points follow that are necessary for theological reflection as it explores the relationship of the Church and the other religions to salvation.

(20) Above all else, it must be firmly believed that “the Church, a pilgrim now on earth, is necessary for salvation: the one Christ is the mediator and the way of salvation; he is present to us in his body which is the Church. He himself explicitly asserted the necessity of faith and baptism (cf. Mk 16,16; Jn 3,5), and thereby affirmed at the same time the necessity of the Church which men enter through baptism as through a door”.<sup>19</sup> This doctrine must not be set against the universal salvific will of God (cf. 1 Tim 2,4); “it is necessary to keep these two truths together, namely, the real possibility of salvation in Christ for all mankind and the necessity of the Church for this salvation”.<sup>20</sup>

The Church is the “universal sacrament of salvation”,<sup>21</sup> since, united always in a mysterious way to the Saviour Jesus Christ, her head, and subordinated to him, she has, in God’s plan, an indispensable relationship with the salvation of every human being.<sup>22</sup> For those who are not formally and visibly members of the Church, “salvation in Christ is accessible by virtue of a grace which, while having a mysterious relationship to the Church, does not make them formally part of the Church, but enlightens them in a way which is accommodated to their spiritual and material situation. This grace comes from Christ; it is the result of his sacrifice and is communicated by the Holy Spirit”;<sup>23</sup> it has a relationship with the Church, which “according to the plan of the Father, has her origin in the mission of the Son and the Holy Spirit”.<sup>24</sup>

(21) With respect to the way in which the salvific grace of God-which is always given by means of Christ in the Spirit and has a mysterious relationship to the Church-comes

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<sup>18</sup> The Sovereign Pontiff John Paul II, at the audience of June 16, 2000, granted to the undersigned Cardinal Prefect (Ratzinger J.) of the Congregation for the Doctrine of the Faith, with sure knowledge and by his apostolic authority, ratified and confirmed this declaration, adopted in Plenary Session and ordered its publication. From the offices of the Congregation for the Doctrine of the Faith, August 6, 2000, the Feast of the Transfiguration of the Lord. These are selected sections from the original.

<sup>19</sup> See LG 14; AG 7; UR 3.

<sup>20</sup> See John Paul II, *Redemptoris missio* p.9; Catechism of the Catholic Church pp.846-847.

<sup>21</sup> See LG 48.

<sup>22</sup> See St. Cyprian, *De Catholicae ecclesiae unitate*, 6: CCSL 3, 253-254; St. Irenaeus, *Adversus haereses*, III, 24, 1: SC 211, 472-474.

<sup>23</sup> See John Paul II, *Redemptoris missio* p.10.

<sup>24</sup> See AGD 2; The famous formula *extra ecclesiam nullus omnino salvatur* is to be interpreted in this sense (cf. Fourth Lateran Council, Cap. 1. *Defide catholica*: DS 802). Cf. also the Letter of the Holy Office to the Archbishop of Boston. DS 3866-3872.

to individual non-Christians, the Second Vatican Council limited itself to the statement that God bestows it “in ways known to himself”.<sup>25</sup> Theologians are seeking to understand this question more fully. Their work is to be encouraged, since it is certainly useful for understanding better God’s salvific plan and the ways in which it is accomplished.

However, from what has been stated above about the mediation of Jesus Christ and the “unique and special relationship”<sup>26</sup> which the Church has with the kingdom of God among men-which in substance is the universal kingdom of Christ the Saviour-it is clear that it would be contrary to the faith to consider the Church as one way of salvation alongside those constituted by the other religions, seen as complementary to the Church or substantially equivalent to her, even if these are said to be converging with the Church toward the eschatological kingdom of God.

Certainly, the various religious traditions contain and offer religious elements which come from God,<sup>27</sup> and which are part of what “the Spirit brings about in human hearts and in the history of peoples, in cultures, and religions”.<sup>28</sup> Indeed, some prayers and rituals of the other religions may assume a role of preparation for the Gospel, in that they are occasions or pedagogical helps in which the human heart is prompted to be open to the action of God.<sup>29</sup> One cannot attribute to these, however, a divine origin or an *ex opere operato* salvific efficacy, which is proper to the Christian sacraments.<sup>30</sup> Furthermore, it cannot be overlooked that other rituals, insofar as they depend on superstitions or other errors (cf. 1 Cor 10,20-21), constitute an obstacle to salvation.<sup>31</sup>

(22) With the coming of the Saviour Jesus Christ, God has willed that the Church founded by him be the instrument for the salvation of all humanity (cf. Acts 17,30-31).<sup>32</sup> This truth of faith does not lessen the sincere respect which the Church has for the religions of the world, but at the same time, it rules out, in a radical way, that mentality of indifferentism “characterised by a religious relativism which leads to the belief that ‘one religion is as good as another’”.<sup>33</sup> If it is true that the followers of other religions can receive divine grace, it is also certain that objectively speaking they are in a gravely

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<sup>25</sup> See AGD 7.

<sup>26</sup> See John Paul II, *Redemptoris missio* p.18.

<sup>27</sup> See AGD 11. These are the seeds of the divine Word (*semina Verbi*), which the Church recognizes with joy and respect (cf. Declaration *Nostra aetate*, 2).

<sup>28</sup> See John Paul II, *Redemptoris missio* p.29.

<sup>29</sup> See John Paul II, *Redemptoris missio* p.29; Catechism of the Catholic Church p. 843.

<sup>30</sup> See Council of Trent, *Decretum de sacramentis*, can. 8, *de sacramentis in genere*: DS 1608.

<sup>31</sup> See John Paul II, *Redemptoris missio* p.55.

<sup>32</sup> See LG 17; John Paul II, *Redemptoris missio* p.11.

<sup>33</sup> See John Paul II, *Redemptoris missio* p.36.

deficient situation in comparison with those who, in the Church, have the fullness of the means of salvation.<sup>34</sup>

However, “all the children of the Church should nevertheless remember that their exalted condition results, not from their own merits, but from the grace of Christ. If they fail to respond in thought, word, and deed to that grace, not only shall they not be saved, but they shall be more severely judged”.<sup>35</sup> One understands then that, following the Lord’s command (cf. Mt 28,19-20) and as a requirement of her love for all people, the Church “proclaims and is in duty bound to proclaim without fail, Christ who is the way, the truth, and the life (cf. Jn 14,6). In him, in whom God reconciled all things to himself (cf. 2 Cor 5,18-19), men find the fullness of their religious life”.<sup>36</sup>

In interreligious dialogue as well, the mission ad gentes “today as always retains its full force and necessity”.<sup>37</sup> “Indeed, God ‘desires all men to be saved and come to the knowledge of the truth’(cf. 1 Tim 2,4); that is, God wills the salvation of everyone through the knowledge of the truth. Salvation is found in the truth. Those who obey the promptings of the Spirit of truth are already on the way of salvation. But the Church, to whom this truth has been entrusted, must go out to meet their desire, so as to bring them the truth. Because she believes in God’s universal plan of salvation, the Church must be missionary”.<sup>38</sup> Interreligious dialogue, therefore, as part other evangelizing mission, is just one of the actions of the Church in her mission ad gentes.<sup>39</sup>

Equality, which is a presupposition of inter-religious dialogue, refers to the equal personal dignity of the parties in dialogue, not to doctrinal content, nor even less to the position of Jesus Christ-who is God himself made man-in relation to the founders of the other religions. Indeed, the Church, guided by charity and respect for freedom,<sup>40</sup> must be primarily committed to proclaiming to all people the truth definitively revealed by the Lord, and to announcing the necessity of conversion to Jesus Christ and of adherence to the Church through Baptism and the other sacraments, in order to participate fully in communion with God, the Father, Son and Holy Spirit. Thus, the certainty of the universal salvific will of God does not diminish, but rather increases the duty and urgency of the proclamation of salvation and of conversion to the Lord Jesus Christ.

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<sup>34</sup> See Pius XII, *Mystici corporis*: DS 3821.

<sup>35</sup> See LG 14.

<sup>36</sup> See NA 2.

<sup>37</sup> See AGD 7.

<sup>38</sup> See Catechism of the Catholic Church pp.851, 849-856.

<sup>39</sup> See John Paul II, *Redemptoris Missio* p. 55; *Apostolic Exhortation Ecclesia in Asia*, 31.

<sup>40</sup> See DH 1.

## **Appendix VII**

### **PONTIFICAL COUNCIL FOR INTERRELIGIOUS DIALOGUE DIALOGUE AND PROCLAMATION**

Reflection and Orientations on Interreligious Dialogue and the Proclamation of the Gospel of Jesus Christ<sup>41</sup>

#### (9) Dialogue

Dialogue can be understood in different ways. Firstly, at the purely human level, it means reciprocal communication, leading to a common goal or, at a deeper level, to interpersonal communion. Secondly, dialogue can be taken as an attitude of respect and friendship, which permeates or should permeate all those activities constituting the evangelizing mission of the Church. This can appropriately be called “the spirit of dialogue”. Thirdly, in the context of religious plurality, dialogue means “all positive and constructive interreligious relations with individuals and communities of other faiths which are directed at mutual understanding and enrichment”<sup>42</sup>, in obedience to truth and respect for freedom. It includes both witness and the exploration of respective religious convictions. It is in this third sense that the present document uses the term dialogue for one of the integral elements of the Church’s evangelizing mission.

#### (14) Positive evaluation of religious traditions

A just appraisal of other religious traditions normally presupposes close contact with them. This implies, besides theoretical knowledge, practical experience of interreligious dialogue with the followers of these traditions. Nevertheless, it is also true that a correct theological evaluation of these traditions, at least in general terms, is a necessary presupposition for interreligious dialogue. These traditions are to be approached with great sensitivity, on account of the spiritual and human values enshrined in them. They command our respect because over the centuries they have borne witness to the efforts to find answers “to those profound mysteries of the human condition” (NA 1) and have given expression to the religious experience and they continue to do so today.

#### (27) John Paul II and the approach to other religious traditions

In his address to the Roman Curia after the world day of prayer for peace in Assisi, Pope John Paul II stressed once more the universal presence of the Holy Spirit, stating that “every authentic prayer is called forth by the Holy Spirit, who is mysteriously

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<sup>41</sup> Joint Document of the Pontifical Council for Interreligious dialogue and the Congregation for Evangelization of Peoples, Rome (19 May) 1991; or 21 June, 1991. The numbers referred here correspond to the numbering from the original text.

<sup>42</sup> See DiM 3.

present in the heart of every person”, Christian or otherwise. But again, in the same discourse, the Pope, going beyond an individual perspective, articulated the main elements which together can be seen as constituting the theological basis for a positive approach to other religious traditions and the practice of interreligious dialogue.

(28) The mystery of the unity of all mankind

First comes the fact that the whole of mankind forms one family, due to the common origin of all men and women, created by God in his own image. Correspondingly, all are called to a common destiny, the fullness of life in God. Moreover, there is but one plan of salvation for humankind, with its centre in Jesus Christ, who in his incarnation “has united himself in a certain manner to every person”.<sup>43</sup> Finally, there needs to be mentioned the active presence of the Holy Spirit in the religious life of the members of the other religious traditions. From all this the Pope concludes to a “mystery of unity” which was manifested clearly at Assisi, “in spite of the differences between religious professions”.<sup>44</sup>

(29) The unity of salvation

From this mystery of unity it follows that all men and women who are saved share, though differently, in the same mystery of salvation in Jesus Christ through his Spirit. Christians know this through their faith, while others remain unaware that Jesus Christ is the source of their salvation. The mystery of salvation reaches out to them, in a way known to God, through the invisible action of the Spirit of Christ. Concretely, it will be in the sincere practice of what is good in their own religious traditions and by following the dictates of their conscience that the members of other religions respond positively to God’s invitation and receive salvation in Jesus Christ, even while they do not recognise or acknowledge him as their saviour.<sup>45</sup>

(35) Religious traditions and the Church

To the Church, as the sacrament in which the Kingdom of God is present “in mystery”, are related or oriented (ordinantur)<sup>46</sup> the members of other religious traditions who, inasmuch as they respond to God’s calling as perceived by their conscience, are saved in Jesus Christ and thus already share in some way in the reality which is signified by the Kingdom. The Church’s mission is to foster “the Kingdom of our Lord and his Christ” (cf. Rev 11,15), at whose service she is placed. Part of her role consists in recognising that the inchoate reality of this Kingdom can be found also beyond the

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<sup>43</sup> See RH 13; GS 22,2.

<sup>44</sup> See Insegnamenti 1986, IX/2, pp. 2019-2029.

<sup>45</sup> See AG 3,9,11.

<sup>46</sup> See LG 16.



confines of the Church, for example in the hearts of the followers of other religious traditions, insofar as they live evangelical values and are open to the action of the Spirit. It must be remembered nevertheless that this is indeed an inchoate reality, which needs to find completion through being related to the Kingdom of Christ already present in the Church yet realised fully only in the world to come.

(39) Methods of presence, respect and love towards all

Pope Paul VI taught this clearly in his first Encyclical *Ecclesiam Suam*. Pope John Paul II too has stressed the Church's call to interreligious dialogue and assigned to it the same foundation. Addressing the 1984 Plenary Assembly of the Pontifical Council for Interreligious Dialogue, the Pope declared: "Interreligious dialogue is fundamental to the Church, which is called to collaborate in God's plan with her methods of presence, respect and love towards all persons". He went on to call attention to a passage from *Ad Gentes*: "closely united to men in their life and work, Christ's disciples hope to render to others true witness of Christ and to work for this salvation, even where they are not able to proclaim Christ fully".<sup>47</sup> He prefaced this by saying: "dialogue finds its place within the Church's salvific mission; for this reason it is a dialogue of salvation".<sup>48</sup>

(40) Collaborate with the Holy Spirit

In this dialogue of salvation, Christians and others are called to collaborate with the Spirit of the risen Lord who is universally present and active. Interreligious dialogue does not merely aim at mutual understanding and friendly relations. It reaches a much deeper level, that of the spirit, where exchange and sharing consist in a mutual witness to one's beliefs and a common exploration of one's respective religious convictions. In dialogue, Christians and others are invited to deepen their religious commitment, to respond with increasing sincerity to God's personal call and gracious self-gift, as our faith tells us, always passes through the mediation of Jesus Christ and the work of his Spirit.

(41) Conversion to God

Given this aim, a deeper conversion of all towards God, interreligious dialogue possesses its own validity. In this process of conversion "the decision may be made to leave one's previous spiritual or religious situation in order to direct oneself towards another".<sup>49</sup> Sincere dialogue implies, on the one hand, mutual acceptance of differences, or even of contradictions, and on the other, respect for the free decision of persons taken

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<sup>47</sup> See AG 12.

<sup>48</sup> See *Insegnamenti* 1984, VII/1, pp. 595-599.

<sup>49</sup> See DiM 37.

according to the dictates of their conscience (cf. DH 2). The teaching of the Council must nevertheless be borne in mind: “All men are bound to seek the truth, especially in what concerns God and his Church, and to embrace it and to hold on to it as they come to know it” (cf. DH 1).

### 1.3 FORMS OF DIALOGUE

#### (42) The forms of dialogue

There exist different forms of interreligious dialogue. It may be useful to recall those mentioned by the 1984 document of the Pontifical Council for interreligious dialogue.<sup>50</sup> It spoke of four forms, without claiming to establish among them any order of priority:

a) The dialogue of life, where people strive to live in an open and neighbourly spirit, sharing their joys and sorrows, their human problems and preoccupations.

b) The dialogue of action, in which Christians and others collaborate for the integral development and liberation of people.

c) The dialogue of theological exchange, where specialists seek to deepen their understanding of their respective religious heritages, and to appreciate each other’s spiritual values.

d) The dialogue of religious experience, where persons, rooted in their own religious traditions, share their spiritual riches, for instance with regard to prayer and contemplation, faith and ways of searching for God or the Absolute.

#### (43) The interdependence of the various forms of dialogue

One should not lose sight of this variety of forms of dialogue. Were it to be reduced to theological exchange, dialogue might easily be taken as a sort of luxury item in the Church’s mission, a domain reserved for specialists. On the contrary, guided by the Pope and their bishops, all local Churches, and all the members of these Churches, are called to dialogue, though not all in the same way. It can be seen, moreover, that the different forms are interconnected. Contacts in daily life and common commitment to action will normally open the door for co-operation in promoting human and spiritual values; they may also eventually lead to the dialogue of religious experience in response to the great questions which the circumstances of life do not fail to arouse in the minds of people (cf. NA 2). Exchanges at the level of religious experience can give more life to theological discussions. These in turn can enlighten experience and encourage closer contacts.

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<sup>50</sup> See DiM 28-35.

## (44) Dialogue and human liberation

The importance of dialogue for integral development, social justice and human liberation needs to be stressed. Local Churches are called upon, as witnesses to Christ, to commit themselves in this respect in an unselfish and impartial manner. There is need to stand up for human rights, proclaim the demands of justice, and denounce injustice not only when their own members are victimised, but independently of the religious allegiance of the victims. There is need also to join together in trying to solve the great problems facing society and the world, as well as in education for justice and peace.

## (45) Dialogue and culture

Another context in which interreligious dialogue seems urgent today is that of culture. Culture is broader than religion. According to one concept religion can be said to represent the transcendent dimension of culture and in a certain way its soul. Religions have certainly contributed to the progress of culture and the construction of a more humane society. Yet religious practices have sometimes had an alienating influence upon cultures. Today, an autonomous secular culture can play a critical role with regard to negative elements in particular religions. The question is complex, for several religious traditions may coexist within one and the same cultural framework while, conversely, the same religion may find expression in different cultural contexts. Again, religious differences may lead to distinct cultures in the same region.

## (46) Tensions and conflicts

The Christian message supports many values found and lived in the wisdom and the rich heritage of cultures, but it may also put in question culturally accepted values. Attentive dialogue implies recognising and accepting cultural values which respect the human person's dignity and transcendent destiny. It may happen, nevertheless, that some aspects of traditional Christian cultures are challenged by the local cultures of other religious traditions (cf. EN 20). In these complex relationships between culture and religion, interreligious dialogue at the level of culture takes on considerable importance. Its aim is to eliminate tensions and conflicts, and potential confrontations by a better understanding among the various religious cultures of any given region. It may contribute to purifying cultures from any dehumanising elements, and thus be an agent of transformation. It can also help to uphold certain traditional cultural values which are under threat from modernity and the levelling down which indiscriminate internationalisation may bring with it.

#### **1.4 Dispositions for interreligious dialogue and its fruits**

##### (47) A balanced attitude

Dialogue requires, on the part of Christians as well as of the followers of other traditions, a balanced attitude. They should be neither ingenuous nor overly critical, but open and receptive. Unselfishness and impartiality, acceptance of differences and of possible contradictions, have already been mentioned. The Will to engage together in commitment to the truth and the readiness to allow oneself to be transformed by the encounter are other dispositions required.

##### (48) Religious conviction

This does not mean that in entering into dialogue the partners should lay aside their respective religious convictions. The opposite is true: the sincerity of interreligious dialogue requires that each enters into it with the integrity of his or her own faith. At the same time, while remaining firm in their belief that in Jesus Christ, the only mediator between God and man (cf. 1 Tm 2,4-6), the fullness of revelation has been given to them, Christians must remember that God has also manifested himself in some way to the followers of other religious traditions. Consequently, it is with receptive minds that they approach the convictions and values of others.

##### (49) Openness to truth

Moreover, the fullness of truth received in Jesus Christ does not give individual Christians the guarantee that they have grasped that truth fully. In the last analysis truth is not a thing we possess, but a person by whom we must allow ourselves to be possessed. This is an unending process. While keeping their identity intact, Christians must be prepared to learn and to receive from and through others the positive values of their traditions. Through dialogue they may be moved to give up ingrained prejudices, to revise preconceived ideas, and even sometimes to allow the understanding of their faith to be purified.

##### (50) New dimensions of faith

If Christians cultivate such openness and allow themselves to be tested, they will be able to gather the fruits of dialogue. They will discover with admiration all that God's action through Jesus Christ in his Spirit has accomplished and continues to accomplish in the world and in the whole of humankind. Far from weakening their own faith, true dialogue will deepen it. They will become increasingly aware of their Christian identity and perceive more clearly the distinctive elements of the Christian message. Their faith will gain new dimensions as they discover the active presence of the mystery of Jesus Christ beyond the visible boundaries of the Church and of the Christian fold.

## 1.5 Obstacles to dialogue

### (51) Obstacles to dialogue

Already on a purely human level, it is not easy to practise dialogue. Interreligious dialogue is even more difficult. It is important to be aware of the obstacles which may arise. Some would apply equally to the members of all religious traditions and impede the success of dialogue. Others may affect some religious traditions more specifically and make it difficult for a process of dialogue to be initiated. Some of the more important obstacles will be mentioned here.

### (52) Human factors

- a) Insufficient grounding in one's own faith.
- b) Insufficient knowledge and understanding of the belief and practices of other religions, leading to a lack of appreciation for their significance and even at times to misrepresentation.
- d) Socio-political factors or some burdens of the past.
- e) Wrong understanding of the meaning of terms such as conversion, baptism, dialogue, etc.
- f) Self-sufficiency, lack of openness leading to defensive or aggressive attitudes.
- g) A lack of conviction with regard to the value of interreligious dialogue, which some may see as a task reserved to specialists, and others as a sign of weakness or even a betrayal of the faith.
- h) Suspicion about the other's motives in dialogue.
- i) A polemical spirit when expressing religious convictions.
- j) Intolerance, which is often aggravated by association with political, economic, racial and ethnic factors, a lack, of reciprocity in dialogue which can lead to frustration.
- k) Certain features of the present religious climate, e.g., growing materialism, religious indifference, and the multiplication of religious sects which creates confusion and raises new problems.

### (53) The initiative of God

Many of these obstacles arise from a lack of understanding of the true nature and goal of interreligious dialogue. These need therefore to be constantly explained. Much patience is required. It must be remembered that the Church's commitment to dialogue is not dependent on success in achieving mutual understanding and enrichment; rather it flows from God's initiative in entering into a dialogue with humankind and from the example

of Jesus Christ whose life, death and resurrection gave to that dialogue its ultimate expression.

(54) The sharing of evangelical values

Moreover, the obstacles, though real, should not lead us to underestimate the possibilities of dialogue or to overlook the results already achieved. There has been a growth in mutual understanding, and in active co-operation. Dialogue has had a positive impact on the Church herself. Other religions have also been led through dialogue to renewal and greater openness. Interreligious dialogue has made it possible for the Church to share Gospel values with others. So despite the difficulties, the Church's commitment to dialogue remains firm and irreversible.

(80) The way of dialogue

The Church encourages and fosters interreligious dialogue not only between herself and other religious traditions, but even among these religious traditions themselves. This is one way in which she fulfils her role as "sacrament, that is, a sign and instrument of communion with God and unity among all people".<sup>51</sup> She is invited by the spirit to encourage all religious institutions and movements to meet, to enter into collaboration, and to purify themselves in order to promote truth and live, holiness, justice, love and peace, dimensions of that Kingdom which, at the end of time, Christ will hand over to his Father (cf. 1 Co 15,24). Thus, interreligious dialogue is truly part of the dialogue of salvation initiated by God.<sup>52</sup>

### 2.3 Proclaiming Jesus Christ

(81) Preach and confess

Proclamation, on the other hand, aims at guiding people to explicit knowledge of what God has done for all men and women in Jesus Christ, and at inviting them to become disciples of Jesus through becoming members of the Church. When, in obedience to the command of the risen Lord and the Spirit's promptings, the Church fulfils this task of proclamation, this will often need to be done in a progressive manner. A discernment is to be made concerning how God is present in each one's personal history. The followers of other religions may discover, as may Christians also, that they already share many values. This can lead to a challenge in the form of the witness of the Christian community or a personal profession of faith, in which the full identity of Jesus is humbly confessed. Then, when the time is right, Jesus' decisive question can be put: "Who do you say that I am?" The true answer to this question can come only through

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<sup>51</sup> See LG 1.

<sup>52</sup> See *Ecclesiam Suam*, ch. III; *Insegnamenti* 1984, VII/1, p. 598.

faith. The preaching and the confession, under the movement of grace, that Jesus of Nazareth is the Son of God the Father, the risen Lord and Saviour, constitutes the final stage of proclamation. One who freely professes this faith is invited to become a disciple of Jesus in his Church and to take a responsible part in her mission.

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