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Foreword

Joseph Jungmann's *Christian Prayer through the Centuries*, the last book that he wrote, is sadly not as well known as some of the author's other works, and especially his monumental *Mass of the Roman Rite*. Originally published in German under the title *Christliches Beten in Wandel und Bestand* (Verlag Ars Sacra, Munich, 1969), an English translation by John Coyne was produced by the Paulist Press in 1978, but this went out of print many years ago. This was a great pity as the book continued to stand the test of time very well: while considerable research has been done into the origins of Christian daily prayer since Jungmann's day, which requires a few pages in the early chapters to be corrected and supplemented from the bibliography listed below, the rest of the book can continue to be read with great profit, as it deals with its subject in a way that no subsequent publication has done. Indeed, I continue to use it regularly in my teaching, even though my own copy has long since disintegrated into separate pages through constant reference to it. I am therefore delighted that the Alcuin Club has agreed to reprint it, this time together with the footnotes from the original German edition. This new addition clearly adds to its value for the serious student.

The pages in the first two chapters that need correction and supplementation are those that are concerned with the times of daily prayer in the first three centuries and the emergence of the 'cathedral' and 'monastic' offices in the fourth. When Jungmann was writing, research into these areas was very much in its infancy. He therefore simply recorded what some early sources – Clement of Alexandria, the *Didache*, Tertullian, and what he believed to have been Hippolytus (though recent research has cast doubts on the nature of the so-called *Apostolic Tradition*) – have to say about the hours for daily prayer. He did not make any attempt to explain how these came into being or how prayer

three times a day might have become five or more times, or given way to just two, morning and evening, for most people in the fourth century. Similarly, while recognizing the crucial difference between ‘cathedral’ and ‘monastic’ offices in the fourth century that had already been articulated by Anton Baumstark, he was unable to refine this classification and explore more deeply the different practices and theologies of prayer underlying them in a way that more recent research has made possible. For all these matters, the reader is now referred to the bibliography below.

Born a miller’s son in Austria on 16 November 1889, Joseph Andreas Jungmann rose to become the greatest liturgical scholar of his generation. He was ordained priest in 1913, and after entering the Society of Jesus in 1917 and completing his doctorate and *Habilitationschrift* at Innsbruck, he taught at that university from 1925 to 1938 (when the Nazis closed the theology department) and again from 1945 to 1963. Because of his prestige as a scholar (he wrote some 304 books and articles in his lifetime), he was appointed to the preparatory commission of the Second Vatican Council and served as a *peritus* (expert adviser) at the Council and *consultor* for the Consilium subsequently entrusted with the implementation of the Constitution on the Sacred Liturgy, in which he played a very significant part. He died on 26 January 1975.

PAUL BRADSHAW

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Select additional bibliography

Paul F. Bradshaw, *Daily Prayer in the Early Church* (SPCK, London, 1981). Summarizes the research on the origins of the hours of Christian daily prayer which had been done up to that point and attempts to develop it further. A few of its conclusions were rightly challenged by Robert Taft (see below), and the author later modified some himself: see Paul F. Bradshaw, ‘Cathedral vs. Monastery: The Only Alternatives for the Liturgy of the Hours?’ in J. Neil Alexander (ed.), *Time and Community: Studies in Liturgical History and Theology* (Pastoral Press, Washington DC, 1990), pp. 123–36; and ‘Cathedral and Monastic: What’s in a Name?’, *Worship* 77 (2003), pp. 341–53.

Paul F. Bradshaw, *Two Ways of Praying* (SPCK, London, 1995). An explanation of the differences between ‘cathedral’ and ‘monastic’ prayer in a more popular format.

George Guiver, *The Company of Voices* (SPCK, London, 1988; 2nd edn, Canterbury Press, Norwich, 2001). A very accessible account of the whole history of the daily offices, both Eastern and Western.

Robert F. Taft, *The Liturgy of the Hours in East and West* (The Liturgical Press, Collegeville, 1986; 2nd edn, 1993). The standard textbook on the subject, containing a detailed account of the different forms of daily office in each major tradition and their history, together with a very extensive bibliography of secondary literature.

Gregory W. Woolfenden, *Daily Liturgical Prayer: Origins and Theology* (Ashgate Publishing, Aldershot, 2004). The most recent major contribution to the subject, which focuses particularly on the theology of the times of prayer.

Editor's preface

In this new edition of Joseph Jungmann's *Christian Prayer through the Centuries* we have reinserted the substantial and scholarly endnotes from the original German edition which were omitted in the English translation by John Coyne, published by the Paulist Press, New York, in 1978. The project was first mooted by the Alcuin Club in 2002, and we are grateful to SPCK for negotiating permission to reprint this classic text of Joseph Jungmann. I would particularly like to thank Ruth McCurry, of SPCK, for her patience and support in bringing this work to publication. I must also thank Bernard Sixtus, Susanne Luther, Peter Allan CR, and Natalie Watson who have assisted me at various stages in the process of preparing this new edition.

I have taken the liberty of anglicizing some of the expressions of John Coyne's translation of Jungmann's work. But this has resulted in a very modest alteration of the text. In a few instances, I have also sharpened the English rendering of more technical expressions to give a greater precision of meaning. Thus in Chapter 2 'prayer meetings' is changed to 'services' and in Chapter 8 'choir prayer' is changed to 'choir Offices' to indicate a corporate celebration of daily prayer in the choir of a church building. The endnotes are a considerable resource and will be useful not only for the student of liturgy, but also for those interested in Christian spirituality and, even more generally, those who wish to extend their appreciation of Christian history and culture.

Where possible I have attempted to give references to the English and American editions of works cited. To assist the reader, I have also, rather unusually, occasionally added in square brackets ([. . .]) the titles and bibliographical details of some more recent scholarly works. I am grateful to Paul Bradshaw for writing the foreword in which he locates Jungmann in his context, and for his select additional bibliography in

which he indicates the particular points in the story of the origins of Christian daily prayer where Jungmann's scholarship has been superseded by more recent work. This volume of Jungmann's work spans a wide historical compass and will be valued by those who seek to encourage the practice of prayer in the contemporary Church.

CHRISTOPHER IRVINE

Introduction

Foremost among our privileges is our ability to pray. We can enter into contact with our maker, can speak with him, give answer to him from whom we have received all that we have. The Church of God is the community of those whom he has called and who answer him in the language of prayer. This answer takes place chiefly at the church assembly where Christ himself is present in the midst of his members inviting them to share in his own sacrifice and prayer. Outside the assembly it occurs again and again when worshippers meet to pray together, or when a person retires to his or her room and prays to the Father in secret, or raises his or her heart to God amid life's struggles. Prayer accompanies the Church on her pilgrimage through this world and will not be silenced till the day of her final consummation. Being part and parcel of her wandering, prayer is also open to all the influences and vicissitudes which mark her path through this world. For that reason it is possible to write a history of prayer.

Such an undertaking constitutes a risk as in the last resort prayer remains a secret between humanity and its God. But if the venture meets with some measure of success, it will reveal to us a central factor in the Church's total history. There is, of course, a difference between the history of public prayer, the liturgy of the Church, and private, personal prayer. The former is a task to which, for some centuries past, capable writers have devoted their energies. Their task was made all the easier as they dealt with clearly defined forms, forms in which the law of reverence for tradition was especially operative. In the case of non-liturgical prayer, with which we are primarily concerned, the forms are much more varied and more difficult to assess, as the most authentic prayer takes place outside all forms, in the secret encounter between God and man and woman.

Hence it is invariably the externals of prayer alone that are accessible to us, the framework within which genuine prayer is carried on; or when that prayer finds its echo occasionally in other sources. In addition to such sources, which are numerous and reach back to fairly early times, we also have plenty of studies which throw light on individual facets in this long and chequered history of prayer. And though each source-text and each study taken by itself are welcome acquisitions, still it is only when they are arranged in a larger context that their full significance appears. Such is the purpose we have in mind in the following inquiry, and yet there can be question here of a mere outline in which plenty of gaps and inaccuracies are bound to occur.

QUESTIONS TO BE ASKED

In tracing the course of Christian prayer through the centuries many questions have to be posed. First of all, what was understood by prayer? Was it regarded as a steep ascent to God? As repose in God? As an anticipation of that possession of him to which we are all invited? Was it perhaps the fulfilment of an obligation to pray? Or did it serve as a surety of salvation? And if the latter, what role was assigned to the prayer of petition, and what to a confession of one's weaknesses and sinfulness?

As Christian prayer is based on revelation and is confined within the boundaries set by the Christian order of salvation, we may ask to what extent were such factors a reality in prayer at any given time? We shall come across periods when a rounded picture of the Christian world of faith was kept in view, other periods when only partial aspects of it were clearly prominent, when piety was nourished on meagre rivulets of Christian thought but which nevertheless produced abundant fruits of sanctity.

On that question hinges another: how far and in what manner was contact during prayer maintained with the records of the faith, with the reading first and foremost of sacred Scripture and also with the literature of other witnesses of Christian doctrine and life? What part did meditation on the mysteries contained in them contribute to prayer? To what extent had private prayer been formulated in word and gesture, a question which affects the liturgy to a lesser degree? In regard to vocal prayer, especially when conducted in common, the question arises whether the words used had to be composed for the occasion or whether and how far ready-made texts from the Scriptures, especially from the Psalms, had to be employed. If the latter were chosen, no little difficulty

would have arisen. The text comes to us from times quite remote from ours; even when its grammatical meaning is disclosed, we still have to face an alien cultural milieu and, not the least, a pre-Christian situation. Hence ways of approach have to be sought: what were these?

A fresh question arises immediately: wherein consists the value of prayer couched in unfamiliar if sacral terms? Was their very utterance, that is, the physical effort necessary to pronounce them, regarded as an asset? Was a quantitative increase of such prayers a goal to be aimed at? Was their literally ceaseless repetition a genuine ideal, or had a personal response in and through the words to be stressed before all else, and an effort thus made to facilitate the process? How in the main was the relationship between vocal and mental prayer to be gauged?

PRAYER AND LIFE

Further: how should prayer and life be mutually related? Should prayer serve merely to find God and to solicit his help in our aspirations and needs, or conversely should it serve as a pathway to discover God's will and what he expects of us and so help us to bring our lives into harmony with it? Or should it serve at the same time as nourishment for one's spiritual life and, if need be, for one's apostolic endeavour?

Another point: what influence had all that mystique of prayer, as cultivated by the monks and clerics, on laypeople caught up in worldly affairs, on men and women who had family and society to attend to, who found it impossible to familiarize themselves with the historical milieu, say, of the Psalms, for whom in earlier days books were non-existent? What was the prayer of the ordinary, simple people?

And last of all, had prayer an innate force capable of withstanding an enlightened age which witnessed the break-up of an order of things where each event of one's daily life seemed to be arranged and carried through by God's immediate action? Could it accommodate itself to a more sophisticated view of life in which an all-encompassing law of nature set the course of things?

All these are questions involving the history of Christian prayer during the last two thousand years. Answers to them must depend on the period with which we are dealing. They cannot be final in every case. But they do provide us with an instructive lesson today when prayer is being so sorely threatened.

JOSEPH A. JUNGSMANN