

executed for a complex mixture of political and religious reasons in 1498, promoted musical simplicity in the form of *laude* (he also wrote texts for *laude* himself), while criticizing figural singing, i.e., artful polyphony in churches, for its lasciviousness and wantonness (Macey: 11–31, 91–117; Østrem/Petersen: 35–40). Savonarola's legacy was preserved, not least through the mentioned Serafino Razzi, and became important for the future devotional and musical history in new ways.

Lauda-singing was introduced in Rome in the mid-16th century by Filippo Neri. In the context of his Oratorian movement, the priestly confraternity *Congregazione dell'oratorio* (see "Congregazione dell'Oratorio"), important collections of (more or less) simple polyphonic *laude* were published, which in the course of a century became important for the development of the new genre of the oratorio. (Smither: 1–144; Hill; Fenlon; Østrem/Petersen: 97–112; see also "Animuccia, Giovanni" and "Anerio, Giovanni Francesco"). Recently, it has been argued that the *lauda* has also been important for the beginnings of the opera (Østrem/Petersen: 201–42).

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## Lauds

Lauds is the hour of the daily office celebrated in the morning (or in some traditions in the night after Vigils/Matins) in which psalms, hymns, and canticles are sung to a variety of melodies. The name appears to derive from the Latin incipits of Pss 148–150 used at the end of many celebrations. Early church fathers witness to the practice of saying certain prayers when rising in the morning, drawing on the tradition of praying in the morning found in scripture verses such as Ps 58:17 and Ps 91:3. *First Clement* 24:1–3 makes an association between rising from sleep in the morning and the resurrec-

tion of Christ from the tomb, witnessing to a tradition of interpretation of time that became prevalent in the Christian tradition of understanding various hours of prayer. Although each hour of the divine office involved praising God, dawn was seen as an appropriate time for several reasons: this was the time when Christ was raised from the dead, when Christ walked on the water, when God created the world and the angels (Durandus, *Rat. Div. Offic.* 5.4.1 [2:71–72]). Praising God with the lips in liturgical prayer is not necessary for God's sake, but is necessary for worshipers, since by praising God their devotion is aroused (Thomas, *Summa theologiae* II–II, q. 91, a. 1 [9:294]).

In the Western tradition, Lauds generally consists of several psalms and a canticle, a short scripture reading, a hymn, the recitation of the *Benedictus* canticle of Zechariah (Luke 1:68–79) and a prayer. In some traditions, the psalms are the same from day to day, whereas in others a cycle of psalms is sung over various days. In the medieval Latin office, a synthesis of these two approaches was often followed, with certain psalms repeated each day (Pss 92 or 50; 62; 66; 148–150) while other psalms differed from day to day (Ps 99 on Sundays, 5 on Mondays, 42; 64; 89; 142; and 91 on the following days of the week). The selection of the five psalms used on Sundays has been linked with five states in the church: Ps 92 signifies the reign of Christ, praising God for having made the earth firm by faith and by Christ's resurrection; Ps 99 pertains to confessors of the faith; Ps 62 signifies the state of martyrs; the Canticle of Daniel (Dan 3:57–88, 56) signifies the state of the antichrist; the final psalms, beginning with Ps 148, denote the state when, after the death of the antichrist, all Israel will be saved (Durandus, *Rat. Div. Offic.*: 5.4.7 [2:74]).

For the OT canticle, a variety of texts were used from Sunday through Saturday outside of Lent: on Sunday, the Canticle of Daniel (Dan 3:56–88), followed on the next day by the Canticle of David (1 Chr 29:10–13), then the Canticle of Tobias (Tob 13:1–10), the Canticle of Judith (Jud 16:15–21), the Canticle of Jeremiah (Jer 31:10–14), the Canticle of Isaiah (Isa 45:15–26), and finally on Saturday the Canticle of Ecclesiastes (Eccl 36:1–16). These canticles may have been chosen because they contained prayers of thanksgiving (Durandus, *Rat. Div. Offic.* 5.4.19 [2:80]).

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See also → Matins