



The Daily Office: Morning Prayer

The Rev. Canon Jenny Replogle



The Daily Office

- Roots in the ancient Jewish practice of praying when rising in the morning and retiring at night
- Eventually became 7 monastic offices: Matins/Lauds, Prime, Terce, Sext, None, Vespers, Compline
- Benedictine tradition shaped Church of England; Offices were for monastics and cathedrals
- Cranmer made offices more approachable and practical for all people to practice:
 - Morning Prayer and Evening Prayer
 - More reading of Scripture



Morning Prayer

- Originally opened with 'Lord, open our lips, and our mouth shall proclaim your praise' because this was the end of the great silence in monastic communities. We still use this to open Morning Prayer sometimes.
- One of the 'hinges' of daily prayer – along with Evening Prayer to open and close our day
- Was the primary act of community worship on Sunday mornings in the Anglican tradition for centuries
 - Eucharist started to become common in the twentieth century
 - Now returning to the practice of Morning Prayer as a community
 - While the change brings grief for some, Morning Prayer is a great gift!



Resources for Practicing the Daily Office

- The Daily Office is a great practice!
- Practicing this on your own will help you take in the structure, which will make planning liturgies easier
- There are many great resources for practicing the Daily Office more easily:
 - [Venite app](#) - offers many options/settings and will default if you don't want to choose
 - [Mission St. Clare](#) - One chosen liturgy set for you
 - [Church of England Podcast](#) - Auditory version



General Structure of Morning Prayer

- Preparation
 - Opening Sentence
 - Confession/Absolution (Penitential Rite) OR Opening Response
- Invitatory
- Psalm(s) Appointed
- Scripture
 - Each reading followed by Canticle/Responsory/Hymn/Song
- Affirmation of Faith
- Prayers – Litanies, Collects, Lord's Prayer
- Dismissal



Options for Morning Prayer

Anglican Church of Canada Resources:

- Book of Alternative Services (BAS)
- Book of Common Prayer (BCP)
- Pray Without Ceasing



Options for Morning Prayer (Continued)

- Any other authorized liturgy in the Anglican Communion
 - The Episcopal Church – Book of Common Prayer, Enriching our Worship, Prayer for All Seasons
 - New Zealand Prayer Book
 - Church of England resources
- Other Options:
 - Taizé
 - Iona
 - A Disciples' Prayer Book (First Nations)



Things to Think About When Choosing

- Local custom/tradition
- Openness to innovation
- Finding balance of familiarity and newness – often good to choose by season rather than switching every week
- *Whatever resource you choose, it is important to use that liturgy throughout the service*



Consistency within Liturgy

- *Red - Okay to use other sources*
- Preparation
 - Opening Sentence
 - Confession/Absolution (Penitential Rite) OR Opening Response
- Invitatory
- Psalm(s) Appointed
- Scripture
 - Each reading followed by *Canticle/Responsory/Hymn/Song*
- *Affirmation of Faith*
- *Prayers - Litanies, Collects, Lord's Prayer*
- Dismissal



Let's Create a liturgy!

Things to Know:

- Book of Alternative Services
- Second Sunday of Easter



Gathering

Options:

- Penitential Rite (p. 45)
- Responses on p. 47 (Appropriate at any time)
- Responses on p. 96-100 (Seasonal)



Invitatory

- Antiphon
 - P. 47-48
- Invitatory
 - Options on p. 49-50
 - Christ our Passover particularly for Easter
 - Hymn/Song



Psalm

- From the Lectionary:
 - Psalm 118:14-29 OR Psalm 150
- Ways to pray the Psalm:
 - One person reads alone
 - Read responsively
 - By whole verse OR before/after the asterisk
 - Responsively between reader and congregation OR sides of congregation
 - Sing hymn based on Psalm – there is usually a Biblical index in hymnals
 - In Common Praise, there is a Biblical Index on p. 938-939



Proclamation of the Word

- Readings determined by Lectionary (RCL for Sunday)
 - Acts 5:27-32
 - Revelation 1:4-8
 - John 20:19-31
- A note about versions:
 - We most often use the NRSV but there are other good options out there - this could fill an entire class.
 - Generally it is best to be consistent with one version throughout the service.



Canticles/Responses

- *This is a section where you can choose from other resources. The possibilities are endless!*
- **BAS**
 - Canticles - p. 75 – 100
 - Tables of suggestions: p. 72 – 74; Easter is on p. 74
 - There are still 6 options to choose from on Sundays
 - Responsories p. 101 – 109; Resurrection p. 108
- Canticles in **BCP** p. 7-9
 - Some of these are the same as BAS but traditional language
- Canticles in ***Pray Without Ceasing*** –seasonally appropriate
- Sung versions of any canticles or other hymns/songs that correspond with readings



Sermon

- *A sermon or other comment on the readings is appropriate at principal services on Sundays and at other major gatherings of the Christian community. A silence for reflection may follow.*
- This is one of our ways to respond to hearing Scripture – a sermon is most common but can also be a discussion, meditation, etc.



Affirmation of Faith

- The Apostles' Creed OR Hear, O Israel
- On a Sunday worship in a community, it is appropriate to use the Nicene Creed – BAS p. 188-189
- *There are others that can be seasonally appropriate but generally these should be used as they connect us to the larger Christian community throughout space and time*



Intercessions and Thanksgivings

- *This is another place where there is lots of freedom!*
- Litanies
 - BAS p. 110 – 127
 - Can be written by a worship leader – should include most or all of those on p. 53
 - Prayers for all sorts of situations can be found on p. 675 – 684.
 - There are lots of resources out there from books to websites. [The diocesan website's section on Worship Resources lists many.](#)
 - Pray Without Ceasing always has a seasonally appropriate litany ending with a collect for the day.
- Collects
 - On Sunday, it is appropriate to use the Collect of the Day - for Easter 2, p. 336.
- The Lord's Prayer – traditional or contemporary, sung or said by local custom.



Dismissal

- Typical dismissal on p. 55
- Add 'Alleluia' (usually X2) at the end of both parts of the statement.
- Can end with one of the sentences on p. 55 OR the doxology ('Glory to God' p. 247) is appropriate here, especially if it is the custom of the congregation to end worship with it.



Congratulations!
You made a Morning Prayer Liturgy!



A Note about Leading Worship

As a church, worship is at the heart of everything we do. Through our ancient liturgy, we join with the saints across time and space to be present with God in worship. Through music, scripture, prayer, and proclamation, we contribute to the beauty of the world, proclaim the truth, give voice to the voiceless, feed all who are hungry in body or soul, and are reminded of hope.

Our goal is always participation, not perfection! Be mindful that we come to worship to join together in God's presence. Often we meet God in the ordinary rhythms of our life together, and sometimes we meet God in a new way in surprises, so whatever happens, keep your heart open to how God may be present among us today.

This means for YOU as a worship leader – your job is to open your own heart and create space for others to participate and worship God. You are not responsible for God showing up or for others being transformed by God. We are given the privilege of taking part in the ancient practice of prayer and inviting others to take part.