



- 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



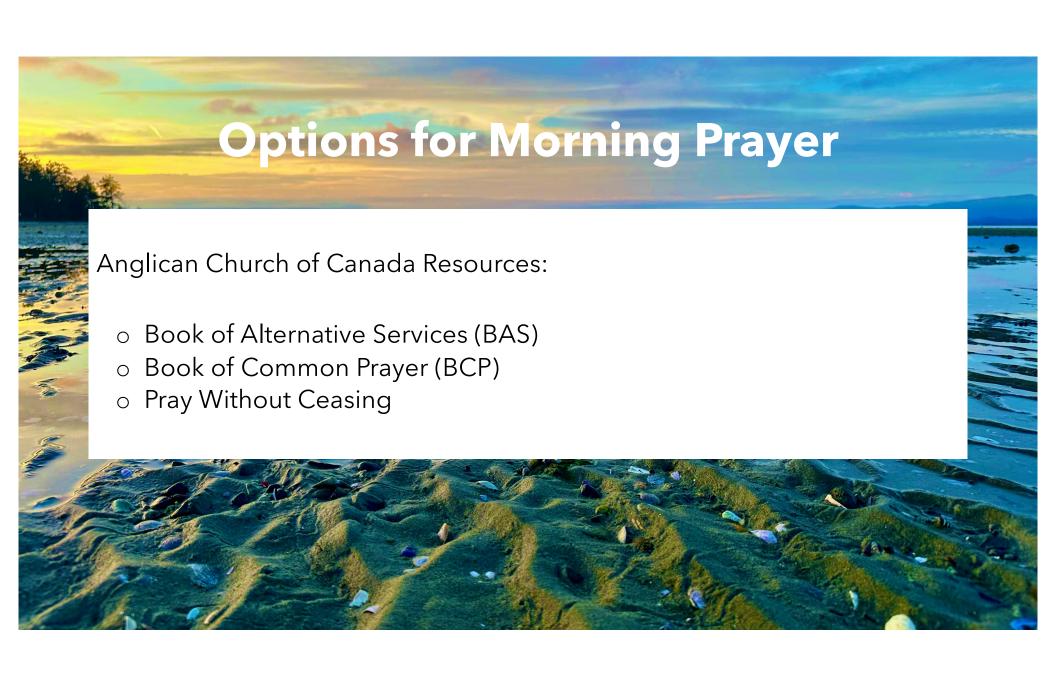
- Originally opened with 'Lord, open our lips, and our mouth shall proclaim your praise' because this was the end of the great silence in monastic communities. We still use this to open Morning Prayer sometimes.
- One of the 'hinges' of daily prayer along with Evening Prayer to open and close our day
- 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!



- o 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:
 - <u>Venite app</u> offers many options/settings and will default if you don't want to choose
 - Mission St. Clare One chosen liturgy set for you
 - <u>Church of England Podcast</u> Auditory version

General Structure of Morning Prayer

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



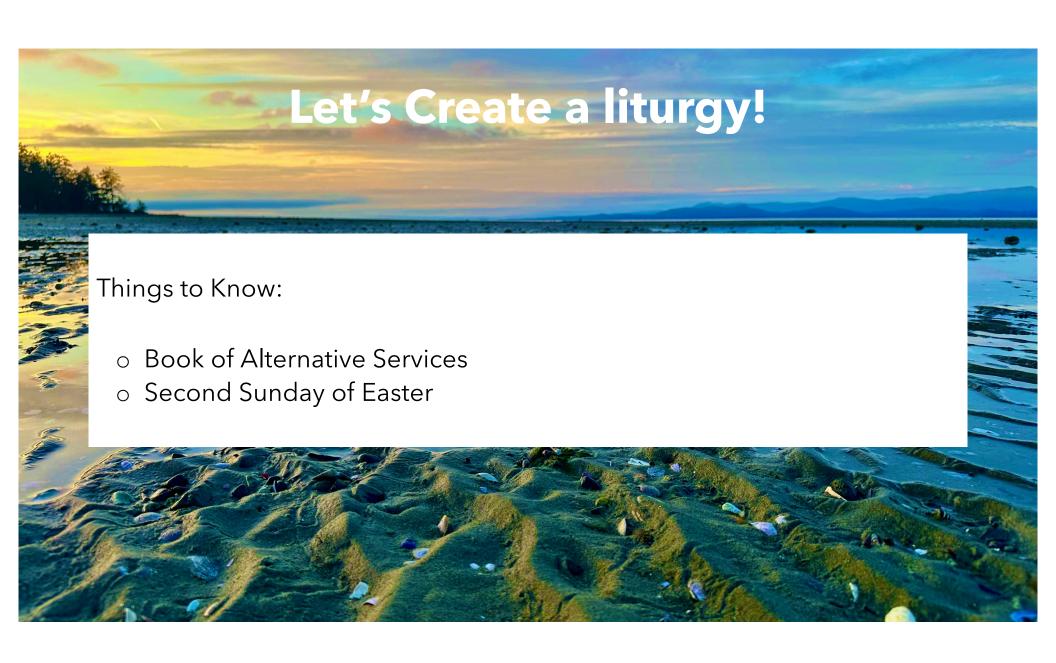


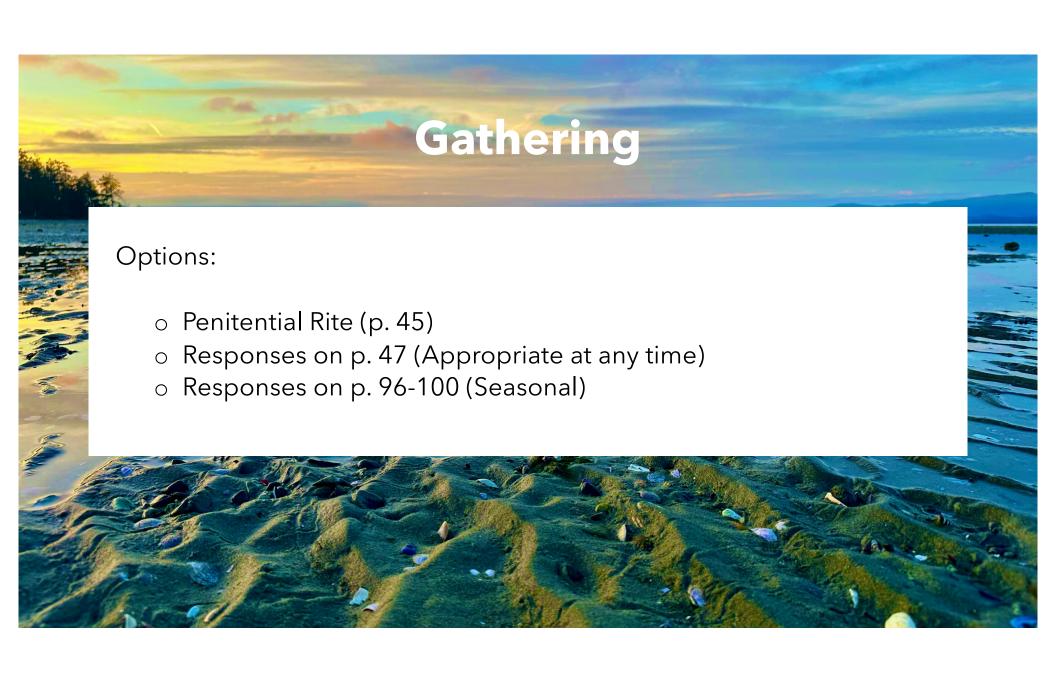
- o Any other authorized liturgy in the Anglican Communion
 - The Episcopal Church Book of Common Prayer, Enriching our Worship, Prayer for All Seasons
 - New Zealand Prayer Book
 - Church of England resources
- o Other Options:
 - Taizé
 - Iona
 - A Disciples' Prayer Book (First Nations)

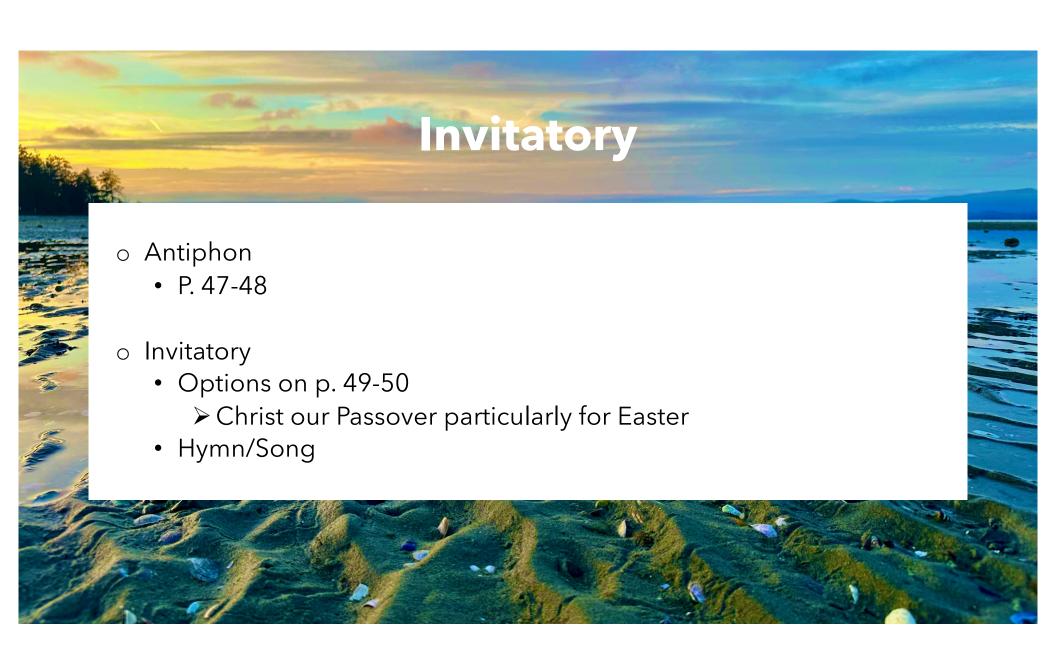


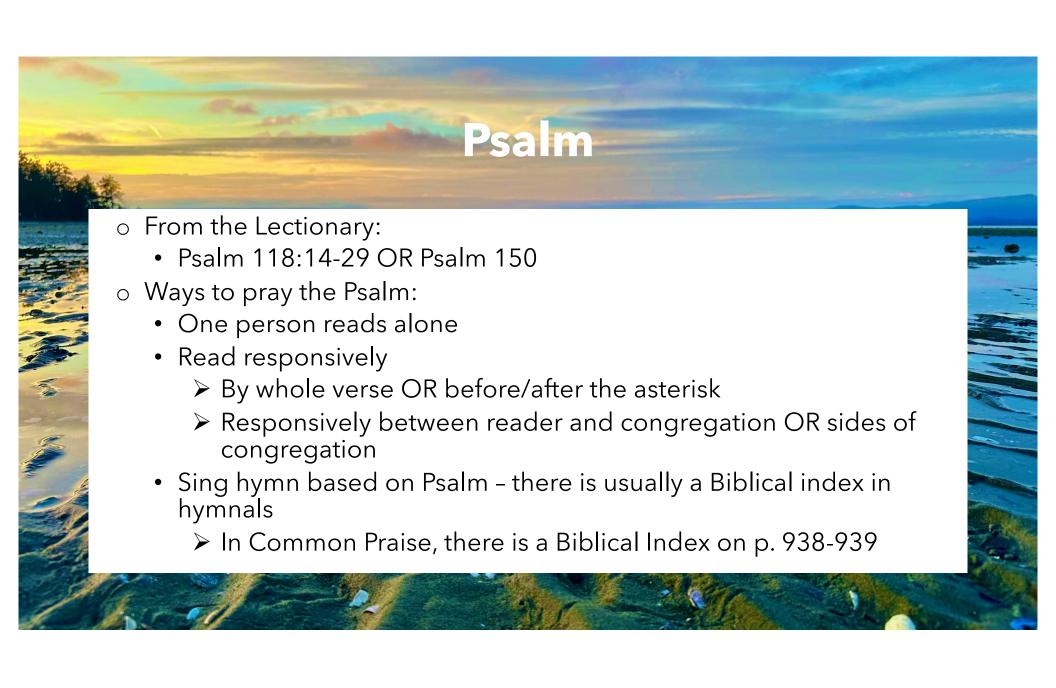


- Red Okay to use other sources
- o Preparation
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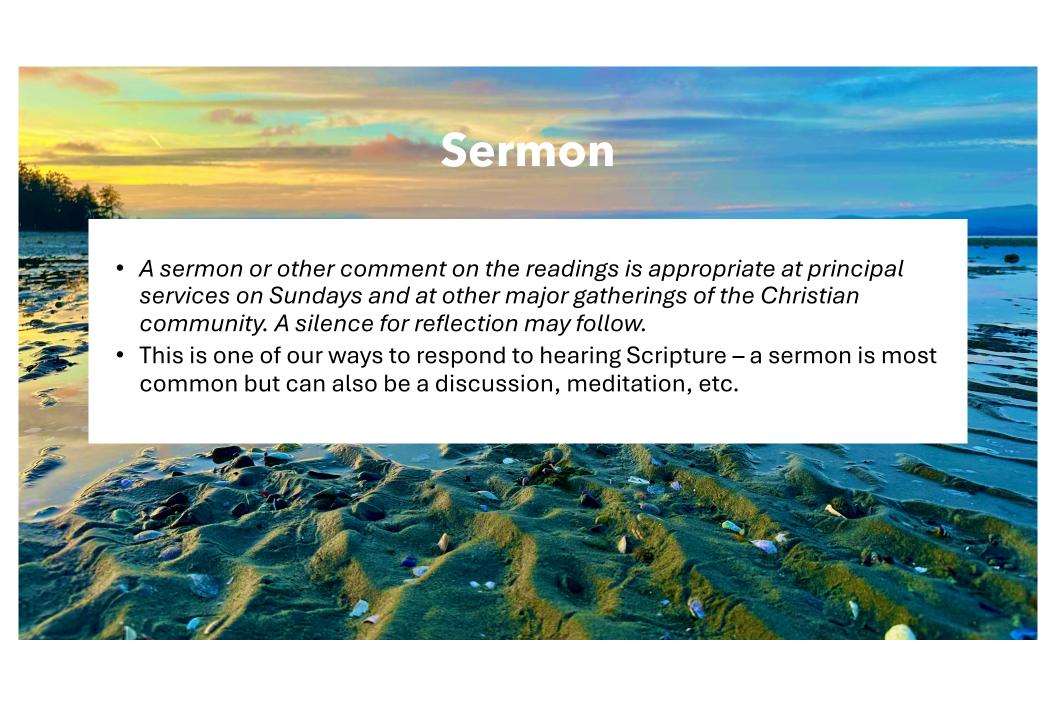


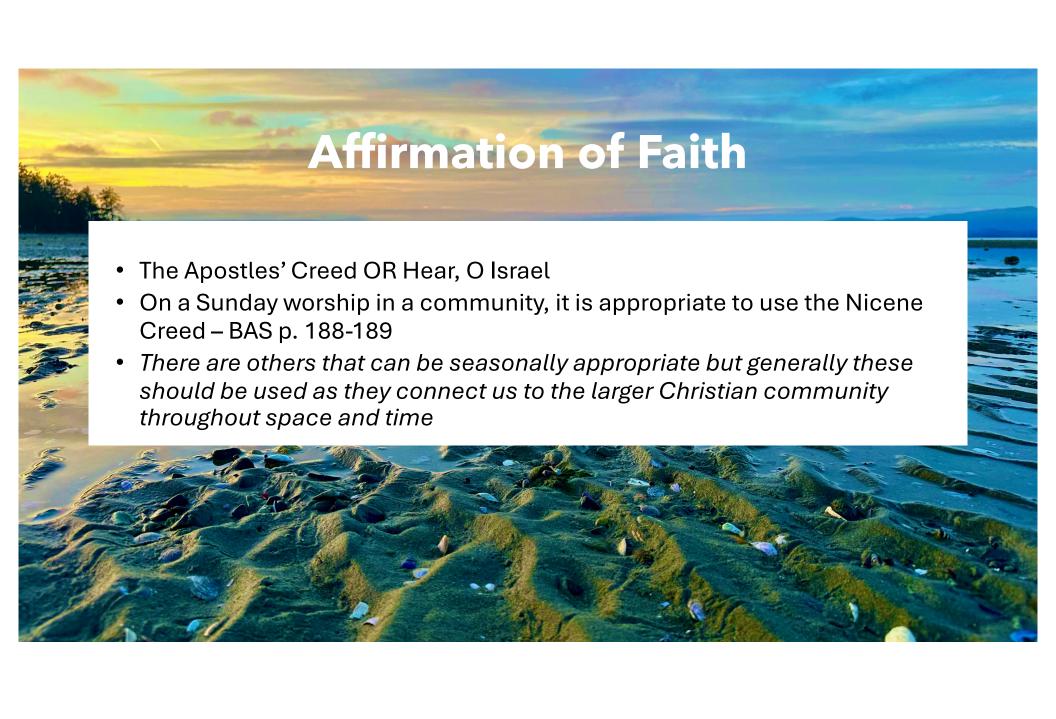






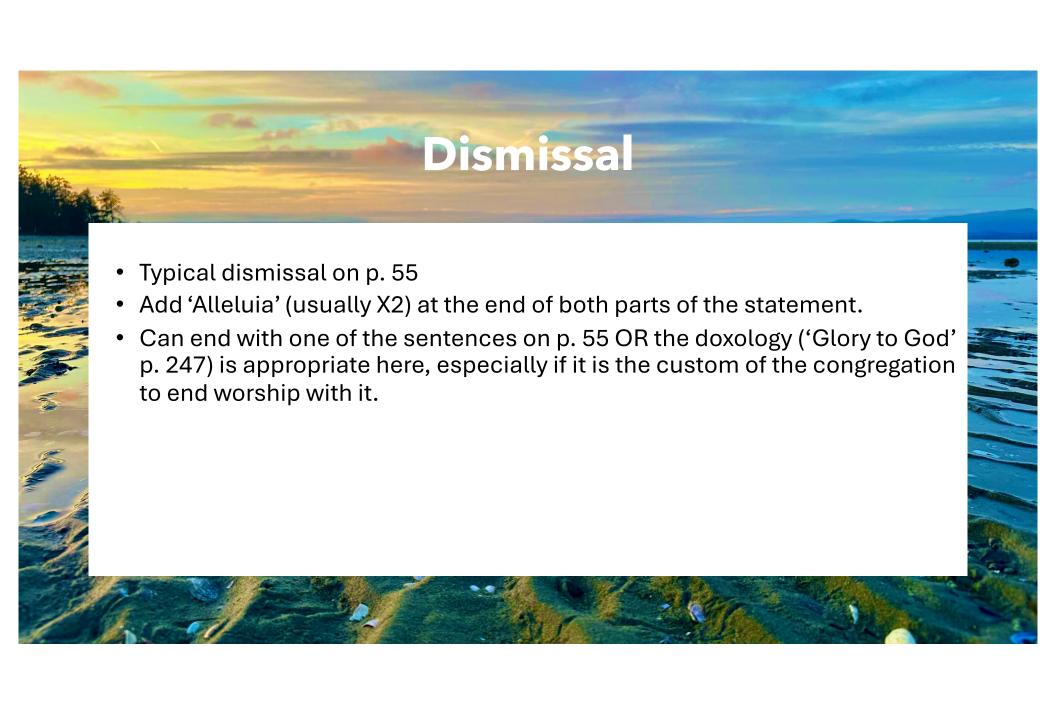
- This is a section where you can choose from other resources. The possibilities are endless!
- BAS
 - Canticles p. 75 100
 - Tables of suggestions: p. 72 74; Easter is on p. 74
 - There are still 6 options to choose from on Sundays
 - Responsories p. 101 109; Resurrection p. 108
- Canticles in **BCP** 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

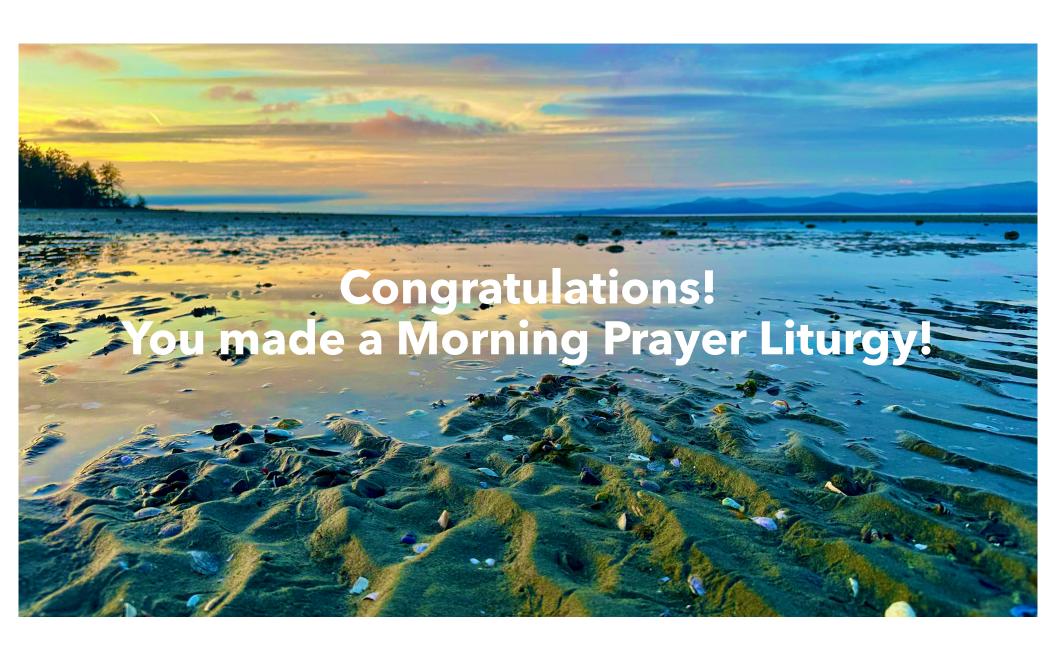






- This is another place where there is lots of freedom!
- Litanies
 - BAS p. 110 127
 - Can be written by a worship leader should include most or all of those on p. 53
 - Prayers for all sorts of situations can be found on p. 675 684.
 - There are lots of resources out there from books to websites. <u>The diocesan website's</u> 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.







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.