

Concerning the Services

In the forms of service for Morning and Evening Prayer, the term officiant is used to denote the person, clerical or lay, who leads the office.

It is appropriate that other persons be assigned to read the readings, and to lead other parts of the service not assigned to the officiant

A hymn may be sung and the offerings of the people received after the Affirmation of Faith at Morning Prayer and Evening Prayer.

If the eucharist is to be celebrated, Morning and Evening Prayer may be concluded after the intercessions (excluding the Lord's Prayer) and the eucharist may commence with (the Peace and) the Preparation of the Gifts.

The Penitential Rite

The officiant may read one or more of the following sentences of scripture, or an opening sentence proper to the day.

The sacrifice of God is a broken spirit: a broken and contrite heart, O God, you will not despise. *Psalm 51.18*

Seek the Lord while he wills to be found, call upon him when he draws near; let the wicked forsake their ways, and the evil ones their thoughts; and let them return to the Lord, and he will have compassion, and to our God, for he will richly pardon. *Isaiah 55.6, 7*

If we say we have no sin, we deceive ourselves, and the truth is not in us. But if we confess our sins, God is faithful and just, and will forgive our sins and cleanse us from all unrighteousness. *1 John 1.8, 9*

Evening

Stay with us, Lord, for evening draws on, and the day is almost over. *Luke 24.29*

Seek him who made the Pleiades and Orion, and turns deep darkness into the morning, and darkens the day into night; who calls for the waters of the sea, and pours them out upon the surface of the earth: the Lord is his name. *Amos 5.8*

Jesus said, "I am the light of the world; whoever follows me will not walk in darkness, but will have the light of life."
John 8.12

The officiant says to the people,

Dear friends in Christ,
as we prepare to worship almighty God,
let us with penitent and obedient hearts
confess our sins,
that we may obtain forgiveness
by his infinite goodness and mercy.

Or this: Let us confess our sins
against God and our neighbour.

Silence is kept.

The officiant and people say together,

**Most merciful God,
we confess that we have sinned against you
in thought, word, and deed,
by what we have done
and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbours as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us,
that we may delight in your will,
and walk in your ways,
to the glory of your name. Amen.**

The priest says,

Almighty God have mercy upon you,
pardon and deliver you from all your sins,
confirm and strengthen you in all goodness,
and keep you in eternal life;
through Jesus Christ our Lord.

People **Amen.**

A deacon or lay person using the preceding form substitutes us for you and our for your.

When the Penitential Rite is used, the Invitatory for Morning or Evening Prayer may follow immediately (p. 47 or 66).

Morning Prayer

**Opening Hymn before
the Penitential Rite or
responses**

All stand. If the Penitential Rite has not been used, the officiant may read an opening sentence proper to the day or time of day.

Either or both of the following responses may be used. One of the alternative introductory responses on pp. 96–100 may replace all that precedes the Invitatory or, on ordinary weekdays, all that precedes the psalm.

Officiant Lord, open our lips,
People **And our mouth shall proclaim your praise.**

Officiant O God, make speed to save us.
People **O Lord, make haste to help us.**

All **Glory to the Father, and to the Son, and to the Holy Spirit: as it was in the beginning, is now, and will be for ever. Amen.**

Except in Lent, add,

Alleluia!

If an antiphon is used, use one appropriate for the day and say it before and after the Invitatory Psalm: Venite, Jubilate, or a Psalm from the rubrics on page 50

The Invitatory

Then follows one of the Invitatory psalms, or the Easter canticle, or a suitable hymn.

One of the following antiphons may be said or sung before and after the Invitatory psalm (and between the sections of the psalm, if desired).

- 1 God rules over all the earth: O come, let us worship.
- 2 The Lord is in his holy temple: O come, let us worship.
- 3 The Lord is our refuge and strength: O come, let us worship.

4 The Lord is our light and our life: O come, let us worship.

Advent

5 The kingdom of God is at hand: O come, let us worship.

Incarnation

6 To us a child is born: O come, let us worship.

7 The Word was made flesh and dwelt among us:
O come, let us worship.

Lent

8 The Lord is full of compassion and mercy: O come, let us
worship.

Passion

9 Christ became obedient unto death: O come, let us
worship.

Easter

10 Alleluia! The Lord is risen indeed: O come, let us worship.

Ascension

11 Alleluia! The Sun of righteousness has risen: O come, let us
worship.

Pentecost

12 Alleluia! The Spirit of the Lord renews the face of the earth:
O come, let us worship.

Trinity

13 Holy, holy, holy, is the Lord God almighty: O come, let us
worship.

Saints' Days

14 The Lord is glorious in his saints: O come, let us worship.

Venite

Psalm 95.1-7

Come, let us sing to the Lord; *
let us shout for joy to the rock of our salvation.
Let us come before his presence with thanksgiving *
and raise a loud shout to him with psalms.

For the Lord is a great God, *
and a great king above all gods.
In his hand are the caverns of the earth, *
and the heights of the hills are his also.
The sea is his for he made it, *
and his hands have moulded the dry land.

Come, let us bow down, and bend the knee, *
and kneel before the Lord our maker.
For he is our God,
and we are the people of his pasture and the
sheep of his hand. *
Oh, that today you would hearken to his voice!

Jubilate

Psalm 100

Be joyful in the Lord, all you lands; *
serve the Lord with gladness
and come before his presence with a song.
Know this: The Lord himself is God; *
he himself has made us, and we are his;
we are his people and the sheep of his pasture.
Enter his gates with thanksgiving;
go into his courts with praise; *
give thanks to him and call upon his name.
For the Lord is good;
his mercy is everlasting; *
and his faithfulness endures from age to age.

One of the following psalms may be used as the Invitatory.

Psalm 24

Psalm 63.1–8

Psalm 145

Psalm 51.1–18

Psalm 67

The following may be sung or said from Easter until Pentecost.

Christ our Passover

1 Corinthians 5.7–8; Romans 6.9–11; 1 Corinthians 15.20–22

Alleluia!

Christ our Passover has been sacrificed for us; *
therefore let us keep the feast,

Not with the old leaven, the leaven of malice and evil, *
but with the unleavened bread of sincerity and truth.

Alleluia!

Christ being raised from the dead will never die again; *
death no longer has dominion over him.

The death that he died, he died to sin, once for all; *
but the life he lives, he lives to God.

So also consider yourselves dead to sin, *
and alive to God in Jesus Christ our Lord. Alleluia!

Christ has been raised from the dead, *
the first fruits of those who have fallen asleep.

For since by a man came death, *
by a man has come also the resurrection of the dead.

For as in Adam all die, *
so also in Christ shall all be made alive. Alleluia!

The Psalms

You can't go wrong if the Psalm follows the first reading. If it is a weekday the lectionary has only two readings, see BAS p.450. You may need to adjust Psalm placement if a hymn is desired between the readings.

The psalm, or psalms, precede or follow the first reading. When the theme of the psalm is closely related to that of the reading, it is appropriate that the psalm follow the reading as a reflection.

At the end of the psalm or psalms, silence may be kept and a prayer may be said. The following may be said or sung, or omitted.

Glory to the Father, and to the Son, and to the Holy Spirit:
as it was in the beginning, is now and will be for ever.
Amen.

The prayer referred to here can be found at the end of the Psalm

The Proclamation of the Word

The Readings

The reading, or readings, as appointed are read, the reader first saying,

A reading from . . .

After each reading the reader may say,

The word of the Lord.

People Thanks be to God.

There is flexibility here to add a Canticle from pages 72-74 between the second reading and the Gospel if there is no hymn

The congregation may stand or sit for a Gospel reading. The reader may say,

The Holy Gospel of our Lord Jesus Christ
according to . . .

People Glory to you, Lord Jesus Christ.

Gradual Hymn before the Gospel reading

Then at the conclusion of the Gospel, the reader says,

The Gospel of Christ.

People Praise to you, Lord Jesus Christ.

This optional "special" treatment of the Gospel is not in the BCP and it is different from the BAS Eucharist

The readings may be followed by silence, a canticle, a responsory, an anthem or other music, or a hymn. A combination of these responses may be appropriate. The psalm, as appointed, may follow the first reading.

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.

Affirmation of Faith

The Apostles' Creed or Hear, O Israel may be said.

The Apostles' Creed

<i>For layreaders familiar with the BCP service typically only the Creed or the Law is said, not both.</i>
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I believe in God,
the Father almighty,
creator of heaven and earth.

I believe in Jesus Christ, his only Son, our Lord.
He was conceived by the power of the Holy Spirit
and born of the Virgin Mary.
He suffered under Pontius Pilate,
was crucified, died, and was buried.
He descended to the dead.
On the third day he rose again.
He ascended into heaven,
and is seated at the right hand of the Father.
He will come again
to judge the living and the dead.

I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

Or the following:

Hear, O Israel

Hear, O Israel,
the Lord our God, the Lord is one.
Love the Lord your God
with all your heart,
with all your soul,
with all your mind,
and with all your strength.

This is the first and the great commandment.

The second is like it:

Love your neighbour as yourself.

There is no commandment greater than these.

**A offertory Hymn
would fit here**

Intercessions and Thanksgivings

A deacon or lay member of the community may lead the intercessions and thanksgivings. Intercession or thanksgiving may be offered for

*the Church
the Queen and all in authority
the world
the local community
those in need
the departed.*

A short litany may be selected from pp. 110–127. A thanksgiving litany and the forms of General Thanksgiving are found on pp. 128–130. Other prayers are found on pp. 675–684. These prayers and thanksgivings may be modified in accordance with local need, or extempore forms of prayer may be used.

The Collect

The Collect comes from the Sunday or Holy Day lectionary. If it's not a Holy or special day use the Sunday preceding the weekday

The Collect of the Day or a collect appropriate to the time of day may be said.

The Lord's Prayer

Officiant Gathering our prayers and praises into one,
let us pray as our Saviour taught us,

All Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those who sin against us.
Save us from the time of trial,
and deliver us from evil.
For the kingdom, the power,
and the glory are yours,
now and for ever. Amen.

**Use the Lord's Prayer version the
congregation is familiar with. if
unsure use the bottom one**

Or

Officiant And now, as our Saviour Christ has taught us,
we are bold to say,

All Our Father, who art in heaven,
hallowed be thy name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom,
the power, and the glory,
for ever and ever. Amen.

Dismissal

Concluding Hymn before the Dismissal

Then may be said or sung,

Officiant Let us bless the Lord.

People **Thanks be to God.**

From Easter Day through the Day of Pentecost, Alleluia is added to the dismissal and the people's response.

The officiant may conclude with one of the following:

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with us all evermore. **Amen.**

May the God of hope fill us with all joy and peace in believing through the power of the Holy Spirit. **Amen.**

May the God of peace enable us to do his will in every kind of goodness, working in us what pleases him, through Jesus Christ, to whom be the glory for ever and ever. **Amen.**

The Lord bless us and keep us. The Lord make his face shine on us and be gracious to us. The Lord look upon us with favour and grant us peace. **Amen.**

If the Priest has a practice of pronouncing a blessing before the final hymn in the Eucharist, it would not be out of place to have a similar flow at the end of the service and say a concluding grace before the hymn and Dismissal in the Morning Prayer rather than at the end.