

“Instructed” Morning Prayer for Worship Leaders

Opening Sentence

Morning Prayer begins on page 37 (Rite 1)/75 (Rite 2) of the BCP; p. 18 EOW
EOW offers more inclusive and updated language.

The opening sentence is chosen based on the liturgical season.

For example in Advent begins on p. 75; Lent p. 76; p. 78 for any occasion.

Announce or include page numbers so those unfamiliar with our worship can feel more included.

Confession of Sin

We use the Confession most of the year - to clear our spiritual plate and be ready to worship. During Easter season we may forego the confession, out of a sense of gratitude and celebration for the Resurrection, which has completely reconciled us to God.

P. 79 You may use either of two different invitations to Confession.

When worshipping in person, include instructions for sit, stand, kneel so people feel included in what they should be doing.

“Silence may be kept” – how long a silence? Long enough to call to mind your own sins is a good measure

Prayer of absolution (page 80) not technically giving absolution (that comes from God alone) but pronouncing or proclaiming it. (Replace you with us)

Invitatory and Psalter

Responsive prayer “Lord open our lips” is from Psalm 51:16 – ancient use in Christian liturgy

BCP p. 42/80; EOW p. 20

Antiphons (by season) Antiphons are read before and after the Invitatory Psalm. They can be read in unison or responsively, with the Officiant saying the first half of the verse and the congregation the second.

Invitatory –p. 43/82; EOW p. 21 a psalm with themes of praise and call to prayer

Venite (often used as default) or Jubilate p. 82. Some parishes use both.

Psalm of the day.

Episcopalians are now using the **Revised Common Lectionary**, which we share with many other denominations (hence, “common”). This has some occasional differences from the lectionary printed in the Book of Common Prayer.

To find the RCL readings, See Resources for WLT cnyepiscopal.org

Note that Episcopalians continue to read the psalms from the unique Book of Common Prayer translation. *Instructions for Reading the Psalms are on page 582-3.*

When worshipping online you may choose to have one person read some lines or invite all to read in unison. However, online we find vast differences in speed of signal and therefore the responses sound garbled. This is a problem for those who are phoning in and unable to read the text. Better clarity if you have call and response be in two different voices.

Gloria Patri on p. 84 – should be said in unison no matter how you read the psalm.

The Lessons

Note: The RCL is not included in most BCPs but is available online (see resources)

There is a choice to use Track 1 or 2 during the season after pentecost.

MP: OT Reading, Canticle, NT Reading, Canticle, Gospel

Liturgy of the Word: Collect of the Day, Old Testament, New Testament, Gospel

The Word of the Lord – Thanks be to God – thanking God for scripture in general, not necessarily for the content of that particular reading...

Here ends the reading may be used in Rite 1. EOW p. 25 for alternative

Canticle: follows the first and second Scripture reading (page 144 has chart of “suggested” canticles – won’t want to follow it if you do morning prayer often on Sundays, as you’ll then only get to hear a couple of the many lovely canticles. Note seasonal suggestions)

Enriching our Worship offers many Canticles you may use with BCP or EOW worship planning. Rubrics allow on occasion at the discretion of the Minister, a reading from non-biblical Christian literature may follow the biblical readings.

Recommend you use both the Old and New Testament readings as well as the Gospel lesson when using MP as the principal service for the congregation.

Gospel – when not a Eucharistic service, you may introduce like any other reading

A reading from the Gospel of ...

At principal Sunday worship many prefer to use the introductions as in our Holy Eucharist script. You may include or omit [bracketed verses] - find a balance between creating context and how much listeners can really take in

Sermon ... in the Episcopal Church, only licensed preachers may regularly give sermons.

Many parishes make use of the “Sermons that Work” website or the priest in charge may leave something to be read, or in yoked parishes the priest may provide the sermon to be read at the parish at which he/she is not celebrating.

Some parishes are using a time of reflection - more like a Bible Study format - in place of a sermon. This requires experience and should be in keeping with the traditions of the parish.

<https://www.episcopalchurch.org/sermons-that-work/>

Apostle’s Creed p. 53/96; EOW p. 41

Creed follows the sermon – at MP or Eucharist – in part in order to state clearly the beliefs of the church should anything have been unclear or misleading in the sermon.

May use the Nicene Creed (BCP p. 326/358) for Sunday worship.

Up to here we follow the BCP, however using MP online as our principal service, it is usual to add an Offertory, announcements, prayers of the people, the Lord’s Prayer, the Peace, a blessing, to try to have worship feel more familiar. There is flexibility with worship planning in this sense.

One suggested format:

The Peace ~

May be inserted here (or reserved for after the blessing and have it roll into “coffee hour” conversations.)

Offertory

Not included in Morning Prayer - however as stewardship is part of what we do as Episcopalians, it is wise to include this. You can remind people to send in their pledge or contribution, or provide online giving links. Include how to access your link for their offering, e.g. your website). If a parish does not have their own donation online arrangement, you can use the Diocesan contribution program, designating your contribution go to the parish of your choice.

When using Morning Prayer for Sunday morning, this is one suggested place to take up the people’s offering... some congregations do it instead at the very end.

The Prayers of the People

You can use the forms included in the BCP or use one of the newer resources. Some parishes use prayers developed by one or more parishioners.

Here is an example using the guidelines on p. 383

For your church throughout the world, that we may grow in love and service, we pray to you, O Lord. **Christ, have mercy,**

For this nation and our leaders, that your wisdom may guide us, we pray to you, O Lord. **Christ, have mercy.**

For all nations, that we may seek justice and peace together, we pray to you, O Lord. **Christ, have mercy.**

For all who have gathered here today, that we may learn from one another and leave refreshed and inspired to lead your people in prayer, we pray to you, O Lord. **Christ, have mercy.**

For our Bishop, and for all the people of our diocese, that we may seek and serve Christ in one another, we pray to you, O Lord. **Christ, have mercy.**

For all who suffer, or are in any trouble, especially those we name aloud or silently... we pray to you, O Lord. **Christ, have mercy.**

For those who have died, that your will for them may be complete, we pray to you, O Lord. **Christ, have mercy.**

The Lord’s Prayer – *a word about traditional and contemporary versions. The contemporary is the result of improved bible scholarship, so if you look at Matthew 6:9-13 or Luke 11:2-4 in the NRSV, scholarly translation, you see that neither is exactly what we pray, but probably closer to contemporary version – yet there are certainly pastoral reasons to keep using traditional if it’s the best-known and loved prayer in your parish, or as a gesture of hospitality to visitors, as it’s the more commonly known translation. Over time, you may wish to introduce the contemporary one occasionally (eg, for a liturgical season) so your parish can become familiar with it.*

And/or **Suffrages A or B**. These may be used after the Creed in place of other Prayers of the People forms or here. Suffrages or “Prayers for intentions” – a kind of intercessory prayer - may be included between the Lord’s Prayer and the Collects.

Collects: “collect” the people’s prayers together.

Include the Collect of the Day from the BCP, your lectionary resource, or updated resources for Episcopal worship such as “Planning for Rites and Rituals” (see Resource page). Traditionally read three at morning prayer but can do more (or less...) Collect for Sunday is included in the BCP MP.

A Collect for Mission BCP p. 57/100 is also to be included when there is no Eucharist.

Other Collects beginning p. 810, or Saints / Feast Day Collects following Sundays in the Traditional or Contemporary Collects (BCP p. 185/237).

Intercessions and Thanksgivings (“General Intercessions”)

Invite “silently or aloud, any intercessions or thanksgivings”

General Thanksgiving

BCP p. 58/101 (Elizabethan-era prayer)

Or the General Thanksgiving forms beginning on p. 836

Prayer of St Chrysostom (ancient tradition) late medieval) --

content makes it a nice conclusion to Prayers of the People

Concluding Blessings

p 102 ... Let us bless the Lord

And **closing scripture verse**.

Note warning about don’t over use the Alleluias – not in Lent

Saying ‘Alleluia! Alleluia!’ after every dismissal can get like wishing someone happy birthday every day when it’s not their birthday...