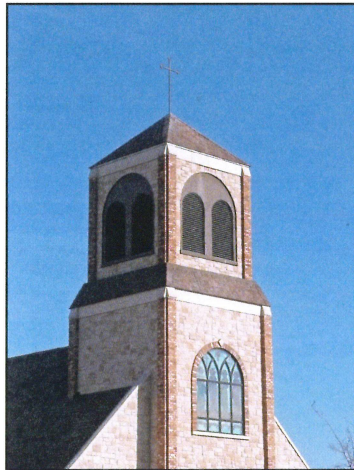


An Instructional Commentary
of the Order for
Daily Morning Prayer



by
Bishop Ray R. Sutton, Ph.D.

Church of the Holy Communion
Dallas, Texas

Dedicated to the
devoted staff of the
Church of the Holy Communion
whose loyal service allows
me to live out my calling:
Penny Williams
Cathy Heissenhuber
Mary Jane Mathieu
The Rev . Sam Steere
The Rev. Deacon Chip Shattuck
The Rev. Deacon Charlie Camlin
Carol Arndt
Rudy Schenken
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Special Thanks

Once again I am grateful to my
dear friend, Rudy Schenken,
for compiling, editing and proofing this booklet.

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**An Instructional Commentary
For the Order for Daily Morning and Evening Prayer**

By Bishop Ray R. Sutton, Ph.D.

A Letter for You ...

Dear Visitor:

Welcome to the service of Morning/Evening Prayer. The services of Morning and Evening Prayer in the classical Book of Common Prayer (1662 & 1928 editions) are the foundation of all the other services of worship. They are neither optional nor extraneous. They are the very heart of the entire Anglican approach to worship.

The basis for the primary place of the prayer offices in Anglican worship is first and foremost Holy Scripture. One need not look far before discovering the obvious in the Bible: the largest portion of Holy Writ is a book of set prayers, the Book of Psalms. These one-hundred-fifty-Psalms are simultaneously prayers and hymns (also intended to be sung.) They were and are the essential prayer book of the Church. Morning and Evening Prayer are formed entirely by these Scriptural prayers and patterns.

The Bible's own book of set prayers indicates the all-encompassing place of prayer in worship. Essentially God is telling His people by such a huge portion of Scripture being devoted to revealed, set prayer, that worship is prayer. Prayer explicitly permeates true worship as set prayers begin, weave through the various parts of the service, and conclude the worship. And implicitly everything else, including reading of Scripture and sermons, should be formed by and delivered in a spirit of prayer.

The majority of the Psalms were given to the people of God in Israel before the Temple was built, which meant they formed the foundation for public reverence apart from the Temple worship. Yet many of the Psalms were also revealed around the time of the Temple's construction, which is why they also became so integral to worship when it was completed. And importantly, when the Jews were dispersed around the world under the invasion of the Assyrians and the Babylonians, they were driven too far away from the Temple to visit it annually for worship and the offering up of sacrifices. They substituted synagogue worship wherever they resided for Temple worship, forming the services around the Psalms. The patterns of worship in the Synagogue became nothing less than a series of set prayers, Scripture readings, and responses centered in and based upon the Psalms.

When we come to the New Testament, set, psalm prayer continues to be the basis of the worship of the Church. Shortly after Pentecost, the people of God are described as, "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in [the] prayers" (Acts 2:42). This passage explains the continuation of two forms of worship, Temple and Psalm (synagogue), both equally valid and important. The "breaking of bread" kind of worship, often called the Eucharist or Holy Communion, patterned after the Last Supper where Jesus instituted it, would have been one type of worship. But notice the definite article, "the prayers," as the original Greek text of the New Testament reads. These are obviously set prayers

common for that time to the Jewish community of faith . The early Church therefore prayed set prayers of Psalms , probably from the synagogue prayers. This form of prayer was another type of worship in addition to the " breaking of bread ," which was specifically commanded by the Apostles (Colossians 3:16) .

These set, Biblical prayers provided the content and structure to prayers composed by the Church. Jesus had reiterated the principle of set prayer when He instructed His disciples to pray a specific prayer called The Lord ' s Prayer. All through the history of the Church, therefore, set prayers constructed along the lines of the Psalms and the Lord's Prayer, have been encouraged and preserved. They are often called collects.

As the Church develops in history , the set prayers of the Psalms also form the content and context for what has been designated the Daily Office , because these types of Psalm-based prayers were to be prayed at least on a daily basis. Usually, they were prayed morning , noon and night. Eventually in the monasteries, these daily prayers became services of prayer during the day at eight different times , known as the Hours.

In the mid 16th century at the time of the English Reformation, Archbishop Thomas Cranmer , author of the prayer book, brought the daily prayers of the monasteries back to the lay people. He reduced the seven to two main prayer services based in the Psalms , Morning and Evening Prayer. In a sense this took the English Church back to a more New Testament pattern where the laity could participate in Holy Communion, but they could also attend the set prayers of the early Church in the form of Morning and Evening Prayer.

Due to the shortage of clergy at the time , many parishes did not have a minister to conduct the service of Holy Communion. At best , some parishes would only see a priest to serve them Holy Communion once a month. In this situation, on the other Sundays a leading layperson (usually the Sr. Warden) would be licensed to read Morning Prayer and even read a sermon prepared by the Bishop. This led to the tradition of Morning Prayer with a sermon on Sunday morning and Holy Communion required on the first Sunday of the month . Eventually, however, many if not most English parishes observed Morning Prayer, the Litany and Holy Communion every Sunday .

When English Christianity came to America in the 17th and 18th centuries, Anglican believers faced a similar situation to the 16th century in England. There was a shortage of clergy. Once again , the familiar services of Morning and Evening Prayer were used for Sunday worship. Since Anglicanism became especially strong in Virginia, the Carolinas and Georgia, namely the South, the tradition of Morning Prayer with a sermon and Holy Communion on the first Sunday of the month was extended to North America.

In addition to weekly Holy Communion at the Sunday 9:00AM family worship service, it is this cherished traditional Morning Prayer service with a sermon at 11:15AM that survives to this very day at Church of the Holy Communion. Except for the first Sunday of the month , on the other Sundays, both services of Holy Communion and Morning Prayer are made available to the people of God in this parish. Thus, both are enthusiastically attended and equally emphasized as part of the great tradition of Anglican worship. Nevertheless , even on the first Sunday, Evening Prayer or

Evensong is offered in the late afternoon /early evening.

Similar to the commentary on Holy Communion, the following explanation is provided to help you understand better this wonderful form of Biblical worship. In the words of the Psalmist, thank you for "coming before His presence with thanksgiving" at Church of the Holy Communion.

Sincerely in Christ,

A handwritten signature in black ink that reads "+Ray R. Sutton". The signature is written in a cursive style with a cross at the beginning.

The Rt. Rev. Ray R. Sutton, Ph.D.
Rector and Assistant Bishop

The Second Sunday in Advent
© Ray R. Sutton, December 5, 2004

Some Preliminaries before we begin ...

Our custom is for those who enter this place of worship to do so quietly with reverence and prepare for worship in your own way. Usually, this act of preparation is normally in the form of prayer. You are invited to use the kneelers to express a posture of humility before Almighty God. Two prayers suggested for use before worship are:

O Almighty God, who pourest on all who desire, the spirit of grace and of supplication; Deliver us, when we draw nigh to thee, from coldness of heart and wanderings of mind, that with steadfast thoughts and kindled affections, we may worship thee in Spirit and in Truth; through Jesus Christ our Lord.
Amen.

O God, give Thy people grace to use aright Thy holy day; that it may be a day of mercy to the heavy-laden; a day of resurrection to newness of life; a day to worship Thee in the fellowship of the faithful; through Jesus Christ our Lord. *Amen.*

As people enter the pews, you will notice that most of them will reverence toward the Cross on the altar. It is done by slightly bowing or genuflecting on one knee. The reverence is directed to the Lord and not to the object per se. It is a Biblical gesture found for example when Solomon dedicated the Temple to the Lord (I Kings 8:54). It is an act of acknowledgement and respect to the Lord who specially meets with His people when and where they worship. This act of reverence is similar to the act of saluting the flag, placing one's hand over the heart or tipping the hat. What is true of the lesser should be equally true for the greater.

A few minutes prior to worship, the organist will offer a prelude. Music in worship is understood as an offering to the Lord. It is not for the purpose of entertainment, although the wonderful musicians at Church of the Holy Communion greatly enhance our worship as they stir our hearts to the joy of the Lord through their gifts of song and instrument.

Acolytes will light candles on the altar during the moments preceding worship. Their service is to and before the Lord. Indeed, the light of the candles on the altar is to remind of the presence of the Lord. The candles slope upwards to the cross and they are lit in that order to literally spread the light of God on the Cross, emphasizing its centrality to our worship.

The acolytes wear simple white garments to cover their regular clothing. The white alb or surplice is akin to a garment that those who serve in the presence of the Lord have worn since before the birth of Christ. The saints in heaven are described as wearing white garments to symbolize the purity of Christ's Person and Presence in our midst. These garments also remove the distracting variances of taste in apparel.

When the prelude is over, the church bell will be rung signaling all to stand for worship. The hymns for the day are usually posted on the hymn board near the front. The procession will begin marking the beginning of our worship. The procession is from back to front for the purpose of conveying the reality of entrance into the presence and the heavenly court of the Lord.

The procession will be led by an acolyte carrying a processional cross, a smaller cross on a long pole. As the cross passes by, it is our custom to bow and reverence the cross for the same reason we acknowledge it when we enter our pews. It is a demonstration of respect for the symbol of the object of our faith (see prior comments about similar actions regarding our national symbol, the flag.)

For explanation of other symbols, please reference the glossary at the end of the commentary on the service of Holy Communion. These pamphlets are usually in the pews and the vestibule of the church. If not, please call the office.

Symbols

+ kneeling

= sitting

^ standing

The service begins with several Scriptural statements. Some particularly address certain seasons of the Church calendar. The others at the very beginning of the list of sentences (as they are called in historic prayer books) all generally have to do with some aspect of the special, corporate call to prayer and worship. A brief explanation of the meaning of each reference is provided after the Scriptural citation.

Habakkuk 2:20. The reference reminds of the special presence of God in His special places of worship. In the Old Testament the temple was in earthly Jerusalem. After the Incarnation "opens the kingdom of heaven to all believers" (Te Deum) through the Death, Resurrection and Ascension of Christ, the realm of the eternal temple of God above is extended to all the altars of worship on earth. The opening of heaven by the ascended Christ joins heaven and earth by the power of the Holy Spirit, who brings bringing the presence of living Christ to all places set apart to worship Him. Since God is in His holy temple, the worshipper is called to silence and reverence.

Psalm 19:14: The verse is a prayer that what is said and done might be acceptable to God. Worship is described as words and meditation, again descriptive of the reflective, contemplative nature of true worship.

Psalm 43:3. The verse is a request for the light of God to show the way to God's holy hill. It presumes the need for God's presence to light the path to Him.

Psalm 57:15: The verse is a reminder of God's Holiness and the related requirement of humility. But it is also a promise from God that He comes to be with and revive those who are humble.

John 4:23: The verse also has a dual emphasis of precept and promise. Those who draw near to God should do so in spirit, meaning the Holy Spirit, and in truth. Yet, God also seeks those who do come to Him by the Holy Spirit in Truth.

Philippians 1:2: The verse is a salutation from one of the letters of St. Paul. Only by the Grace of the Triune God can anyone approach His all Holy presence.

Morning Prayer

The Minister shall begin the Morning Prayer by reading one or more of the following Sentences of Scripture.

ii On any day, save a Day of Fasting or Abstinence, or on any day when the litany or Holy Communion is immediately to follow, the Minister may, at his discretion, pass at once from the Sentences to the Lord's Prayer, first pronouncing, The Lord be with you. Answer. And with thy spirit. Minister. Let us pray.

And NOTE, That when the Confession and Absolution are omitted, the Minister may, after the Sentences, pass to the Verses, O Lord, open thou our lips, etc., in which case the Lord's Prayer shall be said with the other prayers, immediately after The Lord be with you, etc., and before the Verses and Responses which follow, or, the Litany, as there appointed.

^ THE LORD is in his holy temple: let all the earth keep silence before him. *Hab. ii. 20.*

I was glad when they said unto me, We will go into the house of the LORD. *Psalm cxxii. 1.*

Let the words of my mouth, and the meditation of my heart, be always acceptable in thy sight, O LORD, my strength and my redeemer. *Psalm xix. 14.*

O send out thy light and thy truth, that they may lead me, and bring me unto thy holy hill, and to thy dwelling. *Psalm xliiii. 3.*

Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. *Isaiah lvii. 15.*

The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. *St. John iv. 23.*

Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. *Phil. i. 2.*

Advent

Repent ye, for the Kingdom of heaven is at hand. *St. Matt. iii. 2.*

Prepare ye the way of the LORD, make straight in the desert a highway for our God. *Isaiah xi. 3.*

Christmas

Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. *St. Luke ii. 10, 11.*

Epiphany

From the rising of the sun even unto the going down of the same my Name shall be great among the Gentiles; and in every place incense shall be offered unto my Name, and a pure offering: for my Name shall be great among the heathen, saith the LORD of hosts. *Mal. i. 11.*

Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem. *Isaiah lii. 1.*

Lent

Rend your heart, and not your garments, and turn unto the LORD your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel ii. 13.*

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psalms li. 17.*

I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *St. Luke xv. 18, 19.*

Good Friday

Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow which is done unto me, wherewith the LORD hath afflicted me. *1 am. i. 1 2.*

In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. *Eph. i. 7.*

Advent - Advent means "coming", as in the "coming of the Lord." These verses specifically call for a penitential season to allow for self reflection and repentance before the celebration of the birth of Christ. The color of the church hangings is purple for penitence.

Christmas - St. Luke announces the joyous news that on this day a Savior is born. White symbolizes the glory and purity of the coming of Christ's presence

Epiphany - The word "epiphany" means "appearing." These verses remind of how Christ's coming into the world was for the purpose of appearing to a needy world, especially the Gentiles so far from God. The response of the Church is to adorn herself in beautiful garments, green for the growth and beauty connected with Christ's appearing.

Lent - Lent is the forty liturgical days before Easter, an extended time of penitence for the Church to review her spiritual needs. The passages from Joel and Luke encourage heartfelt repentance because God is merciful. The color for this season is purple.

Good Friday - This is the day Christ was crucified. It is a sad day because of the sorrow and suffering of Jesus for the sins of the world. It is a good day because the world was reconciled to God. The color is black for the Death of all deaths.

Easter - Easter is the third day after Jesus' death, when He was raised from the dead. The verses from the Gospels of St. Mark and St. Luke announce the Resurrection. They are the basis of the ancient tradition of the Church, in which the minister declares, "Christ is risen," to which the congregation responds, "Christ is risen indeed." The colors are white and gold to glorify the presence of the resurrected Christ among us.

Ascension - Forty days after Jesus was raised from the dead, the verse from Hebrews describes how Jesus ascends before his followers to represent them as the great High Priest. Therefore, we may come confidently into God's presence. The color white symbolizes the glory of the heaven breaking forth into the world because of the release of forgiveness to all mankind.

Whitsunday - "Whitsunday," because of the ancient observance of baptism usually in white garments, is the day of Pentecost, fifty days after Passover. On this day, the Church was made into a witness of the living Christ when the Holy Spirit was poured out on the Apostles and the whole Church (Acts 1:8). The Church colors change to red representing the fire of the Holy Spirit, who was said to have come in "tongues of fire."

Trinity Sunday - Immediately following Whitsunday, it celebrates God as a Trinity, or Trinity, Three Persons yet One God, declared in the thrice holy ascription of God Almighty (Revelation 4:8). The color is white for the glory and the presence of the Triune God.

Thanksgiving Day - These verses speak of the goodness of God toward those first Christian pilgrims in the New World. After facing extreme hardships, these rugged believers gave thanks to God for His goodness and abundant provision in spite of severe trials. The color is green for the growth associated with the cornucopia (horn of plenty) of God's supply of all that is necessary to grow and to harvest the bounty of His good earth.

Easter

He is risen. The Lord is risen indeed. *St. Mark xvi. 6; St. Luke xxiv. 34.*

This is the day which the LORD hath made; we will rejoice and be glad in it. *Psalms cxviii. 24.*

Ascension

Seeing that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. *Heb. iv. 14, 16.*

Whitsunday

Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. *Acts i. 8.*

Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. *Gal. iv. 6.*

Trinity Sunday

Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. *Rev. iv. 8.*

Thanksgiving Day

Honour the LORD with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine. *Prov. iii. 9, 10.*

The LORD by wisdom hath founded the earth; by understanding hath he established the heavens. By his knowledge the depths are broken up, and the clouds drop down the dew. *Prov. iii. 19, 20.*

+The Exhortation

,i Then the Minister shall say,

DEARLY beloved brethren, the Scripture moveth us, in sundry places, to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloak them before the face of Almighty God our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought, at all times, humbly to acknowledge our sins before God; yet ought we chiefly so to do, when we assemble and meet together to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying -

,i Or he shall say,

LET us humbly confess our sins unto Almighty God.

This paragraph is the most precise, succinct and profound summary of worship found anywhere in the prayer book as well as in all other Christian writings. it describes worship as (1) confession; (2) Praise and thanksgiving; (3) The hearing of God's Word, and, (4) Prayer for both material and spiritual blessings. in fact, these four aspects of worship are the structure of the service of Morning Prayer. The following explanation is provided for some of the phrases and statements somewhat foreign to the modern ear.

" Moveth ": The word probably means "commands. " But the language of " moveth " implies that God 's command is the type that "excites " and "moves . " Why? Scriptural commands are those the Holy Spirit uses to touch the human heart. The word "moveth" is used similar to one place in Scripture, " God moved them to depart from Him " (2 Chronicles 1 8: 3 I).

"Sundry " means many places.

" Dissemble nor cloak ": " To cloak is simply to hide; to dissemble is to deceive in order to hide. Simulation , i.e., the pretense of what is not, and dissimulation , i.e. , the concealment of what is, denote the same action from two points of view. When Judas kissed our Lord he simulated friendship , and at the same time dissembled his real feelings. We cloak our sins when we try to hide them from man, and believe that we are hiding them from God also; we dissemble our sins when , in order to conceal them, we affect their opposites. With the figurative meaning of cloak should be contrasted that of palliate (from Latin pallium , a cloak). To palliate an offence is not to conceal it entirely , but to throw a cloak over it in such a way as to hide its worst features" (Evan Daniel , The Prayer-Book, p. 80).

"Requisite and necessary" means desirable and indispensable.

10

This call to confess our sins publicly is stated well by a Canon Walsham: "To confess our sins is the first thing we are called upon to do, when we meet together within the walls of God's house. Before we lift up our voices in praise; before we pour forth our thanks to the Giver of all good things; before we lay our wants before the throne of grace; yea, even before we call upon God as 'Our Father,' In that most perfect prayer which the ever blessed Son of God Himself gave us; - before any of these acts of worship, we are bidden to humble ourselves before the Lord, confessing our sins and unworthiness."

Note: It is always appropriate to use the longer Exhortation. Nevertheless, a shorter invitation is optional and allowable as well. Even though the shorter Exhortation may be used, all of the teachings of the longer version hold true. It is recommended that the longer Exhortation be read at least periodically.

This public, or general, confession of sins was an important contribution of the Reformation. The public, corporate place of confession had been reduced to the private confessional. Archbishop Cranmer brought corporate confession of sin back. It is to be noted that it is called the "General Confession" because it is distinguished from particular, private confession (by no means done away with by the English Reformation), and, it is for all people to be said together by the whole congregation; in other words, it is not said by the minister only.

The precise language of the confession of sin is based on two profound Scriptural metaphors: wandering sheep and sickness. Isaiah 53:6 describes the human sinful condition, "All we like sheep have gone astray; we have turned every one to his own way." This wandering is referred to as sins of omission, what is "left undone," and sins of commission, that "which we ought not to have done."

+A General Confession

To be said by the whole Congregation, after the Minister, all kneeling.

ALMIGHTY and most merciful Father; We have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou those, O God, who confess their faults. Restore thou those who are penitent; According to thy promises declared unto mankind In Christ Jesus our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

!! -----

Second, the human sinful condition is characterized as "no health in us." "Health is constantly employed in the Bible and the prayer-book in the sense of salvation." Cf 'Mine eyes are washed away with looking/or Thy health' (Psalm J 19:23, P.B. version), with 'Mine eyes fail for Thy salvation' (King James). So in early versions of the Gospels we find the Savior called by the expressive name, Healer" (Evan Daniel, The Prayer-Book, p. 82).

+The Declaration of Absolution or Remission of Sins'

¶ To be made by the Priest alone, standing; the People still kneeling.

¶ But NOTE, That the Priest, at his discretion, may use, instead of what follows, the Absolution from the Order for Holy Communion.

ALMIGHTY God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live, hath given power, and commandment, to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins. He pardoneth and absolveth all those who truly repent, and unfeignedly believe his holy Gospel.

Wherefore let us beseech him to grant us true repentance, and his Holy Spirit, that those things may please him which we do at this present; and that the rest of our life hereafter may be pure and holy; so that at the last we may come to his eternal joy; through Jesus Christ our Lord. Amen.

¶ Then the Minister shall kneel, and say the Lord's Prayer; the People still kneeling, and repeating it with him, both here and wheresoever else it is used in Divine Service.

The absolution is spoken of as a Declaration of Remission. "The use of the word declaration emphasizes the conditional nature of the declaration. The Church does not have the power in and of or by itself to absolve irrespective of faith and repentance. Yet, the absolution is not only by power but it is given " by commandment. " The Church is commanded by Christ to offer absolution (John 20.23).

Thus, Christ commands His ministers to declare remission of sins with the understanding that the absolution is conditional according to true faith in Jesus Christ. This condition of faith and repentance is stated in the last paragraph of the declaration, 'Wherefore let us beseech Him to grant us true repentance and His Holy Spirit."

Originally the service of Morning Prayer began here with the Lord's Prayer. It was to be said "secretly" by the minister, which meant in a quiet voice but loud enough for the people to hear. At the point after "lead us not into temptation," the people responded, "But deliver us from evil." In later editions of the prayer book, the priest and the people were directed by the rubrics to pray the Lord's Prayer together.

The versicles and responses are quoted from Psalm 51:1

The Gloria Patri is the most fundamental description of God as One yet Three Persons. This is called the Holy Trinity. And the Gloria Patri has been described as "the Christian's Hymn and Shorter Creed." Liturgical worship is bracketed at the beginning and the end with an ascription to the Holy Trinity. This indicates one of the most important roles of the liturgy, namely, guarding the essential Truth of Christianity.

The practice of turning to the East when the Gloria Patri is repeated is an ancient tradition in Christianity. From the earliest days, Christians worshipped and revered God facing the East to emphasize their belief in the Resurrection of their Living Lord Jesus. As the sun rose in the east, the Son of God rose from the dead. For this reason churches were built facing the East and are always considered to be liturgically facing the East even if they were built in a Westward direction. Also, this Resurrection theme explains why ministers in some parishes face the East to conduct services.

Facing the East often accompanies another gesture, a slight bow toward the cross at the ascription of the Name of God.

+The Lord's Prayer

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, and the power, and the glory, for ever and ever. Amen.

The Versicles and Responses

iJ Then likewise he shall say,

+ O, Lord, open though our lips.

Answer. And our mouth shall show forth thy praise

^ The Gloria Patri

iJ Here, all standing up, the Minister shall say,

Glorify be to the Father, and to the Son, and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Minister. Praise ye the Lord.

Answer. The Lord's Name be praised.

i Then shall be said or sung the following Cantic; except on those days for which other Canticles are appointed; and except also, that Psalm 95 may be used in this place.

i But **NOTE**, That on Ash Wednesday and Good Friday the Venite may be omitted

i On the days hereafter named, immediately before the Venite may be sung or said,

,ion the Sundays in Advent. Our King and Saviour draweth nigh; * O come, let us adore him.

i On Christmas Day and until the Epiphany. Alleluia. Unto us a child is born; * O come, let us adore him. Alleluia.

,i On the Epiphany and seven days after, and on the Feast of the Transfiguration. The Lord hath manifested forth his glory; * O come, let us adore him.

,i On Monday in Easter Week and until Ascension Day. Alleluia. The Lord is risen indeed; * O come, let us adore him. Alleluia.

,i On Ascension Day and until Whitsunday. Alleluia. Christ the Lord ascendeth into heaven; * O come, let us adore him. Alleluia.

i) On Whitsunday and six days after. Alleluia. The Spirit of the Lord filleth the world; * O come, let us adore him. Alleluia.

,i On Trinity Sunday. Father, Son, and Holy Ghost, one God; * O come, let us adore him.

,i On the Purification, and the Annunciation. The Word was made flesh, and dwelt among us; * O come, let us adore him.

,i On other Festivals for which a proper Epistle and Gospel are ordered. The Lord is glorious in his saints; * O come, let us adore him.

A Venite, exultemus Domino.

O COME, let us sing unto the LORD; * let us heartily rejoice in the strength of our salvation.

Let us come before his presence with thanksgiving; * and show ourselves glad in him with psalms.

For the LORD is a great God; * and a great King above all gods.

In his hand are all the corners of the earth; * and the strength of the hills is his also.

The sea is his, and he made it; * and his hands prepared the dry land.

O come, let us worship and fall down, * and kneel before the LORD our Maker.

For he is the Lord our God; * and we are the people of his pasture, and the sheep of his hand.

O worship the LORD in the beauty of holiness; * let the whole earth stand in awe of him.

For he cometh, for he cometh to judge the earth; * and with righteousness to judge the world, and the peoples with his truth.

Biblically, St. Paul explained to the Philippians that one day everyone would bow at the Name of God. For this reason, Christians have observed this practice in worship because their Lord is with them, but also as preparation for that day when they will meet their Lord face to face. As for this practice in Anglicanism, "An old Canon of the Church of England prescribed that the congregation should 'incline themselves humbly' during the repetition of the first part of the Gloria" (Evan Daniel, *The Prayer-Book*, p. 88).

The *Venite* is Latin for the first two words of Psalm 95, "O Come." The psalm is a psalm of entrance. It was said or sung upon entrance into the presence of God in the Temple. According to the statements of the earliest days of Christianity, it has been used therefore before the beginning of the prayers of God's people.

It should be noted that the *Venite* includes an invitation to a couple of "great parts of public worship already set forth in the Exhortation. 1. To thanksgiving (ver. 1), based on God's supremacy, and on His creation and preservation of the world (1-5); 2. To prayer (ver. 6), resting on His relation to ourselves, as not merely a "great God," but as "our God" (6,7)" (Evan Daniel, *The Prayer-Book*, p. 89).

A selection from the Psalter, Book of Psalms, is read responsively. Our custom at Church of the Holy Communion is for the minister to read the first part of the verse up to the asterisk. Then the congregation says the part of the verse after the asterisk. The asterisk divides according to the Hebrew parallelism.

The famous 16th century Anglican scholar, Richard Hooker, describes the Psalms as containing, "Heroical magnanimity, exquisite justice, grave moderation, exact wisdom, repentance unfeigned, unwearied patience, the mysteries of God, the sufferings of Christ, the terrors of wrath, the comforts of grace, the works of Providence over this world, and the promised joys of that world which is to come. . . This is the very cause why we iterate the Psalms oftener than any other part of Scripture" (Of the Laws of Ecclesiastical Polity, Book V).

Scripture reading has been an integral part of worship since the Old and New Testament (Luke 4:17). After all, worship is essentially praying God's very words back to Him. And the walk with God is supposed to be living His commandments and words before Him. Thus, the reading of Scripture provides the basis for everything in worship and life.

On Sundays, the lessons are particularly tied to the collect for the day, the appointed prayer for each Sunday. During the week, the lessons are generally related to the collect, especially in the revised 1940 lectionary of the 1928 prayer book and the lectionary of the Australian Anglican Church (both of which are used by the Reformed Episcopal Church). Other lectionaries do not necessarily connect in their themes to the daily readings.

The first reading of Scripture is read from the Old Testament. The Old Testament provides the foundation for the New Testament. It is therefore part of Christianity, even though the Incarnation altered many of the ceremonial and civil laws (e.g. dietary requirements etc.) Nevertheless, the Old Testament revealed the Messiah, Christ, to come. And the moral law of the Ten Commandments in the Old Testament is considered to be the abiding ethical standard of the Church and society. (See Articles of Religion at the back of the BCP, Articles 6-7).

^ The Psalms

,i Then shall follow a Portion of the Psalms, according Then shall follow a Portion of the Psalms, according to the Use of this Church. And at the end of every Psalm, and likewise at the end of the Venite, Benedictus es, Benedictus, Jubilate, may be, and at the end of the whole Portion, or Selection from the Psalter, shall be sung or said the Gloria Patri:

GLORY be to the Father, and to the Son,*
and to the Holy Ghost;
AS it was in the beginning, is now, and ever
shall be, * world without end. Amen.

= The First Lesson

,i Then shall be read the First Lesson, according to the Table or Calendar. And NOTE, That before every Lesson, the Minister shall say, Here beginneth such a Chapter (or Verse of such a Chapter) of such a Book; and after every Lesson, Here endeth the First (or the Second) Lesson.

,i Here shall be said or sung the following Hymn.

,i But NOTE, That on any day when the Holy Communion is immediately to follow, the Minister at his discretion, after any one of the following Canticles of Morning Prayer has been said or sung, may pass at once to the Communion Service.

Te Deum laudamus

WE praise thee, O God; we acknowledge thee to be the Lord.
 All the earth doth worship thee, the Father everlasting.
 To thee all Angels cry aloud; the Heavens, and all the Powers therein;
 To thee Cherubim and Seraphim continually do cry,
 Holy, Holy, Holy, Lord God of Sabaoth;
 Heaven and earth are full of the Majesty of thy glory.
 The glorious company of the Apostles praise thee.
 The goodly fellowship of the Prophets praise thee.
 The noble army of Martyrs praise thee.
 The holy Church throughout all the world doth acknowledge thee; The Father, of an infinite Majesty;
 Thine adorable, true, and only Son;
 Also the Holy Ghost, the Comforter.

THOU art the King of Glory, O Christ.
 Thou art the everlasting Son of the Father.
 When thou tookest upon thee to deliver man, thou didst humble thyself to be born of a Virgin.
 When thou hast overcome the sharpness of death, thou didst open the Kingdom of Heaven to all believers.
 Thou sittest at the right hand of God, in the glory of the Father.
 We believe that thou shalt come to be our Judge.
 We therefore pray thee, help thy servants, whom thou hast redeemed with thy precious blood.
 Make them to be numbered with thy Saints, in glory everlasting.

Canticles

The word canticle means "little song." The canticles are actually little Scriptural songs, seeing that most of the canticles are derived from the Word of God written; three are from St. Luke in particular. The principle is that when Scripture is read the people of God stand and respond with God's Word in song. Again it is the point that worship and life are to be patterned after the Bible. From the earliest days of Christianity, canticles were used. The Council of Laodicea (A.D. 360) specifically directed that lessons and Psalms should be alternated.

Evan Daniel makes an astute observation about the logic of the canticles following the first and second lessons: "The Old Testament, in which the first lessons are taken, sets forth in type, and prophecy, and promise, the character and mission of the Redeemer; the New Testament, in which the second lessons are taken, sets forth the antitype to the type, [in other words] the fulfillment of the prophecy, and the realization of the promise" (p. 125).

Te Deum

Te Deum is the Latin for the first words in English, "O God," implying we praise the O God. This hymn is one of the oldest in Christianity, parts of it dating back to the 4th century; the earliest mention of the hymn is in the 5th century.

The hymn is a confession of faith, ascribing God as one as well as all three persons of the Godhead. It acknowledges the Apostles as the origin of the Faith once delivered and martyrs who had given their lives for Christ. Finally, this hymn was most likely part of the Daily Office because of the language, "Keep us this day without sin."

O LORD, Save thy people, and bless thine
 heritage.
 Govern them, and lift them up for ever.
 Day by day we magnify thee;
 And we worship thy Name ever, world without
 end.
 Vouchsafe, O Lord, to keep us this day without
 sin.
 O Lord, have mercy upon us, have mercy upon
 us.
 O Lord, let thy mercy be upon us, as our trust is in
 thee.
 O Lord, in thee have I trusted; let me never be
 confounded.

Or this Canticle.

Benedictus es, Domine.

BLESSED art thou, O Lord God of our fathers *
 praised and exalted above all for ever.
 Blessed art thou for the Name of thy Majesty: *
 praised and exalted above all for ever.
 Blessed art thou in the temple of thy holiness: *
 praised and exalted above all for ever.
 Blessed art thou that beholdest the depths, and
 dwellest between the Cherubim: * praised and
 exalted above all forever.
 Blessed art thou on the glorious throne of thy
 kingdom: * praised and exalted above all for ever.
 Blessed art thou in the firmament of heaven: *
 praised and exalted above all for ever.

= The New Testament (Second) Lesson

Then shall be read, in like manner, the Second Lesson, taken out of the New Testament, according to the Table or Calendar

And after that shall be sung or said the Hymn following

But None, That, save on the Sundays in Advent, the latter portion thereof may be omitted.

The Latin title means, "Blessed art thou, O Lord." This is a shortened substitute for the Te Deum and is most often used at Church of the Holy Communion. It is part of one continuous hymn of praise found in the Apocryphal book, Son of the Three Holy Children. It is a hymn that blesses the Name, character (Holiness) and work of God Almighty.

The New Testament lesson directly relates to the Old Testament lesson in the Sunday readings. It is believed by some scholars that the New Testament books were even written to be read in the synagogues in conjunction with the Old Testament readings to explain their meaning. Regardless, the important practice of reading a New Testament portion of Scripture to explain the Old Testament (and vice versa), achieves St. Augustine's famous maxim, "The New (Testament) is in the Old (Testament) concealed, and the Old (Testament) is in the New (Testament) revealed."

^ *Benedictus* . **St. Luke i. 68.**

BLESSED be the Lord God of Israel;* for he hath visited and redeemed his people;
 And hath raised up a mighty salvation for us, *
 in the house of his servant David.
 *As he spake by the mouth of his holy Prophets,
 which have been since the world began;
 That we should be saved from our enemies *
 and from the hand of all I that hate us.
 To perform the mercy promised to our forefathers, * and to remember his holy covenant;
 To perform the oath which he sware to our forefather Abraham, * that he would give us;
 That we being delivered out of the hand of our enemies * might serve him without fear.
 In holiness and righteousness before him * all the days of our life.
 And thou, child, shalt be called the prophet of the Highest: * for thou shalt go before the face of the Lord to prepare his ways;
 To give knowledge of salvation unto his people* for the remission of their sins
 Through the tender mercy of our God; * whereby the day-spring from on high hath visited us;
 To give light to them that sit in darkness and in the shadow of death, * and to guide our feet into the way of peace.

^i *Or this Psalm.*

^ *Jubilate Deo.* **Psalm c.**

0 BE joyful in the LORD, all ye lands;* serve the LORD with gladness, and come before his presence with a song.
 Be ye sure that the LORD he is God; it is he that hath made us, and not we ourselves; * we are his people, and the sheep of his pasture.
 0 go your way into his gates with thanksgiving, and into his courts with praise; * be thankful unto him, and speak good of his Name.
 For the LORD is gracious, his mercy is everlasting; * and his truth endureth from generation to generation.

The Latin means " blessed. " This canticle is derived directly from Luke 1:68. " It is a pre-Incarnation hymn with especial reference to our Lord's forerunner, St. John Baptist" (Massey Shepherd, The Oxford American Prayer Book Commentary, p. 14). This canticle is sung during penitential seasons, Advent and Lent in its shortened form (verses 1-4). "

The Latin means, " O be joyful in the Lord. " The canticle is a Psalm of Thanksgiving, probably sung in connection with Old Testament thank-offerings. Thanksgiving is offered to the Lord for His creation and Grace, mercy everlasting.

The Apostles' Creed is normally said at the Daily Office, although the Nicene Creed is an option. The Apostles' Creed dates to the earliest days of Christianity. No doubt the core of the creed is found in hymn form in the New Testament. But it is also believed that the Apostles each contributed one of the twelve essential affirmations of the creed. Whether or not this is true, it has existed in its present form since the 3^d century.

"The creed coming after the New Testament Lesson (as it does also in Holy Communion) sums up the Church's formulated faith and belief in the Gospel revelation. Its personal form- notice the 'I,' not the 'we' - is a reminder of the individual profession of faith in the Gospel made by each of us at our baptism. In the Office we daily renew and ratify this basic commitment of our lives" (Massey Shepherd, p. 16). The creed is said facing the East for the reasons mentioned above regarding the Gloria Patri. Many will make the sign of the cross on themselves at the end of the creed after the words, "the Resurrection of the body." This is done as an expression of renewal of baptismal commitments since the sign of the cross is made on the baptized immediately after baptism.

The Apostles Creed

Then shall be said the Apostles' Creed by the Minister. Then shall be said the Apostles' Creed by the Minister and the People, standing. And any Churches may, instead of the words, He descended into hell, use the words, He went into the place of departed spirits, which are considered as words of the same meaning in the Creed

I BELIEVE in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord: Who was conceived by the Holy Ghost, Born of the Virgin Mary: Suffered under Pontius Pilate, Was crucified, dead, and buried: He descended into hell; The third day he rose again from the dead: He ascended into heaven, And sitteth on the right hand of God the Father Almighty: From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost: The holy Catholic Church; The Communion of Saints: The Forgiveness of sins: The Resurrection of the body: And the Life everlasting. Amen.

Or the Creed commonly called the Nicene.

I BELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in one Lord Jesus Christ, the only-begotten Son of God; Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God; Begotten, not made; Being of one substance with the Father; By whom all things were made: Who for us men and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man: And was crucified also for us under Pontius Pilate; He suffered and was buried: And the third day he rose again according to the Scriptures: And ascended into heaven, And sitteth on the right hand of the Father: And he shall come again, with glory, to judge both the quick and the dead; Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord, and Giver of Life, Who proceedeth from the Father and the Son; Who with the Father and the Son together is worshipped and glorified; Who spake by the Prophets:

And I believe one Catholic and Apostolic Church: I acknowledge one Baptism for the remission of sins: And I look for the Resurrection of the dead: And the Life of the world to come. Amen.

Salutation and Versicles

And after that, these Prayers following, the People devoutly kneeling; the Minister first pronouncing,

⁂ The Lord be with you.

Answer. And with thy spirit.

Minister. Let us pray .

Here , if it hath not already been said, shall follow the Lord 's Prayer.

+ Minister . O Lord, show thy mercy upon us.

Answer. And grant us thy salvation.

Minister. O God, make clean our hearts within Us.

Answer. And take not thy Holy Spirit from us .

Then shall be said the Collect for the Day, except when the Communion Service is read; and then the Co!lectfor the Day shall be omitted here.

The minister begins with a Biblical and ancient greeting. It is based on Ruth 2:4. " And, behold, Boaz came from Bethlehem, and said unto the reapers, 'The Lord be with you. 'And they answered, 'The Lord bless thee. ' " The minister offers this important salutation to the congregation for a number of purposes: " to make them conscious of their real needs, to repress their desires for that which is not expedient, to strengthen their faith, and to grant them their requests. "And the people "pray that the Lord may be with him, both in his individual capacity and as their representative and mouthpiece" (Evan Daniel, p.144).

The versicles whichfollow are derived directly from Psalm 85: 7 and Psalm 51: 10-11. They remind us that prayer is for our salvation. Without prayer, the Holy Spirit is not present in our lives. With prayer, God is there and He cleanses us from sin.

The collect for the day is appointed for each Sunday and special , Prayer book Holy Day. Most of the time there is only one collect for the day. At special times, there will be a collect for the season (Advent, Lent and so forth) as well as an additional collect for each Sunday. The collect for the day is said at Holy Communion and Morning prayer, thereby linking the two services.

The two collects for peace and grace are required to be said after the collect for the day. The service may end after these collects provided that the Grace at the end is said.

These collects complement one another, "the first being a petition for the universal Church in its spiritual warfare in the world, and the second for the specific congregation in its day-to-day tasks and difficulties. Thus, when the service is shortened by concluding with the Grace after these collects, nothing essential to corporate worship is lost; for these prayers summarize all our supplications for 'those things which are requisite and necessary, as well for the body as the soul'" (Massey Shepherd, p. 17).

SPECIAL NOTE: At Church of the Holy Communion, Morning Prayer is used on Sunday as one of the regular, main services. It therefore follows the pattern of Holy Communion by having announcements, sermon hymn, sermon and offering after the creed and collects.

After the offering, the parish sings its allegiance to the American Flag as a prayer for the nation. This is in keeping with the Anglican tradition of strong Christian loyalties to civic responsibilities. After the anthem the service continues with the other collects.

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+ *A Collect for Peace*

O GOD, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; Defend us thy humble servants in all assaults of our enemies; that we, surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. *Amen.*

+ *A Collect for Grace*

O Lord, our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; Defend us in the same with thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings, being ordered by thy governance, may be righteous in thy sight; through Jesus Christ our Lord. *Amen.*

= The Announcements

A The Sermon Hymn

=The Sermon

=The Offering

A The Doxology

A The Hymn "America"

,i The following Prayers shall be omitted when the Litany is said, and may be omitted when the Holy Communion is to follow.

,i *And Note, That the Minister may here end the Morning Prayer with such general intercessions taken out of this Book, as he shall think fit, or with the Grace.*

Other Collects

+ Prayer for The President of the United States and all in Civil Authority

O LORD , our heavenly Father , the high and mighty Ruler of the universe , who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee, with thy favour to behold and bless thy servant THE PRESIDENT OF THE UNITED STATES, and all others in authority; and so replenish them with the grace of thy Holy Spirit, that they may always incline to thy will, and walk in thy way. Endue them plentifully with heavenly gifts; grant them in health and prosperity long to live; and finally, after this life, to attain everlasting Joy and felicity; through Jesus Christ our Lord. Amen.

Or this.

O LORD our Governor, whose glory is in all the world; We commend this nation to thy merciful care, that being guided by thy Providence, we may dwell secure in thy peace. Grant to THE PRESIDENT OF THE UNITED STATES, and to all in authority, wisdom and strength to know and to do thy will. Fill them with the love of truth and righteousness; and make them ever mindful of their calling to serve this people in thy fear; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

+ Prayer for the Clergy and People

Almighty and everlasting God, from whom cometh every good and perfect gift; Send down upon our Bishops, and other Clergy, and upon the Congregations committed to their charge, the healthful Spirit of thy grace; and, that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. Amen.

Prayer for ...All in Authority - In its original form, this prayer dates back to 1549. It was modified to be a prayer for the President and others in authority in 1789, after the American Revolution. The New Testament commands the Church to pray for those in authority (1 Timothy 2: 1-2). It even calls the civil magistrate, whether a believer or unbeliever, "God's servant" (Romans 13:4).

The second prayer is intended to be a substitute/or the first prayer when the 1928 revisions were being considered. It noticeably does not pray for "long life" of the magistrate. At the time, Woodrow Wilson was gravely ill and the General Convention decided to retain the first prayer, making the second prayer an alternate not a substitute.

A Prayer for the Clergy - Scripture also enjoins the Church to pray for its spiritual leaders as well as the "congregations committed to their charge." The prayer is for the "healthful spirit of thy grace." The word "healthful" refers to the work of grace of making whole, overcoming sin that makes the soul sick. Clergy and laity need this work of grace. Grace is also referred to as the "refreshing dew" of God's blessing, speaking of grace as spiritual moisture causing the soul to grow.

A Prayer for All Conditions of Men – The word “men” is used in a traditional sense that Scripture speaks of all humanity with the “men” or mankind.” It is covenantal, representative language, not discriminating gender. Adam and Christ as the covenant heads of the whole world represented male and female in their roles. Thus, humanity in traditional language is described by means of this kind of representational language.

A General Thanksgiving – The initial design of the prayer comes from a private petition of Queen Elizabeth I (1596). Bishop Edward Reynolds of Norwich modified it into its original form for the 1662 Book of Common Prayer. The prayer is a masterpiece on perhaps the most essential theology of the New Testament, thanksgiving. The grace of God produces primarily a thankful life. Hence, the meal of grace, the Holy Communion is called what the whole life of a believer is to be, the Eucharist, thanksgiving. The prayer thanks God for his creation as well as redemption. It even petitions Him as well for a thankful life “showing forth praise.” It calls for more grace to be more thankful. When the Gospel was restored at the Reformation, the great prayers of thanks-giving reappeared in the liturgies of the Church. This particular prayer is the greatest example.

+ Prayer for All Conditions of Men.

O God, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men; that thou wouldest be pleased to make thy ways known unto them, thy saving health unto all nations. More especially we pray for thy holy Church universal; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to thy fatherly goodness all those who are any ways afflicted, or distressed, in mind, body, or estate; [** especially those for whom our prayers are desired;*] that it may please thee to comfort and relieve them, according to their several necessities; giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ's sake. *Amen.*

**This may be said when any desire the prayers of the Congregation.*

+ General Thanksgiving.

Almighty God, Father of all mercies, we, thine unworthy servants, do give thee most humble and hearty thanks for all thy goodness and loving kindness to us, and to all men; [**particularly to those who desire now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them.*] We bless thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies that our hearts may be unfeignedly thankful; and that we show forth thy praise, not only with our lips, but in our lives, by giving up our selves to thy service, and by walking before thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honor and glory, world without end. *Amen.*

** This may be said when any desire to return thanks for mercies vouchsafed to them*

¶ *Note: That the General Thanksgiving may be said by the Congregation with the Minister.*

+ A Prayer of St. Chrysostom

Almighty God , who hast given us grace at this time with one accord to make our common supplications unto thee ; and dost promise that when two or three are gathered together in thy Name thou wilt grant their requests; Fu lfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth , and in the world to come life everlasting. Amen.

+ 2 Car. Xiii. 14.

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

Here endeth the Order of Morning Prayer

A Prayer of St. Chrysostom - This prayer is the only prayer in the prayer book that actually gives the name of the person who wrote it. Archbishop Cranmer drew this prayer from the Eastern liturgy of St. John Chrysostom (407 A.D.). Chrysostom, himself one of the great bishops of the ancient Church, produced the classic liturgy of the Eastern Church. Appropriately, this prayer of his summarizes the foundational theology of all prayer, drawing on the Scripture of St. Matthew 18:19-20. This passage teaches that God hears His people united together in prayer , even if there are only two or three. It also calls for prayer to be in God's name for the achievement of God's, not humanity 's, will.

This final prayer is a request for blessing and a final doxology ascribing all Three Persons of the Triune Godhead: "The Son's favor towards us in His redeeming act; the Father 's love; and the Spirit 's bond, uniting us in fellowship with another and communicating God's love and Christ 's grace among us in His Body , the Church" (Massey Shepherd, p.20).

