

An Instructed Morning Prayer for Adults

by

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A NOTE FOR THE USER

This script for an Instructed Morning Prayer has been developed in response to requests for a companion to our Instructed Eucharist. There is some concern that the Daily Office will be lost to the Church, now that Sunday Eucharist prevails in the majority of congregations, unless the clergy increase understanding by instruction and urge wider participation by example. Yet truthfully the Daily Office is supremely the laity's service. We hope that this effort will assist in the extension of this ancient and useful means of devotion.

These materials can be used in a variety of ways, from Solemn Choral Mattins to a quiet small group reading Vespers. Perhaps the most helpful format is a small group such as an Inquirers' Class.

The script, except for the Introduction, should be read by someone other than the Officiant. Sections are read as indicated between the actions of the Morning Prayer. A short time for questions once in the course of the service (perhaps after the lessons) may be helpful if the group is small. Distribution of the outline and the text of the script can be helpful. Presenters are requested to avoid giving away copies of the text to private individuals; please direct them to the publisher for purchase of a copy.

We suggest you use only one or two lessons and omit a sermon, even when used with a Sunday morning main service. If using these materials on a day other than Sunday, you may of course use either the Daily Office lectionary, or you might use the *Lesser Feasts and Fasts* lections appointed for commemoration of the First Book of Common Prayer: Acts 2:38-42 and St. John 4:21-24.

The material contained here may well be too ample to serve your needs in a given situation; you may feel free to edit the text to suit your needs.

Note that the use of brackets indicates optional omissions and alternative materials, such as seasonal variants. You should determine which options and variants you intend to use well in advance and practice with your reader before conducting the instructed service.

Frank Fuller
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AN INSTRUCTED MORNING PRAYER FOR ADULTS

PREFACE

(The Officiant or Narrator introduces the service prior to the Entrance Hymn or Processional with these or similar words.)

Since the remotest beginnings of humanity, rites of prayer have been the chief source of strength, hope, and consolation for all peoples. A pattern of daily prayer has been the norm and ideal for God's people from before the time of Christ.

The pattern we Episcopalians know as Morning [Evening] Prayer is part of the ancient Daily Office of the Church. For some, it has become an unfamiliar tradition, while for others its very familiarity robs it of the freshness that inspires true worship, and it can become for them simply a repetitious ritual.

So today [tonight] [instead of a sermon as usual] we have a special narrated explanation throughout our service, to help make clearer the pattern that does enfold us here. [OPTION: You are also welcome to ask questions at a break after the Lessons.] Following the printed [script and] outline of the service will help as well.

Our hope for today is that all of us can learn to listen a little more closely to the One who promised to be with us whenever two or three gather in his name.

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AN INSTRUCTED SERVICE OF MORNING PRAYER
FOR ADULTS

Note: References are regularly made to Morning Prayer, but italicized to enable the reader to readily adapt to Evening Prayer as needed.

General Introduction (Narrator)

The worship services we know as Morning and Evening Prayer, also called the Daily Offices or Divine Service, have their earliest roots six centuries before Christ. We can trace them, through centuries of synagogue worship, such as Jesus took part in weekly, to monastic offices of the middle ages; from there to the reformers who gave us the Prayer Book, and then to the missionaries and pioneers who carried it to America and throughout the world. By our participation in this form of prayer, we are tied to a human chain of prayer and praise that goes beyond time. Those who first devised something like these forms of daily prayer were the prophets and rabbis of the Jewish Exile in Babylon after the fall of Jerusalem in 587 BC. Deprived of their Temple, priesthood and ritual sacrifices, they struggled to help their beaten and demoralized people keep hold of their identity and discover that the God of their ancestors was greater than the defeat their enemies had inflicted on them.

Through such a crisis, recourse to scripture, Sabbath, and regular daily and weekly prayer gave this people an unshakable identity. Even after the Exile and the restoration of the Temple, they continued to gather in the synagogues to hear and learn the Word of the Lord, and they spread throughout the Greco-Roman world. Remember the account of Jesus the Messiah appearing in the

doors of a dusty little village synagogue of Galilee, reading the second lesson from Isaiah the Prophet, and proclaiming to the congregation that the time had come for all the Promises of God to be completed.

The Earliest Church was also first such a synagogue. In Jerusalem, then Antioch, Damascus, Ephesus, later even Rome, it regularly assembled for prayer, scripture and teaching. The earliest pagan reference we have to Christian worship, a letter of a Roman Governor named Pliny to the Emperor Trajan about AD 112, seems to suggest that his Christian subjects met twice on the first day of the week, once in the morning for a service of readings, hymns, teaching and prayers, and then in the evening for the Lord's Supper.

As the Church grew stronger and became institutionalized in the fourth century, many of the most devoted spirits in it found themselves appalled by its worldliness. They gathered outside the cities as monastic communities with daily prayers as the core of their lives. In some places there were forms of prayer for every hour of the day. Like the Jewish exiles centuries before, these monastics were laymen, seeking a renewal of their own faith with little dependence on the priesthood.

Under the guidance of St. Benedict in the 6th century, the tradition of daily prayers in the West became fixed with seven day-time offices and one at night. The Benedictine Order was probably the strongest influence on the religious life of England for the nine centuries after it arrived with St. Augustine in 597.

As the middle ages wore on, the regular reading of scripture

came to be replaced with the reading of saints' lives and legends and complicated by special observances, so that by the 16th century, confusion reigned. Communal reading of the prayers was replaced by private use of a breviary, and the corporate experience of prayer was increasingly lost.

Out of this confusion our Book of Common Prayer arose, and it was because of these daily offices of prayer *in common*, that the book from which we worship came to be called common prayer. Archbishop Thomas Cranmer was the chief architect of the Prayer Book. His reforms of worship rested on three premises, which he expressed in the Preface to the First Prayer Book in 1549 (and which you may read for yourself on page 866 of the present Prayer Book):

First, that the service should be taken from and focus on the Holy Scriptures only as "the very pure Word of God."

Second, that following the practice of the ancient Church, the Scriptures should be read regularly and in order.

Third, that the service should be read in the congregation in the language understood by the people, "to the end that the congregation may be thereby edified."

The first English Prayer Book laid the basic foundations of the formula by which Anglicans have ever since weighed and tested every new idea--for their accordance with Scripture, the tradition of the early Church, and reason.

The English Reformers hoped that the Daily Services would be community worship which gathered everyone in each village for

daily prayers in the Church, with Holy Communion celebrated on Sundays and feast days, but such was rarely the case. The normal Sunday Morning practice of Anglican Christianity from early in Elizabethan times until this century, apart from Cathedrals and University colleges, became Morning Prayer and Litany with Ante-Communion and homily or sermon and vespers in the evening.

The Ritualist Movement in the 1840's and after reasserted Holy Communion, amid great controversy, as the chief worship service for each Sunday. The 1979 Prayer Book has succeeded in combining many of the strongest features of Morning Prayer with the revised Eucharistic rite, as well as allowing Morning Prayer as an alternative to the first half of the Eucharist itself.

Whether as part of the Sunday Eucharist, a separate worship service, or a quiet daily service, the Daily Offices remain very much a part of the life of Episcopalians, and their loss would deeply impoverish our part of the Christian world.

[ENTRANCE HYMN]

1. INTRODUCTORY RITES

[Choral services usually begin with an opening hymn, a practice begun in Elizabethan days, when fewer canticles were used. Though the music has changed, Morning Prayer is a supreme opportunity for expressing the praise of God in music.]

So much is this true, that the Daily Offices are often called the Choir Offices, since they are read from the part of the chancel called the Choir. Likewise, the vestments of the minister are called Choir Vestments, to distinguish them from

those worn in many congregations at Eucharist. The undergarment of the priest (and usually the choir and layreaders) is called a Cassock, usually black, and is simply the basic ecclesiastical dress for all who participate in the service. The white Surplice worn over the Cassock is reminiscent of the white baptismal robes in the early church, and of the saints in heaven, in the visions of John's Revelation. The black tippet worn by an officiating clergy is actually derived from scarves worn in earlier centuries to keep the necks of clergy and scholars warm. Also called a preaching scarf, it symbolizes the authority of the wearer to preach in the Church. Officiants, whether laity or clergy, who hold a university degree may wear their academic hood, reflecting the ancient tie of the Church to higher learning.

[*Following the Entrance hymn,*] the rite begins with an introductory section calling the people to worship. The basic structure of the service from there follows through three parts:

The Psalms, offering a sacrifice of praise to God,
The Lessons, opening God's word to us, and
The Prayers, presenting our needs and petitions to
God.

Notice the form of dialogue: from the opening scriptural sentences God calls to us, and we respond with confession moving into praise, then God speaks in the Lessons, and we respond with the prayers. Christian prayer is not a monologue of human wants nagging a reluctant and distant Deity. Christian prayer is the love duet of the One whose Word makes worlds with the beloved Creatures he has called into being and claimed for his children.

Our Service *today* begins with one or more short sentences

from Holy Scripture on p. 40, which vary with the season of the Church Year, and which set the theme of the service accordingly.

[Use alternate 1A or 1B as needed.]

ALTERNATE 1A: INSERT WHEN CONFESSION IS USED (esp. Lent):

We are usually then invited to confess our sins as a preliminary to offering our praise to God. The longer exhortation lays out the purpose of our worship in order to explain why we confess our sins. Sin separates us from God and makes true worship impossible without the reconciliation offered by God's forgiveness. Our response is to acknowledge that which separates us and repent of it. Sometimes silence is kept before the General Confession to permit reflection on the state of our lives before God and to make the words said by all, truly our own.

The General Confession is based on Romans chapter 7, with references to Isaiah, Psalms 119 and 51, 1st Peter, 1st John, and several other biblical references. This is a good example of the way in which the Prayer Book weaves together the spirit and words of Scripture to present a working model of what it is to be faithful to biblical faith.

Immediately following the confession, we hear reassurance of God's pardon through the priest, who is specially commissioned to set forth this good news authoritatively on behalf of the whole church. When the service is led by a deacon or lay person, the absolution is said using the plural form, reminding us that God's mercy is for all in communion with his Church. [TO >>CONTINUE]

ALTERNATE 1B: INSERT WHEN CONFESSION IS OMITTED

Though often a confession is said as part of the preliminary rite, both the opening sentences and the confession are optional for every service of *Morning Prayer*, and so we pass immediately to the Invitatory. [TO >>CONTINUE]

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>>CONTINUE, whatever season:

We have thus begun a dialogue between God and his people, which is the very heart of worship, at all times and in all places.

OFFICIANT LEADS: OPENING SENTENCES / [INVITATION TO CONFESSION / CONFESSION OF SIN / ABSOLUTION]

2. THE INVITATORY AND PSALTER

The Invitatory, as the word suggests, is the invitation of the people to worship, and the original opening of this service, dating back to the fifth century. This part of the office centers on the praise of God, expressed through the Psalms, which were the hymn book of the Second Jewish Temple. The Versicle "O Lord, open [thou] our lips" and Response come from Psalm 51:16.

The Gloria Patri follows, having been used since the 4th century as the expression of faith in God the Holy Trinity. The Alleluia, which is Hebrew for "Praise the Lord," is omitted in Lent, to heighten the austerity of that season.

The Antiphons which follow may be said or sung after each verse of the Invitatory Psalm, allowing the congregation to participate where a choral performance is possible, as well as stating the seasonal theme.

Psalm 95, the Venite, has been the Invitatory Psalm through most of the history of the Prayer Book,

ALTERNATE 2A: INSERT FOR SEASONS OTHER THAN EASTER

and in fact dates back at least to the time of St. Benedict in the 6th century, perhaps being borrowed from Jewish use, since it has been the opening Psalm of Jewish Sabbath morning worship for many centuries. The use of the Jubilate, Psalm 100, as the opening Psalm goes back to the Jerusalem Temple and to the morning prayer service of Lauds in medieval monasteries. Both call forth praise from the people, acknowledging God's greatness and beneficence in his creation and care for us. [TO >>CONTINUE]

ALTERNATE 2B: INSERT FOR EASTER SEASON:

But as an opening song of praise to emphasize the triumphal Easter season, the Prayer Book provides the Easter anthems as an alternative Invitatory for the whole 50 days. These anthems are three selections from St. Paul: from 1st Corinthians 5, highlighting Easter as the Christian Passover; from Romans 6 focusing on the freedom Christ's resurrection gives believers; and from 1st Corinthians 15, stressing Christ's promise of hope for all humanity. [TO >>CONTINUE]

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>>CONTINUE, whatever season:

The service then continues with the recitation or singing of a selection from the Psalter appointed in the Lectionary. The Psalms are the words of ancient Hebrew hymns; the Prayer Book allows for them to be sung or read in a variety of ways, as described on page 582. Our usual custom here is to: (*pick one*)

- sing/read them in unison.
- read them responsively by (verse/half-verse), meaning the leader reads the first portion, and the congregation responds with the second.
- read/sing them antiphonally by (verse/half-verse), meaning one group (identify which, e.g. the gospel side of the congregation, or the choir) reads/sings the first portion, and the (other group: e.g., epistle side or congregation) responds with the second.
- sing them responsorially, with the choir (cantor?) singing the selection and the congregation responding with a refrain.

(**** or whatever manner applies to your particular congregation*)

The Psalms are supremely a form of praise; it has for most of Anglican history been the custom to stand for their recitation, although the monastic custom of sitting during the Psalter

is now often used in daily services. In this parish, we [*stand / sit*] during the Psalter.

At the conclusion of the Psalm, the Gloria Patri is again recited, denoting that we here use the ancient Psalter to worship the Trinity of Christian faith.

OFFICIANT LEADS: PRECES / INVITATORY / PSALTER / GLORIA PATRI.

3. THE LESSONS

In Jewish synagogue worship, two lessons were read, one from the Torah, the first five books of the Hebrew Bible, and one from the later Prophets. Christians often added other readings, and in this way the canon of the New Testament came to be defined as those writings which might be read in the worshipping assembly.

The Sunday lectionary provides readings from an Old Testament passage, one of the letters of the Apostles, and one from the Gospels, which recount Jesus' life and teachings. The Lectionary, beginning on page 889, is set up on a three year cycle, so that all the gospels are read over three years. The Daily Office Lectionary provides psalms for morning and evening and three readings daily over a two-year cycle.

The Scriptures are read from a lectern, or pulpit; separation of the place of reading and preaching is a relatively late custom. The lectern and pulpit are a sign of the presence of Christ the Word of God present in his Church, just as the altar is a sign of his presence in the sacrament.

Between the readings silence may be kept. A canticle is sung or read from among those printed in either Rite I or Rite II

(pp. 47-53 and 85-96). The present Prayer Book provides the richest variety of canticles in the history of Anglicanism, and each has a tradition behind it.

The canticles we use today are _____ and _____ . (>>>GO TO appropriate canticles described in appendix).

>>>CONTINUE from Canticles Appendix:

From the canticles we learn there is a daily cycle or rhythm of praise written into the core of the Common Prayer tradition, rehearsing us in the great doctrines of Christian faith.

Although the Prayer Book no longer places any restrictions on which canticles will be used with each service, there is a strong tradition associating Morning Prayer with Creation through the magnificent Te Deum, the Song of Creation and the Song of Praise. Likewise use of the Gospel canticles, the Magnificat or Song of Mary, and the Nunc dimittis or Song of Simeon, focus attention at Evening Prayer on the Incarnation of God in Jesus Christ.

If we take these as our daily round, with Holy Communion according to Cranmer's rite and its deep concentration on the Atonement effected by Christ on the Cross, we have an profoundly effective reiteration of the entire Biblical saga in each day's or each week's worship, following the Prayer Book pattern. Some of this, we owe to the early Benedictines, but the organizing spirit is Cranmer's and the effect is quintessential Anglicanism.

OFFICIANT LEADS: First Lesson / Canticle / Second Lesson / Canticle

*** *NOTE: We recommend limitation of readings to two lessons only due to the length of the instruction.*

4. [SERMON &] APOSTLES' CREED

ALTERNATE 4A: INSERT WHEN SERMON CUSTOMARILY FOLLOWS LESSONS

The Sermon (*which we omit today*) ordinarily follows the Lessons in order to explain and apply to our present life and times what we have heard out of God's Word. The Scriptures are not the word of God because he once spoke them long ago, but because the Word Incarnate, Jesus Christ, continues to speak to us through them in this day. What a Priest may say from the pulpit must not and will not be merely a private opinion: *he* is there to faithfully teach what the Church teaches, in the words the Spirit gives *him*. As the Lord told his Apostles when he first sent them out: "He who hears you hears me, and he who rejects you rejects me, and he who rejects me rejects him who sent me." (Luke 10:16)

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>>> CONTINUE:

The Apostles' Creed follows the lessons [*and sermon.*] Legend has it that the Apostles' Creed was composed spontaneously by the Twelve Apostles at their last meeting, before they set out in various directions to evangelize the world. This pious tale is apocryphal, since we know the Creed had its first forms in the Baptism rites at Rome in the second century. Nevertheless it reinforces the valuable lesson that the Creed gives us three important gifts:

- 1) The Creed provides a short and memorable summary of the apostolic teachings of the New Testament, which are grounded on the mighty acts of God to save a lost human race, not on how we might feel about God, or what we might

do of ourselves to help ourselves.

2) It thus gives us the ancient Rule of Faith, by which truth may be measured, judged, and vindicated.

3) It provides us a Christian Pledge of Allegiance, which we may recite from the time of our Baptisms every day, committing ourselves to the God in whom we trust having a personal knowledge like that of the original Apostles.

OFFICIANT LEADS: CREED (*NO SERMON due to instructed service.*)

5. THE PRAYERS

The concluding portion of the service is the Prayers, which follow as our response to the proclamation of God's Word. The Salutation used to bring the folk to attention for prayer comes from Ruth 2, where it is the greeting of Boaz and his reapers. Then follows the Lord's Prayer, the model from which all other Christian prayer stems. The Suffrages which follow are a series of short versicles and responses from the Psalms. Those in Suffrages A have been in most Anglican Prayer Books since 1549. Set B, also derived from the Psalter, were originally a sequel to the Gloria in excelsis, and then to the Te Deum, as used in the medieval offices.

The Officiant may choose among several collects which follow, including the proper Collect of the Day, which is set by the calendar. Collects are short, simple prayers which "collect" the major thoughts or themes of the service. The more familiar of these prayers have been in use since the fifth century. When the eucharist or a general intercession is not to follow, the final

prayer after the Collects is one of three Prayers for Mission, focusing the Church on its being sent to serve and save the world.

An office hymn or choral anthem may follow at this point. The sermon may take place at this time, if there is one, [or it may follow after the Office itself is entirely completed.]

INSERT ALTERNATE 4A (above) WHEN SERMON CUSTOMARILY FOLLOWS OFFICE HYMN:

OFFICIANT LEADS: SALUTATION / LORD'S PRAYER / SUFFRAGES /
COLLECTS / OFFICE HYMN (Sermon omitted.)

6. CONCLUDING CEREMONIES

NOTE TO READER: Customs differ widely for concluding the Office. Please be sure to conform to parish custom in the ordering of the following elements.

6a. During the Office Hymn or Anthem [or, *Immediately following the Sermon*], an offering may be taken. Collections "for the poor" have been a part of worship since the times of the Synagogue, and the order of Deacons was specifically set aside by the Apostles just to manage the affairs of the Church in dealing with the collection and distribution of alms. As we present our offerings before God, we return to him in thanksgiving part of that which he has given us, and complete our offerings of praise and prayer with offerings of our substance.

6b. After the Anthem [or, *Offertory* or *Sermon*,] comes the intercessions and thanksgivings. These may be either short prayers from the selection of Prayers beginning on page 814 in the Prayer Book, or the Great Litany, or possibly one of the forms for the Prayers of the People, beginning on page 383. (The

prayer "For All Sorts and Conditions of Men" was included whenever the Litany was not used from 1662 to 1979.) Since at least the second century, the prayers of the Church have followed after the readings and sermon. They are part of our response to the proclamation of God's love and power.

6c. The General Thanksgiving, which usually concludes the intercessions, dates from the time of the English Civil War, when use of the Prayer Book was forbidden. Composed by Bishop Edward Reynolds from elements of a private prayer by Queen Elizabeth I, it may have been intended to serve in place of a Eucharistic Prayer in a situation where use of the old prayers of consecration would have drawn the wrath of puritan magistrates.

6d. The Prayer of St. Chrysostom comes from the entry rites of later eastern liturgies, and was used at the end of the Litany before its use as a concluding prayer for *Morning Prayer*. It commends us to God, that he may do with us and for us as he knows best, ultimately bringing us to personal communion with him, which is life everlasting.

6e. The concluding dismissal, "Let us bless the Lord," comes from the early middle ages. It reminds us of the Jewish understanding that God is to be blessed for his goodness, rather than asking him to bless things for our use. The Grace, with its trinitarian commendation of the worshippers, has been the traditional Prayer Book ending for the daily service since 1559, and comes from 2 Corinthians 13, while selections from Romans 15 and Ephesians 3 are newly provided as alternatives. They send us forth mindful that we remain in the presence of God always, and

our worship of him continues in the actions of our lives fulfilling the words we have spoken with our lips.

OFFICIANT LEADS: INTERCESSIONS / GENERAL THANKSGIVING / DISMISSAL or GRACE

7. AFTER THE OFFICE (where appropriate to local use)

Following the conclusion of the Office, a sermon hymn prepares the way for the Sermon.

INSERT ALTERNATE 4A (above) WHEN SERMON CUSTOMARILY FOLLOWS THE OFFICE

Following the sermon will come the announcements of the day, an offertory anthem and the collection. (*See paragraph 6a above.*)

After a few final prayers from the altar and the blessing, the service concludes with the recessional hymn.

APPENDIX

THE CANTICLES

(The numbering of the canticles is sequential in Rites I and II of Morning Prayer; the second number indicates the contemporary translation of the same canticle in the Rite II form.)

1/12 A SONG OF CREATION (*Benedicite, omnia opera Domini*)

This canticle, when combined with Song of Praise, paraphrases Psalm 148. It is from the Greek version of Daniel, and is known in the Apocrypha as the Song of the Three Young Men. According to tradition, it was the song that Shadrach and company sang while in the fiery furnace.

This canticle has been used in Christian worship since the fourth century. It reflects the biblical view of the cosmos and its order, calling to worship the hosts of heaven and earth, and all the people of the covenant.

2/13 A SONG OF PRAISE (*Benedictus es, Domine*)

The origin of this canticle may be as a hymn of praise for the restoration of temple worship. The Song of Praise begins the Song of the Three Young Men from the Book of Daniel. It has been an alternative choice for Morning Prayer only since the 1928 Prayer Book.

3/15 THE SONG OF MARY (*Magnificat*)

The Song of Mary comes from Luke 1:46 and following where Mary visits her cousin Elizabeth. It is modeled on the Song of Hannah in I Samuel and includes other Old Testament phrases. It is traditionally sung at Evening Prayer, but the 1979 Prayer Book has increased its use in Morning Prayer as well.

Dating from the fourth century or earlier, its use in Christian worship has been central as a song of thanksgiving and praise. In the Evening Prayer service, it links the Old and New Testament readings.

4/16 THE SONG OF ZECHARIAH (*Benedictus Dominus Deus*)

This canticle comes from Luke 1:68 and following and is sung by Zechariah, the father of John the Baptist at the birth and naming of John. It is used most appropriately before the New Testament readings, as it refers to the forerunner to the Messiah. Some scholars believe that this may have been a hymn used by the followers of John the Baptist. It is particularly apt for use in Advent, with the Messianic theme of God sending John the Baptist to announce the coming of Jesus.

APPENDIX

5/17 THE SONG OF SIMEON (*Nunc dimittis*)

This canticle has been used in Christian evening worship as a song of thanksgiving since at least the fourth century. It appropriately follows the New Testament lesson and affirms the fact of the Incarnation, and its universal meaning. Based on Luke's account of the presentation of the infant Jesus in the Temple (Luke 2:29 and following), it is attributed to Simeon, an especially holy elder Jew. It is also used for Compline and at burials.

6/20 GLORY BE TO GOD (*Gloria in excelsis*)

This is the only canticle, with the exception of the *Te Deum* that is not from the Bible. A Greek hymn dating from the fourth century, it begins with the song of the angels (Lk.2:14) and then continues with verses directed to God the Father and to Christ. It is sometimes called the greater doxology because it incorporates the texts of the *Agnus Dei* and the *Kyrie*. The final verse is the people's response to communion. The 1979 Prayer Book restored this canticle for use in Morning Prayer as well as in Evening Prayer and the Eucharist.

7/21 WE PRAISE THEE (*Te Deum laudamus*)

The *Te Deum* is much like a eucharistic prayer, and may have originated as such. It is a non-scriptural hymn dating from the fourth century but it reflects the more ancient forms of praise from Jewish worship. A quaint legend credits Sts. Ambrose and Augustine with improvising it by turns at the time of Augustine's baptism.

The first part of this canticle is a hymn to the Trinity with a version of the Sanctus, and a second portion is a hymn to Christ with a credal content. The third part formerly sung with the *Te Deum* is a series of suffrages from the psalter which originated separately and now forms an alternate to the Morning Prayer suffrages. The *Te Deum* is never followed by the Gloria Patri as it has its own form of the Gloria in verses 11-13.

The *Te Deum* is usually omitted during Lent and Advent.

8 THE SONG OF MOSES (*Cantemus Domino*)

This is a shortened version of the song sung by Moses (or possibly Miriam) after the crossing of the Red Sea. It is found in the 15th chapter of Exodus. It is a song of thanksgiving to God for freeing the Hebrews from Egypt. The 1979 Prayer Book is the first to include it, recommending it especially for use during Easter.

APPENDIX

9 THE FIRST SONG OF ISAIAH (*Ecce, Deus*)

This canticle is from Isaiah 12 and is a song of thanksgiving that celebrates the return from Exile. It is newly included in the 1979 Prayer Book.

10 THE SECOND SONG OF ISAIAH (*Quaerite, Dominum*)

This canticle from Isaiah 55 (Second Isaiah) is included in the Prayer Book for the first time. The singer tells what the defeated Hebrews should do to return to Israel.

11 THE THIRD SONG OF ISAIAH (*Surge, illuminare*)

This canticle, from Third Isaiah (chapter 60) gives a vision of the new Jerusalem and the people brought back to their homeland. Its missionary theme makes it especially appropriate during Epiphany. As with the other Songs of Isaiah, it appears as a new canticle in the 1979 Prayer Book.

14 A SONG OF PENITENCE (*Kyrie Pantokrator*)

This is from the Prayer of Manasseh in the Apocrypha, and is a classic of penitential devotion. Manasseh had been a evil king, and this passage is a song about his repentance. It is recommended for use during Lent.

18 A SONG TO THE LAMB (*Dignus es*)

From the Revelation to John (chapters 4-5), this canticle may incorporate early Christian hymns. In this part of John's vision, Jesus is portrayed as the Lamb surrounded by the redeemed heavenly host. It is new to the 1979 edition of the Prayer Book.

19 THE SONG OF THE REDEEMED (*Magna et mirabilia*)

This canticle is from Revelation (15:3-4) and is the song of the redeemed at the end of the world. It is a collection of phrases from the Old Testament; it has connections with the Song of Moses. A new addition with the 1979 Prayer Book revision, it is particularly appropriate for use during Advent and Lent.

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APPENDIX

For those who will be presenting the Instructed Daily Office at Evening Prayer, the following is included for the optional invitatory used at that service or at Vespers (Office for Evening).

PHOS HILARON

The Phos Hilaron (O gracious light) is an ancient candle-lighting hymn. It has been a part of the tradition of the church since before the fourth century and may have its roots in an earlier pagan hymn to Apollo. Incense may be used with this hymn if so desired!

OUTLINE FOR AN INSTRUCTED DAILY MORNING PRAYER

	<u>Rite I</u>	<u>Rite II</u>
* Opening Sentences	37	75
* Confession of Sin	41	79
* Absolution	42	80
<u>THE INVITATORY AND PSALTER</u>	42	80
Gloria Patri	42	80
* Antiphons	43	80
Venite or Jubilate	44	82
* or Christ our Passover (Eastertide)	46	83
Psalms Appointed	585ff	585ff
Gloria Patri	46	84
<u>THE LESSONS</u>		
First Lesson		
Canticle [silence optional]	47ff	85ff
* Second Lesson		
* Canticle	47ff	85ff
* [Third Lesson]		
* [Sermon]		
* The Apostles' Creed	53	96
<u>THE PRAYERS</u>		
The Lord's Prayer	54	97
The Suffrages	55	97
* The Collect of the Day	159ff	211ff
The Collects and Prayer for Mission	56	98
* Office Hymn		
* [Sermon]		
* [Offering]		
* Intercessions and Thanksgivings	814ff	814ff
* The General Thanksgiving	58	101
* A Prayer of St. Chrysostom	59	102
* Dismissal and/or Grace or Doxology	59	102
* [Sermon Hymn]		
* [Sermon]		
* [Offering with Final Prayers and Dismissal]		
* [Hymn]		

Some Definitions:

- "canticle" -- a "little song" derived from scripture and used in public worship.
- "ceremony/-ial" -- the actions necessary or customary for celebration of a liturgical rite.
- "collect" -- a short prayer stating the chief theme of our day's worship, intended to "collect" or summarize our thoughts and prayers.
- "doxology" -- an ascription of glory in praise of God.
- "Liturgy" -- the official public services of the Church (as distinct from private devotions). (from Greek "laos" = people, and "ergon" = work).
- "ritual" -- the written text of the Church's liturgy.
- "rubrics" -- the ceremonial directions for conduct of Prayer Book worship; term derives from their formerly having been printed in red (L., ruber)

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OUTLINE FOR AN INSTRUCTED DAILY EVENING PRAYER

	<u>Rite I</u>	<u>Rite II</u>
* Opening Sentences	61	115
* Confession of Sin	62	116
* Absolution	63	117
<u>THE INVITATORY AND PSALTER</u>	63	117
Gloria Patri	63	118
* O Gracious Light	64	82
Psalms Appointed	585ff	585ff
Gloria Patri	64	118
<u>THE LESSONS</u>		
First Lesson		
The Song of Mary (Magnificat)(or other canticle)	65	119ff
* Second Lesson		
* The Song of Simeon (Nunc dimittis)	66	120ff
* [Third Lesson]		
* [Sermon]		
* The Apostles' Creed	66	120
<u>THE PRAYERS</u>		
The Lord's Prayer	67	121
The Suffrages	67	121
* The Collect of the Day	159ff	211ff
The Collects and Prayer for Mission	69	123
* Office Hymn		
* [Sermon]		
* [Offering]		
* Intercessions and Thanksgivings	814ff	814ff
* The General Thanksgiving	71	125
* A Prayer of St. Chrysostom	72	126
* Dismissal and/or Grace or Doxology	72	126
* [Sermon Hymn]		
* [Sermon]		
* [Offering with Final Prayers and Dismissal]		
* [Hymn]		

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For further information, see Liturgy for Living, by Charles P. Price and Louis Weil, Seabury Press, 1979. (Part V of the Church's Teaching Series)

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