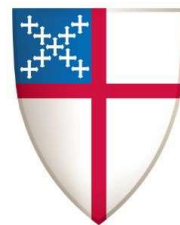


The Order For  
**Daily Morning Prayer**  
BCP 1928



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

¶ *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 Versicles, 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 Versicles and Responses which follow, or, in the Litany, as there appointed.*

***Sentences of Scripture***

OPENING SENTENCES OF  
SCRIPTURE

RECITE ONE OR MORE



HE LORD is in his holy temple: let all the earth keep silence  
before him. *Hab 2:20*

← BRIEF

I was glad when they said unto me, We will go into the house of the  
LORD. *Psalms 122:1*

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.  
*Psalms 19:14*

O send out thy light and thy truth, that they may lead me, and bring  
me unto thy holy hill, and to thy dwelling. *Psalms 43:3*

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 57:15*

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 4:23*

Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. *Phil 1:2*

† Advent: Repent ye, for the Kingdom of heaven is at hand. St. *Matt 3:2*  
Prepare ye the way of the LORD, make straight in the desert a highway  
for our God. *Isaiah 40:3*

Seasonal

† 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 2:10, 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  
1:11*

Awake, awake; put on thy strength, O Zion; put on thy beautiful  
garments, O Jerusalem. *Isaiah 52:1*

† 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 2:13*

The sacrifices of God are a broken spirit: a broken and a contrite heart,  
O God, thou wilt not despise. *Psalms 51:17*

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 15:18, 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. *Lam 1:12*

In whom we have redemption through his blood, the forgiveness of sins,  
according to the riches of his grace. *Eph 1:7*

† Easter: He is risen. The Lord is risen indeed. *St. Mark 16:6; St. Luke 24:34*

This is the day which the LORD hath made; we will rejoice and be glad in it. *Psalms 118:24*

† 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 4:14, 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 Judea, and in Samaria, and unto the uttermost part of the earth. *Acts 1:8*

Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. *Gal 4:6*

† Trinity Sunday: Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. *Rev 4:8*

† 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 3:9, 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 3:19, 20*



¶ *Then the Minister shall say,*

← SKIP IF ALONE

CALL TO CONFESSION

Context: The phrase is spoken at the beginning of Morning Prayer.

Purpose: It is a call to acknowledge and confess sins to God, rather than hiding them, to receive forgiveness through his mercy.

Content: It asks God to forgive the faults of those who confess them and to restore them by granting them the ability to live a righteous life in the future.

KEY ELEMENTS

Humility and Penance:

The prayer asks for an "humble, lowly, penitent, and obedient heart" to express true remorse.

**D**EARLY 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—

¶ *Or he shall say,*

LET us humbly confess our sins unto Almighty God



### *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.*

Divine Mercy:  
It appeals to God's "infinite goodness and mercy" as the source of forgiveness.

A Future Life:  
It asks that, through God's grace, the penitent may "hereafter live a godly, righteous, and sober life".

← SKIP WHEN ALONE

PAUSE BEFORE READING THE  
GENERAL CONFESSION TO  
CONTEMPLATE WHAT YOUR  
CONFESSIONS ARE

← BRIEF

CONFESSION OF SIN  
Plea for Mercy

Miserable Offenders: in the context of asking the Lord to have mercy upon us strikes home the fact that there is truly "no health in us" and, as C.S. Lewis explains, we are miserable as we are to be pitied for the state of affairs we find ourselves.

"miserable" means "in need of mercy" and acknowledges our need for a sin-bearer to replace our guilt with peace.

This is a traditional prayer of confession, acknowledging human sinfulness and pleading for God's mercy and forgiveness, asking to live a righteous life in the future, based on the promise of salvation through Jesus Christ.

KEY POINTS:

Address:

The prayer begins by addressing God as "Almighty and most merciful Father," highlighting a plea for compassion.

Confession of sin:

The prayer acknowledges that people have "erred and strayed from thy ways like lost sheep," highlighting the idea of being lost and needing guidance.


Request for forgiveness:

The prayer asks God to "have mercy upon us," "spare" those who confess their faults, and "restore" those who are repentant.

# 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 the Holy Communion.*

LMIGHTY 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.*

UR 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.*

¶ *Then likewise he shall say,*

Answer. O Lord, open thou our lips  
And our mouth shall show forth thy praise

RESPONSE TO CONFESSION  
← SKIP (OR) TRINITY 21: BCP 218

A declaration of God's promise of forgiveness to penitent believers and a prayer for repentance and the Holy Spirit to live a pure and holy life, ultimately leading to eternal joy.

Key elements of this text:  
God's Desire for a Sinner's Life:  
It begins by affirming that God desires a sinner to turn from wickedness and live, not to die.

Pardon for Repentant Believers:  
God pardons and absolves those who truly repent and unfeignedly believe His holy Gospel.

A Plea for Repentance:  
The text then serves as a prayer, asking God to grant true repentance and His Holy Spirit.

Goal of a Holy Life:  
The purpose of this plea is so that current actions please God and future life may be pure and holy.

← BRIEF  
LORD'S PRAYER

Matthew 6:9-13: This passage provides a more expanded version of the prayer, which Jesus introduced as the model for how his followers should pray.

Luke 11:2-4: A shorter version of the prayer is also found in this Gospel.

Latin: the Pater noster

OPENING VERSICLES  
Opening Preces  
CALL AND RESPONSE

This particular form has existed in all of the liturgical churches since well before the Reformation. The responses continue later in the service, after the Apostles' Creed.

From Sarum Rite, originating in Psalms 51 & 70

¶ *Here, all standing up, the Minister shall say,*

Glory 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.

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

¶ *But Note, That on Ash Wednesday and Good Friday the Venite may be omitted.*



¶ *On the days hereafter named, here may be sung or said:*

† *On the Sundays in Advent.* — Our King and Saviour draweth nigh: O come, let us adore him.

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

† *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.

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

† *On Ascension Day and until Whitsunday.* — Alleluia. Christ the Lord ascended into heaven: O come, let us adore him. Alleluia.

† *On Whitsunday and six days after.* — Alleluia. The Spirit of the Lord filleth the world: O come, let us adore him. Alleluia.

† *On Trinity Sunday.* — Father, Son, and Holy Ghost, One God: O come, let us adore him.

† *On the Purification and the Annunciation.* — The Word was made flesh : O come, let us adore him.

† *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.

#### GLORIA PATRI

A Christian doxology expressing praise to the Blessed Trinity.

The text's second part, beginning with "As it was in the beginning," was added in the 4th century to counter the Arian heresy, emphasizing the eternal nature of Christ.

It is typically recited at the end of psalms or other scriptural readings, or as a conclusion to a prayer, to unite the worshiper with the Triune God's story and purpose.

#### The Invitatory Antiphon

Luke 9:6

Often drawn from the Psalms, used to invite the faithful to prayer. They emphasize the specific liturgical season, feast, or solemnity being observed, focusing on themes like repentance during Lent or resurrection at Easter. These antiphons are spoken or sung before and/or after the invitatory psalm, which is usually Psalm 95 (the Venite), to focus the congregation's attention on the day's spiritual significance.

An invitational antiphon is a short, sung or spoken refrain that accompanies an invitational psalm (most commonly Psalm 95, the "Venite" ) at the beginning of a daily liturgical service. Its purpose is to "invite" the congregation to prayer and worship, providing a seasonal emphasis and creating a unified liturgical experience. The antiphon can be repeated before and after the psalm, or just once at the beginning, enriching the day's worship.

While essential to a unified prayer experience, the invitatory antiphon and psalm can be omitted, especially before Morning Prayer in the Anglican tradition, to save time or avoid repetition.



## *Venite, exultemus Domino.*



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

<sup>2</sup>Let us come before his presence with thanksgiving; \* and show ourselves glad in him with psalms.

<sup>3</sup>For the LORD is a great God; \* and a great King above all gods.

<sup>4</sup>In his hand are all the corners of the earth; \* and the strength of the hills is his also.

<sup>5</sup>The sea is his, and he made it; \* and his hands prepared the dry land.

<sup>6</sup>O come, let us worship and fall down, \* and kneel before the LORD our Maker.

<sup>7</sup>For he is the Lord our God; \* and we are the people of his pasture, and the sheep of his hand.

<sup>9</sup>O worship the LORD in the beauty of holiness; \* let the whole earth stand in awe of him.

<sup>13</sup>For he cometh, for he cometh to judge the earth; \* and with righteousness to judge the world, and the people with his truth.

### ← BRIEF

VENITE

\* = the response

Combination of

Psalms 95:1-7 & 96:9, 13

The Venite is a Christian liturgical chant and invitational psalm, essentially a call to worship, derived from Psalm 95 and sometimes Psalm 96. Its name comes from the Latin word "venite," meaning "O come!". The Venite serves as the opening of Morning Prayer.

Origin: It is primarily based on Psalm 95 and sometimes includes verses from Psalm 96.

Purpose: The Venite is a call for the community to come together and offer praise to God, focusing on His greatness and power as Creator.

Historical Significance: It has been a part of Christian liturgy for centuries, appearing in the Rule of St. Benedict and medieval breviaries, and was carried into Protestant liturgies after the Reformation.

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### ← CAN INSERT GLORIA PATRI

¶ *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:*

### ← BRIEF

Lectionary BCP 345-525

IF 2 PSALMS, SAY GLORIA AFTER EACH

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.**

GLORIA PATRI

Latin:

"Gloria Patri, et Filio, et Spiritui Sancto, sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen".

¶ *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.*

### ← BRIEF

FIRST LESSON - OT  
Lectionary



¶ *Here shall be said or sung the following Hymn.*

POST READING CANTICLE

¶ *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*

6<sup>TH</sup> CENTURY LATIN HYMN

**T**E 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.

Meaning of the Phrase

"Te": means "thee" or "you".

"Deum": means "God".

"Laudamus": means "we praise".

**Cherubim:** described as serving the will of God, performing divine duties in the earthly realm.

**Seraphim:** celestial beings having two or three pairs of wings and serving as guardians of God's throne. Isaiah 6:1-2

**Sabaoth** = Lord of Hosts

"Te Deum laudamus" is Latin for "We praise you, O God" and is the title of a traditional Christian hymn of joy and thanksgiving. The hymn is a rhythmical prose text that features an extended praise of God, incorporating statements of belief similar to the Apostles' Creed, and is used in liturgical settings for special occasions in denominations like the Roman Catholic, Anglican, and Lutheran Churches.

A Hymn of Praise:

The Te Deum is a lengthy and poetic prose hymn of praise to God, reflecting a deep sense of worship and adoration.

Scriptural Basis:

Many passages within the Te Deum are drawn directly from the Bible.

Liturgical Use:

It is traditionally used on festive occasions and for special celebrations, such as royal coronations.

Historical Context:

Attributed to figures like Saint Ambrose or Saint Augustine, or to Nicetas of Remesiana in the 4th century, the hymn's origins are ancient and significant in early Christian history.

**T**HOU 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 hadst 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.



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.*



LESSED 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 for ever.

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.

¶ *Or this,*

### *Benedicite, omnia opera Domini.*



ALL ye Works of the Lord, bless ye the Lord:  
\* praise him, and magnify him for ever.

#### Structure and Themes:

The hymn begins with praise and acknowledgment of God, moves to the praise of the divine by angels and creation, and then summarizes key Christian beliefs about Christ's life and resurrection. It concludes with a petition for mercy and eternal life for the faithful.

#### ← BRIEF

##### 2) BENEDICTUS es DOMINE

"Benedictus es, Domine" (Latin for "Blessed are you, O Lord") is a cantic from the Apocryphal Song of the Three Young Men, found in the Book of Daniel's additional material. It serves as a Song of Praise and is incorporated into the Anglican Book of Common Prayer. The cantic praises God by calling to creation to bless God, highlighting God's glory and majesty. It's sung in some church services, especially Morning Prayer, as an alternative to the Te Deum Laudamus.

Origin: It is based on verses 29-34 of the Song of the Three Young Men in the Book of Daniel, found in the apocryphal or deuterocanonical texts.

Purpose: It is a song of praise that offers glory to God, praising God for God's divine attributes.

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Any day outside of Lent

O ye Angels of the Lord, bless ye the Lord:  
\* praise him, and magnify him for ever.



YE Heavens, bless ye the Lord:

\* praise him, and magnify him for ever.

O ye Waters that be above the firmament, bless ye the Lord:

\* praise him, and magnify him for ever.

O all ye Powers of the Lord, bless ye the Lord:

\* praise him, and magnify him for ever.

O ye Sun and Moon, bless ye the Lord:

\* praise him, and magnify him for ever.

O ye Stars of heaven, bless ye the Lord:

\* praise him, and magnify him for ever.

O ye Showers and Dew, bless ye the Lord:

\* praise him, and magnify him for ever.

O ye winds of God, bless ye the Lord:

\* praise him, and magnify him for ever.

O ye Fire and Heat, bless ye the Lord

\* praise him, and magnify him for ever.

O ye Winter and Summer, bless ye the Lord:

\* praise him, and magnify him for ever.

O ye Dews and Frosts, bless ye the Lord:

\* praise him, and magnify him for ever.

O ye Frost and Cold, bless ye the Lord:

\* praise him, and magnify him for ever.

O ye Ice and Snow, bless ye the Lord

\* praise him, and magnify him for ever.

O ye Nights and Days, bless ye the Lord:

\* praise him, and magnify him for ever.

O ye Light and Darkness, bless ye the Lord:

\* praise him, and magnify him for ever.

O ye Lightnings and Clouds, bless ye the Lord

\* praise him, and magnify him for ever.



LET the Earth bless the Lord:

\* yea, let it praise him, and magnify him for ever.

O ye Mountains and Hills, bless ye the Lord:

\* praise him, and magnify him for ever.

O all ye Green Things upon the earth, bless ye the Lord:

\* praise him, and magnify him for ever.

O ye Wells, bless ye the Lord:

\* praise him, and magnify him for ever.

O ye Seas and Floods, bless ye the Lord:

\* praise him, and magnify him for ever.

O ye Whales, and all that move in the waters, bless ye the Lord:

\* praise him, and magnify him for ever.

O all ye Fowls of the air, bless ye the Lord:

\* praise him, and magnify him for ever.

O all ye Beasts and Cattle, bless ye the Lord:

\* praise him, and magnify him for ever.

O ye Children of Men, bless ye the Lord:

\* praise him, and magnify him for ever.



LET Israel bless the Lord:

\* praise him, and magnify him for ever.

O ye Priests of the Lord, bless ye the Lord:

\* praise him, and magnify him for ever.

O ye Servants of the Lord, bless ye the Lord:

\* praise him, and magnify him for ever.

O ye Spirits and Souls of the Righteous, bless ye the Lord:

\* praise him, and magnify him for ever.

O ye holy and humble Men of heart, bless ye the Lord:

\* praise him, and magnify him for ever.



LET us bless the Father, and the Son, and the Holy Ghost:

\* praise him, and magnify him for ever.

← CAN INSERT GLORIA PATRI

¶ *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 Note, That, save on the Sundays in Advent, the latter portion thereof may be omitted.*

***Benedictus.*** St. Luke 1:68

**B**LESSED 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 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.

← **BRIEF**  
SECOND LESSON - NT  
Lectionary

POST READING CANTICLE

← **BRIEF**

The Benedictus is a Christian canticle (a song of praise) found in the Gospel of Luke (Luke 1:68-79), sung by Zechariah, the father of John the Baptist, upon his son's birth. The name "Benedictus" is Latin for "Blessed" and is the first word of the prayer. It serves as a prayer of thanksgiving for God's mercy, the fulfillment of His covenant, and the impending arrival of the Messiah, Jesus. This prayer is a central part of Christian Morning Prayer (Lauds) and is also known as the Song of Zechariah.

Option: first 4 lines for abbreviated service

← **EXCEPT IN ADVENT CAN OMIT**

Origin: Attributed to Zechariah in the Gospel of Luke, it is sung at the birth of his son, John the Baptist.

Meaning: "Benedictus" means "Blessed".

Content: The canticle expresses joy for God's visitation of His people, the promise of redemption, the fulfillment of the covenant with Abraham, and the role of John the Baptist in preparing the way for the Lord.

Significance: It is a prophetic message that celebrates God's faithfulness and offers hope through salvation.

Usage: In Christian liturgy, it is recited or sung daily during Morning Prayer in various traditions, including the Catholic, Anglican, and Lutheran Churches.

In essence, the Benedictus is a timeless song of gratitude for God's redemptive love and the assurance of His ongoing plan to bring light to the world.

¶ *Or this Psalm.*

## *Jubilate Deo.* Psalm 100

**B**E 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.

O 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.



¶ *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.*

"Jubilate Deo" is Latin for "Rejoice in God" or "Shout for joy to God." Begins with the line "Jubilate Deo omnis terra" (Rejoice in God, all ye lands). The phrase emphasizes joyful praise and celebration in God's presence.

Deo: This is the dative form of the Latin word "Deus," meaning "to God" or "for God". Therefore, "Jubilate Deo" is a call to rejoice and praise God, often used as a title or phrase in musical compositions and liturgical texts. For example, Dan Forrest's "Jubilate Deo" is a musical setting of Psalm 100 in various languages, highlighting the global aspect of joyful praise.

← **BRIEF**  
APOSTLES CREED  
ONE NOT BOTH

**B**ELIEVE 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.**

Origins and History:  
While named after the apostles, the creed wasn't literally written by them. It likely developed from earlier baptismal formulas and summaries of Christian belief used in the early church. The creed's core statements likely existed in the early church and were further refined and standardized over time. Different versions of the creed existed, and it eventually gained wide acceptance in the Western church, particularly in Rome.

¶ *Or the Creed commonly called the Nicene.*

**B**ELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

(OR)  
NICENE CREED  
On Sunday with communion is customary

CONTAINS WESTERN ADDITIONS  
underlined

Origin and Development  
Council of Nicaea (325 AD): The first version of the creed was formulated to address early theological disputes about the nature of Jesus.  
Council of Constantinople (381 AD): A more complete version of the creed was developed and finalized.

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.**

Latin, Greek says "I believe in one..."



¶ *And after that, these Prayers following, the people devoutly kneeling; the Minister first pronouncing,*

← (SKIP IF ALONE)

Minister. The Lord be with you.  
 Answer. And with thy spirit.  
 Let us pray.

SALUTATIONS  
 Call & Response

¶ *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.


SUFFRAGES  
 Call and response  
 Closing Preces

¶ *Then shall follow the Collect for the Day, except when the Communion Service is read; and then the Collect for the day shall be omitted here.*

← BRIEF  
COLLECT OF THE DAY  
PP. 90-272


### *A Collect for Peace.*

← BRIEF

 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.*

← BRIEF

 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.*




\*\*\* END OR LITANY \*\*\*

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

¶ *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.*

### *A Prayer for The President of the United States, and all in Civil Authority.*


THE PRAYERS

 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 plenteously 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.*


 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.*

*A Prayer for the Clergy and People.*

 LMIGHTY 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.*

*A Prayer for all Conditions of Men.*

← BRIEF

 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.*

← INTERCESSIONS

\* THIS MAY BE SAID WHEN ANY DESIRE THE PRAYERS OF THE CONGREGATION

### *A General Thanksgiving.*

← BRIEF



LMIGHTY 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.]*

\* THIS MAY BE SAID WHEN ANY DESIRE TO RETURN THANKS FOR VOUCH-SAFED TO THEM

ENTER THE READERS OWN THANKSGIVINGS AND PRAYERS

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 ourselves 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 honour and glory, world without end. *Amen.*

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

## *A Prayer of St. Chrysostom.*



LMIGHTY 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; Fulfil 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 Cor 13:14



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

¶ *Here endeth the Order of Morning Prayer.*

### ← (SKIP IF ALONE)

WHEN TWO OR THREE GATHERED TOGETHER

John Chrysostom (c. AD 347–407) was an Eastern church father and archbishop of Constantinople. He was born in Syrian Antioch and named John; he was known as Chrysostomos ("golden-mouthed") because of his excellent speaking ability. For a time, John Chrysostom practiced law, but, after his baptism in 368, he became a monk.

### ← BRIEF

BENEDICTION

↑ The "Prayer of St. Chrysostom" is a Christian prayer for communal worship and supplication, attributed to St. John Chrysostom, emphasizing God's power and the grace received when two or three are gathered in His name. Found in various traditions, including the Episcopal and Orthodox churches, it asks for God to fulfill desires and grant knowledge of His truth and life everlasting.

Communal Prayer: The prayer stresses the blessing of communal prayer, using plural "us" and reminding believers that when "two or three are gathered together in his name," God is in their midst.

Divine Grace: It seeks divine intervention to fulfill spiritual needs, providing wisdom and eternal life.

Versatility: While often associated with Eastern Orthodoxy, the prayer was adopted into the Anglican liturgy and is found in various modern prayer books, making it a significant part of Anglican worship.