

Morning Prayer

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

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

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

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

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

Except in Lent, add.

Alleluia!

The Invitatory

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

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

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

Venite

Psalm 95.1–7

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

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

Come, let us bow down, and bend the knee, *
and kneel before the Lord our maker.

For he is our God,
and we are the people of his pasture and the
sheep of his hand. *
Oh, that today you would hearken to his voice!

Jubilate

Psalm 100

Be joyful in the Lord, all you lands; *
serve the Lord with gladness
and come before his presence with a song.

Know this: The Lord himself is God; *
he himself has made us, and we are his;
we are his people and the sheep of his pasture.

Enter his gates with thanksgiving;
go into his courts with praise; *
give thanks to him and call upon his name.

For the Lord is good;
his mercy is everlasting; *
and his faithfulness endures from age to age.

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

*Psalm 24 Psalm 63.1–8 Psalm 145
Psalm 51.1–18 Psalm 67*

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

Christ our Passover

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

Alleluia!

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

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

Alleluia!

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

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

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

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

For since by a man came death, *

by a man has come also the resurrection of the dead.

For as in Adam all die, *

so also in Christ shall all be made alive. Alleluia!

The Psalms

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

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

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

The Proclamation of the Word

The Readings

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

A reading from . . .

After each reading the reader may say,

The word of the Lord.

People Thanks be to God.

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

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

People Glory to you, Lord Jesus Christ.

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

The Gospel of Christ.

People Praise to you, Lord Jesus Christ.

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

Sermon

A sermon or other comment on the readings is appropriate at principal services on Sundays and at other major gatherings of the Christian community. A silence for reflection may follow.

Affirmation of Faith

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

The Apostles' Creed

**I believe in God,
the Father almighty,
creator of heaven and earth.**

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

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

Or the following:

Hear, O Israel

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

**This is the first and the great commandment.
The second is like it:
Love your neighbour as yourself.**

There is no commandment greater than these.

Intercessions and Thanksgivings

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

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

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

The Collect

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

The Lord's Prayer

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

Or

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

Dismissal

Then may be said or sung,

Officiant Let us bless the Lord.
People Thanks be to God.

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

The officiant may conclude with one of the following:

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

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

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

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