

## A GUIDE FOR LEADING MORNING PRAYER

### St. Thomas, College Station 2017

**NOTE:** *This guide is designed specifically for leading Morning Prayer on a Sunday when a celebration of Holy Eucharist had previously been scheduled and a bulletin has already been printed for that service. The hymns and propers for the day (Collect of the Day, lessons, psalm, and Gospel) will not change, but the page numbers in the Book of Common Prayer will need to be announced by the officiant. At 8 AM service, using Morning Prayer 1 (beginning on page 37) is to be used; at the later service, Morning Prayer II (page 75) is to be used.*

**VESTING:** A cassock and surplice is to be worn. **Albs are not to be worn.**

**PREPARATION:** Candles on the altar are not to be lighted. In the chapel, the candles on the retable (the candelabra) are to be lighted. In the church, the torches are to be lighted and carried in procession to their usual places.

#### ORDER OF SERVICE

**In the chapel,** the officiant and lay reader process from the rear of the church, with the crucifer leading, followed by the lay reader and then the officiant. All reverence the altar. The officiant goes to the pulpit to begin the service by announcing the page where the service begins, which is usually with one of the opening sentences from page 40 (“At Any Time”).

**In the church,** the usual processional order is followed, with the officiant at the end of the procession. **Chalice bearers (LEMs) are not to be used in this service,** and there is no need for an acolyte to process with the Gospel Book or for the Gospel Book to be on the altar, since the Gospel reading will be done from the lectern. It is the custom for the officiant to begin the service with a prayer before the procession starts. Prayer 64, page 833, may be used for this. When in place, the officiant asks people to be seated and gives any pertinent announcements. Then people are asked to turn to the beginning of the service, which is usually with one of the sentences from page 78 (“At any Time”).

**In both the chapel or the church,** the service then continues with the Confession of Sin and the Assurance of Forgiveness. The **officiant must remember** to substitute “us” for “you” and “our” for “your” in the assurance of forgiveness.

Following that, the Officiant invites all to stand for the Invitatory and selection from the psalter. The italicized portions in the Prayer Book are the instructions to be followed. There is no need for an antiphon to be used. Immediately after the Gloria, people are directed to the Venite (page 44 or 82), which is said by all in unison while standing. The psalm for the day is then said, the people still standing. The psalm will be in the bulletin and people should be directed to read it from the bulletin. Following the psalm, all say the Gloria (page 46 or 84) and are then directed to sit for the first lesson.

After the first lesson, the officiant directs the people to stand and say in unison one of the canticles in unison. Canticles recommended are number 2 (page 49) or 13 (page 90). The second reading follows. At its conclusion, another canticle is read. Canticle 4 (page 50) or 16 (page 92) are recommended.

**In the chapel, the Officiant reads the Gospel,** as directed below.

**In the church** the hymn in the bulletin before the Gospel is then sung, and the children are asked to follow the crucifer to the chapel.

**In both the chapel and the church,** the Officiant reads the Gospel, **but the people are asked to be seated, and the Gospel is announced in this way: “A reading from” and concluded with “The Word of the Lord.”**

The Officiant then directs people to stand and say The Apostles’ Creed (page 53 or 96).

The Prayers follow. The Officiant should use Suffrages A (page 55 or 97).

The Officiant then prays the Collect of the Day (from the bulletin), the Collect for Sundays (page 56 or 98), the Collects for Peace and Grace (page 57 or 99 and 100) and the first prayer for mission (page 57 or 100).

**In the chapel**, there is no provision for a collection.

**In the church**, the Officiant then says an offertory sentence (“Ascribe to the Lord the honor due his name; bring offerings and come into his courts with praise”), and the choir sings an anthem while the collection is taken up. The collection is presented while the people stand and sing the Doxology. An acolyte should be directed to receive the offering plate and place them on the altar.

**In both services**, the Officiant then directs people to kneel and pray together the General Thanksgiving (page 58 or 101).

While the people continue kneeling, the Officiant prays the Prayer of St. Chrysostom (page 59 or 100), says (still kneeling) “Let us bless the Lord” and concludes the service with “The grace of our Lord...” (page 59 or 102).

**In the chapel**, the Officiant and lay reader and crucifer stand and reverence the altar. The Officiant and lay reader then process to the back of the chapel while the crucifer extinguishes the candles on the retable.

**In the church**, the crucifer leads the choir and Officiant out during the closing hymn,

**There is no dismissal at either service.**

The Officiant greets the people and then **records the service in the Record Book.**