*Morning Prayer*

* *We celebrate God’s new creation and the resurrection of Jesus from the dead, even as waking itself is a new creation, a resurrection after the night’s sleep.*
* *We ask God to open our lips, for even when one prays this office alone, we remember that we are part of a community praying the Church’s prayer.*
* *We remember our baptism and celebrate the baptismal covenant.*

Adapted from *The Book of Offices and Services of The Order of Saint Luke*

Setting

* The visual setting should reflect the liturgical focus of the service as a remembrance of baptism in preparation for living out our baptism in this new day. A baptismal font or bowl should be prominent.
* A single candle (reminding us of the paschal/Easter candle) burns near the font or bowl. It is already lit when the community arrives (reminding us of the historic all night Easter Vigil as celebrating the paschal mystery of death and resurrection).

Preparation

* Give particular attention to how water will be poured or sprinkled during the remembrance of baptism.
* Avoid last minute preparations in the presence of the community.
* Keep silence starting 15 minutes before the service is to begin.
* A prelude may call the community to praise and prayer later in this period.
* The worship guides quietly take their places during this time.

*THE SERVICE*

Greeting and Remembrance of Baptism

* The community remains seated.
* As water is poured or sprinkled, say: “Remember your baptism and be thankful!!”

Morning Hymn – By word or gesture, the community is invited to stand.

Morning Prayer - the community remains standing.

* The prayer is introduced with “The Holy One be with you. **And also with you.**  Let us pray.”
* See *A Lukan Book of Hours* for alternative prayers and *A Lukan Book of Feasts* for collects for saint’s days and special holy days.
* The community is seated at the conclusion of the prayer.

Psalter – See General Guidelines for specific information. The community is seated.

Silence

* This should last at least a full minute.
* The anxiety for those for whom this is a new experience and who may wonder why “nothing is happening” may be helped by extending an invitation such as, “Let us keep silence together.”

[Canticle of the Day or Season] – as indicated in *A Lukan Book of Hours.* The community is seated.

* A canticle may be selected from those in *The Book of Offices and Services of the Order of Saint Luke,* Worship Resources 193 -201 (sung to 4 part simplified chant) or those in *A Lukan Book of Hours*, pp. 116-124 (chanted to psalm tones).
* The chaplain general may indicate a canticle to be used throughout a retreat or council meeting or your team may select one.
* The canticle may be introduced with an invitation from the psalms such as one of the following: Psalm 27:7-8, Psalm 92:1-2, Psalm 95:1-2, Psalm 100:3 and 5.

Scripture

* For this reading which is understood as a teaching lection, the community remains seated even if the reading is from a gospel.
* The lection for the day and hour may be provided for you by the chaplain general.
* At the conclusion of the reading(s) and before the heart words (introduced by “Hear what the spirit is saying), the reader may say “Holy Wisdom, holy Word,” to which the community responds **Thanks be to God!**

Canticle of Zechariah

* Since this canticle is understood as the proclamation of the gospel for this office, the community stands.
* The following options are available in *The Book of Offices and Services of the Order of Saint Luke:*
  + Chanted dialogically to psalm tone three, p. 30.
  + Four part simplified chant, see Worship Resources 188 – 189.
  + Set to a metrical hymn tune; see Worship Resources 55 – 58.

Reading

* A time for listening and learning together from a brief reading.
* This is NOT the time for a homily or an extensive reading.
* Options available include:
  + Text of a relevant hymn
  + Teachings of a spiritual guide
  + Reflections on the meaning of the day, hour, or season.

Prayers

This time of prayer is introduced with the dialog:

“The Holy One is with you. **And also with you.**  Let us pray.”

Shared Prayer Options

* + A bidding prayer – see Worship Resource 166 or 168 in *The Book of Offices and Services of the Order of Saint Luke* or p. 131 in *A Lukan Book of Hours.*
  + Invitation to the community to share aloud their joys, thanksgivings or concerns, concluding by praying: “Merciful God” to which the community responds **“Hear our prayer.”**
  + A litany such as Worship Resource 167 in *The Book of Offices and Services of the Order of Saint Luke.*

Stated Prayers for this Office - found on p. 31 of*The Book of Offices and Services of the Order of Saint Luke.*

* May be prayed by various persons seated in the community
* May be prayed by one or more of the worship guides.

Optional Collect of Commemoration

* See resources for the sanctoral cycle in *A Lukan Book of Feasts,* pp. 219-225
* Additional resources may be found in *For All the Saints.*

Collect for the Order of Saint Luke – prayed in unison by the community

The Lord’s Prayer

* When the community is gathered, we recommend that the Lord’s Prayer be sung at Morning and Evening Prayer.
* Five settings are provided in Worship Resources 8 - 12 in *The Book of Offices and Services of the Order of Saint Luke.*

Concluding Collect

* This may be a prayer for the day, especially on a saint’s day or holy day.
* A “default” collect for this office is on p. 32 *The Book of Offices and Services of the Order of Saint Luke.*
* An appropriate concluding collect may be written or found in other resources.

Hymn – the community is invited to stand.

Going Forth

* The community remains standing.
* Blessings and Commendations can be found on p. 33 and Worship Resources 59, 88 174-182 in *The Book of Offices and Services of the Order of Saint Luke.*

The community is then seated for a **time of reflection guided by music.**

Dismissal

* Given by a deacon or a layperson emphasizing the bridge between the community at prayer and the community living our commission in the world.
* May be spoken by someone seated in the congregation.
* Our lived experience with this office has made us aware that something is missing from the dismissal. We recommend that an additional sentence added such as:

“Go in peace to walk the way of Jesus, seeking justice and compassion with the whole family of God. The grace of the Lord Jesus Christ be with you. Let us bless the Lord. **Thanks be to God!**”

Regarding the Ending of the Service:

The placement of the concluding collect follows the practice of some traditions and also provides a spoken prayer between a sung Lord’s Prayer and the final hymn.

Because we honor the music after the blessing, we are seated to let it speak to us. It seemed strange to us to be “sent forth” and then be seated!! Our alternative is to separate the blessing or commission and the dismissal.