Morning and Evening Prayer For Lent:

From Ash Wednesday to the Sunday before Palm/Passion Sunday

A Rationale for the Offices

 In the years since the publication of *The Book of Alternative Services* many Anglicans have found a renewed interest in regular and structured daily prayer as a means of ‘praying without ceasing’. This renewed interest, however, was not served well by how Morning and Evening Prayer were laid out in *The Book of Alternative Services*. A full and satisfying use of the Offices required worshippers to turn numerous times to different pages and then back again. This editorial design meant that many of the riches of the Offices in *The Book of Alternative Services* were not well-used or even well-known.

 Other factors have also influenced Daily Prayer in these first decades of the twenty-first century. First, although *The Book of Alternative Services* made some strides in more complementary language for God and more inclusive language for people, many contemporary worshippers desired that more strides be made towards language that is ‘faithful and fair’. In this set of offices a balance has been sought between traditional and more inclusive language for God

 Second, in 1992 the Society of Saint Francis published *Celebrating Common Prayer*, a daily prayer book that introduced a new way of structuring the Daily Offices around the liturgical year. This innovative approach, along with a wider selection of canticles and prayers, influenced many Anglicans throughout the world. By 2005 the Church of England published *Common Worship: Daily Prayer* which provides worshippers with daily prayer for every day of the week in ordinary time and daily prayer for the seasons of the liturgical year. This resource has influenced the work of the Liturgy Task Force in preparing this resource for trial use in the Anglican Church of Canada.

 While the structure of Morning and Evening Prayer in *The Book of Alternative Services* is the foundation of the offices that follow, *Common Worship: Daily Prayer* has provided both texts and approaches to the offices for each day of the week. Each office is designed so that those who use it for prayer need only move page by page through the office.

*The Liturgy Task Force*

*Transfiguration Sunday 2015*

A Penitential Office

*The presider may read one of the following sentences of scripture as appropriate to the time of day.*

*Morning*

If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, God, who is faithful and just will forgive us our sins and cleanse us from all unrighteousness. *1 John 1.8-9*

To the Lord our God belong mercy and forgiveness, for we have rebelled against him, and have not obeyed the voice of the Lord our God by following his laws, which he set before us by his servants the prophets. *Daniel 9.9-10*

If any want to become my followers, let them deny themselves and take up their cross and follow me. *Mark 8.34*

*Evening*

Rend your hearts and not your clothing. Return to the Lord, your God, who is gracious and merciful, slow to anger, and abounding in steadfast love, and relents from punishing. *Joel 2.13*

I will get up and go to my father, and I will say to him, “Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.” *Luke 15.18-19b*

*The presider then says,*

Let us confess our sins

against God and our neighbour.

*Silence is kept. Then the following is said.*

God of all mercy,

**we confess that we have sinned against you,**

**opposing your will in our lives.**

**We have denied your goodness in each other,**

**in ourselves and in the world you have created.**

**We repent of the evil that enslaves us,**

**the evil we have done**

**and the evil done on our behalf.**

**Forgive, restore and strengthen us**

**through our Saviour Jesus Christ,**

**so that we may abide in your love**

**and serve only your will. Amen.**[[1]](#footnote-1)

*The presider says,*

May the God of love and power

forgive us and free us from our sins,

heal and strengthen us by the Holy Spirit

and raise us to new life in Jesus Christ. **Amen**.[[2]](#footnote-2)

*When this Penitential Office is used, Morning Prayer continues with the Invitatory Psalm. Evening Prayer continues with the Evening Hymn.*

Morning prayer for Lent

From Ash Wednesday until the Sunday before Palm/Passion Sunday

The Gathering of the Community

Introductory Responses

We cast our burdens upon you, O Lord,

**and you will sustain us.**

Create in us clean hearts, O God,

**and renew a right spirit within us.**

Cast us not away from your presence

**and take not your Holy Spirit from us.**

Give us the joy of your saving help again

**and sustain us by your bountiful Spirit.**

Blessed are you, O Holy One,

**the God of our salvation who bears our burdens.**[[3]](#footnote-3)

The Proclamation of the Word

The Psalm

*A Psalm from the Daily Office Lectionary, the Weekday Eucharistic Lectionary or the Revised Common Lectionary Daily Readings is said or sung.*

*At the end of the Psalm one of the following may be said or sung.*

Glory to God, Source of all being, eternal Word and Holy Spirit:

as it was in the beginning, is now and will be for ever. Amen.

*or*

Glory to the holy and undivided Trinity, one God:

as it was in the beginning, is now and will be for ever. Amen.[[4]](#footnote-4)

*or*

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.

*Morning Prayer continues with the Reading.*

The Reading

*A Reading from the Daily Office Lectionary, the Weekday Eucharistic Lectionary or the Revised Common Lectionary Daily Readings is read. After a period of silent reflection one of the following is said.*

The word of the Lord.

**Thanks be to God.**

*or*

Hear what the Spirit is saying to the church.

**Thanks be to God.**

*or*

Holy Word, Holy Wisdom.

**Thanks be to God.**

*Morning Prayer continues with the Responsory or the Canticle or both. If two Readings are read, then the Responsory follows the first Reading and the Canticle the second.*

The Responsory

*The Responsory is said or sung.*

Incline your ear to me;

make haste to answer when I call.

**Incline your ear to me;**

**make haste to answer when I call.**

Lord, hear my prayer

and let my cry come before you.

**Make haste to answer when I call.**

Hide not your face from me

in the day of my trouble.

**Make haste to answer when I call.**

You endure for ever

and your name from age to age.

**Make haste to answer when I call.**

You will arise and have compassion on Zion,

for it is time to have pity upon her.

**Make haste to answer when I call.**[[5]](#footnote-5)

*Morning Prayer continues with [the Second Reading or] the Canticle or an Affirmation of Faith.*

The Canticle

*‘The Song of Zechariah’ or ‘The Song of Manasseh’ may be said or sung.*

*The Song of Zechariah (Luke 1.68-79)*

Blessed are you, Lord, the God of Israel, \*

 you have come to your people and set them free.

You have raised up for us a mighty Saviour, \*

 born of the house of your servant David.

Through your holy prophets, \*

 you promised of old to save us from our enemies,

from the hands of all who hate us, \*

 to show mercy to our forebears,

 and to remember your holy covenant.

This was the oath you swore to our father Abraham: \*

 to set us free from the hands of our enemies,

 free to worship you without fear.

And you, child, shall be called the prophet of the Most High, \*

 for you will go before the Lord to prepare the way,

to give God’s people knowledge of salvation \*

 by the forgiveness of their sins.

In the tender compassion of our God \*

 the dawn from on high shall break upon us,

to shine on those who dwell in darkness and the shadow of death, \*

 and to guide our feet into the way of peace.[[6]](#footnote-6)

*Or*

*The Song of Manasseh (Manasseh 1a, 2, 4, 6, 7ab, 9ac, 11, 12, 14b, 15b)*

Lord almighty and God of our ancestors, \*

 you who made heaven and earth in all their glory:

All things tremble with awe at your presence, \*

 before your great and mighty power.

Immeasurable and unsearchable is your promised mercy, \*

 for you are God, Most High.

You are full of compassion. long-suffering and very merciful, \*

 and you relent at human suffering.

O God, according to your great goodness,

you have promised forgiveness for repentance \*

 to those who have sinned against you.

The sins I have committed against you \*

 are more in number than the sands of the sea.

I am not worthy to look up to the height of heaven, \*

 because of the multitude of my iniquities.

And now I bend the knee of my heart before you, \*

 imploring your kindness upon me.

I have sinned, O God, I have sinned, \*

 and I acknowledge my transgressions.

Unworthy as I am, you will save me, \*

 according to your great mercy.

For all the host of heaven sings your praise, \*

 and your glory is for ever and ever.[[7]](#footnote-7)

*At the end of either Canticle one of the following may be said or sung.*

Glory to God, Source of all being, eternal Word and Holy Spirit:

as it was in the beginning, is now and will be for ever. Amen.

*or*

Glory to the holy and undivided Trinity, one God:

as it was in the beginning, is now and will be for ever. Amen.[[8]](#footnote-8)

*or*

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.

*Morning Prayer continues with an Affirmation of Faith or the Litany.*

Affirmation of Faith

*One of the following Affirmations of Faith may be said or sung.*

*The Apostles’ Creed*

**I believe in God, the Father almighty,**

**creator of heaven and earth.**

**I believe in Jesus Christ, God’s only Son, our Lord,**

**who was conceived by the Holy Spirit,**

**born of the virgin Mary,**

**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,**

**he is seated at the right hand of the Father,**

**and 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.**[[9]](#footnote-9)

*Or*

*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.**[[10]](#footnote-10)

*Morning Prayer continues with the Litany.*

The Prayers of the Community

The Litany

*The Litany is said or sung.*

Let us offer our intercessions, petitions and thanksgivings, saying,

‘God of our ancestors, hear our prayer.’

For the one holy catholic and apostolic Church throughout the world,

**God of our ancestors, hear our prayer.**

For the mission of the Church, that in faithful witness it may preach the gospel

to the ends of the earth,

**God of our ancestors, hear our prayer.**

For those preparing for baptism and for their teachers and sponsors,

**God of our ancestors, hear our prayer.**

For peace in the world, that a spirit of respect and reconciliation

may grow among nations and peoples,

**God of our ancestors, hear our prayer.**

For the poor, the persecuted, the sick and all who suffer;

for refugees, prisoners and all in danger;

that they may be relieved and protected,

**God of our ancestors, hear our prayer.**

For all whom we have injured or offended,

**God of our ancestors, hear our prayer.**

For grace to amend our lives and to further your reign,

**God of our ancestors, hear our prayer.**[[11]](#footnote-11)

*Additional intercessions, petitions and thanksgivings may be offered in silence or aloud. Among these concerns it is appropriate to remember*

* *those preparing for baptism and confirmation;*
* *those serving through leadership in church and state;*
* *those looking for forgiveness;*
* *those misled by the false gods of this present age and*
* *all who are hungry.* [[12]](#footnote-12)

*After a period of silence either the Collect of the Day or one of the following collects may be said or sung.*

God of wilderness and water, your Son was baptized and tempted as we are. Guide us through this season, so that we may not avoid struggle, but open ourselves to blessing, through the cleansing depths of repentance and the heaven-rending words of the Spirit.  **Amen**.[[13]](#footnote-13)

*or*

Artist of souls, you sculpted a people for yourself out of the rocks of wilderness and fasting. Help us as we take up your invitation to prayer and simplicity, so that the discipline of these forty days may sharpen our hunger for the feast of your holy friendship and whet our thirst for the living water you offer through Jesus Christ. **Amen**.[[14]](#footnote-14)

*or*

God of the covenant, in the glory of the cross your Son embraced the power of death and broke its hold over your people. In this time of repentance, draw all people to yourself, so that we who confess Jesus as Lord may put aside the deeds of death and accept the life of your kingdom. **Amen**.[[15]](#footnote-15)

*or*

God of the living, through baptism we pass from the shadow of death to the light of the resurrection. Remain with us and give us hope so that, rejoicing in the gift of the Spirit who gives life to our mortal flesh, we may be clothed with the garment of immortality, through Jesus Christ our Lord. **Amen**.[[16]](#footnote-16)

*Morning Prayer continues with the Lord’s Prayer.*

The Lord’s Prayer

Trusting in the compassion of God

and gathering our prayers and praises into one,

let us pray as our Saviour taught us,[[17]](#footnote-17)

**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.**

*Morning Prayer continues with the Dismissal.*

The Sending Forth of the Community

The Dismissal

Let us bless the Lord.

**Thanks be to God.**

*Morning Prayer may conclude with the following Sentence.*

May God our Redeemer show us compassion and love. **Amen**.[[18]](#footnote-18)

Evening prayer for Lent

From Ash Wednesday until the Sunday before Palm/Passion Sunday

Gathering of the Community

Introductory Responses

Light and peace in Jesus Christ our hope.

**Thanks be to God.**

*or*

Jesus Christ is the light of the world.

**A light no darkness can extinguish.**[[19]](#footnote-19)

Thanksgiving

Let us give thanks to God our Creator.

**It is right to offer thanks and praise.**[[20]](#footnote-20)

*or*

Let us give thanks to the Lord our God.

**It is right to give our thanks and praise.**

Blessed are you, God of our salvation,

to you be glory and praise for ever.

In the darkness of our sin you have shone in our hearts

to give the light of the knowledge of your glory

in the face of Jesus Christ.

Open our eyes to acknowledge your presence,

so that we may grow into your likeness from glory to glory.

Blessed be God: Father, Son and Holy Spirit.

**Blessed be God for ever.**

*or*

Blessed be God: Source of all being, eternal Word and Holy Spirit.

**Blessed be God for ever.**[[21]](#footnote-21)

The Proclamation of the Word

The Psalm

*A Psalm from the Daily Office Lectionary, the Weekday Eucharistic Lectionary or the Revised Common Lectionary Daily Readings is said or sung.*

*At the end of the Psalm one of the following may be said or sung.*

Glory to God, Source of all being, eternal Word and Holy Spirit:

as it was in the beginning, is now and will be for ever. Amen.

*or*

Glory to the holy and undivided Trinity, one God:

as it was in the beginning, is now and will be for ever. Amen.[[22]](#footnote-22)

*or*

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.

*Evening Prayer continues with the Reading.*

The Reading

*A Reading from the Daily Office Lectionary, the Weekday Eucharistic Lectionary or the Revised Common Lectionary Daily Readings is read. After a period of silent reflection one of the following is said.*

The word of the Lord.

**Thanks be to God.**

*or*

Hear what the Spirit is saying to the church.

**Thanks be to God.**

*or*

Holy Word, Holy Wisdom.

**Thanks be to God.**

*Evening Prayer continues with the Responsory or the Canticle or both. If two Readings are read, then the Responsory follows the first Reading and the Canticle the second.*

The Responsory

*The Responsory is said or sung.*

Incline your ear to me;

make haste to answer when I call.

**Incline your ear to me;**

**make haste to answer when I call.**

Lord, hear my prayer

and let my cry come before you.

**Make haste to answer when I call.**

Hide not your face from me

in the day of my trouble.

**Make haste to answer when I call.**

You endure for ever

and your name from age to age.

**Make haste to answer when I call.**

You will arise and have compassion on Zion,

for it is time to have pity upon her.

**Make haste to answer when I call.**

*Evening Prayer continues with [the Second Reading or] the Canticle or an Affirmation of Faith.*

The Canticle

*‘The Song of Mary’ or ‘A Song of Christ the Servant’ may be said or sung.*

*The Song of Mary (Luke 1.46-55)*

My soul proclaims the greatness of the Lord,

my spirit rejoices in God my Saviour, \*

 for you, Lord, have looked with favour

 on your lowly servant.

From this day all generations will call me blessed: \*

 you, the Almighty, have done great things for me

 and holy is your name.

You have mercy on those who fear you, \*

 from generation to generation.

You have shown strength with your arm \*

 and scattered the proud in their conceit,

casting down the mighty from their thrones \*

 and lifting up the lowly.

You have filled the hungry with good things \*

 and sent the rich away empty.

You have come to the aid of your servant Israel, \*

 to remember the promise of mercy,

the promise made to our ancestors, \*

 to Abraham and his children for ever.[[23]](#footnote-23)

*Or*

*A Song of Christ the Servant (1 Peter 2.21b-25)*

Christ suffered for you, leaving you an example, \*

 that you should follow in his steps.

He committed no sin, no guile was found on his lips, \*

 when he was reviled, he did not revile in turn.

When he suffered, he did not threaten, \*

 but he trusted himself to God who judges justly.

Christ himself bore our sins in his body on the tree, \*

 so that we might die to sin and live to righteousness.

By his wounds, you have been healed, \*

 for you were straying like sheep,

but have now returned \*

 to the shepherd and guardian of your souls.[[24]](#footnote-24)

*At the end of either Canticle one of the following may be said or sung.*

Glory to God, Source of all being, eternal Word and Holy Spirit:

as it was in the beginning, is now and will be for ever. Amen.

*or*

Glory to the holy and undivided Trinity, one God:

as it was in the beginning, is now and will be for ever. Amen.[[25]](#footnote-25)

*or*

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.

*Evening Prayer continues with an Affirmation of Faith or the Litany.*

Affirmation of Faith

*One of the following Affirmations of Faith may be said or sung.*

*The Apostles’ Creed*

**I believe in God, the Father almighty,**

**creator of heaven and earth.**

**I believe in Jesus Christ, God’s only Son, our Lord,**

**who was conceived by the Holy Spirit,**

**born of the virgin Mary,**

**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,**

**he is seated at the right hand of the Father,**

**and 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.**[[26]](#footnote-26)

*Or*

*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.**[[27]](#footnote-27)

*Evening Prayer continues with the Litany.*

The Prayers of the Community

The Litany

*The Litany is said or sung.*

Let us pray, saying, ‘Shepherd of souls, tend your flock.’

May your holy people triumph over evil and grow in grace.

**Shepherd of souls, tend your flock.**

May candidates for baptism and confirmation live by every word

that proceeds from your mouth.

**Shepherd of souls, tend your flock.**

May you guide the leaders of the nations

in the ways of mercy and truth.

**Shepherd of souls, tend your flock.**

May the needy not be forgotten

nor the hope of the poor be taken away.

**Shepherd of souls, tend your flock.**

May the sick in body, mind and spirit

know your power to heal.

**Shepherd of souls, tend your flock.**

May the poor in spirit inherit the kingdom of heaven

and see you face to face.

**Shepherd of souls, tend your flock.**[[28]](#footnote-28)

*Additional intercessions, petitions and thanksgivings may be offered in silence or aloud. Among these concerns it is appropriate to remember*

* *those preparing for baptism and confirmation;*
* *those serving through leadership in church and state;*
* *those looking for forgiveness;*
* *those misled by the false gods of this present age and*
* *all who are hungry.* [[29]](#footnote-29)

*After a period of silence either the Collect of the Day or one of the following collects may be said or sung.*

God of wilderness and water, your Son was baptized and tempted as we are. Guide us through this season, so that we may not avoid struggle, but open ourselves to blessing, through the cleansing depths of repentance and the heaven-rending words of the Spirit.  **Amen**.[[30]](#footnote-30)

*or*

Artist of souls, you sculpted a people for yourself out of the rocks of wilderness and fasting. Help us as we take up your invitation to prayer and simplicity, so that the discipline of these forty days may sharpen our hunger for the feast of your holy friendship and whet our thirst for the living water you offer through Jesus Christ. **Amen**.[[31]](#footnote-31)

*or*

God of the covenant, in the glory of the cross your Son embraced the power of death and broke its hold over your people. In this time of repentance, draw all people to yourself, so that we who confess Jesus as Lord may put aside the deeds of death and accept the life of your kingdom. **Amen**.[[32]](#footnote-32)

*or*

God of the living, through baptism we pass from the shadow of death to the light of the resurrection. Remain with us and give us hope so that, rejoicing in the gift of the Spirit who gives life to our mortal flesh, we may be clothed with the garment of immortality, through Jesus Christ our Lord. **Amen**.[[33]](#footnote-33)

*Evening Prayer continues with the Lord’s Prayer.*

The Lord’s Prayer

Trusting in the compassion of God

and gathering our prayers and praises into one,

let us pray as our Saviour taught us,[[34]](#footnote-34)

**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.**

*Evening Prayer continues with the Dismissal.*

The Sending Forth of the Community

The Dismissal

Let us bless the Lord.

**Thanks be to God.**

*Evening Prayer may conclude with the following Sentence.*

May God our Redeemer show us compassion and love. **Amen**.[[35]](#footnote-35)

1. *Enriching Our Worship 1* (1998), 19 alt. [↑](#footnote-ref-1)
2. *Common Worship* (2000), 135 alt. [↑](#footnote-ref-2)
3. *The Book of Alternative Services* (1985), 97 alt. [↑](#footnote-ref-3)
4. *Enriching Our Worship 1* (1998), 20. [↑](#footnote-ref-4)
5. *The Book of Alternative Services* (1985), 106-107 alt. [↑](#footnote-ref-5)
6. *Evangelical Lutheran Worship* (2006), 303. [↑](#footnote-ref-6)
7. *Common Worship: Daily Prayer* (2005), 240. [↑](#footnote-ref-7)
8. *Enriching Our Worship 1* (1998), 20. [↑](#footnote-ref-8)
9. *Evangelical Lutheran Worship* (2006), 105. [↑](#footnote-ref-9)
10. *The Book of Alternative Services* (1985), 53. [↑](#footnote-ref-10)
11. *The Book of Alternative Services* (1985), 121-122 alt. [↑](#footnote-ref-11)
12. *Common Worship: Daily Prayer* (2005), 240. [↑](#footnote-ref-12)
13. *Revised Common Lectionary Prayers* (2002), 76 alt. [↑](#footnote-ref-13)
14. *Revised Common Lectionary Prayers* (2002), 76 alt. [↑](#footnote-ref-14)
15. *Revised Common Lectionary Prayers* (2002), 76 alt. [↑](#footnote-ref-15)
16. *Revised Common Lectionary Prayers* (2002), 76 alt. [↑](#footnote-ref-16)
17. *Common Worship: Daily Prayer* (2005), 243 alt. [↑](#footnote-ref-17)
18. *Common Worship: Daily Prayer* (2000), 243. [↑](#footnote-ref-18)
19. *The Book of Alternative Services* (1985), 61 alt. [↑](#footnote-ref-19)
20. *Eucharistic Prayers, Services of the Word, and Night Prayer: Supplementary to* The Book of Alternative Services (2001), 15. [↑](#footnote-ref-20)
21. *Common Praise: Daily Prayer* (2005), 244 alt. [↑](#footnote-ref-21)
22. *Enriching Our Worship 1* (1998), 20. [↑](#footnote-ref-22)
23. *Evangelical Lutheran Worship* (2006), 315 alt. [↑](#footnote-ref-23)
24. *Common Worship: Daily Prayer* (2005), 246 alt. [↑](#footnote-ref-24)
25. *Enriching Our Worship 1* (1998), 20. [↑](#footnote-ref-25)
26. *Evangelical Lutheran Worship* (2006), 105. [↑](#footnote-ref-26)
27. *The Book of Alternative Services* (1985), 53. [↑](#footnote-ref-27)
28. *Common Worship: Daily Prayer* (2005), 380 alt. [↑](#footnote-ref-28)
29. *Common Worship: Daily Prayer* (2005), 240. [↑](#footnote-ref-29)
30. *Revised Common Lectionary Prayers* (2002), 76 alt. [↑](#footnote-ref-30)
31. *Revised Common Lectionary Prayers* (2002), 76 alt. [↑](#footnote-ref-31)
32. *Revised Common Lectionary Prayers* (2002), 76 alt. [↑](#footnote-ref-32)
33. *Revised Common Lectionary Prayers* (2002), 76 alt. [↑](#footnote-ref-33)
34. *Common Worship: Daily Prayer* (2005), 243 alt. [↑](#footnote-ref-34)
35. *Common Worship: Daily Prayer* (2000), 243. [↑](#footnote-ref-35)