

PRAY WITHOUT CEASING
Morning and Evening Prayer for the Seasons of the Church Year

Prepared by the Ven. Dr. Richard Leggett
for the Faith, Worship and Ministry Committee
of the Anglican Church of Canada

Authorized by the General Synod of the Anglican Church of Canada 2019

Morning Prayer for Passiontide
From the Fifth Sunday in Lent until Easter Vigil

THE GATHERING OF THE COMMUNITY

Introductory Responses

Christ became obedient unto death for us,
even death upon a cross.
He was pierced for our sins,
bruised for no fault but ours
His punishment has won our peace,
and by his wounds we are healed.
Worthy is the Lamb that was slain
**to receive power and riches and wisdom,
strength, honour, glory and praise. Amen.** ¹

or

O Lord, open our lips
and our mouth shall proclaim your praise.
Let your ways be known upon earth,
your saving help among the nations. ²

Blessed are you, God of our salvation,
to you be praise and glory for ever.
Full of sorrows and acquainted with grief,
Christ was lifted up
so that he might draw the whole world to himself.
May we walk this day in the way of the cross
and always be ready to share its weight,
declaring your love for all the world. ³

¹ *The Book of Alternative Services* (1985), 98.

² *Common Worship: Daily Prayer* (2005), 250.

³ *Common Worship: Daily Prayer* (2005), 250.

Blessed be God, Father, Son and Holy Spirit.

Blessed be God for ever. ⁴

or

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

Blessed be God for ever. ⁵

or

Blessed be the holy and undivided Trinity, one God.

Blessed be God for ever. ⁶

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. ⁷

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

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

⁴ *Common Worship: Daily Prayer* (2005), 291.

⁵ *Celebrating Common Prayer* (1992), frontispiece alt.

⁶ *Enriching Our Worship I* (1998), 20 alt.

⁷ *Celebrating Common Prayer* (1992), frontispiece.

⁸ *Enriching Our Worship I* (1998), 20.

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.

We adore you, O Christ, and we bless you;
by your holy cross, you have redeemed the world.
God chose what is weak in the world to shame the strong.
We adore you, O Christ, and we bless you.
We preach Christ crucified,
the power of God and the wisdom of God.
By your holy cross, you have redeemed the world.
God forbid that we should glory,
save in the cross of our Lord Jesus Christ.
We adore you, O Christ, and we bless you;
by your holy cross, you have redeemed the world. ⁹

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

The Canticle

'The Song of Zechariah', 'A Song of Jonah' or 'The Prayer of Habakkuk' 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, *
holy and righteous before you, all the days of our life.
And you, child, shall be called the prophet of the Most High, *
for you will go before the Lord to prepare the way,

⁹ *Common Worship: Daily Prayer* (2005), 252 alt.

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. ¹⁰

Or

A Song of Jonah (Jonah 2.2-7, 9)

I called to you, O God, out of my distress *
and you answered me;
out of the belly of Sheol I cried, *
and you heard my voice.
You cast me into the deep, *
into the heart of the seas,
and the flood surrounded me, *
all your waves and billows passed over me.
Then I said, I am driven away from your sight: *
how shall I ever look again upon your holy temple?
The waters closed in over me, *
the deep was round about me;
weeds were wrapped around my head *
at the roots of the mountains.
I went down to the land whose bars closed on me for ever, *
yet you brought up my life from the depths, O God.
As my life was ebbing away, I remembered you, O God, *
and my prayer came to you, into your holy temple
With the voice of thanksgiving, I will sacrifice to you; *
what I have vowed I will pay:
deliverance belongs to the Lord! ¹¹

Or

The Prayer of Habakkuk (Habakkuk 3.2, 13a, 15-16, 17-19)

O Lord, I have heard of your renown, *
and I stand in awe, O Lord, of your work.
In the midst of the years renew it;
in the midst of the years make it known; *
in wrath remember mercy.
You came forth to save your people, *
to save your anointed.
You trampled the sea with your horses, *
churning the mighty waters.

¹⁰ *Evangelical Lutheran Worship* (2006), 303.

¹¹ *Common Worship: Daily Prayer* (2005), 593.

I hear, and my belly trembles, *
my lips quiver at the sound.
Though the fig tree does not blossom,
nor fruit appear on the vines, *
the produce of the olive fail,
and the fields yield no food,
though the flock be cut off from the fold *
and there be no herd in the stalls,
yet will I rejoice in the Lord, *
I will exult in the God of my salvation.
God, the Lord, is my strength, *
who makes my feet like hinds' feet,
and who makes me tread upon the high places. ¹²

At the end of the 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. ¹³

or

Glory to the holy and undivided Trinity, one God:
as it was in the beginning, is now and will be for ever. Amen. ¹⁴

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,**

¹² *Common Worship: Daily Prayer* (2005), 594 alt.

¹³ *Celebrating Common Prayer* (1992), frontispiece.

¹⁴ *Enriching Our Worship I* (1998), 20.

**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.** ¹⁵

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. ¹⁶

Morning Prayer continues with the Litany.

THE PRAYERS OF THE COMMUNITY

The Litany

The Litany is said or sung.

With faith and love and in union with Christ,
let us offer our prayers before the throne of grace, saying,
'God of the deep, hear our prayer.'

Have mercy on your people,
for whom your Son laid down his life.
God of the deep, hear our prayer.

Bring healing and wholeness to people and nations,

¹⁵ *Evangelical Lutheran Worship* (2006), 105.

¹⁶ *The Book of Alternative Services* (1985), 53.

and have pity on those torn apart by division.
God of the deep, hear our prayer.

Strengthen all who are persecuted for your name's sake,
and deliver them from evil.
God of the deep, hear our prayer.

Look in mercy upon all who suffer,
and hear those who cry out in pain and desolation.
God of the deep, hear our prayer.

Bring comfort to the dying,
and gladden their hearts with the vision of your glory.
God of the deep, hear our prayer.

Give rest to the departed
and bring them, with your saints, to glory everlasting.
God of the deep, hear our prayer.¹⁷

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

- *the persecuted Church;*
- *the oppressed peoples of the world;*
- *all who are lonely;*
- *all who are near to death and*
- *all who are facing loss.*¹⁸

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

The Week of Lent 5

God of suffering and glory, in Jesus Christ you reveal the way of life through the path of obedience. Inscribe your law in our hearts, so that in life we may not stray from you but may be your people. **Amen.**¹⁹

Palm/Passion Sunday to Good Friday

Sovereign God, you have established your rule over the human heart, not by force but by the servant example of Jesus Christ. Move us by your Spirit to join the joyful procession of those who confess Christ Jesus with their tongues and praise him with their lives. **Amen.**²⁰

¹⁷ *Common Worship: Daily Prayer* (2005), 381 alt.

¹⁸ *Common Worship: Daily Prayer* (2005), 364.

¹⁹ *Revised Common Lectionary Prayers* (2002), 87 alt.

²⁰ *Revised Common Lectionary Prayers* (2002), 91.

Good Friday to Easter Vigil

Compassionate God, your love finds full expression in the gift of Jesus Christ your Son, who willingly met betrayal and death to set us free from sin. Give us courage to live obediently in these days until we greet the glory of our risen Saviour. **Amen.** ²¹

Morning Prayer continues with the Lord's Prayer.

The Lord's Prayer

Standing at the foot of the cross
and gathering our prayers and praises into one,
let us pray as our Saviour taught us, ²²

**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 Christ, who bore our sins on the cross, set us free to serve with him in joy.
Amen. ²³

²¹ Revised Common Lectionary Prayers (2002), 89 alt.

²² Common Worship: Daily Prayer (2005), 256 alt.

²³ Common Worship: Daily Prayer (2005), 256 alt.

Evening Prayer for Passiontide
From the Fifth Sunday in Lent until Easter Vigil

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. ²⁴

Thanksgiving

Let us give thanks to God our Creator.
It is right to offer thanks and praise. ²⁵

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.
As we behold your Son, enthroned on the cross,
stir up in us the fire of your love,
so that we may be cleansed from all our sins
and walk with you in newness of life,
singing the praises of him who died
for us and for our salvation. ²⁶

Blessed be God, Father, Son and Holy Spirit.
Blessed be God for ever. ²⁷

or

Blessed be God: Source of all being, eternal Word and Holy Spirit.
Blessed be God for ever. ²⁸

or

Blessed be the holy and undivided Trinity, one God.
Blessed be God for ever. ²⁹

²⁴ *The Book of Alternative Services* (1985), 61 alt.

²⁵ *Eucharistic Prayers, Services of the Word, and Night Prayer: Supplementary to The Book of Alternative Services* (2001), 15.

²⁶ *Common Worship: Daily Prayer* (2005), 257 alt.

²⁷ *Common Worship: Daily Prayer* (2005), 291.

²⁸ *Celebrating Common Prayer* (1992), frontispiece alt.

²⁹ *Enriching Our Worship 1* (1998), 20 alt.

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. ³⁰

or

Glory to the holy and undivided Trinity, one God:
as it was in the beginning, is now and will be for ever. Amen. ³¹

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.

We adore you, O Christ, and we bless you;
by your holy cross, you have redeemed the world.

³⁰ *Celebrating Common Prayer* (1992), frontispiece.

³¹ *Enriching Our Worship I* (1998), 20.

God chose what is weak in the world to shame the strong.

We adore you, O Christ, and we bless you

We preach Christ crucified,
the power of God and the wisdom of God.

By your holy cross, you have redeemed the world.

God forbid that I should glory,
save in the cross of our Lord Jesus Christ.

**We adore you, O Christ, and we bless you;
by your holy cross, you have redeemed the world.** ³²

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

The Canticle

'The Song of Mary', 'The Song of Christ's Glory' 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. ³³

Or

The Song of Christ's Glory (Philippians 2.5-11)

Christ Jesus was in the form of God, *

but he did not cling to equality with God.

³² *Common Worship: Daily Prayer* (2005), 252.

³³ *Evangelical Lutheran Worship* (2006), 315 alt.

He emptied himself, taking the form of a servant *
and was born in human likeness.
Being found in human form he humbled himself *
and became obedient unto death,
even death on a cross.
Therefore God has highly exalted him *
and bestowed on him the name above every name,
that at the name of Jesus every knee should bow, *
in heaven and on earth and under the earth;
and every tongue confess that Jesus Christ is Lord *
to the glory of God the Father. ³⁴

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 now have returned *
to the shepherd and guardian of your souls. ³⁵

At the end of the 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. ³⁶

or

Glory to the holy and undivided Trinity, one God:
as it was in the beginning, is now and will be for ever. Amen. ³⁷

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.

³⁴ *Common Worship: Daily Prayer* (2005), 259.

³⁵ *Common Worship: Daily Prayer* (2005), 624 alt.

³⁶ *Celebrating Common Prayer* (1992), frontispiece.

³⁷ *Enriching Our Worship 1* (1998), 20.

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.**³⁸

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.³⁹

Evening Prayer continues with the Litany.

³⁸ *Evangelical Lutheran Worship* (2006), 105.

³⁹ *The Book of Alternative Services* (1985), 53.

THE PRAYERS OF THE COMMUNITY

The Litany

The Litany is said or sung.

Let us offer our praises and prayers
to the one who intercedes for us, saying,
“Lamb of God, we praise you.”

Lord Jesus, you embraced the cross
so that we might learn to give our lives for the sake of love:
Lamb of God, we praise you.

Innocent captive,
you submitted to the judgement of sinners:
Lamb of God, we praise you.

In the hour of death you heard the penitent thief
and opened to him the door of paradise:
Lamb of God, we praise you.

Most merciful Saviour,
you have known the pain of abandonment:
Lamb of God, we praise you.

Lord, you love all whom God has made
and gave up your own self for them:
Lamb of God, we praise you.

Through your self-offering
you have brought the crown of life to all people:
Lamb of God, we praise you.⁴⁰

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

- *the persecuted Church;*
- *the oppressed peoples of the world;*
- *all who are lonely;*
- *all who are near to death and*
- *all who are facing loss.*⁴¹

⁴⁰ *Common Worship: Daily Prayer* (2005), 392 alt.

⁴¹ *Common Worship: Daily Prayer* (2005), 364.

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

The Week of Lent 5

God of suffering and glory, in Jesus Christ you reveal the way of life through the path of obedience. Inscribe your law in our hearts, so that in life we may not stray from you but may be your people. **Amen.** ⁴²

Palm/Passion Sunday to Good Friday

Sovereign God, you have established your rule over the human heart, not by force but by the servant example of Jesus Christ. Move us by your Spirit to join the joyful procession of those who confess Christ Jesus with their tongues and praise him with their lives. **Amen.** ⁴³

Good Friday to Easter Vigil

Compassionate God, your love finds full expression in the gift of Jesus Christ your Son, who willingly met betrayal and death to set us free from sin. Give us courage to live obediently in these days until we greet the glory of our risen Saviour. **Amen.** ⁴⁴

Evening Prayer continues with the Lord's Prayer.

The Lord's Prayer

Standing at the foot of the cross
and gathering our prayers and praises into one,
let us pray as our Saviour taught us, ⁴⁵

**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.

⁴² Revised Common Lectionary Prayers (2002), 87 alt.

⁴³ Revised Common Lectionary Prayers (2002), 91.

⁴⁴ Revised Common Lectionary Prayers (2002), 89 alt.

⁴⁵ Common Worship: Daily Prayer (2005), 256 alt.

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 Christ, who bore our sins on the cross, set us free to serve with him in joy.
Amen.⁴⁶

⁴⁶ *Common Worship: Daily Prayer* (2005), 256 alt.

PRAY WITHOUT CEASING
Morning and Evening Prayer for the Seasons of the Church Year

Prepared by the Ven. Dr. Richard Leggett
for the Faith, Worship and Ministry Committee
of the Anglican Church of Canada

2019

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 progress 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. In 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 season. Each office is designed so that those who use it for prayer need only move page by page through the office.

May our work enable the people of God pray without ceasing in all times and in all places.

The Liturgy Task Force
May 2016

Notes on the Rites

The Gathering of the Community

- Morning and Evening Prayer may begin with either a set of introductory responses based on the seasonal material from *The Book of Alternative Services* or a set based on *Common Worship: Daily Prayer*.

The Proclamation of the Word

- The Offices have been designed to be used with the Daily Office Lectionary or the Weekday Eucharistic Lectionary of *The Book of Alternative Services*. If the Weekday Eucharistic Lectionary is chosen, then the first reading and psalm from Year 1 are used in the morning and the psalm and gospel from Year 2 in the evening. Another resource that may be explored is the *Revised Common Lectionary Daily Readings*.
- Both *The Book of Alternative Services* and *Common Worship: Daily Prayer* have been mined to provide the responsories for the offices.
- In each office a choice of three canticles is provided. In Morning Prayer one may choose 'The Song of Zechariah', the traditional morning canticle, or one of two canticles taken from the Hebrew or Deuterocanonical Scriptures. In Evening Prayer one may choose 'The Song of Mary', the traditional evening canticle, or one of two New Testament canticles.
- The two affirmations of faith from *The Book of Alternative Services* have been included in the offices. The text of The Apostles' Creed is taken from *Evangelical Lutheran Worship*.

The Prayers of the Community

- Each office has a litany and a suggested set of intercessions. These suggested intercessions are taken from *Common Worship: Daily Prayer*.
- The concluding collects are all taken from *Revised Common Lectionary Prayers*, but the collect of the day is always an alternative.
- The introduction to the Lord's Prayer combines that of *Common Worship: Daily Prayer* with that of *The Book of Alternative Services*.

The Sending Forth of the Community

- The concluding sentence are taken from *Common Worship: Daily Prayer*.

Sources

Apostles' Creed, Song of Mary and Song of Zechariah are from *Praying Together* copyright © 1988 English Language Liturgical Consultation. Used by permission.

The Book of Alternative Services is copyright © 1985 The General Synod of the Anglican Church of Canada. Used by permission.

Celebrating Common Prayer is copyright © 1992 The European Province of the Society of Saint Francis. Used by permission.

Common Worship is copyright © 2000 The Archbishops' Council and are reproduced with permission. All rights reserved. copyright@churchofengland.org

Enriching Our Worship by The Episcopal Church is copyright © 1998 The Church Pension Fund. Used by permission. Church Publishing Incorporated, 445 Fifth Avenue, New York, NY 10016

Evangelical Lutheran Worship is copyright © 2006 Evangelical Lutheran Church in America and published by Augsburg Fortress. Used by permission. P.O. Box 1209, Minneapolis, MN 55440 www.augsburgfortress.org/copyrights

Opening Prayers by the International Commission on English in the Liturgy is copyright © 1999 International Commission on English in the Liturgy. Published by Canterbury Press. Used by permission. rights@hymnsam.co.uk

The English text from *A New Zealand Prayer Book – He Karakia Mihinare o Aotearoa* is copyright © 1989 The General Secretary, the Anglican Church in Aotearoa, New Zealand and Polynesia. All rights reserved. Used and adapted with permission. P.O. Box 885, Hastings, New Zealand

Prayers for an Inclusive Church by Steven Shakespeare, is copyright © 2008 Steven Shakespeare. Published by Canterbury Press. Used and adapted by permission. rights@hymnsam.co.uk

Revised Common Lectionary Prayers is copyright © 2002 The Consultation on Common Texts. Published by Augsburg Fortress. All rights reserved. Used and adapted by permission.

