

# The Anglican Way

One of the hallmarks of the Anglican heritage is a particular way of approaching spiritual disciplines, the reading of Scripture, and theological reflection. Where some traditions are considered dogmatic or confessional, producing very specific and often lengthy doctrinal statements, Anglicans have been more inclined to define a biblical arena within which legitimate orthodoxy can be found. In the early days of the Reformation in England, this arena was bounded by a rejection of extra-biblical errors in Roman Catholicism and the excesses of an emerging radical Protestantism. Inside the arena, Anglicans taught that the primary authority is Scripture, but that Scripture is understood through the lens of tradition by God-given faculty of reason. This has always led to a certain “comprehensiveness” within Anglican thought: fidelity to Scripture with a less rigid approach to doctrine and Church teaching.

The Anglican Way maintained a good degree of continuity with the ancient practices of the Church by not rejecting what it saw as good in Roman Catholicism. Because of this, Anglicans approach spiritual disciplines and formation through the practices of the ancient Church. Believing that human beings are primarily driven by their hearts and desires, the Anglican Way seeks to shape our desires through bodily practices that retrain the heart. The weekly rhythm of Anglican life swings from Sunday Eucharist to the Daily Office, each informing the other.

What follows is a brief reflection on the Anglican Way through an encounter with the Office of Morning Prayer. It is our hope that as you engage this tool of spiritual formation you not only come to understand the Anglican Way, but more importantly, that you come to experience the deeper life and transformation promised by our Lord Jesus Christ.

## **Opening Sentences of Scripture**

### ***Advent***

In the wilderness prepare the way of the Lord; make straight in the desert a highway for our God.

*Isaiah 40:3*

### ***Christmas***

Fear not, for behold, I bring you good news of a great joy that will be for all people. For unto you is born this day in the city of David a Savior, who is Christ the Lord.

*Luke 2:10-11*

### ***Epiphany***

For from the rising of the sun to its setting my name will be great among the nations, and in every place incense will be offered to my name, and a pure offering. For my name will be great among the nations, says the Lord of hosts.

*Malachi 1:11*

### ***Lent***

Repent, for the kingdom of heaven is at hand.

*Matthew 3:2*

### ***Good Friday***

Is it nothing to you, all you who pass by? Look and see if there is any sorrow like my sorrow, which was brought upon me, which the Lord inflicted on the day of his fierce anger.

*Lamentations 1:12*

### ***Easter***

He has risen. The Lord is risen indeed.

Mark 16:6 and Luke 24:34



### ***Ascension***

Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.

*Hebrews 4:14, 16*

### ***Pentecost***

You will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.

*Acts 1:8*

### ***Trinity Sunday***

Holy, holy, holy, is the Lord God Almighty, who was and is and is to come!

*Revelation 4:8*

### ***Days of Thanksgiving***

Honor the Lord with your wealth and with the firstfruits of all your produce; then your barns will be filled with plenty, and your vats will be bursting with wine.

*Proverbs 3:9-10*

### ***At any time***

The Lord is in his holy temple; let all the earth keep silence before him.

*Habakkuk 2:20*

I was glad when they said to me, "Let us go to the house of the Lord!"

*Psalms 122:1*

Let the words of my mouth and the meditation of my heart be



acceptable in your sight, O Lord, my rock and my redeemer.

*Psalm 19:14*

Send out your light and your truth; let them lead me; let them bring me to your holy hill and to your dwelling!

*Psalm 43:3*

For thus says the One who is high and lifted up, who inhabits eternity, whose name is Holy: "I dwell in the high and holy place, and also with him who is of a contrite and lowly spirit, to revive the spirit of the lowly, and to revive the heart of the contrite."

*Isaiah 57:15*

The hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father is seeking such people to worship him.

*John 4:23*

Grace to you and peace from God our Father and the Lord Jesus Christ.

*Philippians 1:2*



## **Daily Morning Prayer**

*The Officiant may begin Morning Prayer by reading an opening sentence of Scripture found on page XX or another appropriate Scripture.*

### **Confession of Sin**

*The Officiant says to the people*

Dearly beloved, the Scriptures teach us to acknowledge our many sins and offenses, not concealing them from our heavenly Father, but confessing them with humble and obedient hearts that we may obtain forgiveness by his infinite goodness and mercy. We ought at all times to humbly acknowledge our sins before Almighty God, but especially when we come together in his presence to give thanks for the great benefits we have received at his hands, to declare his most worthy praise, to hear his holy word, and to ask, for ourselves and others, those things necessary for our life and our salvation. Therefore, come with me to the throne of heavenly grace.

*or this*

Let us humbly confess our sins to Almighty God.

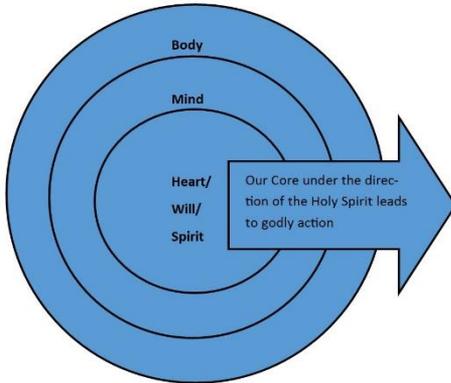
*Silence is kept.*

There is a definite shape to the Daily Office that reveals something of how we are to view the human person. The service starts the approach to God's presence with Confession, followed by engaging in Scripture, and finishing with Prayer. In order to rightly hear God's Word and come to Him in prayer, we must first get our hearts in the right place.

To confess our sins is not to beat ourselves up or declare ourselves the worst possible person we could be. At the very core, to confess is to admit that we do not love and trust God with our whole heart and, consequently, we do not love our neighbors as ourselves. As we confess, we come before the "throne of heavenly grace." Our Heavenly Father is ready to forgive those who admit their sins and offenses. When we confess, we do not presume upon His grace, but come back to our senses in realizing that we are not what He would have us be.

It begins, then, with the heart. Biblically, the heart is not so much the seat of emotions as it is the home of the will. What we love directs our patterns of obedience. As has been said before, what the heart desires, the mind justifies, and the body enacts. This is the human frame.





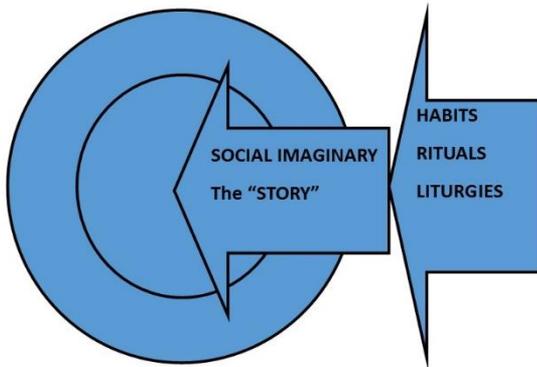
We were created for God’s Holy Spirit to direct our hearts. When this happens, we will God’s will and our lives are filled with peace: with God, self, neighbor, and creation. But when sin entered the world, this perfect relationship with God was broken and His Holy Spirit was no longer able to indwell unholy creatures. As a result, our desires became bent and false. We are now driven by the love of things other than God, seeking life and fulfillment in them instead of in our Creator.





As Christians, the struggle we all now live in is between the flesh (sarx) and the Spirit. The Spirit, indwelling us, is working to root the flesh out of our hearts. But we are habituated to living out of the flesh. This means that we must learn to both surrender to the Spirit’s work and re-wire our hearts to new loves. This is a long, deep, and difficult work.

It is also a work that requires the activity of our bodies. We cannot neatly separate the body, mind, and heart. They are one, and whatever touches one impacts all. Modern science is now revealing what the ancient world understood: if you want to change the heart, you will have to involve the body. This is done through what one scholar calls the social imaginary.



Our hearts are powerfully formed by the “Story” we subscribe to: who we are, how we got here, what we are here for, what the good life really is. This “Story” in turn is shaped by habits, rituals, and liturgies. The key, then, is to find activities that draw us into God’s Story so that our hearts desire Him and so live rightly before Him.

*Officiant and people together, all kneeling:*

Almighty and most merciful Father,  
we have erred and strayed from your ways like lost sheep.  
We have followed too much the deceits and desires of our own  
hearts.  
We have offended against your holy laws.  
We have left undone those things which we ought to have done,  
and we have done those things which we ought not to have  
done;  
and apart from your grace, there is no health in us.  
O Lord, have mercy upon us.  
Spare those, O God, who confess their faults.  
Restore those who are penitent,  
according to your promises declared to all people  
in Christ Jesus our Lord;  
and grant, O most merciful Father, for his sake,  
that we may now live a godly, righteous, and sober life,  
to the glory of your holy Name. Amen.

*The Priest alone stands and says*

Almighty God, the Father of our Lord Jesus Christ, desires not  
the death of sinners, but that they may turn from their  
wickedness and live. He has empowered and commanded his  
ministers to pronounce to his people, being penitent, the  
absolution and remission of their sins. He pardons all who truly  
repent and genuinely believe his holy Gospel.  
For this reason, we beseech him to grant us true repentance and  
his Holy Spirit, that our present deeds may please him, the rest  
of our lives may be pure and holy, and that at the last we may  
come to his eternal joy; through Jesus Christ our Lord. *Amen.*

The confession really centers on the heart. We have “followed too much the deceits and desires of our own hearts.” It isn’t that we follow “only,” but that we are inclined to follow the desires of the flesh. We willfully break God’s commandments through sins of omission and commission. Why? Because we are “sin sick,” there, “is no health in us” apart from God’s grace. This doesn’t mean that we are wholly awful, but that no matter how hard we try to do God’s will, it will always be tainted by our self-centered flesh.

There is an opportunity here to dive more deeply into the darkness of our hearts with Jesus. To speak of our lack of health is to explore the root cause of our behavior. If all we do is confess our behavior, without ever seeking to understand where it springs from, we are limiting our spiritual growth. What the confession invites us to do is consider all those false loves of the flesh that result in sinful behavior.

This is the language, now, of idolatry. Four common idols of our age are power, control, comfort, and acceptance. Our love of these things, which are not bad in themselves, can displace God and direct our behavior. Consider the love of money. What drives it? Power and the desire to use money to make others do your will? Control and the hope that enough money will allow you to manage anything that happens to you? Comfort and the ability of money to make life pleasurable? Acceptance and the use of money to attract people to you and fulfill the longing to be loved?

This is where we need to go in confession. The promise of the Confession and Absolution is that if we are willing to admit our lack of love for and trust of God, He pardons us and His Holy Spirit will continue the work of molding us to the image of Christ. The priest, standing in the name of the Church, authoritatively proclaims this truth of Scripture.

*or this*

The Almighty and merciful Lord grant you absolution and remission of all your sins, true repentance, amendment of life, and the grace and consolation of his Holy Spirit. *Amen.*

*A deacon or layperson remains kneeling and says*

Grant your faithful people, merciful Lord, pardon and peace; that they may be cleansed from all their sins, and serve you with a quiet mind; through Jesus Christ our Lord.  
*Amen.*

*All stand.*

<i>Officiant</i>	O Lord, open our lips.
<i>People</i>	And our mouth shall proclaim your praise.
<i>Officiant</i>	O God, make speed to save us;
<i>People</i>	O Lord, make haste to help us.
<i>Officiant</i>	Glory to the Father, and to the Son, and to the Holy Spirit;
<i>People</i>	As it was in the beginning, is now, and ever shall be,
	world without end. <i>Amen.</i>
<i>Officiant</i>	Praise the Lord.
<i>People</i>	The Lord's name be praised.

*Then follows the Venite (Psalm 95), either in the following form or in its entirety. Alternatively, the Officiant may use the Jubilate (Psalm 100).*

*These seasonal antiphons may be sung or said with the Invitatory Psalm.*

***Advent***

*Our King and Savior now draws near: O come, let us adore him.*

The experience of confession and forgiveness leads to praise and thanksgiving. We are now, as it were, standing in God's presence forgiven and free, joyfully and confidently coming to adore Him. Confession and thanksgiving work hand in hand. When we confess, it leads to the gratitude that springs from forgiveness. When we are thankful, it leads to confession of our ingratitude and presumptuousness.

**Christmas**

*Alleluia, to us a child is born: O come, let us adore him.*

*Alleluia.*

**Epiphany through the Baptism of Christ and the  
Transfiguration**

*The Lord has shown forth his glory: O come, let us adore him.*

**Lent**

*The Lord is full of compassion and mercy: O come, let us adore him.*

**Easter until Ascension**

*Alleluia. The Lord is risen indeed: O come, let us adore him.*

*Alleluia.*

**Ascension until Pentecost**

*Alleluia. Christ the Lord has ascended into heaven: O come, let us adore him. Alleluia.*

**Pentecost and the week following**

*Alleluia. The Spirit of the Lord renews the face of the earth: O come, let us adore him. Alleluia.*

**Trinity Sunday**

*Father, Son and Holy Spirit, one God: O come, let us adore him.*

**On feasts of the Incarnation**

*The Word was made flesh and dwelt among us: O come, let us adore him.*

**On All Saints and other major saints' days**

*The Lord is glorious in his saints: O come, let us adore him.*

As we move into the next section of the service of Morning Prayer, we come to what Thomas Cranmer, the original framer of this service, considered the heartbeat of Anglican worship: the corporate reading of Holy Scripture. This centerpiece of the service consists of an Invitatory Psalm (Ps. 95 or 100), an appointed Psalm, appointed Readings from the Old and New Testaments, and Canticles that can be said or sung but are largely taken directly from Scripture.

Why did Cranmer establish the corporate *reading* of Scripture (and not the sermon or the sacrament or whatever) as the centerpiece of the Daily Office? In answering this question we are taken back directly to the language of *the heart*. For Cranmer, saving transformation of the heart is accomplished through hearing the powerful Word of God in Holy Scripture. Here is how Cranmer puts it:

“There is nothing that so strengthens our faith and trust in God, that so supports innocence and purity of heart and also of outward godly life and conversation, as continual reading and understanding of God’s Word. For the message which by continual reading and diligent searching of Holy Scripture is deeply printed and engraved in the heart, will eventually seem to be a part of his own nature.”

*So, for Cranmer, we read to be saved. Likewise, for Cranmer, to be saved crucially involves a sinful heart made right.*

Through this lens we will examine Biblical Authority and Biblical Narrative.

## Venite

Oh come, let us sing to the Lord;  
Let us make a joyful noise to the rock of our salvation!  
Let us come into his presence with thanksgiving;  
Let us make a joyful noise to him with songs of praise!  
For the Lord is a great God,  
and a great King above all gods.  
In his hand are the depths of the earth;  
the heights of the mountains are his also.  
The sea is his, for he made it,  
and his hands formed the dry land.  
Oh come, let us worship and bow down;  
Let us 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.

*During the first week of Easter, the Pascha Nostrum will be used in place of the Invitatory Psalm. It is appropriate to use this canticle throughout Eastertide.*

## **Pascha Nostrum**      *Christ our Passover*

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;

## Biblical Authority

The concept of Biblical Authority does a great deal of heavy-lifting in a number theological conversations: the reliability of the Bible, the historicity of the Bible, the relevance of the Bible to present-day ethical issues, etc. For our purposes, we will be looking at how Biblical Authority plays into discipleship and the dynamic of the transformation of the heart.

Holy Scripture is authoritative because the Lord has sanctified and inspired it to serve his *saving purpose*. Through Scripture, God speaks to us and draws us into the saving work of the Triune God. *Note well*: Scripture is not only the instrument that God uses to tell us about salvation; it is also the means by which he sweeps us up into his saving work. In other words, through Scripture we are actually confronted and overtaken by the living and active Word of God. Therefore, “authority” indicates not only some of the Bible’s formal features, such as its perfection and historical accuracy, but also and primarily the *power and divine authority* with which it speaks into our lives. We read to be saved (Cranmer).

So, how does Biblical Authority play into discipleship and transformation? Quite simply, Biblical Authority puts us in the proper attitude and posture with which the people of God are to approach Scripture. This is the attitude and posture of those being saved: a humble, obedient and grateful readiness to listen.

The canon of Scripture is not a “playground of human self-will” but the herald of the Lordship of Jesus Christ.

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.

*Then follows*

### **The Psalm or Psalms Appointed**

*At the end of the Psalms is sung or said*

Glory to the Father, and to the Son, and to the Holy Spirit;  
as it was in the beginning, is now, and ever shall be,  
world

### **The Lessons**

*One to three Lessons, as appointed, are read, the Reader first saying*  
A Reading from \_\_\_\_\_ .

*A citation giving chapter and verse may be added.*

*After each Lesson the Reader may say*

The Word of the Lord.

*Answer*

Thanks be to God.

*Or the Reader may say*

Here ends the Reading.

*The following Canticles are normally sung or said after each of the lessons. The Officiant may also use a Canticle found on pages XX or an appropriate song of praise.*

‘Authority’ (when applied to Scripture) should not be interpreted in the direction of ‘authoritarian’ and as implying coercion, power-plays, arbitrariness and brute force. Nevertheless, it does aim to displace human self-centeredness, to de-centre human self-will, and to dethrone individual human experience as the arbiter of truth.

Positively stated, biblical authority aims to reestablish the proper directionality of God’s Kingdom: God ruling (and hence speaking to) his people, which necessarily but secondarily includes the individual. God → People → Individual

Holy Scripture is the word of God’s saving purpose addressed to God’s *people*—and only secondarily and in the context of the people, to the individual Christian. Therefore, the sense (*sensus literalis*) of Scripture is best heard in the context of the Christian community. Furthermore, Christian community should be taken in the broadest sense as including the faithful throughout the world and the great voices of the Tradition down through the centuries of Christian history. I can’t expect to find out the truth of Holy Scripture, in other words, by peeking through the crack in my own ceiling. I need the people of God. Reading Scripture *in community* is the Anglican and Cranmerian formula for heart transformation.

Tradition is not a source of revelation alongside Scripture, nor is it an authority on the level of Scripture. Holy Scripture is best understood as the instrument through which God speaks to us; Tradition is the record of the Church’s faithful hearing. But as the voice of the church, Tradition remains indispensable for Anglican reading of Scripture, for it governs our interpretation of Scripture.

## **Te Deum Laudamus**

We praise you, O God,  
we acclaim you as Lord;  
all creation worships you,  
the Father everlasting.

To you all angels, all the powers of heaven,  
the cherubim and seraphim, sing in endless praise:  
Holy, holy, holy Lord, God of power and might,  
heaven and earth are full of your glory.  
The glorious company of apostles praise you.  
The noble fellowship of prophets praise you.  
The white-robed army of martyrs praise you.  
Throughout the world the holy Church acclaim you:  
Father, of majesty unbounded,  
your true and only Son, worthy of all praise,  
the Holy Spirit, advocate and guide.

You, Christ, are the king of glory,  
the eternal Son of the Father.  
When you took our flesh to set us free  
you humbly chose the Virgin's womb.  
You overcame the sting of death  
and opened the kingdom of heaven to all believers.  
You are seated at God's right hand in glory.  
We believe that you will come to be our judge.  
Come then, Lord, and help your people,  
bought with the price of your own blood,  
and bring us with your saints  
to glory everlasting.

Save your people, Lord, and bless your inheritance.  
Govern and uphold them now and always.

## Biblical Narrative

In many scholarly circles the very idea of a Biblical Narrative is controversial because it implies that there is a single story that ties all of the threads of Scripture (from Genesis to Revelation) into a coherent whole. Many scholars would prefer to view “scripture” as a disconnected series of writings done over the course of centuries and without any guiding thread of intentionality. In other words, the Bible isn’t “a” book with single Story but at best an anthology and not a very cohesive one at that. This attitude has been described as the “eclipse of the Biblical narrative” (Hans Frei).

The Anglican way of reading Scripture *presupposes* the coherence of the Biblical narrative. Article VII, for instance, states: “The Old Testament is not contrary to the New: for both in the Old and New Testament everlasting life is offered to Mankind by Christ.” Similarly, Article XX states that the Church may not “so expound one place of Scripture, that it be repugnant to another.”

The *hypothesis* (the narrative outline or gist) of Scripture is that the God of Israel has established his Lordship for the whole world through his Son Jesus Christ; and this Lordship is continually active in our midst through his Holy Spirit until the end of time.

This could be further unpacked as a six act play:

Act I—Creation: God establishes his Kingdom

Act II—Fall: Rebellion in the Kingdom

Act III—Israel: God re-establishes his Kingdom

*Subplot: Israel becomes part of the problem*

Act IV—Jesus Christ: The King in person

Act V—The Church: Heralds of the Kingdom

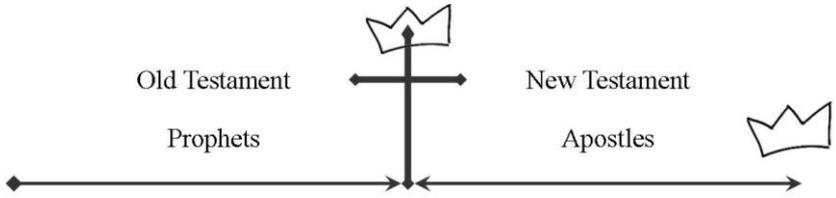
*Plot twist: We are living in Act V*

Act VI—New Creation: The Return of the King

Day by day we bless you.  
We praise your name forever.  
Keep us today, Lord, from all sin.  
Have mercy on us, Lord, have mercy.  
Lord, show us your love and mercy,  
For we have put our trust in you.  
In you, Lord, is our hope,  
Let us never be put to shame.

**Benedictus**    *The Song of Zechariah*  
*Luke 1:68-79*

Blessed be the Lord, the God of Israel;  
    he has come to his people and set them free.  
He has raised up for us a mighty savior, born of the house of his  
servant David.  
Through his holy prophets he promised of old,  
that he would save us from our enemies,  
    from the hands of all who hate us.  
He promised to show mercy to our fathers  
    and to remember his holy covenant.  
This was the oath he swore to our father Abraham,  
    to set us free from the hands of our enemies,  
Free to worship him without fear,  
    holy and righteous in his sight  
    all the days of our life.  
You, my child, shall be called the prophet of the Most High,  
    for you will go before the Lord to prepare his way,  
To give his 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 in on those who dwell in darkness and the



The primary division in the biblical narrative is between the Old and New Testaments. They both bear witness to one and the same subject matter: the Lordship of God in Jesus Christ. But they each point in different figural directions. The Old points forward in time to Jesus. The New points back in time to Jesus. Nevertheless, they both also point together to the final restoration of all things in Jesus' New Creation.

A test case of the coherence of the Biblical Narrative: Kingdom.

shadow of death,  
and to guide our feet into the way of peace.  
Glory to the Father, and to the Son, and to the Holy Spirit;  
as it was in the beginning, is now, and ever shall be,  
world without end. Amen.

*If desired, a sermon on the Morning Lessons may be preached.*

In the context of public worship, this is the place where a sermon is normally preached. The role of the sermon is to cast light upon the Word of God.

This is also the place where commemorations are given. The Church follows a calendar of Major Feasts and Lesser Feasts and Fasts. The Feasts are days that celebrate the lives of great saints or special events in the life of Christ or the Church. Fasts are days that remember somber events that call for the discipline of fasting.

Fasting is not often practiced in our culture, except in the instance of Lent. There are two primary types of fasts: full and partial. A full fast is complete abstinence from something. A partial fast is a limited abstinence. Most people keep Lent with a partial fast, giving up one kind of food, for example, but not eating altogether.

The purpose of fasting, as with all disciplines, is to draw closer to Jesus. Denying ourselves something we enjoy or need heightens our awareness of our need for Jesus, our reliance upon worldly things, and our intemperate love of worldly goods. While fasts often center on abstaining from food, they can extend to anything: music, social media, television, etc.

This also leads us to acknowledge another often neglected discipline of the Christian life: giving. Jesus very clearly calls His followers to lives of loving generosity and surrendered obedience. In the Old Testament, the tithe, or giving of ten percent of income, was considered the base response of obedience. Serious worshipers gave much more than ten percent, but the tithe was given to them to accomplish three things.

First, the tithe was a significant enough amount to show God, the Giver of all, that we are thankful. We are not owners of anything, but only stewards of that which God has entrusted



us in order that we might be blessings to others. The tithe is our way of showing God our gratitude.

Second, the tithe expresses trust. We are not in control. God is. When we give to God, we are expressing our trust that He will continue to provide for our needs. This trust also helps align a proper relationship with material goods. Things and money are not bad in themselves. But they are given to us as good gifts in order to serve us and God's purposes. All too often, though, they do not serve us, but we begin to serve them as they will take care of us and fulfill us. Giving to God in a way that builds trust sets us free to enjoy what we have been given and serve God's purposes.

Third, the tithe brings us peace. If we really think about all that God has given us, we can never give enough to show how grateful we are. The tithe brings the peace of knowing that we have given enough. Most of the time, we cannot give everything away. By knowing what God says will communicate gratitude and trust, we can experience joyful peace.

These commemorations also highlight another important aspect of our discipleship: we journey in fellowship with others. As one scholar says, people are God's plan A. One of God's main means, if not the main means, of working in our lives is through other people. In the commemorations, we can make friends with those who have gone before us and learn from them. We are also reminded of our need to walk together with others in such a way that the Holy Spirit can work in and through us.





## **The Apostles' Creed**

*Officiant and People together, all standing:*

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 into hell.

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.

As we join in the Apostles' Creed, we begin our response to God's Word. Just as on Mount Sinai, God speaks and we respond with our obedience. In the Eucharistic liturgy we say the more formal Nicene Creed. In the Daily Office we use the earlier Apostles' Creed.

The proclamation of the Creed functions on several levels. First, we are proclaiming the historic faith of the Church. This is what the Church believes. This is what we, as members of the Church, believe. As followers of Jesus, we are not free to believe whatever we want. We hold to the teaching of Scripture as taught by the Church.

Second, this is the essential content of the faith. The early Church used the Creed as a way to teach the core substance of the faith. Every time we say the Creed, we should be reminded of the deeper teaching of the Church.

Third, the Creed was used in the early Church as part of the process for preparing converts to the faith for baptism. We still use the Apostles' Creed as the basis of our baptismal covenant. That covenant defines what our relationship with Jesus is meant to look like. It also reminds us that the basis of our relationship with Jesus is grace; we cannot live out our covenant in our own strength. Every time we say the Creed, we are renewing our baptismal covenant and pledging ourselves again to a life of loving obedience to Jesus.

## The Prayers

*The people kneel or stand.*

*Officiant*      The Lord be with you.

*People*          And with your spirit.

*Officiant*      Let us pray.

Lord, have mercy upon us.

*Christ, have mercy upon us.*

Lord, have mercy upon us.

*Officiant and people:*

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.  
bread.

And forgive us our trespasses,  
as we forgive those  
who trespass against us.  
And lead us not into temptation,  
trial,  
but deliver us from evil.  
For thine is the kingdom,  
power,  
and the power, and the glory,  
for ever and ever. Amen.

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

Forgive us our sins  
as we forgive those  
who sin against us.  
Save us from the time of  
  
and deliver us from evil.  
For the kingdom, the  
  
and the glory are yours,  
now and for ever. Amen.

*Officiant*      O Lord, show us your mercy;

*People*          And grant us your salvation.

*Officiant*      O Lord, save the governing authorities;

*People*          And guide this land in the way of justice  
and truth.

*Officiant*      Clothe your ministers with righteousness;

*People*          And make your chosen people joyful.

Now that we have heard God’s Word and responded with obedience, we are ready to come to Him in prayer. The shape of the service reminds us that requests come after we have attended to our relationship with God: confession, listening, and obedience. The introduction to our time of prayer invites us once again to enter into that place where we meet Jesus in our heart, where His Spirit meets our spirit.

We begin our time of prayer as the Lord taught us and continues with Suffrages that ensure that we cover those topics Scripture commends for prayer. This helps us avoid our prayers only attending to our desires, and not paying attention to God’s will.

Many people are hesitant to engage in written prayer because they are afraid that if it isn’t spontaneous, it isn’t authentic. While written prayers can become rote and empty, they can actually also free us to focus on Jesus instead of ourselves. Oftentimes, spontaneous public prayer can become more interested in praying the “right” prayer or using the “right” words, inadvertently becoming focused on the hearers of the prayer instead of Jesus. Written prayers have the benefit of keeping the focus on the Lord.

Written prayers also have the benefit of expressing our hearts and teaching us how to pray. There are times when a written prayer can put into a few powerful words what would otherwise take us paragraphs. Furthermore, as we pray these written prayers, they can seep into our bones so that they begin to shape us, become a part of us, and even come to us in times of need.

The written prayers here give us great variety in topics. They also follow the shape of the week and remind us of the events of Jesus’ life. For example, every Friday reminds us of the Cross and every Saturday of preparation for heaven. This allows the prayers to create

*Officiant* O Lord, save your people;  
*People* And bless your inheritance.  
*Officiant* Give peace in our time, O Lord.  
*People* Because only you fight for us, O God.  
*Officiant* Let not the needy, O Lord, be forgotten;  
*People* Nor the hope of the poor be taken away.  
*Officiant* Create in us clean hearts, O God;  
*People* And take not your Holy Spirit from us.

*The Officiant then says one or more of the following Collects.*

*The Collect of the Day*

*A Collect for Sundays*

O God our King, by the resurrection of your Son Jesus Christ on the first day of the week, you conquered sin, put death to flight, and gave us the hope of everlasting life: Redeem all our days by this victory; forgive our sins, banish our fears, make us bold to praise you and to do your will; and steel us to wait for the consummation of your kingdom on the last great Day; through the same Jesus Christ

*A Collect for the Renewal of Life (Monday)*

O God, the King eternal, whose light divides the day from the night and turns the shadow of death into the morning: Drive far from us all wrong desires, incline our hearts to keep your law, and guide our feet into the way of peace; that, having done your will with cheerfulness during the day, we may, when night comes, rejoice to give you thanks; through Jesus Christ our Lord. *Amen.*

*A Collect for Peace (Tuesday)*

O God, the author of peace and lover of concord, to know you is eternal life and to serve you is perfect freedom: Defend us, your humble servants, in all assaults of our enemies; that we, surely trusting in your defense, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. *Amen.*

a sort of rhythm to the week, a sort of sanctification of time. We begin to experience time in a different way, in a way that resonates with the calendar of the Church year. In fact, the use of the Office alone can create this kind of rhythm for the day. So the day, the week, and the year start to move to a different rhythm, one that keeps us closer to Jesus and allows us to abide in His peace.

Our time of prayer always concludes with a prayer for mission, extemporaneous prayers, and thanksgiving. The prayer for mission reminds us that the Church, and we as members of it, do not exist for ourselves, but to join in God's work of drawing the world back into a right relationship with Him through Christ. Every day, we pray for God's mission and our role in it.

There is then time for extemporaneous prayers, our petitions and thanksgivings. After praying for those things that Scripture makes clear we are charged to hold in prayer, we can then pray for the things that weigh upon our hearts. It is no mistake that this comes near the end. Our approach to God spends more time in listening to Him, responding in obedience and praying for His will to be done than in laying out our list of needs. It isn't that our needs aren't legitimate, but that God is not a vending machine.

This is also the perfect place for other kinds of prayer. Consider, for example, meditation or prayers of imagination. These kinds of prayer can draw us deeply into God's presence in ways that bring great discernment, healing, and peace.

We also need to make use of the opportunity to be thankful. In fact, the more thankful we are, the less we tend to ask for. The General Thanksgiving is a wonderfully comprehensive prayer, while the Prayer of St. Chrysostom is thankful in advance for God's faithful care for His people. But we are also free in the extemporaneous time to give thanks for all the ways that God is

*A Collect for Grace (Wednesday)*

O Lord, our heavenly Father, almighty and everlasting God, you have brought us safely to the beginning of this day: Defend us by your mighty power, that we may not fall into sin nor run into any danger; and that guided by your Spirit, we may do what is righteous in your sight; through Jesus Christ our Lord. *Amen.*

*A Collect for Guidance (Thursday)*

Heavenly Father, in you we live and move and have our being: We humbly pray you so to guide and govern us by your Holy Spirit, that in all the cares and occupations of our life we may not forget you, but may remember that we are ever walking in your sight; through Jesus Christ our Lord. *Amen.*

*A Collect for Fridays*

Almighty God, whose most dear Son went not up to joy but first he suffered pain, and entered not into glory before he was crucified: Mercifully grant that we, walking in the way of the cross, may find it none other than the way of life and peace; through Jesus Christ your Son our Lord. *Amen.*

*A Collect for Saturdays*

Almighty God, who after the creation of the world rested from all your works and sanctified a day of rest for all your creatures: Grant that we, putting away all earthly anxieties, may be duly prepared for the service of your sanctuary, and that our rest here upon earth may be a preparation for the eternal rest promised to your people in heaven; through Jesus Christ our Lord. *Amen.*

*Unless The Great Litany or the Eucharist is to follow, one of the following prayers for mission is added.*

Almighty and everlasting God, who alone works great marvels: Send down upon our clergy and the congregations committed to their charge the life-giving Spirit of your grace, shower them

working in our lives.

The General Thanksgiving also reminds us that we respond to God's grace by giving up ourselves to His service. In other words, we are to be living sacrifices, offering our time, talent, and treasure back to the Giver of all good gifts. With this in mind, we are ready to end our time in the Daily Office and go live our lives of grateful, loving obedience.

with the continual dew of your blessing, and ignite in them a zealous love of your gospel, through Jesus Christ our Lord.  
*Amen.*

O God, you have made of one blood all the peoples of the earth, and sent your blessed Son to preach peace to those who are far off and to those who are near: Grant that people everywhere may seek after you and find you; bring the nations into your fold; pour out your Spirit upon all flesh; and hasten the coming of your kingdom; through Jesus Christ our Lord. *Amen.*

Lord Jesus Christ, you stretched out your arms of love on the hard wood of the cross that everyone might come within the reach of your saving embrace: So clothe us in your Spirit that we, reaching forth our hands in love, may bring those who do not know you to the knowledge and love of you; for the honor of your Name. *Amen.*

*The Officiant may invite the people to offer other intercessions and thanksgivings. Before the close of the Office one or both of the following may be used.*

### *The General Thanksgiving*

#### *Officiant and People:*

Almighty God, Father of all mercies,  
we your unworthy servants give you humble thanks  
for all your goodness and loving-kindness  
to us and to all whom you have made.  
We bless you for our creation, preservation,  
and all the blessings of this life;  
but above all for your immeasurable love  
in the redemption of the world by our Lord Jesus Christ;  
for the means of grace, and for the hope of glory.  
And, we pray, give us such an awareness of your mercies,



that with truly thankful hearts we may show forth your praise,  
not only with our lips, but in our lives,  
by giving up our selves to your service,  
and by walking before you  
in holiness and righteousness all our days;  
through Jesus Christ our Lord,  
to whom, with you and the Holy Spirit,  
be honor and glory throughout all ages. Amen.

*A Prayer of St. John Chrysostom*

Almighty God, you have given us grace at this time with one accord to make our common supplication to you; and you promise that when two or three are gathered together in your Name you will grant their requests: Fulfill now, O Lord, the desires and petitions of your servants as may be best for us; granting us in this world knowledge of your truth, and in the world to come life everlasting. *Amen.*

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

*From Easter Day through the Day of Pentecost "Alleluia, alleluia" may be added to the preceding versicle and response.*

*Officiant:*

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.*

*2 Corinthians 13:14*

*Here may be sung a hymn or anthem.*

## Resources

[www.bookofcommonprayer.net](http://www.bookofcommonprayer.net)

Sunday Lectionary

Daily Office Readings

Content of 1979 Prayer Book

Sign up for Daily Office Emails

Mission St. Clare Ap

Daily Office with music, readings, and supplemental prayers

[www.anglicanchurch.net](http://www.anglicanchurch.net)

provincial website

texts for common worship available