

Morning Prayer Online or at Home

March 29, 2020



Trinity
Episcopal Church

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The service of Morning Prayer has roots in the regular daily prayer in monastic and early Christian communities. In many parts of the Anglican Communion, Morning Prayer (or “Matins”, from the Latin term for morning) has been the principal Sunday service for faithful communities, and this service has a rich history of use in The Episcopal Church.

A main feature of the service is the pattern of said, sung, and heard scripture, as we read together from the Psalms, hear the narrative of God’s presence with God’s people through the Hebrew and Christian scriptures, and sing poetic excerpts of scripture (called “canticles”, or “little songs”).

If you’re not familiar with Morning Prayer in The Episcopal Church, you’ll probably notice that we stand and sit and stand and sit a lot. These changes in posture reflect the focus of our attention, switching continually between proclamation and praise (standing) and listening and receptivity (sitting). Please join in all of our postures, proclamation, prayer, and praise as fully as your body permits!

Before beginning the service, take a moment to quiet your heart and body, as you would when entering and sitting in the church.

If you’re praying at home without Trinity video prayer, play some music, if that helps you, or take slow quiet breaths.

The service of Morning Prayer immerses us in scripture, and the **Opening Sentences** provide a scriptural call to worship which varies with the season or occasion.

Choose any one of these to begin if you’re leading this service for yourself.

Morning Prayer

The Prelude

The Officiant begins with one or more of these sentences of Scripture.

If we say we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, God who is faithful and just, will forgive our sins and cleanse us from all unrighteousness. *1 John 1:8, 9*

Rend your hearts and not your garments. Return to the Lord your God, for God is gracious and merciful, slow to anger and abounding in steadfast love, and repents of evil. *Joel 2:13*

I will arise 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, 19*

Jesus said, "If any of you would come after me, deny yourself and take up your cross and follow me." *Mark 8:34*

Confession of Sin

The Deacon or Officiant says to the people

Let us confess our sins against God and our neighbor.

Silence may be kept.

Officiant and People together, all kneeling

**Most merciful God,
we confess that we have sinned against you
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in your will,
and walk in your ways,
to the glory of your Name. Amen.**

The Priest says

Almighty God have mercy on you, forgive you all your sins through the grace of Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. Amen.

THE INVITATORY AND PSALTER

All stand

Officiant Lord, open our lips.

People **And our mouth shall proclaim your praise.
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.**

The **Confession** which we say together as part of our preparatory acts of worship allows us to bring our failures and weakness, individually and as a community, to God, to ask God's help in facing the evil in the world around us, and to receive the assurance of God's forgiveness and strength, which the priest reminds us of in the **Absolution**. We kneel for this prayer to show penitence and our dependence on God.

If you're leading this for yourself, substitute "us" for "you" and this priestly absolution becomes a prayer for pardon that God answers directly.

We greet God and one another in a responsive phrase from Psalm 51, and with praise of God who is known to us in relationship as the Father, Son, and Spirit.

If you're praying on your own, read all the parts, both "Officiant" and "People"

We begin the immersion in scripture which is a primary feature of Morning prayer by saying an **Invitatory Psalm**, a short excerpt from the Book of Psalms which *invites* us into the presence of God.

The “Jubilate” in The Book of Common Prayer is the text of Psalm 100.

Praying at home? simply say the words out loud (together).

If you're reading with others at home, you can alternate verse by verse, as we do on Sunday mornings at Trinity. If you're on your own, read the whole psalm.

Then follows the Invitatory Psalm:

Jubilate

Be joyful in the Lord, all you lands; *
serve the Lord with gladness
and come before his presence with a song.
Know this: The Lord himself is God; *
he himself has made us, and we are his;
we are his people and the sheep of his pasture.
Enter his gates with thanksgiving;
go into his courts with praise; *
give thanks to him and call upon his Name.
For the Lord is good;
his mercy is everlasting; *
and his faithfulness endures from age to age.

The Psalm of the Day

Psalm 130

- 1 Out of the depths have I called to you, O LORD;
LORD, hear my voice; *
let your ears consider well the voice of my supplication.
- 2 If you, LORD, were to note what is done amiss, *
O LORD, who could stand?
- 3 For there is forgiveness with you; *
therefore you shall be feared.
- 4 I wait for the LORD; my soul waits for him; *
in his word is my hope.
- 5 My soul waits for the LORD,
more than watchmen for the morning, *
more than watchmen for the morning.
- 6 O Israel, wait for the LORD, *
for with the LORD there is mercy;
- 7 With him there is plenteous redemption, *
and he shall redeem Israel from all their sins.

THE LESSONS AND RESPONSE

A reading from the prophet Ezekiel (*Ezekiel 37:1-14*)

The hand of the Lord came upon me, and he brought me out by the spirit of the Lord and set me down in the middle of a valley; it was full of bones. He led me all around them; there were very many lying in the valley, and they were very dry. He said to me, "Mortal, can these bones live?" I answered, "O Lord God, you know." Then he said to me, "Prophecy to these bones, and say to them: O dry bones, hear the word of the Lord. Thus says the Lord God to these bones: I will cause breath to enter you, and you shall live. I will lay sinews on you, and will cause flesh to come upon you, and cover you with skin, and put breath in you, and you shall live; and you shall know that I am the Lord." So I prophesied as I had been commanded; and as I prophesied, suddenly there was a noise, a rattling, and the bones came together, bone to its bone. I looked, and there were sinews on them, and flesh had come upon them, and skin had covered them; but there was no breath in them. Then he said to me, "Prophecy to the breath, prophesy, mortal, and say to the breath: Thus says the Lord God: Come from the four winds, O breath, and breathe upon these slain, that they may live." I prophesied as he commanded me, and the breath came into them, and they lived, and stood on their feet, a vast multitude. Then he said to me, "Mortal, these bones are the whole house of Israel. They say, 'Our bones are dried up, and our hope is lost; we are cut off completely.' Therefore prophesy, and say to them, Thus says the Lord God: I am going to open your graves, and bring you up from your graves, O my people; and I will bring you back to the land of Israel. And you shall know that I am the Lord, when I open your graves, and bring you up from your graves, O my people. I will put my spirit within you, and you shall live, and I will place you on your own soil; then you shall know that I, the Lord, have spoken and will act," says the Lord.

The Word of the Lord.

Thanks be to God.

Our **readings** follow the Revised Common Lectionary, a three-year cycle of readings shared by many Christian denominations. You can find the calendar of readings on pages 888-932 of *The Book of Common Prayer*.

In Lent, the readings are all chosen to relate to one another. See what connections you spot among the psalm, lessons, and gospel. (There might be two themes today.)

If you are praying with a group at home, choose different people to read each scripture passage out loud, as far as possible.

A Song of Penitence *Kyrie Pantokrator*

Prayer of Manasseh 1-2, 4, 6-7, 11-15

O Lord and Ruler of the hosts of heaven, *
God of Abraham, Isaac, and Jacob,
and of all their righteous offspring:
You made the heavens and the earth, *
with all their vast array.
All things quake with fear at your presence; *
they tremble because of your power.
But your merciful promise is beyond all measure; *
it surpasses all that our minds can fathom.
O Lord, you are full of compassion, *
long-suffering, and abounding in mercy.
You hold back your hand; *
you do not punish as we deserve.
In your great goodness, Lord,
you have promised forgiveness to sinners, *
that they may repent of their sin and be saved.
And now, O Lord, I bend the knee of my heart, *
and make my appeal, sure of your gracious goodness.
I have sinned, O Lord, I have sinned, *
and I know my wickedness only too well.
Therefore I make this prayer to you: *
Forgive me, Lord, forgive me.
Do not let me perish in my sin, *
nor condemn me to the depths of the earth.
For you, O Lord, are the God of those who repent, *
and in me you will show forth your goodness.
Unworthy as I am, you will save me,
in accordance with your great mercy, *
and I will praise you without ceasing all the days of my life.
For all the powers of heaven sing your praises, *
and yours is the glory to ages of ages. Amen.

A reading from the letter of Paul to the Romans (*Romans 8:6-11*)

To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. For this reason the mind that is set on the flesh is hostile to God; it does not submit to God's law—indeed it cannot, and those who are in the flesh cannot please God. But you

The **canticles** which respond to the readings are chosen from a selection designed for use in this way found in pages 85-96 of *The Book of Common Prayer*.

This canticle, with a theme of penitence, is especially recommended for use in the season of Lent.

are not in the flesh; you are in the Spirit, since the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him.

But if Christ is in you, though the body is dead because of sin, the Spirit is life because of righteousness. If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you.

The Word of the Lord.

Thanks be to God.

The Song of the Redeemed *Magna et mirabilia*

Revelation 15:3-4

O ruler of the universe, Lord God,
great deeds are they that you have done, *
surpassing human understanding.
Your ways are ways of righteousness and truth, *
O King of all the ages.

Who can fail to do you homage, Lord,
and sing the praises of your Name? *
for you only are the Holy One.
All nations will draw near and fall down before you, *
because your just and holy works have been revealed.

A reading from the Gospel according to John (*John 11:1-45*)

Now a certain man was ill, Lazarus of Bethany, the village of Mary and her sister Martha. Mary was the one who anointed the Lord with perfume and wiped his feet with her hair; her brother Lazarus was ill. So the sisters sent a message to Jesus, "Lord, he whom you love is ill." But when Jesus heard it, he said, "This illness does not lead to death; rather it is for God's glory, so that the Son of God may be glorified through it." Accordingly, though Jesus loved Martha and her sister and Lazarus, after having heard that Lazarus was ill, he stayed two days longer in the place where he was. Then after this he said to the disciples, "Let us go to Judea again." The disciples said to him, "Rabbi, the Jews were just now trying to stone you, and are you going there again?" Jesus answered, "Are there not twelve hours of daylight? Those who walk during the day do not stumble, because they see the light of

Canticles are excerpts from scripture that can be sung as an expression of praise or prayer to God.

This canticle, with a theme of praise to God, is recommended for use in the seasons of Advent and Lent when the *Gloria in excelsis* would not be appropriate.

You're probably noticing that this is a long gospel reading.

The assigned gospels for the season of Lent, Year A, draw on a series of stories in John's gospel in which Jesus reveals himself as God through various miracles and conversations. These contain a great deal of theology in the story, which tends to make them longer than the usual stories of Jesus we read on Sunday mornings.

this world. But those who walk at night stumble, because the light is not in them." After saying this, he told them, "Our friend Lazarus has fallen asleep, but I am going there to awaken him." The disciples said to him, "Lord, if he has fallen asleep, he will be all right." Jesus, however, had been speaking about his death, but they thought that he was referring merely to sleep. Then Jesus told them plainly, "Lazarus is dead. For your sake I am glad I was not there, so that you may believe. But let us go to him." Thomas, who was called the Twin, said to his fellow disciples, "Let us also go, that we may die with him."

When Jesus arrived, he found that Lazarus had already been in the tomb four days. Now Bethany was near Jerusalem, some two miles away, and many of the Jews had come to Martha and Mary to console them about their brother. When Martha heard that Jesus was coming, she went and met him, while Mary stayed at home. Martha said to Jesus, "Lord, if you had been here, my brother would not have died. But even now I know that God will give you whatever you ask of him." Jesus said to her, "Your brother will rise again." Martha said to him, "I know that he will rise again in the resurrection on the last day." Jesus said to her, "I am the resurrection and the life. Those who believe in me, even though they die, will live, and everyone who lives and believes in me will never die. Do you believe this?" She said to him, "Yes, Lord, I believe that you are the Messiah, the Son of God, the one coming into the world." When she had said this, she went back and called her sister Mary, and told her privately, "The Teacher is here and is calling for you." And when she heard it, she got up quickly and went to him. Now Jesus had not yet come to the village, but was still at the place where Martha had met him. The Jews who were with her in the house, consoling her, saw Mary get up quickly and go out. They followed her because they thought that she was going to the tomb to weep there. When Mary came where Jesus was and saw him, she knelt at his feet and said to him, "Lord, if you had been here, my brother would not have died."

When Jesus saw her weeping, and the Jews who came with her also weeping, he was greatly disturbed in spirit and deeply moved. He said, "Where have you laid him?" They said to him, "Lord, come and see." Jesus began to weep. So the Jews said, "See how he loved him!" But some of them said, "Could not he who opened the eyes of the blind man have kept this man from dying?" Then Jesus, again greatly disturbed, came to the tomb. It was a cave, and a stone was lying against it. Jesus said, "Take away the stone." Martha, the sister of the dead man, said to him, "Lord, already there is a stench because he

has been dead four days.” Jesus said to her, “Did I not tell you that if you believed, you would see the glory of God?” So they took away the stone. And Jesus looked upward and said, “Father, I thank you for having heard me. I knew that you always hear me, but I have said this for the sake of the crowd standing here, so that they may believe that you sent me.” When he had said this, he cried with a loud voice, “Lazarus, come out!” The dead man came out, his hands and feet bound with strips of cloth, and his face wrapped in a cloth. Jesus said to them, “Unbind him, and let him go.”

Many of the Jews therefore, who had come with Mary and had seen what Jesus did, believed in him.

The Word of the Lord.

Thanks be to God.

The Sermon

The Apostles' Creed

**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 to the dead.

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.**

A service of Morning Prayer is not usually designed to include a sermon. Rather, it's a sustained pattern of immersing ourselves in scripture and letting God speak to us.

When we join together in Morning Prayer on Sunday mornings, though, we usually do include a sermon.

Mother Emily's sermon is available from the Trinity website.

We now turn our attention to responding to the Word we have been immersed in, with affirmation that these stories are part of our Christian story, and with prayer.

As part of our response to the Word of God in our lives, we proclaim **The Apostles' Creed**, the earliest known formal statement of Christian faith, found in ancient liturgies of baptism. The term “creed” comes from the Latin *credo*, “I believe”.

THE PRAYERS

Officiant: The Lord be with you.

People: **And also with you.**

Let us pray.

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

Suffrages

- V. Show us your mercy, O Lord;
R. **And grant us your salvation.**
V. Clothe your ministers with righteousness;
R. **Let your people sing with joy.**
V. Give peace, O Lord, in all the world;
R. **For only in you can we live in safety.**
V. Lord, keep this nation under your care;
R. **And guide us in the way of justice and truth.**
V. Let your way be known upon earth;
R. **Your saving health among all nations.**
V. Let not the needy, O Lord, be forgotten;
R. **Nor the hope of the poor be taken away.**
V. Create in us clean hearts, O God;
R. **And sustain us with your Holy Spirit.**

We pray together, first in the traditional form of **the Lord's Prayer**, based on the way that Jesus taught his first disciples to pray (Matthew 6:9-13, Luke 11:2-4).

The **suffrages** are a responsive form of prayer for the needs of the world and of the gathered community composed almost entirely of scriptural excerpts, especially from the Psalms. Suffrages consist of a *versicle* (V), or "little verse" and *response* (R), usually the second half of the original scripture verse.

The Collects

The Collect of the Day

Almighty God, you alone can bring into order the unruly wills and affections of sinners: Grant your people grace to love what you command and desire what you promise; that, among the swift and varied changes of the world, our hearts may surely there be fixed where true joys are to be found; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

A Collect for Sundays

O God, you make us glad with the weekly remembrance of the glorious resurrection of your Son our Lord: Give us this day such blessing through our worship of you, that the week to come may be spent in your favor; through Jesus Christ our Lord. **Amen.**

A Collect for the Renewal of Life

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 Mission

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.**

This week please pray for:

All those who are ill, particularly those ill with COVID-19
Medical professionals and health care workers
Leaders of government, organizations, and businesses,
making challenging decisions that affect the health
and economic safety of many

The **Collect of the Day** helps to focus our attention on a theme of the day or season.

You can find the Collect assigned to each Sunday and special celebrations in the church year between pages 211-236 of *The Book of Common Prayer*.

The **Collects** are prayers following a pattern of acknowledgement of God's work and petition for a gift such as protection, guidance, or renewal.

The Officiant may choose any one or more of those found on pages 98-100 of the Book of Common Prayer. For today, we have made the choices for you.

A **Collect for Mission** always concludes these prayers so that our attention and prayer are drawn toward the ongoing work of God in redeeming the whole world.

Morning Prayer offers the opportunity for free-ranging prayer, as each person offers to God the needs, hopes, thanksgivings, and concerns we carry in our hearts.

Some shared concerns are suggested here. It is important also to offer your personal prayers.

Take a few minutes of silence to open your heart to God – or, if praying with others, share those needs and thanks with your prayer partners.

The exchange of Peace is not a standard part of Morning Prayer in the Book of Common Prayer, but we offer it to one another when we gather for Sunday worship.

We affirm our offering and finish our shared work of prayer in **The General Thanksgiving**, an expression of gratitude and commitment to God

Those who are vulnerable due to loss of income or support.

Those on whose work we depend even during a health crisis: grocers, delivery personnel, cleaners, public safety officers, sanitation workers....

Those who are taking on new roles and new challenges.

All who are suffering from fear, anxiety, and grief.

We give thanks for:

All those making an extra effort to care for others

Finding new ways to connect with one another.

Exchange of Peace

Then the Officiant says to the people:

The peace of Christ be always with you.

People: **And also with you.**

Today, in the spirit of Christ's peace, please reach out to greet someone you might normally see in worship by telephone, internet, or text message.

We would normally receive a collection of money for the support of the church, at this point in a Sunday service, while the choir sings an anthem.

Please mail your regular pledge check to the office, use your bank's online payment system, or visit www.trinitymoorestown.org/donate to make your weekly gift or regular pledge offering while we are unable to gather in person.

Choir Anthem

(video service only)

Lead Me, Lord

Samuel Sebastian Wesley

CONCLUDING PRAYERS AND SENDING FORTH

The General Thanksgiving

**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. Chrysostom

Almighty God, you have given us grace at this time with one accord to make our common supplication to you; and you have promised through your well-beloved Son that when two or three are gathered together in his Name you will be in the midst of them: Fulfill now, O Lord, our desires and petitions as may be best for us; granting us in this world knowledge of your truth, and in the age to come life everlasting. **Amen.**

Benediction

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

Dismissal

Deacon: Let us bless the Lord.
The people respond: **Thanks be to God.**

Hymn 455

(video service only)

Dunedin

The optional “Prayer of St. Chrysostom” affirms God’s commitment in Jesus to be present in every gathering of Christians and asks God to respond to the fullness of the prayers we have offered together today.

We pray it today to affirm our confidence that Jesus is as present when we gather electronically in his name as when we gather physically.

We conclude as we began, with a sentence of scripture. In this case, Morning Prayer offers a choice of several short passages that contain a benediction.

Then we are dismissed to carry our experience of scripture and prayer into the world.

1 O Love of God, how strong and true, e - ter - nal
 2 O wide-em - brac - ing, won - drous Love, we read thee
 3 We read thee best in him who came to bear for
 4 We read thy power to bless and save e'en in the

and yet ev - er new; un - com - pre - hend - ed and un -
 in the sky a - bove; we read thee in the earth be -
 us the cross of shame, sent by the Fa - ther from on
 dark - ness of the grave; still more in re - sur - rec - tion

bought, be - yond all know - ledge and all thought.
 low, in seas that swell and streams that flow.
 high, our life to live, our death to die.
 light we read the full - ness of thy might.

Alternative tune: *de Tar*, 456.

Words: Horatius Bonar (1808-1889)
 Music: *Dunedin*, Vernon Griffiths (b. 1894)

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