

# *Additional Directions*

## *Morning and Evening Prayer*

Any of the opening sentences of Scripture, including those listed for specific seasons or days, may be used at any time according to the discretion of the officiant.

The proper antiphons on pages 43-44 and 80-82 may be used as refrains with either of the Invitatory Psalms.

Antiphons drawn from the Psalms themselves, or from the opening sentences given in the Offices, or from other passages of Scripture may be used with the Psalms and biblical Canticles.

Gloria Patri is always sung or said at the conclusion of the entire portion of the Psalter; and may be used after the Invitatory Psalm or the Cantic “Christ our Passover,” after each Psalm, and after each section of Psalm 119.

The Gloria printed at the conclusion of certain Canticles may be omitted when desired.

The following pointing of the Gloria may be used:

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.

In Rite One services of Morning Prayer and Evening Prayer, the following form of the Gloria may be used:

Glory be to the Father, and to the Son, \*  
and to the Holy Ghost:

As it was in the beginning, is now, and ever shall be, \*  
world without end. Amen.

Metrical versions of the Invitatory Psalms, and of the Canticles after the Readings, may be used.

In special circumstances, in place of a Canticle, a hymn may be sung.

The Apostles' Creed is omitted from the Office when the Eucharist with its own Creed is to follow. It may also be omitted at one of the Offices on weekdays.

The Lord's Prayer may be omitted from the Office when the Litany or the Eucharist is to follow immediately.

In the Intercessions and Thanksgivings, opportunity may be given for the members of the congregation to express intentions or objects of prayer and thanksgiving, either at the bidding, or in the course of the prayer; and opportunity may be given for silent prayer.

A sermon may be preached after the Office; or, within the Office, after the Readings or at the time of the hymn or anthem after the Collects.

On occasion, at the discretion of the Minister, a reading from non-biblical Christian literature may follow the biblical Readings.

An offering may be received and presented at the Office.

### *When there is a Communion*

When Morning or Evening Prayer is used as the Liturgy of the Word at the Eucharist, the Nicene Creed may take the place of the Apostles' Creed, and the officiant may pass at once from the salutation "The Lord be with you," and its response, to the Collect of the Day. A Lesson from the Gospel is always included.

The Intercessions on such occasions are to conform to the directions on page 383.

The service then continues with the [Peace and] Offertory.

### *Order of Worship for the Evening*

Before this service, there should be as little artificial light as possible in the church. A musical prelude or processional is not appropriate.

When the ministers enter, one or two lighted candles may be carried

before them, and used to provide light for reading the opening Short Lesson and the Prayer for Light. From Easter Day through the Day of Pentecost, the Paschal Candle, if used, should be burning in its customary place before the people assemble; the officiant then goes to a place close by it to begin the service by its light.

The Short Lessons may be read from any version of the Scriptures authorized for public worship in this Church, and should be read without announcement or conclusion. When one or more Scripture Lessons are to be read later in the service, the Short Lesson may be omitted.

For the lighting of the candles at the Altar and elsewhere, in Easter Season the flame may be taken from the Paschal Candle. At other times, the candle or candles carried in at the beginning of the service may be placed on or near the Altar, and other candles may be lighted from them. During Advent, the lighting of an Advent Wreath may take place after the Prayer for Light. On special occasions, lighted candles may be distributed to members of the congregation.

When this service is used in private houses, candles may be lighted at the dining table, or at some other convenient place.

If incense is to be used, it is appropriate after the candles have been lighted and while the hymn *Phos hilaron* is being sung.

When this service continues as a complete Office, Psalms and Lessons from the Office Lectionary or the Proper of the Day, or ones suitable to the season or the occasion, may be used. Psalms generally appropriate to the evening include: 8, 23, 27, 36, 84, 93, 113, 114, 117, 121, 134, 139, 141, 143. When desired, more than one Lesson may be read, with silence or singing between them.

If an additional hymn is desired, it may be sung immediately before the Blessing or Dismissal.

When a meal is to follow, a blessing over food may serve as the conclusion of this form of service.

## Suggested Canticles at Morning Prayer

	<i>After the Old Testament Reading</i>	<i>After the New Testament Reading</i>
<b>Sun.</b>	4. or 16. Benedictus Dominus <i>Advent:</i> 11. Surge, illuminare <i>Lent:</i> 14. Kyrie Pantokrator <i>Easter:</i> 8. Cantemus Domino	7. or 21. Te Deum laudamus <i>Advent and Lent:</i> 4. or 16. Benedictus Dominus
<b>Mon.</b>	9. Ecce, Deus	19. Magna et mirabilia
<b>Tue.</b>	2. or 13. Benedictus es	18. Dignus es
<b>Wed.</b>	11. Surge, illuminare <i>Lent:</i> 14. Kyrie Pantokrator	4. or 16. Benedictus Dominus
<b>Thu.</b>	8. Cantemus Domino	6. or 20. Gloria in excelsis <i>Advent and Lent:</i> 19. Magna et mirabilia
<b>Fri.</b>	10. Quærite Dominum <i>Lent:</i> 14. Kyrie Pantokrator	18. Dignus es
<b>Sat.</b>	1. or 12. Benedicite	19. Magna et mirabilia

### *On Feasts of our Lord and other Major Feasts*

4. or 16. Benedictus Dominus      7. or 21. Te Deum laudamus

## Suggested Canticles at Evening Prayer

	<i>After the Old Testament Reading</i>	<i>After the New Testament Reading</i>
<b>Sun.</b>	Magnificat	Nunc dimittis*
<b>Mon.</b>	8. Cantemus Domino <i>Lent:</i> 14. Kyrie Pantokrator	Nunc dimittis
<b>Tue.</b>	10. Quærite Dominum	Magnificat
<b>Wed.</b>	1. or 12. Benedicite	Nunc dimittis
<b>Thu.</b>	11. Surge, illuminare	Magnificat
<b>Fri.</b>	2. or 13. Benedictus es	Nunc dimittis
<b>Sat.</b>	9. Ecce, Deus	Magnificat

*On Feasts of our Lord and other Major Feasts*

Magnificat

Nunc Dimittis\*

\* *If only one Reading is used, the suggested Canticle is the Magnificat.*

**Psalm 95: Traditional**    *Venite, exultemus*

O come, let us sing unto the Lord; \*  
    let us heartily rejoice in the strength of our salvation.  
Let us come before his presence with thanksgiving, \*  
    and show ourselves glad in him with psalms.

For the Lord is a great God, \*  
    and a great King above all gods.  
In his hand are all the corners of the earth, \*  
    and the strength of the hills is his also.  
The sea is his and he made it, \*  
    and his hands prepared the dry land.

O come, let us worship and fall down \*  
    and kneel before the Lord our Maker.  
For he is the Lord our God, \*  
    and we are the people of his pasture  
    and the sheep of his hand.

Today if ye will hear his voice, harden not your hearts \*  
    as in the provocation,  
    and as in the day of temptation in the wilderness;  
When your fathers tempted me, \*  
    proved me, and saw my works.

Forty years long was I grieved with this generation, and said, \*  
    It is a people that do err in their hearts,  
    for they have not known my ways;  
Unto whom I swear in my wrath, \*  
    that they should not enter into my rest.