

# *Book of Common Worship* *Daily Prayer Edition*

Prepared by the Office of Theology and Worship  
for the Presbyterian Church (U.S.A.)



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# Contents

<b>Preface</b> .....	<b>v</b>
Introduction to Daily Prayer	vii
Key to Symbols and Abbreviations	xii
<b>The Christian Week: Ordinary Time</b> .....	<b>1</b>
Commentary	3
Vigil of the Resurrection	6
Services of Daily Prayer	10
<i>Evening Prayer</i>	
<i>Night Prayer</i>	
<i>Morning Prayer</i>	
<i>Midday Prayer</i>	
Prayers at Mealtime	91
<b>The Christian Year: Seasons and Festivals</b> .....	<b>95</b>
Commentary	97
The Season of Advent	100
<i>Services of Daily Prayer</i>	101
<i>Collects and Litanies</i>	115
The Season of Christmas	119
<i>Services of Daily Prayer</i>	120
<i>Collects and Litanies</i>	134
The Time after Epiphany	139
<i>Services of Daily Prayer</i>	141
<i>Collects and Litanies</i>	154
The Season of Lent	159
<i>Services of Daily Prayer</i>	162
<i>Collects and Litanies</i>	176
The Season of Easter	181
<i>Services of Daily Prayer</i>	183
<i>Collects and Litanies</i>	200
The Time after Pentecost	209
<i>Services of Daily Prayer</i>	211
<i>Collects and Litanies</i>	226

<b>Psalms and Canticles</b> .....	<b>239</b>
Commentary	241
Psalm Refrains	245
Psalms 1–150	255
Canticles and Ancient Hymns	424
<b>Ancient and Classic Prayers</b> .....	<b>445</b>
Commentary	447
Collects	449
Litanies	470
<b>Prayers for Various Occasions</b> .....	<b>487</b>
Preparation for Worship	489
Baptism and Reaffirmation	493
Ministry in the Church	495
Mission in the World	507
Human Life and Vocation	520
Marriage	524
Healing and Wholeness	525
Death and Resurrection	530
Dedication of a Home	534
<b>Lectionaries and Calendars</b> .....	<b>539</b>
Commentary	541
Revised Common Lectionary	545
<i>Sundays and Festivals</i>	
<i>Daily Readings</i>	
Two-Year Daily Lectionary	602
<i>Other Patterns for Praying the Psalms</i>	642
Table of Lectionary Cycles and Major Celebrations	644
Calendar of Commemorations	646
Acknowledgments	658

PREFACE



*“Holy, holy, holy is the Lord of hosts;  
the whole earth is full of God’s glory.”*

ISA. 6:3

PRECEDING PAGE ILLUSTRATION:

The Bible begins and ends with trees,  
from the garden of Eden (Gen. 2) to the river  
of life (Rev. 22). At the center, too, is a tree—  
the life-giving cross of Christ.



*The image of three equal rings,  
joined in a circular dance, is a classic symbol  
of the triune God. The figures at the center  
also suggest the shape of a fish, another  
ancient Christian symbol.*

# PREFACE

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Preface

vii

*Introduction to Daily Prayer* vii

*Key to Symbols and Abbreviations* xii

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## Introduction to Daily Prayer

### *Daily Prayer as Common Worship*

Across the centuries, daily prayer has played an important role in shaping Christian faith and life. The practice has its roots in ancient Judaism and was continued by the early Christians. The sixteenth-century Reformation gave renewed attention to daily prayer as a valuable discipline. In our own time, daily prayer remains a vital and formative spiritual practice for the people of God.

The intent of the *Book of Common Worship, Daily Prayer* is to provide a readily accessible, conveniently organized volume that will assist in the practice of daily prayer. As the words “common worship” suggest, the liturgical forms that follow reflect a tradition shared in common with the whole church, past and present. This book, therefore, is ecumenical in scope, seeking to transcend sectarian divisions and reflect the contributions of ongoing liturgical renewal.

As common worship, daily prayer is basically communal in nature. Even when we are engaged in private prayer we are not alone. Whether we gather with a group or pray as individuals, when we pray the church’s prayer we are joined with the faithful of every time and place. A shared daily lectionary, common liturgical elements, and intercessions for other Christians help to convey our solidarity with all the baptized.

### *The Rhythm of the Day*

Daily prayer follows the natural cycle of the day. The services of daily prayer in this volume are organized according to the ancient Jewish and Christian understanding that the new day begins at sunset. As God calls forth light out of darkness, dusk precedes the dawn and death comes before resurrection. Traditionally, evening and morning prayer are the primary services, as these fall at the “hinges” of the day where light and darkness meet.

Evening prayer takes place as daylight fades and shadows lengthen. We remember that Jesus is the light of the world. We reflect on the day that is spent—giving thanks for God’s blessings, committing ourselves to God’s care, bringing before God tasks completed or left undone, and praying for a broken world in need of God’s grace. The smoke of candles or incense suggests these prayers rising before God as a fragrant offering. By employing sight, sound, and smell in this way, evening prayer engages the body and the imagination.

In night prayer (or prayer at the close of day) we prepare for sleep. Death and resurrection are clear accents in this time of prayer. We surrender our lives into God’s keeping, anticipating our own death—yet with the confidence that God will help us to rise in the morning, looking toward our resurrection in Jesus Christ.

In the morning, we bless God for the new day, focusing our prayers upon the promise and challenge it will bring. We petition God for guidance in the tasks before us. We draw on the gifts of the Spirit, poured out in our baptism, to fulfill our vocation as Christ’s disciples. Our prayers encompass the concerns of the whole church and world, as well as the matters closest to our own hearts and minds. Here the vivid symbolism of water conveys the grace of God, overflowing for us through Christ Jesus.

In midday prayer we are mindful that we live and move and have our being in God’s world. We praise God for the wonders of creation and opportunities for service. We celebrate the life that Christ has given us. We call on the power of the Holy Spirit to help us fulfill the moral and ethical responsibilities of Christian discipleship.

Punctuating the cycles of the day, the practice of daily prayer helps us rise to Paul’s challenge to “pray without ceasing” (1 Thess. 5:17). It strengthens us to resist the temptation to confine the life of faith to one day of the week, or one hour of the day. Through this life-giving discipline, we come to think of our whole lives—all of our thoughts, words, and actions—as an offering of humble service to God.

### *Daily Prayer, the Lord’s Day, and the Christian Year*

Daily prayer should be understood in relationship with Sunday worship. These services are not offered as a substitute or alternative to gathering around Jesus Christ in word and sacrament on the Lord’s Day. Their intent is different—focusing not on proclamation but on prayer. Services of daily

prayer and Lord's Day worship support and complement one another. On the Lord's Day, through word and sacrament God instructs and nourishes us for daily living. In the practice of daily prayer, God prepares us to receive the gospel and whets our appetite for communion in Christ.

We practice daily prayer in the context of the Christian year, keeping time with Christ, remembering the story of salvation, and immersing our lives in the mystery of faith. This volume contains alternative services of evening, night, morning, and midday prayer for the seasons of Advent, Christmas, Lent, and Easter, as well as the major festivals of the liturgical calendar. Collects (prayers of the day) and litanies for seasons and festivals may be used for daily prayer in connection with the Christian year. The Christian year section of this book also includes prayers and practices for domestic life—lighting Advent candles or chalking the doors at Epiphany.

#### *Four Gifts of Daily Prayer*

Among the many gifts of daily prayer, four in particular are worth noting—praying the psalms, reading scripture, different forms of prayer, and silent contemplation.

First, daily prayer engages us in praying the psalms. The psalms have been a fundamental part of daily prayer for centuries. The psalter is a book of prayers, and through the ages has shaped the prayers of Jews and Christians alike. They are God's word to us and, at the same time, our prayer and praise to God. They reflect the fullness of the biblical witness and, at the same time, the breadth and depth of human experience. Because of the central place of the psalms in daily prayer, all 150 psalms are included in this volume in a form that invites a variety of uses—chanting with a psalm tone, reading responsively, singing antiphonally, or meditating individually. The text is an inclusive language version received from the Evangelical Lutheran Church in America. Brief psalm prayers, provided for each psalm, help us to offer these prayers through Jesus Christ our Savior and Lord. In addition to the patterns for praying the psalms found in the daily lectionaries (545–601, 620–41), this volume includes thirty-day (642) and eight-week (643) schedules for praying all 150 psalms. The canticles (other biblical songs) and ancient hymns provided in this volume also have a long history of use in daily prayer.

Second, daily prayer engages us in prayerful reflection on a reading from scripture. Use of a daily lectionary provides us with a systematic discipline of reading, enables us to become



familiar with the whole of the scriptures, and helps us to hear the voice of God in portions of the Bible with which we are less familiar. The three-year daily lectionary (545–601), developed by the ecumenical Consultation on Common Texts, is designed to be used in coordination with the Revised Common Lectionary for Sundays and festivals. The two-year daily lectionary (602–41) is derived from the Episcopal *Book of Common Prayer*; the version in this volume is expanded for those who wish to read the whole Bible in two years.

Third, daily prayer engages us in many different forms and modes of prayer. This book contains a great variety of prayer texts, both ancient and modern, including thanksgiving, intercession, supplication, and confession. Prayers related to the concerns of the moment are set in the context of the prayers of the church in every time and place. The prayers of thanksgiving and intercession in evening and morning prayer combine written forms, silence, and free prayer. These prayers, together with the many other types of prayer in this volume, serve to broaden the horizons of our prayer, cultivate our gratitude for God's grace, and awaken our compassion for all who are in need.

Fourth, daily prayer engages us in silent contemplation. Silence provides a time of calm in the rush of life. At the beginning of a service of prayer, silence helps us center ourselves in God. At other times in the service, periods of silence help us to contemplate the words of the psalm or scripture reading, or enable us to give particular focus to our prayers of thanksgiving and intercession. These moments provide a time for us to be still and open our lives before God.

### *A Variety of Uses*

This book provides forms for daily prayer in a variety of settings. Congregations will find value in gathering for prayer on a regular basis or in a particular liturgical season. Church boards or committees will discover that opening meetings with prayer sets the tone for the discernment and deliberation to follow. Other small groups within a congregation might begin their gatherings with a service of daily prayer. The whole congregation benefits when it has a staff that opens or closes the day with prayer, perhaps joined by others who wish to participate in this discipline.

Church councils—such as sessions, presbyteries, synods, or the General Assembly—that punctuate their meetings with

daily prayer will discover that their work becomes an offering to God.

Church retreats are given depth when each day is marked with the rhythm of prayer. The vigil of the resurrection is a fitting way for those gathered in retreat to welcome the Lord's Day and renew the baptismal covenant.

In the discipline of daily prayer, families strengthen their bonds in Christ. Prayers for use at mealtime help us remember to bless the God who sustains our lives.

The personal discipline of daily prayer deepens our spiritual lives as individuals and joins us with the priestly ministry of the whole body of Christ. Night prayer is a fitting way to end each day and rest in God's peace.

### *Prayers for Various Occasions*

Along with services of daily prayer, prayers at mealtime, resources for the Christian year, and the psalms and canticles, this volume provides prayers for various occasions in personal, family, congregational, and civic life. These brief prayers are arranged in the following categories: preparation for worship, baptism and reaffirmation, ministry in the church, mission in the world, human life and vocation, marriage, healing and wholeness, and death and resurrection. Users of this book will find inspiration and direction for prayer in a great variety of situations.

This section concludes with the service for a house blessing, so that users of this volume may dedicate their homes as places of prayer, devoting them to the service and glory of God.

May God bless and keep you in the practice of daily prayer.

*Soli Deo gloria,*

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## Key to Symbols and Abbreviations

- GTG      *Glory to God: The Presbyterian Hymnal*. Louisville, KY: Westminster John Knox Press, 2013.
- PH      *The Presbyterian Hymnal: Hymns, Psalms, and Spiritual Songs*. Louisville, KY: Westminster John Knox Press, 1990.
- PS      *The Psalter: Psalms and Canticles for Singing*. Louisville, KY: Westminster John Knox Press, 1993.
- . . .      Ellipses in prayers indicate a pause for silent prayer.
- (000)      Parenthetical page numbers point to alternate or additional resources in this book or in other volumes.
- [ ]      Square brackets designate elements or sections of services that are sometimes omitted.
- WORD      SMALL CAPS headings designate major sections and subsections of the liturgy.
- XYZ      Acknowledgments and copyright or permissions information can be found in the back of this volume.

*Rubrics (in red print) offer instructions for planners and leaders of worship as well as guidance on liturgical action.*

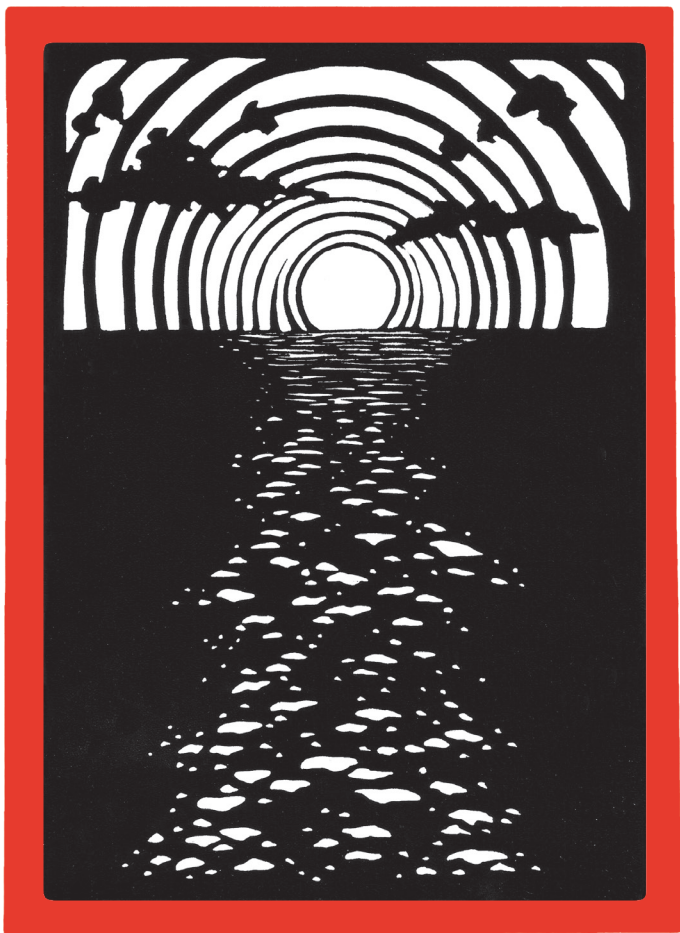
Regular (nonbold) type is for the leader;  
**bold type is for the congregation.**

**1** Multiple options are indicated with numbers.

Biblical sources are cited in the right margin.

*Bible 1:2–3*

THE CHRISTIAN WEEK  
ORDINARY TIME



*Rejoice always, pray without ceasing,  
give thanks in all circumstances; for this is  
the will of God in Christ Jesus for you.*

1 THESS. 5:16–18

PRECEDING PAGE ILLUSTRATION:

The practice of daily prayer is a way  
of living out our baptism—dying and rising  
with Christ. Each night we rest in  
Christ's peace; each morning we rise  
to walk in newness of life.



*Rooted in ancient Jewish and early Christian patterns of  
worship, the liturgy of the hours or daily office joins the people  
of God in prayer throughout the day.*

## THE CHRISTIAN WEEK ORDINARY TIME

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Commentary	3
Vigil of the Resurrection	6
Services of Daily Prayer	10
<i>Evening Prayer</i>	
<i>Night Prayer</i>	
<i>Morning Prayer</i>	
<i>Midday Prayer</i>	
Prayers at Mealtime	91

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We respond to God's grace through the gift of prayer. The Christian life is one of constant prayer, as the challenge of everyday discipleship requires daily disciplines of faith. Prayer is a way of opening ourselves to God, who desires communication and communion with us. Prayer may take a variety of forms, such as: conscious conversation with God; attentive and expectant silence; meditation on Scripture; the use of service books, devotional aids, and visual arts; and singing, dancing, labor, or physical exercise. The Church's pattern of daily prayer may be adopted as an individual practice of faith. Prayer may also be expressed in action, through public witness and protest, deeds of compassion, and other forms of disciplined service.

Prayer is meant to be a gracious gift from God, not a task or obligation. It is an opportunity to draw inspiration and strength from one's relationship with God in Jesus Christ. It is a way of continually seeking the gifts and guidance of the Holy Spirit for daily living. Prayer is a practice to cultivate throughout one's life, and one that will bear much fruit.

(Directory for Worship, W-5.0102)

### **Dying and Rising**

The services of daily prayer reflect the baptismal rhythm of Christian life—that of dying and rising with Christ. Death must come before resurrection, as night gives way to day. At the close of day we surrender our lives to God and rest in Christ's peace; in the morning we arise to walk in newness of

life with the risen Lord. The services in this book are ordered accordingly, beginning with evening and night prayer, followed by morning and midday prayer. This way of keeping time also reflects the ancient Jewish and Christian understanding that the liturgical day begins at sunset.

## **Patterns for Prayer**

Daily prayer has been a way of life and practice of faith for the people of God for millennia, from the psalmists of ancient Israel through the saints of the Christian Church. These services for daily prayer are designed to help you join that great cloud of witnesses—seeking the way of God in your life and the will of God for the world. The patterns provided here are a simplified, streamlined version of the ancient daily office, a tradition with origins in the Jewish temple and monastic life.

## **Basic Ingredients**

There are three basic ingredients in each liturgy: psalms, readings from scripture, and prayer. The services begin and end with sentences of scripture and may include other elements, such as hymns and canticles (other biblical songs), confessional or devotional readings, thanksgiving for light (in evening prayer), confession of sin (at night prayer), and thanksgiving for baptism (in the vigil of the resurrection and morning prayer).

## **Praying the Psalms**

The psalms are a school of prayer. They inspire and challenge us to expand our horizons of thanksgiving and praise and to be honest and bold in seeking God's help in times of trouble. You may wish to sing the psalms in a metrical setting (*GTG* 989–90; *PH* 158–258), to chant them to the suggested psalm tones (245–52), to read them responsively, or to meditate on them in silence; even when praying alone, many find it helpful to read the psalms quietly aloud. Whatever you do, approach them as prayer. Following each psalm there may be a time of silent meditation, concluding with the appointed psalm prayer.

## **Scripture Readings**

In the words of scripture we encounter the living Word of God—Jesus Christ, who speaks good news of grace. Through these words God imparts the gift of faith and instills the call

to faithfulness. This book provides the option of two lectionaries for use in daily prayer. The three-year Revised Common Lectionary daily readings (545–601) are coordinated with the Revised Common Lectionary for Sundays and festivals as follows: the readings for Thursday, Friday, and Saturday anticipate the upcoming Sunday lectionary, while the readings for Monday, Tuesday, and Wednesday reflect back on the texts from the previous Sunday. The two-year Daily Lectionary (602–41) allows users to read through most of the Old Testament (once) and New Testament (twice) in a two-year period; those who wish to read the entire Bible should use the verses in brackets and the additional chapters listed on p. 641.

### **Thanksgiving and Intercession**

As we respond to the scriptures with thanksgiving and intercession, daily prayer shapes Christian life. We learn the habit of gratitude for God’s grace; we learn to seek and trust God’s saving power. This book provides simple prayers of thanksgiving and intercession for each day of the week. The daily framework of petitions offers a systematic and disciplined way to pray for the church, the world, the local community, and personal needs. Other joys and concerns, specific to the individual or group gathered for prayer, should be added; or you may wish to use these prayers as a starting point or model for extemporaneous prayer.

### **Joining the Church’s Prayer**

Participating in daily prayer is like stepping into a stream that is already flowing. Wherever we are and whenever we pray—whether as individuals or in groups—we are joining the prayer of the whole church. Use these services at the times for which they are designated, and don’t worry about catching up on services you’ve missed. You are sharing in the intercession of the great company of believers—the Church around the world and the saints throughout history. Accordingly, this volume provides a calendar of commemorations (646–57), indicating particular persons, stories, and events for remembrance in daily prayer.



# Vigil of the Resurrection

*For Saturday evening, the eve of the Lord's Day*

As the Great Vigil of Easter commences the church's annual celebration of the Resurrection of the Lord on Saturday evening, the Vigil of the Resurrection is a weekly opportunity to rejoice in the coming of the Lord's Day, on which Jesus rose from the dead. This pattern of worship might be a good model for congregations holding Saturday evening worship services, whether occasionally or each week.

## ORDER OF WORSHIP

Opening Sentences  
Evening Hymn  
Thanksgiving for Light  
Psalm 118  
Resurrection Gospel  
Thanksgiving for Baptism  
Canticle  
Prayer  
Dismissal

*The baptismal font should be visible and filled with water.*

*The lights of the room may be dimmed. As the service begins, the paschal candle or another large candle is lighted.*

## OPENING SENTENCES

*All may stand and remain standing throughout this brief service.*

Jesus Christ is the light of the world, *John 8:12; 1:5*  
**the light no darkness can overcome.**

## EVENING HYMN

*As the Phos Hilaron ("Hymn to Christ the Light," 427; GTG 671-73; PH 548-50; PS 167-69) is sung, other candles are lighted from the large candle and the lights of the room may be brightened.*

## THANKSGIVING FOR LIGHT

The Lord be with you. **And also with you.**

Let us give thanks to the Lord our God.  
**It is right to give our thanks and praise.**

We praise and glorify you, Lord God,  
for Christ, our life, is risen  
and has conquered sin and death.  
He has broken the chains that bind us  
and freed us to live in his kingdom of light.  
May Christ enlighten the hearts of all who believe.  
May Christ transform this world that longs to see him,  
enlightening the hearts of all who believe,  
and restore all creation to its rightful place.  
Glory, praise, thanksgiving, and blessing to you, O God,  
victor over sin and death, now and forever. **Amen.**

## PSALM 118

*Psalm 118:1–4, 14–21; or Psalm 118:22–29 is sung (GTG 391 or 681; PH 230–32; PS 118–20) or said (388–90). Silence for reflection follows the psalm, concluding with the following prayer:*

Almighty God, by raising Christ your Son,  
you conquered the power of death  
and opened for us the way to eternal life.  
Let our celebration this night  
raise us up and renew our lives  
by the Spirit who lives within us.  
Grant this through our Lord Jesus Christ, your Son,  
who lives and reigns with you and the Holy Spirit,  
one God, forever and ever. **Amen.**

## RESURRECTION GOSPEL

*Psalm 150 is sung (GTG 33, 389, or 633; PH 258; PS 157) or said (423).*

*One of the following accounts of the resurrection is then read: Matt. 28:1–10, 16–20; Mark 16:1–7; Mark 16:9–20; Luke 23:55–24:9; Luke 24:13–35; Luke 24:36–53; John 20:1–10; John 20:11–18; John 20:19–31; John 21:1–14.*

*At the conclusion of the reading of scripture, the reader may say:*

The gospel of the Lord.  
**Praise to you, O Christ.**

*Silence follows for reflection on the meaning of the scripture.*

*The scripture may be briefly interpreted.*

## THANKSGIVING FOR BAPTISM

*The congregation may gather at the font.*

The Lord be with you. **And also with you.**

Let us give thanks to the Lord our God.

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

We give you thanks, Eternal God,  
for you nourish and sustain all living things  
by the gift of water.

In the beginning of time,  
your Spirit moved over the watery chaos,  
calling forth order and life.

In the time of Noah,  
you destroyed evil by the waters of the flood,  
giving righteousness a new beginning.

You led Israel out of slavery, through the waters of the sea,  
into the freedom of the promised land.

In the waters of the Jordan Jesus was baptized by John  
and anointed with your Spirit.

By the baptism of his own death and resurrection,  
Christ set us free from sin and death,  
and opened the way to eternal life.

We thank you, O God, for the water of baptism.

In it we were buried with Christ in his death.

From it we were raised to share in his resurrection.

Through it we were reborn  
by the power of the Holy Spirit.

Therefore in joyful obedience to your Son,  
we celebrate our fellowship in him in faith.

We pray that all who have passed  
through the water of baptism  
may continue forever in the risen life  
of Jesus Christ our Savior.

To him, to you, and to the Holy Spirit,  
be all honor and glory, now and forever. **Amen.**

*The leader may lift water from the font and then make the sign of the cross over the people, saying:*

Remember your baptism and be thankful.

In the name of the Father and of the Son  
and of the Holy Spirit. **Amen.**

*All may approach the font, dipping a hand in the water, touching the forehead, making the sign of the cross, taking a stone or shell, or remembering the gift of baptism in some other way.*

*The Canticle of Miriam and Moses (429; PS 174), Te Deum Laudamus ("We Praise You, O God," 427–28; PS 170, 171), or another appropriate hymn may be sung.*

*Thanksgivings and intercessions (14–15) may be included here.*

## PRAYER

To our God belong victory, glory, and power,  
**for right and just are God's judgments.**

Praise our God, all you who serve God,  
**you who revere God, great and small.**

Let us rejoice and triumph and give God praise.  
**The time has come for the wedding feast of the Lamb!**

O God who brought your people out of slavery  
with a mighty hand,  
strengthen us to take our stand with you  
beside the oppressed of the world,  
that in your victory over sin and death  
every chain of bondage may be broken,  
and the whole human family, restored to your image,  
may sing your praise in joy, freedom and peace;  
through Jesus Christ our Lord. **Amen. Alleluia!**

*The Lord's Prayer (12) may be included here.*

## DISMISSAL

May God the Father,  
who raised Christ Jesus from the dead,  
continually show us loving-kindness. **Amen.**

May God the Son, victor over sin and death,  
grant us a share in the joy of his resurrection. **Amen.**

May God the Spirit, giver of light and peace,  
renew our hearts in love. **Amen.**

May almighty God,  
the Father, the Son, and the Holy Spirit,  
continue to bless us. **Amen. Alleluia!**

*A sign of peace may be exchanged by all.*

# Services of Daily Prayer

## The Pattern of Daily Prayer

In the church's ancient way of marking time (ix), the Lord's Day is the first day of the week and each new day begins at sundown. Therefore, this section begins with Saturday evening prayer, as the eve of the Lord's Day.

### *Evening Prayer*

A distinctive feature of evening prayer is the thanksgiving for light. As the day closes and darkness gathers, we give thanks for the light of Christ that has come into the world, the light that even death could not extinguish.

### *Night Prayer*

For Christians, night prayer (or prayer at the close of day) is connected with the baptismal rhythm of dying with Christ so that we may rise to walk in newness of life with him each new day. This is the only service of daily prayer that includes confession, since the confession of sin is part of this baptismal pattern.

### *Morning Prayer*

At morning prayer we give thanks for the gift of new life in Christ and seek God's grace for the day ahead. The option of a thanksgiving for Baptism highlights the baptismal pattern of daily prayer, with its rhythm of dying and rising with Christ.

### *Midday Prayer*

At the height of the day, we pause to give thanks for the fullness of light and life in Jesus Christ, and to pray for God's grace as the day continues into night.

## ORDER OF WORSHIP

### EVENING PRAYER

*If a shorter service is desired, the thanksgiving for light and Psalm 141 may be omitted. The service then continues with the additional psalm(s).*

Opening Sentences

Evening Hymn

Thanksgiving for Light

Psalm(s)

Scripture  
Canticle  
Thanksgiving and Intercession  
Dismissal

*When a person is worshiping alone, or in a family group, or when circumstances call for an abbreviated order, the following is suggested:*

Psalm(s)  
Scripture  
Thanksgiving and Intercession

#### NIGHT PRAYER

Opening Sentences  
Hymn  
Prayer of Confession  
Psalm  
Scripture  
Prayer  
Canticle  
Dismissal

*Due to the brevity of this service and the importance of every element, an abbreviated order is not provided.*

#### MORNING PRAYER

*If a shorter service is desired, the thanksgiving for Baptism may be omitted. The service then continues with the additional psalm(s).*

Opening Sentences  
Morning Psalm or Hymn  
Thanksgiving for Baptism  
Psalm(s)  
Scripture  
Canticle  
Thanksgiving and Intercession  
Dismissal

*When a person is worshiping alone, or in a family group, or when circumstances call for an abbreviated order, the following is suggested:*

Psalm(s)  
Scripture  
Thanksgiving and Intercession

## MIDDAY PRAYER

Opening Sentences

Hymn

Psalm(s)

Scripture

Prayer

Dismissal

*When a person is worshiping alone, or in a family group, or when circumstances call for an abbreviated order, the following is suggested:*

Psalm(s)

Scripture

Prayer

## LORD'S PRAYER

- 1** 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 forever. Amen.
  
- 2** 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 debts,  
as we forgive our debtors;  
and lead us not into temptation,  
but deliver us from evil.  
For thine is the kingdom, and the power,  
and the glory, forever. Amen.

# Saturday Evening Prayer

*See the Vigil of the Resurrection (6) as an alternative for Saturday evening prayer.*

*If a shorter service is desired, the thanksgiving for light and Psalm 141 may be omitted. The service then continues with the additional psalm(s).*

*The lights of the room may be dimmed. As the service begins, a large candle is lighted.*

## OPENING SENTENCES

*All may stand as these or other opening sentences are said.*

Stay with us, Lord, for it is evening Luke 24:29  
**and the day is almost over.**

You are our lamp, O Lord. 2 Sam. 22:29, 33  
You lighten our darkness.  
You are our God, our strong refuge,  
and you have made our way safe.

## EVENING HYMN

*As the Phos Hilaron ("Hymn to Christ the Light," 427; GTG 671–73; PH 548–50; PS 167–69) or another evening hymn is sung, other candles are lighted from the large candle and the lights of the room may be brightened.*

## THANKSGIVING FOR LIGHT

The Lord be with you. **And also with you.**

Let us give thanks to the Lord our God.  
**It is right to give our thanks and praise.**

Eternal God,  
by your Word you commanded:  
"Let there be light!"  
By your Spirit you have revealed  
the light of your glory  
in the face of Jesus Christ.



Shine in our hearts this night  
with the light of your good news  
and illumine our dreams  
with the vision of your holy realm;  
through Christ our Lord  
and in the unity of the Spirit  
we give you thanks and praise  
now and forever. **Amen.**

## PSALM(S)

*The evening psalm, Psalm 141 (415; GTG 674; PH 249; PS 144–45), is sung. Incense may be burned. After a period of silent prayer, the psalm prayer is said.*

*One or more additional psalms (545–643) are sung or said. Silence for reflection follows each psalm, concluding with the appointed psalm prayer (255–423). All are then seated.*

## SCRIPTURE

*A reading from scripture (545–641) follows. After the reading:*

- |  |  |
|--|--|
| <b>1</b> The word of the Lord.<br><b>Thanks be to God.</b> | <b>2</b> Holy wisdom, holy word.<br><b>Thanks be to God.</b> |
|--|--|

*Silence follows for reflection on the meaning of the scripture.*

*The scripture may be briefly interpreted, or a nonbiblical reading may be read.*

## CANTICLE

*All may stand. The Magnificat ("Song of Mary," Luke 1:46–55; 425; GTG 99, 100, or 646; PH 600; PS 161–63) or a hymn may be sung.*

## THANKSGIVING AND INTERCESSION

Let my prayer rise before you Ps. 141:2  
as incense, O Lord,  
**the lifting of my hands as an evening sacrifice.**

God of glory, we praise you  
for your presence in our lives,  
and for all goodness that you shower upon us  
in Jesus Christ.

Especially we thank you for  
the communion of the Holy Spirit . . .  
time to savor the goodness of creation . . .  
the enjoyment of friends and family . . .  
the pleasure and wonder of living . . .  
all beauty that moves and delights us . . .

*Individual prayers of thanksgiving may be invited, asking: "People of God, for what else do we give thanks?"*

God of grace, through Jesus Christ  
we are one with all your children  
and we offer our prayers for all whom you love.

Especially we pray for  
independent, indigenous, and emerging churches . . .  
refugees and homeless men, women, and children . . .  
those who pass by their neighbors in need . . .  
those who offer a prophetic witness . . .  
your blessing on those we too often forget . . .

*Individual prayers of intercession may be invited, asking: "People of God, for what else do we pray?"*

*There may be silent prayer.*

Lord, be our light when shadows are falling.  
Lord, be our light when trouble is near.  
Lord, be our light as we watch and wait  
for the dawning of your new creation;  
through Jesus Christ our Savior. **Amen.**

*The Lord's Prayer is sung (GTG 464; PH 571, 589, or 590;  
PS 192–95) or said (12).*

*An evening hymn (GTG 195, 675, 696, 810, 836; PH 541–49)  
may be sung.*

## DISMISSAL

Be patient, beloved, Jas. 5:7–8  
until the coming of the Lord.  
Take heart, for the day of the Lord is near. **Amen.**

Bless the Lord. **The Lord's name be praised.**

*A sign of peace may be exchanged by all.*

# Saturday Night Prayer

## OPENING SENTENCES

*All may stand.*

O God, come to our assistance.

*Ps. 70:1*

**O Lord, hasten to help us.**

The Lord grant us a restful night  
and peace at the last. **Amen.**

## HYMN

*A hymn appropriate to the end of the day (GTG 195, 675, 696, 810,  
836; PH 541–49) may be sung.*

## PRAYER OF CONFESSION

Almighty God, maker of all things,  
**have mercy on us.**

Jesus Christ, redeemer of the world,  
**have mercy on us.**

Holy Spirit, giver of life,  
**have mercy on us.**

*There is a brief period of silence for self-examination.*

- 1 Holy and merciful God, in your presence I confess  
my sinfulness, my shortcomings,  
and my offenses against you.  
You alone know how often I have sinned  
in wandering from your ways,  
in wasting your gifts, in forgetting your love.  
Have mercy on me, O Lord.  
By your loving mercy,  
help me to live in your light  
and abide in your ways  
for the sake of Jesus Christ my Savior.
- 2 **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 and mind and strength;  
we have not loved our neighbors as ourselves.**

**In your mercy forgive what we have been,  
help us amend what we are,  
and direct what we shall be,  
so that we may delight in your will  
and walk in your ways  
to the glory of your holy name.**

*3 Option 3 is spoken antiphonally, or as a dialogue between leader and people, by repeating with the bold/nonbold parts reversed.*

I confess to God Almighty,  
before the whole company of heaven,  
and to you, my brothers and sisters,  
that I have sinned in thought, word, and deed,  
and pray God Almighty to have mercy on me.

**May Almighty God have mercy on you,  
pardon and deliver you from all your sins,  
and give you time to amend your life. Amen.**

## PSALM

*One of the following psalms is sung or said: 4, 23, 33, 34, 91, 121, 130, 134, or 139 (255–423). Silence for reflection follows each psalm, concluding with the appointed psalm prayer. All are then seated.*

## SCRIPTURE

*Rom. 8:38–39*

I am convinced that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

*After the reading:*

- |          |  |          |  |
|----------|--|----------|--|
| <b>1</b> | <b>The word of the Lord.<br/>Thanks be to God.</b> | <b>2</b> | <b>Holy wisdom, holy word.<br/>Thanks be to God.</b> |
|----------|--|----------|--|

*Silence follows for reflection on the meaning of the scripture.*

## PRAYER

The Lord is my light and my salvation.

Ps. 27:1

**Whom shall I fear?**

*Thanksgivings and intercessions may be offered. There may be silent prayer. Then a concluding prayer is said:*

O Lord, support us all the day long  
until the shadows lengthen and the evening comes,  
and the busy world is hushed,  
and the fever of life is over,  
and our work is done.

Then, in your mercy,  
grant us a safe lodging,  
and a holy rest, and peace at the last;  
through Jesus Christ our Lord. **Amen.**

*The Lord's Prayer is sung (GTG 464; PH 571, 589, or 590;  
PS 192–95) or said (12).*

## CANTICLE

*All may stand. The Nunc Dimittis (Song of Simeon, Luke 2:29–32;  
426–27; GTG 545; PH 603–5; PS 165–66) or a hymn may be sung.  
This refrain may be sung or spoken:*

**Guide us waking, O Lord, and <sup>1</sup> guard us sleeping;  
that awake we may watch with Christ,  
and asleep rest <sup>1</sup> in his peace.**

## DISMISSAL

May Almighty God bless, preserve, and keep us,  
this night and forevermore. **Amen.**

Bless the Lord. **The Lord's name be praised.**

*A sign of peace may be exchanged by all.*

# Sunday Morning Prayer

*If a shorter service is desired, the thanksgiving for Baptism may be omitted. The service then continues with the additional psalm(s).*

## OPENING SENTENCES

*All may stand as these or other opening sentences are said:*

O Lord, open my lips, Ps. 51:15  
**and my mouth shall proclaim your praise.**

The Lord's unfailing love, Lam. 3:22–23  
and mercy never cease,  
fresh as the morning and sure as the sunrise.

## MORNING PSALM OR HYMN

*A morning psalm, such as 95:1–7; 100; 63:1–8; or 51:1–12 (255–423), or another morning hymn (GTG 662–70; PH 454–91) may be sung.*

## THANKSGIVING FOR BAPTISM

*At the baptismal font or bowl of water, the leader prays:*

The Lord be with you. **And also with you.**

Let us give thanks to the Lord our God.  
**It is right to give our thanks and praise.**

God of all glory, we give you thanks  
that through the gift of our baptism  
we have been crucified with Christ  
and united with him in resurrection.  
By the power of your Holy Spirit,  
let our lives proclaim the good news  
that we are dead to sin and alive to you;  
through Jesus Christ our Savior. **Amen.**

## PSALM(S)

*One or more additional psalms (545–643) are sung or said. Silence for reflection follows each psalm, concluding with the appointed psalm prayer (255–423). All are then seated.*

## SCRIPTURE

*A reading from scripture (545–641) follows. After the reading:*

- 1 The word of the Lord.      2 Holy wisdom, holy word.  
**Thanks be to God.**                      **Thanks be to God.**

*Silence follows for reflection on the meaning of the scripture.*

*The scripture may be briefly interpreted, or a nonbiblical reading may be read.*

## CANTICLE

*All may stand. The Benedictus (Song of Zechariah, Luke 1:68–79; 424–25; GTG 109; PH 601–2; PS 158–60) or a hymn may be sung.*

## THANKSGIVING AND INTERCESSION

Satisfy us with your love in the morning,                      Ps. 90:14  
**and we will live this day in joy and praise.**

Mighty God of mercy,  
we thank you for the resurrection dawn  
bringing the glory of our risen Lord  
who makes every day new.

Especially we thank you for  
the mission and ministry of the church . . .  
every service that proclaims your love . . .  
the people and relationships that sustain us . . .  
our calling to daily discipleship . . .  
signs of new life and hope . . .

*Individual prayers of thanksgiving may be invited, asking: "People of God, for what else do we give thanks?"*

Merciful God of might,  
renew this weary world,  
heal the hurts of all your children,  
and bring about your peace for all  
in Christ Jesus, the living Lord.

Especially we pray for  
the church of Jesus Christ in every land . . .  
the stewardship and healing of creation . . .  
friends and family members . . .  
neighbors in special need . . .  
the wisdom of your Spirit for this day . . .

*Individual prayers of intercession may be invited, asking: "People of God, for what else do we pray?"*

*There may be silent prayer.*

Eternal God, our beginning and our end,  
be our starting point and our haven,  
and accompany us in this day's journey.  
Use our hands  
to do the work of your creation,  
and use our lives  
to bring others the new life you give this world  
in Jesus Christ, Redeemer of all. **Amen.**

*The Lord's Prayer is sung (GTG 464; PH 571, 589, or 590; PS 192–95) or said (12).*

*A morning hymn (GTG 662–70; PH 454–91) may be sung.*

## **DISMISSAL**

The grace of God be with us all,  
now and always. **Amen.**

*1 Tim. 6:21*

Bless the Lord. **The Lord's name be praised.**

*A sign of peace may be exchanged by all.*



# Sunday Midday Prayer

## OPENING SENTENCES

*Opening sentences from morning and evening prayer may also be used.*

*All may stand.*

Our help is in the name of the Lord, Ps. 124:8  
**maker of heaven and earth.**

From the rising of the sun to its setting Mal. 1:11  
my name is great among the nations,  
says the Lord of hosts.

Praise the Lord. **The Lord's name be praised.**

## HYMN

*A hymn may be sung (GTG 679–84; PH 454–68). All are then seated.*

## PSALM(S)

*One or more psalms (545–643) are sung or said. Silence for reflection follows each psalm, concluding with the appointed psalm prayer (255–423).*

## SCRIPTURE

*A reading from scripture (545–641) follows. After the reading:*

- |   |   |
|---|---|
| 1 The word of the Lord.<br><b>Thanks be to God.</b> | 2 Holy wisdom, holy word.<br><b>Thanks be to God.</b> |
|---|---|

*Silence follows for reflection on the meaning of the scripture.*

## PRAYER

*All may stand. There may be a brief time of prayer, spoken or silent, in which the promises of God are claimed for individual and corporate needs and concerns. Then the following, a prayer of the day (97–237), or another prayer is said. The thanksgivings and intercessions for morning or evening prayer may also be used at this time.*

Eternal God,  
send your Holy Spirit into our hearts,  
to direct and rule us according to your will,  
to comfort us in all our afflictions,  
to defend us from all error,  
and to lead us into all truth;  
through Jesus Christ our Lord. **Amen.**

*The Lord's Prayer is sung (GTG 464; PH 571, 589, or 590;  
PS 192–95) or said (12).*

## **DISMISSAL**

The God of peace be with us. **Amen.**

*Phil. 4:9*

Bless the Lord. **The Lord's name be praised.**

*A sign of peace may be exchanged by all.*

# Sunday Evening Prayer

*If a shorter service is desired, the thanksgiving for light and Psalm 141 may be omitted. The service then continues with the additional psalm(s).*

*The lights of the room may be dimmed. As the service begins, a large candle is lighted.*

## OPENING SENTENCES

*All may stand as these or other opening sentences are said.*

Stay with us, Lord, for it is evening Luke 24:29  
**and the day is almost over.**

God reveals deep and mysterious things, Dan. 2:22–23  
and knows what is hidden in darkness.  
God is surrounded by light.  
To you, O God, we give thanks and praise.

## EVENING HYMN

*As the Phos Hilaron (“Hymn to Christ the Light,” 427; GTG 671–73; PH 548–50; PS 167–69) or another evening hymn is sung, other candles are lighted from the large candle and the lights of the room may be brightened.*

## THANKSGIVING FOR LIGHT

The Lord be with you. **And also with you.**

Let us give thanks to the Lord our God.  
**It is right to give our thanks and praise.**

Thanks and praise to you, O God,  
for the gift of your glorious light—  
shining at the dawn of creation,  
guiding us through the wilderness,  
leading us to the land of promise.  
You sent Jesus, light of the world,  
to be our way of truth and life.  
Help us to follow him each day  
and rest in him each night  
until at last we may come to dwell  
in your realm of endless light;

through Christ our Lord  
and in the unity of the Holy Spirit  
all glory and honor are yours, O God,  
now and always. **Amen.**

## PSALM(S)

*The evening psalm, Psalm 141 (415; GTG 674; PH 249; PS 144–45), is sung. Incense may be burned. After a period of silent prayer, the psalm prayer is said.*

*One or more additional psalms (545–643) are sung or said. Silence for reflection follows each psalm, concluding with the appointed psalm prayer (255–423). All are then seated.*

## SCRIPTURE

*A reading from scripture (545–641) follows. After the reading:*

- 1 The word of the Lord.      2 Holy wisdom, holy word.  
**Thanks be to God.**                      **Thanks be to God.**

*Silence follows for reflection on the meaning of the scripture.*

*The scripture may be briefly interpreted, or a nonbiblical reading may be read.*

## CANTICLE

*All may stand. The Magnificat (“Song of Mary,” Luke 1:46–55; 425; GTG 99, 100, or 646; PH 600; PS 161–63) or a hymn may be sung.*

## THANKSGIVING AND INTERCESSION

Let my prayer rise before you Ps. 141:2  
as incense, O Lord,  
**the lifting of my hands as an evening sacrifice.**

We lift our voices in prayer and praise, holy God,  
for you have lifted us to new life in Jesus Christ,  
and your blessings come in generous measure.

Especially we thank you for  
the good news of Jesus Christ for all . . .  
the wonder and beauty of creation . . .  
the love of family and friends . . .  
opportunities for faithful service . . .  
particular blessings of this day . . .

*Individual prayers of thanksgiving may be invited, asking: "People of God, for what else do we give thanks?"*

We hold up before you human needs,  
God of compassion,  
for you have come to us in Jesus Christ  
and shared our life  
so that we may share his resurrection.

Especially we pray for  
the one holy catholic and apostolic church . . .  
peace and justice in the world . . .  
those in whom we see Christ's suffering . . .  
those who offer Christ's compassion . . .  
particular concerns of this day . . .

*Individual prayers of intercession may be invited, asking: "People of God, for what else do we pray?"*

*There may be silent prayer.*

As you have made this day, O God,  
you also make the night.  
Give light for our comfort.  
Come upon us with quietness and still our souls,  
that we may listen for the whisper of your Spirit  
and be attentive to your nearness in our dreams.  
Empower us to rise again in new life  
to proclaim your praise,  
and show Christ to the world,  
for he reigns forever and ever. **Amen.**

*The Lord's Prayer is sung (GTG 464; PH 571, 589, or 590;  
PS 192–95) or said (12).*

*An evening hymn (GTG 195, 675, 696, 810, 836; PH 541–49)  
may be sung.*

## DISMISSAL

May the grace of the Lord Jesus Christ  
be with us all. **Amen.**

*Phil. 4:23*

Bless the Lord. **The Lord's name be praised.**

*A sign of peace may be exchanged by all.*

# Sunday Night Prayer

## OPENING SENTENCES

*All may stand.*

O God, come to our assistance.

*Ps. 70:1*

**O Lord, hasten to help us.**

The Lord grant us a restful night  
and peace at the last. **Amen.**

## HYMN

*A hymn appropriate to the end of the day (GTG 195, 675, 696, 810,  
836; PH 541–49) may be sung.*

## PRAYER OF CONFESSION

Almighty God, Maker of all things,  
**have mercy on us.**

Jesus Christ, Redeemer of the world,  
**have mercy on us.**

Holy Spirit, Giver of life,  
**have mercy on us.**

*There is a brief period of silence for self-examination.*

- 1 Holy and merciful God, in your presence I confess  
my sinfulness, my shortcomings,  
and my offenses against you.  
You alone know how often I have sinned  
in wandering from your ways,  
in wasting your gifts, in forgetting your love.

Have mercy on me, O Lord.  
By your loving mercy,  
help me to live in your light  
and abide in your ways  
for the sake of Jesus Christ my Savior.

- 2 **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 and mind and strength;  
we have not loved our neighbors as ourselves.**

**In your mercy forgive what we have been,  
help us amend what we are,  
and direct what we shall be,  
so that we may delight in your will  
and walk in your ways  
to the glory of your holy name.**

*3 Option 3 is spoken antiphonally, or as a dialogue between leader and people, by repeating with the bold/nonbold parts reversed.*

I confess to God Almighty,  
before the whole company of heaven,  
and to you, my brothers and sisters,  
that I have sinned in thought, word, and deed,  
and pray God Almighty to have mercy on me.

**May Almighty God have mercy on you,  
pardon and deliver you from all your sins,  
and give you time to amend your life. Amen.**

## PSALM

*One of the following psalms is sung or said: 4, 23, 33, 34, 91, 121, 130, 134, or 139 (255–423). Silence for reflection follows each psalm, concluding with the appointed psalm prayer. All are then seated.*

## SCRIPTURE

*Matt. 11:28–30*

Jesus said: Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light.

*After the reading:*

- |          |   |          |   |
|----------|---|----------|---|
| <b>1</b> | The word of the Lord.<br><b>Thanks be to God.</b> | <b>2</b> | Holy wisdom, holy word.<br><b>Thanks be to God.</b> |
|----------|---|----------|---|

*Silence follows for reflection on the meaning of the scripture.*

## PRAYER

Restore us, O Lord God of hosts;  
**let your face shine, that we may be saved.**

*Ps. 80:19*

*Thanksgivings and intercessions may be offered. There may be silent prayer. Then a concluding prayer is said:*

O God, you have designed this wonderful world,  
and know all things good for us.  
Give us such faith that, by day and by night,  
at all times and in all places,  
we may without fear  
entrust those who are dear to us  
to your never-failing love,  
in this life and in the life to come;  
through Jesus Christ our Lord. **Amen.**

*The Lord's Prayer is sung (GTG 464; PH 571, 589, or 590;  
PS 192–95) or said (12).*

## CANTICLE

*All may stand. The Nunc Dimittis (Song of Simeon, Luke 2:29–32;  
426–27; GTG 545; PH 603–5; PS 165–66) or a hymn may be sung.  
This refrain may be sung or spoken:*

**Guide us waking, O Lord, and <sup>1</sup> guard us sleeping;  
that awake we may watch with Christ,  
and asleep rest <sup>1</sup> in his peace.**

## DISMISSAL

May Almighty God bless, preserve, and keep us,  
this night and forevermore. **Amen.**

Bless the Lord. **The Lord's name be praised.**

*A sign of peace may be exchanged by all.*



# Monday Morning Prayer

*If a shorter service is desired, the thanksgiving for Baptism may be omitted. The service then continues with the additional psalm(s).*

## OPENING SENTENCES

*All may stand as these or other opening sentences are said:*

O Lord, open my lips, Ps. 51:15  
**and my mouth shall proclaim your praise.**

You created the day and the night, O God; Ps. 74:16–17  
you set the sun and the moon in their places;  
you set the limits of the earth;  
you made summer and winter.

## MORNING PSALM OR HYMN

*A morning psalm, such as 95:1–7; 100; 63:1–8; or 51:1–12 (255–423), or another morning hymn (GTG 662–70; PH 454–91) may be sung.*

## THANKSGIVING FOR BAPTISM

*At the baptismal font or bowl of water, the leader prays:*

The Lord be with you. **And also with you.**

Let us give thanks to the Lord our God.  
**It is right to give our thanks and praise.**

Merciful God, we give you thanks  
that through the gift of our baptism  
you offer the forgiveness of sin  
and wash us clean from all evil.  
By the power of your Holy Spirit,  
renew our lives and make us worthy  
to enter into your eternal sanctuary;  
through Jesus Christ our Savior. **Amen.**

## PSALM(S)

*One or more additional psalms (545–643) are sung or said. Silence for reflection follows each psalm, concluding with the appointed psalm prayer (255–423). All are then seated.*

## SCRIPTURE

*A reading from scripture (545–641) follows. After the reading:*

- 1 The word of the Lord.      2 Holy wisdom, holy word.  
**Thanks be to God.**                      **Thanks be to God.**

*Silence follows for reflection on the meaning of the scripture.*

*The scripture may be briefly interpreted, or a nonbiblical reading may be read.*

## CANTICLE

*All may stand. The Benedictus (Song of Zechariah, Luke 1:68–79; 424; GTG 109; PH 601–2; PS 158–60) or a hymn may be sung.*

## THANKSGIVING AND INTERCESSION

Satisfy us with your love in the morning,                      *Ps. 90:14*  
**and we will live this day in joy and praise.**

We praise you, God our creator, for your handiwork  
in shaping and sustaining your wondrous creation.

Especially we thank you for  
the ministry of all the baptized . . .  
those who provide for public safety and well-being . . .  
those with whom we work  
or share common concerns . . .  
opportunities to share good news with others . . .  
the treasure stored in every human life . . .

*Individual prayers of thanksgiving may be invited, asking: "People of God, for what else do we give thanks?"*

We dare to pray for others, God our Savior,  
claiming your love in Jesus Christ for the whole world,  
committing ourselves to care for others in his name.

Especially we pray for  
the church in Asia and the Middle East . . .  
those who seek to save the earth from destruction . . .  
those who work for the benefit of others . . .  
those who cannot work today . . .  
understanding to live according to our faith . . .

*Individual prayers of intercession may be invited, asking: "People of God, for what else do we pray?"*

*There may be silent prayer.*

As you cause the sun to rise, O God,  
bring the light of Christ to dawn in our souls  
and dispel the shadows of hatred and fear.  
Give us grace to reflect Christ's glory;  
and let his love show in our deeds,  
his peace shine in our words,  
and his healing in our touch,  
that all may give him praise, now and forever. **Amen.**

*The Lord's Prayer is sung (GTG 464; PH 571, 589, or 590;  
PS 192–95) or said (12).*

*A morning hymn (GTG 662–70; PH 454–91) may be sung.*

## **DISMISSAL**

May the God of hope  
fill us with all joy and peace  
through the power of the Holy Spirit. **Amen.**

*Rom. 15:13*

Bless the Lord. **The Lord's name be praised.**

*A sign of peace may be exchanged by all.*

# Monday Midday Prayer

## OPENING SENTENCES

*Opening sentences from morning and evening prayer may also be used.*

*All may stand.*

Our help is in the name of the Lord, Ps. 124:8  
**maker of heaven and earth.**

Like an eagle teaching her young to fly, Deut. 32:11  
catching them safely on her spreading wings,  
the Lord kept Israel from falling.

Praise the Lord. **The Lord's name be praised.**

## HYMN

*A hymn may be sung (GTG 679–84; PH 454–68). All are then seated.*

## PSALM(S)

*One or more psalms (545–643) are sung or said. Silence for reflection follows each psalm, concluding with the appointed psalm prayer (255–423).*

## SCRIPTURE

*A reading from scripture (545–641) follows. After the reading:*

- |   |   |   |   |
|---|---|---|---|
| 1 | The word of the Lord.<br><b>Thanks be to God.</b> | 2 | Holy wisdom, holy word.<br><b>Thanks be to God.</b> |
|---|---|---|---|

*Silence follows for reflection on the meaning of the scripture.*

## PRAYER

*All may stand. There may be a brief time of prayer, spoken or silent, in which the promises of God are claimed for individual and corporate needs and concerns. Then the following, a prayer of the day (97–237), or another prayer is said. The thanksgivings and intercessions for morning or evening prayer may also be used at this time.*

God, our creator, you have given us work to do  
and call us to use our talents for the good of all.  
Guide us as we work, and teach us to live  
in the Spirit who made us your sons and daughters,  
in the love that made us sisters and brothers,  
through Jesus Christ our Lord. **Amen.**

*The Lord's Prayer is sung (GTG 464; PH 571, 589, or 590;  
PS 192–95) or said (12).*

## DISMISSAL

The God of peace be with us. **Amen.**

*Phil. 4:9*

Bless the Lord. **The Lord's name be praised.**

*A sign of peace may be exchanged by all.*

# Monday Evening Prayer

*If a shorter service is desired, the thanksgiving for light and Psalm 141 may be omitted. The service then continues with the additional psalm(s).*

*The lights of the room may be dimmed. As the service begins, a large candle is lighted.*

## OPENING SENTENCES

*All may stand as these or other opening sentences are said.*

Stay with us, Lord, for it is evening Luke 24:29  
**and the day is almost over.**

I could ask the darkness to hide me Ps. 139:11–12  
or the light around me to become night,  
but even darkness is not dark for you,  
and the night is as bright as the day;  
for darkness is as light with you.

## EVENING HYMN

*As the Phos Hilaron ("Hymn to Christ the Light," 427; GTG 671–73; PH 548–50; PS 167–69) or another evening hymn is sung, other candles are lighted from the large candle and the lights of the room may be brightened.*

## THANKSGIVING FOR LIGHT

The Lord be with you. **And also with you.**

Let us give thanks to the Lord our God.  
**It is right to give our thanks and praise.**

Lord God, Light of all lights,  
we worship you and glorify your name.  
You appeared to your servant Moses  
in the flames of a bush that burned  
yet was not consumed.  
You revealed to him  
the holiness of your name:  
I am who I am.  
Then you came to us in Jesus Christ,  
your Word made flesh.

His life was extinguished,  
yet he rose from the dead!  
He spoke to us your promise:  
I am the light of the world.  
Let our hearts burn within us this night  
with the light of Christ's life—  
the light that can never die—  
so that we may live each day  
to speak your truth and do your will;  
all to the glory of your holy name. **Amen.**

## PSALM(S)

*The evening psalm, Psalm 141 (415; GTG 674; PH 249; PS 144–45), is sung. Incense may be burned. After a period of silent prayer, the psalm prayer is said.*

*One or more additional psalms (545–643) are sung or said. Silence for reflection follows each psalm, concluding with the appointed psalm prayer (255–423). All are then seated.*

## SCRIPTURE

*A reading from scripture (545–641) follows. After the reading:*

- |   |                          |   |                          |
|---|--------------------------|---|--------------------------|
| 1 | The word of the Lord.    | 2 | Holy wisdom, holy word.  |
|   | <b>Thanks be to God.</b> |   | <b>Thanks be to God.</b> |

*Silence follows for reflection on the meaning of the scripture.*

*The scripture may be briefly interpreted, or a nonbiblical reading may be read.*

## CANTICLE

*All may stand. The Magnificat ("Song of Mary," Luke 1:46–55; 425; GTG 99, 100, or 646; PH 600; PS 161–63) or a hymn may be sung.*

## THANKSGIVING AND INTERCESSION

Let my prayer rise before you Ps. 141:2  
as incense, O Lord,  
**the lifting of my hands as an evening sacrifice.**

We rejoice in your generous goodness, O God,  
and celebrate your lavish gifts to us this day,

for you have shown your love  
in giving Jesus Christ for the salvation of the world.

Especially we give thanks for  
the faith, life, and worship of the church . . .  
the sky above us and the water around us . . .  
people who have helped us this day . . .  
occasions for our work to help others . . .  
surprises that have blessed us . . .

*Individual prayers of thanksgiving may be invited, asking: "People of God, for what else do we give thanks?"*

Gracious God, we know you are close to all in need,  
and by our prayers for others we come closer to you.  
We are bold to claim for others  
your promises of new life in Jesus Christ,  
as we claim them for ourselves.

Especially we pray for  
the Roman Catholic Church . . .  
the victims of violence or warfare . . .  
those who are hungry and thirsty . . .  
those who share what they have with others . . .  
the healing of those who are sick . . .

*Individual prayers of intercession may be invited, asking: "People of God, for what else do we pray?"*

*There may be silent prayer.*

Great God, you are one God,  
and you bring together what is scattered  
and mend what is broken.  
Unite us with the scattered peoples of the earth  
that we may be one family of your children.  
Bind up all our wounds,  
and heal us in spirit,  
that we may be renewed as disciples  
of Jesus Christ, our Savior and Lord. **Amen.**

*The Lord's Prayer is sung (GTG 464; PH 571, 589, or 590;  
PS 192–95) or said (12).*

*An evening hymn (GTG 195, 675, 696, 810, 836; PH 541–49)  
may be sung.*



## DISMISSAL

May the God of peace sanctify us entirely;      *1 Thess. 5:23*  
and may our spirits and souls and bodies  
be kept sound and blameless  
at the coming of our Lord Jesus Christ. **Amen.**

Bless the Lord. **The Lord's name be praised.**

*A sign of peace may be exchanged by all.*

# Monday Night Prayer

## OPENING SENTENCES

*All may stand.*

O God, come to our assistance.

*Ps. 70:1*

**O Lord, hasten to help us.**

The Lord grant us a restful night  
and peace at the last. **Amen.**

## HYMN

*A hymn appropriate to the end of the day (GTG 195, 675, 696, 810, 836; PH 541–49) may be sung.*

## PRAYER OF CONFESSION

Almighty God, Maker of all things,  
**have mercy on us.**

Jesus Christ, Redeemer of the world,  
**have mercy on us.**

Holy Spirit, Giver of life,  
**have mercy on us.**

*There is a brief period of silence for self-examination.*

- 1 Holy and merciful God, in your presence I confess  
my sinfulness, my shortcomings,  
and my offenses against you.  
You alone know how often I have sinned  
in wandering from your ways,  
in wasting your gifts, in forgetting your love.

Have mercy on me, O Lord.  
By your loving mercy,  
help me to live in your light  
and abide in your ways  
for the sake of Jesus Christ my Savior.

- 2 **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 and mind and strength;  
we have not loved our neighbors as ourselves.**

**In your mercy forgive what we have been,  
help us amend what we are,  
and direct what we shall be,  
so that we may delight in your will  
and walk in your ways  
to the glory of your holy name.**

*3 Option 3 is spoken antiphonally, or as a dialogue between leader and people, by repeating with the bold/nonbold parts reversed.*

I confess to God Almighty,  
before the whole company of heaven,  
and to you, my brothers and sisters,  
that I have sinned in thought, word, and deed,  
and pray God Almighty to have mercy on me.

**May Almighty God have mercy on you,  
pardon and deliver you from all your sins,  
and give you time to amend your life. Amen.**

## PSALM

*One of the following psalms is sung or said: 4, 23, 33, 34, 91, 121, 130, 134, or 139 (255–423). Silence for reflection follows each psalm, concluding with the appointed psalm prayer. All are then seated.*

## SCRIPTURE

*Matt. 6:31–34*

Do not worry, saying, “What will we eat?” or “What will we drink?” or “What will we wear?” But strive first for the kingdom of God and God’s righteousness, and all these things will be given to you as well.

*After the reading:*

- |          |   |          |   |
|----------|---|----------|---|
| <b>1</b> | The word of the Lord.<br><b>Thanks be to God.</b> | <b>2</b> | Holy wisdom, holy word.<br><b>Thanks be to God.</b> |
|----------|---|----------|---|

*Silence follows for reflection on the meaning of the scripture.*

## PRAYER

Keep us, O Lord, as the apple of your eye; Ps. 17:8  
**hide us under the shadow of your wings.**

*Thanksgivings and intercessions may be offered. There may be silent prayer. Then a concluding prayer is said:*

Keep watch, dear Lord,  
with those who work or watch or weep this night,  
and give your angels charge over those who sleep.  
Tend the sick, Lord Christ;  
give rest to the weary,  
bless the dying,  
soothe the suffering,  
pity the afflicted,  
shield the joyous;  
and all for your love's sake. **Amen.**

*The Lord's Prayer is sung (GTG 464; PH 571, 589, or 590; PS 192–95) or said (12).*

## CANTICLE

*All may stand. The Nunc Dimittis (Song of Simeon, Luke 2:29–32; 426–27; GTG 545; PH 603–5; PS 165–66) or a hymn may be sung. This refrain may be sung or spoken:*

**Guide us waking, O Lord, and <sup>1</sup> guard us sleeping;  
that awake we may watch with Christ,  
and asleep rest <sup>1</sup> in his peace.**

## DISMISSAL

May Almighty God bless, preserve, and keep us,  
this night and forevermore. **Amen.**

Bless the Lord. **The Lord's name be praised.**

*A sign of peace may be exchanged by all.*