

Lay Reader Training Course

Session I: Introduction and the Daily Offices

The Anglican Diocese of Edmonton

**Sessions held on June 7 and September 27, 2008 at St. David's Anglican Church
Presented by Rev. Cameron Burns**

Last Revised February 11, 2009

Instructions for Clergy/Supervisors

The Lay Reader training course has been compiled into modules to allow those who missed a session or two to complete it in their local parish, under the supervision and teaching of the rector, and the guidance of the course curriculum. It is the responsibility of the Lay Reader candidate to contact the rector and to arrange time to meet and work through the material. It is the responsibility of the rector to ensure that the course material is **fully** covered and understood, as well as to contact the program co-ordinator to report the completion of any modules.

This module's layout is designed to be printed double-sided. Sections are arranged individually so you can print out the specific pages you need.

Set aside a significant portion of time with your Lay Reader candidate to go through the material. The original sessions provided four hours of discussion and instruction, broken up by time for breaks. Depending on the candidate, you may need to schedule several shorter sessions to complete the material in question.

Spend time on demonstration. Make sure that the candidate is walked through the experience of organizing, planning, and leading services. Provide tips and practical hints as they occur to you.

Each session begins with a discussion related to the candidate's prior experiences or understanding of the topic covered. Do not skip this step to move directly into instruction. Spending time in general discussion at the beginning makes deeper learning and discussion possible later in the session.

Expect and encourage questions. Be prepared to discuss your answers.

The Diocesan expectation of Lay Readers is that they will be trained to plan and lead liturgies using both the *Book of Common Prayer* and *Book of Alternative Services*. At the same time, it is understood that Lay Readers function in the context of the practice of their local parish. Therefore, Lay Reader candidates will be expected to learn and gain competence in the full range of authorized liturgies, rubrics, and practices, while **also** learning the rector's guidelines for the liturgical practice appropriate to the parish. Do not sacrifice one for the other.

Last, remember that you are equipping a minister. Take time to pray together.

**** If you have any questions, contact Rev. Cameron Burns, Program Co-ordinator ****

Session Learning Goals

At the end of this session, the candidates will:

1. Be introduced to Lay Readership and the training course
 - a. By discussing the definition of a “Lay Reader”
 - b. By reviewing the training course overview material
2. Be able to plan and lead Morning and Evening Prayer from the *BCP* and *BAS*
 - a. By being introduced to the concept of the Daily Offices.
 - b. By being introduced to the various resources used for the services
 - c. By being taught the Daily Office liturgies from the *BCP* and *BAS*

Session Plan

The following is the agenda from the last presentation of this session:

9:30 am	Doors Open, Coffee/Tea Available
10:00 am	Morning Prayer
10:30 am	On Leading the Daily Offices as a Lay Reader
11:30 am	Break (15 minutes)
11:45 am	Morning and Evening Prayer in the <i>Book of Common Prayer</i>
12:45 pm	Lunch (45 minutes)
1:30 pm	Morning and Evening prayer in the <i>Book of Alternative Services</i>
2:30 pm	Break (15 minutes)
2:45 pm	Summary, Questions, Practice
3:30 pm	Evening Prayer

Session Instruction

Session Preparation

Read over the lesson materials. Make sure that you have a *BCP* and a *BAS*, and a Bible on hand (the Bible marked if necessary). Get some tea/coffee ready.

Greeting and Prayer

It is helpful to begin the session with a time of prayer. Consider using Morning Prayer, as it helps the candidate(s) to become familiar with the liturgy.

On Leading the Daily Offices as a Lay Reader (~80 minutes)

This opening discussion is quite intensive, but consists of three questions: what does it mean to lead worship, what are the “daily offices,” and what is a “Lay Reader?”

1. A good conversation to begin with is to ask the candidate(s) to talk about participating in worship, and their experiences so far as worshippers. Ask them what kind of worship experiences have been meaningful to them, and ask them to consider what the liturgical leader may have done (or not done) to enable the candidate(s) to worship on that occasion.
 - a. An interesting side discussion is to talk about what distinguishes leading other in worship from worshipping as one who is being led. The key point here is that worship leaders must be able to worship while at the same time being conscious of their active role in leading others.
2. The longest portion of this section (and the heaviest of the session) is to examine Morning and Evening Prayer (the daily offices). Make sure to allow space for the candidate(s) to ask questions or confirm their understanding; some candidates who are less familiar with Anglicanism might find this bit overwhelming.
 - a. A handy guide to discussing the daily offices, their historical development, and their liturgical logic is found on pages 36-42 of the *BAS*.
 - b. I have provided a chart laying out the general elements found in both Morning and Evening Prayer (in either of the books) in the Appendix at the end of this document. It is very useful to print out for the candidate(s), and helps to understand the flow of the services (Penitential, Invitatory, Service of the Word, Litany).
 - c. Once the candidate(s) have a basic sense of what the daily offices are, it's time to introduce them to the basic resources needed to plan a service. Using the materials provided in the Appendix (“Resources for

Leading the Daily Offices”), work through the Liturgical Year, Prayer Cycles, Lectionaries, and the Prayer Books.

- i. In the course of working through the Liturgical Year, make certain the candidate(s) understand how the words “Proper” and “Ordinary” are used. Otherwise, they will be confused for the rest of the session.
 - ii. Prayer Cycles are covered in more detail in session 4 of the course, so there’s no need to go into too much detail here.
 - iii. When talking about the lectionaries, it’s important to make sure you’re clear about the purpose and use of each lectionary (e.g., the RCL and CL provide readings for Eucharistic services, while the DOL, Table of Lessons, and Table of Psalms provide readings for the daily offices). Note that the RCL and CL are taught so that Lay Readers can plan services for Sundays which will not disrupt the reading pattern of a community using the RCL or CL.
 - iv. When looking at the Prayer Books, it’s easier to highlight the key areas needed in each book than to go in depth. The later discussions will involve more depth in each book.
- d. Note that the point of this exercise is just to introduce the candidate(s) to these resources, so that when you work through the liturgies in each book, you can reference them appropriately by name without confusing the candidate(s). Expect many questions in this section.
3. Last, it’s important to define the role of a “Lay Reader.”

In the Diocese of Edmonton, a Lay Reader is: “a layperson who has been recognized by his/her parish as a spiritual leader, and has been trained and licensed by the Diocese to take up liturgical leadership in the parish according to its needs and his/her gifting, given oversight and support from the parish leadership.”

Here are the key things to note about our definition:

- a. The role of a Lay Reader is specifically “liturgical leadership.”
- b. Lay Readers function under the oversight and guidance of the parish leadership.
- c. Lay Readers are licensed to serve the needs of their own parish.
- d. Lay Readers are supported and acknowledged as spiritual leaders of liturgy in their parish community.
- e. Lay Readers are encouraged to determine their gifting as liturgical leaders, and to report these to the parish leadership.
- f. Diocesan oversight is maintained through standardized training and licensing of Lay Readers.

Morning and Evening Prayer in the Book of Common Prayer (60 minutes)

Using the forms for Morning and Evening Prayer in the *BCP* found in the Appendix, and a copy of the *Book of Common Prayer*, work together through the liturgies for Morning and Evening Prayer.

1. It may be helpful to make references to the “Resources for Leading the Daily Offices – the Prayer Books” forms in terms of providing a sense of where the individual items can be found in the *BCP*.
2. You may wish to write out the service order together (with page numbers) as you work through the service. This illustrates the practice of putting together a service, using the rubrics and the occasional optional element.
3. Expect many questions, especially if the candidate(s) are not familiar with the *BCP* as a whole. Be especially careful to note the distinction between mandatory rubrics (“shall”) and optional ones (“may”).

Morning and Evening Prayer in the Book of Alternative Services (60 minutes)

Using the forms for Morning and Evening Prayer in the *BAS* found in the Appendix, and a copy of the *Book of Alternative Services*, work together through the liturgies for Morning and Evening Prayer.

1. It may be helpful to make references to the “Resources for Leading the Daily Offices – the Prayer Books” forms in terms of providing a sense of where the individual items can be found in the *BAS*.
2. You may wish to write out the service order together (with page numbers) as you work through the service. This illustrates the practice of putting together a service, using the rubrics and the occasional optional element.
3. Expect many questions, especially if the candidate(s) are not familiar with the *BAS* as a whole.
4. The tricky part about the *BAS* service is simply the wealth of options available (they can quickly become overwhelming). You may find the “Four Elements of the Daily Offices” chart in the Appendix to be helpful in keeping the basic simplicity of the services in mind.

Closing and Questions

At this point, wrap up the session by going over any questions that the candidate(s) may have regarding the material for the session.

This is the time to provide some relief to the overwhelmed candidate(s). Take a look at the final sheet in the Appendix, “Three Questions” for leading MP and EP services. This sheet condenses the day’s session material into three easy to answer questions, which make planning services much easier:

1. “When?” – knowing the day of the Liturgical Year provides you with the Collect of the Day, the Readings, and the Proper name/number
2. “What?” – knowing what kind of service you are leading provides you with the Ordinary of the service (the framework into which you put the Proper).
3. “How?” – what local practices affect how the service will be led?

Encourage the candidate(s) by pointing out that if they can answer those three questions, they will be able to plan any service on any day, in any environment.

This is also the appropriate time to walk through the local MP or EP service with the candidate(s), to give them a sense of what a service at your parish looks like. As well, this is a good time to discuss how much service planning the candidate(s) will take responsibility for, and how much you (or the parish leadership team) will take responsibility for in the event of a candidate-led service.

Last, close in prayer. You may wish to share Evening Prayer. If this is the case, consider using a different prayer book than the one used for Morning Prayer; it will help to broaden your candidate(s)' familiarity with both books.

Appendix – Charts, Handouts, and Guidesheets

This section contains materials referred to in the Session Instruction section. Again, the layout of this document is designed to facilitate double-sided printing; a number of blank pages are included in this section of the document.

The contents are as follows:

1. Chart showing the “Elements of the Daily Offices”
2. Handouts on “Resources for Planning the Daily Offices”
3. Guides to Planning Daily Offices for the *BCP*
4. Guides to Planning Daily Offices for the *BAS*
5. The “Three Questions” Handout

The Basic Elements of the Services of the Daily Office

The Penitential

The Daily Offices begin with the opportunity to kneel before God and seek healing, reconciliation, and forgiveness for one's sins.

The Invitatory

A psalm or hymn inviting the community to enter into worship, often sung (or said) with seasonal sentences, antiphons, or versicles and responses

The Service of the Word

Includes both the readings for the day and also the community's response to them (often a creed, but sometimes silence, or music, etc.)

The Litany

Forgiven by God's mercy, gathered in God's presence, and nourished by God's Word, the Daily Offices conclude with prayer, followed by a dismissal

Resources for Leading the Daily Offices – The Liturgical Year

The “Liturgical Year” or “Church Year” is a way of dividing up a calendar year into periods of particular focus:

1. Advent – Four Sundays preceding Christmas
2. Christmas – December 25
3. Epiphany – January 6
4. Lent – Beginning with Ash Wednesday, 40 days before Palm/Passion Sunday
5. Passiontide/Holy Week—The Week preceding Easter
6. Easter/Eastertide – Variable
7. Pentecost – 7 Sundays after Easter
8. Reign of Christ – Last Sunday before Advent

Within the liturgical year, there are many days set aside to celebrate Holy Days or other Commemorations or Memorials. Some of these are fixed (e.g., All Saints’, Nov 1), and some are variable, depending upon the date of Easter (e.g., Ascension).

One implication of the use of the liturgical year is that readings and prayers can be scheduled for specific days. This means that some parts of our service will be the same every time (e.g., the Lord’s Prayer), while some will be different, depending on the day (e.g., the Collect of the Day). The parts of the service which do not change because of the liturgical day are called the **Ordinary**, while the parts which do change are called the **Proper**. Therefore, in every service you plan, you’ll need to pick the right Proper for the day of the year, and fit it into the Ordinary for the service you’re planning.

It is important to remember that Sunday is the first day of the week, and so Sunday becomes the reference point for all other days in the week (e.g., “Wednesday in the fourth week after Pentecost), unless a given weekday is already a fixed celebration (e.g., All Saints’, Nov 1). Weeks are referred to in relation to major feasts (e.g., “fourth Sunday after Pentecost”), by title (e.g., “Sexagesima”), or by Proper number (e.g., “Proper 10”).

NB: The “Collect of the Day” is always either the Collect for the previous Sunday (unless it is Sunday), or the Collect specified for the fixed celebration of a given day. You will need to look in the listing of the Propers in your respective Prayer Book to find the Collect of the Day for any given service.

The Calendars of the Prayer Books

Each Prayer Book (the *BCP* and *BAS*) has its own Calendar at the very beginning, marking days of specific observance (helpful for finding fixed days). In the *BCP* this is on pages ix-xii, while in the *BAS* it is on pages 14-33.

The Listing of the Propers of the Prayer Books

Each Prayer Book has its own section listing the Propers given to every Sunday, Holy Day, and Feasts, whether fixed or not. In addition, both books provide supplementary Propers to be used more generically (e.g., for Martyrs, or for Bishops). In the *BCP* this is on pages 94-330, while in the *BAS* it is on pages 268-447.

Canadian Church Calendar

Published every year, this is an excellent and inexpensive way to keep track of the liturgical year (with colours provided). Of interest is that there is also a copy of the *BCP* calendar on the last page.

Resources for Leading the Daily Offices – The Prayer Cycles

Prayer cycles are a help to leading any service of worship, because they provide a schedule for our intercessory prayers—helping us to focus on individual people or bodies of people, while at the same time leading us to remember our brothers and sisters around the world in prayer.

There are at least four prayer cycles that you will likely be considering when planning Morning or Evening Prayer:

Anglican Cycle of Prayer (ACP)

A cycle of daily prayer designed to lead congregations in prayer for our brothers and sisters in other branches of the Anglican Communion. It is organized by Diocese, with Sunday prayers being for national church bodies.

Diocesan Prayer Cycle (DPC)

A cycle of daily prayer designed to lead congregations in prayer for the Dioceses of our national church and the individual parishes in our Diocese. Sunday prayers are for Dioceses, while weekday prayers are for individual parishes.

Prayer Cycle of the Council of the North

The Council of the North publishes a cycle of monthly prayer for those Diocese who partner in the work of the Council of the North's ministry in Northern Canada.

Your Own Parish's Prayer Cycle

It is likely that your own parish maintains a prayer cycle. Ask your rector about it.

NB: The first three prayer cycles are available for download at the Diocesan website (www.edmonton.anglican.org), under the heading of "Resources."

Resources for Leading the Daily Offices – Lectionaries

A lectionary is a list or schedule of lections (readings). There are several different lectionaries available for your use; you will need to consult with your rector as to which lectionary is used at your parish (if any). Note that one parish might use more than one lectionary (e.g., RCL for Sunday Eucharist, and DOL for weekday daily offices).

The Revised Common Lectionary (RCL)

A three-year lectionary, divided into Years A, B, and C. Year A begins in Advent of a year which is divisible by three (e.g., 2007). Provides all readings for Eucharist on Sundays, Holy Days, and Feasts. The RCL is the product of the Consultation on Common Texts (CCT), and replaces the older Common Lectionary (CL). It was first published in 1992.

The RCL is accessible in three ways:

1. In book format, on its own.
2. As part of the “Proper of the Church Year,” pages 261-447 of editions of the *Book of Alternative Services* printed later than 1992.

Look for the label “with the Revised Common Lectionary” on the cover pages. If it is not there, then the lectionary used for the “Proper of the Church Year” in the edition of the *BAS* in your hands is the older *Common Lectionary*.

3. Online, for example, at <http://divinity.library.vanderbilt.edu/lectionary/index.htm>

The readings in *italics* represent “thematic” readings, an alternative Old Testament reading and Psalm more closely attuned to the Gospel reading than the traditional lections, which are in normal print. Follow the traditional lections.

There are two Proper numbers for each week; these correspond to the traditional numbering pattern of the Roman mass (in parentheses), and a newer numbering adopted by most Protestant churches. Anglicans follow the Roman usage (in parentheses).

The Common Lectionary (CL)

The CL has been replaced by the RCL, although it still informs the “Proper of the Church Year” in copies of the *Book of Alternative Services* which were printed before 1992. It provides all readings for Eucharist on Sundays, Holy Days, and Feasts. Like the RCL, it is a three-year lectionary, divided into Years A, B, and C. Year A begins in Advent of a year which is divisible by three (e.g., 2007). It is easily mistaken for the RCL, resulting in confusion between users of different-era copies of the *BAS*.

The Daily Office Lectionary (DOL)

A two-year lectionary, divided into Years 1 and 2. Year 1 begins in Advent of years divisible by 2 (e.g., 2008). Provides all readings for Morning and Evening Prayer. It is organized by Proper week, and has a listing for each day within the week (including Sunday). Pay careful attention to the rubrics involving the length of liturgical seasons of variable length (e.g., the number of Sundays after Epiphany, and their associated DOL readings).

The DOL is accessible on pages 452-497 of the *Book of Alternative Services*.

The Table of Lessons

A two-year lectionary, divided into Years I and II. Year I begins in Advent of years divisible by 2 (e.g., 2008). Provides readings (the lessons) for MP and EP. It is organized by Proper week, and has a listing for each day within the week (including Sunday).

The Table of Lessons is accessible on pages xviii-xlv of the *Book of Common Prayer*. It is followed immediately (on pages xlvi-xlvii) by a table of lessons for MP and EP for Holy Days on fixed dates (e.g., All Saints).

The Table of Psalms

A schedule of Psalms for Sundays, and Holy Days with fixed dates. It includes (in the latter pages) a schedule of Psalms for weekday use, organized by month and date.

The Table of Psalms is accessible on pages xlvi-iv of the *Book of Common Prayer*.

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NB: Make sure to have a conversation with your rector as to how lessons are scheduled in your parish. The Prayer Book which your parish uses the most is not necessarily indicative of which lectionary system (or systems), if any, your parish uses in planning and its worship services.

NB: Remember that a lectionary means little if you don't know where you are in the liturgical year. Make sure that you have the correct Proper *before* you plan your service.

Resources for Leading the Daily Offices – The Prayer Books

The Book of Common Prayer (BCP)

Page(s)	Component	Description
ix-xii	The Calendar	A listing of days in the calendar year where special observances occur. Many of these observances will have their own unique set of collect and readings, while for some, the supplemental set might be appropriate (see below)
xiv-xv	Table of Moveable Feasts	A listing of the major feasts dates to 2020
xvi-xlvi	Table of Lessons	A listing of the readings for Matins and Evensong (MP and EP), organized according to the day within the Proper week
xlvi-lv	Tables of Psalms	A listing of Psalms to accompany the Table of Lessons
lvi	General Rubrics	Apply primarily to Morning Prayer
1-15	Order for Morning Prayer	The rite for services of Morning Prayer
16-17	Prayers at Midday	Very brief set of prayers (during the day)
17-24	Order for Evening Prayer	The rite for services of Evening Prayer
25-29	Additional Canticles	Additional antiphons for the Invitatory psalm, and
30-37	The Litany	An alternative intercession for Morning Prayer
37-64	Additional Prayers	Index to prayers is on pp 37-39
94-309	Proper Collects, Readings	Collects and readings proper to a specific day, as listed in the Calendar
309-330	Supplemental Collects, etc	Collects and readings for other days of observance (e.g., “for a bishop”)
331-521	The Psalter	
722-728	Order for Compline	A service for late evening, when EP has already taken place
728-736	Forms for Family Prayers	Additional prayers, including the “Prayer for Pardon through the Cross,” on pg 730

The Book of Alternative Services (BAS)

Page(s)	Component	Description
14-33	The Calendar	A listing of days in the calendar year where special observances occur.
36-43	Daily Prayer	A brief section providing a description of the development of the Daily Office liturgies in the <i>BAS</i>
45-46	Penitential Rite	Optional beginning to both Morning and Evening Prayer
47-55	Morning Prayer	The rite of Morning Prayer
56-59	Midday Prayers	A brief rite of prayers to be used during the day
60	General Rubrics (Evening Prayer)	A set of general rubrics relating to Evening Prayer, and specifically with its relation to the Service of Light
61-65	Service of Light	The rite for the Service of Light
66-71	Evening Prayer	The rite of Evening Prayer
72-95	Canticles	Generally used after readings in MP and EP
96-100	Introductory Responses	Seasonal alternatives for MP and EP
101-109	Responsories	Generally used after readings in MP and EP
110-128	Litanies	Sets of responsive intercessory prayers
129-130	Thanksgiving Prayers	Two different prayers of thanksgiving
130-132	Collects for time of day	A selection of Collects for Morning and Evening
138-143	The Great Litany	Can be used in place of a Litany (pp 110-128)
266-431	Propers of Church Year	Propers (Sentence, Collect, Readings, and Prayers) unique to specific Feasts, other Holy Days, and Sundays of the liturgical year. Multiple sets of readings are labeled according to the <i>RCL</i> or the <i>CL</i> , depending on the printing date of the specific book.
432-447	Common Propers	Propers (Sentence, Collect, and Prayers) suitable for days of lesser observance (e.g., for commemorations of past bishops, martyrs, teachers of the faith, etc.). Suggested readings for each category are found in the latter pages, rather than being combined in the listed Propers.
450-497	Daily Office Lectionary	Readings for MP and EP, organized by days within the proper weeks of the liturgical year.
675-684	Occasional Prayers	Additional prayers suited for specific occasions
705-909	The Psalter	
912-919	Music	Some music written for MP and EP

Morning Prayer – *Book of Common Prayer*

Opening Confession (optional on most weekdays; see “General Rubrics,” pg lvi)

<i>Page(s)</i>	<i>Component</i>
1-3	Sentence (as appropriate)
4	Exhortation to Confession
4	General Confession
730	Prayer for Pardon
5	Lord’s Prayer (optional)

Introductory Responses, Invitatory, Readings, and Creed

<i>Page(s)</i>	<i>Component</i>
6	Versicles and Responses
25	Invitatory for <i>Venite</i>
6	<i>Venite, Exultemus Domino</i>
25	Invitatory for <i>Venite</i>
	Psalm (from Psalm tables, pgs xvlii-lv)
	1 st Lesson (from “Table of Lessons,” pp xvi-xlvi)
7	<i>Te Deum Laudamus</i>
	2 nd Lesson (from “Table of Lessons,” pp xvi-xlvi)
9	<i>Benedictus</i> (or <i>Jubilate Deo</i> , pg 457)
10	Apostle’s Creed

* **The (Greater) Litany** (optional; follows the Creed, leads to alternative end of service)

<i>Page(s)</i>	<i>Component</i>
30	The (Greater) Litany
34	Kyrie Eleison
34	Lord’s Prayer
94-309	Collect of the Day (in Propers, or “Supplementary Collects,” pp 309-330)
35	Prayer of Saint Chrysostom
35	Grace (service concludes here)

The (Lesser) Litany and Collects

<i>Page(s)</i>	<i>Component</i>
10	Kyrie Eleison
11	Lord’s Prayer
11	(Lesser) Litany
94-309	Collect of the Day (in Propers, or “Supplementary Collects,” pp 309-330)
11	Collect for Peace
11	Collect for Grace

* **NB:** If you choose to use the (Greater) Litany, the service ends at the Grace (pg 35).

Intercessory Prayers (optional on most weekdays; see “General Rubrics,” pg lvi)

<i>Page(s)</i>	<i>Component</i>
12-13	Prayers for Government and Church (and/or other Prayers, pp 37-64)

Concluding Prayers

<i>Page(s)</i>	<i>Component</i>
14	Prayer “For All Conditions of Men” (and/or “General Thanksgiving,” pg 14)
15	Prayer of St. Chrysostom
15	Grace

NB: The rubrics concerning the Sermon (pg 15) specify that the Sermon is to be preached either after the Grace (pg 15), or following the third Collect (for Grace, pg 11).

NB: The rubric concerning the placement of hymns/anthems (pg 12) suggests that a hymn or anthem might follow the third Collect (for Grace, pg 11).

Evening Prayer – *Book of Common Prayer*

Opening Confession

<i>Page(s)</i>	<i>Component</i>
17-18	Sentence (as appropriate; you can also use MP sentences, pp 1-3)
18	Exhortation to Confession
19	General Confession
730	Prayer for Pardon
20	Lord's Prayer (optional)

Introductory Responses, Readings, and Creed

<i>Page(s)</i>	<i>Component</i>
20	Versicles and Responses Psalm (from Psalm tables, pgs xvlii-lv) 1 st Lesson (from "Table of Lessons," pp xvi-xlvi)
21	<i>Magnificat</i> (or <i>Cantate Domino</i> , pg 455) 2 nd Lesson (from "Table of Lessons," pp xvi-xlvi)
22	<i>Nunc Dimittis</i> (or <i>Deus Misereatur</i> , pg 409)
22	Apostle's Creed

The (Lesser) Litany, Collects, and Intercessory Prayers

<i>Page(s)</i>	<i>Component</i>
23	Kyrie Elieson
23	Lord's Prayer
23	Lesser Litany
94-309	Collect of the Day (in Propers, or "Supplementary Collects," pp 309-330)
23	Collect for Peace
24	Collect for Aid Against all Perils Additional Prayers (as deemed appropriate, pp 12-14, 37-64)

Concluding Prayers

<i>Page(s)</i>	<i>Component</i>
24	Prayer of St. Chrysostom
24	Grace

NB: The rubrics concerning the Sermon (pg 24) specify that the Sermon is to be preached either after the Grace (pg 24), or following the third Collect (for Aid Against all Perils, pg 24).

NB: The rubric concerning the placement of hymns/anthems (pg 24) suggests that a hymn or anthem might follow the third Collect (for Aid Against all Perils, pg 24).

Morning Prayer – *Book of Alternative Services*

The Penitential Rite (optional)

<i>Page(s)</i>	<i>Component</i>
45	Opening Sentence (or Proper Sentence for the day, pp 261-447)
45	Invitation to Confession
46	General Confession and Prayer for Pardon (us)

Introductory Responses (optional if you used the Penitential Rite; otherwise mandatory)

<i>Page(s)</i>	<i>Component</i>
47	Introductory Responses (or alternative Responses, pp 96-100)

Invitatory, Readings, and Creed

<i>Page(s)</i>	<i>Component</i>
47-48	Antiphon (appropriate to season)
49	Invitatory psalm -- <i>Venite</i> or <i>Jubilate</i> (other choices on pg 50)
47-48	Antiphon (appropriate to season)
705-909	Psalm (Daily Office Lectionary, pp 450-497, or Propers, pp 261-447)
	1 st Reading (Daily Office Lectionary, pp 450-497, or Propers, pp 261-447)
73-95	Canticle (or Responsories pp 101-109, a hymn, other music, or silence)
	2 nd Reading (Daily Office Lectionary, pp 450-497, or Propers, pp 261-447)
73-95	Canticle (or Responsories pp 101-109, a hymn, other music, or silence)
	Sermon (optional)
52	Apostle's Creed (or "Hear, O Israel," pg 53)

Intercessory Prayers, Collects, and Dismissal

<i>Page(s)</i>	<i>Component</i>
110-128	Litany (or Great Litany, pp 138-143)
675-684	Other Prayers (for various occasions)
261-447	Collect of the Day (found in Proper for given week)
130-131	Collect for Morning
54	The Lord's Prayer
55	Dismissal

NB: The rubric concerning the Sermon (pg 52) specifies that the Sermon should take place between the Readings (pg 51) and the Apostle's Creed (pg 52).

Evening Prayer – *Book of Alternative Services*

* **The Penitential Rite** (optional)

<i>Page(s)</i>	<i>Component</i>
45	Opening Sentence (or Proper Sentence for the day, pp 261-447)
45	Invitation to Confession
46	General Confession and Prayer for Pardon (us)

* **The Service of Light** (optional)

<i>Page(s)</i>	<i>Component</i>
61	Opening Responses
61	<i>Phos Hilaron</i> (“O Gracious Light”)
62-65	Corporate Thanksgiving (as appropriate for season)

Introductory Responses

<i>Page(s)</i>	<i>Component</i>
66	Introductory Responses (or alternative Responses, pp 96-100)

+ **Invitatory** (if Service of Light has not been used)

<i>Page(s)</i>	<i>Component</i>
66-67	<i>Phos Hilaron</i> (or Psalm 134, pg 67, or Canticle for Easter, pg 50)

Readings and Creed

<i>Page(s)</i>	<i>Component</i>
705-909	Psalm (Daily Office Lectionary, pp 450-497, or Propers, pp 261-447) 1 st Reading (Daily Office Lectionary, pp 450-497, or Propers, pp 261-447)
73-95	Canticle (or Responsories pp 101-109, a hymn, other music, or silence) 2 nd Reading (Daily Office Lectionary, pp 450-497, or Propers, pp 261-447)
73-95	Canticle (or Responsories pp 101-109, a hymn, other music, or silence) Sermon (optional)
68	Apostle’s Creed (or “Hear, O Israel” on pg 69)

* **NB:** Do not use both Penitential Rite and Service of Light. Use one or the other, or neither of them.

+ **NB:** The Invitatory Psalm is only used when the Service of Light was not used.

Intercessory Prayers, Collects, Dismissal

<i>Page(s)</i>	<i>Component</i>
110-128	Litany (or Great Litany pp 138-143)
675-684	Other Prayers (for various occasions)
261-447	Collect of the Day (found in Proper for given week)
132	Collect for Evening
70	The Lord's Prayer
71	Dismissal

NB: The rubric concerning the Sermon (pg 68) specifies that the Sermon should take place between the Readings (pg 67) and the Apostle's Creed (pg 68).

Planning and Leading the Daily Offices – Three Questions

Given the amount of choice and planning involved, the Daily Offices can seem somewhat daunting, regardless of which Prayer Book you use. However, there are really only three questions you need to answer to effectively plan a service of Morning or Evening Prayer:

1. When?

What day of the Liturgical Year is it? This determines what **Proper** you will be using (specifically, which readings and Collect of the day).

2. What?

What service are you planning? This determines what **Ordinary** you will be using. Take out a sheet of paper and your Prayer Book, and begin writing down the components of the rite you'll use in order, as well as the page numbers. Put in the **Propers** into their specific place in the rite. Add hymns if needed.

3. How?

No two parishes worship in exactly the same way. What does a service of Morning Prayer or Evening Prayer look like at your parish? Who reads the readings? Where will you sit? How many hymns (if any) are needed? Speak to your rector about how you will lead the service in your parish, and figure out what changes might need to be made to your plan. In some cases, you might find that a number of the options available to you in the planning stage simply aren't feasible or appropriate to your setting. Considering the "How" question well in advance will make it a lot easier to make the switch from planning the service on paper to leading it in the context of your parish church.

NB: Remember that it is the rector's role to take responsibility for planning and leading all worship in the parish. Make sure that you have a clear understanding of how you will be working with your rector to plan and lead worship. At its best, your ministry will complement that of your brothers and sisters, ordained and lay.