

Newcomer's Guide to Sunday Morning Prayer and Sermon



"The Parish Church of the Mountains"

ST. LUKE'S CHURCH
Anglican (Episcopal)
Blue Ridge, Georgia

Welcome to St. Luke's

For your ease and convenience, we have prepared this booklet containing the Morning Service. The red type indicates directions for the congregation; the blue type gives background information; and the bold print indicates parts spoken by the congregation.

We hope this booklet will help you feel at home at St. Luke's. Please let us know if we can provide additional information.

About the Book of Common Prayer

We are a liturgical church, meaning our services follow a certain form. The form – our liturgy—comes from the 1928 Book of Common Prayer. You will find a copy of the Prayer Book in your pew. Many consider the services in the 1928 Book of Common Prayer as among the most beautiful, noble and inspiring ever written.

The Prayer Book provides a framework for public worship and turns the Bible into prayer. It is useful for private devotions, but its primary purpose is to guide public worship, hence the word "common" in its title. The value of a liturgical service, especially ours, is that the congregation is an active participant in the service.

The 1928 Book of Common Prayer is derived from earlier Books of Common Prayer dating back to the original Book of Common Prayer compiled by Thomas Cranmer, the Archbishop of Canterbury in the mid-1500s during the English Protestant Reformation. Cranmer also borrowed from earlier service books.

MORNING PRAYER AND SERMON

An Introduction

Morning Prayer and Sermon is the classic Anglican morning service. It feeds and nourishes those who assemble for worship through hymns of praise, through the public reading of the Scriptures, through instruction from those readings and through prayers. Many of the elements of Morning Prayer can be found in the worship of the Jewish synagogue in Jesus' day. Morning Prayer takes nothing away from Holy Communion, sometimes called "the Lord's own service," but rather anticipates it and prepares people to receive it meaningfully.

HYMN (See hymn board or pew sheet for number)

OPENING SENTENCES (stand)

Prayer Book, page 3ff

The Minister reads one or more sentences from the Scriptures. A few examples are given here.

THE LORD is in his holy temple: let all the earth keep silence before him. *Hab. 2:20*

I was glad when they said unto me, We will go into the house of the LORD. *Psalms 122:1*

I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *St. Luke 15:18, 19*

INVITATION TO CONFESSION

Prayer Book, page 5ff

*Because we fail, both as a Church and as individuals, to live up to the light God has given us, we begin with a frank acknowledgement of our failures and a cry for God's help. Two **invitations to confession** are provided. The longer gives us a detailed list of why we gather for public worship. The Minister chooses which form is used.*

DEARLY beloved brethren, the Scripture moveth us, in sundry places, to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloak them before the face of Almighty God our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought, at all times, humbly to acknowledge our sins before God; yet ought we [most] chiefly so to do, when we assemble and meet together to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying [after me] –

OR

LET us humbly confess our sins unto Almighty God.

GENERAL CONFESSION (kneeling or sitting, said in unison) **Prayer Book, page 6**

This confession called “general” because it is for the whole congregation. In it we call ourselves “miserable offenders”, not because how we feel miserable at any given moment, but because our condition as human beings is such that there is a force or weight always pulling us downward, and we are unable to do anything about it. We therefore stand in need of God’s help.

ALMIGHTY and most merciful Father; We have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou those, O God, who confess their faults. Restore thou those who are penitent; According to thy promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

DECLARATION OF ABSOLUTION

Prayer Book, page 7

Having confessed our sins, the Minister [Presbyter] is able to state authoritatively that what God has promised God has done. The Minister does not forgive sins – God does – but it is in accordance with his office to make such a declaration (John 20:23).

ALMIGHTY God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live, hath given power, and commandment, to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins. He pardoneth and absolveth all those who truly repent, and unfeignedly believe his holy Gospel.

Wherefore let us beseech him to grant us true repentance, and his Holy Spirit, that those things may please him which we do at this present; and that the rest of our life hereafter may be pure and holy; so that at the last we may come to his eternal joy; through Jesus Christ our Lord. *Amen.*

THE LORD’S PRAYER

Prayer Book, page 7

Having confessed our sins and having received assurance that God has forgiven them, we are now prepared to pray our Lord’s great Kingdom prayer. Addressing God as our Father, we pray that His sovereign rule which already has been acknowledged in heaven will be acknowledged on earth, beginning with this little bit of earth called ‘me’.

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

VERSICLES AND RESPONSES

Prayer Book, page 7ff

Versicles are a series of sentences said or sung alternatively by Minister and people. Christian worship is not a spectator sport: everyone is a player.

Minister: O Lord, open thou our lips.

Answer: **And our mouth shall show forth thy praise.**

¶ *Here, all stand, the Minister shall say,*

Minister: Glory be to the Father, and to the Son, and to the Holy Ghost;

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

Minister: Praise ye the Lord.

Answer: **The Lord's Name be praised.**

VENITE

Prayer Book, page 9

The Venite (Latin, 'O come') is one of three canticles (songs of praise) said or sung in Morning Prayer. It is a jubilant summons to the world of nature and man to worship its Creator. The Venite is made up of Psalm 95:1-7, followed by Psalm 96:9,13.

Venite, exultemus Domino.

O COME, let us sing | unto • the LORD;

* let us heartily rejoice in the strength of | our salvation.

Let us come before his presence with | **thanksgiving**;

* and show ourselves | glad in him with psalms.

For the LORD is a | **great** God;

* and a great | King above all gods.

In his hand are all the corners | of the earth;

* and the strength of the hills is | **his also**.

The sea is | his, and • he made it;

* and | his hands prepared • the **dry** land.

O come, let us worship and | fall down,

* and kneel before the | LORD our **Maker**.

For he is the Lord | our God;

* and we are the people of his pasture,

and the | sheep of **his** hand.

O worship the LORD in the | beauty • of holiness;

* let the whole | earth stand in awe of him.

For he cometh, for he cometh to judge | the earth;

* and with righteousness to judge the world,

and the | peoples with his truth.

GLORY be to the Father, and | to the Son,

* and | to the Holy Ghost;

As it was in the beginning, is now, and | ever shall be,

* world without **end. Amen.**

PSALMS

One or more are said here. Usually, they are read between the Minister and the People responsively by whole verse. Psalms were used in Jewish worship; some of them go back to David, Israel's great king. Psalms are listed in the pew sheet.

*The **Gloria Patri** ("Glory be to the Father") is said after each Psalm. According to Dr. Massey Shepherd, it gives the Psalms a Christian reference and intention.*

FIRST LESSON (sit)

The First Lesson is generally taken from the Old Testament. On occasion a reading from the Apocrypha, a section of books printed between the Old and New Testaments in some Bibles, are read. The 39 Articles say: "The books of the Apocrypha, as Jerome says, are read by the church for examples of life and instruction in behaviour, but the church does not use them to establish any doctrine."

TE DEUM OR BENEDICTUS ES (stand)
Prayer Book page 10ff.

The First Lesson is followed by a second canticle (song of praise), either the *Te Deum laudamus* (Latin, 'We praise thee, O God') or by the *Benedictus es, Domine* (Latin, 'Blessed art thou, O Lord'). The *Te Deum* is a fourth century hymn; the *Benedictus es Domine*, meanwhile, comes from the Apocrypha.

Te Deum laudamus.

WE praise thee, O God; we acknowledge thee to | be the Lord.

* All the earth doth worship thee, the Father | ever**lasting**.

To thee all Angels cry aloud; the Heavens, and all the | Powers therein;

* To thee Cherubim and Seraphim con|tinually do cry,
Holy, Holy, Holy, Lord God of | Sabaoth;

* Heaven and earth are full of the Majesty | of thy **glory**.
The glorious company of the Apostles | **praise** thee.

* The goodly fellowship of the | Prophets | praise thee.
The noble army of Martyrs | **praise** thee.

* The holy Church throughout all the world | doth
acknowledge thee;

The Father of an infinite Majesty;

Thine adorable, true and | only Son;

* Also the Holy | Ghost the Comforter.

THOU art the King of | Glory, O Christ.

* Thou art the everlasting | Son of the **Father**.

When thou tookest upon thee to de|liver man, thou didst
humble thyself

to be | born of • a **Virgin**.

When thou hadst overcome the | sharpness • of death,

* thou didst open the Kingdom of Heaven to | all
believers.

Thou sittest at the right | hand of God,

* in the glory | of the **Father**.

We believe that thou shalt come to | be our Judge.

* We therefore pray thee, help thy servants,
whom thou hast redeemed | with thy precious blood.

Make them to be numbered | with thy Saints,

* in glory | ever**lasting**.

O LORD, save thy people, and bless thine | heritage.

* Govern them and lift them | up for **ever**.

Day by day we | magni•fy thee;

* And we worship thy Name ever, | world with**out** end.

Vouchsafe, O Lord, to keep us this day with|**out** sin.

* O Lord, have mercy upon us, have | mercy • **upon** us.

O Lord, let thy mercy be upon us, as our | trust • is in •
thee.

* O Lord, in thee have I trusted;

let me never | be **founded**.

OR

Benedictus es Domine.

BLESSED art thou, O Lord | God of • our fathers:

* praised and exalted above | all for **ever**.

Blessed art thou for the | Name of • thy Majesty:

* praised and exalted above | all for **ever**.

Blessed art thou in the temple | of thy holiness:

* praised and exalted above | all for **ever**.

Blessed art thou that beholdest the depths,

and dwellest be|tween the Cherubim:

* praised and exalted above | all for **ever**.

Blessed art thou on the glorious | throne of thy Kingdom:

* praised and exalted above | all for **ever**.

Blessed art thou in the firma|ment of heaven:

* praised and exalted above | all for **ever**.

GLORY be to the Father, and | to the Son,

* and | to the Holy Ghost;

As it was in the beginning, is now, and | ever shall be,

* world without **end**. Amen.

SECOND LESSON (sit)

The Second Lesson is taken from the New Testament. Both the Old and New Testament lessons are read from the Lectern.

BENEDICTUS OR JUBILATE DEO (stand)

Prayer Book, page 14 ff.

The Second Lesson is followed by a third canticle. Either the Benedictus (the Song of Zacharias following the birth of John the Baptist) or the Jubilate Deo (Psalm 100) is said or sung.

Benedictus. St. Luke i. 68.

BLESSED be the Lord God of | Israel;
* for he hath visited and re|deemed • his **people**;
And hath raised up a mighty sa|lvation for us,
* in the house of his | servant **David**;
As he spake by the mouth of his | holy Prophets,
* which have | been • since the | world began;
That we should be saved | from our enemies,
* and from |the hand of | all that **hate** us.
To perform the mercy promised to our | forefathers,
* and to remember his | holy covenant;
To perform the oath which he sware to our **forefather** |
Abraham,
* that | he would **give** us;
That we being delivered out of the | hand of • our
enemies
* might | serve him • **without** fear;
In holiness and righteous|ness before him,
* all the | days of **our** life.
And thou, child, shalt be called the prophet | of the
Highest:
* for thou shalt go. before the face of the | Lord • to
pre|pare his ways;
To give knowledge of salvation | unto • his people
* for the re|mission of their sins,
Through the tender mercy | of our God;

* whereby the day-spring from on | high hath | visit-ed us;
To give light to them that sit in darkness, and in the |
shadow • of death,
* and to guide our feet | into • the way of peace.
GLORY be to the Father, and | to the Son,
* and | to the Holy Ghost;
As it was in the beginning, is now, and | ever shall be,
* world without **end. Amen.**

OR

Jubilate Deo. Psalm c.

O BE joyful in the LORD | all ye lands:
* serve the LORD with gladness,
and come before his | presence with a song.
Be ye sure that the LORD he is God;
it is he that hath made us, and not | we ourselves;
* we are his people and the | sheep of • his **pasture**.
O go your way into his gates with thanksgiving,
and into his | courts with praise;
* be thankful unto him, and | **speak** | good of • his
Name.
For the LORD is gracious, his mercy is | everlasting;
* and his truth endureth from generation to | generation
GLORY be to the Father, and | to the Son, *
and | to the Holy Ghost;
As it was in the beginning, is now, and | ever shall be,
* world without **end. Amen.**

THE APOSTLES' CREED (stand)

Prayer Book, page 15

The Apostles' Creed is a declaration of those things believed by Christians going back to the time of the Apostles. Its title is first found in a letter of St. Ambrose, c. 390.

I BELIEVE IN GOD

¶ *Here, members of the congregation join in*

the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord: Who was conceived by the Holy Ghost, Born of the Virgin Mary: Suffered under Pontius Pilate, Was crucified, dead, and buried: He descended into hell; The third day he rose again from the dead: He ascended into heaven, And sitteth on the right hand of God the Father Almighty: From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost: The holy Catholic Church; The Communion of Saints: The Forgiveness of sins: The Resurrection of the body: And the Life everlasting. Amen.

SALUTATION AND VERSICLES

Prayer Book, page 16

Minister: The Lord be with you.

Answer: **And with thy spirit.**

Minister: Let us pray.

¶ Here, all kneeling or sitting, the Minister shall say,

Minister: O Lord, show thy mercy upon us.

Answer: **And grant us thy salvation.**

Minister: O God, make clean our hearts within us.

Answer: **And take not thy Holy Spirit from us.**

COLLECT FOR THE DAY

A short prayer appropriate for the day in the Church year and one which "collects" or sums up the thought of the Day or Season, usually one from the Epistle and Gospel appointed for Holy Communion. The Collect for the Day is printed in the pew sheet. It may also be looked up in the Prayer Book.

COLLECT FOR PEACE **Prayer book, page 17**

O GOD, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; Defend us thy humble servants in all assaults of our enemies; that we, surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. *Amen.*

COLLECT FOR GRACE **Prayer book, page 17**

O LORD, our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; Defend us in the same with thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings, being ordered by thy governance, may be righteous in thy sight; through Jesus Christ our Lord. *Amen.*

PRAYER FOR THE PRESIDENT

Prayer Book, page 18

O LORD our Governor, whose glory is in all the world; We commend this nation to thy merciful care, that being guided by thy Providence, we may dwell secure in thy peace. Grant to THE PRESIDENT OF THE UNITED STATES, and to all in Authority, wisdom and strength to know and to do thy will. Fill them with the love of truth and righteousness; and make them ever mindful of their calling to serve this people in thy fear; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

PRAYER FOR THE CLERGY AND PEOPLE

Prayer Book, page 18

ALMIGHTY and everlasting God, from whom cometh every good and perfect gift; Send down upon our Bishops, and other Clergy, and upon the Congregations committed to their charge, the healthful Spirit of thy grace; and, that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. *Amen.*

PRAYER FOR ALL CONDITIONS OF MEN

Prayer Book, page 18 ff.

O GOD, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men; that thou wouldest be pleased to make thy ways known unto them, thy saving health unto all nations. More especially we pray for thy holy Church universal; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to thy fatherly goodness all those who are any ways afflicted, or distressed, in mind, body, or estate; [**especially those for whom our prayers are desired;*] that it may please thee to comfort and relieve them, according to their several necessities; giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ's sake. *Amen.*

GENERAL THANKSGIVING

Prayer Book, page 19

¶ *The General Thanksgiving is said by the Congregation with the Minister.*

ALMIGHTY God, Father of all mercies, we, thine unworthy servants, do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us and to all men; [*particularly to those who desire now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them.*] We bless thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful; and that we show forth thy praise, not only with our lips, but in our lives, by giving up our selves to thy service, and by walking before thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

PRAYER OF ST. CHRYSOSTOM

Prayer Book, page 20

ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise that when two or three are gathered together in thy Name thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

GRACE

Prayer Book, page 20

2 Corinthians 23:14

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

ANNOUNCEMENTS (sit)

HYMN (stand)

See pew sheet or hymn board for number.

SERMON

OFFERING

DOXOLOGY, AMERICA (LAST STANZA)

This well-known Doxology, written by Thomas Ken (1637-1711), is the most widely used one in the English-speaking world.

Praise God, from Whom all blessings
flow:

Praise Him, all creatures here below:
Praise Him above, ye heavenly host;
Praise Father, Son, and Holy Ghost.

Our fathers' God, to thee,
Author of liberty,
To Thee we sing;
Long may our land be bright
With freedom's holy light;
Protect us by Thy might
Great God, our King. Amen.

PRAYERS (parish birthdays, anniversaries, military, etc.)

BENEDICTION

HYMN See pew sheet or hymn board for number.

St. Luke's Church Anglican (Episcopal)

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(706) 632-8245 Church Office – (706) 632-7828 Rectory

The Rev. Victor H. Morgan, Rector

The Rev. Ronald Wikander, Assisting Clergy

The Rev. Dr. Thomas Heard, Deacon and Scholar in
Residence

The Rev. Mr. William A. "Tony" McConnell, Deacon

Sunday Services

Holy Communion (said service) 8:15 a.m.

Morning Prayer and Sermon, 10 a.m.

(Holy Communion, first and fifth Sundays)

NOTES



The Mission of St. Luke's Church is to grow spiritually in the knowledge and love of Jesus Christ and in the fellowship of the Holy Spirit and to share our faith, our hands and our hearts for the sake of the Gospel, our community and the world.