

CHRIST CHAPEL
PREPARING MORNING PRAYER FOR SUMMER GREEK



SHAPE OF DAILY CORPORATE PRAYER

A simple pattern of corporate prayer emerges out of the logic of a group gathering. This pattern has marked many liturgies, formal and informal, for centuries:

GATHERING
WORD PROCLAIMED
PRAYERS OFFERED
SENDING

Out of this pattern liturgies emerge, from the psalmic simplicity of *Responsive Prayer*, the proclamation centered *Service of the Word*, to more improvisational prayer services which employ no written format. Several observations can be made:

GATHERING

- ✧When people come together, something must be done by the group to move it from merely a collection of individuals into a community at prayer. A hymn might be sung or an instrumental piece played. Directed, focused silence can also gather people, witness the Taizé community's tradition.
- ✧The leader must be a person of prayer and focused for the service *by the time people begin to gather*. Chatting with whomever might already be present delays the discipline of being focused for prayer. The desire to "warm up the crowd" as if the leader jump-starts prayer is a misguided use of position. The one who prays frequently in community discovers that others already are praying before anything "official" happens. The leader's role is not meant to frustrate this by laxity, chattiness, or sloppiness.
- ✧There is no need to say "Good Morning!" and offer a cheery smile! There is, however, the need to be open and hospitable. Those who attend are not coming to see or hear you [*If such actually is the case, beware! You have allowed a cult following to spring up!*], so do not act like a talk show host. Your opening words [*either from the liturgy itself or remarks made*] should be brief and focus the time of prayer, not disrupt it. This is particularly true of announcements. Give necessary rubrical directions [*eg., how the psalm is to be sung*] as they are needed throughout the service, not as a string of orders at the beginning. Such verbal rambling tends to kill or maim a prayerful spirit! Physical rambling [*wandering out to the front of the steps as if that is the only*

place one can be "friendly"] also breeds sloppiness and becomes a distraction to prayer.

- ✧A prayer [*collect; prayer of the day; etc.*] might well conclude this section. The ELW [*Evangelical Lutheran Worship*], LBW [*Lutheran Book of Worship*] and *Book of Common Prayer* [BCP] include a number which might well be used.

THE WORD PROCLAIMED

- ✧One or more readings may be read. The list of appointed readings is posted in the narthex and on the sacristy door.
- ✧Normally, one reading with a psalm is sufficient. For a festival several might be chosen, including a spiritual writing.
- ✧Silence following the readings is an excellent way to encourage people actually to meditate on the Word. This period of silence may be very brief at first. Experienced *pray-ers* may need more time. After the silence, a musical response might be chosen. This might be offered by an individual or group, or a stanza or two from a hymn sung. However, whatever is sung or played should remain in service to the Word for the *whole* community. This is NOT the time to listen to an individual's musical testimony or conversion story. The living Word spoken to the community remains the focus.
- ✧Psalms may also be used both as readings and responses. We have a number of partial [LBW] and full [ELW, BCP] psalters in Christ Chapel. The experienced *pray-er* discovers that the language of public worship throughout the centuries has tended with good reason to be the language and expressions of the psalms.

PRAYERS OFFERED

- ✧Prayers for the community and for the needs of the whole world logically follow hearing the Word.
- ✧Prayers ask God for something, thank, or praise God; also they may express lament, but they are NOT occasions to sermonize! Be clear, direct, and straight forward so that the rest of the community without confusion can add its AMEN. [*Yes, this does mean manipulative petitions do not deserve an Amen!*]
- ✧A good prayer is one which the community can remember and respond to with its "Amen" without confusion or compromise. Long, rambling prayers over-stuffed with flowery religiosity or theological flights of fancy [*Seminarians are particularly susceptible to this infection!*] are neither inspiring, conducive to a community's common prayer, nor, significantly, easily remembered. It is questionable to expect or be expected to affirm such verbosity [St. Mt 6:7].
- ✧A false or misplaced humility often plagues the faithful, prompting cluttered prefaces to prayer: OH GOD, I / WE JUST WANNA ASK / PRAISE YOU... [*"Just wanna" in a prayer may be a clue that the prayer should receive some more thought before being uttered!*] All sincere prayer is precious to God, so do not clutter prayers with statements which trivialize the petitions or praise.
- ✧A very easy method to employ:
 - 1) The leader voices the type or category of concern.
 - 2) We respond with names of people for whom we should pray.

eg. P: Let us pray for the sick and the suffering... C: For Marilyn; for Mark and Joan; etc.

P: [*when all names have been offered*]
Lord, in your mercy. C: Hear our prayer.

☉Individuals might add more detailed petitions as well. Whatever the petition, it is helpful to end it, LORD, IN YOUR MERCY, so that the rest of those praying may affirm the prayer offered.

☉Remember, prayers are occurring even when not voiced aloud! If the leader has opened up the prayers for other petitions and a period of silence follows, it is appropriate to end the silence, LORD, IN YOUR MERCY..., since prayers nevertheless have been spoken in our hearts.

SENDING

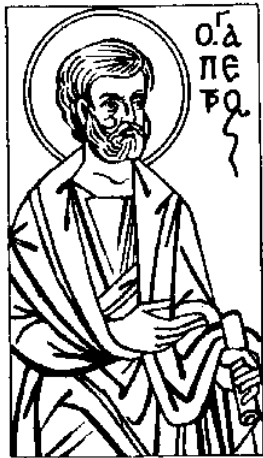
☉Community prayers need both clear beginnings and endings. Groups do not tend to be mind readers; the community needs the kind of closure that only a leader can give. Thus, a simple:

P: Let us bless the Lord!

C: THANKS BE TO GOD

works well. Also, the concluding blessings of a number of rites in the ELW or LBW might well be used [eg., *the concluding blessing in Responsive Prayer, ELW p. p. 331*]. A hymn might be sung.

☉Each person may make the sign of the cross [+ : touch head; chest; left shoulder; right shoulder; and return hand to heart] in remembrance of the cross marked on us in baptism.



SUGGESTED PATTERNS FOR DAILY PRAYER

ELW [red]:	Responsive Prayer, p. 328f.
LBW [green]:	Responsive Prayer I, p. 161f.; Responsive Prayer II, p. 164f.
LBW:	Service of the Word, p. 126f.
WOV [blue]:	Service of Word and Prayer, p. 46f.
TFBF [burgundy]:	Variable texts, p. 72f.
UMH [purple]:	Morning Praise and Prayer, p. 876f.
BCP [red]:	Noonday Prayer, p. 103f.

Basic outline for *Responsive Prayer* services:

Opening Hymn [*standing*]

Old Testament, Psalm, and New Testament readings [*seated*]

Responsive Prayer order [*kneeling or standing*]

Note: *It is not necessary to prepare other written prayers for Responsive Prayer. The liturgy itself may serve as the Church's prayer for the day, or for the time of prayer in Morning Prayer.*

Sending Hymn [*standing*]

Dismissal: L: "Go in peace. Serve the Lord." All: "Thanks be to God!"

Basic outline for LBW *Service of the Word*:

Opening Hymn [*standing*]

Service of Word [LBW p. 126 through Prayer of Day (*use a printed one or prepare one!*)]

Scriptural Readings [*possibly with musical responses*] [*kneeling or standing*]

Benediction [*standing*]

Sending Hymn [*standing*]

Dismissal [*see above*]

Basic outline for WOV *Service of Word and Prayer*:

Opening Hymn [*standing*]

Service of Word and Prayer, p. 46 through Prayer of Day (*use a printed one or prepare one!*)

Scriptural Readings

Response to Word, p. 49 [*standing*]

[*may stop before "God has given us this ministry..., moving on to the Prayers, p. 52*]

Prayers [*these must be prepared in advance by the Leader*] [*kneeling or standing*]

Sending Hymn [*standing*]

Dismissal [*see above*]

Other patterns in TFBF and the UMH will take some advanced preparation for prayers as well as an understanding of the pattern's flow suggested by the rubrics. The BCP is more specifically ordered by the rubrics as is Gather morning prayer.

CHRIST CHAPEL
Summer Greek Daily Readings
2010

Sunday, 11 July, Lectionary 15, Eucharist 7 PM

Deut 30:9-14; Ps 25:1-10; Col 1:1-14; St Lk 10:25-37

Mon, 12 July

James 1:1-16; Ps 100

Tues, 13 July

James, 1:17-27; Ps 101

Wed, 14 July

James 2:1-7; Ps 102:1-14

Thurs, 15 July

James 2:8-13; Ps 102:25-28

Fri, 16 July

James 2:14-26; Ps 103

Sunday, 18 July

Mon, 19 July

James 3:1-12; Ps 104:1-9

Tues, 20 July

James 3:13-18; Ps 104:10-23

Wed, 21 July

James 4:1-10; Ps 104:24-35

Thurs, 22 July, St. Mary Magdalene

II Cor 5:14-18; PS 42:1-7; St John 20:1-2, 11-18

Fri, 23 July, St. Birgitta of Sweden

I Cor 1:26-31; Ps 9:1-10; St Luke 6:20-23

Sunday, 25 July, St. James, Apostle

Mon, 26 July

James 4:11-17; Ps 105:1-25 [A song of the Exodus]

Tues, 27 July

James 5:1-12; Ps 105:26-45 [Exodus, cont.]

Wed, 28 July, JS Bach; H Schütz; GF Handel

Eph 5:15-20; Ps 98

Thur, 29 July, Mary, Martha, and Lazarus of Bethany

Rom 12:9-13; Ps 36:5-10; St John 11:19-27

Fri, 30 July

James 5:13-20; Ps 106:1-12 [Another song of the Exodus]

Sun, 1 August, Lectionary 18, Eucharist 7 PM

Eccl 1:2, 12-14; 2:18-23; Ps 49:1-12; Col 3:1-11;

St Lk 12:13-21

Mon, 2 Aug

Philippians 1:1-11; Ps 107:1-9

Tues, 3 Aug

Phil 1:12-26; Ps 107:10-22

Wed, 4 Aug

Phil 1:27-30; Ps 107:23-32

Thurs, 5 Aug

Phil 2:1-11; Ps 107:33-43

Fri, 6 Aug

Phil 2:12-18; Ps 108

Sun, 8 Aug

Phil 2:19 – 3:1a; Ps 109:21-31

Mon, 9 Aug

Phil 3:1b-11; Ps 111

Tues, 10 Aug, St. Lawrence, Deacon-Martyr

II Cor 9:6-10; Ps 112:1-9; St John 12:24-26

Wed, 11 Aug, St. Clare

Song of Solomon 2:10-13; Ps 63:1-8; St Luke 12:32-37

Thurs, 12 Aug

Phil 3:12-16; Ps 112

Fri, 13 Aug, Florence Nightengale, Clara Maass

Phil 3:17 – 4:1; Ps 113

Sun, 15 Aug, St. Mary, Mother of our Lord

Mon, 16 Aug

Phil 4:4-9; Ps 114

Tues, 17 Aug

Phil 4:10-23; Ps 115

Wed, 18 Aug

Col 1:1-14; Ps 116

Thurs, 19 Aug

Col 1:15-23; Ps 117

Fri, 20 Aug, St Bernard of Clairvaux

Eccl 39:1-10; Ps 139:1-9; St John 15:7-11

Sun, 22 Aug, Lectionary 21, Eucharist 7 PM

Is 58:9b-14; Ps 103:1-8; Heb 12:18-29; St Lk 13:10-17

Mon, 23 Aug

Col 1:24 – 2:5; Ps 118:14-29

Tues, 24 Aug, St. Bartholmew [Nathania]

I Cor 4:9-15; Ps 91; St Luke 22:24-30

Wed, 25 Aug

Col 2:6-15; Ps 119:1-8

Thurs, 26 Aug

Col 2:16-23; Ps 119:9-16

Fri, 27 Aug

Col 3:1-17; Ps 119:17-24