

EVENING PRAYER

Officiant: O God, make speed to save us.
 O Lord, make haste to help us.

All: **Glory to the Father, and to the Son, and to the Holy Spirit: as it was in the beginning, is now, and will be for ever. Amen.**

O Gracious Light *Phos Hilaron*

may be sung. This canticle can be sung either in contemporary or traditional English:

O gracious light,
**pure brightness of the everliving Father in heaven,
O Jesus Christ, holy and blessed!**

**Now as we come to the setting of the sun,
and our eyes behold the vesper light,
we sing your praises, O God: Father, Son, and Holy Spirit.**

**You are worthy at all times to be praised by happy voices,
O Son of God, O Giver of Life,
and to be glorified through all the worlds.**

Psalmody

The Officiant announces the psalm/s. Each psalm is read alternating verses between the Officiant and the people, observing a long pause at the asterisk. At the end of the psalm, all say together:

**Glory to the Father, and to the Son, and to the Holy Spirit:
as it was in the beginning, is now, and will be for ever. Amen.**

The readings

Two readings follow. After each reading, a canticle is said by all, standing.

The Song of Mary *Magnificat*

This canticle can be sung either in contemporary or traditional English or in Latin, and an antiphon is often sung before and after the canticle:

My soul proclaims the greatness of the Lord,
my spirit rejoices in God my Savior;
 for he has looked with favor on his lowly servant.

**From this day all generations will call me blessed:
 the Almighty has done great things for me,
 and holy is his Name.**

**He has mercy on those who fear him
 in every generation.**

**He has shown the strength of his arm,
 he has scattered the proud in their conceit.**

**He has cast down the mighty from their thrones,
 and has lifted up the lowly.**

**He has filled the hungry with good things,
 and the rich he has sent away empty.**

**He has come to the help of his servant Israel,
 for he has remembered his promise of mercy,**

**The promise he made to our fathers,
 to Abraham and his children for ever.**

**Glory to the Father, and to the Son, and to the Holy Spirit:
as it was in the beginning, is now, and will be for ever. Amen.**

The Song of Simeon *Nunc Dimittis*

This canticle can be sung either in contemporary or traditional English or in Latin:

Lord, you now have set your servant free
to go in peace as you have promised;
For these eyes of mine have seen the Savior,
whom you have prepared for all the world to see:
A Light to enlighten the nations,
and the glory of your people Israel
Glory to the Father, and to the Son, and to the Holy Spirit:
as it was in the beginning, is now, and will be for ever. Amen.

The Apostles' Creed

I believe in God,
the Father almighty, creator of heaven and earth.
I believe in Jesus Christ, his only Son, our Lord.
He was conceived by the power of the Holy Spirit
and born of the Virgin Mary.
He suffered under Pontius Pilate,
was crucified, died, and was buried.
He descended to the dead.
On the third day he rose again.
He ascended into heaven,
and is seated at the right hand of the Father.
He will come again to judge the living and the dead.
I believe in the Holy Spirit, the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body
and the life everlasting. Amen.

The Prayers

Officiant: The Lord be with you.
All: **And also with you.**
Officiant: Let us pray.

All say:

**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 for ever. Amen.**

The Suffrages

A

- V. Show us your mercy, O Lord;
R. And grant us your salvation.
- V. Clothe your ministers with righteousness;
R. Let your people sing with joy.
- V. Give peace, O Lord, in all the world;
R. For only in you can we live in safety.
- V. Lord, keep this nation under your care;
R. And guide us in the way of justice and truth.
- V. Let your way be known upon earth;
R. Your saving health among all nations.
- V. Let not the needy, O Lord, be forgotten;
R. Nor the hope of the poor be taken away.
- V. Create in us clean hearts, O God;
R. And sustain us by your Holy Spirit.

B

That this evening may be holy, good, and peaceful,
We entreat you, O Lord.

That your holy angels may lead us in paths of peace and goodwill,
We entreat you, O Lord.

That we may be pardoned and forgiven for our sins and offenses,
We entreat you, O Lord.

That there may be peace to your Church and to the whole world,

We entreat you, O Lord.

That we may depart this life in your faith and fear,
and not be condemned before the great judgment seat
of Christ,

We entreat you, O Lord.

That we may be bound together by your Holy Spirit in
the communion of [_____ and] all your saints,
entrusting one another and all our life to Christ,

We entreat you, O Lord.

The Collects

The Officiant says the collect of the day to which all respond **Amen**

The Officiant then says other suitable prayers all responding **Amen**

A Prayer of St. Chrysostom

may be said by the Officiant.

Almighty God, you have given us grace at this time with one accord to make our common supplication to you; and you have promised through your well-beloved Son that when two or three are gathered together in his Name, you will be in the midst of them: Fulfill now O Lord, our desires and petitions as may be best for us; granting us in this world knowledge of your truth, and in the age to come life everlasting. **Amen.**

Officiant: Let us bless the Lord.
All: **Thanks be to God**

The Officiant may conclude the Office with a sentence of Scripture.

Evening Prayer (Evensong)

At the time of the English Reformation, in the 16th century, the Church radically changed its forms of worship. The many services of prayer which had punctuated the days and nights of the medieval monastic churches were concentrated into two: Morning and Evening Prayer (Evensong). These are the services which are still in regular use throughout the Anglican Communion.

These services, which we call the Daily Office, are made from layers of tradition much older than the reformation. The medieval services drew on the patterns and content of worship in Christian churches of the first centuries. They, in turn, drew on the worship of the Jewish synagogues, which themselves depended on the traditional Jewish scriptures which Christians call the Old Testament.

Throughout this liturgical development and surviving strongly in our present services, there was a pattern of dialogue. Readings from the books of history, myth, legend, and exhortation which formed the historical identity of Jews and Christians were answered by prayers. Old memories stimulated and formed the expression of present need and celebration. They both combine in the psalms which take up much of our services with their reflections on the past and urgent expressions of personal and corporate anxiety or delight. Many worshippers find the darker, pejorative lines in the psalms to be troublesome. But far from urging violence, hatred, and even petty jealousy upon the people of God, the psalmist wrote these grim verses to remind us that there is no motive or thought unknown to God, and nothing evil, including our own thoughts, which cannot be redeemed by him. It follows that we need to do two things in order to enter into the spirit of this service. First, we have to be patient and relaxed enough to allow a long tradition to have its say. Then we should allow our own thoughts and feelings to become closer to us than life outside usually admits. These two

things are not separate. In the tradition there are, along with what is strange, strong expressions about ourselves and God. And it is precisely the cool and ancient order of the services which give a space and a frame, as well as cues, for reflections upon our regrets and hopes and gratitude. The best analogy of it is in a relation of love. There, as here, we find ourselves by attending to another. In that way we may learn here a little of what we need and enjoy everywhere.

The Daily Office is a part of the act of prayer which Christians call the sanctification of time. We believe that by setting aside certain points during the day, morning, noonday, and evening, the whole day is sanctified by God's indwelling presence. The sanctification of time is clearest in the Prayers, the third part of daily Morning or Evening Prayer.

The first prayer, the collect of the week, marks our position in the temporal cycle. Such collects within the seasons of Advent, Christmas, and Epiphany, celebrate the Incarnation. The collects within the seasons of Lent and Easter celebrate the Resurrection of the Lord. A collect of the day within the sanctoral cycle marks a major or minor holy day. Major holy days are those in the Prayer Book with their own collect, readings, and proper preface. Minor Holy Days are fully described in other books authorized by the Church for optional use.

The second prayer, the prayer for the various days of the week, sometimes contains relevant themes for each day. The collect for Sunday, for example, recalls the resurrection of the Lord, that for Friday cites the crucifixion, and that for Saturday suggests Holy Baptism.

The Parish uses the contemporary version of the Lord's Prayer, a translation first presented in 1970, and one which uses contemporary, accessible language and consistent with the texts produced by the International Consultation on English Texts, an ecumenical consortium of various

Christian Churches within the liturgical tradition.

Throughout Christian history singing has been a primary and natural way of praying, as it has been in Jewish worship for centuries prior. The psalms are the 'hymn book' of the Scripture and were composed to be sung not said. The singing of responses, antiphons, canticles, and prayers allows them to 'breathe' in sacred space and rescues them from the danger of personal emphasis to which the spoken word is vulnerable. The music we call 'plainsong' and 'Gregorian chant', largely unchanged since it was first written down in the first millennium, is the simple vehicle of prayer which is not only our own but that of the whole Church.