

Evening Prayer: Rite Two

Thursday, September 25, 2025

Opening Sentence (BCP 116)

Officiant: Let my prayer be set forth in your sight as incense, the lifting up of my hands as the evening sacrifice. *Psalms 141:2*

Confession of Sin (BCP 116)

Officiant: Let us confess our sins against God and our neighbor.

Silence may be kept.

All: **Most 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; we have not loved our neighbors as ourselves.

We are truly sorry and we humbly repent.

For the sake of your Son Jesus Christ, have mercy on us and forgive us; that we may delight in your will, and walk in your ways, to the glory of your Name. Amen.

Priest: Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life.

All: **Amen.**

The Invitatory and Psalter (BCP 117)

Officiant: O God, make speed to save us.

People: **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 (BCP 118)

All: **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.

The Psalm Appointed (Psalm 39:4-8, BCP 638)

4 My heart was hot within me; while I pondered, the fire burst into flame; *

 I spoke out with my tongue:

5 Lord, let me know my end and the number of my days, *

 so that I may know how short my life is.

6 You have given me a mere handful of days,

 and my lifetime is as nothing in your sight; *

 truly, even those who stand erect are but a puff of wind.

7 We walk about like a shadow, and in vain we are in turmoil; *

 we heap up riches and cannot tell who will gather them.

8 And now, what is my hope? *

 O Lord, my hope is in you.

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.**

The Lessons

Reader: A reading from the first book of John. (2:15-17)

Do not love the world or the things in the world. The love of the Father is not in those who love the world; for all that is in the world—the desire of the flesh, the desire of the eyes, the pride in riches—comes not from the Father but from the world. And the world and its desire are passing away, but those who do the will of God live for ever.

Reader: The Word of the Lord.

People: **Thanks be to God.**

The Song of Mary *Magnificat* (BCP 119)

All: **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 Gospel

Reader: A reading from the Gospel according to Mark. (2:23-28)

One sabbath he was going through the cornfields; and as they made their way his disciples began to pluck heads of grain. The Pharisees said to him, ‘Look, why are they doing what is not lawful on the sabbath?’ And he said to them, ‘Have you never read what David did when he and his companions were hungry and in need of food? He entered the house of God, when Abiathar was high priest, and ate the bread of the Presence, which it is not lawful for any but the priests to eat, and he gave some to his companions.’ Then he said to them, ‘The sabbath was made for humankind, and not humankind for the sabbath; so the Son of Man is lord even of the sabbath.’

Homily The Rev. Dr. Mark W. Frazier

The Apostles' Creed (BCP 120)

All: **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 (BCP 121)

Officiant: The Lord be with you.

People: **And also with you.**

Officiant: Let us pray.

All: **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.**

Suffrages B (BCP 122)

Officiant: That this evening may be holy, good, and peaceful,

All: **We entreat you, O Lord.**

Officiant: That your holy angels may lead us in paths of peace and goodwill,

All: **We entreat you, O Lord.**

Officiant: That we may be pardoned and forgiven for our sins and offenses,

All: **We entreat you, O Lord.**

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

All: **We entreat you, O Lord.**

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

All: **We entreat you, O Lord.**

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

All: **We entreat you, O Lord.**

The Collects

The Collect for Sergius

Officiant: O God, whose blessed Son became poor that we, through his poverty, might be rich: Deliver us from an inordinate love of this world, that we, inspired by the devotion of your servant Sergius, may serve you with singleness of heart, and attain to the riches of the age to come; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

All: **Amen.**

A Collect for Aid against Perils (BCP 123)

Officiant: Be our light in the darkness, O Lord, and in your great mercy defend us from all perils and dangers of this night; for the love of your only Son, our Savior Jesus Christ.

All: **Amen.**

Prayer for Mission (BCP 124)

Officiant: 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.

All: **Amen.**

Announcements

The General Thanksgiving (BCP 125)

All: **Almighty God, Father of all mercies, we your unworthy servants give you humble thanks for all your goodness and loving-kindness to us and to all whom you have made.**

We bless you for our creation, preservation, and all the blessings of this life; but above all for your immeasurable 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 pray, give us such an awareness of your mercies, that with truly thankful hearts we may show forth your praise, not only with our lips, but in our lives, by giving up our selves to your service, and by walking before you in holiness and righteousness all our days; through Jesus Christ our Lord, to whom, with you and the Holy Spirit, be honor and glory throughout all ages. Amen.

A Prayer of St. Chrysostom (BCP 126)

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.**

All: **Amen.**

Dismissal

Officiant: **Let us bless the Lord.**

All: **Thanks be to God.**

Grace

Officiant: The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with us all evermore. *2 Corinthians 13:14*

All: **Amen.**

Hagiography

Sergius of Radonezh, Abbot of Holy Trinity *James Kiefer*

To the people of Russia, Sergius is a national hero and an example of Russian spiritual life at its best.

Sergius was born around 1314, the son of a farmer. When he was twenty, he and his brother began to live as hermits in a forest near Moscow. Others joined them in what became the Monastery of the Holy Trinity, a center for the renewal of Russian Christianity. Pilgrims came from all Russia to worship and to receive spiritual instruction, advice, and encouragement. The Russians were at the time largely subservient to the neighboring (non-Christian) Tatar (or Tartar) people. Sergius rallied the people behind Prince Dimitri Donskoi, who defeated the Tatars in 1380 and established an independent Russia.

Sergius was a gentle man, of winning personality. Stories told of him resemble those of Francis of Assisi, including some that show that animals tended to trust him. He had the ability to inspire in men an intense awareness of the love of God, and a readiness to respond in love and obedience. He remained close to his peasant roots. One contemporary said of him, "He has about him the smell of fir forests." To this day, the effect of his personality on Russian devotion remains considerable.

(The following material is taken with minor alterations from *The Lives of the Saints*, by Sabine Baring-Gould, author of the hymn "Onward, Christian Soldiers. The reader will note that this account was written before the Communist Revolution, at a time when the Czar was still ruler of Russia, and the Russian Orthodox Church was the official religion of the country.)

The name of Sergius is as dear to every Russian's heart as that of William Tell to a Swiss, or that of Joan of Arc to a Frenchman. He was born at Rostoff in the early part of the 14th century, and when quite young left the house of his parents, and, together with his brother Stephen, settled himself in the dense forests of Radonege with bears for his companions, suffering from fierce cold in winter, often from famine. The fame of his virtues drew disciples around him. They compelled him to go to Peryaslavl-Zalessky, to receive priestly orders from Athanasius, Bishop of Volhynia, who lived there. Sergius built by his own labor in the midst of the forest a rude church of timber, by the name of the Source of Life, the Ever Blessed Trinity, which has since grown into the greatest, most renowned and wealthy monastery in all Russia--the Troitzka (=Trinity) Abbey, whose destiny has become inseparable from the destinies of the capital.

Princes and prelates applied to Sergius not only for advice, but also for teachers trained in his school, who might become in their realms and dioceses the heads of similar institutions, centers whence light and wisdom might shine. Tartar invasion had quenched the religious fervor of the Russians: a new era of zeal opened with the foundation of the Troitzka monastery and the labors of Sergius. At the request of Vladimir, Athanasius, a disciple of Sergius, founded the Visotsky monastery at Serpouchoff; and another of his pupils, Sabbas, laid the foundation of the convent of Svenigorod, while his nephew Theodore laid that of Simonoff in Moscow. In the terrible struggle against the Tartars, the heart of the Grand-Prince Demetrius failed him; how could he break the power of this inexhaustible horde which, like the locusts of the prophet Joel, had the garden of Eden before them and left behind them a desolate wilderness? It was the remonstrance, the prayers of Sergius, that encouraged the Prince to engage in battle with the horde on the fields of the Don. No historical picture or sculpture in Russia is more frequent than that which represents the youthful warrior receiving the benediction of the aged hermit. Two of his monks, Peresvet and Osliab, accompanied the Prince to the field, and fought in coats of mail drawn over their monastic habit; and the battle was begun by the single combat of Peresvet with a gigantic Tartar, champion of the Horde.

The two chief convents in the suburbs of Moscow still preserve the recollection of that day. One is the vast fortress of the Donskoi monastery, under the Sparrow Hills. The other is the Simonoff monastery already mentioned, founded on the banks of the Mosqua, on a beautiful spot chosen by the saint himself, and its earliest site was consecrated by the

tomb which covers the bodies of his two warlike monks. From that day forth he stood out in the national recollection as the champion of Russia. It was from his convent that the noblest patriotic inspirations were drawn, and, as he had led the way in giving the first great repulse to the Tartar power, so the final blow in like manner came from a successor in his place. In 1480, when Ivan III wavered, as Demetrius had wavered before him, it was by the remonstrance of Archbishop Bassian, formerly prior of the Troitzka monastery, that Ivan too was driven, almost against his will, to the field. "Dost thou fear death?" so he was addressed by the aged prelate. "Thou too must die as well as others; death is the lot of all, man, beast, and bird alike; none avoid it. Give these warriors into my hands, and, old as I am, I will not spare myself, nor turn my back upon the Tartars." The Metropolitan, we are told, added his exhortations to those of Bassian. Ivan returned to the camp, the Khan of the Golden Horde fled without a blow, and Russia was set free for ever. [*Note:* The reader will remember that Constantinople (also called New Rome) fell to the Turks in 1453, and thus the Byzantine or Eastern Roman Empire came to an end. This same Ivan III married the niece of the last Byzantine Emperor, and so claimed for himself a position in the line of Christian Emperors beginning with Constantine, and for Moscow the position of Third Rome, the capital thenceforth of the Christian world.]

Now back to the time of Sergius.

The Metropolitan, Alexis, being eighty-four years old, perceived that his end was approaching, and he wished to give Sergius his blessing and appoint him as his successor. But the humble monk, in great alarm, declared that he could not accept and wear the sacred picture of the Blessed Virgin suspended by gold chains, which the primate had sent him from his own breast on which it had hung. "From my youth up," said he, "I have never possessed or worn gold, and how now can I adorn myself in my old age?" St. Sergius died at an extremely advanced age in 1392, amidst the lamentations of his contemporaries.