

Evening Prayer: Rite Two

Thursday, July 30, 2026

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 128, BCP 783)

- 1 Happy are they all who fear the Lord, *
 and who follow in his ways!
- 2 You shall eat the fruit of your labor; *
 happiness and prosperity shall be yours.
- 3 Your wife shall be like a fruitful vine within your house, *
 your children like olive shoots round about your table.
- 4 The man who fears the Lord *
 shall thus indeed be blessed.
- 5 The Lord bless you from Zion, *
 and may you see the prosperity of Jerusalem all the days of your life.
- 6 May you live to see your children's children; *
 may peace be upon Israel.

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 letter of James. (1:17-18)

Every generous act of giving, with every perfect gift, is from above, coming down from the Father of lights, with whom there is no variation or shadow due to change. In fulfilment of his own purpose he gave us birth by the word of truth, so that we would become a kind of first fruits of his creatures.

Reader: The Word of the Lord.

People: **Thanks be to God.**

The Song of Simeon *Nunc dimittis* (BCP 120)

All: **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 Gospel

Reader: A reading from the Gospel according to Luke. (23:50-56)

Now there was a good and righteous man named Joseph, who, though a member of the council, had not agreed to their plan and action. He came from the Jewish town of Arimathea, and he was waiting expectantly for the kingdom of God. This man went to Pilate and asked for the body of Jesus. Then he took it down, wrapped it in a linen cloth, and laid it in a rock-hewn tomb where no one had ever been laid. It was the day of Preparation, and the sabbath was beginning. The women who had come with him from Galilee followed, and they saw the tomb and how his body was laid. Then they returned, and prepared spices and ointments.

On the sabbath they rested according to the commandment.

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 Joseph of Arimathaea

Officiant: Merciful God, whose servant Joseph of Arimathaea with reverence and godly fear prepared the body of our Lord and Savior for burial, and laid it in his own tomb: Grant to us, your faithful people, grace and courage to love and serve Jesus with sincere devotion all the days of our life; 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 Peace (BCP 123)

Officiant: Most holy God, the source of all good desires, all right judgments, and all just works: Give to us, your servants, that peace which the world cannot give, so that our minds may be fixed on the doing of your will, and that we, being delivered from the fear of all enemies, may live in peace and quietness; through the mercies of Christ Jesus our Savior.

All: **Amen.**

A Prayer for Mission (BCP 124)

Officiant: O God and Father of all, whom the whole heavens adore: let the whole earth also worship you, all nations obey you, all tongues confess and bless you, and men and women everywhere love you and serve you in peace; through Jesus Christ our Lord.

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.**

The Dismissal

Officiant: Let us bless the Lord.

All: Thanks be to God.

Grace

Officiant: Glory to God whose power, working in us, can do infinitely more than we can ask or imagine: Glory to him from generation to generation in the Church, and in Christ Jesus for ever and ever. *Ephesians 3:20, 21*

All: **Amen.**

Hagiography

Joseph of Arimathaea..... *James Kiefer*

The Gospels tell us (M 27:57-61; P 15:42-47; L 23:50-56; J 19:38-42) that after the death of Jesus, Joseph of Arimathaea, wealthy, a member of the Council, asked Pilate for the body of Jesus, and buried it with honor in the tomb he had intended for himself. This is our only information about him from writers of his own century.

Later tradition has embellished this account. (If not interested in folklore, skip to the closing prayer.) It is said that Joseph was a distant relative of the family of Jesus; that he derived his wealth from tin mines in Cornwall, which he visited from time to time; and that Jesus as a teen-ager accompanied Joseph on one such visit. This is the background of the poem "Jerusalem," by William Blake, which begins:

And did those feet in ancient time
Walk upon England's mountains green?
And was the holy Lamb of God
On England's pleasant pastures seen?
And did the countenance divine
Shine forth upon our clouded hills?
And was Jerusalem builded here
Among those dark satanic mills?
Bring me my bow of burning gold!
Bring me my arrows of desire!
Bring me my spear! O clouds, unfold!
Bring me my chariot of fire!
I will not cease from mental fight,
Nor shall my sword sleep in my hand,
Till we have built Jerusalem
In England's green and pleasant land.

-- William Blake (1757-1827)

[Click <https://www.youtube.com/watch?v=E1x8wouy3mE> for a video of the music.]

After the Crucifixion, we are told, Joseph returned to Cornwall, bringing the chalice of the Last Supper, known as the Holy Grail. Reaching Glastonbury, he planted his staff, which took root and blossomed into a thorn tree. The Grail was hidden, and part of the

great national epic ("the matter of Britain") deals with the unsuccessful quest of the knights of King Arthur to find the Grail. The Thorn Tree remained at Glastonbury, flowering every year on Christmas day, and King Charles I baited the Roman Catholic chaplain of his queen by pointing out that, although Pope Gregory had proclaimed a reform of the calendar, the Glastonbury Thorn ignored the Pope's decree and continued to blossom on Christmas Day according to the Old Calendar. The Thorn was cut down by one of Cromwell's soldiers on the grounds that it was a relic of superstition, and it is said that as it fell, its thorns blinded the axe man in one eye. A tree allegedly grown from a cutting from the original Thorn survives today in Glastonbury (and trees propagated from it stand on the grounds of the Cathedral in Washington, DC, and presumably elsewhere) and leaves from it are sold in all the tourist shops in Glastonbury.

Has the Glastonbury legend any basis at all in history? Two facts and some speculations follow:

Tin, an essential ingredient of bronze, was highly valued in ancient times, and Phoenician ships imported tin from Cornwall. It is a pretty safe guess that in the first century the investors who owned shares in the Cornwall tin trade included at least a few Jewish Christians.

Christianity gained a foothold in Britain very early, probably earlier than in Gaul. It may have been brought there by the traffic of the Cornwall tin trade. If so, then the early British Christians would have a tradition that they had been evangelized by a wealthy Jewish Christian. If they had forgotten his name, it would be natural to consult the Scriptures to see what mention was made of early wealthy Jewish converts. Joseph and Barnabas are almost the only ones named, and much of the life of Barnabas is already accounted for by the book of Acts, which makes him an unsatisfactory candidate. Hence, those who do not like to be vague would say, not, "We were evangelized by some wealthy Jewish Christian whose name we have forgotten," but, "We were evangelized by Joseph of Arimathea."

Why spend time on any of the above? Because the folktales of a community are part of the heritage of a community. Someone wishing to understand the United States will be well advised to familiarize himself with the stories of George Washington's cherry tree and Paul Revere's ride, although he ought not to confuse them with history.

For more about Glastonbury and the connection to Joseph of Arimathea, see:
<https://www.britainexpress.com/Myths/Glastonbury.htm> and

<http://theconversation.com/glastonbury-archaeology-is-revealing-new-truths-about-the-origins-of-british-christianity-93805>

Note also that Paul Revere's ride really did occur, but not exactly as in Longfellow's poem - he never made it to Concord, having been captured by the British after leaving Lexington.