

Evening Prayer: Rite Two

Thursday, August 20, 2026

Opening Sentence (BCP 115)

Officiant: Yours is the day, O God, yours also the night; you established the moon and the sun. You fixed all the boundaries of the earth; you made both summer and winter. *Psalm 74:15, 16*

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 139:1-9, BCP 794)

- 1 Lord, you have searched me out and known me; *
 you know my sitting down and my rising up;
 you discern my thoughts from afar.
- 2 You trace my journeys and my resting-places *
 and are acquainted with all my ways.
- 3 Indeed, there is not a word on my lips, *
 but you, O Lord, know it altogether.
- 4 You press upon me behind and before *
 and lay your hand upon me.
- 5 Such knowledge is too wonderful for me; *
 it is so high that I cannot attain to it.
- 6 Where can I go then from your Spirit? *
 where can I flee from your presence?
- 7 If I climb up to heaven, you are there; *
 if I make the grave my bed, you are there also.
- 8 If I take the wings of the morning *
 and dwell in the uttermost parts of the sea,
- 9 Even there your hand will lead me *
 and your right hand hold me fast.

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 book of Jude. (1-3)

Jude, a servant of Jesus Christ and brother of James,
To those who are called, who are beloved in God the Father and kept safe for Jesus
Christ:

May mercy, peace, and love be yours in abundance. Beloved, while eagerly
preparing to write to you about the salvation we share, I find it necessary to write and
appeal to you to contend for the faith that was once for all entrusted to the saints.

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 Mark. (10:23-31)

Then Jesus looked around and said to his disciples, 'How hard it will be for those
who have wealth to enter the kingdom of God!' And the disciples were perplexed at these
words. But Jesus said to them again, 'Children, how hard it is to enter the kingdom of God!
It is easier for a camel to go through the eye of a needle than for someone who is rich to
enter the kingdom of God.' They were greatly astounded and said to one another, 'Then
who can be saved?' Jesus looked at them and said, 'For mortals it is impossible, but not for
God; for God all things are possible.'

Peter began to say to him, ‘Look, we have left everything and followed you.’ Jesus said, ‘Truly I tell you, there is no one who has left house or brothers or sisters or mother or father or children or fields, for my sake and for the sake of the good news, who will not receive a hundredfold now in this age—houses, brothers and sisters, mothers and children, and fields, with persecutions—and in the age to come eternal life. But many who are first will be last, and the last will be first.’

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 A (BCP 121)

Officiant: Show us your mercy, O Lord;

All: **And grant us your salvation.**

Officiant: Clothe your ministers with righteousness;

All: **Let your people sing with joy.**

Officiant: Give peace, O Lord, in all the world;

All: **For only in you can we live in safety.**

Officiant: Lord, keep this nation under your care;

All: **And guide us in the way of justice and truth.**

Officiant: Let your way be known upon earth;

All: **Your saving health among all nations.**

Officiant: Let not the needy, O Lord, be forgotten;

All: **Nor the hope of the poor be taken away.**

Officiant: Create in us clean hearts, O God;

All: **And sustain us with your Holy Spirit.**

The Collects

The Collect for Bernard of Clairvaux

Officiant: O God, by whose grace your servant Bernard of Clairvaux, kindled with the flame of your love, became a burning and a shining light in your church: Grant that we also may be aflame with the spirit of love and discipline and walk before you as children of light; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever.

All: **Amen.**

A Collect for the Presence of Christ (BCP 124)

Officiant: Lord Jesus, stay with us, for evening is at hand and the day is past; be our companion in the way, kindle our hearts, and awaken hope, that we may know

you as you are revealed in Scripture and the breaking of bread. Grant this for the sake of your love.

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

A General Thanksgiving (BCP 836)

All: Accept, O Lord, our thanks and praise for all that you have done for us. We thank you for the splendor of the whole creation, for the beauty of this world, for the wonder of life, and for the mystery of love.

We thank you for the blessing of family and friends, and for the loving care which surrounds us on every side. We thank you for setting us at tasks which demand our best efforts, and for leading us to accomplishments which satisfy and delight us. We thank you also for those disappointments and failures that lead us to acknowledge our dependence on you alone.

Above all, we thank you for your Son Jesus Christ; for the truth of his Word and the example of his life; for his steadfast obedience, by which he overcame temptation; for his dying, through which he overcame death; and for his rising to life again, in which we are raised to the life of your kingdom.

Grant us the gift of your Spirit, that we may know him and make him known; and through him, at all times and in all places, may give thanks to you in all things. 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: 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

Bernard of Clairvaux, Abbot, Theologian, and Poet *James Kiefer*

Bernard, third son of a Burgundian nobleman, was born in 1090. His brothers were trained as soldiers, but Bernard from youth was destined for scholarship. One Christmas Eve as a child he had a dream about the infant Christ in the manger; and the memory of it, and consequent devotion to the mystery of the Word made flesh, remained with him throughout his life.

Bernard had good prospects of success as a secular scholar, but he began to believe that he was called to the monastic life, and after a period of prayer for guidance, he decided

at age 22 to enter the monastery of Citeaux (Latin Cistercium, appearing on modern maps as Corcelles-les-Citeaux), an offshoot of the Benedictines which had adopted a much stricter rule than theirs, and became the founding house of the Cistercian (Trappist) order. (Actually, the Trappists are a reformed (i.e. stricter) offshoot of the Cistercians, who are a stricter offshoot of the Benedictines.) He persuaded four of his brothers, one uncle, and 26 other men to join him. They were the first novices that Citeaux had had for several years. After three years, the abbot ordered Bernard to take twelve monks and found a new house at La Ferte. The first year was one of great hardship. They had no stores and lived chiefly on roots and barley bread. Bernard imposed such severe discipline that his monks became discouraged, but he realized his error and became more lenient. The reputation of the monastery, known as Clairvaux (48:09 N 4:47 E), spread across Europe. Many new monks joined it, and many persons wrote letters or came in person to seek spiritual advice. By the time of his death, 60 new monasteries of the Cistercian order were established under his direction.

For four years after 1130 Bernard was deeply involved with a disputed papal election, championing the claims of Innocent II against his rival Anacletus II. He travelled throughout France, Germany, and Italy mustering support for his candidate (and, it should be added, preaching sermons denouncing injustices done to Jews), and returned from one of these journeys with Peter Bernard of Paganelli as a postulant for the monastery. The future Pope Eugenius III spent the next year stoking the monastery fires. Years later, Bernard wrote a major treatise of advice to Eugenius on the spiritual temptations of spiritual power.

The papal election was not the only dispute in which Bernard became involved. He was highly critical of Peter Abelard, one of the most brilliant theologians of the day (see 21 April). Bernard believed that Abelard was too rationalistic in his approach and failed to allow sufficiently for the element of mystery in the faith. When Abelard rejected some of the ways of stating Christian doctrines to which Bernard was accustomed, Bernard concluded, perhaps too hastily, that this was equivalent to rejecting the doctrine itself. A conference was scheduled at Sens, where Abelard's views were to be examined, but soon after it began Abelard decided that he was not about to get a fair hearing, announced that he was appealing to Rome, and left. He set out for Rome and got as far as Cluny, where he stopped. Peter the Venerable, the abbot (see 30 April), was a friend of both Abelard and Bernard, and managed to reconcile them before they died.

One of Bernard's most influential acts, for better or worse, was his preaching of the Second Crusade. The First Crusade had given the Christian forces control of a few areas in Palestine, including the city of Edessa. When Moslem forces captured Edessa, now called Urfa and located in eastern Turkey) in 1144, King Louis VII of France (not to be confused with St. Louis IX, also a Crusader, but more than a century later) was eager to launch a crusade to retake Edessa and prevent a Moslem recapture of Jerusalem. He asked Bernard for help, and Bernard refused. He then asked the Pope to order Bernard to preach a Crusade. The pope gave the order, and Bernard preached, with spectacular results. Whole villages were emptied of able-bodied males as Bernard preached and his listeners vowed on the spot to head for Palestine and defend the Sacred Shrines with their lives.

The preaching of the Crusade had an ugly side-effect. In the Rhineland, a monk named Raoul wandered about telling crowds that if they were going to fight for the faith, the logical first step was to kill the Jews who were near at hand. There were anti-Jewish riots in Mainz, (in the Rhineland), where the archbishop sheltered the Jews, or many of them, in his palace, and sent an urgent message to Bernard to come before both he and they were killed. Bernard came. He called Raoul arrogant and without authority, a preacher of mad and heretical doctrines, a liar and a murderer. Then he got nasty. Raoul sneaked off the scene, and the riots were over. From that day to this, Bernard has been remembered among Rhineland Jews and their descendants as an outstanding example of a "righteous Gentile," and many of them (e.g. Bernard Baruch) bear his name.

As for the Crusade, things went wrong from the start. The various rulers leading the movement were distrustful of one another and not disposed to work together. Of the soldiers who set out (contemporary estimates vary from 100,000 to 1,500,000), most died of disease and starvation before reaching their goal, and most of the remainder were killed or captured soon after their arrival. The impact on Bernard was devastating, and so was the impact on Europe. In 1153, Bernard journeyed to reconcile the warring provinces Metz and Lorraine. He persuaded them to peace and to an agreement drawn up under his mediation, and then, in failing health, returned home to die.

If Bernard in controversy was fierce and not always fair, it was partly because he was a man of intense feeling and dedication, quick to respond to any real or supposed threat to what he held sacred. It is his devotional writings, not his polemical ones, that are still read today. Among the hymns attributed to him are the Latin originals of "O Sacred Head, sore

wounded," "Jesus, the very thought of Thee," "O Jesus, joy of loving hearts," "Wide open are Thy hands (to pay with more than gold the awful debt of guilt and sin, forever and of old--see the *Lutheran Book of Worship* et alibi)," and "O Jesus, King most wonderful." His sermons on the Song of Songs, treated as an allegory of the love of Christ, are his best-known long work.