

Evening Prayer: Rite Two

Thursday, September 3, 2026

Opening Sentence (BCP 115)

Officiant: Seek him who made the Pleiades and Orion, and turns deep darkness into the morning, and darkens the day into night; who calls for the waters of the sea and pours them out upon the surface of the earth: The Lord is his name. *Amos 5:8*

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 40:4-10, BCP 640)

- 4 Happy are they who trust in the Lord! *
 they do not resort to evil spirits or turn to false gods.
- 5 Great things are they that you have done, O Lord my God!
 how great your wonders and your plans for us! *
 there is none who can be compared with you.
- 6 Oh, that I could make them known and tell them! *
 but they are more than I can count.
- 7 In sacrifice and offering you take no pleasure *
 (you have given me ears to hear you);
- 8 Burnt-offering and sin-offering you have not required, *
 and so I said, "Behold, I come.
- 9 In the roll of the book it is written concerning me: *
 'I love to do your will, O my God; your law is deep in my heart.'"
- 10 I proclaimed righteousness in the great congregation; *
 behold, I did not restrain my lips; and that, O Lord, you know.

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 Paul's letter to the Romans. (16:1-7)

I commend to you our sister Phoebe, a deacon of the church at Cenchreae, so that you may welcome her in the Lord as is fitting for the saints, and help her in whatever she may require from you, for she has been a benefactor of many and of myself as well.

Greet Prisca and Aquila, who work with me in Christ Jesus, and who risked their necks for my life, to whom not only I give thanks, but also all the churches of the Gentiles. Greet also the church in their house. Greet my beloved Epaenetus, who was the first convert in Asia for Christ. Greet Mary, who has worked very hard among you. Greet Andronicus and Junia, my relatives who were in prison with me; they are prominent among the apostles, and they were in Christ before I was.

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 Luke. (22:24-27)

A dispute also arose among them as to which one of them was to be regarded as the greatest. But he said to them, 'The kings of the Gentiles lord it over them; and those in authority over them are called benefactors. But not so with you; rather the greatest among you must become like the youngest, and the leader like one who serves. For who is greater, the one who is at the table or the one who serves? Is it not the one at the table? But I am among you as one who serves.

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 Phoebe

Officiant: Eternal God, who raised up Phoebe as a deacon in your church and minister of your Gospel; Grant us that same grace that, assisted by her prayers and example, we too may take the Gospel to the ends of the earth; through Jesus Christ your Son our Lord who lives and reigns with you, in the unity of 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.**

A Prayer for Mission (BCP 125)

Officiant: O God, you manifest in your servants the signs of your presence: Send forth upon us the Spirit of love, that in companionship with one another your abounding grace may increase among us; 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.**

Dismissal

Officiant: Let us bless the Lord.

All: Thanks be to God.

Grace

Officiant: May the God of hope fill us with all joy and peace in believing through the power of the Holy Spirit. *Romans 15:13*

All: **Amen.**

Hagiography

Phoebe *James Kiefer*

Phoebe (the name means "bright" or "radiant": Apollo and Diana, the god and goddess of the sun and moon respectively, were often referred to as "Phoebos" and "Phoebe"), was a DIAKONOS of the Church at Chenchreae, the eastern seaport of the city of Corinth. (Corinth was on a narrow isthmus that connected southern Greece (the Peloponessus) with northern Greece and the mainland of Europe. Attempts had been made to dig a canal through the isthmus in order to shorten shipping routes, but no attempt was successful till modern times. Accordingly many ships were simply dragged out of the water, put on rollers, and moved across the isthmus and into the water on the other side. Naturally, the crew got shore leave. Naturally, Corinth became famous as a port that accommodated sailors with shore leave. (This may account for the fact that Paul has a great

deal more to say about sexual matters when writing to the Corinthians than he does in other connections.) When Paul mentions Phoebe, she has left the vicinity of Corinth and is in Rome, so that Paul commends her to the Church there.

There has been some dispute about whether Paul means to say that she was a "deacon" in the Church (holding the same office held later by Athanasius in Alexandria and Lawrence in Rome), or whether he refers to another office, that of the "deaconess," not the same as a female deacon (but in that event, one would have expected a feminine form of the word), or whether he is simply using the word in a non-technical sense to mean someone known for her helpfulness and service to the Church. He calls her a DIAKONOS, a word which the KJV translates as "deacon" three times (Philippians 1:1, 1 Timothy 3:8,12), as "servant" seven times (including the reference to Phoebe) and as "minister" twenty times (including references to Paul himself). It is a word that originally had the meaning in secular Greek of "someone who is responsible for, attends to, ministers to, or waits on a person or group of persons or a task or area of responsibility." Later, it came to be used in a technical sense to denote a certain office in the church. One has to guess from the context whether it is being used in the technical sense or in the older, descriptive sense. A similar problem sometimes arises with ANGELOS, which is Greek for "messenger, bringer of news." The form EUANGELOS means "bringer of good news," and gives rise to our word "evangelist." When mysterious beings gave messages to men from God, and then disappeared, they were called "messengers of God," or simply "messengers," and so ANGELOS came to mean sometimes "messenger" and sometimes "angel." Sometimes the context does not make it clear which is meant. Again, the Greek MARTYROS means "witness," but came to refer to the particular kind of witness who says, "Jesus is Lord," when he faces death for saying it. Hence, MARTYROS is sometimes to be translated "witness" and sometimes "martyr." Similarly, EPISCOPOS can mean "overseer" or "bishop," and PRESBYTEROS can mean "older person" or "presbyter, priest."

Phoebe was in any event a person of consequence in a congregation near Corinth, someone who had made a valuable contribution there.