Evening Prayer: Rite Two

Thursday, November 5, 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 119:97-104, BCP 771)

97 Oh, how I love your law! *
all the day long it is in my mind.
98 Your commandment has made me wiser than my enemies, *
and it is always with me.
99 I have more understanding than all my teachers, *
for your decrees are my study.
100 I am wiser than the elders, *
because I observe your commandments.
101 I restrain my feet from every evil way, *
that I may keep your word.
102 I do not shrink from your judgments, *
because you yourself have taught me.
103 How sweet are your words to my taste! *
they are sweeter than honey to my mouth.
104 Through your commandments I gain understanding; *
therefore I hate every lying way.

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 Exodus. (22:21-27)

You shall not wrong or oppress a resident alien, for you were aliens in the land of Egypt. You shall not abuse any widow or orphan. If you do abuse them, when they cry out

to me, I will surely heed their cry; my wrath will burn, and I will kill you with the sword, and your wives shall become widows and your children orphans.

If you lend money to my people, to the poor among you, you shall not deal with them as a creditor; you shall not exact interest from them. If you take your neighbor's cloak in pawn, you shall restore it before the sun goes down; for it may be your neighbor's only clothing to use as cover; in what else shall that person sleep? And if your neighbor cries out to me, I will listen, for I am compassionate.

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 John. (1:1-14)

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through him, and without him not one thing came into being. What has come into being in him was life, and the life was the light of all people. The light shines in the darkness, and the darkness did not overcome it.

There was a man sent from God, whose name was John. He came as a witness to testify to the light, so that all might believe through him. He himself was not the light, but he came to testify to the light. The true light, which enlightens everyone, was coming into the world.

He was in the world, and the world came into being through him; yet the world did not know him. He came to what was his own, and his own people did not accept him. But to all who received him, who believed in his name, he gave power to become children of God, who were born, not of blood or of the will of the flesh or of the will of man, but of God.

And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father's only son, full of grace and truth.

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 William Temple

Officiant: O God of light and love, you illumined your church through the witness of your servant William Temple: Inspire us, we pray, by his teaching and example, that we may rejoice with courage, confidence and faith in the Word made flesh, and may be led to establish that city which has justice for its foundation and love for its law; through Jesus Christ, the light of the world, who lives and reigns with you and the Holy Spirit, one God, now and for 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: 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.**

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

William Temple, Archbishop of Canterbury..... *James Kiefer*

Temple's admirers have called him "a philosopher, theologian, social teacher, educational reformer, and the leader of the ecumenical movement of his generation," "the most significant Anglican churchman of the twentieth century," "the most renowned Primate in the Church of England since the English Reformation," "Anglican's most creative and comprehensive contribution to the theological enterprise of the West." One of his biographers lists him (along with Richard Hooker, Joseph Butler, and Frederick Denison

Maurice) as one of the Four Great Doctors of the (post-Reformation) Anglican Communion.

Ronald Knox, in a satiric poem, described him thus:

> A man so broad, to some he seem'd to be
> Not one, but all Mankind in Effigy.
> Who, brisk in Term, a Whirlwind in the Long,
> Did everything by turns, and nothing wrong.
> Bill'd at each Lecture-Hall from Thames to Tyne,
> As Thinker, Usher, Statesman, or Divine.

George Bernard Shaw called him, "a realized impossibility."

Who was this remarkable person?

William Temple, 98th Archbishop of Canterbury, was born in 1881, the second son of Frederick Temple (born 1821, priest 1847, headmaster of Rugby 1857, Bishop of Exeter 1869, Bishop of London 1884, Archbishop of Canterbury 1897, died 1902). At the age of two, he had the first attack of the gout that would be with him throughout life and eventually kill him. His eyesight was bad, and a cataract, present from infancy, left him completely blind in the right eye when he was 40. However, he was an avid reader, with a near-photographic memory, and once he had read a book, it was his. He was a passionate lover of the music of Bach. In literature, his special enthusiasms were poetry (Browning and Shelley), drama (the Greeks and Shakespeare), and a few novels, especially *The Brothers Karamazov*. He believed that theological ideas were often explored most effectively by writers who were not explicitly writing theology.

He was at Oxford (Balliol) from 1900 to 1904 and was president of the Oxford Union (the debating society of the University). Here he developed a remarkable ability to sum up an issue, expressing the pros and cons so clearly and fairly that the original opponents often ended up agreeing with each other. This ability served him in good stead later when he moderated conferences on theological and social issues. However, it was not just a useful talent for settling disputes. It was, or developed into, an important part of his philosophy, a belief in Dialectic, derived from Hegel and from Plato. He thought that beliefs and ideas reach their full maturity through their response to opposing ideas.

In 1906, he applied for ordination, but the Bishop of Oxford would not ordain him because he admitted that his belief in the Virgin Birth and the Bodily Resurrection of Jesus

was shaky. However, Davidson, the Archbishop of Canterbury, after a careful examination, decided that Temple's thought was developing in a direction that would inevitably bring him into an orthodox position, and decided to take a chance on ordaining him (deacon 1909, priest 1910). He may be said to have won his bet, in that by 1913 Temple had indeed committed himself fully to the orthodox position and could write: "I believe in the Virgin Birth…it wonderfully holds before the imagination the truth of Our Lord's Deity and so I am glad that it is in the Creed. Similarly I believe in our Lord's Bodily Resurrection."

In 1908 he became president of the Workers' Educational Association (founded by Frederick Denison Maurice), and in 1918 joined the British Labour Party, and worked actively for the implementing of its platform. He also became vigorously involved in movements for Christian co-operation and unity, in missions, in the British Council of Churches, in the World Council of Churches, in the Church of South India (a merger of Anglican, Congregationalist, Methodist, and Presbyterian churches into a single church, with provisions for safeguarding what each group thought essential).

In 1916 he married Frances Anson, and the night before the wedding he stayed up late to finish writing his first major theological treatise, Mens Creatrix (the Creative Mind). Eight years later he published a companion volume, expanding and clarifying the ideas of the first, called Christus Veritas (Christ the Truth). In 1921 he was made Bishop of Manchester, a heavily industrial city. In 1926 Britain experienced what was known as the General Strike, in which most workmen in all trades and industries went on strike, not against their particular employers, but against the social and economic policies of the country as a whole. In Manchester this meant primarily a coal stoppage. Temple worked extensively to mediate between the parties and helped to bring about a settlement that both sides regarded as basically fair.

He excelled, it would seem, not as a scholar, but as a moderator, and above all as a teacher and preacher. In 1931, at the end of the Oxford Mission (what is known in many Protestant circles as a Revival Meeting), he led a congregation in the University Church, St Mary the Virgin, in the singing of the hymn, "When I Survey the Wondrous Cross." Just before the last stanza, he stopped them and asked them to read the words to themselves. "Now," he said, if you mean them with all your heart, sing them as loud as you can. If you don't mean them at all, keep silent. If you mean them even a little and want to mean them more, sing them very softly." The organ played, and two thousand voices whispered:

Were the whole realm of nature mine,
That were an offering far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

For many who participated, it was a never-forgotten experience.

Temple became Archbishop of Canterbury in 1942, when a German invasion seemed likely. He worked for the relief of Jewish refugees from Naziism, and publicly supported a negotiated peace, as opposed to the unconditional surrender that the Allied leaders were demanding.

His gout worsened. His last public appearance was at a clergy retreat (a time spent in a secluded place, with silence, prayer, meditation, reading, and listening to sermons), where he was taken by ambulance and spoke standing on his one good foot. He died on 26 October 1944.

The current issue of Books in Print (American) shows the following works available by him.

Readings in St. John's Gospel, 1985, Morehouse Pub, 391 pp, paper, LC 84-62374, ISBN 0-8192-1360-8 (a bargain! Highly recommended) *[currently out of print but should be available used*]

Hope of a New World, ISBN 0-8369-1778-2

Christian Faith and Life, Morehouse, 150pp, pap, ISBN 0-8192-1631-3 (originally delivered as the Oxford Mission addresses, first published in 1931 from shorthand notes of the addresses) *[currently out of print but should be available used*]

Nature, Man, and God (the Gifford Lectures 1932-33). Ams Press. (The Gifford Lectures are an endowed annual series of lectures on Natural Theology--that is, the lecturer is to take his evidence from the observed facts of nature and not ask his listeners to accept the genuineness of any particular revelation to Moses or David or Mohammed or…. The series is prestigious. William James's *The Varieties of Religious Experience* and Edwyn Bevan's *Symbolism and Belief* were both originally Gifford's Lectures.)

Other works of his include the following:

Christus Veritas: An Essay, London, Macmillan, 1924. [*currently out of print but should be available used*]

Mens Creatrix: An Essay, London, Macmillan, 1917.

Christianity and the Social Order, New York, Penguin Books, 1942.

One of his more well-known quotes is this:

"*The Church is the only society that exists for the benefit of those who are not its members.*"