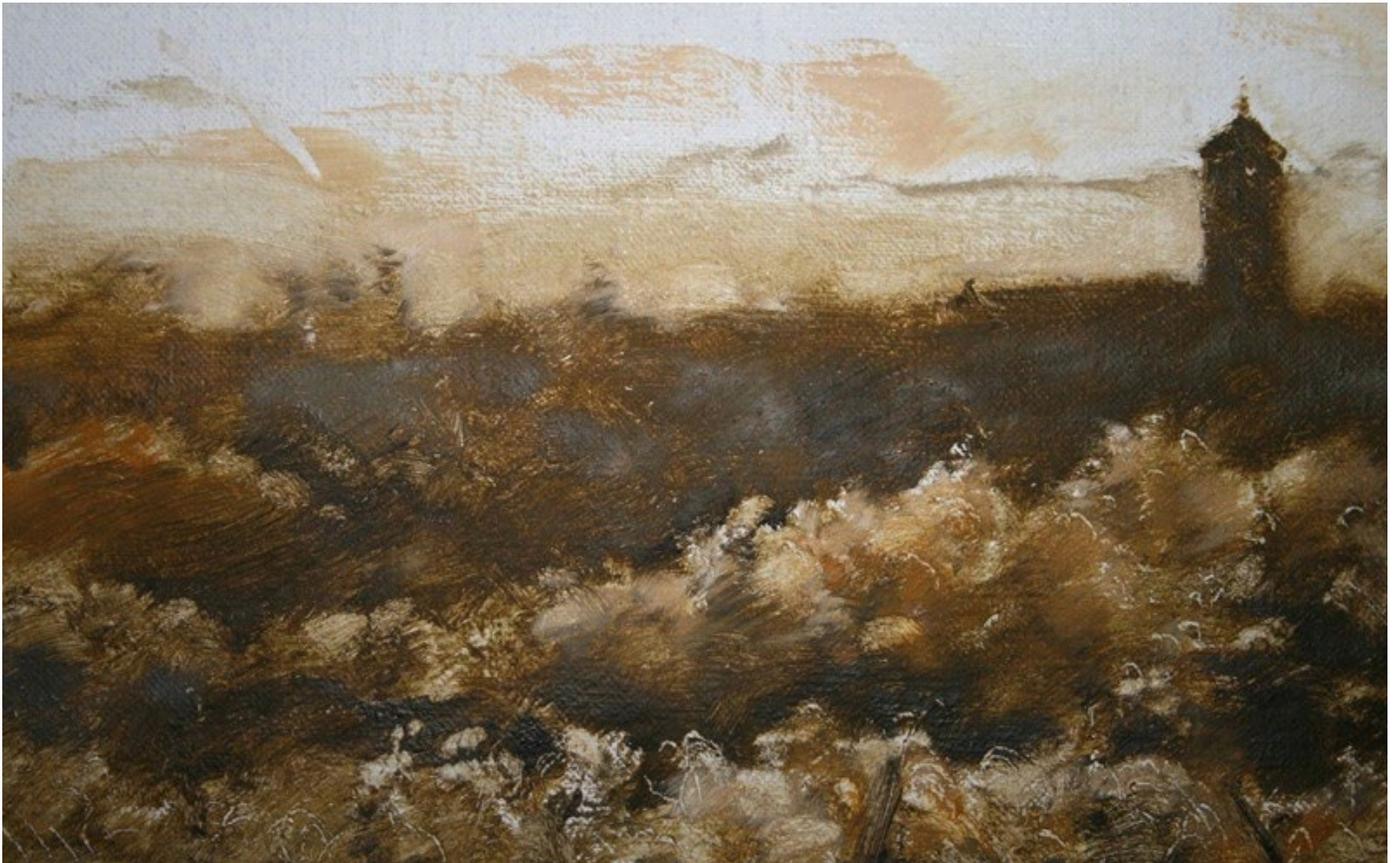


EVENING PRAYER



SAINT PETER'S EPISCOPAL CHURCH

*Seeking, naming, and celebrating Jesus' loving
presence in the stories of all people,
and inviting them to more.*

PART THREE OF THE DAILY OFFICE

Concerning the Service

Evening Prayer (or Evensong, if parts of it are sung) is a traditional way of bringing the business of one's day to a close, summarized well in the words of the *Phos Hilaron* ("O Gracious Light"): "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." Evening Prayer is therefore a *reorientation* of our minds and bodies; it is a choice and chance to resettle ourselves as we return home, switch gears, or even just take a break at this specific, designated time of the day. (*Compline* is the traditional service of prayer for bringing the whole day to a close.)

With Morning Prayer we opened ourselves up to the gifts of God that await us in the day ahead and asked for God's protection and presence as we moved forward. Now we give thanks to God for those gifts we've found and even for the struggles we've faced. We repent of sins and temptations we've failed to resist, and rest assured of God's ever-present love and mercy. We pray in the words of the Psalms and using traditional prayers of the Church. We read of and meditate on God's promises and actions in Scripture. We praise God for all his goodness toward us and all the world. We ask God to be with us and with those we love, and with his Church throughout the world.

Whether you pray Evening Prayer at home by yourself or with us at Saint Peter's, you pray together with the Communion of Saints, who carry the voice of your heart and of your lips to the throne of heaven and the heart of God.

This program is intended to help you pray as far as you need it, and to help us pray together at Saint Peter's. It is intended also to teach us more about the Prayers and Practices of the Church. Most of all, it is intended to draw us closer to God through our prayers, which are acceptable to God through Jesus Christ. Therefore it is meant to be a guide and template; adapt it as it seems appropriate and helpful to you.

EVENING PRAYER

The Officiant begins the service with one or more of the following sentences of Scripture; or with the versicle "O God, make speed to save us" on page 3.

Let my prayer be set forth in your sight as incense, the lifting up of my hands as the evening sacrifice.

Psalms 141:2

Grace to you and peace from God our Father and from the Lord Jesus Christ. *Philippians 1:2*

Worship the Lord in the beauty of holiness; let the whole earth tremble before him. *Psalms 96:9*

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

I will bless the Lord who gives me counsel; my heart teaches me, night after night. I have set the Lord always before me; because he is at my right hand, I shall not fall. *Psalms 16:7, 8*

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*

If I say, "Surely the darkness will cover me, and the light around me turn to night," darkness is not dark to you, O Lord; the night is as bright as the day; darkness and light to you are both alike. *Psalms 139:10, 11*

Jesus said, "I am the light of the world; whoever follows me will not walk in darkness, but will have the light of life." *John 8:12*

These verses of Scripture function as "Greetings," especially if you are praying Evening Prayer together with others. Some have been chosen specifically for their resonance with the Evening.

You are welcome to substitute your own choice of verse here, especially a verse that has special meaning to you, or one that centers you for worship.

The following Confession of Sin may then be said; or the Office may continue at once with “O God, make speed to save us.”

Confession of Sin

The Officiant says to the people

Dear friends in Christ, here in the presence of Almighty God, let us kneel in silence, and with penitent and obedient hearts confess our sins, so that we may obtain forgiveness by his infinite goodness and mercy.

or this

Let us confess our sins against God and our neighbor.

Silence may be kept.

Officiant and People together, all kneeling

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.

The Priest alone stands and says

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. **Amen.**

A deacon or lay person using the preceding form remains kneeling, and substitutes “us” for “you” and “our” for “your.”

The **Confession** is especially relevant for a season like Lent, or for any day where you feel that you’ve been far from God. If you choose to do the Confession, try to do so kneeling (if you are able), and allow for a few moments of silence so that you may call to mind any places in your life (especially over the last day) where you have fallen short and need God’s mercy. Remember that God waits for you with open arms to strengthen you and to sustain you, no matter what.

Invitatory and Psalter

All stand

Officiant O God, make speed to save us.

People O Lord, make haste to help us.

Officiant and People

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.

Except in Lent, add Alleluia.

The following, or some other suitable hymn, or an Invitatory Psalm, may be sung or said

O Gracious Light *Phos hilaron*

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.

This hymn dates to before the 4th century CE, when Basil the Great (AD 329-379) spoke of singing it as an established and cherished tradition

There are Plainsong (S 59), Metrical (S 60-S 61, 25-26, 36-37) versions of this text in the Hymnal 1982, along with other appropriate Hymns you can sing in its place (24, 27-35)

Then follows

The Psalm or Psalms Appointed

At the end of the Psalms is sung or said

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 Psalms begin on page 585 of the *Book of Common Prayer*. See page 6 for details on locating the appropriate Psalms and other Lessons for the Day.

What are the Psalms and Lessons?

The Daily Office Lectionary is a continuous lectionary spread across **two years** (Year One and Year Two). First, figure out which **Year** we're in. The Daily Office Lectionary Year depends on the Calendar Year: if we are in an *even* year (e.g., 2020), we're in Year Two; if we are in an *odd* year (e.g., 2021), we're in Year One. *Advent always belongs to the following year.*

Next, figure out what **Proper** you're in: that is, what week and day it is on the Church's Calendar (it will almost always be connected to the previous Sunday). So, if last Sunday was the First Sunday in Lent, today would be *X*day (e.g., Wednesday) in the Week of *1* Lent, 2020 (Year Two).

Turn to pages 936-995 of the *Book of Common Prayer* and find the correct Proper. The two lectionary years are presented side-by-side on facing pages (see the footer on each side). We find Wednesday in the Week of *1* Lent (Year Two) on p. 953), giving us the following:

<i>Wednesday</i>	119:49-72	+	49, [53]	
	Gen. 37:25-36		1 Cor. 2:1-13	Mark 1:29-45

The numbers on top are the Psalms for the Daily Office: Morning Prayer first, Evening Prayer second. The three Scripture references on the bottom are the three options for Lessons on this day. At Saint Peter's our practice is to read *one* Lesson at Morning Prayer (the Epistle [second]) and *two* Lessons at Evening Prayer (the Old Testament [first], and the Gospel [third]).

If you have trouble finding which Proper you're in, take a look at www.lectionarypage.net. This comes in handy especially during the Season after Pentecost, when the "Proper" doesn't match up with the number of the week.

On Brackets and Parentheses: These indicate verses (or, in the case of the Psalms) or whole Psalms that may be omitted. It is suggested that you read all appointed Psalms and Lessons.

On the Psalms

Recite them slowly. The Psalms can be recited in any fashion that appeals to you. It is only recommended that you make your way through them slowly. One common practice is to pause at the asterisk in each verse.

Alternative Lectionary. You can also read through the Psalms one month at a time (as in the original 1549 Prayer Book). See the Psalter itself for the day-by-day Lectionary.

On Feast Days

Major Feast Days have their own Lessons for the Daily Office.

Check the Calendar (*BCP* 19-30) for bold feast days and then the special Daily Office Lectionary for Holy Days (*BCP* 996-1000) for the Lessons. See the Appendix for more information.

The Lessons

One or two Lessons, as appointed, are read, the Reader first saying

A Reading (Lesson) from _____.

A citation giving chapter and verse may be added.

After each Lesson the Reader may say

The Word of the Lord

Answer Thanks be to God.

Or the reader may say Here ends the Lesson (Reading).

Silence may be kept after each Reading. One of the following Canticles is sung or said after each Reading, all standing.

The Song of Mary *Magnificat*

Luke 1:46-55

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 **Magnificat** has been the standard Canticle following the First Lesson of Evening Prayer since 1549. It is especially appropriate after reading from the Old Testament, because here Mary sings that God has fulfilled his promises that he made to Israel. It leads us to consider how we encounter God's promises in the First Lesson from the Old Testament, and it fixes our hope (like Mary's) on God's fulfillment of those promises in Christ and in our own day.

The Song of Simeon *Nunc dimittis*

Luke 2:29-32

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 Apostles' Creed

Officiant and People together, all standing

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 *Nunc dimittis* has been the standard Canticle following the Second Lesson of Evening Prayer since 1549. It is the Song of Simeon in the Temple upon holding Jesus—he was waiting for God to reveal his salvation, and here, in Jesus, he found it. In our reading from the Gospel, we encounter Jesus, and with Simeon we are led to consider how, by encountering Jesus, we also encounter our salvation.

Creed comes from the word 'credo' (I believe) or 'credemus' (we believe). We recite it in the context of our worship each service as a declaration of what our Church believes—because what we believe affects how we worship. This declaration functions as a 'rule of faith,' a statement of the parameters of our faith. There is so much more to our lives as Christians—but the Creed provides us with a solid foundation upon which we build.

The Prayers

Officiant The Lord be with you.

People And also with you.

Officiant Let us pray.

The people stand or kneel

Officiant and People

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.

Then follows one of these sets of Suffrages

A

- V. Show us your mercy, O Lord;
R. And grant us your salvation.
V. Clothe your minsters with righteousness;
R. Let your people sing with joy.
V. Give peace, O Lord, in all the world;
R. For only in you can we live in safety.
V. Lord, keep this nation under your care;
R. And guide us in the way of justice and truth.
V. Let your way be known upon earth;
R. Your saving health among all nations.
V. Let not the needy, O Lord, be forgotten;
R. Nor the hope of the poor be taken away.
V. Create in us clean hearts, O God;
R. And sustain us with your Holy Spirit.

If you're praying on your own,
feel free to skip the salutation.

The Versicles (V) and Responses (R) of **Suffrages A** are taken from the Psalms. These have been in use (in different revisions) since 1549. **Suffrages B** were added to the 1979 Prayer Book from a Litany in Eastern Churches and are especially appropriate for Saints Days, given the final petition.

B

That this evening may be holy, good, and peaceful,
We entreat you, O Lord.

That your holy angels may lead us in paths of peace and goodwill,
We entreat you, O Lord.

That we may be pardoned and forgiven for our sins and offenses,
We entreat you, O Lord.

That there may be peace to your Church and to the whole world,
We entreat you, O Lord.

That we may depart this life in your faith and fear, and not be condemned before the great judgment seat of Christ,
We entreat you, O Lord.

That we may be bound together by your Holy Spirit in the communion of [the ever-blessed Virgin Mary, Peter the Apostle, and] all your saints, entrusting one another and all our life to Christ,
We entreat you, O Lord.

The Officiant then says one or more of the following Collects

The Collect of the Day

The Collect of the Day is taken directly from the previous Sunday or, if there happens to be a specific Collect for the Day (as on Holy Days, the week following Easter, or weekdays during Lent), a specific Collect may take precedence.

Choose one of the next seven collects.

The first three are designated for specific days; the other four are suggested.

A Collect for Sundays

Lord God, whose Son our Savior Jesus Christ triumphed over the powers of death and prepared for us our place in the new Jerusalem: Grant that we, who have this day given thanks for his resurrection, may praise you in that City of which he is the light, and where he lives and reigns for ever and ever. *Amen.*

A Collect for Fridays

Lord Jesus Christ, by your death you took away the sting of death: Grant to us your servants so to follow in faith where you have led the way, that we may at length fall asleep peacefully in you and wake up in your likeness; for your tender mercies' sake. *Amen.*

A Collect for Saturdays

O God, the source of eternal light: Shed forth your unending day upon us who watch for you, that our lips may praise you, our lives may bless you, and our worship on the morrow give you glory; through Jesus Christ our Lord. *Amen.*

A Collect for Peace (Mondays)

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. *Amen.*

A Collect for Aid against Perils (Tuesdays)

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. *Amen.*

A Collect for Protection (Wednesdays)

O God, the life of all who live, the light of the faithful, the strength of those who labor, and the repose of the dead: We thank you for the blessings of the day that is past, and humbly ask for your protection through the coming night. Bring us in safety to the morning hours; through him who died and rose again for us, your Son our Savior Jesus Christ. *Amen.*

A Collect for the Presence of Christ (Thursdays)

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. *Amen.*

Then, unless the Eucharist or a form of general intercession is to follow, one of these prayers for mission is added

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. *Amen.*

or this

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, sooth the suffering, pity the afflicted, shield the joyous; and all for your love's sake. *Amen.*

or the following

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. *Amen.*

Authorized intercessions and thanksgivings may follow.

Here is where you should sit (or kneel) and allow your mind and heart to speak to God freely. There is no "right way" to pray here, but allow yourself to be open, both to speaking and to listening. Try saying some things out loud. Try focusing on your own breath and quieting your mind. Above all, put yourself in a posture of openness to what God might have you hear and say in this time.

Give thanks.

Tell God what's on your mind.

Pray for your family, friends, and for yourself. Pray for the Church, local and universal.

Ask God to speak to you, to help you know his will for your life and others.

A few other tips:

Befriend silence.

Normalize boredom.

Pray the words of others who have gone before us.

Embrace the truth that prayer is not something we master, but an act that forms us.

Trust that God is always waiting for you with open arms.

Here may be sung a hymn or anthem.

Whether you like to sing or not, this is a most appropriate place to take out a hymnal and meditate on the poetry of a hymn or two. Better yet, if you do like to sing, then use this opportunity to lift your voice to God in song. Appropriate hymns include those mentioned above (p. 5), but also several others throughout the Hymnal. The most appropriate hymns may not even be “evening” hymns, but ones that relate to the *Lessons* of the day. For suggestions of resources, see the Appendix.

Before the close of the Office one or both of the following may be used

The General Thanksgiving

Officiant and People

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 ourselves 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.

This prayer was written by Bishop
Edward Reynolds of Norwich in
1596, inspired by a private prayer
of Queen Elizabeth I.

A Prayer of St. Chrysostom

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. *Amen.*

Then may be said

Let us bless the Lord.

Thanks be to God.

From Easter Day through the Day of Pentecost “Alleluia, alleluia” may be added to the preceding versicle and response.

The Officiant may then conclude with one of the following

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

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

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. *Amen. Ephesians 3:20, 21*

John Chrysostom died in AD 407. This prayer has been a part of the Entrance Rite in the Eastern Liturgies of John Chrysostom and Basil the Great for centuries. It has its foundation in Matthew 18:19-20. In previous revisions of the *Book of Common Prayer*, it was required to be read at all Offices.

Appendix 1: Holy Days

Coming Soon.

Appendix 2: Hymns and Resources

Coming Soon.



SAINT
PETER'S
EPISCOPAL
CHURCH

CLERGY AND STAFF

The Rev. Shane Patrick Gormley, *Vicar*
Charlie Carpenter, *Parish Musician*

Regular Sunday Eucharist: 10:00 am

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Jonathan de Rothewelle, Molly Ekelof
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Jordan Rutledge, Tom Stabnicki, Peter Wasik
Kate Wulle-Dugan, Maya Zimmerman
Guy Norred and Jordan Rutledge, *Wardens*
Jarod Couch, *Treasurer*

HOSPITALITY

Betsy Lent, Rob Carpenter,
and Maya Zimmerman

SACRISTANS

Guy Norred, Rick Ekelof, and Maria Ocasio

PASTORAL CARE TEAM

Glenn Charlton, Tom Stabnicki,
Jonathan de Rothewelle, and Nancy Fifield

OUTREACH

Peter Wasik

ECW CHAIR

Betty Hickman
