

# Evening Prayer

*All stand. If the Penitential Rite has not been used, the officiant may say one of the sentences proper to the day or time of day.*

*Either the following responses or one of the alternative introductory responses on pp. 96–100 may be used.*

*Officiant* O Lord, I call to you; come to me quickly;  
*People* **Hear my voice when I cry to you.**

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

*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.**

*Except in Lent, add,*

**Alleluia!**

## The Invitatory

*If the Service of Light has not been celebrated, the Invitatory hymn or psalm follows.*

**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.

*Or*

## Psalm 134

Behold now, bless the Lord, all you servants of the Lord, \*  
you that stand by night in the house of the Lord.  
Lift up your hands in the holy place and bless the Lord; \*  
the Lord who made heaven and earth bless you out of Zion.

*Or the Easter canticle (p. 50) may follow between Easter and Pentecost, if it has not been said or sung at Morning Prayer.*

**You can't go wrong if the Psalm follows the first reading, unless it is a weekday and you are only using one reading see BAS p.450**

## The Psalms

*The psalm, or psalms, precede or follow the first reading. When the theme of the psalm is closely related to that of the reading, it is appropriate that the psalm follow the reading as a reflection.*

*At the end of the psalm or psalms, silence may be kept and a prayer may be said. The following may be said or sung, or omitted.*

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 prayer referred to here can be found at the end of the Psalm**

## The Proclamation of the Word

### The Readings

*The reading, or readings, as appointed are read, the reader first saying,*

A reading from . . .

*After each lesson the reader may say,*

*People*           The word of the Lord.  
**Thanks be to God.**

**Gradual Hymn or canticle before the Gospel reading. Weekdays there may only be one reading.**

*The congregation may stand or sit for a Gospel reading. The reader may say,*

*People*           The Holy Gospel of our Lord Jesus Christ  
                  according to . . .  
**Glory to you, Lord Jesus Christ.**

**This optional "special" treatment of the Gospel is not in the BCP and it is different from the BAS Eucharist**

*Then at the conclusion of the Gospel, the reader says,*

*People*           The Gospel of Christ.  
**Praise to you, Lord Jesus Christ.**

*The readings may be followed by silence, a canticle, a responsory, an anthem or other music, or a hymn. A combination of these responses may be appropriate. The psalm, as appointed, may follow the first reading.*

## **Sermon**

*A sermon or other comment on the readings is appropriate at principal services on Sundays and at other major gatherings of the Christian community. A silence for reflection may follow.*

## **Affirmation of Faith**

*The Apostles' Creed or Hear, O Israel may be said.*

### **The Apostles' Creed**

**I believe in God,  
the Father almighty,  
creator of heaven and earth.**

**Layreaders familiar with the BCP service may prefer the Creed, typically only one affirmation of faith is said**

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.

*Or the following:*

**Hear, O Israel**

Hear, O Israel,  
the Lord our God, the Lord is one.

Love the Lord your God  
with all your heart,  
with all your soul,  
with all your mind,  
and with all your strength.

This is the first and the great commandment.  
The second is like it:  
Love your neighbour as yourself.

There is no commandment greater than these.

<i>An offertory Hymn would fit here</i>
---

# Intercessions and Thanksgivings

*A deacon or lay member of the community may lead the intercessions and thanksgivings. Intercession or thanksgiving may be offered for*

*the Church  
the Queen and all in authority  
the world  
the local community  
those in need  
the departed.*

*A short litany may be selected from pp. 110–127. A thanksgiving litany and the forms of General Thanksgiving are found on pp. 128–130. Other prayers are found on pp. 675–684. These prayers and thanksgivings may be modified in accordance with local need, or extempore forms of prayer may be used.*

## The Collect

**The Collect comes from the Sunday or Holy Day lectionary. If it's not a Holy or special day use the Sunday preceding the weekday**

*The Collect of the Day or a collect appropriate to the time of day may be said.*

## The Lord's Prayer

*Officiant* Gathering our prayers and praises into one,  
let us pray as our Saviour taught us,

*All* **Our Father in heaven,  
hallowed be your name,  
your kingdom come,  
your will be done,  
on earth as in heaven.  
Give us today our daily bread.  
Forgive us our sins  
as we forgive those who sin against us.  
Save us from the time of trial,  
and deliver us from evil.  
For the kingdom, the power,  
and the glory are yours,  
now and for ever. Amen.**

*Or*

*Officiant* And now, as our Saviour Christ has taught us,  
we are bold to say,

*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.**

**Use the Lord's Prayer version the  
congregation is familiar with. if  
unsure use this one**

**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,  
the power, and the glory,  
for ever and ever. Amen.**

## **Dismissal**

**Concluding Hymn before the Dismissal**

*Then may be said or sung,*

*Officiant* Let us bless the Lord.  
*People* **Thanks be to God.**

*From Easter Day through the Day of Pentecost, Alleluia is added to the  
dismissal and the people's response.*

*The officiant may conclude with one of the following:*

The Lord almighty grant us a quiet night and peace at the last.  
**Amen.**

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

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.**

May the peace of God, which passes all understanding, keep  
our hearts and minds in Christ Jesus. **Amen.**

May the Lord of peace give us peace in all ways and at all  
times. **Amen.**

**It would not be totally out of place to say a  
concluding grace before the Dismissal if that  
suits the flow of the service better.**