

THE ORDER FOR
EVENING PRAYER
TUESDAY IN HOLY WEEK

The Minister shall read aloud one or more of these Sentences of the Scriptures that follow, or at special seasons the appropriate Sentences provided in Morning Prayer.

Of Worship. The LORD is in his holy temple: let all the earth keep silence before him. *Habakkuk 2. 20.*

O worship the LORD in the beauty of holiness: let the whole earth stand in awe of him. *Psalm 96. 9.*

Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit. *Isaiah 57. 15.*

I was glad when they said unto me, Let us go into the house of the LORD. *Psalm 122. 1.*

The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. *St John 4. 23.*

Of Penitence. I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *St Luke 15. 18, 19.*

If we say that we have no sin, we deceive ourselves, and the truth is not in us: but if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *1 St John 1. 8, 9.*

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us. *Daniel 9. 9, 10.*

Seek ye the LORD while he may be found, call ye upon him while he is near: let the wicked forsake his way and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon. *Isaiah 55. 6, 7.*

The Minister, turning to the people, shall say the Exhortation in the form following. Occasionally the second paragraph may be omitted, or in place of the Exhortation the Minister may say, Let us humbly confess our sins to Almighty God.

Minister DEARLY beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to

the end that we may obtain forgiveness of the same, by his infinite goodness and mercy.

And although we ought at all times humbly to acknowledge our sins before God; yet ought we most chiefly so to do, when we assemble and meet together to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul.

Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart and humble voice unto the throne of the heavenly grace.

A general Confession to be said of the whole Congregation with the Minister, all kneeling.

All ALMIGHTY and most merciful Father, We have erred and strayed from thy ways like lost sheep, We have followed too much the devices and desires of our own hearts, We have offended against thy holy laws, We have left undone those things which we ought to have done, And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; According to thy promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, for his sake, That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen

The Absolution, or Remission of sins, to be pronounced by the Priest alone, standing: the people still kneeling.

Minister ALMIGHTY God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness, and live, hath given power and commandment to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins.

He pardoneth and absolveth all them that truly repent and unfeignedly believe his holy Gospel.

Wherefore we beseech him to grant us true repentance and his Holy Spirit, that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy; so that at the last we may come to his eternal joy; through Jesus Christ our Lord.

All. Amen.

Here the Lord's Prayer may be said; the people repeating it with the Minister.

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 them that 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.

Minister. O LORD, open thou our lips;

People. And our mouth shall show forth thy praise.

Minister. O God, make speed to save us;

People. O Lord, make haste to help us.

Here, all standing up, the Minister shall say:

GLORY be to the Father, and to the Son, and to the Holy Ghost;

People. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Minister. Praise ye the Lord;

People. The Lord's Name be praised.

Then shall follow THE PSALMS.

PSALM 79. Deus, venerunt.

Minister. GOD, the heathen are come into thine inheritance; thy holy temple have they defiled, and made Jerusalem a heap of stones.

People. The dead bodies of thy servants have they given to be meat unto the fowls of the air, / and the flesh of thy saints unto the beasts of the earth.

Minister. Their blood have they shed like water on every side of Jerusalem; and there was no man to bury them.

People. We are become an open shame to our neighbours, a very scorn and derision unto them that are round about us.

Minister. LORD, how long wilt thou be angry? shall thy jealousy burn like fire for ever?

People. Pour out thine indignation upon the nations that have not known thee, and upon the kingdoms that have not called upon thy Name.

Minister. For they have devoured Jacob, and laid waste his dwelling-place.

People. O remember not against us the offences of our forefathers, but have mercy upon us, and that soon; for we are come to great misery.

Minister. HELP us, O God of our salvation, for the glory of thy Name; O deliver us, and be merciful unto our sins, for thy Name's sake.

People. Wherefore should the nations say, 'Where is now their God?'

Minister. O let the vengeance of thy servants' blood that is shed be openly showed upon the nations in our sight.

People. O let the sorrowful sighing of the prisoners come before thee; according to the greatness of thy power, preserve thou those that are appointed to die.

Minister. And for the blasphemy wherewith our neighbours have blasphemed thee, reward thou them, O Lord, seven-fold into their bosom.

People. So we, that are thy people and the sheep of thy pasture, shall give thee thanks for ever, and will be showing forth thy praise from generation to generation.

Minister. GLORY be to the Father, and to the Son, / and to the Holy Ghost;

All As it was in the beginning, is now, and ever shall be, /
world without end. Amen.

Then THE FIRST LESSON as appointed.

Minister The first lesson is written in the 50th chapter of the book of Isaiah, beginning at the 5th verse. (*Isaiah 50:5-9*)

The Lord God has opened my ear,
and I was not rebellious,
I did not turn backwards.
I gave my back to those who struck me,
and my cheeks to those who pulled out the beard;
I did not hide my face
from insult and spitting.
The Lord God helps me;
therefore I have not been disgraced;
therefore I have set my face like flint,
and I know that I shall not be put to shame;
he who vindicates me is near.
Who will contend with me?
Let us stand up together.
Who are my adversaries?
Let them confront me.
It is the Lord God who helps me;
who will declare me guilty?

Here endeth the first lesson.

And after that shall be sung or said Magnificat (or the Song of the Blessed Virgin Mary).

MAGNIFICAT. St Luke 1. 46.

All MY soul doth magnify the Lord, /
and my spirit hath rejoiced in God my Saviour.
For he hath regarded / the lowliness of his handmaiden.
For behold, from henceforth / all generations shall call me blessed.
For he that is mighty hath magnified me; / and holy is his Name.
And his mercy is on them that fear him / throughout all generations.
He hath showed strength with his arm; /
He hath scattered the proud in the imagination of their hearts.
He hath put down the mighty from their seat, /
and hath exalted the humble and meek.
He hath filled the hungry with good things; /
and the rich he hath sent empty away.
He remembering his mercy / hath holpen his servant Israel;
As he promised to our forefathers, / Abraham and his seed for ever.

Minister GLORY be to the Father, and to the Son, / and to the Holy Ghost;

All As it was in the beginning, is now, and ever shall be, /
world without end. Amen.

Then THE SECOND LESSON as appointed.

Minister The second lesson is written in the 15th chapter of the gospel according to St. Mark, beginning at the 1st verse.

As soon as it was morning, the chief priests held a consultation with the elders and scribes and the whole council. They bound Jesus, led him away, and handed him over to Pilate. Pilate asked him, 'Are you the King of the Jews?' He answered him, 'You say so.' Then the chief priests accused him of many things. Pilate asked him again, 'Have you no answer? See how many charges they bring against you.' But Jesus made no further reply, so that Pilate was amazed.

Now at the festival he used to release a prisoner for them, anyone for whom they asked. Now a man called Barabbas was in prison with the rebels who had committed murder during the insurrection. So the crowd came and began to ask Pilate to do for them according to his custom. Then he answered them, 'Do you want me to release for you the King of the Jews?' For he realized that it was out of jealousy that the chief priests had handed him over. But the chief priests stirred up the crowd to have him release Barabbas for them instead. Pilate spoke to them again, 'Then what do you wish me to do with the man you call the King of the Jews?' They shouted back, 'Crucify him!' Pilate asked them, 'Why, what evil has he done?' But they shouted all the more, 'Crucify him!' So Pilate, wishing to satisfy the crowd, released Barabbas for them; and after flogging Jesus, he handed him over to be crucified.

Then the soldiers led him into the courtyard of the palace (that is, the governor's headquarters); and they called together the whole cohort. And they clothed him in a purple cloak; and after twisting some thorns into a crown, they put it on him. And they began saluting him, 'Hail, King of the Jews!' They struck his head with a reed, spat upon him, and knelt down in homage to him. After mocking him, they stripped him of the purple cloak and put his own clothes on him. Then they led him out to crucify him.

They compelled a passer-by, who was coming in from the country, to carry his cross; it was Simon of Cyrene, the father of Alexander and Rufus. Then they brought Jesus to the place called Golgotha (which means the place of a skull). And they offered him wine mixed with myrrh; but he did not take it. And they crucified him, and divided his clothes among them, casting lots to decide what each should take.

It was nine o'clock in the morning when they crucified him. The inscription of the charge against him read, 'The King of the Jews.' And with him they crucified two bandits, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying, 'Aha! You who would destroy the temple and build it in three days, save yourself, and come down from the cross!' In the same way the chief priests, along with the scribes, were also mocking him among themselves and saying, 'He saved others; he cannot save himself. Let the Messiah, the King of Israel, come down from the

cross now, so that we may see and believe.’ Those who were crucified with him also taunted him.

When it was noon, darkness came over the whole land until three in the afternoon. At three o’clock Jesus cried out with a loud voice, ‘Eloi, Eloi, lema sabachthani?’ which means, ‘My God, my God, why have you forsaken me?’ When some of the bystanders heard it, they said, ‘Listen, he is calling for Elijah.’ And someone ran, filled a sponge with sour wine, put it on a stick, and gave it to him to drink, saying, ‘Wait, let us see whether Elijah will come to take him down.’ Then Jesus gave a loud cry and breathed his last. And the curtain of the temple was torn in two, from top to bottom. Now when the centurion, who stood facing him, saw that in this way he breathed his last, he said, ‘Truly this man was God’s Son!’

While they were talking about this, Jesus himself stood among them and said to them, ‘Peace be with you.’ They were startled and terrified, and thought that they were seeing a ghost. He said to them, ‘Why are you frightened, and why do doubts arise in your hearts? Look at my hands and my feet; see that it is I myself. Touch me and see; for a ghost does not have flesh and bones as you see that I have.’ And when he had said this, he showed them his hands and his feet. While in their joy they were disbelieving and still wondering, he said to them, ‘Have you anything here to eat?’ They gave him a piece of broiled fish, and he took it and ate in their presence.

Then he said to them, ‘These are my words that I spoke to you while I was still with you—that everything written about me in the law of Moses, the prophets, and the psalms must be fulfilled.’ Then he opened their minds to understand the scriptures, and he said to them, ‘Thus it is written, that the Messiah is to suffer and to rise from the dead on the third day, and that repentance and forgiveness of sins is to be proclaimed in his name to all nations, beginning from Jerusalem. You are witnesses of these things. (*Mark 15:7-39*)

Here endeth the second lesson.

And after that shall be said Nunc Dimittis (or the Song of Simeon).

NUNC DIMITTIS. St Luke 2.29.

All LORD, now lettest thou thy servant depart in peace, /
according to thy word.
For mine eyes have seen thy salvation, /
which thou hast prepared before the face of all people;
To be a light to lighten the Gentiles, /
and to be the glory of thy people Israel.

Minister GLORY be to the Father, and to the Son, / and to the Holy Ghost;

All As it was in the beginning, is now, and ever shall be, /
world without end. Amen.

Then shall be said or sung the Confession of the Faith, called the Apostles' Creed.

All I BELIEVE in God the Father Almighty, Maker of heaven and earth:
And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried: He descended into hell; The third day he rose again from the dead; He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead. I believe in the Holy Ghost; The holy Catholic Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body, And the Life everlasting. Amen.

And after the Creed these prayers following, all devoutly kneeling, the Minister first pronouncing:

The Lord be with you;

People. And with thy spirit.

Minister. Let us pray.

Lord, have mercy upon us.

People. Christ, have mercy upon us.

Minister. Lord, have mercy upon us.

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 them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

Then the Priest standing up shall say:

O Lord, show thy mercy upon us;

People. And grant us thy salvation.

Priest. O Lord, save the Queen;

People. And mercifully hear us when we call upon thee.

Priest. Endue thy Ministers with righteousness;

People. And make thy chosen people joyful.

Priest. O Lord, save thy people;

People. And bless thine inheritance.

Priest. Give peace in our time, O Lord;

People. And evermore mightily defend us.

Priest. O God, make clean our hearts within us;

People. And take not thy Holy Spirit from us.

Then shall follow THE COLLECT OF THE DAY, together with any other Collects appointed to be said, and these two prayers in order.

Priest. ALMIGHTY God, who through thine only begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life: We humbly beseech thee, that as by thy special grace thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through

Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end.

All. Amen.

The Second Collect, for Peace.

Priest. O GOD, from whom all holy desires, all good counsels, and all just works do proceed: Give unto thy servants that peace which the world cannot give; that our hearts may be set to obey thy commandments, and also that by thee we being defended from the fear of our enemies may pass our time in rest and quietness; through the merits of Jesus Christ our Saviour.

All. Amen.

The Third Collect, for Aid against all Perils.

Priest. LIGHTEN our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night; for the love of thy only Son, our Saviour Jesus Christ.

All. Amen.

Here may follow an Anthem or a Hymn.

Here may be said the prayers found at this point in Morning Prayer or selections from the Prayers and Thanksgivings or such other prayers as are contained in this Book or set forth by lawful authority, always ending with the Prayer of St Chrysostom and the Grace.

A Prayer of Saint Chrysostom.

Priest. ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise that when two or three are gathered together in thy Name thou wilt grant their requests: Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *2 Corinthians 13. 14.*

All. Amen.

Announcements

The Minister may bless the people.

All. THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.