

¶ Evening Prayer on Tuesday

Tuesday, 28 September 2021

Preparation

O God, make speed to save us.

AllO Lord, make haste to help us.

[The Blessing of Light \(page 110\)](#) may replace the Preparation at Evening Prayer on any occasion.

One or more of the following is said or sung:

A prayer of thanksgiving (page 110),

Blessed are you, Lord God, creator of day and night:

to you be praise and glory for ever.

As darkness falls you renew your promise

to reveal among us the light of your presence.

By the light of Christ, your living Word,

dispel the darkness of our hearts

that we may walk as children of light

and sing your praise throughout the world.

Blessed be God, Father, Son and Holy Spirit:

AllBlessed be God for ever.

or a suitable hymn,

or A Song of Mercy and Truth

1O God, will you not give us life again, [□]

that your people may rejoice in you?

2Show us your mercy, O Lord, [□]

and grant us your salvation.

3Truly, his salvation is near to those who fear him, [□]

that his glory may dwell in our land.

4Mercy and truth are met together, [□]

righteousness and peace have kissed each other;

5 Truth shall spring up from the earth [□]

and righteousness look down from heaven.

6 Righteousness shall go before him [□]

and direct his steps in the way.

Psalm 85.6, 7, 9-11, 13

All Glory to the Father and to the Son

and to the Holy Spirit;

as it was in the beginning is now

and shall be for ever. Amen.

This opening prayer may be said

That this evening may be holy, good and peaceful,

let us pray with one heart and mind.

Silence is kept.

As our evening prayer rises before you, O God,

so may your mercy come down upon us

to cleanse our hearts

and set us free to sing your praise

now and for ever.

All Amen.

The Word of God

Psalmody

The appointed psalmody is said.

Psalm 74

Refrain: Arise, O God, maintain your own cause.

1 O God, why have you utterly disowned us? □

Why does your anger burn
against the sheep of your pasture?

2 Remember your congregation that you purchased of old, □
the tribe you redeemed for your own possession,
and Mount Zion where you dwelt.

3 Hasten your steps towards the endless ruins, □
where the enemy has laid waste all your sanctuary.

4 Your adversaries roared in the place of your worship; □
they set up their banners as tokens of victory.

5 Like men brandishing axes on high in a thicket of trees, □
all her carved work they smashed down with hatchet and hammer.

6 They set fire to your holy place; □
they defiled the dwelling place of your name
and razed it to the ground.

7 They said in their heart, 'Let us make havoc of them altogether,' □
and they burned down all the sanctuaries of God in the land.

8 There are no signs to see, not one prophet left, □
not one among us who knows how long.

9 How long, O God, will the adversary scoff? □
Shall the enemy blaspheme your name for ever?

10 Why have you withheld your hand □
and hidden your right hand in your bosom? R

11 Yet God is my king from of old, □
who did deeds of salvation in the midst of the earth.

12 It was you that divided the sea by your might □
and shattered the heads of the dragons on the waters;

13 You alone crushed the heads of Leviathan □
and gave him to the beasts of the desert for food.

14 You cleft the rock for fountain and flood; [□]
you dried up ever-flowing rivers.

15 Yours is the day, yours also the night; [□]
you established the moon and the sun.

16 You set all the bounds of the earth; [□]
you fashioned both summer and winter. R

17 Remember now, Lord, how the enemy scoffed, [□]
how a foolish people despised your name.

18 Do not give to wild beasts the soul of your turtle dove; [□]
forget not the lives of your poor for ever.

19 Look upon your creation,
for the earth is full of darkness, [□]
full of the haunts of violence.

20 Let not the oppressed turn away ashamed, [□]
but let the poor and needy praise your name.

21 Arise, O God, maintain your own cause; [□]
remember how fools revile you all the day long.

22 Forget not the clamour of your adversaries, [□]
the tumult of your enemies that ascends continually.

Refrain: Arise, O God, maintain your own cause.

Redeeming God,
renew your broken people
with your Holy Spirit,
that they may walk your narrow way,
and greet your coming dawn
in Jesus Christ our Lord.

Each psalm or group of psalms may end with

All Glory to the Father and to the Son
and to the Holy Spirit;
as it was in the beginning is now
and shall be for ever. Amen.

If there are two Scripture readings, the first may be read here, or both may be read after the canticle.

1 Kings 22.1-28

For three years Aram and Israel continued without war. But in the third year King Jehoshaphat of Judah came down to the king of Israel. The king of Israel said to his servants, 'Do you know that Ramoth-gilead belongs to us, yet we are doing nothing to take it out of the hand of the king of Aram?' He said to Jehoshaphat, 'Will you go with me to battle at Ramoth-gilead?' Jehoshaphat replied to the king of Israel, 'I am as you are; my people are your people, my horses are your horses.'

But Jehoshaphat also said to the king of Israel, 'Inquire first for the word of the Lord.' Then the king of Israel gathered the prophets together, about four hundred of them, and said to them, 'Shall I go to battle against Ramoth-gilead, or shall I refrain?' They said, 'Go up; for the Lord will give it into the hand of the king.' But Jehoshaphat said, 'Is there no other prophet of the Lord here of whom we may inquire?' The king of Israel said to Jehoshaphat, 'There is still one other by whom we may inquire of the Lord, Micaiah son of Imlah; but I hate him, for he never prophesies anything favourable about me, but only disaster.' Jehoshaphat said, 'Let the king not say such a thing.' Then the king of Israel summoned an officer and said, 'Bring quickly Micaiah son of Imlah.' Now the king of Israel and King Jehoshaphat of Judah were sitting on their thrones, arrayed in their robes, at the threshing-floor at the entrance of the gate of Samaria; and all the prophets were prophesying before them. Zedekiah son of Chenaanah made for himself horns of iron, and he said, 'Thus says the Lord: With these you shall gore the Arameans until they are destroyed.' All the prophets were prophesying the same and saying, 'Go up to Ramoth-gilead and triumph; the Lord will give it into the hand of the king.'

The messenger who had gone to summon Micaiah said to him, 'Look, the words of the prophets with one accord are favourable to the king; let your word be like the word of one of them, and speak favourably.' But Micaiah said, 'As the Lord lives, whatever the Lord says to me, that I will speak.'

When he had come to the king, the king said to him, 'Micaiah, shall we go to Ramoth-gilead to battle, or shall we refrain?' He answered him, 'Go up and triumph; the Lord will give it into the hand of the king.' But the king said to him, 'How many times must I make you swear to tell me nothing but the truth in the name of the Lord?' Then Micaiah said, 'I saw all Israel scattered on the mountains, like sheep that have no shepherd; and the Lord said, "These have no master; let each one go home in peace." ' The king of Israel said to Jehoshaphat, 'Did I not tell you that he would not prophesy anything favourable about me, but only disaster?'

Then Micaiah said, 'Therefore hear the word of the Lord: I saw the Lord sitting on his throne, with all the host of heaven standing beside him to the right and to the left of him. And the Lord said, "Who will entice Ahab, so that he may go up and fall at Ramoth-gilead?" Then one said one thing, and another said another, until a spirit came forward and stood before the Lord, saying, "I will entice him." "How?" the Lord asked him. He replied, "I will go out and be a lying spirit in the mouth of all his prophets." Then the Lord said, "You are to entice him, and you shall succeed; go out and do it." So you see, the Lord has put a lying spirit in the mouth of all these your prophets; the Lord has decreed disaster for you.'

Then Zedekiah son of Chenaanah came up to Micaiah, slapped him on the cheek, and said, 'Which way did the spirit of the Lord pass from me to speak to you?' Micaiah replied, 'You will find out on that day when you go in to hide in an inner chamber.' The king of Israel then ordered, 'Take Micaiah, and return him to Amon the governor of the city and to Joash the king's son, and say, "Thus says the king: Put this fellow in prison, and feed him on reduced rations of bread and water until I come in peace." ' Micaiah said, 'If you return in peace, the Lord has not spoken by me.' And he said, 'Hear, you peoples, all of you!'

Canticle

A Song of the Holy City, or another suitable canticle, for example, [number 72 \(page 630\)](#), may be said

Refrain:

All saw the holy city

coming down out of heaven from God.

1 I saw a new heaven and a new earth, [□]

for the first heaven and the first earth had passed away

and the sea was no more.

2 And I saw the holy city, new Jerusalem,

coming down out of heaven from God, [□]

prepared as a bride adorned for her husband.

3 And I heard a great voice from the throne saying, [□]

'Behold, the dwelling of God is among mortals.

4 He will dwell with them and they shall be his peoples, [□]

and God himself will be with them.

5 He will wipe every tear from their eyes, [□]

and death shall be no more.

6 Neither shall there be mourning,

nor crying, nor pain any more, [□]

for the former things have passed away.'

7 And the One who sat upon the throne said, [□]

'Behold, I make all things new.'

Revelation 21.1-5a

All to the One who sits on the throne and to the Lamb [□]

be blessing and honour and glory and might,

for ever and ever. Amen.

All saw the holy city

coming down out of heaven from God.

Scripture Reading

One or more readings appointed for the day are read.

The reading(s) may be followed by a time of silence.

Acts 22.22-23.11

Up to this point they listened to him, but then they shouted, 'Away with such a fellow from the earth! For he should not be allowed to live.' And while they were shouting, throwing off their cloaks, and tossing dust into the air, the tribune directed that he was to be brought into the barracks, and ordered him to be examined by flogging, to find out the reason for this outcry against him. But when they had tied him up with thongs, Paul said to the centurion who was standing by, 'Is it legal for you to flog a Roman citizen who is uncondemned?' When the centurion heard that, he went to the tribune and said to him, 'What are you about to do? This man is a Roman citizen.' The tribune came and asked Paul, 'Tell me, are you a Roman citizen?' And he said, 'Yes.' The tribune answered, 'It cost me a large sum of money to get my citizenship.' Paul said, 'But I was born a citizen.' Immediately those who were about to examine him drew back from him; and the tribune also was afraid, for he realized that Paul was a Roman citizen and that he had bound him.

Since he wanted to find out what Paul was being accused of by the Jews, the next day he released him and ordered the chief priests and the entire council to meet. He brought Paul down and had him stand before them.

While Paul was looking intently at the council he said, 'Brothers, up to this day I have lived my life with a clear conscience before God.' Then the high priest Ananias ordered those standing near him to strike him on the mouth. At this Paul said to him, 'God will strike you, you whitewashed wall! Are you sitting there to judge me according to the law, and yet in violation of the law you order me to be struck?' Those standing nearby said, 'Do you dare to insult God's high priest?' And Paul said, 'I did not realize, brothers, that he was high priest; for it is written, "You shall not speak evil of a leader of your people."'

When Paul noticed that some were Sadducees and others were Pharisees, he called out in the council, 'Brothers, I am a Pharisee, a son of Pharisees. I am on trial concerning the hope of the resurrection of the dead.' When he said this, a dissension began between the Pharisees and the Sadducees, and the assembly was divided. (The Sadducees say that there is no resurrection, or angel, or spirit; but the Pharisees acknowledge all three.) Then a great clamour arose, and certain scribes of the Pharisees' group stood up and contended, 'We find nothing wrong with this man. What if a spirit or an angel has spoken to him?' When the dissension became violent, the tribune, fearing that they would tear Paul to pieces, ordered the soldiers to go down, take him by force, and bring him into the barracks.

That night the Lord stood near him and said, 'Keep up your courage! For just as you have testified for me in Jerusalem, so you must bear witness also in Rome.'

A suitable song or chant, or a responsory in this or another form, may follow

Open my eyes, O Lord

that I may see the wonders of your law.

All Open my eyes, O Lord

that I may see the wonders of your law.

Lead me in the path of your commandments

All that I may see the wonders of your law.

Glory to the Father and to the Son
and to the Holy Spirit.
All Open my eyes, O Lord
that I may see the wonders of your law.

from Psalm 119

Gospel Cantic

The Magnificat (The Song of Mary) is normally said,
or [Great and Wonderful \(page 629\)](#) may be said

Refrain:

All You have mercy on those who fear you,
from generation to generation.

1 My soul proclaims the greatness of the Lord,
my spirit rejoices in God my Saviour; [□]
he has looked with favour on his lowly servant.

2 From this day all generations will call me blessed; [□]
the Almighty has done great things for me
and holy is his name.

3 He has mercy on those who fear him, [□]
from generation to generation.

4 He has shown strength with his arm [□]
and has scattered the proud in their conceit,

5 Casting down the mighty from their thrones [□]
and lifting up the lowly.

6 He has filled the hungry with good things [□]
and sent the rich away empty.

7 He has come to the aid of his servant Israel, [□]
to remember his promise of mercy,

8 The promise made to our ancestors, [□]
to Abraham and his children for ever.

Luke 1.46-55

All Glory to the Father and to the Son
and to the Holy Spirit;
as it was in the beginning is now
and shall be for ever. Amen.

Refrain:

All You have mercy on those who fear you,
from generation to generation.

Prayers

Thanksgiving may be made for the day.

Intercessions are offered

¶ for peace

¶ for individuals and their needs

Prayers may include the following concerns from the [cycle on pages 362–363](#)

¶ All who are sick in body, mind or spirit

¶ Those in the midst of famine or disaster

¶ Victims of abuse and violence, intolerance and prejudice

¶ Those who are bereaved

¶ All who work in the medical and healing professions

One of the forms of prayer found [on pages 362–371](#) may be used.

These responses may be used

Lord, in your mercy

hear our prayer

(or)

Lord, hear us.

Lord, graciously hear us.

Silence may be kept.

The Collect of the day is said

Almighty God,

you have made us for yourself,
and our hearts are restless till they find their rest in you:
pour your love into our hearts and draw us to yourself,
and so bring us at last to your heavenly city
where we shall see you face to face;
through Jesus Christ your Son our Lord,
who is alive and reigns with you,
in the unity of the Holy Spirit,
one God, now and for ever.
All Amen.

The Lord's Prayer is said

As our Saviour taught us, so we pray

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.
Lead us not into temptation
but deliver us from evil.
For the kingdom, the power,
and the glory are yours
now and for ever.
Amen.

(or)

Let us pray with confidence as our Saviour has taught us

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,

the power and the glory,

for ever and ever.

Amen.

The Conclusion

All 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.

Let us bless the Lord.

AllThanks be to God.

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