

Evening Prayer

November 8, 2025

Saturday after the Twenty-First Sunday after
Pentecost

AMMONIUS, Hermit, c.403

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.

Psalm 16:7,8

Confession of Sin

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.

Almighty God have mercy on us, forgive us all our sins through our Lord Jesus Christ, strengthen us in all goodness, and by the power of the Holy Spirit keep us in eternal life. **Amen.**

Invitatory and Psalter

All stand

BCP p. 117

<i>Officiant</i>	O God, make speed to save us.
<i>People</i>	O Lord, make haste to help us.

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.
Alleluia.

O Gracious Light

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.

Psalm 23

BCP p. 612

¹The LORD is my shepherd; *
I shall not be in want.

² He makes me lie down in green pastures *
and leads me beside still waters.
³ He revives my soul *
and guides me along right pathways for his Name's sake.
⁴ Though I walk through the valley of the shadow of death,
I shall fear no evil; *
for you are with me;
your rod and your staff, they comfort me.
⁵ You spread a table before me in the presence of those who trouble me; *
you have anointed my head with oil,
and my cup is running over.
⁶ Surely your goodness and mercy shall follow me all the days of my life,
*
and I will dwell in the house of the LORD for ever.

Psalm 27

BCP p. 617

¹ The LORD is my light and my salvation;
whom then shall I fear? *
the LORD is the strength of my life;
of whom then shall I be afraid?
² When evildoers came upon me to eat up my flesh, *
it was they, my foes and my adversaries, who stumbled and fell.
³ Though an army should encamp against me, *
yet my heart shall not be afraid;
⁴ And though war should rise up against me, *
yet will I put my trust in him.
⁵ One thing have I asked of the LORD;
one thing I seek; *
that I may dwell in the house of the LORD all the days of my life;
⁶ To behold the fair beauty of the LORD *
and to seek him in his temple.
⁷ For in the day of trouble he shall keep me safe in his shelter; *
he shall hide me in the secrecy of his dwelling
and set me high upon a rock.

⁸ Even now he lifts up my head *
 above my enemies round about me.
⁹ Therefore I will offer in his dwelling an oblation
 with sounds of great gladness; *
 I will sing and make music to the LORD.
¹⁰ Hearken to my voice, O LORD, when I call; *
 have mercy on me and answer me.
¹¹ You speak in my heart and say, "Seek my face." *
 Your face, LORD, will I seek.
¹² Hide not your face from me, *
 nor turn away your servant in displeasure.
¹³ You have been my helper;
 cast me not away; *
 do not forsake me, O God of my salvation.
¹⁴ Though my father and my mother forsake me, *
 the LORD will sustain me.
¹⁵ Show me your way, O LORD; *
 lead me on a level path, because of my enemies.
¹⁶ Deliver me not into the hand of my adversaries, *
 for false witnesses have risen up against me,
 and also those who speak malice.
¹⁷ What if I had not believed
 that I should see the goodness of the LORD *
 in the land of the living!
¹⁸ O tarry and await the LORD'S pleasure;
 be strong, and he shall comfort your heart; *
 wait patiently for the LORD.
 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

The First Lesson

Ecclus. 51:1-12

A Reading from the Wisdom of Ben Sira.

I give you thanks, O Lord and King,
 and praise you, O God my Saviour.

I give thanks to your name,
for you have been my protector and helper
and have delivered me from destruction
and from the trap laid by a slanderous tongue,
from lips that fabricate lies.

In the face of my adversaries
you have been my helper and delivered me,
in the greatness of your mercy and of your name,
from grinding teeth about to devour me,
from the hand of those seeking my life,
from the many troubles I endured,
from choking fire on every side,
and from the midst of fire that I had not kindled,
from the deep belly of Hades,
from an unclean tongue and lying words—
the slander of an unrighteous tongue to the king.

My soul drew near to death,
and my life was on the brink of Hades below.

They surrounded me on every side,
and there was no one to help me;

I looked for human assistance,
and there was none.

Then I remembered your mercy, O Lord,
and your kindness from of old,
for you rescue those who wait for you
and save them from the hand of their enemies.

And I sent up my prayer from the earth,
and begged for rescue from death.

I cried out, Lord, you are my Father;
do not forsake me in the days of trouble,
when there is no help against the proud.

I will praise your name continually,
and will sing hymns of thanksgiving.'

My prayer was heard,
for you saved me from destruction
and rescued me in time of trouble.

For this reason I thank you and praise you,
and I bless the name of the Lord.
Give thanks to the Lord, for he is good,
for his mercy endures for ever;

Give thanks to the God of praises,
for his mercy endures for ever;

Give thanks to the guardian of Israel,
for his mercy endures for ever;

Give thanks to him who formed all things,
for his mercy endures for ever;

Give thanks to the redeemer of Israel,
for his mercy endures for ever;

Give thanks to him who gathers the dispersed of Israel,
for his mercy endures for ever;

Give thanks to him who rebuilt his city and his sanctuary,
for his mercy endures for ever;

Give thanks to him who makes a horn to sprout for the house of David,
for his mercy endures for ever;

Give thanks to him who has chosen the sons of Zadok to be priests,
for his mercy endures for ever;

Give thanks to the shield of Abraham,
for his mercy endures for ever;

Give thanks to the rock of Isaac,
for his mercy endures for ever;

Give thanks to the mighty one of Jacob,
for his mercy endures for ever;

Give thanks to him who has chosen Zion,
for his mercy endures for ever;

Give thanks to the King of the kings of kings,
for his mercy endures for ever;

He has raised up a horn for his people,
praise for all his loyal ones.

For the children of Israel, the people close to him.
Praise the Lord!

The Word of the Lord.

Thanks be to God.

B. A Song of Pilgrimage

Ecclesiasticus 51:13-16,20b-22

Before I ventured forth,
even while I was very young, *
I sought wisdom openly in my prayer.
In the forecourts of the temple I asked for her, *
and I will seek her to the end.
From first blossom to early fruit, *
she has been the delight of my heart.
My foot has kept firmly to the true path, *
diligently from my youth have I pursued her.
I inclined my ear a little and received her; *
I found for myself much wisdom and became adept in her.
To the one who gives me wisdom will I give glory, *
for I have resolved to live according to her way.
From the beginning I gained courage from her, *
therefore I will not be forsaken.
In my inmost being I have been stirred to seek her, *
therefore have I gained a good possession.
As my reward the Almighty has given me the gift of language, *
and with it will I offer praise to God.

The Second Lesson

Revelation 17:1-14

A Reading from the Book of Revelation.

Then one of the seven angels who had the seven bowls came and said to me, "Come, I will show you the judgment of the great whore who is seated on many waters, with whom the kings of the earth have committed fornication, and with the wine of whose fornication the inhabitants of the earth have become drunk." So he carried me away in the spirit into a wilderness, and I saw a woman sitting on a scarlet beast that was full of blasphemous names, and it had seven heads and ten horns. The woman was clothed in purple and scarlet, and adorned with

gold and jewels and pearls, holding in her hand a golden cup full of abominations and the impurities of her fornication; and on her forehead was written a name, a mystery: "Babylon the great, mother of whores and of earth's abominations." And I saw that the woman was drunk with the blood of the saints and the blood of the witnesses to Jesus. When I saw her, I was greatly amazed.

But the angel said to me, "Why are you so amazed? I will tell you the mystery of the woman, and of the beast with seven heads and ten horns that carries her. The beast that you saw was, and is not, and is about to ascend from the bottomless pit and go to destruction. And the inhabitants of the earth, whose names have not been written in the book of life from the foundation of the world, will be amazed when they see the beast, because it was and is not and is to come. "This calls for a mind that has wisdom: the seven heads are seven mountains on which the woman is seated; also, they are seven kings, of whom five have fallen, one is living, and the other has not yet come; and when he comes, he must remain only a little while. As for the beast that was and is not, it is an eighth but it belongs to the seven, and it goes to destruction. And the ten horns that you saw are ten kings who have not yet received a kingdom, but they are to receive authority as kings for one hour, together with the beast. These are united in yielding their power and authority to the beast;

they will make war on the Lamb, and the Lamb will conquer them, for he is Lord of lords and King of kings, and those with him are called and chosen and faithful."

The Word of the Lord.

Thanks be to God.

17. The Song of Simeon *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

BCP p. 96

**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

Officiant

People

Officiant

The Lord be with you.

And also with you.

Let us pray.

The Lord's Prayer

**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.**

Suffrages 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 [_____ and] all your saints, entrusting one another and all our life to Christ,
We entreat you, O Lord.**

The Collect of the Day

Almighty and merciful God, it is only by your gift that your faithful people offer you true and laudable service: Grant that we may run without stumbling to obtain your heavenly promises; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

Ammonius, Hermit, C.403

Drive far from your church, O God, every vain spirit of clerical ambition, that, like your servant Ammonius, we may refuse to conflate ordination and leadership, and may never confuse rank with holiness; in the name of your son Jesus Christ our Lord, who alone is our great High Priest. **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 Prayer for Mission

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.**

Here may be sung a hymn or anthem.

Authorized intercessions and thanksgivings may follow.

62. *A Prayer attributed to St. Francis*

Lord, make us instruments of your peace. Where there is hatred, let us sow love; where there is injury, pardon; where there is discord, union; where there is doubt, faith; where there is despair, hope; where there is darkness, light; where there is sadness, joy. Grant that we may not so much seek to be consoled as to console; to be understood as to understand; to be loved as to love. For it is in giving that we receive; it is in pardoning that we are pardoned; and it is in dying that we are born to eternal life. *Amen.*

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

A General Thanksgiving

BCP p. 836

Accept, O Lord, our thanks and praise for all that thou hast done for us.

We give

thee thanks for the splendor of the whole creation, for the beauty of this world,

for the wonder of life, and for the mystery of love.

We thank thee for the blessing of family and friends, and for the loving care

which surrounds us on every side.

We thank thee for setting us at tasks which demand our best efforts, and for

leading us to accomplishments which satisfy and delight us.

We thank thee also for those disappointments and failures that lead us to acknowledge our dependence on thee alone.

Above all, we thank thee for thy Son Jesus Christ; for the truth of his Word and

the example of his life; for his steadfast obedience, by which he overcame

temptation; for his dying, through which he overcame death; and for his rising to

life again, in which we are raised to the life of thy kingdom.

Grant us the gift of thy Spirit, that we may know Christ and make him known;
and through him, at all times and in all places, may give thanks to thee
in all things
AMEN

Then may be said

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

The Officiant may then conclude with one of the following

Glory to God whose power, working in us, can do infinitely more than we can ask or imagine: Glory to God from generation to generation in the Church, and in Christ Jesus for ever and ever. **Amen.**

Ephesians 3:20,21

Ammonius

Hermit, c. 403

The most popular story that is related about Ammonius would seem quite unbelievable if it were not recorded in such a large number of historical sources, including many that were contemporary with his life. Although praised for his learning and his asceticism, he is most vividly remembered for the vehemence with which he resisted ordination.

Ammonius was one of four brothers who became monastic hermits in Scete in northern Egypt, disciples of the great ascetic Pambo. Although most of the monks in that settlement were illiterate, Ammonius had been exceptionally well educated. He is said to have had the entire Old and New Testament memorized, as well as the works of many early Christian theologians. Although he left no writings, many of his students and colleagues did, perhaps the most famous of whom is Evagrius of Pontus.

In addition to his great knowledge, Ammonius was also very strict in his spiritual practice and was well loved as a spiritual director and

guide. Because of all of this, the inhabitants of a nearby village wanted him to be their bishop. Forcible ordination was not unusual in the early church, and so Bishop Timothy of Alexandria told the people that if they were able to bring this holy man to him, he would absolutely ordain him. Ammonius pleaded with them not to do this thing, but they would not hear it, and a large crowd of them gathered to drag him back to Alexandria by force. Seeing that they were too numerous for him to resist or to flee, Ammonius seized a sword and chopped off his ear in front of the shocked observers. He then calmly replied that he was now utterly disqualified for ecclesiastical office since the law forbids a man who is mutilated to become a priest (Leviticus 21:16-24). Deeply shaken, the people returned to Bishop Timothy, who told them: "This law is only observed by the Jews. If you bring him to me, I will ordain him even if he chops off his nose too!"

Therefore, they returned, but when they attempted to drag Ammonius off again, this time he said to them, "I swear to you that if you do such a thing to me, I shall cut out my tongue as well!" Alarmed by the prospect of losing his preaching and exhortation, they finally left him in peace. This story was as striking in antiquity as it is today, and is recounted by a number of writers (including his disapproving bishop). Most sources refer to him as "Ammonius the Earless" from that time forth.

Despite his strident refusal of the episcopate, Ammonius was by no means anti-clerical. His own brother Dioscorus had become a bishop, his other two brothers were both priests, and when he left Egypt toward the end of his life during the theological controversies that had embroiled Scete, he sought out the company of his close friend John Chrysostom. He was also a close companion and associate of Melania the Elder, welcoming her as a guest to his monastic settlement, visiting her in Jerusalem at hers, and welcoming her protege Evagrius to his community. He died while visiting John Chrysostom sometime around the year 403.