

Monday, November 9

Evening Prayer

Orthodox Saints

Opening Sentence

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

Psalm 141:2

Confession

Let us confess our sins against God and our neighbor.

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

O God, make speed to save us.

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.

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.

Psalm 77 *Voce mea ad Domine*

1

I will cry aloud to God; *
I will cry aloud, and he will hear me.

2

In the day of my trouble I sought the Lord; *
my hands were stretched out by night and did not tire;
I refused to be comforted.

3

I think of God, I am restless, *
I ponder, and my spirit faints.

4

You will not let my eyelids close; *
I am troubled and I cannot speak.

5

I consider the days of old; *
I remember the years long past;

6

I commune with my heart in the night; *
I ponder and search my mind.

7

Will the Lord cast me off for ever? *
will he no more show his favor?

8

Has his loving-kindness come to an end for ever? *
has his promise failed for evermore?

9

Has God forgotten to be gracious? *
has he, in his anger, withheld his compassion?

10

And I said, "My grief is this: *
the right hand of the Most High has lost its power."

11

I will remember the works of the LORD, *
and call to mind your wonders of old time.

12

I will meditate on all your acts *
and ponder your mighty deeds.

13

Your way, O God, is holy; *
who is so great a god as our God?

14

You are the God who works wonders *
and have declared your power among the peoples.

15

By your strength you have redeemed your people, *
the children of Jacob and Joseph.

16

The waters saw you, O God;
the waters saw you and trembled; *
the very depths were shaken.

17

The clouds poured out water;
the skies thundered; *
your arrows flashed to and fro;

18

The sound of your thunder was in the whirlwind;
your lightnings lit up the world; *
the earth trembled and shook.

19

Your way was in the sea,
and your paths in the great waters, *
yet your footsteps were not seen.

20

You led your people like a flock *
by the hand of Moses and Aaron.

Gloria Patri

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.

Gospel

Matthew 15:1-20 (NRSV)

1 Then Pharisees and scribes came to Jesus from Jerusalem and said, 2 "Why do your disciples break the tradition of the elders? For they do not wash their hands before they eat." 3 He answered them, "And why do you break the commandment of God for the sake of your tradition? 4 For God said, 'Honor your father and your mother,' and, 'Whoever speaks evil of father or mother must surely die.' 5 But you say that whoever tells father or mother, 'Whatever support you might have had from me is given to God,' then that person need not honor the father. 6 So, for the sake of your tradition, you make void the word of God. 7 You hypocrites! Isaiah prophesied rightly about you when he said:

8 "This people honors me with their lips,
but their hearts are far from me;
9 in vain do they worship me,
teaching human precepts as doctrines.' "

10 Then he called the crowd to him and said to them, "Listen and understand: 11 it is not what goes into the mouth that defiles a person, but it is what comes out of the mouth that defiles." 12 Then the disciples approached and said to him, "Do you know that the Pharisees took offense when they heard what you said?" 13 He answered, "Every plant that my heavenly Father has not planted will be uprooted. 14 Let them alone; they are blind guides of the blind. And if one blind person guides another, both will fall into a pit." 15 But Peter said to him, "Explain this parable to us." 16 Then he said, "Are you also still without understanding? 17 Do you not see that whatever goes into the mouth enters the stomach, and goes out into the sewer? 18 But what comes out of the mouth proceeds from the heart, and this is what defiles. 19 For out of the heart come evil intentions, murder, adultery, fornication, theft, false witness, slander. 20 These are what defile a person, but to eat with unwashed hands does not defile."

The Word of the Lord.

Thanks be to God.

Canticle 15 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.

- Martyrdom of the St. Demetrius the Thessalonian
- Martyrs Onesiphoros and Porphyrios (III-IV)
- Nun Matrona (+c.492)
- Nun Theoktista (+881)
- Monk Onisiphor of Pechersk, in Nearer Caves (+1148)
- Martyr Alexander of Soluneia (IV)
- Monk John the Short-Statured (Kolobos) (V)
- Monastics Evstolia (+ 610)
and Sosipatra (+625)
- Monks Euphymios and Neophytes of Dokhiareia (X) (Athos)

On this day we commemorate the martyrdom of the Great St. Demetrius, in the days of Maximianus the Emperor. He was a God fearing Christian young man from the City of Thessalonica. He learned many subjects, specially those of the Orthodox Church.

He taught and preached continually in the name of the Lord Jesus. He converted many to the faith. Some made accusations against him to Emperor Maximianus who ordered that he be brought before him.

There was in the Emperor's service a wrestler whose body was strong, stronger than anyone else. The Emperor liked this man and was proud of him to the point that he specified a large sum of money for whoever could defeat him. A Christian man whose name was Nestor came from among the people at that time and asked St. Demetrius to pray for him and to make the sign of the Cross with his holy hand over his body. The saint prayed for him and made the sign of the victorious Holy Cross over him.

Then Nestor went and requested to wrestle the wrestler whom the Emperor was proud of. He wrestled this man and defeated him. The Emperor was saddened and embarrassed and wondered how Nestor defeated him. He was told that a man called Demetrius prayed over him and made the sign of the Cross over his face. The Emperor was angry and ordered that the Saint be beaten until he offered incense to his idols and worshipped them.

When the Saint disobeyed the Emperor he ordered his men to thrust spears at him until his body would be torn to pieces. The soldiers pierced him until he surrendered his pure soul.

Some Christians took his body and laid it in a coffin made of stone. It remained hidden until the end of the days of persecution, when the one who had hidden it brought it out. A great church was built for him in Thessalonica, and they laid his body therein.

Many wonders happened from his body. Each day, sweet oil seeped from his body which cured those

who used it with faith. On the day of his feast the seepage from his body was more abundant than on any other day and it dripped from the walls of the church and the pillars. Though the gathering was great, they all got their share from what they took off the walls and put in their containers. Those of the righteous priests who had seen this told and testified with that.

The Holy Martyrs Onesyphoros and Porphyrios suffered during the time of persecution against Christians by the emperor Diocletian (284-305). They beat them and burned them with fire. After this, they tied the saints to wild horses, which dragged them over the stones, after which the Martyrs Onesyphoros and Porphyrios died. Believers gathered the lacerated remains of the saints and reverently buried them.

The Nun Matrona was born in the city of Pergium Pamphylia (Asia Minor) in the V Century. They gave her in marriage to a well-off man named Dometian. When her daughter Theodotia was born, they resettled in Constantinople. The twenty-five year old Matrona loved to walk to the temple of God. She spent entire days there, ardently praying to the Lord and weeping for her sins.

At the church the saint made the acquaintance of two pious women-elders, Eugenia and Susanna, who from the time of their youth asceticised there in work and prayer. Matrona began to imitate the God-pleasing life of an ascetic, humbling her flesh by abstinence and fasting, for which she had to endure criticism by her husband. Her soul yearned for a full renunciation of the world. After long hesitation Saint Matrona decided to leave her family and besought the Lord to reveal, whether her intent was pleasing to Him. The Lord heard the prayer of His servant. Once during a light sleep she had a dream that she had fled her husband, who was in pursuit of her. The saint concealed herself in a throng of monks approaching her, and her husband did not notice her. Matrona accepted this dream as a Divine directive to enter a men's monastery, where her husband would not guess to look for her. She gave over her daughter for raising to the woman-elder Susanna, and having cut her own hair and disguised herself in men's attire, she went to the monastery of the Monk Bassion (commemorated 10 October). There the Nun Matrona passed herself off as the eunuch Babylos and was accepted into the number of the brethren. Apprehensive lest the monks learn that she was a woman, the saint passed her time in constant quietude and much work. The brethren marveled at the great virtue of Babylos. One time the saint with the other monks was working in the monastery vineyard. The newly-made monk Barnabos noted that her ear-lobe was pierced and asked about it. "It is necessary, brother, to till the soil and not watch other people, which is not proper for a monk" -- answered the saint.

After a certain while it was revealed in a dream to the Monk Bassion, the hegumen of the monastery, that the eunuch Babylos -- was a woman. It was likewise revealed to Blessed Akakios, hegumen of the nearby Abrahamite monastery. The Monk Bassion summoned Saint Matrona and strictly demanded an answer, for what purpose she had infiltrated the monastery, whether to corrupt the monks or shame the monastery. With tears the saint told the hegumen about all her past life, about her pursuing husband, hostile to her efforts and prayers, and about the dream-vision, directing her to go to the men's monastery.

Becoming convinced that her intent was pure and chaste, the Monk Bassion sent off Saint Matrona to a women's monastery in the city of Emesa. In this monastery the saint dwelt for many years, inspiring the sisters by her high monastic achievement. When the hegumeness died, by the unanimous wish of the nuns the Nun Matrona became head of the convent.

The fame about her virtuous activities, and about a miraculous gift of healing, which she acquired from the Lord, spread far beyond the walls of the monastery. Dometian also heard about the deeds of the nun. When Saint Matrona learned that her husband was come to the monastery and wanted to see her, she secretly went off to Jerusalem, and then to Mount Sinai, and from there to Beirut, where she settled in an abandoned pagan temple. The local inhabitants learned of her reclusion, and began to come to her. The holy ascetic turned many from their pagan impiety and converted them to Christ. Women and girls began to settle by the dwelling of the nun and soon there emerged a new monastery. Having fulfilled the will of God, revealed to her in a dream, the saint left Beirut and journeyed to Constantinople where she learned, that her husband had died. With the blessing of her spiritual father, the Monk Bassion, the ascetic founded in Constantinople a women's monastery, to which transferred also sisters from the Beirut convent founded by her. The Constantinople monastery of the Nun Matrona was known for its strict monastic rule and the virtuous life of its sisters.

In extreme old age Saint Matrona was deigned a vision of the coelestial paradise and the place prepared for her there after 75 years of monastic work. At the age of one hundred, the Nun Matrona, having blessed the sisters, quietly expired to the Lord (about the year 492).

The Nun Theoktista was born on the island of Lezbia (or Lesbos) in the city of Mithymna (Asia Minor). At an early age she was left a total orphan, and relatives gave her over for raising to a monastery. The girl was happy removed from the world of sin, and she liked the attraction of monastic life, the long Church services, the monastic obedience, the strict fasting and unceasing prayer. She learned by heart much of the singing, prayer and psalmody. In the year 846 when she was already 18 years old, with the blessing of the hegumeness, she set off on the feast of the Resurrection of Christ to a neighbouring village to visit her sister by birth and she remained there for overnight. Arabs invaded the settlement by night, and they took captive all the inhabitants, boarded them on a ship and by morning they were on the sea.

The brigands took the captives to the desolate island of Paros so that, having examined them, they might assign a value to each in conveying them to the slave-market. The Lord helped the young maiden to flee, and the Arabs did not catch her. From that time the Nun Theoktista dwelt on the island for 35 years (+881). An old church in the name of the MostHoly Mother of God served as her dwelling, and her food -- was sunflower seeds. All her time she spent in prayer.

One time a group of hunters landed upon the island. One of them, pursuing his prey, went far off from the coast into the forest and suddenly he saw the church. He went into the church so as to offer up a

prayer to the Lord. After the prayer the hunter saw in a dim corner, not far from the holy altar-table, through thick cobwebs a certain semblance of an human form. He went closer and heard a voice: "Stay there, fellow, and come no closer to shame me, since I am a naked woman." The hunter gave the woman his outer clothing and she came out from concealment. He beheld a grey-haired woman with worn face, calling herself Theoktista. With a weak voice she told about her life fully devoted to God.

Having finished her story, the saint entreated the hunter, that if only he happened to come upon this island again, that she should bring her a particle of the Pre-Sanctified Gifts. During all her time of living in the wilderness she not once was granted to commune the Holy Mysteries of Christ. A year later the hunter again arrived upon the island and brought a small vessel with a particle of the Holy Mysteries. Saint Theoktista met the Holy Gifts in the church, fell down to the ground and prayed long with tears. Having gotten up, she took the vessel and with reverence and in the fear of God she communed the Body and Blood of Christ. On the following day the hunter beheld within the church the dead body of the Nun Theoktista. Having dug a shallow grave, the hunter placed the venerable body of the nun in it and during this he impudently cut off her hand, so as to take with him part of the relics of the great saint of God. All night the ship sailed upon a tempestuous sea, and in the morning it found itself at the very place from which it began. The man then perceived in taking up the relic that this was not pleasing to God. He returned to the grave and placed the hand with the body of the saint. After this the ship sailed off unhindered. On the journey the hunter told his companions about everything that had happened on the island. Listening to him, they all decided immediately to return to Paros, so as to venerate together the relics of the great ascetic, but they could not find her holy body in the grave.

The Monk Onisiphor of Pechersk pursued asceticism at the Kievo-Pechersk monastery. He was a presbyter and had the gift of perspicacity. He died in the year 1148 and was buried in the Nearer Caves alongside the Monk Spiridon. His memory is also 28 September and on the 2nd Sunday of Great Lent.

The Holy Martyr Alexander of Soluneia was arrested by pagans for confessing the Christian faith. Under the emperor Maximian (305-311) he not only openly called himself a Christian, but in answer to the demand to offer sacrifice to the gods, he overturned the idolatrous sacrifice in indignation. The emperor gave orders to behead the saint. When the execution was done, the emperor and the executioner saw how an Heavenly Angel came forth bearing up to the heavens the soul of the holy Martyr Alexander. The emperor permitted Christians to bury the body of the saint with honour in the city of Soluneia, which they did with joy.

The Holy Martyr Anthony, a Syrian, lived during the V Century and was a stone-mason. With the blessing of the bishop of the Syrian city of Apameia, he began to construct a church in the Name of the

Holy Trinity. Pagan townspeople, having learned of this, rushed by night into his house and murdered him with a sword.

The Monk John the Short-Statured (Kolobos) asceticised in the Egyptian wilderness in the V Century in the monastery of the Monk Pimen the Great (commemorated 27 August). From the name of this monastery, monastic wilderness monasteries began to be called "sketes," in which monks pursued asceticism in strict solitude and silence. The Monk John was a gentle, humble and work-loving monk. It was to this monastery that the young John came with his brother Daniel. At first John asceticised without spiritual guidance, but the Lord brought him to his senses, in that strict ascetic deeds need to be done under the observation of an elder [starets] experienced in the spiritual life. One time the Monk John told his brother that he did not want to be concerned about clothing and food, and that he wished to live like the Angels. Having removed his clothing, he went out from the cell. At night it was very cold, and the scantily-clad John soon began to tap on the door of the cell. Daniel did not immediately remind his brother the saying that an Angel is not concerned about its body. The Monk John realised, that he relied too much on himself and bitterly he wept. After being brought to his senses the Monk John went to the Monk Pimen, known for his firm and steadfast will, and having asked guidance, he promised to be obedient in all things. Testing the patience of the young monk, Saint Pimen gave him an unusual obedience. For three years the Monk John carried water and poured it on a dried-up tree, and it became covered with leaves and gave abundant fruit, and was given the name "the tree of obedience." The Monk John afterwards himself became a guide of many people on the way of salvation, among which were the Monk Arsenios the Great (commemorated 8 May) and Blessed Taisia (commemorated 10 May).

Saint John was the author of the Life of the Monk Paisias the Great (commemorated 19 June).

Saint Evstolia, a native of Rome, came to Constantinople and entered one of the women's monasteries. The virtuous and strict monastic life of the blessed saint gained her the love and respect of the sisters. Not only monastics, but also many laypeople came to her for advice and consolation.

Saint Sosipatra, daughter of the emperor Maurice (582-602), being inclined towards monasticism, met the Nun Evstolia at Blakhernai, in the church in honour of the Most Holy Mother of God. After conversation with the saint, Sosipatra finally decided to leave the world and give her will over altogether to her guide, the Nun Evstolia. In the palace building, which the pious emperor bestowed upon his daughter, there gradually emerged a monastery, known for its strict monastic rule.

Saint Evstolia died in the year 610, and Saint Sosipatra in the year 625.

The Monks Euphymios and Neophytes of Dokhiareia, an uncle and his nephew, belonged to the highest Byzantine aristocracy. The Monk Euphymios, while still in the world, merited honour to be the friend of the Monk Athanasias of Athos (commemorated 5 July), and he afterwards became a novice and disciple of the great ascetic. For his sincere love of the brethren, gentleness and his particular zeal in the ascetic life, Saint Athanasias granted the monk the duty of steward [dokhiar or economos], which the Monk Euphymios fulfilled as though entrusted on him by God Himself.

Saint Euphymios settled with several of the monks in the locale of Daphnos, where he founded a monastery in the name of Saint Nicholas, and called by him Dokhiareia in memory of his obedience. Guiding his own younger brethren, the Monk Euphymios taught the necessity of attention towards self, to all the stirrings of the soul, explaining that the struggle of Christians -- according to the Apostle Paul, is not "against flesh and blood, but against principalities, and against powers, and against the world-rulers of darkness of this age" (Eph 6:12). The peaceful ascetic life of the monks was disturbed by the Saracens. The monk led all the brethren into the forest. Returning, they found the monastery wrecked to its very foundations. The Monk Euphymios did not lose heart, and the monastery was rebuilt again. The Monk Neophytes in the world was a companion of the emperor Nicephoros Phocas (963-969). Upon the death of his parents he came to Athos, where he took vows in the monastery of his uncle the Monk Euphymios. Before his death, the Monk Euphymios transferred the running of the monastery to his nephew. Under the spiritual guidance of the Monk Neophytes the small monastery grew into a Laura. Having proposed to the emperor Nicephoros to become an endower (contributor) of the monastery, the Monk Neophytes enlarged the monastery to the present Dokhiareia dimensions. The Monk Neophytes was deigned to be chosen "proton" (heading the "protatum" -- the council of elders of the Holy Mountain) and for many years he laboured there. After taking leave of the protatum in his declining years, the monk returned to the Dokhiareia monastery, where peacefully he expired to the Lord (X).

Apostles' Creed

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 Lord's Prayer

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.

Suffrages A

Show us your mercy, O Lord;

And grant us your salvation.

Clothe your ministers with righteousness;

Let your people sing with joy.

Give peace, O Lord, in all the world;

For only in you can we live in safety.

Lord, keep this nation under your care;

And guide us in the way of justice and truth.

Let your way be known upon earth;

Your saving health among all nations.

Let not the needy, O Lord, be forgotten;

Nor the hope of the poor be taken away.

Create in us clean hearts, O God;

And sustain us with your Holy Spirit.

Collect of the Day: Pentecost, proper 27

O God, whose blessed Son came into the world that he might destroy the works of the devil and make us children of God and heirs of eternal life: Grant that, having this hope, we may purify ourselves as he is pure; that, when he comes again with power and great glory, we may be made like him in his eternal and glorious kingdom; where he lives and reigns with you and the Holy Spirit, one God, for ever and ever.
Amen.

A Collect for Peace

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.*

For Mission

O God, you have made of one blood all the peoples of the earth, and sent your blessed Son to preach peace to those who are far off and to those who are near: Grant that people everywhere may seek after you and find you; bring the nations into your fold; pour out your Spirit upon all flesh, and hasten the coming of your kingdom; through Jesus Christ our Lord. Amen.

World Cycle of Prayer

We pray for the people of Portugal.

Presidency of the Portuguese Republic

Ecumenical Cycle of Prayer

We pray for our sisters and brothers, members of the Presbyterian Church in America.

The Presbyterian Church in America

For the Right Use of God's Gifts

Almighty God, whose loving hand has given us all that we possess: Grant us grace that we may honor you with our substance, and, remembering the account which we must one day give, may be faithful stewards of your bounty, through Jesus Christ our Lord. Amen.

For Knowledge of God's Creation

Almighty and everlasting God, you made the universe with all its marvelous order, its atoms, worlds, and galaxies, and the infinite complexity of living creatures: Grant that, as we probe the mysteries of your creation, we may come to know you more truly, and more surely fulfill our role in your eternal purpose; in the name of Jesus Christ our Lord. Amen.

For the Care of Children

Almighty God, heavenly Father, you have blessed us with the joy and care of children: Give us calm strength and patient wisdom as we bring them up, that we may teach them to love whatever is just and true and good, following the example of our Savior Jesus Christ. Amen.

A Prayer of Self-Dedication

Almighty and eternal God, so draw our hearts to you, so guide our minds, so fill our imaginations, so control our wills, that we may be wholly yours, utterly dedicated unto you; and then use us, we pray you, as you will, and always to your glory and the welfare of your people; through our Lord and Savior Jesus Christ. Amen.

General Thanksgiving

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 our selves 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.

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.

Benediction

Let us bless the Lord. Alleluia. Alleluia.

Thanks be to God. Alleluia. Alleluia.

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*