

Tuesday, November 17
Evening Prayer
Orthodox Saints

Opening Sentence

Grace to you and peace from God our Father and from the Lord Jesus Christ. *Philippians 1:2*

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 94 *Deus ultio*

1

O LORD God of vengeance, *
O God of vengeance, show yourself.

2

Rise up, O Judge of the world; *
give the arrogant their just deserts.

3

How long shall the wicked, O LORD, *
how long shall the wicked triumph?

4

They bluster in their insolence; *
all evildoers are full of boasting.

5

They crush your people, O LORD, *
and afflict your chosen nation.

6

They murder the widow and the stranger *
and put the orphans to death.

7

Yet they say, "The LORD does not see, *
the God of Jacob takes no notice."

8

Consider well, you dullards among the people; *
when will you fools understand?

9

He that planted the ear, does he not hear? *
he that formed the eye, does he not see?

10

He who admonishes the nations, will he not punish? *
he who teaches all the world, has he no knowledge?

11

The LORD knows our human thoughts; *
how like a puff of wind they are.

12

Happy are they whom you instruct, O Lord! *
whom you teach out of your law;

13

To give them rest in evil days, *
until a pit is dug for the wicked.

14

For the LORD will not abandon his people, *

nor will he forsake his own.

15

For judgment will again be just, *
and all the true of heart will follow it.

16

Who rose up for me against the wicked? *
who took my part against the evildoers?

17

If the LORD had not come to my help, *
I should soon have dwelt in the land of silence.

18

As often as I said, "My foot has slipped," *
your love, O LORD, upheld me.

19

When many cares fill my mind, *
your consolations cheer my soul.

20

Can a corrupt tribunal have any part with you, *
one which frames evil into law?

21

They conspire against the life of the just *
and condemn the innocent to death.

22

But the LORD has become my stronghold, *
and my God the rock of my trust.

23

He will turn their wickedness back upon them
and destroy them in their own malice; *
the LORD our God will destroy them.

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 17:14-21 (NRSV)

14 When they came to the crowd, a man came to him, knelt before him, 15 and said, "Lord, have mercy on my son, for he is an epileptic and he suffers terribly; he often falls into the fire and often into the water. 16 And I brought him to your disciples, but they could not cure him." 17 Jesus answered, "You

faithless and perverse generation, how much longer must I be with you? How much longer must I put up with you? Bring him here to me." 18 And Jesus rebuked the demon, and it came out of him, and the boy was cured instantly. 19 Then the disciples came to Jesus privately and said, "Why could we not cast it out?" 20 He said to them, "Because of your little faith. For truly I tell you, if you have faith the size of a mustard seed, you will say to this mountain, 'Move from here to there,' and it will move; and nothing will be impossible for you."

The Word of the Lord.

Thanks be to God.

Canticle 17 The Song of Simeon
Nunc Dimittis 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.

- Martyrdom of St. George the Alexandrian
- Martyrdom of St. Nehrou
- Departure of St. Mina, Bishop of Tamai
- Sainted Gregory Thaumaturgos [Wonderworker], Bishop of Neocaesarea (+c.266-270)
- Monk Nikon, Hegumen of Radonezh, and Disciple of the Monk Sergei (+1426)
- Monk Lazaros the Iconographer (+c.857)
- Martyr Gobrones, in Holy Baptism Michael, and with him 133 Soldiers (+914) (Gruz.)

On this day we commemorate the martyrdom of St. George the Alexandrian. His mother was the sister of Armenius, the Governor of Alexandria. His father was a merchant in the City of Alexandria and they had no son. It happened that his father was in the City of Lydd and attended the feast of the consecration of the Church of St. George the martyr. He prayed to God through the intercession of His great saint that he might have a son. God answered his prayers and gave him a son, and he named him George.

His parents died when he was 25 years old. He was merciful and kind to the poor and he loved the church. He stayed with his uncle who had one daughter. One day she went out with some of her friends and as they were walking near a monastery outside the city she heard the monks chanting hymns. She was touched by what she had heard and asked her cousin George to tell her about the monks. He replied that the monks had forsaken the world to worship God and he led her to believe in the Lord Jesus. George also made her aware of what will happen to the sinners after judgement day, i.e. eternal suffering in hell and the reward of the righteous in heaven.

When she returned to her father, she told him that she believed in the Lord Jesus. Her father tried to reason with her, to dissuade her, to lure her with great promises and finally he threatened her. When she would not listen to him, he ordered that her head be cut off and she received the crown of martyrdom.

The Governor knew that George was responsible for her conversion. He seized him and tortured him severely. Then he sent him to Ansenia where they tortured him further and finally they cut off his head and he too received the crown of martyrdom. A deacon by the name of Samuel took his body and carried it to the City of Mans in El-Giza.

When the wife of his uncle heard what had happened, she sent for the body and placed it with the body of her martyred daughter in Alexandria.

Also on this day we commemorate the martyrdom of St. Nehrou. He was from the district of Fayoum and he was a God-fearing person. When he heard the stories of the martyrs, he went to Alexandria to die in the name of the Lord Jesus.

He was told in a vision that he must go to Antioch. While he was thinking how to get there and looking for a ship to embark on, God sent him His angel Michael, who carried him on his wings from Alexandria to Antioch and set him down before Diocletian. There he confessed the Lord Jesus. Diocletian asked him about his name and his country of origin, and when he knew his story he wondered at the way by which he had come. He offered him much money and many prizes to turn him away from his faith, but he refused. Then Diocletian threatened him, but could not frighten him.

The Emperor ordered that Nehrou be tortured. They tortured him once by releasing a lion to attack him, and once by burning him with fire and another by squeezing him between two drums and another by casting him into a pot of boiling water. Finally, they cut off his head and he received the crown of martyrdom.

It happened that St. Julius El-Akfehas was present at the time of his martyrdom, so he took his body and sent it with two of his men to St. Nehrou's town with great honour.

Also on this day we commemorate the departure of St. Mina, Bishop of the City of Tamai El-Amdid in Sinbelawain. He was from the City of Samanoud and was the only son of God-fearing parents. They practised the life of the monks in fasting, prayer and piety wearing sackcloth and spending most of their nights in prayer and reading the word of God until their story was known throughout the region.

They pressured their son to marry against his will. Yet he agreed with his wife in keeping their virginity. Mina longed to be a monk and discussed the matter with his wife saying: "It is improper for us to practice the life of the monks while we are in the world".

When she agreed with him, he went to the monastery of Abba Anthony to be far away from his parents who were looking for him. From there he went with Abba Mikhail I, who later became the 46th Patriarch of Alexandria, to the monastery of St. Macarius, where they both became monks. That was during the time of the two bright stars Abraam and Gawergah. Abba Mina became their disciple, he learned from them and followed their way of way. He excelled in his angelic worship until he surpassed many of the fathers.

Satan envied him for his strenuous striving and afflicted him with an ailment in his legs and he lay flat on the ground for two months, but the Lord Jesus healed him.

Then he was called for the rank of Bishopric. When the messengers of the Patriarch came to him he knew the reason for their coming, he wept and was sorrowful to leave the desert. The fathers convinced him that this was the will of God. He obeyed and went to the Patriarch who ordained him Bishop of the City of Tamai. The Lord gave him the gift of healing the sick, the gift of knowing unknown matters, such as what goes on in the minds of people. The Bishops of the surrounding districts used to come to him for counselling. People from everywhere came to listen to his teachings. He was the father of four Patriarchs and laid his hand upon them when they were ordained. They were: Abba Alexandros II, Abba Cosma, Abba Theodore and Abba Mikhail I.

The Lord informed him of the day of his departure. Abba Mina called the people of his diocese and commanded them to be strong in the Orthodox faith and to keep the divine commandments. He then committed them to their true Shepherd, the Lord Jesus Christ, and

departed to Christ. The people wept and mourned the loss of their shepherd and their father who cared for their souls. They buried him in a fitting manner and laid him in the place where he had directed them.

Sainted Gregory Thaumaturgos [Wonderworker], Bishop of Neocaesarea, was born in the city of Neocaesarea (northern Asia Minor) into a pagan family. Having received a fine education, from his youth he strived for Truth, but the thinkers of antiquity were not able to quench his thirst for knowledge. Truth was revealed to him only in the Holy Gospel, and the youth became a Christian.

For the continuation of his studies Saint Gregory set off to Alexandria, known then as a center for pagan and Christian learning. The youth, eager for knowledge, went to the Alexandrian Catechetical School, where the presbyter Origen taught. Origen was a famous teacher, possessing a great strength of mind and profound knowledge. Saint Gregory became a student of the presbyter Origen. Afterwards, the saint wrote thus about his mentor: "This man received from God a sublime gift -- to be an interpreter of the Word of God for people, to apprehend the Word of God, as God Himself did use it, and to explain it to people, insofar as they were able to understand it." Saint Gregory studied for eight years with the presbyter Origen and received Baptism from him.

The ascetic life of Saint Gregory, his continence, purity and lack of covetousness aroused envy among his conceited and sin-loving peers -- pagans that they were, and they decided to slander Saint Gregory. One time, when he was conversing with students on the city-square, a seductress notorious throughout the city came up to him and demanded payment, for alleged sinful services rendered. At first Saint Gregory gently took exception with her, that she was mistaken and assumed that he was someone else. But the profligate woman would not be quieted. He then asked a friend to give her the money. Just as the profligate woman took in hand the unjust recompense, she immediately fell to the ground in a demonic fit, and the fraud became evident. Saint Gregory said a prayer over her, and the devil left her.

Having returned to Neocaesarea, the saint renounced the worldly affairs into which influential townsmen persistently sought to push him. He fled into the wilderness, where by fasting and prayer he attained to high spiritual accomplishment and grace-bearing gifts of perspicacity and prophecy. Saint Gregory loved life in the wilderness and wanted to remain in solitude until the end of his days, but the Lord willed otherwise.

The bishop of the Cappadocian city of Amasea, Thedimos, having learned about the ascetic life of Saint Gregory, decided to have him made bishop of Neocaesarea. But having foreseen in spirit the intent of Vladyka Thedimos, the saint hid himself from the messengers of the bishop who were entrusted to find him. Then Bishop Thedimos ordained the out of sight saint as bishop of Neocaesarea, beseeching the Lord, that He Himself would sanctify the unusual ordination. Sainted Gregory perceived the extraordinary event as a manifestation of the will of God and he did not dare to protest. This episode in the life of Saint Gregory was recorded by Sainted Gregory of Nyssa (commemorated 10 January). He relates, that Saint Gregory of Neocaesarea received the highest priestly dignity only after the performing over him of all the sacerdotal requirements by Bishop Thedimos of Amasea.

Before ordination, when it was necessary for him to pronounce the *Confession of the Faith*, Saint Gregory prayed fervently and diligently imploring God and the Mother of God to reveal to him the true form of worship of the MostHoly Trinity. At the time of prayer the All-Pure Virgin Mary appeared to him, radiant like unto the sun, and together with Her was the Apostle John the Theologian dressed in archbishopal vestments. At the bidding of the Mother of God, the Apostle John taught the saint how to correctly and properly confess the Mystery of the MostHoly Trinity. Saint Gregory wrote down everything that the Apostle John the Theologian revealed to him. The Mystery of the Symbol-Creed of the Faith, written down by Sainted Gregory of Neocaesarea -- is a great Divine Revelation in the history

of the Church. On it is based the teaching about the Holy Trinity in Orthodox Theology. Subsequently it was made use of by the holy Fathers of the Church -- Basil the Great, Gregory the Theologian, and Gregory of Nyssa. The Credal-Symbol of Saint Gregory of Neocaesarea was later examined and affirmed in the year 325 by the First OEcumenical Council, showing his enduring significance for Orthodoxy.

Having become a bishop, Saint Gregory set off to Neocaesarea. Along the way from Amasea he expelled devils from a pagan-temple, the priest of which he converted to Christ. The convert was witness to still another miracle of the saint -- through his word a large heap of stone shifted from its place. The preaching of the saint was direct, lively and fruitful. He taught and worked miracles in the Name of Christ: he healed the sick, he helped the needy, he settled quarrels and complaints. Two brothers in sharing an inheritance were not able to agree over a lake property of their dead father. Each of the brothers gathered round himself like-minded friends. They were ready to come to blows. Saint Gregory persuaded them to delay the finish of their dispute until the following day, and he himself prayed all night long at the shore of the lake causing the quarrel. When dawn broke, everyone saw that the cause of the dispute was no more -- the lake had gone underground. Through the intense prayer of the saint there now flowed but a stream, and the course of its flow defining the boundary line. Another time, during the construction of a church, he gave command in the Name of Christ for an hill to move and make room at the place of the foundation.

When a persecution against Christians began under the emperor Decius (249-251), Saint Gregory led his flock to a faraway mountain. A certain pagan, knowing about the place of the Christians, told this to the persecutors. Soldiers surrounded the mountain. The saint went out into an open place, raised up his hands to heaven and, having given orders to his deacon on what to do, he began to pray. The soldiers searched the whole mountain, and they went several times right past those praying, but not seeing them, they gave up and went. In the city they reported that on the mountain there was nowhere to hide: no one was there, and only two trees stood alongside each other. The informer was struck with amazement, he repented his ways and became a fervent Christian.

Saint Gregory returned to Neocaesarea after the end of the persecution. By his blessing church feastdays were established in honour of the martyrs that had suffered for Christ. During these times there began to spread about the false-teachings of the heretic Paul of Samosata (Samosata was a city in Syria). This heretic confused together the Essence of the UnDivided Trinity with the Essence of One God the Father, confounding the minds of many Christians by his talks and writings. The heretic Paul of Samosata was condemned at the first Antioch Council, assembled in the year 264. Saint Gregory occupied a prominent place at this Council.

By his saintly life, his effective preaching, working of miracles and graced guiding of his flock, the saint steadily increased the number of converts to Christ. Before his death (c.266-270) there remained in the city only 17 pagans. But when Sainted Gregory Thaumaturgos, Bishop of Neocaesaea, first entered onto the cathedra, there were in the city only 17 Christians.

The Monk Nikon, Hegumen of Radonezh, a close student and successor of the Monk Sergei of Radonezh (+1392, commemorated 25 September and 5 July), was born at Yur'ev-Pol'sk. Having heard of the angelic life of the Radonezh Wonderworker, the lad came to the Monk Sergei and requested to take vows into the angelic form. The Monk Sergei discerned the purity and prudence of the lad and gave him a testing -- he sent him to his disciple Athanasii the Eminent (+post 1401, commemorated 12 September). But the Monk Athanasii would not accept him right away. Only after seeing the persistence of the lad did he vow him into the monastic form. The Monk Nikon in living with him worked at prayer, studied Holy Scripture and persevered in virtue and purity. When he reached the age of maturity, he was ordained to the dignity of priest. After a certain while the Monk Athanasii gave him blessing to go see the Monk Sergei. The Monk Sergei, joyfully catching sight of him, said: "It is fine that thou art come, my child Nikon" and happily received him. He gave orders for the Monk Nikon to serve the brethren. The disciple passed whole days at monastic matters, and nights -- in prayerful talks with God. The Monk Sergei was comforted by his life. Having received a special insight concerning him, the Monk Sergei bid his disciple to dwell with him in his own cell, so that he might share in spiritual attainment. He fondly instructed him and explained much about the essence of spiritual life. The Monk Sergei at first assigned the Monk Nikon to the duty of assisting the monastery head, but six months before his repose, when he had committed himself to silence, he appointed the disciple as his successor.

After the death of the Monk Sergei (+25 September 1392), he attentively attended to everything that was directed him by the founder of the monastery. He had the habit to make the rounds of all the monastic services, and never did he forsake common tasks, working on an equal footing with all the brethren. But the burden of monastic head weighed down upon the Monk Nikon. Recalling his quiet life in the Serpukhov Visotsk monastery with the Monk Athanasii, and later with the Monk Sergei, he gave up the governance and retired into his own cell. For six years the monastery was guided by the Monk Savva of Storozhevsk (+1407, commemorated 3 December). In the year 1400 the Monk Savva founded his own monastery near Zvenigorod, and the brethren entreated the Monk Nikon to again take over the governance. He consented, but assigned himself a certain time each day for silence, so as to stand alone before God.

When reports began to spread about an invasion of the Russian land by khan Edigei (1408), the Monk Nikon zealously prayed to God for the sparing of the monastery. In the nuance of a dream there appeared to him the Moscow Sainted-hierarchs Peter (+1326, commemorated 21 December) and Alexei (+1378, commemorated 12 February) together with the Monk Sergei and said, that he should not grieve over the destruction of the monastery, since it would not become desolate, but rather grow all the more. The monks left the monastery, taking with them relics and cell-items, and when they returned they saw that their beloved place had been reduced to ashes. But the Monk Nikon did not despair, and the task of the brethren was renewed work. First of all was built a wooden church in the Name of the Most Holy Life-Creating Trinity and it was consecrated in the year 1411 on the day of repose of the Monk Sergei, 25 September. The monastery was restored, and the Monk Nikon undertook construction of a stone church over the grave of his spiritual father, the Monk Sergei. The work-crew digging at the time for the foundations uncovered on 5 July 1422 the undecayed relics of the Monk Sergei. Amidst universal rejoicing they placed the relics in a new reliquary and at the transferred-to new site a wooden church

was built (now at this place is the church in honour of the Descent of the Holy Spirit). The Monk Nikon later erected a new stone church in the Name of the glorious God in Trinity, and in memory and praise to his spiritual father, he transferred the holy relics into this newly built church. For the embellishment of the temple the Monk Nikon brought in the finest iconographers, the Monks Saint Andrei (Rublev) and Daniel (Cherny). Then also the Monk Andrei wrote the Icon of the Life-Creating and Most-Holy Trinity, embodying in it what was revealed to the Monk Sergei. The Monk Nikon was occupied with the construction of the Trinity church until the end of his life. The place of his future repose together with the Monk Sergei was revealed to him in a vision before his death. He summoned the brethren and gave them directives. Having communed the All-Pure Body of Christ and His Precious Blood, the Monk Nikon gave the brethren a last blessing and said: "Let us go thither, my soul, whence it is prepared for thee to dwell; let us proceed with joy: for Christ doth summon thee." Having made the sign of the cross, the Monk Nikon died on 27 November 1426. He was buried near the reliquary of the Monk Sergei. Under Sainted-hierarch Jona (1448-1461), the priestmonk Pakhomii the Logothete wrote down the service and Life of the Monk Nikon, and in the year 1547 there was established a generally observed celebration to him. In the year 1548 a church in his name was built over the grave of the Monk Nikon, and in 1623 a new one was constructed in its place, in which the relics of the Monk Nikon rest under a crypt. In 1976 at the Trinity-Sergeev Lavra, the 500 year anniversary of the repose of the Monk Nikon was solemnly observed.

The Holy Monk Lazaros the Iconographer lived in Constantinople. He was a priest, led a strict ascetic life and wrote holy icons. Under the Iconoclast emperor Theophilos (829-842), they arrested him and after cruel tortures they threw him in prison. He was saved from an inevitable execution by the intervention of the empress Theodora. The Monk Lazaros died in the year 857 while returning from Rome, where he had been sent in a delegation on church matters to Pope Benedict III (855-858). His remains were taken to Constantinople and buried in the church of Saint Euandros.

The Martyr Gorbones, in Holy Baptism Michael, and with him 133 Soldiers -- were Gruzian [Georgian] Martyrs of the X Century. The Martyr Michael, descended from an illustrious princely line, was distinguished from the time of his youth by his bravery and lack of fear, and for this he was called "Gorbones" (which means in the Arab language "valiant, brave").

In the year 914 the Arab military commander Abdul-Kasim, having laid waste to Armenia, occupied Tbilisi and besieged the fortress of Kvelo, defended by Saint Gorbones and his soldiers. After a 28 day siege, while treacherously breaking a sealed truce, the Arabs burst into the fortress and captured its stoic defenders headed by Gorbones.

The Gruzian emperor Adarnas II (881-923) ransomed many of the captives, but the Arabs would not consent to the ransom of Saint Gorbones. The emir tried to persuade him to accept Islam, promising him

freedom and riches, but received a firm refusal. Then before the eyes of Saint Gorbones they murdered 133 of his soldiers, those who likewise had refused to renounce their faith in Christ. Saint Gorbones, having dipped his fingers in the blood of the martyrs, traced a cross on his forehead and, having given thanks to the Lord for the martyr's crown, he calmly and composedly accepted death by beheading on 17 November 914. The author of the work, the "Martyrdom of Michael (Gorbon)" (914-918), the Tbetk bishop Stephen relates, that the body of Saint Gorbones was buried together with the bodies of his 133 warriors together in a common pit. "Almost every night a marvelous light illumined the grave of the holy martyrs; and a multitude of the sick in approaching the grave of the saints did received healing". The Gruzian Church enumerated the Martyr Gorbones and his Soldiers into the rank of the saints and established their memory on the day of their martyrdom -- 17 November.

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 28

Blessed Lord, who caused all holy Scriptures to be written for our learning: Grant us so to hear them, read, mark, learn, and inwardly digest them, that we may embrace and ever hold fast the blessed hope of everlasting life, which you have given us in our Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

A Collect for Protection

Be our light in the darkness, O Lord, and in your great mercy defend us from all perils and dangers of this night; for the love of your only Son, our Savior Jesus Christ. Amen.

For Mission

Lord Jesus Christ, you stretched out your arms of love on the hard wood of the cross that everyone might come within the reach of your saving embrace: So clothe us in your Spirit that we, reaching forth our hands in love, may bring those who do not know you to the knowledge and love of you; for the honor of your Name. Amen.

World Cycle of Prayer

We pray for the people of Samoa.

[Samoa Government Website](#)

Ecumenical Cycle of Prayer

We pray for our sisters and brothers, members of the Seventh-Day Adventists.

[The Seventh-Day Adventists](#)

For Agriculture

Almighty God, we thank you for making the earth fruitful, so that it might produce what is needed for life: Bless those who work in the fields; give us seasonable weather; and grant that we may all share the fruits of the earth, rejoicing in your goodness; through Jesus Christ our Lord. Amen.

For Those We Love

Almighty God, we entrust all who are dear to us to your never-failing care and love, for this life and the life to come, knowing that you are doing for them better things than we can desire or pray for; through Jesus Christ our Lord. Amen.

For Quiet Confidence

O God of peace, who has taught us that in returning and rest we will be saved, in quietness and confidence will be our strength: By the might of your Spirit lift us, we pray, to your presence, where we may be still and know that you are God; through Jesus Christ our Lord. Amen.

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.

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.

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. *2 Corinthians 13:14*