

Saturday, October 3

Morning Prayer

Orthodox Saints

Opening Sentence: Pentecost

Thus says the high and lofty One who inhabits eternity, whose name is Holy, "I dwell in the high and holy place and also with the one who has a contrite and humble spirit, to revive the spirit of the humble and to revive the heart of the contrite." Isaiah 57:15

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

Lord, open our lips.

And our mouth shall proclaim your praise.
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. The earth is the Lord's for he made it: Come let us adore him. Alleluia.

Jubilate

Be joyful in the Lord, all you lands;
serve the Lord with gladness
and come before his presence with a song.

Know this: The Lord himself is God;
he himself has made us, and we are his;

we are his people and the sheep of his pasture.

Enter his gates with thanksgiving;
go into his courts with praise;
give thanks to him and call upon his Name.

For the Lord is good;
his mercy is everlasting;
and his faithfulness endures from age to age.

Antiphon

Alleluia. The earth is the Lord's for he made it: Come let us adore him. Alleluia.

Psalm 107:33-43

Part II *Posuit flumina*

33

The LORD changed rivers into deserts, *
and water-springs into thirsty ground,

34

A fruitful land into salt flats, *
because of the wickedness of those who dwell there.

35

He changed deserts into pools of water *
and dry land into water-springs.

36

He settled the hungry there, *
and they founded a city to dwell in.

37

They sowed fields, and planted vineyards, *
and brought in a fruitful harvest.

38

He blessed them, so that they increased greatly; *
he did not let their herds decrease.

39

Yet when they were diminished and brought low, *
through stress of adversity and sorrow,

40

(He pours contempt on princes *
and makes them wander in trackless wastes)

41

He lifted up the poor out of misery *
and multiplied their families like flocks of sheep.

42

The upright will see this and rejoice, *
but all wickedness will shut its mouth.

43

Whoever is wise will ponder these things, *
and consider well the mercies of the LORD.

Psalm 108 *Paratum cor meum*

1

My heart is firmly fixed, O God, my heart is fixed; *
I will sing and make melody.

2

Wake up, my spirit;
awake, lute and harp; *
I myself will waken the dawn.

3

I will confess you among the peoples, O LORD; *
I will sing praises to you among the nations.

4

For your loving-kindness is greater than the heavens, *
and your faithfulness reaches to the clouds.

5

Exalt yourself above the heavens, O God, *
and your glory over all the earth.

6

So that those who are dear to you may be delivered, *
save with your right hand and answer me.

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.

Old Testament Lesson

2 Kings 19:21-36 (NRSV)

²¹ This is the word that the LORD has spoken concerning him:

She despises you, she scorns you-
virgin daughter Zion;
she tosses her head-behind your back,
daughter Jerusalem.

22 Whom have you mocked and reviled?
Against whom have you raised your voice
and haughtily lifted your eyes?
Against the Holy One of Israel!

23 By your messengers you have mocked the Lord,
and you have said, 'With my many chariots
I have gone up the heights of the mountains,
to the far recesses of Lebanon;
I felled its tallest cedars,
its choicest cypresses;
I entered its farthest retreat,
its densest forest.

24 I dug wells
and drank foreign waters,
I dried up with the sole of my foot
all the streams of Egypt.'

25 Have you not heard
that I determined it long ago?
I planned from days of old
what now I bring to pass,
that you should make fortified cities
crash into heaps of ruins,

26 while their inhabitants, shorn of strength,
are dismayed and confounded;
they have become like plants of the field
and like tender grass,
like grass on the housetops,
blighted before it is grown.

27 "But I know your rising Y and your sitting,
your going out and coming in,
and your raging against me.

28 Because you have raged against me
and your arrogance has come to my ears,
I will put my hook in your nose
and my bit in your mouth;
I will turn you back on the way

by which you came.

29 "And this shall be the sign for you: This year you shall eat what grows of itself, and in the second year what springs from that; then in the third year sow, reap, plant vineyards, and eat their fruit. 30 The surviving remnant of the house of Judah shall again take root downward, and bear fruit upward; 31 for from Jerusalem a remnant shall go out, and from Mount Zion a band of survivors. The zeal of the LORD of hosts will do this.

32 "Therefore thus says the LORD concerning the king of Assyria: He shall not come into this city, shoot an arrow there, come before it with a shield, or cast up a siege ramp against it. 33 By the way that he came, by the same he shall return; he shall not come into this city, says the LORD. 34 For I will defend this city to save it, for my own sake and for the sake of my servant David." 35 That very night the angel of the LORD set out and struck down one hundred eighty-five thousand in the camp of the Assyrians; when morning dawned, they were all dead bodies. 36 Then King Sennacherib of Assyria left, went home, and lived at Nineveh.

The Word of the Lord.

Thanks be to God.

Canticle 12 A Song of Creation

Benedicite, omnia opera Domini Song of the Three Young Men, 35-65

Invocation

Glorify the Lord, all you works of the Lord, *
praise him and highly exalt him for ever.

In the firmament of his power, glorify the Lord, *
praise him and highly exalt him for ever.

I The Cosmic Order

Glorify the Lord, you angels and all powers of the Lord, *
O heavens and all waters above the heavens.

Sun and moon and stars of the sky, glorify the Lord, *
praise him and highly exalt him for ever.

Glorify the Lord, every shower of rain and fall of dew, *
all winds and fire and heat.

Winter and Summer, glorify the Lord, *

praise him and highly exalt him for ever.

Glorify the Lord, O chill and cold, *
drops of dew and flakes of snow>

Frost and cold, ice and sleet, glorify the Lord, *
praise him and highly exalt him for ever.

Glorify the Lord, O nights and days, *
O shining light and enfolding dark.

Storm clouds and thunderbolts, glorify the Lord, *
praise him and highly exalt him for ever.

II The Earth and its Creatures

Let the earth glorify the Lord, *
praise him and highly exalt him for ever.

Glorify the Lord, O mountains and hills,
and all that grows upon the earth, *
praise him and highly exalt him for ever.

Glorify the Lord, O springs of water, seas, and streams, *
O whales and all that move in the waters.

All birds of the air, glorify the Lord, *
praise him and highly exalt him for ever.

Glorify the Lord, O beasts of the wild, *
and all you flocks and herds.

O men and women everywhere, glorify the Lord, *
praise him and highly exalt him for ever.

III The People of God

Let the people of God glorify the Lord, *
praise him and highly exalt him for ever.

Glorify the Lord, O priests and servants of the Lord, *

praise him and highly exalt him for ever.

Glorify the Lord, O spirits and souls of the righteous, *
praise him and highly exalt him for ever.

You that are holy and humble of heart, glorify the Lord, *
praise him and highly exalt him for ever.

Doxology

Let us glorify the Lord: Father, Son, and Holy Spirit; *
praise him and highly exalt him for ever.

In the firmament of his power, glorify the Lord, *
praise him and highly exalt him for ever.

New Testament Lesson

1 Corinthians 10:1-13 (NRSV)

1 I do not want you to be unaware, brothers and sisters, that our ancestors were all under the cloud, and all passed through the sea, 2 and all were baptized into Moses in the cloud and in the sea, 3 and all ate the same spiritual food, 4 and all drank the same spiritual drink. For they drank from the spiritual rock that followed them, and the rock was Christ. 5 Nevertheless, God was not pleased with most of them, and they were struck down in the wilderness.

6 Now these things occurred as examples for us, so that we might not desire evil as they did. 7 Do not become idolaters as some of them did; as it is written, "The people sat down to eat and drink, and they rose up to play." 8 We must not indulge in sexual immorality as some of them did, and twenty-three thousand fell in a single day. 9 We must not put Christ to the test, as some of them did, and were destroyed by serpents. 10 And do not complain as some of them did, and were destroyed by the destroyer. 11 These things happened to them to serve as an example, and they were written down to instruct us, on whom the ends of the ages have come. 12 So if you think you are standing, watch out that you do not fall. 13 No testing has overtaken you that is not common to everyone. God is faithful, and he will not let you be tested beyond your strength, but with the testing he will also provide the way out so that you may be able to endure it.

The Word of the Lord.

Thanks be to God.

Gospel

Matthew 8:18-27 (NRSV)

18 Now when Jesus saw great crowds around him, he gave orders to go over to the other side. 19 A scribe then approached and said, "Teacher, I will follow you wherever you go." 20 And Jesus said to him, "Foxes have holes, and birds of the air have nests; but the Son of Man has nowhere to lay his head." 21 Another of his disciples said to him, "Lord, first let me go and bury my father." 22 But Jesus said to him, "Follow me, and let the dead bury their own dead." 23 And when he got into the boat, his disciples followed him. 24 A windstorm arose on the sea, so great that the boat was being swamped by the waves; but he was asleep. 25 And they went and woke him up, saying, "Lord, save us! We are perishing!" 26 And he said to them, "Why are you afraid, you of little faith?" Then he got up and rebuked the winds and the sea; and there was a dead calm. 27 They were amazed, saying, "What sort of man is this, that even the winds and the sea obey him?"

The Word of the Lord.

Thanks be to God.

Canticle 19 The Song of the Redeemed
Magna et mirabilia Revelation 15:3-4

O ruler of the universe, Lord God,
great deeds are they that you have done, *
surpassing human understanding.
Your ways are ways of righteousness and truth, *

O King of all the ages
Who can fail to do you homage, Lord
and sing the praises of your Name
for you only are the Holy One.

All nations will draw near and fall down before you
because your just and holy works have been revealed.

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 Saints Kobtlas and Aksu his Sister and Tatos his Friend
- Martyrdom of St. Julius El-Akfehas, the Writer of the Biography of Martyrs
- PriestMartyr Dionysius [Denis] the Areopagite, Bishop of Athens, Presbyter Rusticus and Deacon Eleutherius (+ 96)
- Monk Dionysii, Hermit of Pechersk, in Farther Caves (XV)

- Monk John Kozebites, Bishop of Caesarea (VI)
 - Blessed Hesykhios Khorebites (VI)
-

Martyrdom of Saints Kobtlas and Aksu his Sister and Tatos his Friend

On this day we commemorate the martyrdom of Saints Kobtlas and his sister Aksu, the children of Sapor, King of Persia, and Kobtlas' friend Tatos.

King Sapor was a worshipper of fire and sun and he used to inflict torture on believers, and no man dared to mention the Name of the Lord Jesus Christ in his country. His son, Kobtlas, had a friend named Tatos who was a ruler over the country of Maydasayeen. Certain people laid an accusation against Tatos that he was a Christian. The King sent the Governor of the region to investigate the rumour.

When the Governor arrived and found that Tatos was a Christian he ordered his men to cast him into a furnace. Tatos made the sign of the Cross over the fire and the fire died out. Kobtlas marvelled and asked him: "Brother, where did you learn this magic?" Tatos replied: "This is not magic but it is through faith in the Lord Jesus". Kobtlas asked: "If I believe, would I be able to do this?" Tatos answered: "With faith you would do more than this". Kobtlas believed in the Lord Jesus, then he drew near the fire and made the sign of the Cross over the fire and the fire backed away a distance of twelve cubits. The Governor sent to the King to inform him what had happened.

The King had them brought to him and he ordered his men to cut off the head of Tatos who thus received the crown of martyrdom. But his son, Kobtlas, was to be tortured by different ways. He cast him in prison and sent for his sister Aksu, so she might persuade him to return to his father's belief. Kobtlas preached her and turned her heart to believe in the Lord Jesus. Then he sent her to a priest who baptized her secretly.

Aksu returned to her father and said to him: "It would be a good thing if you had what I and my brother have, for there is no God but Jesus Christ". The king was angered and ordered to torture her until she yielded up her soul in the hand of the Lord Jesus.

They then tied Kobtlas to the tails of horses and dragged him over the mountains until he gave up his spirit and then they cut his body and cast it out for the birds of the sky to consume it. When the soldiers departed, the Lord commanded saintly priests and deacons to bury Kubtlas, and they went secretly at night, took the holy body who was shining like snow and hid it in a place until the era of persecution ended.

Martyrdom of St. Julius El-Akfehas, the Writer of the Biography of Martyrs

On this day also St. Julius El-Akfehas the writer of the Biography of Martyrs was martyred. He was from the town of Akfehas, district of El-Fashn of the province of El-Minya. The Lord Jesus set him up to care for the bodies of the holy martyrs, to shroud them and to ship their relics to their own towns. The Lord brought unawareness into the hearts of the governors and no one objected to him. Also they never forced him to worship idols.

The Lord was with him and he employed three hundred young men who wrote the biography of the martyrs and shipped their relics to their homes. But Julius himself used to minister to the dying martyrs and dress their wounds. The dying martyrs used to bless him saying: "You must shed your blood in the name of our Lord, so you can be counted among the martyrs".

After Diocletian the infidel, came Constantine the righteous to reign. The Lord Jesus wished to fulfil what the saints had prophesied about him so that he would be counted among the martyrs. The Lord directed him to go to Arkanus, the Governor of Samanoud, to confess the Lord Jesus before him. He went to the Governor and was greatly tortured by him, but the Lord strengthened him. When they ordered him to worship the idols, the saint prayed and the earth opened itself and swallowed up seventy idols and the one hundred and forty priests who were serving them. When the Governor beheld the destruction of the idols and their priests, he believed in the Lord Jesus. The Governor went with the Saint to the Governor of Attrib, near the City of Banha, and he tortured him greatly, but the Lord was with him.

On the eve of the festival for the idols, they decorated the temples with ornaments, lamps and with palm branches. They closed the gates till the following morning to begin celebrating the festival. The Saint asked the Lord to blot out their idols and the Lord sent his angel who cut the heads of the idols, blackened their faces with ashes and burnt up all the palms branches in the temple. On the following morning, when the people came dressed to celebrate the feast and saw what had happened to their gods, the Governor of Attrib and a large number of people believed in the Lord Jesus.

The Saint left Attrib and went to the City of Towa and with him were the Governor of Samanoud and the Governor of Attrib, and they met with Alexandros its Governor. First he refrained from torturing them, but later he ordered his men to cut off their heads. Julius and his two sons Tadros and Yunias, his slaves, and the Governors of Samanoud and Attrib and a great many people were martyred. They numbered one thousand five hundred who were martyred together. They took his body with the bodies of his sons to Alexandria his own city.

The PriestMartyrs Dionysius (Denis), Bishop of Athens, Presbyter Rusticus, and Deacon Eleutherius were killed at Lutetium [ancient name of Paris] in Gaul [modern-day France, where Saint Dionysius is honoured as the patron saint of France, under the French name-forms "Denis" or "Denys"]. This occurred in the year 96 (another source suggests the year 110, during the time of persecution under the Roman emperor Dometian (81-96). Saint Dionysius lived originally in the city of Athens. He was raised

there and received a fine classical Greek education. He then set off to Egypt, where he studied astronomy at the city of Heliopolis. Together with his friend Apollophonos he witnessed the solar eclipse occurring at the moment of the death by Crucifixion on the Cross of the Lord Jesus Christ. "Either now the Creator of all the world doth suffer, or this visible world is coming to an end" -- Dionysius said. Upon his return to Athens from Egypt, he was chosen to be a member of the Areopagus Council (Athenian high court) ["Areo-pagus" means literally Mars(Ares)-hill, a location in Athens anciently].

When the holy Apostle Paul preached at the place of the Athenian Areopagus (Acts 17:16-34), Dionysius accepted his salvific proclamation and became a Christian [trans. note: Dionysius was one of the few converts of Saint Paul at Athens. It is very significant and highly symbolic that the pagan Greeks had situated at the Areopagus the "altar to the Unknown God," of whom Saint Paul actually preached the knowledge. The subsequent "via negativa" or "apophaticism" of Saint Dionysius is an especially important contribution to both theology and philosophy]. Over the course of three years Saint Dionysius remained a companion of the holy Apostle Paul in preaching the Word of God. Later on, the Apostle Paul established him as bishop of the city of Athens. And in the year 57 Saint Dionysius was present at the repose of the MostHoly Mother of God.

Already during the lifetime of the Mother of God, Saint Dionysius had journeyed especially from Athens to Jerusalem, so as to meet Her. He wrote to his teacher the Apostle Paul: "I witness by God, that besides the verymost God Himself, there be naught else in such measure filled with Divine power and grace. No one amongst mankind can fully grasp in mind, what I beheld. I confess before God: when I was with John, who did shine out amidst the Apostles, like the sun in the sky -- when I was brought before the countenance of the MostHoly Virgin, I experienced an inexpressible sensation. Before me gleamed a sort of Divine radiance. It transfixed my spirit. I perceived the fragrance of indescribable aromatics and was filled with such delight, that my very body became faint, and my spirit faint but could bear these signs and marks of eternal beatitude and Heavenly power. The grace from Her overwhelmed my heart, and shook my very spirit. Had I not in mind thine instruction, I should have mistaken Her for the very God. It is impossible to stand before greater blessedness than this, which I then perceived."

After the death of the Apostle Paul, and wanting to continue on with his work, Saint Dionysius set off preaching into the Western lands, accompanied by the Presbyter Rusticus and Deacon Eleutherius. They converted many to Christ at Rome, and then in Germany, and then in Spain. In Gaul, during the time of a persecution against Christians by the pagan authorities, all three confessors were arrested and thrown into prison. By night Saint Dionysius made Divine Liturgy with co-serving Angels of God. In the morning the martyrs were beheaded. According to an old tradition, Saint Dionysius took up his head, proceeded with it to the church and only there fell down dead. A pious woman named Catulla buried the remains of the saint.

The writings of Saint Dionysius the Areopagite hold great significance for the Orthodox Church. Four books of his have survived into the present:

- *Concerning the Celestial Hierarchy*
- *Concerning the Ecclesiastical Hierarchy*
- *Concerning the Names of God*
- *Concerning Mystical Theology*

and, additionally, there are ten letters to various persons.

The book *Concerning the Celestial Hierarchies* was written actually in one of the countries of Western Europe, where Saint Dionysius was preaching. In it is expounded the Christian teaching about the Angelic world. The Angelic (or Celestial-Heavenly) hierarchy comprises the nine Angelic Ranks:

- Seraphim ["Seraphimy"]
- Cherubim ["Cheruvimy"]
- Thrones ["Prestoly"]
- Dominions ["Gospodstva"]
- Powers ["Sily"]
- Authorities ["Vlasti"]
- Principalities ["Nachala"]
- Archangels ["Arkhangely"]
- Angels ["Angely"]

(The account about the Sobor-Assemblage of the Bodiless Powers of Heaven is located under 8 November).

The purpose of the Divinely-established Angelic Hierarchy is the ascent towards God-likeness through purification, enlightenment and perfection. The highest ranks are bearers and mediatory-sources of Divine Light and Divine life for the lower ranks. And not only are the mind-endowed, bodiless Angelic hosts included in the spiritual light-bearing hierarchy, but also the human race, created anew and sanctified in the Church of Christ.

The book of Saint Dionysius *Concerning the Ecclesiastical Hierarchies* is a continuation of his book *Concerning the Celestial Hierarchies*. The Church of Christ in its universal service is set upon the foundation, just like the Angelic ranks, of sacerdotal principles established by God.

In the earthly world, for the children of the Church, Divine grace comes down imperceptibly in the holy Sacraments of the Church, which are spiritual in nature, though sense-perceptible in form. Only but few even amongst the holy ascetics were able to behold with earthly eyes the fiery-visage in nature of the Holy Mysteries of God. But outside of the Church sacraments, outside of Baptism and the Eucharist, there is not the Light-bearing saving grace of God, -- there is neither Divine-knowledge ["Bogopoznanie"] nor Theosis ["Obozhenie" or Deification].

The book *Concerning the Names of God* expounds upon the way of Divine-knowledge through a Saint

John of the Ladder-like progression of the Divine Names.

The book of Saint Dionysius *Concerning Mystical Theology* likewise sets forth the teaching about Divine-knowledge. The theology of the Orthodox Church is totally based upon what is experienced of Divine-knowledge. In order to know God -- it is necessary to be in propinquity to Him, to have some measure to come close nigh unto Him, so as to attain to a condition of Communion-with-God ["Bogoobschenie"] and Deification ["Theosis" or "Obozhenie"]. This condition is most of all accomplished by prayer. This is not because prayer in itself brings us close to the Incomprehensible God, but rather that the purity of heart in true prayer brings us in appropinquity to God.

The written works of Saint Dionysius the Areopagite (they are entitled "Areopagitic") are of extraordinary significance in the Theology of the Orthodox Church [and also for late Medieval Western theology]. And over the expanse of almost four centuries -- until the beginning of the VI Century, the works of this holy father of the Church were preserved in an obscure manuscript tradition, primarily by theologians of the Alexandrian Church. The concepts in these works were known and utilised by Clement of Alexandria, Origen, Dionysios the Great -- pre-eminent figures of the catechetical school in Alexandria, and also by Sainted Gregory the Theologian. Saint Dionysios of Alexandria wrote to Saint Gregory the Theologian a Commentary on the "Areopagitum." The works of Saint Dionysius the Areopagite received general Church recognition during the VI-VII Centuries. Particularly relevant are the Commentaries written on them by the Monk Maximos the Confessor (+ 662, the account about him is under 21 January). [trans. note: although many scholars suggest that the "Areopagitum" was actually written by an anonymous VI Century figure who employed the in-antiquity common pious device of borrowing an illustrious name, this in no way diminishes the profound theological significance of the works, nor discredits the sainthood of the one, or possibly subsumed sainthood of the other; it is of no essential relevance here outside of historical speculations, the "ad auctoritatem" methodology of which often are of questionable veracity.]

In the Russian Orthodox Church the teachings of Saint Dionysius the Areopagite about the spiritual sacerdotal-principles and Deification were at first known of through the "Theology" of the Monk John Damascene (commemorated 4 December). The first Slavonic translation of the "Areopagitum" was done on Athos in about the year 1371 by a monk named Isaiah. Copies of it were widely distributed in Russia. Many of them have been preserved to the present-day in historic-manuscript collections -- among which is a parchment manuscript "Works of Saint Dionysius the Areopagite" belonging to Sainted Kiprian, Metropolitan of Kiev and All Rus' (+1406) -- in his own handwriting.

The Monk Dionysii, Hermit of Pechersk, called Schepa, was a presbyter. In the year 1463 at the time of the Pachal Matins, Dionysii made the rounds of the relics of each of the God-pleasing ones buried in the Antoniev Caves. When the monk cried out: "Holy fathers and brethren! Christ is Risen!", like thunder there resounded the reply: "In Truth He is Risen!" On this very day the Monk Dionysii went into seclusion as an hermit and after many labours he expired to the Lord. The miracle involving Saint

Dionysii is spoken of in the 8th Ode of the Canon of the Kievo-Pechersk Saints. His memory is observed also on 28 August and on the 2nd Sunday of Great Lent.

The Monk John Khozebites, Bishop of Palestinian Caesarea (587-596), was famed for his struggle against the Eutykhian heresy, but also for his graced gifts of perspicacity and wonderworking. He was born in the Egyptian city of Thebes and while still a youth he asceticised for a long time with his uncle in the Thebaid wilderness. Having learned of his holy life, by order of the emperor, they made him bishop of the city of Caesarea. But the saint, yearning solitude, withdrew into the Khuzebite wilderness (betwixt Jerusalem and Jericho) and pursued asceticism there until the end of his life (VI).

Blessed Hesykhios Khorebites the Hesychiast ["Bezmolvnik"], lived during the VI Century at one of the monasteries on Athos, and at first he was not very fervent a monk. After a serious illness Hesykhios died, but through a wondrous act of Divine Providence, after an hour he came back to life. After this the blessed saint secluded himself in his cell as an hermit, and for 12 years he dwelt in complete solitude. The brethren heard only the singing of Psalms and penitent weeping. Before his death, Blessed Hesykhios said to the gathered monks: "Forgive me, brethren. He that is mindful of death sinneth no more."

With the name Hesykhios is connected the Athonite skete-form of the Hesychiasts ["Bezmolvni" or "Silents"], striving after an unique experience by the mental Jesus Prayer.

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 21

O God, you declare your almighty power chiefly in showing mercy and pity: Grant us the fullness of your grace, that we, running to obtain your promises, may become partakers of your heavenly treasure; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

A Collect for Saturdays

Almighty God, who after the creation of the world rested from all your works and sanctified a day of rest for all your creatures: Grant that we, putting away all earthly anxieties, may be duly prepared for the service of your sanctuary, and that our rest here upon earth may be a preparation for the eternal rest promised to your people in heaven; through Jesus Christ our Lord. 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 Luxembourg.

Luxembourg News

Ecumenical Cycle of Prayer

We pray for our sisters and brothers, members of the National Association of Congregational Christian Churches.

The National Association of Congregational Christian Churches

For Joy in God's Creation

O heavenly Father, who has filled the world with beauty: Open our eyes to behold your gracious hand in all your works; that, rejoicing in your whole creation, we may learn to serve you with gladness; for the sake of him through whom all things were made, your Son Jesus Christ our Lord. Amen.

For the Good Use of Leisure

O God, in the course of this busy life, give us times of refreshment and peace; and grant that we may so use our leisure to rebuild our bodies and renew our minds, that our spirits may be opened to the goodness of your creation; through Jesus Christ our Lord. Amen.

For the Unemployed

Heavenly Father, we remember before you those who suffer want and anxiety from lack of work. Guide the people of this land so to use our public and private wealth that all may find suitable and fulfilling employment, and receive just payment for their labor; through Jesus Christ our Lord. 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*