*Festive Evensong for the Feast of Saint Luke the Evangelist*

A basic resource for this service can be found in *A Lukan Book of Feasts and Holy Days (hereafter LBF),*  pp. 201-205 *.* The service replaces both Evening Prayer and Compline.

* *With the lighting of a solitary candle or oil lamp, we open Evening Prayer with a service of light. A dialog from scripture reminds us that evening prayer* ***is*** *prayer to Christ, the light of the world.*
* *We give thanks for the Light of Christ reminding us of the paschal mystery through which we are incorporated into Christ’s incarnation, life, death, resurrection and coming again.*

Setting

* The visual setting should reflect the liturgical focus of the service in the Light of Christ, celebrating the paschal mystery of death and resurrection.
* An icon of Saint Luke may be prominently displayed with a candle or lamp in front or nearby (already lighted).
* An unlit single candle or lamp is on a stand or on the Lord’s Table unless a Vesper Candle is to be carried in during the Entrance of the Light.

Preparation

* Avoid last minute preparations in the presence of the community.
* A half hour of corporate silence may be scheduled ahead of the service in consultation with the chaplain general.
* In any event, keep silence starting 15 minutes before the service is to begin.
* A prelude may call the community to praise and prayer later in this period.
* The worship guides quietly take their places during this time.

*THE SERVICE*

Entrance of the Light

* While the dialog is spoken, the acolyte carries in a lighted Vesper candle or the flame of a lighting wand with which the Vesper Candle or lamp is then lighted.
* A sung version of this dialog is provided in *The Book of Offices and Services of the Order of Saint Luke,* Worship Resource 63, and is especially appropriate for Evensong

Hymn - By word or gesture, the community is invited to stand.

* An opening hymn for this service adapted from a text by Ambrose of Milan is on p. 201 of *LBF.*
* A setting of the hymn of light to be chanted is found in *The Book of Offices and Services of the Order of Saint Luke,*  p. 42.
* Hymn settings are found in *The Book of Offices and Services of the Order of Saint Luke,* Worship Resources 65 and 66 (Note that the Haugen setting will need to be listed with OneLicense permissions).

Thanksgiving for the Light – the community remains standing.

* The prayer is introduced with “The Holy One be with you. **And also with you.**  Let us pray.”
* Prayers of thanksgiving for the light are found in *The Book of Offices and Services of the Order of Saint Luke,* p. 42 and Worship Resource 64.
* The community is seated at the conclusion of the prayer.

Prayer of Awareness and Words of Assurance – the community seated or kneeling.

A Prayers of Awareness and Assurance for this service can be found in *LBF, 201-202*

Psalter – See General Guidelines for specific information. The community is seated.

Silence

* This should last at least a full minute.
* The anxiety for those for whom this is a new experience and who may wonder why “nothing is happening” may be helped by extending an invitation such as “Let us keep silence together.”

Scripture

* For this reading which is understood as a teaching lection, the community remains seated even if the reading is from a gospel.
* The lection may be provided for you by the chaplain general.
* At the conclusion of the reading(s) and before the heart words (introduced by “Hear what the spirit is saying”), the reader may say “Holy Wisdom, holy Word,” to which the community responds **Thanks be to God!**

Canticle of Mary

* Since this canticle is understood as the proclamation of the gospel for this office, the community stands.
* The following options are available in *The Book of Offices and Services of the Order of Saint Luke:*
	+ Four part simplified chant, see Worship Resources 190-191, using the Gloria for holy days.
	+ Set to a metrical hymn tune; see Worship Resources 70-73.
	+ Chanted dialogically to psalm tone three, p. 45.

Reading

* A time for listening and learning together from a brief reading.
* This is NOT the time for a homily or an extensive reading.
* Options available include:
	+ Text of a relevant hymn
	+ Teachings of a spiritual guide
	+ Reflections on the meaning of the day, hour, or season.

Silence for Reflection

The Great Litany (*Book of Offices and Services,* Worship Resource 183

*The Great Litany is the Church’s most expansive prayer of supplication. It is used at Festive Evensong in its entirety and has, across the years, become the prayer of the people for St. Luke’s Festive Evensong. Often there have been two cantors, alternating sections, with the community chanting the bold-faced responses.*

The Spirit Prayer

 *Text from pp. 203-204* of *A Lukan Book of Feasts*

*or*  The Lord’s Prayer

 *Text from p. 47 of The Book of Offices and Services*

Concluding Collect of Commemoration

Almighty God, who inspired your servant Luke the evangelist to set forth in the Gospel the love and healing power of your Chosen One: establish the reign of this power and love among us and empower your whole church to be rich toward you in worship and service to the poor, through Christ our Lord. **Amen.** DTB

*If the service is held in the evening*

Hymn – As the service moves to its Compline components, you may choose to have the community remain seated and sing the hymn more quietly.

A text adapted from hymn by Isaac Watts can be found on p. 204 of *A Lukan Book of Feasts.*

Commendation (see *LBF,*  p. 205).

Lived experience leads us to suggest that after the silence in the Commendation, the following invitation may be given: “Let us join together in the next lines of the commendation, concluding “O God of Truth and Love.” (The addition of “and Love” was the addition practiced by Jim Cotter of blessed memory).

Canticle of Simeon

In this festive evensong, you may choose to quietly sing the Canticle of Simeon and Gloria to one of the hymn settings found in *BOS,* WR 89 or 90 or it may be chanted quietly in unison to psalm tone one (see *LBF,*  p. 205).

Abbot’s Commendation and Blessing

When this is the last office of the day, the abbot’s commendation may be given before the dismissal.

The community is then seated for a **time of reflection guided by music.**

Dismissal

 The grace of the Lord Jesus Christ be with us. Let us bless the Lord.

 **Thanks be to God!**

* Given by a deacon or a layperson emphasizing the bridge between the community at prayer and the community living our commission in the world.
* May be spoken by someone seated in the congregation.
* Our lived experience with this office has made us aware that something is missing from the dismissal. We recommend that an additional sentence be added such as:

“Go in peace to walk the way of Jesus, seeking justice and compassion with the whole family of God. The grace of the Lord Jesus Christ be with you. Let us bless the Lord. **Thanks be to God!**”

*If the service is held in the late afternoon:*

Hymn – By word or gesture, the community is invited to stand to sing a festive hymn.

A text adapted from hymn by Isaac Watts can be found on p. 204 of *A Lukan Book of Feasts.*

Going Forth

* The community remains standing.
* A Going Forth for this service may be found on p. 205 of *A Lukan Book of Feasts.*
* If this is the last service of the day, the abbot should be invited to then give The Abbot’s Commendation.

The community is then seated for a **time of reflection guided by music.**

Dismissal

 The grace of the Lord Jesus Christ be with us. Let us bless the Lord.

 **Thanks be to God!**

* Given by a deacon or a layperson emphasizing the bridge between the community at prayer and the community living our commission in the world.
* May be spoken by someone seated in the congregation.
* Our lived experience with this office has made us aware that something is missing from the dismissal. We recommend that an additional sentence be added such as:

“Go in peace to walk the way of Jesus, seeking justice and compassion with the whole family of God. The grace of the Lord Jesus Christ be with you. Let us bless the Lord. **Thanks be to God!**”

Regarding the Ending of the Service:

Because we honor the music after the blessing, we are seated to let it speak to us. It seemed strange to be “sent forth” and then be seated!! Our alternative is to separate the blessing or commission and the dismissal.