THE EPISCOPAL CHURCH OF THE GOOD SHEPHERD
A Parish of the Episcopal Diocese of Western New York
96 Jewett Parkway • Buffalo, NY 14214

November 11, 2026
Evening Prayer commemorating Nicholas Ferrar, Deacon
6:00 P.M.
Congregational responses are **in bold.**

Opening Hymn

Stay with us, Christ, for it is evening.
Make your Church bright with your radiance.

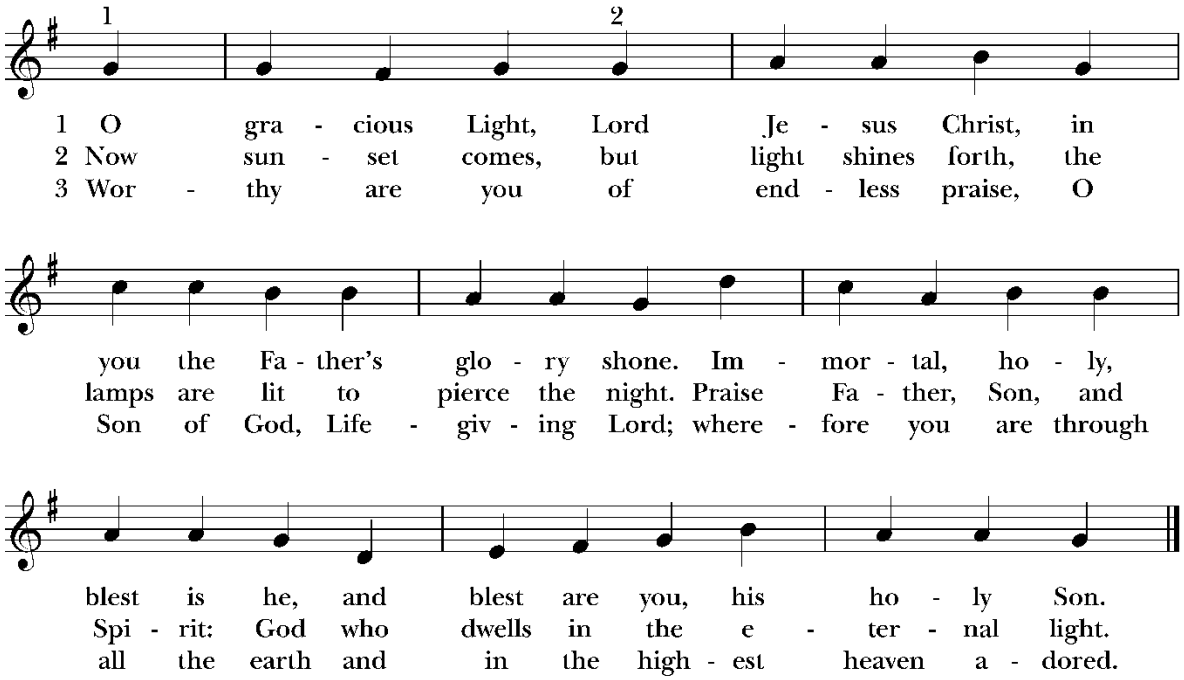
God of unchangeable power, when you fashioned the world the morning stars sang together and the host of heaven shouted for joy; open our eyes to the wonders of creation and teach us to use all things for good, to the honor of your glorious name; through Jesus Christ our Lord. Amen.
(source: A New Zealand Prayer Book, p. 569)

Confession of Sin
Let us confess our sins against God and our neighbor.

God of all mercy,
we confess that we have sinned against you,
opposing your will in our lives.
We have denied your goodness in each other,
in ourselves, and in the world you have created.
We repent of the evil that enslaves us,
the evil we have done,
and the evil done on our behalf.
Forgive, restore, and strengthen us
through our Savior Jesus Christ,
that we may abide in your love
and serve only your will. 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.**

Phos hilaron



This hymn may be sung unaccompanied as a four-part canon at a distance of one measure.

Words: Greek, 3rd cent.; tr. F. Bland Tucker (1895-1984); para. of *O Gracious Light*. Copyright © The Church Pension Fund.
Music: *The Eighth Tune*, Thomas Tallis (1505?-1585); adapt. *Hymnal 1982*.

Psalm 127 *(St. Helena Psalter)*
said responsively by the half verse
1 Unless God builds the house, *
their labor is in vain who build it.
2 Unless God watches over the city, *
in vain the sentries keep their vigil.
3 It is in vain that you rise so early and go to bed so late; *
vain, too, to eat the bread of toil,
for God gives to the beloved sleep.
4 Children are a heritage from God, *
and the fruit of the womb is a gift.
5 Like arrows in the hand of a warrior *
are the children of one's youth.
6 Happy are they who have their quivers full of them; *
they shall not be put to shame
when they contend with their enemies in the gate.

A Reading from the Epistle to the Galatians (6:7-10)
Make no mistake, God is not mocked. A person will harvest what they plant. Those who plant only for their own benefit will harvest devastation from their selfishness,

but those who plant for the benefit of the Spirit will harvest eternal life from the Spirit. Let's not get tired of doing good, because in time we'll have a harvest if we don't give up. So then, let's work for the good of all whenever we have an opportunity, and especially for those in the household of faith.

Hear what the Spirit is saying to God's People. **Thanks be to God.**

Canticle of the Turning *Daigle/Cooley/Donohoo* *Insert*

When a lay person is reading Evening Prayer the congregation remains seated for the reading from the gospel and the response is the same as the other readings

A Reading from the Gospel of Matthew (13:47-52**)**

"Again, the kingdom of heaven is like a net that people threw into the lake and gathered all kinds of fish. When it was full, they pulled it to the shore, where they sat down and put the good fish together into containers. But the bad fish they threw away. That's the way it will be at the end of the present age. The angels will go out and separate the evil people from the righteous people, and will throw the evil ones into a burning furnace. People there will be weeping and grinding their teeth.
"Have you understood all these things?" Jesus asked.
They said to him, "Yes."
Then he said to them, "Therefore, every legal expert who has been trained as a disciple for the kingdom of heaven is like the head of a household who brings old and new things out of their treasure chest."

Hear what the Spirit is saying to God's People **Thanks be to God.**

Reflection

So, our readings have an apocalyptic tone to them, and let me, at the outset, state that hell as a place God sends us, is probably not wholly accurate. My theology of a place where evil exists devoid of any good is where we place ourselves and our souls. God is in the redeeming b business, and until the last day God is reaching out toward us and for us, never ceasing to offer us a place in the fold. That said, there are forces of evil at work among us. The human condition has been plagued by these forces of evil since the beginning of time, and it is up to us to fight them off, choosing life over death, light over darkness, good over bad. These readings tell us in no uncertain terms that, to quote Galatians, we will harvest what we plant. What have you planted today?

Please remain sitting for the singing of the
Nunc dimittis *Insert*

The Affirmation of Faith

Please stand, as we proclaim our faith, by saying:

We believe that God is present
in the darkness before dawn;
In the waiting and uncertainty
where fear and courage join hands,
Conflict and caring link arms
And the sun rises over barbed wire.
We believe in a with-us God
Who sits down in our midst
To share our humanity,
A feasting God.
We affirm a faith,
That takes us beyond a safe place
Into action, into vulnerability,
Into the streets.
We commit ourselves to work for change
And put ourselves on the line;
To bear responsibility, to take risks,
Live powerfully and face humiliation;
To stand with those on the edge;
To choose life
And be used by the Spirit
For God's new community of Hope. Amen.

(from Iona Abbey Worship Book by The Iona Community)

The Prayers

The Lord's Prayer sung
Our Father, which art in heaven,
Hallowed be thy Name
Thy kingdom come
Thy will be done in earth
As it is in heaven
Give us this day, our daily bread
And forgive us our debts

As we forgive our debtors
And lead us not into temptation
But deliver us from evil
For thine is the kingdom,
And the power
And the glory
Forever. Amen

Leader: Hear our cry, O God.
And listen to our prayer.
Let us pray.
For the Church of God in every place, that it may persevere in faith and hope, we pray to you.
Christ, have mercy
For all who minister in your Church that they may have grace to build up your people in love, we pray to you.
Christ, have mercy.
For the leaders of the countries, that they will heed your call and persistently pursue peace, we pray to you,
Christ have mercy.
For the sick, the hopeless and those in danger, *especially those we now name [PAUSE]*
We pray to you,
Christ have mercy.
For the dying and the dead, that they will rest in peace, *especially those we now name [PAUSE]*
We pray to you,
Christ have mercy.

The Collect of the Day
Lord God, make us so worthy of your perfect love; that, with your deacon Nicholas Ferrar and his household, we may rule ourselves according to your Word, and serve you with our whole heart; 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 Veteran's Day
O God of peace, we remember with gratitude those who ventured much for our liberties. We commend all veterans to your care, asking that you shield, strengthen, and grant them healing of body, mind, and spirit, while blessing the Western New York community and our local churches as havens of worship and healing. **Amen**

The peace of the Lord be always with you

And also with you

Closing Hymn

The Dismissal
Our worship has ended, our service continues:
Go in peace to love and serve the Lord.
Thanks be to God.

Nicholas Ferrar

Nicholas Ferrar, born in 1592, was the founder of a religious community that lasted from 1626 to 1646.

After Nicholas had been ordained as a deacon, he and his family and a few friends retired to Little Gidding, Huntingdonshire, England, to devote themselves to a life of prayer, fasting, and almsgiving (Matthew 6:2,5,16). They restored the abandoned church building, and became responsible for regular services there. They taught the neighborhood children, and looked after the health and well-being of the people of the district. They read the regular daily offices of the Book of Common Prayer, including the recital every day of the complete Psalter. (Day and night, there was always at least one member of the community kneeling in prayer before the altar, that they might keep the word, "Pray without ceasing.") They wrote books and stories dealing with various aspects of Christian faith and practice. They fasted with great rigor, and in other ways embraced voluntary poverty, so that they might have as much money as possible for the relief of the poor.

The community was founded in 1626 (when Nicholas was 34). He died in 1637 (aged 45), and in 1646 the community was forcibly broken up by the Puritans of Cromwell's army. The memory of the community survived to inspire and influence later undertakings in Christian communal living, and one of T.S. Eliot's *Four Quartets* is called "Little Gidding."