

YEAR 1, PROPER 12, THURSDAY: EVENING PRAYER

For use with the First Lesson

Adapted from *The Vocabulary of the Church* (1960):

Ra'mah	RAY-mah
E'phraim	EE-fray-im
Bar'ak	BAR-uhk
Abin'o-am	uh-BIN-o-uhm
Ke'desh	KEY-desh
Ta'bor	TAY-bur
Naph'tali	NAF-tuh-ligh
Ja'bin	JAY-bin
Ki'shon	KIGH-shon
He'ber	HE-bur
Ken'ite	KEN-night
Ho'bab	HOH-bab
Za'-a-nan'nim	ZAY-uh-NAN-nim

Haro'sheth-ha-goiim Hah-ROH-sheth-ha-GOY-im

Ja'el	JAY-el
Ha'zor	HAY-zor

Please turn the page for the First Lesson.

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JUDGES 4:4–24*; MARK 7:1–23

WE INCLUDE JUDGES 4:24, THE CANONICAL CONCLUSION OF THE PASSAGE.

The First Lesson. The Reader begins

A Reading from the Book of Judges

Now Deb'orah, a prophetess, the wife of Lapp'idoth, was judging Israel at that time. She used to sit under the palm of Deb'orah between Ra'mah and Bethel in the hill country of E'phraim; and the people of Israel came up to her for judgment. She sent and summoned Bar'ak the son of Abin'o-am from Ke'desh in Naph'tali, and said to him, “The LORD, the God of Israel, commands you, ‘Go, gather your men at Mount Ta'bor, taking ten thousand from the tribe of Naph'tali and the tribe of Zeb'ulun. And I will draw out Sis'era, the general of Ja'bin's army, to meet you by the river Ki'shon with his chariots and his troops; and I will give him into your hand.’ ” Bar'ak said to her, “If you will go with me, I will go; but if you will not go with me, I will not go.” And she said, “I will surely go with you; nevertheless, the road on which you are going will not lead to your glory, for the LORD will sell Sis'era into the hand of a woman.” Then Deb'orah arose, and went with Bar'ak to Ke'desh. And Bar'ak summoned Zeb'ulun and Naph'tali to Ke'desh; and ten thousand men went up at his heels; and Deb'orah went up with him. Now He'ber the Ken'ite had separated from the Ken'ites, the descendants of Ho'bab the father-in-law

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of Moses, and had pitched his tent as far away as the oak in Za'-a-nan'nim, which is near Ke'desh. When Sis'era was told that Bar'ak the son of Abin'o-am had gone up to Mount Ta'bor, Sis'era called out all his chariots, nine hundred chariots of iron, and all the men who were with him, from Haro'sheth-ha-goiim to the river Ki'shon. And Deb'orah said to Bar'ak, “Up! For this is the day in which the LORD has given Sis'era into your hand. Does not the LORD go out before you?” So Bar'ak went down from Mount Ta'bor with ten thousand men following him. And the LORD routed Sis'era and all his chariots and all his army before Bar'ak at the edge of the sword; and Sis'era alighted from his chariot and fled away on foot. And Bar'ak pursued the chariots and the army to Haro'sheth-ha-goiim, and all the army of Sis'era fell by the edge of the sword; not a man was left. But Sis'era fled away on foot to the tent of Ja'el, the wife of He'ber the Ken'ite; for there was peace between Ja'bin the king of Ha'zor and the house of He'ber the Ken'ite. And Ja'el came out to meet Sis'era, and said to him, “Turn aside, my lord, turn aside to me; have no fear.” So he turned aside to her into the tent, and she covered him with a rug. And he said to her, “Pray, give me a little water to drink; for I am thirsty.” So she

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opened a skin of milk and gave him a drink and covered him. And he said to her, “Stand at the door of the tent, and if any man comes and asks you, ‘Is any one here?’ say, No.” But Ja’el the wife of He’ber took a tent peg, and took a hammer in her hand, and went softly to him and drove the peg into his temple, till it went down into the ground, as he was lying fast asleep from weariness. So he died. And behold, as Bar’ak pursued Sis’era, Ja’el went out to meet him, and said to him, “Come, and I will show you the man whom you are seeking.” So he went in to her tent; and there lay Sis’era dead, with the tent peg in his temple. So on that day God subdued Ja’bin the king of Canaan before the people of Israel. And the hand of the people of Israel bore harder and harder on Ja’bin the king of Canaan, until they destroyed Ja’bin king of Canaan.

The Reader concludes

The Word of the Lord.

For use with the Second Lesson

Adapted from *The Vocabulary of the Church* (1960):

Prophecy
Corban

PRAH-fi-sigh
KOHR-ban

The Second Lesson. The Reader begins

A Reading from the Gospel according to Mark

Now when the Pharisees gathered together to Jesus, with some of the scribes, who had come from Jerusalem, they saw that some of his disciples ate with hands defiled, that is, unwashed. (For the Pharisees, and all the Jews, do not eat unless they wash their hands, observing the tradition of the elders; and when they come from the market place, they do not eat unless they purify themselves; and there are many other traditions which they observe, the washing of cups and pots and vessels of bronze.) And the Pharisees and the scribes asked him, “Why do your disciples not live according to the tradition of the elders, but eat with hands defiled?” And he said to them, “Well did Isaiah prophesy of you hypocrites, as it is written, ‘This people honors me with their lips, but their heart is far from me; in vain do they worship

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me, teaching as doctrines the precepts of men.’ You leave the commandment of God, and hold fast the tradition of men.” And he said to them, “You have a fine way of rejecting the commandment of God, in order to keep your tradition! For Moses said, ‘Honor your father and your mother’; and, ‘He who speaks evil of father or mother, let him surely die’; but you say, ‘If a man tells his father or his mother, What you would have gained from me is Corban’ (that is, given to God)—then you no longer permit him to do anything for his father or mother, thus making void the word of God through your tradition which you hand on. And many such things you do.” And he called the people to him again, and said to them, “Hear me, all of you, and understand: there is nothing outside a man which by going into him can defile him; but the things which come out of a man are what defile him.” And when he had entered the house, and left the people, his disciples asked him about the parable. And he said to them, “Then are you also without understanding? Do you not see that whatever goes into a man from outside cannot defile him, since it enters, not his heart but his stomach, and so passes on?” (Thus he declared all foods clean.) And he said, “What comes out of a man is what defiles a man. For

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from within, out of the heart of man, come evil thoughts, fornication, theft, murder, adultery, coveting, wickedness, deceit, licentiousness, envy, slander, pride, foolishness. All these evil things come from within, and they defile a man.”

The Reader concludes

The Word of the Lord.