**Year 2, Proper 22, Thursday: Evening Prayer**

**For use with the First Lesson**

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

Josi'ah joh-SIGH-uh

Hilki'ah hil-KIGH-uh

Ba'al BAY-uhl

Ashe'rah uh-SHEE-ruh

Ge'ba GEE-buh (hard “G”)

Beer-sheba beer-SHEE-buh

To'pheth TOH-feth

Hinnom HIN-ahm

Mo'lech MOH-lek

Nathan-me'lech NAY-thun-MEE-lek

A'haz AY-haz

Manas'seh muh-NAS-uh

Sido'nians si-DOH-nee-uhns

Manas'seh muh-NAS-uh

Che'mosh KEE-mahsh

Am'monites AM-ah-nights

Ashe'rim uh-SHEE-rim

Jerobo'am jair-oh-BOH-uhm

Ne'bat NEE-bat

*The First Lesson. The Reader begins*

**A Reading from the Second Book of the Kings**

And King Josiah king commanded Hilki'ah, the high priest, and the priests of the second order, and the keepers of the threshold, to bring out of the temple of the Lord all the vessels made for Ba'al, for Ashe'rah, and for all the host of heaven; he burned them outside Jerusalem in the fields of the Kidron, and carried their ashes to Bethel. And he deposed the idolatrous priests whom the kings of Judah had ordained to burn incense in the high places at the cities of Judah and round about Jerusalem; those also who burned incense to Ba'al, to the sun, and the moon, and the constellations, and all the host of the heavens. And he brought out the Ashe'rah from the house of the Lord, outside Jerusalem, to the brook Kidron, and burned it at the brook Kidron, and beat it to dust and cast the dust of it upon the graves of the common people. And he broke down the houses of the male cult prostitutes which were in the house of the Lord, where the women wove hangings for the Ashe'rah. And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burned incense, from Ge'ba to Beer-sheba; and he broke down the high places of the gates that were at the entrance of the gate of Joshua the governor of the city, which were on one’s left at the gate of the city. However, the priests of the high places did not come up to the altar of the Lord in Jerusalem, but they ate unleavened bread among their brethren. And he defiled To'pheth, which is in the valley of the sons of Hinnom, that no one might burn his son or his daughter as an offering to Mo'lech. And he removed the horses that the kings of Judah had dedicated to the sun, at the entrance to the house of the Lord, by the chamber of Na'than-me'lech the chamberlain, which was in the precincts; and he burned the chariots of the sun with fire. And the altars on the roof of the upper chamber of A'haz, which the kings of Judah had made, and the altars which Manas'seh had made in the two courts of the house of the Lord, he pulled down and broke in pieces, and cast the dust of them into the brook Kidron. And the king defiled the high places that were east of Jerusalem, to the south of the mount of corruption, which Solomon the king of Israel had built for Ash'toreth the abomination of the Sido'nians, and for Che'mosh the abomination of Moab, and for Milcom the abomination of the Am'monites. And he broke in pieces the pillars, and cut down the Ashe'rim, and filled their places with the bones of men. Moreover the altar at Bethel, the high place erected by Jerobo'am the son of Ne'bat, who made Israel to sin, that altar with the high place he pulled down and he broke in pieces its stones, crushing them to dust; also he burned the Ashe'rah. And as Josi'ah turned, he saw the tombs there on the mount; and he sent and took the bones out of the tombs, and burned them upon the altar, and defiled it, according to the word of the Lord which the man of God proclaimed, who had predicted these things. Then he said, “What is yonder monument that I see?” And the men of the city told him, “It is the tomb of the man of God who came from Judah and predicted these things which you have done against the altar at Bethel.” And he said, “Let him be; let no man move his bones.” So they let his bones alone, with the bones of the prophet who came out of Sama'ria. And all the shrines also of the high places that were in the cities of Sama'ria, which kings of Israel had made, provoking the Lord to anger, Josi'ah removed; he did to them according to all that he had done at Bethel. And he slew all the priests of the high places who were there, upon the altars, and burned the bones of men upon them. Then he returned to Jerusalem. And the king commanded all the people, “Keep the passover to the Lord your God, as it is written in this book of the covenant.” For no such passover had been kept since the days of the judges who judged Israel, or during all the days of the kings of Israel or of the kings of Judah; but in the eighteenth year of King Josi'ah this passover was kept to the Lord in Jerusalem. Moreover Josi'ah put away the mediums and the wizards and the teraphim and the idols and all the abominations that were seen in the land of Judah and in Jerusalem, that he might establish the words of the law which were written in the book that Hilki'ah the priest found in the house of the Lord. Before him there was no king like him, who turned to the Lord with all his heart and with all his soul and with all his might, according to all the law of Moses; nor did any like him arise after him.

*The Reader concludes* The Word of the Lord.

***Please turn the page for the Second Lesson.***

**For use with the Second**

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

Anani'as an-uh-NIGH-uhs

Tertul'lus tur-TUHL-uhs

Lys'ias LIS-ee-uhs

*The Second Lesson. The Reader begins*

**A Reading from the Acts of the Apostles**

After five days the high priest Anani'as came down with some elders and a spokesman, one Tertul'lus. They laid before the governor their case against Paul; and when he was called, Tertul'lus began to accuse him, saying: “Since through you we enjoy much peace, and since by your provision, most excellent Felix, reforms are introduced on behalf of this nation, in every way and everywhere we accept this with all gratitude. But, to detain you no further, I beg you in your kindness to hear us briefly. For we have found this man a pestilent fellow, an agitator among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes. He even tried to profane the temple, but we seized him. By examining him yourself you will be able to learn from him about everything of which we accuse him.” The Jews also joined in the charge, affirming that all this was so. And when the governor had motioned to him to speak, Paul replied: “Realizing that for many years you have been judge over this nation, I cheerfully make my defense. As you may ascertain, it is not more than twelve days since I went up to worship at Jerusalem; and they did not find me disputing with any one or stirring up a crowd, either in the temple or in the synagogues, or in the city. Neither can they prove to you what they now bring up against me. But this I admit to you, that according to the Way, which they call a sect, I worship the God of our fathers, believing everything laid down by the law or written in the prophets, having a hope in God which these themselves accept, that there will be a resurrection of both the just and the unjust. So I always take pains to have a clear conscience toward God and toward men. Now after some years I came to bring to my nation alms and offerings. As I was doing this, they found me purified in the temple, without any crowd or tumult. But some Jews from Asia—they ought to be here before you and to make an accusation, if they have anything against me. Or else let these men themselves say what wrongdoing they found when I stood before the council, except this one thing which I cried out while standing among them, ‘With respect to the resurrection of the dead I am on trial before you this day.’ ” But Felix, having a rather accurate knowledge of the Way, put them off, saying, “When Lys'ias the tribune comes down, I will decide your case.” Then he gave orders to the centurion that he should be kept in custody but should have some liberty, and that none of his friends should be prevented from attending to his needs.

*The Reader concludes* The Word of the Lord.