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

**For use with the First Lesson**

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

Jehoi'akim ji-HOY-uh-kim

Josi'ah joh-SIGH-uh

Re'chabites REE-kuh-bights

Ja'-azani'ah JAY-az-uh-NIGH-uh

Habazzini'ah huh-baz-zi-NIGH-uh

Ha'nan HAY-nan

Igdali'ah ig-duh-LIGH-uh

Ma-asei'ah may-uh-SIGH-uh

Re'chab REE-kab

Jon'adab JAHN-uh-dab

Nebuchadrez'zar ne-buh-kuh-DREZ-ur

Chalde'ans kal-DEE-uhns

*The First Lesson. The Reader begins*

**A Reading from the Book of Jeremiah**

The word which came to Jeremiah from the Lord in the days of Jehoi'akim the son of Josi'ah, king of Judah: “Go to the house of the Re'chabites, and speak with them, and bring them to the house of the Lord, into one of the chambers; then offer them wine to drink.” So I took Ja-azani'ah the son of Jeremiah, son of Habazzini'ah, and his brothers, and all his sons, and the whole house of the Re'chabites. I brought them to the house of the Lord into the chamber of the sons of Ha'nan the son of Igdali'ah, the man of God, which was near the chamber of the princes, above the chamber of Ma-asei'ah the son of Shallum, keeper of the threshold. Then I set before the Re'chabites pitchers full of wine, and cups; and I said to them, “Drink wine.” But they answered, “We will drink no wine, for Jon'adab the son of Re'chab, our father, commanded us, ‘You shall not drink wine, neither you nor your sons for ever; you shall not build a house; you shall not sow seed; you shall not plant or have a vineyard; but you shall live in tents all your days, that you may live many days in the land where you sojourn.’ We have obeyed the voice of Jon'adab the son of Re'chab, our father, in all that he commanded us, to drink no wine all our days, ourselves, our wives, our sons, or our daughters, and not to build houses to dwell in. We have no vineyard or field or seed; but we have lived in tents, and have obeyed and done all that Jon'adab our father commanded us. But when Nebuchadrez'zar king of Babylon came up against the land, we said, ‘Come, and let us go to Jerusalem for fear of the army of the Chalde'ans and the army of the Syrians.’ So we are living in Jerusalem.” Then the word of the Lord came to Jeremiah: “Thus says the Lord of hosts, the God of Israel: Go and say to the men of Judah and the inhabitants of Jerusalem, Will you not receive instruction and listen to my words? says the Lord. The command which Jon'adab the son of Re'chab gave to his sons, to drink no wine, has been kept; and they drink none to this day, for they have obeyed their father’s command. I have spoken to you persistently, but you have not listened to me. I have sent to you all my servants the prophets, sending them persistently, saying, ‘Turn now every one of you from his evil way, and amend your doings, and do not go after other gods to serve them, and then you shall dwell in the land which I gave to you and your fathers.’ But you did not incline your ear or listen to me. The sons of Jon'adab the son of Re'chab have kept the command which their father gave them, but this people has not obeyed me. Therefore, thus says the Lord, the God of hosts, the God of Israel: Behold, I am bringing on Judah and all the inhabitants of Jerusalem all the evil that I have pronounced against them; because I have spoken to them and they have not listened, I have called to them and they have not answered.” But to the house of the Re'chabites Jeremiah said, “Thus says the Lord of hosts, the God of Israel: Because you have obeyed the command of Jon'adab your father, and kept all his precepts, and done all that he commanded you, therefore thus says the Lord of hosts, the God of Israel: Jon'adab the son of Re'chab shall never lack a man to stand before me.”

*The Reader concludes* The Word of the Lord.

**For use with the Second Lesson**

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

Bernice BUHR-nees

Caesare'a ses-uh-REE-uh

*The Second Lesson. The Reader begins*

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

When some days had passed, Agrippa the king and Bernice arrived at Caesare'a to welcome Festus. And as they stayed there many days, Festus laid Paul’s case before the king, saying, “There is a man left prisoner by Felix; and when I was at Jerusalem, the chief priests and the elders of the Jews gave information about him, asking for sentence against him. I answered them that it was not the custom of the Romans to give up any one before the accused met the accusers face to face, and had opportunity to make his defense concerning the charge laid against him. When therefore they came together here, I made no delay, but on the next day took my seat on the tribunal and ordered the man to be brought in. When the accusers stood up, they brought no charge in his case of such evils as I supposed; but they had certain points of dispute with him about their own superstition and about one Jesus, who was dead, but whom Paul asserted to be alive. Being at a loss how to investigate these questions, I asked whether he wished to go to Jerusalem and be tried there regarding them. But when Paul had appealed to be kept in custody for the decision of the emperor, I commanded him to be held until I could send him to Caesar.” And Agrippa said to Festus, “I should like to hear the man myself.” “Tomorrow,” said he, “you shall hear him.” So on the morrow Agrippa and Bernice came with great pomp, and they entered the audience hall with the military tribunes and the prominent men of the city. Then by command of Festus Paul was brought in. And Festus said, “King Agrippa and all who are present with us, you see this man about whom the whole Jewish people petitioned me, both at Jerusalem and here, shouting that he ought not to live any longer. But I found that he had done nothing deserving death; and as he himself appealed to the emperor, I decided to send him. But I have nothing definite to write to my lord about him. Therefore I have brought him before you, and, especially before you, King Agrippa, that, after we have examined him, I may have something to write. For it seems to me unreasonable, in sending a prisoner, not to indicate the charges against him.”

*The Reader concludes* The Word of the Lord.