

**YEAR 2, PROPER 25, SUNDAY:
EVENSONG AND BENEDICTION**

For use with the First Lesson

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

Haggai	HAG-igh
Dari'us	duh-RIGH-uhs
Zerub'babel	zuh-RUHB-uh-buhl
She-al'ti-el	shee-ALL-tee-el
Jehoz'adak	juh-HAHZ-uh-dak

The First Lesson. The Reader begins

A Reading from the Book of Haggai

In the second year of Dari'us the king, in the sixth month, on the first day of the month, the word of the LORD came by Haggai the prophet to Zerub'babel the son of She-al'ti-el, governor of Judah, and to Joshua the son of Jehoz'adak, the high priest, “Thus says the LORD of hosts: This people say the time has not yet come to rebuild the house of the LORD.” Then the word of the LORD came by Haggai the prophet, “Is it a time for you yourselves to dwell in your paneled houses, while this house lies in ruins? Now therefore thus says the LORD of hosts: Consider how you have

fared. You have sown much, and harvested little; you eat, but you never have enough; you drink, but you never have your fill; you clothe yourselves, but no one is warm; and he who earns wages earns wages to put them into a bag with holes. Thus says the LORD of hosts: Consider how you have fared. Go up to the hills and bring wood and build the house, that I may take pleasure in it and that I may appear in my glory, says the LORD. You have looked for much, and, lo, it came to little; and when you brought it home, I blew it away. Why? says the LORD of hosts. Because of my house that lies in ruins, while you busy yourselves each with his own house. Therefore the heavens above you have withheld the dew, and the earth has withheld its produce. And I have called for a drought upon the land and the hills, upon the grain, the new wine, the oil, upon what the ground brings forth, upon men and cattle, and upon all their labors.” Then Zerub’babel the son of She-al’ti-el, and Joshua the son of Jehoz’adak, the high priest, with all the remnant of the people, obeyed the voice of the LORD their God, and the words of Haggai the prophet, as the LORD their God had sent him; and the people feared before the LORD. Then Haggai, the messenger of the LORD, spoke to the people with the LORD’s message, “I am with you, says the LORD.” And the LORD stirred up

the spirit of Zerub'babel the son of She-al'ti-el, governor of Judah, and the spirit of Joshua the son of Jehoz'adak, the high priest, and the spirit of all the remnant of the people; and they came and worked on the house of the LORD of hosts, their God, on the twenty-fourth day of the month, in the sixth month. In the second year of Dari'us the king, in the seventh month, on the twenty-first day of the month, the word of the LORD came by Haggai the prophet, "Speak now to Zerub'babel the son of She-al'ti-el, governor of Judah, and to Joshua the son of Jehoz'adak, the high priest, and to all the remnant of the people, and say, 'Who is left among you that saw this house in its former glory? How do you see it now? Is it not in your sight as nothing? Yet now take courage, O Zerub'babel, says the LORD; take courage, O Joshua, son of Jehoz'adak, the high priest; take courage, all you people of the land, says the LORD; work, for I am with you, says the LORD of hosts, according to the promise that I made you when you came out of Egypt. My Spirit abides among you; fear not. For thus says the LORD of hosts: Once again, in a little while, I will shake the heavens and the earth and the sea and the dry land; and I will shake all nations, so that the treasures of all nations shall come in, and I will fill this house with splendor, says the LORD of hosts. The

silver is mine, and the gold is mine, says the LORD of hosts. The latter splendor of this house shall be greater than the former, says the LORD of hosts; and in this place I will give prosperity, says the LORD of hosts.’ ”
The Reader concludes The Word of the Lord.

The Second Lesson. The Reader begins

A Reading from the

First Letter of Paul to the Corinthians

I speak as to sensible men; judge for yourselves what I say. The cup of blessing which we bless, is it not a participation in the blood of Christ? The bread which we break, is it not a participation in the body of Christ? Because there is one bread, we who are many are one body, for we all partake of the one bread. Consider the people of Israel; are not those who eat the sacrifices partners in the altar? What do I imply then? That food offered to idols is anything, or that an idol is anything? No, I imply that what pagans sacrifice they offer to demons and not to God. I do not want you to be partners with demons. You cannot drink the cup of the Lord and the cup of demons. You cannot partake of the table of the Lord and the table of demons. Shall we provoke the Lord to jealousy? Are we stronger than he? “All things are lawful,” but not

all things are helpful. “All things are lawful,” but not all things build up. Let no one seek his own good, but the good of his neighbor.

The Reader concludes The Word of the Lord.

At Eucharistic Benediction. The Reader begins

A Reading from the Gospel according to Luke

Now the tax collectors and sinners were all drawing near to hear Jesus. And the Pharisees and the scribes murmured, saying, “This man receives sinners and eats with them.” So he told them this parable: “What man of you, having a hundred sheep, if he has lost one of them, does not leave the ninety-nine in the wilderness, and go after the one which is lost, until he finds it?

And when he has found it, he lays it on his shoulders, rejoicing. And when he comes home, he calls together his friends and his neighbors, saying to them, ‘Rejoice with me, for I have found my sheep which was lost.’

Just so, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance.”

No concluding versicle is added after the reading at Benediction.