

YEAR 2, PROPER 27, SUNDAY: EVENSONG & BENEDICTION

For use with the First Lesson

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

Shecani'ah	shek-uh-NIGH-uh
Jehi'el	je-HIGH-el
E'lam	EE-luhm
Eli'ashib	i-LIGH-uh-shib
Jehoha'nan	jeh-hoh-HAY-nan
As'ahel	AS-uh-hel
Jahzei'ah	juh-ZIGH-uh
Meshul'lum	me-SHUHL-lum
Shab'bethai	SHAB-i-thigh

The First Lesson. The Reader begins

A Reading from the Book of Ezra

While Ezra prayed and made confession, weeping and casting himself down before the house of God, a very great assembly of men, women, and children, gathered to him out of Israel; for the people wept bitterly. And Shecani'ah the son of Jehi'el, of the sons of E'lam,

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addressed Ezra: “We have broken faith with our God and have married foreign women from the peoples of the land, but even now there is hope for Israel in spite of this. Therefore let us make a covenant with our God to put away all these wives and their children, according to the counsel of my lord and of those who tremble at the commandment of our God; and let it be done according to the law. Arise, for it is your task, and we are with you; be strong and do it.” Then Ezra arose and made the leading priests and Levites and all Israel take oath that they would do as had been said. So they took the oath. Then Ezra withdrew from before the house of God, and went to the chamber of Jehoha'nan the son of Eli'ashib, where he spent the night, neither eating bread nor drinking water; for he was mourning over the faithlessness of the exiles. And a proclamation was made throughout Judah and Jerusalem to all the returned exiles that they should assemble at Jerusalem, and that if any one did not come within three days, by order of the officials and the elders all his property should be forfeited, and he himself banned from the congregation of the exiles. Then all the men of Judah and Benjamin assembled at Jerusalem within the three days; it was the ninth

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month, on the twentieth day of the month. And all the people sat in the open square before the house of God, trembling because of this matter and because of the heavy rain. And Ezra the priest stood up and said to them, “You have trespassed and married foreign women, and so increased the guilt of Israel. Now then make confession to the LORD the God of your fathers, and do his will; separate yourselves from the peoples of the land and from the foreign wives.” Then all the assembly answered with a loud voice, “It is so; we must do as you have said. But the people are many, and it is a time of heavy rain; we cannot stand in the open. Nor is this a work for one day or for two; for we have greatly transgressed in this matter. Let our officials stand for the whole assembly; let all in our cities who have taken foreign wives come at appointed times, and with them the elders and judges of every city, till the fierce wrath of our God over this matter be averted from us.” Only Jonathan the son of As'ahel and Jahzei'ah the son of Tikvah opposed this, and Meshul'lum and Shab'bethai the Levite supported them. Then the returned exiles did so. Ezra the priest selected men, heads of fathers' houses, according to their fathers' houses, each of them designated by

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name. On the first day of the tenth month they sat down to examine the matter; and by the first day of the first month they had come to the end of all the men who had married foreign women, and they put the women away with their children.

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

Make love your aim, and earnestly desire the spiritual gifts, especially that you may prophesy. For one who speaks in a tongue speaks not to men but to God; for no one understands him, but he utters mysteries in the Spirit. On the other hand, he who prophesies speaks to men for their upbuilding and encouragement and consolation. He who speaks in a tongue edifies himself, but he who prophesies edifies the church.

Now I want you all to speak in tongues, but even more to prophesy. He who prophesies is greater than he who speaks in tongues, unless some one interprets, so that the church may be edified. Now, brethren, if I come to you speaking in tongues, how shall I benefit

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you unless I bring you some revelation or knowledge or prophecy or teaching? If even lifeless instruments, such as the flute or the harp, do not give distinct notes, how will any one know what is played? And if the bugle gives an indistinct sound, who will get ready for battle? So with yourselves; if you in a tongue utter speech that is not intelligible, how will any one know what is said? For you will be speaking into the air. There are doubtless many different languages in the world, and none is without meaning; but if I do not know the meaning of the language, I shall be a foreigner to the speaker and the speaker a foreigner to me. So with yourselves; since you are eager for manifestations of the Spirit, strive to excel in building up the church.

The Reader concludes The Word of the Lord.

At Eucharistic Benediction. The Reader begins

A Reading from the Gospel according to John

Jesus said, “As the Father has loved me, so have I loved you; abide in my love. If you keep my commandments, you will abide in my love, just as I have kept my Father’s commandments and abide in

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his love. These things I have spoken to you, that my joy may be in you, and that your joy may be full. This is my commandment, that you love one another as I have loved you. Greater love has no man than this, that a man lay down his life for his friends. You are my friends if you do what I command you. No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends, for all that I have heard from my Father I have made known to you. You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide; so that whatever you ask the Father in my name, he may give it to you. This I command you, to love one another.”

No concluding versicle is added after the reading at Benediction.

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