

**YEAR 2, EPIPHANY 3, SUNDAY:
EVENING PRAYER & BENEDICTION**

For use with the First Lesson

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

Chalde'ans

kal-DEE-uhns

The First Lesson. The Reader begins

A Reading from the Book of Isaiah

Come down and sit in the dust, O virgin daughter of Babylon; sit on the ground without a throne, O daughter of the Chalde'ans! For you shall no more be called tender and delicate. Take the millstones and grind meal, put off your veil, strip off your robe, uncover your legs, pass through the rivers. Your nakedness shall be uncovered, and your shame shall be seen. I will take vengeance, and I will spare no man. Our Redeemer—the LORD of hosts is his name—is the Holy One of Israel. Sit in silence, and go into darkness, O daughter of the Chalde'ans; for you shall no more be called the mistress of kingdoms. I was angry with my people, I profaned my heritage; I gave them into your hand, you showed them no mercy; on the aged you made your yoke exceedingly heavy. You

said, "I shall be mistress for ever," so that you did not lay these things to heart or remember their end. Now therefore hear this, you lover of pleasures, who sit securely, who say in your heart, "I am, and there is no one besides me; I shall not sit as a widow or know the loss of children": These two things shall come to you in a moment, in one day; the loss of children and widowhood shall come upon you in full measure, in spite of your many sorceries and the great power of your enchantments. You felt secure in your wickedness, you said, "No one sees me"; your wisdom and your knowledge led you astray, and you said in your heart, "I am, and there is no one besides me." But evil shall come upon you, for which you cannot atone; disaster shall fall upon you, which you will not be able to expiate; and ruin shall come on you suddenly, of which you know nothing. Stand fast in your enchantments and your many sorceries, with which you have labored from your youth; perhaps you may be able to succeed, perhaps you may inspire terror. You are wearied with your many counsels; let them stand forth and save you, those who divide the heavens, who gaze at the stars, who at the new moons predict what shall befall you. Behold, they are like stubble, the fire consumes them; they cannot deliver themselves from the power of the flame. No coal for

warming oneself is this, no fire to sit before! Such to you are those with whom you have labored, who have trafficked with you from your youth; they wander about each in his own direction; there is no one to save you.

The Reader concludes: The Word of the Lord.

For use with the Second Lesson

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

Ce'phas

SEE-fuhs

The Second Lesson. The Reader begins

A Reading from the Letter of Paul to the Galatians

Then after fourteen years I went up again to Jerusalem with Barnabas, taking Titus along with me. I went up by revelation; and I laid before them (but privately before those who were of repute) the gospel which I preach among the Gentiles, lest somehow I should be running or had run in vain. But even Titus, who was with me, was not compelled to be circumcised, though he was a Greek. But because of false brethren secretly brought in, who slipped in to spy out our freedom which we have in Christ Jesus, that they might bring

us into bondage—to them we did not yield submission even for a moment, that the truth of the gospel might be preserved for you. And from those who were reputed to be something (what they were makes no difference to me; God shows no partiality)—those, I say, who were of repute added nothing to me; but on the contrary, when they saw that I had been entrusted with the gospel to the uncircumcised, just as Peter had been entrusted with the gospel to the circumcised (for he who worked through Peter for the mission to the circumcised worked through me also for the Gentiles), and when they perceived the grace that was given to me, James and Ce'phas and John, who were reputed to be pillars, gave to me and Barnabas the right hand of fellowship, that we should go to the Gentiles and they to the circumcised; only they would have us remember the poor, which very thing I was eager to do.

The Reader concludes The Word of the Lord.

At Eucharistic Benediction. The Reader begins

A Reading from the Gospel according to John

The Jews then murmured at Jesus, because he said, “I am the bread which came down from heaven.” They said, “Is not this Jesus, the son of Joseph, whose father and mother we know? How does he now say, ‘I

have come down from heaven’?” Jesus answered them, “Do not murmur among yourselves. No one can come to me unless the Father who sent me draws him; and I will raise him up at the last day. It is written in the prophets, ‘And they shall all be taught by God.’ Every one who has heard and learned from the Father comes to me. Not that any one has seen the Father except him who is from God; he has seen the Father. Truly, truly, I say to you, he who believes has eternal life. I am the bread of life. Your fathers ate the manna in the wilderness, and they died. This is the bread which comes down from heaven, that a man may eat of it and not die. I am the living bread which came down from heaven; if any one eats of this bread, he will live for ever; and the bread which I shall give for the life of the world is my flesh.”

No concluding versicle is added after the reading at Benediction.