

YEAR 2, EASTER 2, WEDNESDAY: EVENING PRAYER

For use with the First Lesson

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

Hanani'ah	han-uh-NIGH-uh
Mish'a-el	MISH-ay-el
Azari'ah	az-uh-RIGH-uh
Ar'i-och	AR-ee-ahk
Nebuchadnezzar	ne-buh-kuhd-NEZ-ur

The First Lesson. The Reader begins

A Reading from the Book of Daniel

Then Daniel went to his house and made the matter of the king's dream known to Hanani'ah, Mish'a-el, and Azari'ah, his companions, and told them to seek mercy of the God of heaven concerning this mystery, so that Daniel and his companions might not perish with the rest of the wise men of Babylon. Then the mystery was revealed to Daniel in a vision of the night. Then Daniel blessed the God of heaven. Daniel said:

“Blessed be the name of God for ever and ever, to whom belong wisdom and might. He changes times

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DANIEL 2:17–30; 1 PETER 2:11–25*

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and seasons; he removes kings and sets up kings; he gives wisdom to the wise and knowledge to those who have understanding; he reveals deep and mysterious things; he knows what is in the darkness, and the light dwells with him. To thee, O God of my fathers, I give thanks and praise, for thou hast given me wisdom and strength, and hast now made known to me what we asked of thee, for thou hast made known to us the king's matter." Therefore Daniel went in to Ar'i-och, whom the king had appointed to destroy the wise men of Babylon; he went and said thus to him, "Do not destroy the wise men of Babylon; bring me in before the king, and I will show the king the interpretation." Then Ar'i-och brought in Daniel before the king in haste, and said thus to him: "I have found among the exiles from Judah a man who can make known to the king the interpretation." The king said to Daniel, whose name was Belteshaz'zar, "Are you able to make known to me the dream that I have seen and its interpretation?" Daniel answered the king, "No wise men, enchanters, magicians, or astrologers can show to the king the mystery which the king has asked, but there is a God in heaven who reveals mysteries, and he has made known to King Nebuchadnezz'zar what will

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be in the latter days. Your dream and the visions of your head as you lay in bed are these: To you, O king, as you lay in bed came thoughts of what would be hereafter, and he who reveals mysteries made known to you what is to be. But as for me, not because of any wisdom that I have more than all the living has this mystery been revealed to me, but in order that the interpretation may be made known to the king, and that you may know the thoughts of your mind.”

The Reader concludes The Word of the Lord.

The Second Lesson. The Reader begins

A Reading from the First Letter of Peter

Beloved, I beseech you as aliens and exiles to abstain from the passions of the flesh that wage war against your soul. Maintain good conduct among the Gentiles, so that in case they speak against you as wrongdoers, they may see your good deeds and glorify God on the day of visitation. Be subject for the Lord's sake to every human institution, whether it be to the emperor as supreme, or to governors as sent by him to punish those who do wrong and to praise those who do right. For it is God's will that by doing right you should put

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to silence the ignorance of foolish men. Live as free men, yet without using your freedom as a pretext for evil; but live as servants of God. Honor all men. Love the brotherhood. Fear God. Honor the emperor. Servants, be submissive to your masters with all respect, not only to the kind and gentle but also to the overbearing. For one is approved if, mindful of God, he endures pain while suffering unjustly. For what credit is it, if when you do wrong and are beaten for it you take it patiently? But if when you do right and suffer for it you take it patiently, you have God's approval. For to this you have been called, because Christ also suffered for you, leaving you an example, that you should follow in his steps. He committed no sin; no guile was found on his lips. When he was reviled, he did not revile in return; when he suffered, he did not threaten; but he trusted to him who judges justly. He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed. For you were straying like sheep, but have now returned to the Shepherd and Guardian of your souls.

The Reader concludes The Word of the Lord.

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