

*My sheep hear my voice, and I know them,
and they follow me:
And I give unto them eternal life;
and they shall never perish,
neither shall any man pluck them out of my hand.*

May we always hear Him, and obey.

Let us pray.

Grant, Lord, that we, who are thy people, having repented of our sins and having received thy forgiveness, may be attentive unto thy voice, that we may hear thee, and follow thee, unto life everlasting, through Jesus Christ our Lord. Amen.

Addresses for Morning and Evening Prayer

**according to the
1943 Lectionary
of the
USA 1928 Book of Common Prayer**

**Intended for use
by Layreaders
in the absence of a priest**

**by Ed Pacht
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Passion Sunday

Morning Prayer A

First Lesson: Isa 1:10-20

*Here beginneth the tenth verse
of the first chapter of the Prophet Isaiah.*

10 Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.

11 To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats.

12 When ye come to appear before me, who hath required this at your hand, to tread my courts?

13 Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting.

14 Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them.

15 And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.

16 Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;

17 Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

He has redeemed us.

He has called us to be His own.

We have been through the waters of Baptism.

We have partaken of His Body and Blood.

We have heard His Word read and preached.

Has it made a difference in the way we live?

In the way we think?

In the way we treat other people?

If we're honest, we'll need to admit,

"Well, not really,"

and, as it has been said,

partial obedience is no obedience at all.

"Hast thou utterly rejected Judah?

hath thy soul loathed Zion? "

cried Jeremiah,

"why hast thou smitten us,

and there is no healing for us?"

The reason was not hard to find for them,

and it's not harder in our case.

We deserve the same.

"we looked for peace, and there is no good;

and for the time of healing, and behold trouble! "

They wanted all that on their own terms

and wouldn't accept God's plan.

We need to go on, as he did:

"We acknowledge, O LORD, our wickedness,

and the iniquity of our fathers: for we have sinned against thee.

Do not abhor us, for thy name's sake ... "

He is in our midst, calling to us,

and, as Jesus said,

He demands holiness.
 He expects obedience.
 To those who follow He speaks promise.
 promise far beyond what we could hope for.
 To those who do not, well ...
 we know what He speaks to them,
 and it is words no one ever wants to hear.

And yet ...
 If there is one thing always true of God's people,
 it is that His people are not very faithful.
 Over and over again His people
 have listened more closely to the words
 of the world around them,
 have paid more attention to what gives them pleasure,
 have ignored the clear standards He has given them.
 It was true in Jeremiah's day.
 It was true when Our Lord walked on the earth.
 It is true today.
 We've all noticed how true it is
 of most of the major Christian denominations,
 after all, that's why we are Continuing Anglicans,
 and not still in that other church.
 But this is not a message for us to look at them,
 whatever "them" we might have in mind,
 but for us to look at us.

Lent is for good solid self-examination.
 Am I, as an individual, or my church as a body,
 really listening to the Lord?
 Is His voice and His will my first concern?
 What would I rather have, my own comfort,
 or what I know to be God's will?
 These are not idle questions.

18 Come now, and let us reason together, saith the
 LORD: though your sins be as scarlet, they shall
 be as white as snow; though they be red like crimson,
 they shall be as wool.

19 If ye be willing and obedient, ye shall eat the
 good of the land:

20 But if ye refuse and rebel, ye shall be devoured
 with the sword: for the mouth of the LORD hath
 spoken it.

Here endeth the First Lesson.

Second Lesson: 1 Pet 4:12-19

*Here beginneth the twelfth verse of
 the fourth chapter of the First Epistle of St. Peter.*

12 Beloved, think it not strange concerning the
 fiery trial which is to try you, as though some
 strange thing happened unto you:

13 But rejoice, inasmuch as ye are partakers of
 Christ's sufferings; that, when his glory shall be
 revealed, ye may be glad also with exceeding joy.

14 If ye be reproached for the name of Christ,
 happy are ye; for the spirit of glory and of God
 resteth upon you: on their part he is evil spoken of,
 but on your part he is glorified.

15 But let none of you suffer as a murderer, or as a
 thief, or as an evildoer, or as a busybody in other
 men's matters.

16 Yet if any man suffer as a Christian, let him not
 be ashamed; but let him glorify God on this behalf.

17 For the time is come that judgment must begin
 at the house of God: and if it first begin at us, what

shall the end be of them that obey not the gospel of God?

18 And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

19 Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator.

Here endeth the Second Lesson.

Homily

Did today's two lessons shake you up?

They should have.

Both of them are severe and demanding.

There isn't anything comfortable,
(in the sense that we usually use the word)
in either one of them,

and they are both addressed to God's own people.

There's not a word in either passage
intended for the open and obvious sinner,
not a single message for the unbeliever.

It's all for religious folk,
for the called and chosen,
for those who claim to follow God,
for us.

We're Christians.

We've been baptized.

We've heard the Word of God.

We come to worship Him regularly.

We are convinced that our version of the Faith
is the best available.

In fact, this parish exists because of commitment
to a vision of truth they've lost somewhere else.

Homily

From the First Lesson:

*"...thou, O LORD, art in the midst of us,
and we are called by thy name;
leave us not. "*

Jeremiah, while presenting strong words
to a people who were rejecting the Lord their God,
testified to His deep faith that, even so,
God was present, and hearing prayer.

Jesus, in the Second Lesson,
very much present in the midst of the leaders
of a later generation of the same people,
spoke the Word of God in strong terms,
and they "...took up stones again to stone him."

Today's readings are not addressed to unbelievers,
but to God's own chosen people.

This is His word to us. Let's listen to Him.

God is in the midst of His people.

He always is.

His voice is always there to be heard.

In Scripture, in the writings of Tradition,
in the preaching and teaching of devout
and Spirit-filled men,

in the depths of enlightened conscience,
in the sacraments He has given us,
in more ways than we can count.

He speaks.

His Word does not change.

26 But ye believe not, because ye are not of my sheep, as I said unto you.

27 My sheep hear my voice, and I know them, and they follow me:

28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

30 I and my Father are one.

31 Then the Jews took up stones again to stone him.

32 Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?

33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

34 Jesus answered them, Is it not written in your law, I said, Ye are gods?

35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

37 If I do not the works of my Father, believe me not.

38 But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.

Here endeth the Second Lesson.

We can easily get comfortable.

We can easily feel superior.

We can spend all our time criticizing others, while we are doing everything just right, and God pats us on the back and says, "well done," right? Not so!

Notice, in the words of Isaiah, what God calls his very own people:

He calls them Sodom.

He calls them Gomorrah.

He likens them to the worst of sinners.

These are people who are faithful in keeping sabbaths and new moons and assemblies and feasts,

who are diligent in offering sacrifice, in spreading their hands in prayer.

Good God-fearing people we might think, but God says to them:

"I see sins, red as crimson,

I see rebellion,

I see the doing of evil,

I am tired of the prayers of a people who neither hear nor obey My voice.

Wash yourselves. Repent.

Learn to do well, Make a fresh start.

Remember the needy. Reach out in love.

If ye be willing and obedient,

ye shall eat the good of the land:

But if ye refuse and rebel,

ye shall be devoured with the sword:

for the mouth of the LORD hath spoken it."

To those who hear Him, he says this:
*"...though your sins be as scarlet,
 they shall be as white as snow;
 though they be red like crimson,
 they shall be as wool."*

This is Passion Sunday.
 How appropriate that we should think upon
 the precious Blood of our Lord Jesus Christ,
 with which we are washed and made clean,
 with which we are touched in prayer,
 and in hearing the Word of God,
 but most especially in the Holy Eucharist.

But even to the most faithful of Christians,
 St. Peter has sobering words.
 "Don't be surprised when you suffer;
 don't be disappointed when things
 just aren't what you want them to be,
 as if it were some kind of strange thing.
 Rejoice! Be glad!
 You've been given a priceless opportunity
 to share in the Passion of Christ Himself."

In the Eucharist in union with
"the one sacrifice of Himself once offered,"
 we *"offer and present ... our selves,
 our souls and bodies
 to be a reasonable, holy, and living sacrifice ..."*

Are we to be surprised or displeased
 when he takes us up on our offer?

"Why me?" we cry, "I don't deserve this!"
 but that's where we err --

21 Do not abhor us, for thy name's sake, do not
 disgrace the throne of thy glory: remember, break
 not thy covenant with us.

Here endeth the First Lesson.

Second Lesson: John 10:17-38

*Here beginneth the seventeenth verse of the tenth
 chapter of the Gospel according to St. John.*

17 Therefore doth my Father love me, because I
 lay down my life, that I might take it again.

18 No man taketh it from me, but I lay it down of
 myself. I have power to lay it down, and I have
 power to take it again. This commandment have I
 received of my Father.

19 There was a division therefore again among the
 Jews for these sayings.

20 And many of them said, He hath a devil, and is
 mad; why hear ye him?

21 Others said, These are not the words of him that
 hath a devil. Can a devil open the eyes of the
 blind?

22 And it was at Jerusalem the feast of the dedication,
 and it was winter.

23 And Jesus walked in the temple in Solomon's
 porch.

24 Then came the Jews round about him, and said
 unto him, How long dost thou make us to doubt? If
 thou be the Christ, tell us plainly.

25 Jesus answered them, I told you, and ye believed
 not: the works that I do in my Father's name, they
 bear witness of me.

have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart.

15 Therefore thus saith the LORD concerning the prophets that prophesy in my name, and I sent them not, yet they say, Sword and famine shall not be in this land; By sword and famine shall those prophets be consumed.

16 And the people to whom they prophesy shall be cast out in the streets of Jerusalem because of the famine and the sword; and they shall have none to bury them, them, their wives, nor their sons, nor their daughters: for I will pour their wickedness upon them.

17 Therefore thou shalt say this word unto them; Let mine eyes run down with tears night and day, and let them not cease: for the virgin daughter of my people is broken with a great breach, with a very grievous blow.

18 If I go forth into the field, then behold the slain with the sword! and if I enter into the city, then behold them that are sick with famine! yea, both the prophet and the priest go about into a land that they know not.

19 Hast thou utterly rejected Judah? hath thy soul loathed Zion? why hast thou smitten us, and there is no healing for us? we looked for peace, and there is no good; and for the time of healing, and behold trouble!

20 We acknowledge, O LORD, our wickedness, and the iniquity of our fathers: for we have sinned against thee.

We do deserve this, and far more --

"All have sinned and come short of the glory of God,"
and *"The wages of sin is death."* said St. Paul.

We deserve worse than anything we receive;
even though we tend to see our own sins as tolerable,
God does not. To sin is to deny Him,
and to put ourselves in His place.
we do not deserve to live at all,
but as the Apostle continued,
"The gift of God is eternal life,
through Jesus Christ our Lord."

His gift is eternal life. Why?

Because He wants us

Messed up and soiled as we are, He wants us.

He doesn't really want us just to do the right things.

Our religious observances and our good works
are right things to do,

but they aren't what He wants.

He wants our hearts. He wants our love.

He wants us to be His hands in this world

We are forgiven.

Lent teaches us how to live that out.

Let us pray,

in the words of St. Richard of Chichester:

Day by day, O Dear Lord, three things I pray:

to see thee more clearly,

to love thee more dearly,

to follow thee more nearly,

day by day. Amen.

Morning Prayer B

First Lesson: Deut 18:15-22

Here beginneth the fifteenth verse of the eighteenth chapter of the Book of Deuteronomy.

15 The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;

16 According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not.

17 And the LORD said unto me, They have well spoken that which they have spoken.

18 I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

19 And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.

20 But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.

21 And if thou say in thine heart, How shall we know the word which the LORD hath not spoken?

22 When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him.

Here endeth the First Lesson.

Evening Prayer B

First Lesson: Jer 14:7-21

Here beginneth the seventh verse of the fourteenth chapter of the Prophet Jeremiah.

7 O LORD, though our iniquities testify against us, do thou it for thy name's sake: for our backslidings are many; we have sinned against thee.

8 O the hope of Israel, the saviour thereof in time of trouble, why shouldst thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night?

9 Why shouldst thou be as a man astonied, as a mighty man that cannot save? yet thou, O LORD, art in the midst of us, and we are called by thy name; leave us not.

10 Thus saith the LORD unto this people, Thus have they loved to wander, they have not refrained their feet, therefore the LORD doth not accept them; he will now remember their iniquity, and visit their sins.

11 Then said the LORD unto me, Pray not for this people for their good.

12 When they fast, I will not hear their cry; and when they offer burnt offering and an oblation, I will not accept them: but I will consume them by the sword, and by the famine, and by the pestilence.

13 Then said I, Ah, Lord GOD! behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; but I will give you assured peace in this place.

14 Then the LORD said unto me, The prophets prophesy lies in my name: I sent them not, neither

*(for he is faithful that promised;)
 And let us consider one another to provoke unto
 love and to good works:
 Not forsaking
 the assembling of ourselves together,
 as the manner of some is;
 but exhorting one another:
 and so much the more,
 as ye see the day approaching.*

Let us pray.

O thou to whose all-searching sight
 The darkness shineth as the light,
 Search, prove my heart; it longs for thee;
 O burst these bonds, and set it free.

Wash out its stains, refine its dross,
 Nail my affections to the cross;
 Hallow each thought; let all within,
 Be clean, as thou, my Lord, art clean.

Saviour, where'er thy steps I see,
 Dauntless, untired, I follow thee:
 O let thy hand support me still,
 And lead me to thy holy hill. Amen.

Second Lesson: Luke 20:9-18

*Here beginneth the ninth verse of the twentieth
 chapter of the Gosopel according to St. Luke.*

9 Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty.

11 And again he sent another servant: and they beat him also, and entreated him shamefully, and sent him away empty.

12 And again he sent a third: and they wounded him also, and cast him out.

13 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him.

14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them?

16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid.

17 And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?

18 Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

Here endeth the Second Lesson.

Homily

Somewhat oddly, we call today Passion Sunday. We aren't reading one of the Passion narratives out of the Gospels. Next week on Palm Sunday we read one of them, and the rest on various days of the following week. Passion Week is not when we remember, step by step, the elements of Christ's passion. That also is next week, which we call Holy Week. We call this Passion Sunday, and we celebrate it by covering up our crosses, by concealing our symbols of His Passion. Why should this be? It might be useful to think in terms of mystery, of a world-shaking mystery veiled from view. In the Mass of today, the Gospel (from the end of St. John 8) describes scholars and officials who see only a man, a rather ordinary man, who seems to be making enormous claims. They question Him and He speaks with authority. They observe his youth ("not yet fifty," they said), and he says, "Before Abraham was, I am."

How could this be? This is an ordinary man.

words that make us squirm.
sometimes in guilt, sometimes in pain.
We are guilty, and there is no way to wiggle out of it.

The law kills.
It makes us aware of our sin.
It shows us the fate we have surely earned.
And it shows us how helpless we have really become.
Keeping rules, knowing doctrines,
going to church, even doing works of mercy,
won't earn us freedom from our guilt.
It's not something we can do.
But ...
We have a high priest.
He offered the one true and holy Sacrifice
for the sins of the world, for our sins.
He died on the cross for us,
descended into hell for us,
and rose from the dead for us.
He has called us through the waters of Baptism.
He feeds us, in union with His Sacrifice,
at His altar-table at Communion.
He sends His Holy Spirit to fill us and guide us.
He calls us, again and again, back from our sins,
to repentance and new forgiveness,
and, as we heard in our second lesson:

*"...having an high priest over the house of God;
Let us draw near with a true heart
in full assurance of faith,
having our hearts sprinkled
from an evil conscience,
and our bodies washed with pure water.
Let us hold fast the profession of our faith
without wavering;*

*"After two days will he revive us:
in the third day he will raise us up,
and we shall live in his sight."*

Did you hear that?
Just like Jesus. Dead, but risen on the third day.
That was long before Jesus' times,
but do you think this is accidental?
Don't you think God inspired that to be said
for us Christians to hear? It looks that way.

He cleans us up. He heals us and gives us new life.
Then what? It's as he said:

*"...for your goodness is as a morning cloud,
and as the early dew it goeth away."*

Our good intentions vanish.
We get dirty all over again.
and once again he quotes God:

*"Therefore have I hewed them by the prophets;
I have slain them by the words of my mouth: "*

Have you heard anything from Scripture this Lent
that made you go, "Uh, oh!"
that made you tremble a bit,
that made you know that you don't measure up?
You should have.
That's what Lent is for.
We have "Comfortable Words" built into the liturgy.
There certainly is "comfort" in the Scriptures,
both in the modern sense of "soothing,"
and in the older sense of "strengthening".
But Scripture is full of Uncomfortable Words,
words that bite, that hurt,

As we watch His death in Holy Week,
it is the rather gruesome death of what appears
to be no more than an ordinary man.
No wonder these leaders were scandalized.
They decided that He had to die.

He lived among us.
He looked like one of us.
He sounded like one of us.
He ate and drank, just like the rest of us.
Indeed He was one of us, but ...
He claimed to be more.
He was and is more.
and what appeared in plain sight
was far less than the whole truth.

Who was this strange, yet ordinary man?
What lay behind this ordinary appearance?
That's what Passion Sunday is about,
not really about the Passion itself,
but about why it was about to happen.

Deuteronomy speaks of a people
making a strange request:

*"Let me not hear again
the voice of the LORD my God,
neither let me see this great fire any more,
that I die not."*

They were afraid. They should have been.
God is quoted as saying that they had well spoken.
You see, they were unworthy.
They knew they were unworthy.
They were afraid to come directly into God's presence.

That's realistic.

So many today think of God
as a benevolent teddybear,
that they can hug any time
and feel so safe and so warm.
At the Great Judgment it will not be that way.
We'll know we have no right to be there.
We'll know what we deserve,
But ...

There was to be a mysterious Prophet,
more than a prophet,
whose words would be God's words,
whose presence would be the approach
to the presence of God,
a Mediator.
and we know that to be Christ,
and we know that He,
the Divine and human Prophet,
the Son of God,
would be despised and rejected
by those He came to save.

In the parable we heard today,
the master sends messenger after messenger,
and the rebellious tenants refuse the message.
That is the history of the world.
Finally he sends his own son,
and they kill him.
And so it was, and so it is.

Jesus came unto His own,
and His own received Him not.
He came, divinity veiled in a human nature, and
they neither knew Him, nor wanted to know Him,
and they killed Him.

Homily

Listen again
to some of the words of the Prophet Hosea"

*"Come, and let us return unto the LORD:
for he hath torn, and he will heal us;
he hath smitten, and he will bind us up."*

Wait just a minute!
HE hath torn? He hath smitten?
But isn't God a God of love?
Doesn't He call us to come just as we are?
Well, yes, He does, just as we are.
You don't clean yourself up in order to take a shower,
It doesn't work that way.
You come to the shower with all the dirt and crud,
but you don't come to the shower
expecting to stay dirty.
You come to get clean, don't you?
You come to God filthy dirty, covered with sin.
When you come to him
you're not fit for civilized heavenly company,
you come to him to get clean,
and He does whatever it takes to get you clean,
and sometimes it hurts.
He scrubs. He pokes and prods.
Sometimes a bit of surgery is necessary
to get the contagion out.
But, when He's done hurting you, because it had to
be done,
He binds your wounds and heals you.

He goes on:

15 Whereof the Holy Ghost also is a witness to us:
for after that he had said before,

16 This is the covenant that I will make with them
after those days, saith the Lord, I will put my laws
into their hearts, and in their minds will I write them;

17 And their sins and iniquities will I remember no
more.

18 Now where remission of these is, there is no
more offering for sin.

19 Having therefore, brethren, boldness to enter
into the holiest by the blood of Jesus,

20 By a new and living way, which he hath conse-
crated for us, through the veil, that is to say, his
flesh;

21 And having an high priest over the house of
God;

22 Let us draw near with a true heart in full assurance
of faith, having our hearts sprinkled from an evil
conscience, and our bodies washed with pure wa-
ter.

23 Let us hold fast the profession of our faith without
wavering; (for he is faithful that promised;)

24 And let us consider one another to provoke
unto love and to good works:

25 Not forsaking the assembling of ourselves
together, as the manner of some is; but exhorting
one another: and so much the more, as ye see the
day approaching.

Here endeth the Second Lesson.

And we too, with less excuse.
We know Him, and profess to believe Him.
We've been baptized into Him,
and we come to church to be fed by Him,
with Himself,
and yet we reject Him, we refuse His word.
We sin. We justify our own actions.
We condemn others for theirs.
As we so often pray,
we have sinned,
and there is no health in us.

But, veiled in flesh, God is among us.
He calls. He loves. He wants us.
As we draw near to the Holy Week
in which we remember His Passion,
his saving work, and His Resurrection,
can we hear Him?
Can we heed His call?
Beyond the veil, wrapped in mystery,
the Savior awaits us.

Let us pray:

O Saviour of the world,
who by thy Cross and precious Blood hath re-
deemed us,
save us and help us,
we humbly beseech thee, O Lord.
May we see thee.
May we hear thee.
May we heed thy loving call. Amen.

Evening Prayer A

First Lesson: Hosea 6:1-6

Here beginneth the sixth chapter of the Prophet Hosea.

1 Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up.

2 After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.

3 Then shall we know, if we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.

4 O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away.

5 Therefore have I hewed them by the prophets; I have slain them by the words of my mouth: and thy judgments are as the light that goeth forth.

6 For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.

Here endeth the First Lesson.

Second Lesson: Heb 10:1-25

Here beginneth the tenth chapter of the Epistle to the Hebrews.

1 For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

3 But in those sacrifices there is a remembrance again made of sins every year.

4 For it is not possible that the blood of bulls and of goats should take away sins.

5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

6 In burnt offerings and sacrifices for sin thou hast had no pleasure.

7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

8 Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law;

9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

13 From henceforth expecting till his enemies be made his footstool.

14 For by one offering he hath perfected for ever them that are sanctified.