

**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**

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Second before Advent

Second before Advent (There are two choices of propers for each office this week) Homilies is provided for Morning Prayer A and Evening Prayer A. Others are to be written.

**In 2012 this is Trinity 24, use that collect
In 2013 this is Trinity 25, use collect of Epiphany 6
In 2014 this is Trinity 22, use that collect
In 2015 this is Trinity 24, use that collect
In 2016 this is Trinity 25, use collect of Epiphany 6
In 2017 this is Trinity 23, use that collect**

Morning Prayer A

First Lesson: Isa 2:6-19

*Here beginneth the sixth verse of
the second chapter of the Prophet Isaiah.*

6 Therefore thou hast forsaken thy people the house of Jacob, because they be replenished from the east, and are soothsayers like the Philistines, and they please themselves in the children of strangers.

7 Their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots:

8 Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made:

9 And the mean man boweth down, and the great man humbleth himself: therefore forgive them not.

10 Enter into the rock, and hide thee in the dust, for fear of the LORD, and for the glory of his majesty.

11 The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that day.

12 For the day of the LORD of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low:

13 And upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan,

14 And upon all the high mountains, and upon all the hills that are lifted up,

15 And upon every high tower, and upon every fenced wall,

16 And upon all the ships of Tarshish, and upon all pleasant pictures.

17 And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the LORD alone shall be exalted in that day.

18 And the idols he shall utterly abolish.

19 And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.

Here endeth the First Lesson.

Second Lesson: Matt 25:14-29

*Here beginneth the fourteenth verse
of the twenty-fifth chapter
of the Gospel according to St. Matthew*

14 For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.

15 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

16 Then he that had received the five talents went and traded with the same, and made them other five talents.

17 And likewise he that had received two, he also gained other two.

18 But he that had received one went and digged in the earth, and hid his lord's money.

19 After a long time the lord of those servants cometh, and reckoneth with them.

20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

21 His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

25 And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.

26 His lord answered and said unto him, Thou wicked and slothful servant,

thou knewest that I reap where I sowed not, and gather where I have not
strawed:

27 Thou oughtest therefore to have put my money to the exchangers, and
then at my coming I should have received mine own with usury.

28 Take therefore the talent from him, and give it unto him which hath ten
talents.

29 For unto every one that hath shall be given, and he shall have abundance:
but from him that hath not shall be taken away even that which he hath.

Here endeth the Second Lesson.

Homily

Does this sound familiar?

Isaiah's talking about a remnant of the chosen people.

They've withdrawn from what they knew.

They've left behind a great deal.

Back where they came from is gold and silver,

Lots of horses, lots of chariots,

and, oh yes, sexual freedom,

and along with that a certain spirituality,

the soothsayers,

today we'd call them channellers.

Givers of spiritual advice without God,

without obedience.

These are religious people they've left.

Oh yes, they believe in God

-- in lots of gods.

They have idols.

They bow down before them,

they serve them,
and ask them for favor,
but false gods are only reflections
of their own unruly, unhealthy desires.
It is their own pride,
their own greed,
their own lust
that they worship,
that they serve,
that end up controlling them.

*"Thou shalt worship the Lord thy God,
and Him only shalt thou serve."*

That's His call to the people He has chosen.,
and His people have turned away from Him.
Does this sound like our own time?
Does it maybe sound a lot like the religion
being proclaimed in the places we came from?
They had to leave, though it cost them dearly.
So did we, and there has been a cost,
and we likely will never have what we once had,
at least not this side of Heaven's gates.

*"Enter into the rock," says Isaiah,
"and hide thee in the dust,
for fear of the LORD,
and for the glory of his majesty. "*

God didn't tell them to fix what was broken.
He didn't leave it to them to change men's minds.
What he said was that judgment was coming,
that the hot displeasure of the Lord was imminent.
"Find a place of shelter," the prophet warned.
"Get out of the way.
You don't want to be in the midst
when judgment falls,
for the glory of the Lord shall be revealed,
and it won't be pretty this time.

Isaiah richly describes total destruction,
and promises that it shall come.

Is this exactly the way things stand today?
Well, we cannot know that, not really,
but we can surely see the thorough turning away
of God's own people from His declared will.
WE can surely see how much this time is like that.
Do we want to be in the way
when judgment comes?

Well we have withdrawn,
though others have stayed
in a vain attempt to fix the problems.
We've left a lot of good things behind,
what we have
seems often a pale reflection of the past,
but we've come away with a treasure.
We are custodians of precious coin,
of Scripture and Tradition, of God's truth.
Yes, we have our treasure in earthen vessels.
We often fail to appreciate it.
We sometimes manage to feel deprived,
but we have a treasure.

What are we doing with it?
Did you listen to Our Lord's parable?
We're like the third servant,
the one who received the least,
or at least it often seems that way.
Most of our parishes are small.
Most are worshiping in rented space,
rather than in their own buildings.
Most of our clergy are part time,
needing to make part of their own living.
Even those more fortunate parishes
are small and poor by the old standards.
But we have a treasure.
What are we doing with it?
Are we burying it like he did?

Are we protecting it lest something be lost?
Are we merely defensive?
Or are we putting our treasure to work.
Are we using it, maybe taking risks,
working hard to gain something for our Lord?
Is His investment in us bearing fruit?
Are souls coming into His presence?
Are the hungry being fed and the naked clothed?
Is comfort coming to the prisoners and the lonely?
Will He know us on that day?
Will we enter into the joy of the Lord?

Let us pray.

Direct us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally, by thy mercy, obtain everlasting life; through Jesus Christ our Lord. Amen.

Morning Prayer B

First Lesson: Isa 66:1-2, 10, 12-16, 18-23

Here beginneth the sixty-sixth chapter

of the Prophet Isaiah.

1 Thus saith the LORD, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest?

2 For all those things hath mine hand made, and all those things have been, saith the LORD: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.

10 Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her:

12 For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees.

13 As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.

14 And when ye see this, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the LORD shall be known toward his servants, and his indignation toward his enemies.

15 For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.

16 For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many.

18 For I know their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory.

19 And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.

20 And they shall bring all your brethren for an offering unto the LORD out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD.

21 And I will also take of them for priests and for Levites, saith the LORD.

22 For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain.

23 And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.

Here endeth the First Lesson.

Second Lesson: 2 Thess 1

*Here beginneth the
Second Epistle of St. Paul to the Thessalonians.*

1 Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ:

2 Grace unto you, and peace, from God our Father and the Lord Jesus Christ.

3 We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth;

4 So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure:

5 Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer:

6 Seeing it is a righteous thing with God to recompense tribulation to them that trouble you;

7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

11 Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power:

12 That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

Here endeth the Second Lesson.

Homily to be written

Evening Prayer A

First Lesson: Gen 19:1-3, 12-17, 24-28

*Here beginneth the nineteenth chapter
of the Book of Genesis.*

1 And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground;

2 And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night.

3 And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.

12 And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place:

13 For we will destroy this place, because the cry of them is waxen great before the face of the LORD; and the LORD hath sent us to destroy it.

14 And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; for the LORD will destroy this city. But he seemed as one that mocked unto his sons in law.

15 And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city.

16 And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him: and they brought him forth, and set him without the city.

17 And it came to pass, when they had brought them forth abroad, that he

said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.

24 Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven;

25 And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

26 But his wife looked back from behind him, and she became a pillar of salt.

27 And Abraham gat up early in the morning to the place where he stood before the LORD:

28 And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace.

Here endeth the First Lesson.

Second Lesson: Luke 17:20-37

*Here beginneth the twentieth verse
of the seventeenth chapter
of the Gospel according to St. Luke.*

20 And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:

21 Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

22 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.

23 And they shall say to you, See here; or, see there: go not after them, nor follow them.

24 For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day.

25 But first must he suffer many things, and be rejected of this generation.

26 And as it was in the days of Noe, so shall it be also in the days of the Son of man.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came,

and destroyed them all.

28 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.

30 Even thus shall it be in the day when the Son of man is revealed.

31 In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

32 Remember Lot's wife.

33 Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.

34 I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left.

35 Two women shall be grinding together; the one shall be taken, and the other left.

36 Two men shall be in the field; the one shall be taken, and the other left.

37 And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.

Here endeth the Second Lesson.

Homily

You may have noted something strange
about our reading from Genesis,
not so much in what was read,
but more in what was left out.

We began with the arrival of two angels
at Lot's house in the city of Sodom.

We skipped right over the sordid events
that revealed the deep sinfulness of the place.

We ignored the events that have made that city
a byword,

a synonym for certain specific sins,
and we went right on
to the aftermath of those events.

Why?

It sounds a bit disjointed, doesn't it?

Well, look as the reading from St. Luke.

Did you notice that Our Lord Himself
did just exactly that?
There is no reference to the nature of the sin,
no finger-pointing or condemnation at all,
but a use of the events around Noah and Lot
to point out something universal,
something we,
who call ourselves the righteous,
need to hear and consider daily.
What is that?
It's that we are not ready.
We eat and drink and do our daily work.
We think we're OK.
Maybe we compare ourselves to others
that we know are not OK.
But in Noah's day, and in Lot's day,
there was an end to the world they knew,
and just as surely in our own day,
there is an end to all we know.
Will it all end at once, with a bang?
Will a great flood or some cataclysm
suddenly fall upon us?
Is the Second coming about to occur
with some sort of "Rapture"
or with all the fearsome events of prophecy?
Though many are making such predictions
with an unbecoming certainty,
we have no answer to that.
He is coming again, but no one knows the time.
There is something we do know, however;
something of which we can be sure,
even though few of us want to think of it:
Our lives will end.
All that we know will cease to be for us,
and He will come to be our judge.
Are we ready?
We are not, none of us.
All have sinned
and come short of the glory of God -
ALL -

those called sinners and those called saints -
ALL.

Every sin separates one from God.

Every sin deserves punishment.

We will appear before the judgment throne,
and we will not be ready -

except

that Christ desires us,

loves us with an everlasting love,

eternally reminds His Father

of the price that He paid for our sins,

and takes them upon Himself -

if we let Him -

if we let Him.

We can't be ready by any of our own effort,
but our redemption waits.

Remember Lot's wife:

she looked back at what she had done,

at what she thought she deserved,

and it was not enough.

Remember Lot

and the multitude of saints,

who looking ahead

followed their Lord,

and it was enough.

Let us pray.

O most loving Father, who willest us to give thanks for all things, to dread nothing but the loss of thee, and to cast all our care on thee, who carest for us, preserve us from faithless fears and worldly anxieties, and grant that no clouds of this mortal life may hide from us the light of that love which is immortal, and which thou has manifested unto us in thy Son, Jesus Christ our Lord. Amen.

Evening Prayer B

First Lesson: 1 Esdras 8:63-9:13

*Here beginneth the sixty-third verse
of the eighth chapter
of the Second Book of Esdras.*

63: And with him was Eleazar the son of Phinees, and with them were Josabad the son of Jesu and Moeth the son of Sabban, Levites: all was delivered them by number and weight.

64: And all the weight of them was written up the same hour.

65: Moreover they that were come out of the captivity offered sacrifice unto the Lord God of Israel, even twelve bullocks for all Israel, fourscore and sixteen rams,

66: Threescore and twelve lambs, goats for a peace offering, twelve; all of them a sacrifice to the Lord.

67: And they delivered the king's commandments unto the king's stewards' and to the governors of Celosyria and Phenice; and they honoured the people and the temple of God.

68: Now when these things were done, the rulers came unto me, and said,

69: The nation of Israel, the princes, the priests and Levites, have not put away from them the strange people of the land, nor the pollutions of the Gentiles to wit, of the Canaanites, Hittites, Pheresites, Jebusites, and the Moabites, Egyptians, and Edomites.

70: For both they and their sons have married with their daughters, and the holy seed is mixed with the strange people of the land; and from the beginning of this matter the rulers and the great men have been partakers of this iniquity.

71: And as soon as I had heard these things, I rent my clothes, and the holy garment, and pulled off the hair from off my head and beard, and sat me down sad and very heavy.

72: So all they that were then moved at the word of the Lord God of Israel assembled unto me, whilst I mourned for the iniquity: but I sat still full of heaviness until the evening sacrifice.

73: Then rising up from the fast with my clothes and the holy garment rent, and bowing my knees, and stretching forth my hands unto the Lord,

74: I said, O Lord, I am confounded and ashamed before thy face;

75: For our sins are multiplied above our heads, and our ignorances have reached up unto heaven.

76: For ever since the time of our fathers we have been and are in great sin,

even unto this day.

77: And for our sins and our fathers' we with our brethren and our kings and our priests were given up unto the kings of the earth, to the sword, and to captivity, and for a prey with shame, unto this day.

78: And now in some measure hath mercy been shewed unto us from thee, O Lord, that there should be left us a root and a name in the place of thy sanctuary;

79: And to discover unto us a light in the house of the Lord our God, and to give us food in the time of our servitude.

80: Yea, when we were in bondage, we were not forsaken of our Lord; but he made us gracious before the kings of Persia, so that they gave us food;

81: Yea, and honoured the temple of our Lord, and raised up the desolate Sion, that they have given us a sure abiding in Jewry and Jerusalem.

82: And now, O Lord, what shall we say, having these things? for we have transgressed thy commandments, which thou gavest by the hand of thy servants the prophets, saying,

83: That the land, which ye enter into to possess as an heritage, is a land polluted with the pollutions of the strangers of the land, and they have filled it with their uncleanness.

84: Therefore now shall ye not join your daughters unto their sons, neither shall ye take their daughters unto your sons.

85: Moreover ye shall never seek to have peace with them, that ye may be strong, and eat the good things of the land, and that ye may leave the inheritance of the land unto your children for evermore.

86: And all that is befallen is done unto us for our wicked works and great sins; for thou, O Lord, didst make our sins light,

87: And didst give unto us such a root: but we have turned back again to transgress thy law, and to mingle ourselves with the uncleanness of the nations of the land.

88: Mightest not thou be angry with us to destroy us, till thou hadst left us neither root, seed, nor name?

89: O Lord of Israel, thou art true: for we are left a root this day.

90: Behold, now are we before thee in our iniquities, for we cannot stand any longer by reason of these things before thee.

91: And as Esdras in his prayer made his confession, weeping, and lying flat upon the ground before the temple, there gathered unto him from Jerusalem a very great multitude of men and women and children: for there was great weeping among the multitude.

92: Then Jechonias the son of Jeelus, one of the sons of Israel, called out, and said, O Esdras, we have sinned against the Lord God, we have married

strange women of the nations of the land, and now is all Israel aloft.

93: Let us make an oath to the Lord, that we will put away all our wives, which we have taken of the heathen, with their children,

94: Like as thou hast decreed, and as many as do obey the law of the Lord.

95: Arise and put in execution: for to thee doth this matter appertain, and we will be with thee: do valiantly.

96: So Esdras arose, and took an oath of the chief of the priests and Levites of all Israel to do after these things; and so they sware.

9:1: Then Esdras rising from the court of the temple went to the chamber of Joanan the son of Eliasib,

2: And remained there, and did eat no meat nor drink water, mourning for the great iniquities of the multitude.

3: And there was a proclamation in all Jewry and Jerusalem to all them that were of the captivity, that they should be gathered together at Jerusalem:

4: And that whosoever met not there within two or three days according as the elders that bare rule appointed, their cattle should be seized to the use of the temple, and himself cast out from them that were of the captivity.

5: And in three days were all they of the tribe of Judah and Benjamin gathered together at Jerusalem the twentieth day of the ninth month.

6: And all the multitude sat trembling in the broad court of the temple because of the present foul weather.

7: So Esdras arose up, and said unto them, Ye have transgressed the law in marrying strange wives, thereby to increase the sins of Israel.

8: And now by confessing give glory unto the Lord God of our fathers,

9: And do his will, and separate yourselves from the heathen of the land, and from the strange women.

10: Then cried the whole multitude, and said with a loud voice, Like as thou hast spoken, so will we do.

11: But forasmuch as the people are many, and it is foul weather, so that we cannot stand without, and this is not a work of a day or two, seeing our sin in these things is spread far:

12: Therefore let the rulers of the multitude stay, and let all them of our habitations that have strange wives come at the time appointed,

13: And with them the rulers and judges of every place, till we turn away the wrath of the Lord from us for this matter.

Here endeth the First Lesson.

Second Lesson: 2 Pet 3:1-14, 17-18

Here beginneth the third chapter of the Second Epistle of St. Peter.

1 This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance:

2 That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:

3 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

4 And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.

5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:

6 Whereby the world that then was, being overflowed with water, perished:

7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

8 But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

11 Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,

12 Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

17 Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own

stedfastness.

18 But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

Here endeth the Second Lesson.

Homily to be written
