

**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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Trinity Sunday

Morning Prayer A

First Lesson: Isa 6:1-8

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

1 In the year that king Uzziah died I saw also the LORD sitting upon a throne, high and lifted up, and his train filled the temple.

2 Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

3 And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.

4 And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

5 Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.

6 Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar:

7 And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

8 Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.

Here endeth the First Lesson.

All glory be to thee, Father Almighty,
 All glory to thee, the Only-begotten One,
 All glory to thee, O Spirit of life,
 All glory, praise, and adoration to thee,
 Undivided, Everlasting Holy Trinity. Amen.

Second Lesson: 1 Pet 1:1-12

Here beginneth the First Epistle of St. Peter.

1 Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

3 Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

6 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:

7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:

8 Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory:

9 Receiving the end of your faith, even the salvation of your souls.

10 Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you:

11 Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into

Here endeth the Second Lesson.

Homily

This is Trinity Sunday,
and that is no small thing at all.

This is a day in which we are asked
to think about the unthinkable,
to enter into a Mystery that cannot be penetrated,
to turn our eyes toward what we cannot behold,
as we prayed in the collect:

*"...to acknowledge the glory of the eternal Trinity,
and in the power of the Divine Majesty
to worship the Unity..."*

We've all been instructed in the careful wording
with which the Church described God,
that there is only One God, one substance,
one eternal and indivisible Being,
but that in this One God
there are three Persons,
Father, Son, and Holy Ghost.

All this is true, and without all this
it is impossible to understand the Scriptures,
or to hold the truth of the Christian Faith.

through the wondrous and counterintuitive
event of Bethlehem,
God showed Himself to us,
and walked among us,
finally to die for our sins,
and rise to call us to new life.

On that day, as recorded by St. John,
He revealed Himself as openly and directly
as we are able to handle

*And John bare record, saying,
I saw the Spirit*

*descending from heaven like a dove,
and it abode upon him.*

And I knew him not:

*but he that sent me to baptize with water,
the same said unto me,*

*Upon whom thou shalt see the Spirit descending,
and remaining on him,*

the same is he

which baptizeth with the Holy Ghost.

*And I saw, and bare record
that this is the Son of God.*

John baptized Jesus.

The Spirit appeared as a dove.

The Father's voice declared His beloved Son.

There, in the waters of Jordan,
stood revealed the one God in three persons,
and there began the ministry to draw us
into unity with Him forever.

Let us pray:

*"Who is this that darkeneth counsel
by words without knowledge? "*

"What gives you the idea
that you can make sense out of it?
Come on, little boy, and look."

He takes Job by the hand,
and leads him to all the wonders
of this enormous universe,
and quizzes Job,

"Do you understand this?
Can you explain that?"

*Then Job answered the LORD, and said,
I know that thou canst do every thing,
and that no thought can be withholden from thee.
Who is he that hideth counsel without knowledge?
therefore have I uttered that I understood not;
things too wonderful for me, which I knew not. ...
... I have heard of thee by the hearing of the ear:
but now mine eye seeth thee.
Wherefore I abhor myself,
and repent in dust and ashes.*

Trinity Sunday is a day to contemplate mystery,
first of all to remember that God is far too great
for us to begin to comprehend Him.
We know nothing of Him but what He has shown us.
We don't have it figured out.
But He has shown us what we need to know
what we need in order to worship Him,
what we need in order to be saved.
How?
In the Lamb of God to whom John pointed,
in Jesus Christ, God-made-man,

But what does it all mean?
Who is God? What is He like?
Can we know Him?

We began this morning with Isaiah's vision,
Which is also remembered and given anew to John
in the passage from Revelation that is read
for the Epistle of today's Mass,
a clear, distinct, very real,
and yet incomprehensible vision.
It is of a heaven full of beings,
of angels and seraphim
and unrecognizable creatures,
and elders and saints who have gone before us.
It is of a heaven where everything centers
on a throne, and on One sitting on the throne,
who is too great and too brilliant
to be described,
though Isaiah and John both try.
Everything centers on Him,
all the light comes from Him,
before Him the incense rises,
and around him a shout and a song are heard,
such that the place trembles.
The earth, too, trembles in His Presence,
and all things fall down and worship Him,
as one chant of three 'Holy's rises before Him.
We are in awe, We worship.
We behold as best we can,
but still we do not know Him.

But we do know Him,
as St. Peter wrote:

*"Blessed be the God and Father
of our Lord Jesus Christ,
which according to his abundant mercy
hath begotten us again unto a lively hope
by the resurrection of Jesus Christ from the dead,"*

We know Him in the Word made Flesh,
for God the Son came to earth,
was born of Mary, died and rose again,
and this, our Brother in the flesh,
who could be seen, heard and touched
by mere men, whether friends or enemies,
was the appearance of the almighty God
in the midst of His creation.
They could know God,
not the fullness of what He is,
for that is beyond knowledge,
but they could know Him
as we know one another,
and so may we because of their reports:

*"...having not seen, [we] love;
... though now [we] see him not,
yet believing, [we] rejoice
with joy unspeakable and full of glory: "*

We know Him, and He Himself said,
"He that hath seen me hath seen the Father,"
And He Himself sent the Holy Spirit,
also God,
to inspire (breathe life into) those Apostles

Homily

The Scriptures make it very clear
that mankind is the capstone of God's creation,
made, as it is declared,
on His very own image.
And the human mind is an amazing thing,
a marvelous instrument that can do many things.
We can find out,
we can learn,
we can figure,
we can dream and imagine.
There seems little that our minds cannot do,
and, sometimes, we think there are no limits.
What could be bigger and grander than our minds?
There are those that think
they have it all figured out,
or, at least almost all of it,
and that, given enough time,
they can puzzle out the rest of it,
all by themselves, without God.
Maybe there's no God at all,
or if there is, He doesn't really matter.
That really is the secular world-view,
Religion, you see, doesn't really matter.
If it's not actually harmful,
it's just a quaint, old-fashioned hobby
Well, Job, after all his well-known troubles,
was demanding answers,
insisting that he be able to understand it all,
to figure it out,
and make his own judgments.
God is pictured as saying:

Second Lesson: John 1:29-34

Here beginneth the twenty-ninth verse of the first chapter of the Gospel according to St. John.

29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

34 And I saw, and bare record that this is the Son of God.

Here endeth the Second Lesson.

"Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into"

By that Spirit
we have their record in the Scriptures,
and we have their heritage
in the constant witness of the Church,
and we have also the witness
of the indwelling Spirit in us.

We cannot understand the mystery of His Being,
but we can know Him,
Father, Son, and Holy Ghost.

Let us pray.

All glory be to thee, Father Almighty,
All glory to thee, the Only-begotten One,
All glory to thee, O Spirit of life,
All glory, praise, and adoration to thee,
Undivided, Everlasting Holy Trinity. Amen.

Morning Prayer B

First Lesson: Gen 1:1-2:3

Here beginneth the Book of Genesis.

1 In the beginning God created the heaven and the earth.

2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

3 And God said, Let there be light: and there was light.

4 And God saw the light, that it was good: and God divided the light from the darkness.

5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

6 And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

7 And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

8 And God called the firmament Heaven. And the evening and the morning were the second day.

9 And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.

10 And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.

11 And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding

42:1 Then Job answered the LORD, and said,
2 I know that thou canst do every thing, and that no thought can be withholden from thee.

3 Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not.

4 Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me.

5 I have heard of thee by the hearing of the ear: but now mine eye seeth thee.

6 Wherefore I abhor myself, and repent in dust and ashes.

Here endeth the First Lesson.

Evening Prayer B

First Lesson: Job 38:1-11, 16-18; 42:1-6

Here beginneth the thirty-eighth chapter of the Book of Job.

1 Then the LORD answered Job out of the whirlwind, and said,

2 Who is this that darkeneth counsel by words without knowledge?

3 Gird up now thy loins like a man; for I will demand of thee, and answer thou me.

4 Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.

5 Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

6 Whereupon are the foundations thereof fastened? or who laid the corner stone thereof;

7 When the morning stars sang together, and all the sons of God shouted for joy?

8 Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb?

9 When I made the cloud the garment thereof, and thick darkness a swaddlingband for it,

10 And brake up for it my decreed place, and set bars and doors,

11 And said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed?

16 Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth?

17 Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?

18 Hast thou perceived the breadth of the earth? declare if thou knowest it all.

fruit after his kind, whose seed is in itself, upon the earth: and it was so.

12 And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.

13 And the evening and the morning were the third day.

14 And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

16 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.

17 And God set them in the firmament of the heaven to give light upon the earth,

18 And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.

19 And the evening and the morning were the fourth day.

20 And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.

21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good.

22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23 And the evening and the morning were the fifth day.

24 And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good.

26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his own image, in the image of God created he him; male and female created he them.

28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29 And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.

that through Him we can indeed be made one.
one with Him, one with the Father,
one with the Holy Spirit,
one with each other in Him, in His Church.

As St. Paul said,

*"One Lord, one faith, one baptism,
One God and Father of all,
who is above all, and through all,
and in you all. ...*

*... Till we all come in the unity of the faith,
and of the knowledge of the Son of God, unto a
perfect man,*

*unto the measure of the stature of the fulness of
Christ:*

*That we henceforth be no more children, tossed to
and fro,*

*and carried about with every wind of doctrine,
the sleight of men, and cunning craftiness,
whereby they lie in wait to deceive;*

*But speaking the truth in love,
may grow up into him in all things,
which is the head, even Christ: "*

Let us pray

All glory be to thee, Father Almighty,
All glory to thee, the Only-begotten One,
All glory to thee, O Spirit of life,
All glory, praise, and adoration to thee,
Undivided, Everlasting Holy Trinity. Amen.

*and who can magnify him as he is?
There are yet hid greater things than these be,
for we have seen but a few of his works.
For the Lord hath made all things;
and to the godly hath he given wisdom. "*

And here is the real message of Trinity Sunday:
Not so much that we understand the Mystery,
for we cannot, That is beyond our ability --
not so much that we remember the language
with which the Church describes the Trinity.
though we must remember and affirm it:
That God is one, and there is no other,
but that the Persons of
the Father, the Son, and the Holy Ghost
are distinct and not confused with one another,
that each is fully God, and yet there is only one
God.
-- These things we must remember and believe,
but yet, we cannot comprehend.

And that is what this Feast is about.
that we worship a God that is greater than we are,
that we join with angels and archangels,
and with all the company of heaven.
who bow down before Him,
crying out the threefold, "Holy, Holy, Holy"

-- And yet that we can know Him,
that we can know God-made-man,
Jesus Christ our Lord and Savior,
that through Him
we can know the Father Almighty,
that through Him we can receive the Holy Spirit,

31 And God saw every thing that he had made,
and, behold, it was very good. And the evening
and the morning were the sixth day.

2:1 Thus the heavens and the earth were finished,
and all the host of them.

2 And on the seventh day God ended his work
which he had made; and he rested on the seventh
day from all his work which he had made.

3 And God blessed the seventh day, and sanctified
it: because that in it he had rested from all his
work which God created and made.

Here endeth the First Lesson.

Second Lesson: John 1:1-18

Here beginneth the Gospel according to St. John.

1 In the beginning was the Word, and the Word
was with God, and the Word was God.

2 The same was in the beginning with God.

3 All things were made by him; and without him
was not any thing made that was made.

4 In him was life; and the life was the light of men.

5 And the light shineth in darkness; and the darkness
comprehended it not.

6 There was a man sent from God, whose name
was John.

7 The same came for a witness, to bear witness of
the Light, that all men through him might believe.

8 He was not that Light, but was sent to bear witness of that Light.

9 That was the true Light, which lighteth every man that cometh into the world.

10 He was in the world, and the world was made by him, and the world knew him not.

11 He came unto his own, and his own received him not.

12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

15 John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.

16 And of his fulness have all we received, and grace for grace.

17 For the law was given by Moses, but grace and truth came by Jesus Christ.

18 No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him.

Here endeth the Second Lesson.

When we are talking about the universe,
we are talking about the work of God Himself;
He is revealing Himself day by day, hour by hour,
in the things He has made.

But, as we are all too aware,
a great many of the people who study the universe
(scientists, we call them),
never see the revelation of God at all,
and perhaps deny that He even exists.

Ecclesiasticus again:

*"We may speak much, and yet come short:
wherefore in sum, he is all.
How shall we be able to magnify him?
for he is great above all his works."*

The things we see,
the beauties of nature,
the wondrous intricacies of life --
these are not God.

It is easy to get caught up in what we see,
in what we know,
in what we can understand.

But all that we know is merely a reflection,
merely evidence of an unseen Hand.

The comprehensible merely points onward
to the incomprehensible

*"When ye glorify the Lord,
exalt him as much as ye can;
for even yet will he far exceed:
and when ye exalt him,
put forth all your strength, and be not weary;
for ye can never go far enough.
Who hath seen him, that he might tell us?"*

man, unto the measure of the stature of the fulness of Christ:

14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:

16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

Here endeth the Second Lesson.

Homily

What a marvelous reading from Ecclesiasticus today!

What a beautiful show Our God puts on in the heavens!

The heat and light and glory of the sun.

the cool beauty of the moon,

and the wondrous feasts it proclaims.

The ordered dance of the stars above,

and the beauty of rainbow, framing the earth in colors ...

Creation is an amazing thing.

Every detail of it has something to say about the glory of God.

Homily

Let's start at the beginning.

It's just what both of today's readings do.

Before anything existed,

before time began to run

(if "before" has any meaning in such context),

God was, or better, "God IS."

All existence is a mere reflection

of His eternal, timeless, infinite Being.

In Genesis:

"In the beginning God created ..."

In John:

"In the beginning was the Word,

and the Word was with God,

and the Word was God.

The same was in the beginning with God.

All things were made by him;

and without him was not any thing made that was made. "

In Genesis

"And God said, ..."

The Creation Story presents a description

of six days filled with creative activity,

each act of creation accomplished by a speaking,

a Word,

a Word that, as St. John tells us, was with God.

a Word that was God,

a Word, as he makes clear, that was Jesus Christ.

And again in Genesis,

"... the Spirit of God moved upon the face of the waters. "

Do we see it?

In the very first chapter of the very first book,
in the origin story that begins the Bible,
one finds very distinct hints
of the very complexity of the Godhead
that Christians, centuries later,
came to see as a testimony to the Holy Trinity.

Genesis further says:

"And God said, Let us make man ..."

This is an odd construction.

The word for God, in the Hebrew
is plural in form,
what is called the majestic plural,
used for emphasis, but still plural in form.
the word for "said" is a singular verb.

"Let us make" is plural.

While nothing can be proven
by such grammatical notes,

This is only one of many places
in the Old Testament.

where there is what we would see
as a confusion of number.

The Hebrew language does things like that,
and God chose to give His Word in Hebrew.

Just a few verses after our lesson,
we can read this:

*"And the Lord God formed man
of the dust of the ground,
and breathed into his nostrils the breath of life;
and man became a living soul.*

Second Lesson: Eph 4:1-16

*Here beginneth the fourth chapter of the Epistle of
St. Paul to the Ephesians.*

1 I therefore, the prisoner of the Lord, beseech you
that ye walk worthy of the vocation wherewith ye
are called,

2 With all lowliness and meekness, with longsuf-
fering, forbearing one another in love;

3 Endeavouring to keep the unity of the Spirit in
the bond of peace.

4 There is one body, and one Spirit, even as ye are
called in one hope of your calling;

5 One Lord, one faith, one baptism,

6 One God and Father of all, who is above all, and
through all, and in you all.

7 But unto every one of us is given grace accord-
ing to the measure of the gift of Christ.

8 Wherefore he saith, When he ascended up on
high, he led captivity captive, and gave gifts unto
men.

9 (Now that he ascended, what is it but that he also
descended first into the lower parts of the earth?

10 He that descended is the same also that as-
cended up far above all heavens, that he might fill
all things.)

11 And he gave some, apostles; and some, proph-
ets; and some, evangelists; and some, pastors and
teachers;

12 For the perfecting of the saints, for the work of
the ministry, for the edifying of the body of Christ:

13 Till we all come in the unity of the faith, and of
the knowledge of the Son of God, unto a perfect

11: Look upon the rainbow, and praise him that made it; very beautiful it is in the brightness thereof.

12: It compasseth the heaven about with a glorious circle, and the hands of the most High have bended it.

27: We may speak much, and yet come short: wherefore in sum, he is all.

28: How shall we be able to magnify him? for he is great above all his works.

29: The Lord is terrible and very great, and marvellous is his power.

30: When ye glorify the Lord, exalt him as much as ye can; for even yet will he far exceed: and when ye exalt him, put forth all your strength, and be not weary; for ye can never go far enough.

31: Who hath seen him, that he might tell us? and who can magnify him as he is?

32: There are yet hid greater things than these be, for we have seen but a few of his works.

33: For the Lord hath made all things; and to the godly hath he given wisdom.

Here endeth the First Lesson.

Notice:

God

said (a Word spoken)

the breath of life,

(breath is the same word in Hebrew as Spirit)

The Trinity hinted in the creation of Man.

Listen to John, toward the end of the Second Lesson:

"And the Word was made flesh, and dwelt among us,

(and we beheld his glory, the glory as of the only begotten of the Father,) ...

... No man hath seen God at any time,

the only begotten Son,

which is in the bosom of the Father,

he hath declared him."

The Word by which creation was spoken into being, became flesh, born as a man, and dwelt among us, and in Him we behold the fullness of God

The insistence that there is one God,

that God is one and no more,

is constantly being coupled

with these strange hints of plurality.

Jewish mysticism has trod some strange paths

in trying to make sense of all this.

Beginning in the New Testament

and through the early centuries of the Church,

Christians, having met the person of Jesus,

began grappling with how to see all this

through the revelation that was in Him,

the revelation of Him that he declared

to be the whole purpose if the Old Testament..

We have a deceptively simple formulation,
something we can affirm and get our minds around,
but can never fully understand.

There is but one God, one Being, one Substance,
but there are three Persons,
Father, Son, and Holy Ghost,
distinct, but never separated;
and from that theology can be built.

Please, don't think this homily has proved the Trinity.
That is much too big a job,
but, please, allow these thoughts
to guide your reading of the Scriptures,
and to direct your prayers.

Let us pray.

All glory be to thee, Father Almighty,
All glory to thee, the Only-begotten One,
All glory to thee, O Spirit of life,
All glory, praise, and adoration to thee,
Undivided, Everlasting Holy Trinity. Amen.

Evening Prayer A

First Lesson: Eccles 43:1-12, 27-33

*Here beginneth the forty-third chapter
of the Book called Ecclesiasticus.*

- 1: The pride of the height, the clear firmament, the beauty of heaven, with his glorious shew;
- 2: The sun when it appeareth, declaring at his rising a marvellous instrument, the work of the most High:
- 3: At noon it parcheth the country, and who can abide the burning heat thereof?
- 4: A man blowing a furnace is in works of heat, but the sun burneth the mountains three times more; breathing out fiery vapours, and sending forth bright beams, it dimmeth the eyes.
- 5: Great is the Lord that made it; and at his commandment runneth hastily.
- 6: He made the moon also to serve in her season for a declaration of times, and a sign of the world.
- 7: From the moon is the sign of feasts, a light that decreaseth in her perfection.
- 8: The month is called after her name, increasing wonderfully in her changing, being an instrument of the armies above, shining in the firmament of heaven;
- 9: The beauty of heaven, the glory of the stars, an ornament giving light in the highest places of the Lord.
- 10: At the commandment of the Holy One they will stand in their order, and never faint in their watches.