

Notes:

Slides are colour co-ordinated. Blue slides for Bible Readings, Red for congregational prayers and responses, Yellow for other readings and Green for hymns.

There are spaces for 5 hymns or musical items.

The worship could all be led by one person, however for maximum impact, it should be led by a the following people:

- 1) **Bible Readings.** There are three Bible Readings. These can be read by one person or three different people.
- 2) **Psalm.** This could be read by one person or the same person that is reading the other Bible readings.
- 3) **Reflections.** There are two short reflections that can be read by one or two people.
- 4) **Leader.** This is the person that leads the worship and responses.
- 5) **Speaker.** There is a 'talk' slot for a sermon, short talk, etc. This person could lead the preceding reflection and following prayer.
- 6) **Prayers.** It is expected that one person will lead the prayers based around the painting by Andrei Rublev (see attached sheet). This person could read the preceding reflection and also lead the following Lord's Prayer and Collect.

Prayers

The prayers are based around the painting by Andrei Rublev.

Andrei Rublev painted this painting to help draw you into the presence of God. It celebrates the revelation of the central Christian doctrine of the Holy Trinity – that God is Father, Son and Holy Spirit. It is a peaceful invitation to us to join in the scene, with several layers of symbolism and meaning.

First, there is the story in Genesis 18, when Abraham is visited by three mysterious figures referred to as ‘the Lord’. He has an encounter that gives us a glimpse of the threeness of God.

Holy God, help us to welcome in strangers, to be a people who are ready to listen and to give freely. Help us look to the needs of others before ourselves. Through your divine Trinity – Father, Son and Holy Spirit, Amen.

In the painting there is a sense of harmony and a flowing circular movement between each of the three persons of the Trinity. Their faces are the same, but there is also significant variation in the gestures of the figures, suggesting unity within diversity, and the communion of mutual love. The movement begins with the right-hand figure, representing the Father, flowing to the Son in the centre, and from the inclination of the head of the Son, to the Holy Spirit on the left – and so back to the Father.

Holy God, help us to demonstrate love in community. Help us to love our neighbour as ourselves. Help us to give our time, talents and money to those who need it most. Help us to stand together and fight for justice and peace in a world that so desperately needs your touch. Through your divine Trinity – Father, Son and Holy Spirit, Amen.

At the centre of the table is a dish, which some see as a chalice of wine. This is a symbol of the suffering that Jesus accepts, and the fingers of the central figure of the Son point to it as a way of acceptance.

Holy God, we pray for those who are suffering – the bereaved, the lonely, the infirm, the sick, those suffering with mental health problems, those with

broken relationships and those struggling with debt. Lord, as you know what it is to suffer, grant them your peace and bring them the help they need. Through your divine Trinity – Father, Son and Holy Spirit, Amen.

Do you see that each figure holds a staff of authority?

Holy God, we pray for those in authority – for our royal family, politicians, local councillors, teachers and church leaders. Give them strength to persevere with what is right, honest and true. Help them to remain close to you and may they lean on you for strength, comfort and direction. Through your divine Trinity – Father, Son and Holy Spirit, Amen.

Behind the figures we can see the oak tree at Mamre under which Abraham was sitting when the three arrived, and also his home, signifying the ordinary life into which the divine presence came.

Holy God, help us to invite you into our homes, our places of work and our places of play. Help us to know that you are there with us in both the good times and the bad. Through your divine Trinity – Father, Son and Holy Spirit, Amen.

The perspective of the painting is deliberately reversed. Can you see the angle of the furniture beside the feet of the two front figures? This is so that, as we gaze at the picture, we are drawn into the calm fellowship of the table. We are invited to join and sit with the divine Trinity.

Holy God, thank you that we are invited to sit and dine with you, to belong to the community of God. Thank you that you welcome us and take us as we are - totally accepting, forgiving, loving and merciful. Through your divine Trinity – Father, Son and Holy Spirit, Amen.