

THE WALMER AND CORNILO MORNING PRAYER  
SERVICE FOR TRINITY SUNDAY, 7<sup>TH</sup> JUNE 2020,  
LED BY JAMES BRABAZON.

Words in **bold** type are said by everyone.

The Taizé hymn *Adoramus te, Domine* (Lord, We Worship You) will play while the congregation prepares for the service.

### THE WELCOME

### OPENING SENTENCES

+ In the name of the Father, and of the Son, and of the Holy Spirit. **Amen.**

**One thing I have asked of the Lord,  
this is what I seek:  
that I may dwell in the house of the Lord  
all the days of my life;  
to behold the beauty of the Lord  
and to seek Him in His temple.**

Call: Who is it that you seek?

**Response: We seek the Lord our God.**

Call: Do you seek Him with all your heart?

**Response: Amen. Lord, have mercy.**

Call: Do you seek Him with all your soul?

**Response: Amen. Lord, have mercy.**

Call: Do you seek him with all your mind?

**Response: Amen. Lord, have mercy.**

Call: Do you seek Him with all your strength?

**Response: Amen. Christ, have mercy.**

### DECLARATION OF FAITH

We now say together the declaration of faith.

**To whom shall we go?  
You have the words of eternal life,  
and we have believed and have come to know that  
You are the Holy One of God.**

**Praise to You, Lord Jesus Christ,  
King of endless glory.**

### THE COLLECT

And the Collect for Trinity Sunday.

Almighty and everlasting God,  
you have given us your servant's grace,  
by the confession of a true faith,  
to acknowledge the glory of the eternal Trinity

and in the power of the divine majesty to worship the  
Unity:

keep us steadfast in this faith,  
that we may evermore be defended from all  
adversities;  
through Jesus Christ your Son our Lord,  
who is alive and reigns with you,  
in the unity of the Holy Spirit,  
one God, now and for ever.

### FIRST READING *Isaiah 40.12-17,27-end*

*Read by Isabella Brabazon*

This is the word of the Lord.

**Thanks be to God.**

### SECOND READING *2 Corinthians 13.11-end*

*Read by Maximilian Brabazon*

This is the word of the Lord.

**Thanks be to God.**

### SECOND HYMN

*Ye watchers and ye holy ones.*

Ye watchers and ye holy ones,  
Bright seraphs, cherubim and thrones,  
Raise the glad strain, Alleluia!  
Cry out, dominions, principedoms, powers,  
Virtues, archangels, angels' choirs:

[Refrain]

Alleluia! Alleluia!

Alleluia! Alleluia!

Alleluia!

O higher than the cherubim,  
More glorious than the seraphim,  
Lead their praises, Alleluia!  
Thou bearer of th'eternal Word,  
Most gracious, magnify the Lord.

[Refrain]

Respond, ye souls in endless rest,  
Ye patriarchs and prophets blest,  
Alleluia! Alleluia!  
Ye holy twelve, ye martyrs strong,  
All saints triumphant, raise the song.

[Refrain]

O friends, in gladness let us sing,  
Supernal anthems echoing,  
Alleluia! Alleluia!  
To God the Father, God the Son,  
And God the Spirit, Three in One.

[Refrain]

THE GOSPEL Matthew 28.16-20

*Read by Robert Walker*

Hear the Gospel of our Lord Jesus Christ according to  
Matthew

**Glory to you, O Lord.**

This is the Gospel of the Lord.

**Praise to you, O Christ.**

REFLECTION

I thought long and hard about what to read for the homily on this Trinity Sunday. Although the celebration originally dates back at least to the eight century, in England it was, after all, our very own St. Thomas a Becket who established the Feast of the Holy Trinity – introducing it in the year 1162, in memory of his own consecration. It was this observance that spread from Canterbury throughout the whole of western Christendom.

And yet the more I read, the harder it was to say, ‘Yes! This one!’ because each thing I read seemed – well, not quite right. Indeed, so many millions of words have been written about this most profound of mysteries that I began to feel like the thirsty mariner gazing out across the ocean – water, water everywhere, but not a drop to drink. Or as the poet John Donne put it: milk to faith, but bones to philosophy.

So I thought that rather than read you a homily, I would show you one that you can read for yourselves: Rublev’s famous icon of the Holy Trinity. To introduce it, here is a short preface by Peggy Rosenthal, concluded by Carrie Purcell Kahler’s beautiful poem, *After Rublev’s Trinity*.



“I’m far from alone in treasuring Rublev’s The Holy Trinity more than any other work in the rich iconic tradition of the Orthodox Church. Painted in the fifteenth century, it depicts three angels sitting around three sides of a square table on which a chalice representing the Eucharist stands. The angels’ bodies and heads are inclined so that they inscribe a perfect circle, symbolizing the perfect unity of Father, Son, and Holy Spirit. It is because the inner unity of God’s Trinitarian nature can’t be visualised that tradition has these three angels representing it.

A feature of Rublev’s Trinity often commented on is the empty place along the fourth side of the square table, the side closest to the viewer. This empty place is generally seen as an invitation to the viewer to join in God’s inner life — especially as the Eucharistic chalice stands close to the edge of this side of the table.

All these features of this famous icon inform Carrie Purcell Kahler’s poem, *After Rublev’s Trinity*. The first lines’ inner rhyming of “face” and “space” invites us to picture ourselves as the “one more” welcomed to fill the empty space at the divine table. Then the poem imagines this space as a door that’s always “open” for us to “run through” for our safety. (There’s also a literal open door in the background of Rublev’s icon, in a house identified as Abraham’s when the angels visit him in Genesis 18.) Kahler’s poem ends with her interpretation of the hand of one of Rublev’s angels, a hand which — as she puts it — “ever reaches down.”

That is, it reaches down to touch us, take our own hand, and draw us upward into the divine life.”

*After Rublev's Trinity*

Each face turned toward  
a face at table leaving  
always a space for

one more. An open  
door to run through when someone  
can't quite make it home  
on their own. Though the  
wings work, humans haven't got  
them, and it's hard to

converse from heights so,  
in one hand a staff to lean  
on. The other hand  
ever reaches down.

<https://imagejournal.org/2019/02/22/poetry-friday-after-rublevs-trinity/>

THE PRAYERS OF INTERCESSION

*Led by Christine Smith*

Let us pray.

THE LORD'S PRAYER

And now, as our Saviour Christ has taught us, we are bold to say:

**Our Father, which art in heaven,  
hallowed be thy name;  
thy kingdom come;  
thy will be done,  
in earth as it is in heaven.  
Give us this day our daily bread.  
And forgive us our trespasses,  
as we forgive them that trespass against us.  
And lead us not into temptation;  
but deliver us from evil. Amen.**

THIRD HYMN

*Be still for the presence of the Lord.*

Be still, for the presence of the Lord,  
The holy One, is here;  
Come bow before him now  
With reverence and fear  
In him no sin is found  
We stand on holy ground.

Be still, for the presence of the Lord,  
The holy One, is here.

Be still, for the glory of the Lord  
Is shining all around;

He burns with holy fire,  
With splendour he is crowned:

How awesome is the sight

Our radiant king of light!

Be still, for the glory of the Lord

Is shining all around.

Be still, for the power of the Lord

Is moving in this place:

He comes to cleanse and heal,

To minister his grace -

No work too hard for him.

In faith receive from him.

Be still, for the power of the Lord

Is moving in this place.

CLOSING PRAYER

Almighty and eternal God,  
you have revealed yourself as + Father, Son and Holy Spirit,  
and live and reign in the perfect unity of love:  
hold us firm in this faith,  
that we may know you in all your ways  
and evermore rejoice in your eternal glory,  
who are three Persons yet one God,  
now and for ever.

Let us now all go in peace to love and serve the Lord.  
**+ In the name of Christ. Amen.**

*Adoramus te, Domine (Lord, We Worship You)from  
Taize*