

The Holyford Mission Community

Online Service for Sunday 18th October 2020

Morning Prayer from Common Worship Daily Prayer for the Feast of St Luke the Evangelist

O Lord, open our lips

All and our mouth shall proclaim your praise.

- 1 Bless the Lord all you works of the Lord:
sing his praise and exalt him for ever.
- 2 Bless the Lord you heavens:
sing his praise and exalt him for ever.
- 3 Bless the Lord you angels of the Lord:
sing his praise and exalt him for ever.
- 4 Bless the Lord all people on earth:
sing his praise and exalt him for ever.
- 5 O people of God bless the Lord:
sing his praise and exalt him for ever.
- 6 Bless the Lord you priests of the Lord:
sing his praise and exalt him for ever.
- 7 Bless the Lord you servants of the Lord:
sing his praise and exalt him for ever.
- 8 Bless the Lord all you of upright spirit:
bless the Lord you that are holy and humble in heart.

The Song of the Three 35-37, 60-65

All Bless the Father, the Son and the Holy Spirit:
sing his praise and exalt him for ever.

The night has passed, and the day lies open before us;
let us pray with one heart and mind.

Silence is kept.

As we rejoice in the gift of this new day,
so may the light of your presence, O God,
set our hearts on fire with love for you;
now and for ever.

All Amen.

Psalm 147. 1–9

Refrain: *Great is our Lord and mighty in power.*

1 Alleluia.

How good it is to make music for our God,
how joyful to honour him with praise.

2 The Lord builds up Jerusalem
and gathers together the outcasts of Israel.

3 He heals the brokenhearted
and binds up all their wounds.

4 He counts the number of the stars
and calls them all by their names.

5 Great is our Lord and mighty in power;
his wisdom is beyond all telling.

6 The Lord lifts up the poor,
but casts down the wicked to the ground.

7 Sing to the Lord with thanksgiving;
make music to our God upon the lyre;

8 Who covers the heavens with clouds
and prepares rain for the earth;

9 Who makes grass to grow upon the mountains
and green plants to serve our needs.

All Glory to the Father and to the Son
and to the Holy Spirit;
as it was in the beginning is now
and shall be for ever. Amen.

Refrain: *Great is our Lord and mighty in power.*

Reading Luke 10. 1–9

After this the Lord appointed seventy others and sent them on ahead of him in pairs to every town and place where he himself intended to go. He said to them, “The harvest is plentiful, but the laborers are few; therefore ask the Lord of the harvest to send out laborers into his harvest. Go on your way. See, I am sending you out like lambs into the midst of wolves. Carry no purse, no bag, no sandals; and greet no one on the road. Whatever house you enter, first say, ‘Peace to this house!’ And if anyone is there who shares in peace, your peace will rest on that person; but if not, it will return to you. Remain in the same house, eating and drinking whatever they provide, for the labourer deserves to be paid. Do not move about from house to house. Whenever you enter a town and its people welcome you, eat what is set before you; cure the sick who are there, and say to them, ‘The kingdom of God has come near to you.’”

Reflection Fr Steven

Luke was a physician and, according to some sources also a slave. This may sound odd to us today, but slaves were often trained in medicine so that they could be of specific use to a household or the master of the slave. In the days when there were no ambulances or hospitals or GP surgeries, it makes sense to have your own physician. St Luke is often regarded as the first person to paint a likeness of the Blessed Virgin Mary and Jesus, the first Icon. So Luke is not only important as the writer of a Gospel, and the book of the Acts of the Apostles, but also as a physician and an artist. Here is a copy of an icon which is often attributed to St Luke, Our Lady of Vladimir.

There is an interesting line in today's Gospel which, when I read it, reminded me about an important principle in icon writing.

In our Gospel Jesus says 'Whatever house you enter, first say, 'Peace to this house!' And if anyone is there who shares in peace, your peace will rest on that person; but if not, it will return to you.'

I think that that is a fascinating idea. The peace that we share is never wasted. Either it goes to someone and can be used for their good, or, if you share peace with someone who is not receptive to it, or refuses to share it, then it returns to you. It is not wasted and can only increase, either in you, or in those with whom you share it.

Jesus then goes on to talk about ministry, not being afraid to accept hospitality. You are worthy of what is being offered to you. Then Jesus talks about healing. If the people you approach share in peace, it means that they are receptive, receptive to healing if necessary. It is interesting that Jesus speaks first of peace. Peace, welcoming in God's peace, accepting his love and mercy is a part of the healing process, almost a prerequisite.

In sharing God's peace, bringing it into other homes where we can, these days over the phone, email, or by letter if not in person, will further the kingdom of God, his reign of peace. We are called to be like Christ in this way, to bear the image of the divine life, like an icon.

An icon should not be thought of as a primitive photograph or painting; a portrayal of a perfect physical likeness, rather they are there to draw us in and share with us the divine life. A Christian who does lots of research and tried hard to look like Jesus did as accurately as possible—whatever we consider Jesus looked like, beard, robe, sandals, longish hair—is missing the point. The essential thing about the image of Christ, or Mary or a saint is that it gives; it does not need to be worshipped, or admired because it is beautiful—although they usually are—but because it shines out.

One of the important things about a true or correct icon is that when you look at the eyes of the figures depicted, they have no glint in them. This is important, because the icon is not meant to receive light, if there is a glint in the eye it means that, like a normal portrait, it needs to receive light in order to receive acclaim as a clever painting. No: there is no glint in the eyes of the figures of a true icon because the icon gives, and does not receive. The icon emits light, and does not receive it.

This is why there is gold leaf around the figures, to enable it to give, to glow and be radiant. An icon is simply there to give, to pass on the peace of Christ. It is not there to draw you in by admiring clever details, or the skill of the painter, rather it is there to emit something profound about the nature of God's love and his peace.

You can look at an icon and admire the hand that has written it, but there is something about it that will draw you in, into prayer, into a deeper sense of God's peace. This is what they are for. To show us people of the kingdom—Jesus, the saints—who share with us the peace that passes understanding, that is never wasted, the peace that has the power to heal and bring about God's kingdom here on earth.

Responsory

Awake, O sleeper, and arise from the dead.

All **And Christ shall give you light.**

You have died and your life is hid with Christ in God.

All **Awake, O sleeper, and arise from the dead.**

Set your minds on things that are above, not on things that are on the earth.

All **And Christ shall give you light.**

When Christ our life appears you will appear with him in glory.

All **Awake, O sleeper, and arise from the dead,
and Christ shall give you light.**

from Colossians 3

The Benedictus

All **We bring you the good news that what God has promised to the fathers he has fulfilled to us their children by raising Jesus.**

- 1 **Blessed be the Lord the God of Israel,
who has come to his people and set them free.**
- 2 **He has raised up for us a mighty Saviour,
born of the house of his servant David.**
- 3 **Through his holy prophets God promised of old
to save us from our enemies,
from the hands of all that hate us,**
- 4 **To show mercy to our ancestors,
and to remember his holy covenant.**
- 5 **This was the oath God swore to our father Abraham:
to set us free from the hands of our enemies,**
- 6 **Free to worship him without fear,
holy and righteous in his sight**

all the days of our life.
7 And you, child, shall be called the prophet of the Most High,
for you will go before the Lord to prepare his way,
8 To give his people knowledge of salvation
by the forgiveness of all their sins.
9 In the tender compassion of our God
the dawn from on high shall break upon us,
10 To shine on those who dwell in darkness and the shadow of death,
and to guide our feet into the way of peace.

Luke 1.68-79

All Glory to the Father and to the Son
and to the Holy Spirit;
as it was in the beginning is now
and shall be for ever. Amen.

All We bring you the good news that what God has promised to the fathers he
has fulfilled to us their children by raising Jesus.

Prayers

All Lord, in your mercy,
Hear our prayer.

The Collect of the day is said

Almighty God, you called Luke the physician, whose praise is in the Gospel, to be
an evangelist and physician of the soul: by the grace of the Spirit and through
the wholesome medicine of the Gospel, give your Church the same love and
power to heal; through Jesus Christ our Lord.

All Amen.

The Lord's Prayer

All Our Father, who art in heaven ...

The Te Deum Laudamus

We praise you, O God,
we acclaim you as the Lord;
all creation worships you,
the Father everlasting.
To you all angels, all the powers of heaven,
the cherubim and seraphim, sing in endless praise:
Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory.
The glorious company of apostles praise you.
The noble fellowship of prophets praise you.
The white-robed army of martyrs praise you.
Throughout the world the holy Church acclaims you:
Father, of majesty unbounded,
your true and only Son, worthy of all praise,
the Holy Spirit, advocate and guide.
You, Christ, are the King of glory,
the eternal Son of the Father.
When you took our flesh to set us free
you humbly chose the Virgin's womb.
You overcame the sting of death
and opened the kingdom of heaven to all believers.
You are seated at God's right hand in glory.
We believe that you will come and be our judge.
Come then, Lord, and help your people,
bought with the price of your own blood,
and bring us with your saints
to glory everlasting.
Save your people, Lord, and bless your inheritance.
Govern and uphold them now and always.
Day by day we bless you.
We praise your name for ever.
Keep us today, Lord, from all sin.
Have mercy on us, Lord, have mercy.
Lord, show us your love and mercy,
for we have put our trust in you.
In you, Lord, is our hope:
let us never be put to shame.

The Conclusion

God, who has prepared for you a city with eternal foundations, bring you, with St Luke and all the saints, to the eternal and triumphant joy of that city; and the blessing of God almighty, the Father, the Son and the Holy Spirit, be among you and remain with you always.

All **Amen.**