

Tuesday 18 October 2022

St Luke



Luke was a friend of the apostle Paul who mentions him three times in his Letters. Paul describes him as 'the beloved physician' and, in his second Letter to Timothy, as his only companion in prison.

Luke is believed to be the author of two books of the New Testament, firstly the gospel which stands in his name and also the *Acts of the Apostles*. Luke's narrative of the life of Christ has a pictorial quality and shows the sequential pattern from the nativity through to the death and resurrection. The developed sense of theology that comes over in Paul's writings is virtually unknown in those of Luke but, as a Gentile, Luke makes clear that the good news of salvation is for all, regardless of gender, social position or nationality.

Tradition says that Luke was a portrait painter and painted an image of Mary (hence the icon above); and that he wrote his gospel in Greece; and that he died in Boeotia at the age of 84.

Sermon and prayers of intercession © Revd Dr Paul Monk.

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The liturgy assumes the service is Eucharistic. The prayers of consecration appear at the end.

All the hymns are hosted on YouTube. Please click on the links to hear them.

To see service transcripts from previous weeks, please visit the page,

<http://www.medlockhead.co.uk/resources/index.htm>

Introduction and welcome

HYMN 1 [Father, hear the prayer we offer](#) (click on this link to hear the hymn)

The Welcome

In the name of the Father, and of the Son, and of the Holy Spirit

All Amen.

The Lord be with you

All And also with you.

The Preparation

**All Almighty God,
to whom all hearts are open,
all desires known,
and from whom no secrets are hidden:
cleanse the thoughts of our hearts
by the inspiration of your Holy Spirit,
that we may perfectly love you,
and worthily magnify your holy name;
through Christ our Lord. Amen.**

Our Lord Jesus Christ said:

The first commandment is this:

‘Hear, O Israel, the Lord our God is the only Lord.

You shall love the Lord your God with all your heart,
with all your soul, with all your mind,
and with all your strength.’

And the second is this: ‘Love your neighbour as yourself.’

There is no other commandment greater than these.

On these two commandments hang all the law and the prophets.

All Amen. Lord, have mercy.

Christ calls us to share the heavenly banquet of his love with all the saints in earth and heaven. Therefore, knowing our unworthiness and sin, let us confess our sins in penitence and faith, firmly resolved to keep God’s commandments and to live in love and peace with all.

All Almighty God, our heavenly Father,
we have sinned against you
and against our neighbour
in thought and word and deed,
through negligence, through weakness,
through our own deliberate fault.
We are truly sorry
and repent of all our sins.
For the sake of your Son Jesus Christ,
who died for us,
forgive us all that is past
and grant that we may serve you in newness of life
to the glory of your name. Amen.

Almighty God,
who forgives all who truly repent, have mercy upon you,
pardon and deliver you from all your sins,
confirm and strengthen you in all goodness,
and keep you in life eternal;
through Jesus Christ our Lord.

All Amen.

The Gloria

This Gloria is sung to the tune of 'Cwm Rhondda'. Click [here](#) for the tune.

All Glory be to God in Heaven,
Songs of joy and peace we bring,
Thankful hearts and voices raising,
To creation's Lord we sing.
Lord we thank you, Lord we praise you,
Glory be to God our King:
Glory be to God our King.

Lamb of God, who on our shoulders,
Bore the load of this world's sin;
Only Son of God the Father,
You have brought us peace within.
Lord, have mercy, Christ have mercy,
Now your glorious reign begin:
Now your glorious reign begin.

**You O Son of God are Holy,
You we praise with one accord.
None in heav'n or earth is like you,
Only you are Christ the Lord.
With the Father and the Spirit,
Ever worshipped and adored:
Ever worshipped and adored.**

The Collect for Luke the Evangelist

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 your Son our Lord,
who is alive and reigns with you,
in the unity of the Holy Spirit,
one God, now and for ever.

All Amen.

First reading

A reading from the book of the Prophet Isaiah

Strengthen the weak hands, and make firm the feeble knees. Say to those who are of a fearful heart, 'Be strong, do not fear! Here is your God. He will come with vengeance, with terrible recompense. He will come and save you.'

Then the eyes of the blind shall be opened, and the ears of the deaf unstopped; then the lame shall leap like a deer, and the tongue of the speechless sing for joy; waters shall break forth in the wilderness, and streams in the desert. *Isaiah 35:3-6*

This is the Word of the Lord

All Thanks be to God.

Second reading

A reading from the Acts of the Apostles

Paul and Timothy went through the region of Phrygia and Galatia, having been forbidden by the Holy Spirit to speak the word in Asia. When they had come opposite

Mysia, they attempted to go into Bithynia, but the Spirit of Jesus did not allow them; so, passing by Mysia, they went down to Troas. During the night Paul had a vision: there stood a man of Macedonia pleading with him and saying, 'Come over to Macedonia and help us.' When he had seen the vision, we immediately tried to cross over to Macedonia, being convinced that God had called us to proclaim the good news to them.

We set sail from Troas and took a straight course to Samothrace, the following day to Neapolis, and from there to Philippi, which is a leading city of the district of Macedonia and a Roman colony. *Acts 16:6-12a*

This is the Word of the Lord

All Thanks be to God.

HYMN 2 O my soul arise

[\(please click on this link to hear the hymn\)](#)

Gospel reading

Hear the Gospel of our Lord Jesus Christ according to Luke

All Glory to you O Lord.

[Jesus] appointed seventy other [disciples] 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 labourers are few; therefore ask the Lord of the harvest to send out labourers 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'.' *Luke 10:1-9*

This is the Gospel of the Lord

All Praise to you O Christ.

Sermon

We worship God. That's one of the core things that a Christian is called to do. But as soon as we look at the God we worship, we realise that it's not that easy. God is

a Trinity, and our worship must reflect that Trinity. Our worship must take into account that God is Father, God is Son, and God is Holy Spirit—each with a personality, each with power, and each with a different aspect of discipleship to offer.

Who is the Father? the creed tells us that He is the creator of Heaven and earth, of all that is—seen and unseen. He made us. He sustains us. He is all powerful, all knowing. He is awesome and somehow mysterious. We cannot see Him, nor has anyone seen Him. Even descriptions in the Bible can feel somewhat vapid. Look at perhaps the most famous encounter in Isaiah 6: the Lord is high and lifted up; but we do not see his face. Our worship needs to accommodate this God the Father.

And when we look at the Son, the creed tells us that he was God yet totally human all the time. He was human, yet obedient to the Father. Our worship needs to accommodate this God the son.

And when we look at God the Holy Spirit, we hear that he is ‘the Lord, the giver of life’; he has ‘spoken through the prophets’. He it was who created the world—we hear of him at the beginning of the Bible at the beginning of Genesis 1:2: he was brooding over the face of the deep and, at a word from God, the world was formed. He was breathed into Adam and the first man was formed; he was breathed into the Church on the day of Pentecost and the Church was born. Our worship needs to accommodate this God the Spirit.

So our God is a Trinity, and we must worship Him in all His aspects. A worship that fails to take account of all of God is smaller than it can be and is limited.

Most of our churches fall into a common error. They reflect one person of the Trinity to the exclusion of the other two. Some churches are ‘God-the-Father Churches’. Only the best is good enough for so mighty a God. Their clergy wear robes, as though God is so holy that it appears that only special people can even get close to Him. The words they use can seem archaic, time worn, and almost sacred in their timelessness. Surely this God is different, somehow separate and awesome? ‘God-the-Father Churches’ emphasise the Father so much that there can be little scope for worshipping God the Son or God the Holy Spirit. As a result, their worship can feel as though it side-lines the work of Jesus and the Spirit. Their God is too small.

Then again, look at many other Churches—‘God-the-Son Churches’. They talk all the time about Jesus, and recount what Jesus said and did. They emphasise how Jesus was just like us—fully human, thereby emphasising not only that we should be like him, but that a human can be like Jesus. But they often don’t mention God the Father as often as they should. Worse, God (as the Son) becomes ‘pally’, and we may become slipshod in our worship; and again, they can seem uncomfortable when talking about the Holy Spirit—they can avoid talk of the supernatural; perhaps the Spirit’s actions are somehow embarrassing? Their God is too small.

And we can look at ‘God-the-Spirit’ Churches’ which speak of nothing but the holy Spirit. It is wonderful to hear of the miracles, and the way people crave the supernatural. But the humanity of Jesus gets lost. The lofty grandeur of God the Father can feel overlooked or even lost. Their God is too small.

Scripture tells us that we must love God with all our heart, soul, mind, and strength. Few if any even claim to love God this way; so we must *grow* in our love of God. And a common cause of a lack of growth is that our God is simply too small.

Today in the Church calendar we remember St Luke, which is often an occasion to think of healing, because St Paul tells us that Luke was a physician, a healer. On St Luke’s Day, we may choose to ask God to heal us in body, mind, and/or spirit. We can ask for friends and relatives, to be healed. But a more important healing is often neglected: our image of God needs to grow and develop, and the effects of worshipping a small God must be healed.

Most people, ignore the whole idea of the Trinity when they first become a Christian. That’s to be expected because the Trinity is complicated as a concept. But they concentrate on one aspect of God to the detriment of others.

Most of us do not grow as Christians in a linear way. Rather, we jump. We suddenly see something in the faith, be it through prayer, or Scripture, or something we are reading, and are suddenly never the same again. And one of the best ways of achieving that growth is to realise that our God is a Trinity, and that we can worship more than one person within the Trinity.

Our God grows when we realise that God is not only Father, say, but is Son and Spirit. He grows in scope and magnitude—and we are empowered to see more of Him. We grow as our vision of God grows. Our Christian life will grow accordingly. It becomes exciting as God grows or, rather, our comprehension of Him grows.

So how do we grow into a perception of the Trinity? We ask God to show us Himself. It’s risky. It always requires courage to face the living God, but we must ask Him to show us what he is really like to the extent that we can as yet hear it. And, as we read Scripture, we will see different pictures coming to the fore. Revelation will take on a new meaning as we see the attitude in worship of God the Father by the Seraphim and Cherubim; we will understand the Spirit better when we read for example 1 Corinthians 12 and 14, and see the supernatural gifts that God wants to lavish upon us, as exercised through the Holy Spirit; and the Gospels show us the human face of God—God in man in the form of Jesus, weeping, laughing, and fulfilling his full human calling.

The law tells us to worship God with all our heart, soul, mind and strength. And to encompass those four ‘alls’, we must allow our idea of God to grow.

The Creed

Do you believe and trust in God the Father,
the source of all being and life,
the one for whom we exist?

All We believe and trust in him.

Do you believe and trust in God the Son,
who took our human nature,
died for us and rose again?

All We believe and trust in him.

Do you believe and trust in God the Holy Spirit,
who gives life to the people of God
and makes Christ known in the world?

All We believe and trust in him.

This is the faith of the Church.

**All This is our faith.
We believe and trust in one God,
Father, Son and Holy Spirit.
Amen.**

Prayers of intercession

We present our prayers to our loving, living God.

St Luke in his Gospel gave parables that illustrate the all-embracing love of God.
We pray for all those who have rejected that love.
We pray to the God who is love.

All Hear our prayer.

St Luke in the Acts of Apostles describes the work of the Holy Spirit enabling conversion and mission. We pray for all missionaries and the spread of the Gospel.
We pray to the God who is love.

All Hear our prayer.

St Luke in his Gospel speaks of God's welcome to those who were powerless or outsiders. We pray for all those who feel unwelcome, unwanted, or unloved.
We pray to the God who is love.

All Hear our prayer.

Tradition says that St Luke was a physician. We pray for all those who suffer in body, mind, or spirit.

We pray to the God who is love.

All Hear our prayer.

St Luke in his Gospel describes the passion, crucifixion, and resurrection that leads to new life. We pray for those have died in the faith desiring eternal life.

We pray to the God who is love.

All Hear our prayer.

Merciful Father,

**All accept these prayers
for the sake of your Son,
our Saviour Jesus Christ. Amen.**

The peace

Unto us a child is born, unto us a son is given, and his name shall be called the Prince of Peace.

The peace of the Lord be always with you,

All And also with you.

HYMN 3 Let our praise be as incense [\(click on this link to hear the hymn\)](#)

The liturgy of the Communion Service appears below

The Dismissal

The peace of God which passes all understanding,
keep your hearts and minds in the knowledge and love of God,
and of his Son Jesus Christ our Lord;
and the blessing of God the Almighty,
Father, Son, and Holy Spirit,
be with you now and remain with you always.

All Amen.

HYMN 4 A new commandment [\(please click on this link to hear the hymn\)](#)

Go in peace to love and serve the Lord.

All In the name of Christ. Amen.

The Liturgy of the Sacrament

Eucharistic Prayer (prayer E)

The Lord be with you

All and also with you.

Lift up your hearts.

All We lift them to the Lord.

Let us give thanks to the Lord our God.

All It is right to give thanks and praise.

It is indeed right, our duty and our joy,
always and everywhere to give you thanks,
holy Father, almighty and eternal God, through Jesus Christ our Lord.
And now we give thanks, most gracious God,
surrounded by a great cloud of witnesses
and glorified in the assembly of your saints.
The glorious company of apostles praise you.
The noble fellowship of prophets praise you.
The white-robed army of martyrs praise you.
We, your holy Church, acclaim you.
In communion with angels and archangels,
and with all who served you on earth and worship you now in heaven,
we raise our voice to proclaim your glory,
for ever praising you and saying:

**All Holy, holy, holy Lord,
God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.**

We praise and bless you, loving Father,
through Jesus Christ, our Lord;
and as we obey his command,
send your Holy Spirit,
that broken bread and wine outpoured
may be for us the body and blood of your dear Son.

On the night before he died he had supper with his friends
and, taking bread, he praised you.

He broke the bread, gave it to them and said:
Take, eat; this is my body which is given for you;
do this in remembrance of me.

When supper was ended he took the cup of wine.
Again he praised you, gave it to them and said:
Drink this, all of you;
this is my blood of the new covenant,
which is shed for you and for many for the forgiveness of sins.
Do this, as often as you drink it, in remembrance of me.

So, Father, we remember all that Jesus did,
in him we plead with confidence his sacrifice made once for all upon the cross.

Bringing before you the bread of life and cup of salvation,
we proclaim his death and resurrection
until he comes in glory.

Great is the mystery of faith:

All Christ has died.
Christ is risen.
Christ will come again.

Lord of all life,
help us to work together for that day
when your kingdom comes
and justice and mercy will be seen in all the earth.

Look with favour on your people,
gather us in your loving arms
and bring us with Luke and all the saints
to feast at your table in heaven.

Through Christ, and with Christ, and in Christ,
in the unity of the Holy Spirit,
all honour and glory are yours, O loving Father,
for ever and ever.

All Amen.

The Lord's Prayer

As our Saviour taught us, so we pray

**All Our Father in heaven,
 hallowed be your name,
 your kingdom come,
 your will be done,
 on earth as in heaven.
 Give us today our daily bread.
 Forgive us our sins
 as we forgive those who sin against us.
 Lead us not into temptation
 but deliver us from evil.

 For the kingdom, the power,
 and the glory are yours
 now and for ever. Amen.**

Breaking of the Bread

We break this bread to share in the body of Christ.

**All Though we are many, we are one body,
 because we all share in one bread.**

**All Lamb of God,
 you take away the sin of the world,
 have mercy on us.**

**Lamb of God,
 you take away the sin of the world,
 have mercy on us.**

**Lamb of God,
 you take away the sin of the world,
 grant us peace.**

Draw near with faith.

Receive the body of our Lord Jesus Christ
which he gave for you,
and his blood which he shed for you.

Eat and drink in remembrance that he died for you,
and feed on him in your hearts
by faith with thanksgiving.

All We do not presume
to come to this your table, merciful Lord,
trusting in our own righteousness,
but in your manifold and great mercies.
We are not worthy
so much as to gather up the crumbs under your table.
But you are the same Lord
whose nature is always to have mercy.
Grant us therefore, gracious Lord,
so to eat the flesh of your dear Son Jesus Christ
and to drink his blood,
that our sinful bodies may be made clean by his body
and our souls washed through his most precious blood,
and that we may evermore dwell in him,
and he in us.
Amen.

Communion is distributed.

Prayer after Communion

Almighty God,
who on the day of Pentecost
sent your Holy Spirit to the disciples
with the wind from heaven and in tongues of flame,
filling them with joy and boldness to preach the gospel:
by the power of the same Spirit
strengthen us to witness to your truth
and to draw everyone to the fire of your love;
through Jesus Christ our Lord.

All Amen

All Almighty God,
we thank you for feeding us
with the body and blood of your Son Jesus Christ.
Through him we offer you our souls and bodies
to be a living sacrifice.
Send us out in the power of your Spirit
to live and work

**to your praise and glory.
Amen.**