



Welcome to  
**All Saints**  
**Kings Heath**  
Your Parish Church  
in the Diocese of  
Birmingham

St Luke: Patron Saint of Artists and Doctors

# Holy Communion

Sunday 18<sup>th</sup> October 2020

President: The Revd Helen Hingley

Preacher: The Revd Rob Hingley

We gather

*At home, have ready in an honoured place a portion of food and something to drink. It may be bread and wine or something else. You might light a candle.*

*We imagine everyone in their homes around the parish, united in preparing for prayer.*

Grace, mercy and peace from God our Father and the Lord Jesus Christ be with us all. **Amen.**

*At home you can sing as loudly as you like, as if no one but God is listening. In church we remain seated to listen, or hum, to the hymn:*

HYMN [Lord, thy church on earth is seeking](#)

1. Lord, thy church on earth is seeking  
thy renewal from above;  
teach us all the art of speaking

with the accent of thy love.  
We would heed thy great commission:  
"Go now into every place –  
preach, baptise, fulfil my mission,  
serve with love and share my grace."

2. Freedom give to those in bondage,  
lift the burdens caused by sin.  
Give new hope, new strength and courage,  
grant release from fears within.  
Light for darkness; joy for sorrow;  
love for hatred; peace for strife:  
those and countless blessings follow  
as the Spirit gives new life.
3. In the streets of every city  
where the bruised and lonely dwell,  
let us show the Saviour's pity,  
let us of his mercy tell;  
to all lands and peoples bringing  
all the richness of thy word,  
till the world, thy praises singing,  
hails thee Christ, Redeemer, Lord.

*(Hugh Sherlock)*

*We pray:*

**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 the Holy Spirit, that we may perfectly love you, and worthily magnify your holy name; through Christ our Lord. Amen.**

## We seek forgiveness

### CONFESSIOIN

Jesus said "Know this: the Kingdom of God has come near." (Luke 10:11)

We confess to God the ways in which we have closed our heart to the Gospel and closed our mouth, shy of proclaiming it.

*Silence*

**Most merciful God,**

**Father of our Lord Jesus Christ,  
we confess that we have sinned  
in thought, word and deed.  
We have not loved you with our whole heart.  
We have not loved our neighbours as ourselves.  
In your mercy forgive what we have been,  
help us to amend what we are,  
and direct what we shall be;  
that we may do justly,  
love mercy,  
and walk humbly with you, our God. Amen.**

**FORGIVENESS** *is declared:*

*[May]* Almighty God, who forgives all who truly repent, have mercy upon *us*, pardon and deliver *us* from all our sins, confirm and strengthen *us* in all goodness, and keep *us* in life eternal, through Jesus Christ our Lord. **Amen.**

**THE GLORIA**

**Glory to God in the highest,  
and peace to his people on earth.  
Lord God, heavenly King,  
almighty God and Father,  
we worship you, we give you thanks,  
we praise you for your glory.  
Lord Jesus Christ, only Son of the Father,  
Lord God, Lamb of God,  
you take away the sins of the world,  
have mercy on us;  
you are seated at the right hand of the Father,  
receive our prayer.**

**For you alone are the Holy One,  
you alone are the Lord,  
you alone are the Most High, Jesus Christ,  
with the Holy Spirit,  
in the glory of God the Father.  
Amen.**

*We pray* THE COLLECT for the Feast of St Luke

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. Amen.

OLD TESTAMENT READING [Isaiah 35:3-6](#) (read by Becky Cuthbert)

NEW TESTAMENT READING [Acts 16:6-12a](#) (read by Andrew Cuthbert)

HYMN [Give thanks with a grateful heart](#)

Give thanks with a grateful heart,  
give thanks to the Holy One,  
give thanks because he's given Jesus Christ, his Son.

And now let the weak say, "I am strong,"  
let the poor say, "I am rich,"  
because of what the Lord has done for us. *(repeat)*

*(Henry Smith)*

GOSPEL READING [Luke 10:1-9](#) (read by Clare Noakes)

SERMON

Today, 18<sup>th</sup> October, is the day when the church, traditionally remembers St. Luke, author of the third gospel and the Acts of the Apostles, missionary for the early church.

So, readings which focus us on the life and witness of St Luke take the place of our regular sequence of Sunday readings.

Why remember Saints? Because in them we see the power of God's Holy Spirit, clearly alive in people in the past. The same Spirit waiting to be more fully alive in us today.

So who was Luke? Probably originally a citizen of Antioch, a major sea-port city in northern Syria; a Gentile, a Greek, someone whom the Jews regarded as outside the community of God's chosen people. But Antioch, St. Luke himself tells us in the Acts of the Apostles, was the first place that a significant number of Gentile Greeks joined the community of believers in Jesus, which up until then was just a Jewish sect. Probably Luke was already one of those Gentiles who studied the Jewish scriptures and was interested in the Jewish understanding of God. He would have been excited to discover that the message of Jesus was God's equal love for all people, and that he too could become a full member of the community of followers of Jesus, who knew themselves to be blessed and chosen by God.

Barnabas and Paul were sent to nurture the new believers in this mixed-race congregation in Antioch, in the Way of Jesus. And so Luke eventually became a colleague of Paul in his missionary journeys through the Roman Empire. That passage we heard read from the Acts of the Apostles records how Paul received a vision, whilst sharing his faith in modern day Turkey, to go over to Macedonia, to the European mainland, to share the faith there. Luke was with Paul there. In the Acts at this point, Luke writes '*We set sail from Troas*'. And in all Paul's adventures in Greece and beyond, his successes and his trials, Luke seems to have accompanied Paul – '*We*' keeps occurring in the descriptions in Acts.

And when Paul was arrested and in prison, Luke seems to have been alongside him again. Writing from prison, in his epistle to the Colossians, Paul writes warmly of his companion Luke, '*the beloved Physician*' and again in 2 Timothy, Paul bemoans '*Luke alone is with me*'.

In my opinion, Luke's faithfulness to Paul is one of his claims to sainthood! We owe much to the teaching of Paul, but I do not think he would have been an easy man to live with. Driven, determined, single-minded, the New Testament indicates that several fellow Christians found Paul difficult. And following Paul in his adventures included facing the hostility of crowds; shipwrecks, flogging, imprisonment.

But of course, Luke's main gift to us is his writing of his Gospel and the Acts of the Apostles.

Imagine the situation of the first Christian believers: the shock for the disciples when Jesus was crucified, the joy of seeing Jesus risen from the dead.

Then, discovering the power of God's Spirit alive in them.

That prophecy we heard read from the Book of the Prophet Isaiah:-

*'Your God will come to save you....The eyes of the blind will be opened, the ears of the deaf unstopped.....waters shall break forth in the desert.'*

A vision of heaven on earth.

They recognised this prophecy beginning to be fulfilled in Jesus; it was being fulfilled in their own lives. Forgiveness of sins, healing of illnesses and inner trauma, an end to feelings of loneliness and alienation, abundant new life for all who put their faith in the Risen Jesus and found a new relationship with their Creator God.

This was the faith they shared with all who would listen.

In the beginning, they believed that this God, who was transforming their lives, would soon come again in the person of Jesus to judge and transform the whole world, to establish God's kingdom on earth.

But as time went on, these first Christians realised that they had to live their God-transformed lives in an untransformed world.

The eye-witnesses were dying off. New believers needed a faithful record of the life and teaching of Jesus.

Mark, we reckon, was the first to write his Gospel.

Certainly, Luke seems to have used Mark's gospel as one of the sources for his own, alongside what he learned from St Paul and other witnesses and teachers in the growing church.

The Gospels are written by men of faith with a burning desire to share their faith with others. The Holy Spirit is in the writing. But also each gospel reflects the character and interest of the writer. They reveal to us different aspects of Jesus and our faith.

Matthew, Mark and John, all seem to have been Jews and saw Jesus as Saviour of the world from a Jewish-Christian context.

Luke was a Gentile Greek, and a missionary with Paul to the wider non-Jewish world.

The love of God in Jesus for all people, and his radical forgiveness is strongly represented in Luke's gospel, and God's justice, which breaks down barriers and upturns the narrow values of the world.

It is Luke who gives us the Parable of the Prodigal Son, the selfish wastrel who is wonderfully embraced in his father's love when he returns home; and the Parable of the Good Samaritan, when the despised outsider is shown to be the one who pleases God by caring for the man who fell amongst thieves.

Luke especially notices Jesus' love for the outsider and his valuing of people whom others ignore – like the despised tax-collector, Zacchaeus, who climbed a tree to see Jesus; and the woman, branded a sinner, who anoints his feet with her tears and oil, disturbing the Pharisee's feast.

Luke notices women in a way that Matthew and Mark do not.

Think how many Christians have cherished the memory of Mary, the Mother of God, over the centuries. Only Luke records the story of the Angel appearing to Mary, and Mary's role in the conception, birth and nurture of the infant Jesus. Matthew tells the story from Joseph's point of view, and Mark and John omit it altogether.

In the patriarchal society of 1<sup>st</sup> Century Palestine it was easy for women to get overlooked, but Luke has something of the eyes of God, which value and notice all people. It was not just the twelve male apostles who accompanied Jesus in his earthly ministry (and they had to be male in this role in that culture). Luke alone in Chapter 8 tells us of the women who accompanied them, including the wealthy wife of Herod's steward, providing for them, not just mending tunics and cooking food, but bailing out financially this group of wandering men who could not provide for themselves.

Then in the Acts of the Apostles Luke records the 12 male apostles waiting in Jerusalem before the coming of the Holy Spirit at Pentecost in constant prayer, alongside Mary, the mother of Jesus and other key women. And later in Acts, Luke also notes the role of women, like Lydia and Priscilla at the heart of new Christian churches in Gentile lands.

Luke was not content just to write the story of Jesus in Palestine. He continues with the Acts of the Apostles, because to him it is all part of the same story.

The Spirit of God is revealed in Jesus, and then in Peter and Paul, and all disciples who put their faith in Jesus.

Our gospel reading is about Jesus sending out ahead of him seventy followers to share Jesus' message, to build relationships, then heal the sick and proclaim *'The Kingdom of God is near for you'* – Luke has already recorded how Jesus sent out the 12 with the commission to preach, to drive out demons and cure diseases; Matthew and Mark include that, but only Luke records the sending out of the 70, noting Jesus say, *'The harvest is plenty but the labourers are few.....ask the Lord of the harvest to send out labourers into his harvest.'*

For Luke, it is a central message: the followers of Jesus are equipped to continue his work, taking his Good News to all the world. So, in the Acts we see the Apostles Peter, Paul and others, cast out demons and heal the sick, as Jesus did. And the Spirit of God is with them, giving them insight into events and the minds of others, and sometimes performing miracles, like the way Peter and Paul were freed from prison.

Acts finishes with Paul eventually taken to Rome – the centre of the known world in Jesus' and Luke's day. There, though in detention, Paul is free to share his faith.

Later we understand Paul was executed, but the church in Rome continued to flourish and the message of Jesus spread throughout the Roman Empire.

Which brings the story to us. However weak our faith and inadequate our lives, we are called to let the Spirit of God work in and through us, that the healing love of Jesus expand in our world.

So what message for us do I draw from the Spirit-filled life and teaching of Luke?

It is this message of the strength of the love of God in Jesus for all people, which can bring healing and wholeness into our lives: a compassionate, accepting, forgiving love, which breaks through our natural human valuing and judging of ourselves and others.



God loves us more than we love ourselves. If in any area of your lives, at any time, you feel inadequate or a failure, that is not the way God judges you. He encourages us to recognise our weaknesses, but then invites us to accept how much he loves and forgives us, and from that self-acceptance to find the spirit to be loving , forgiving and accepting to others.

Note how often in the Gospel story Jesus reaches out to the marginalised, undervalued, despised people, affirms their value as human beings, affirms their goodness, meets their need.

Contrast the way we operate in our society; we judge people, we assess, grade and evaluate people all the time, subtly affirming some and dismissing others. The recent Black Lives Matter movement was one protest against this.

We are called to see people the way God sees them, to ask his Holy Spirit to help us to recognise everyone's dignity in God, to love, forgive where necessary and to help where we can. In this way we share in the healing mission of Christ and his church.

At this difficult time, when the Coronavirus is dominating our lives, with extra stresses in all sorts of ways, it is good to reassure ourselves that God is with us; the eternal love of God is there to encourage and help us when we ask, and He also gives us grace to encourage and help others.

# We affirm our faith

## AFFIRMATION OF FAITH

*We stand and at home, if able, we turn to look in the direction of Church, to emphasise our gathering around a precious, shared story of discovery that God is known as Father, Son and Holy Spirit:*

**We believe and trust in God the father,  
source of all being and life,  
the one for whom we exist.**

**We believe and trust in God the Son,  
who took our human nature,  
died for us and rose again.**

**We believe and trust in God the Holy Spirit,  
who gives life to the people of God  
and makes Christ known in the world.**

**This is the faith of the Church.**

**We believe and trust in one God, Father, Son and Holy Spirit.**

**Amen.**

(adapted from Common Worship)

## INTERCESSIONS from Liz Haskins

In the power of the Spirit and in union with Christ and Saint Luke, let us pray to the Father.

Luke the Evangelist: We are grateful to Luke for his detailed and compelling account that helps us to know the life and works of Jesus. Now we pray for those who continue this work, Ministers, preachers and teachers, that they may also have the wisdom to give us greater understanding of the nature of Jesus, and what He would wish us to be like.

God of wisdom, **Hear our prayer.**

Luke the traveller, who accompanied Paul on some of his journeys, to spread the good news of the love of God. Now we pray for those who continue this work, in words but also in deeds, those who bring education, medicine, better resources and trading opportunities to those in need, those who offer

shelter to the homeless and food to the hungry. We pray that their work may flourish and bring relief.

God of kindness, **Hear our prayer.**

Luke the companion, a good friend to Paul, who may not always have been the easiest of men. And so we pray for our friends, who love us, sometimes in spite of ourselves. May they be given the grace always to find this affectionate patience, even when we are grumpy or irritable, and may we in turn give them that same bountiful love.

God of love, **Hear our prayer.**

Luke the 'beloved physician'. We pray for those known to us who are sick, and pray for all those who care for them In our hospitals, clinics and surgeries. We pray for those who work to care for those who are frail, or suffering in mind as well as body, in care homes and nursing homes and in centres for those who have special needs. May they have skill and compassion in all that they do.

God of healing, **Hear our prayer.**

Luke died an old man, 'full of the Holy Spirit'. We remember those old or young, whose spirits are now with God, and pray that he will send His Spirit to comfort those who mourn for them. May He also strengthen those through whom He sends this comfort, friends, ministers, bereavement counsellors, Funeral Directors, giving them the words they need.

God of compassion, **Hear our prayer.**

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

THE PEACE

*We pause to remember each other: those worshipping at home, and those worshipping in Church, and those we care for who are far away.*

*We say together:*

**The Peace of the Lord be always with you.**

HYMN

[We'll walk the land](#)

1. We'll walk the land with hearts on fire;  
and ev'ry step will be a prayer.  
Hope is rising, new day dawning;  
sound of singing fills the air.
2. Two thousand years, and still the flame  
is burning bright across the land.  
Hearts are waiting, longing, aching,  
for awak'ning once again.

*Let the flame burn brighter in the heart of darkness,  
turning night to glorious day.  
Let the song grow louder, as our love grows stronger;  
let it shine! Let it shine!*

3. We'll walk for truth, speak out for love;  
in Jesus' name we shall be strong,  
to lift the fallen, to save the children,  
to fill the nation with your song.

*(Graham Kendrick)*

*The Table is prepared in Church. At home, now is the time to say the Lord's Prayer (below) and consume the food and drink you have prepared, first praying:*

God, we long for Communion. With this symbolic meal stir my hope for the fellowship meal we cannot yet see, and help me wait for it with patience. **Amen.**

*(cf Romans 8:2)*

**We give thanks that in Christ God's  
Kingdom has come near**

Priest: The Lord be with you.

**All: And also with you.**

Lift up your hearts.

**We lift them to the Lord.**

Let us give thanks to the Lord our God.

**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 your Son our Lord.  
We rejoice in the glorious splendour of your majesty  
for you have given us a share with Luke  
in the inheritance of the saints in light.  
In the darkness of this passing age  
they proclaim the glory of your kingdom.  
Chosen as lights in the world,  
they surround our steps as we journey on  
towards the city of eternal light  
where they sing the everlasting song of triumph.  
In communion with angels and archangels  
and all who have served you on earth  
and worship you now in heaven,  
we raise our voices 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.**

Accept our praises, heavenly Father,  
through your son, our Saviour Jesus Christ,  
and as we follow his example and obey his command,  
grant that by the power of your Holy Spirit  
these gifts of bread and wine  
may be to us his body and his blood;  
who in the same night that he was betrayed  
broke bread and gave you thanks;  
he broke it and gave it to his disciples saying:  
Take, eat; this is my body which is given for you;  
do this in remembrance of me.

**All: To you be glory and praise for ever.**

*A bell is rung*

In the same way, after supper

he took the cup and gave you thanks;  
he gave it to them, saying:  
Drink this, all of you;  
this is my blood of the new covenant,  
Do this as, often as you drink it,  
in remembrance of me.

**All: To you be glory and praise for ever.**

*A bell is rung*

Therefore, heavenly Father,  
we remember his offering of himself  
made once for all upon the cross;  
we proclaim his mighty resurrection and glorious ascension;  
we look for the coming of your kingdom,  
and with this bread and this cup  
we make the memorial of Christ your Son our Lord.

Priest: Jesus Christ is Lord.

**All: Lord, by your cross and resurrection  
You have set us free.  
You are the saviour of the world.**

Accept through him, our great high priest,  
this our sacrifice of thanks and praise,  
and as we eat and drink these holy gifts  
in the presence of your divine majesty,  
renew us by your Spirit,  
inspire us with your love  
and unite us in the body of your Son,  
Jesus Christ our Lord.

**All: to you be glory and praise for ever.**

Through him, and with him, and in him,  
in the unity of the Holy Spirit,  
with all who stand before you in earth and heaven,  
we worship you, almighty Father,  
in songs of everlasting praise:

**All: Blessing and honour and glory and power  
be yours for ever and ever. Amen.**

THE LORD'S PRAYER

As our Saviour taught us, so we pray:

**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.**

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

**All: Though we are many, we are one body.**

**For we all share in one bread.**

Jesus is the Lamb of God who takes away the sin of the world.  
Blessed are those who are called to his supper.

**Lord, I am not worthy to receive you,  
But only say the word and I shall be healed.**

*We pause to remember all who pray at home, then share the bread and  
wine, now for us the body and blood of Christ.*

*Before administering the sacrament the priest says:*

The body of Christ, given for you.

**All: Amen.**

ANTHEM during Communion [I love you, Lord, and I lift my voice](#)

I love you, Lord, and I lift my voice  
to worship you, O my soul rejoice.  
Take joy, my King, in what you hear.  
May it be a sweet, sweet sound in your ear.

I love you, Lord, and I lift my voice  
to worship you, O my soul rejoice.  
Take joy, my King, in what you hear.  
Let me be a sweet, sweet sound in your ear.

*(Laurie Klein)*

# Inside or outside we are called to serve

Almighty God, we thank you for feeding us with your Word [*and with the body and blood of Christ*]. Strengthen us in the power of your Spirit to live and work to your praise and glory. **Amen.**

*We imagine our scattered fellowship, family and colleagues and all our neighbours praying for blessing on all:*

## THE BLESSING

God give you grace to follow his Saints in faith and hope and love, and the blessing of God almighty, the Father, the Son and the Holy Spirit be among you and remain with you always.  
**Amen.**

## HYMN

### [O for a thousand tongues to sing](#)

1. O for a thousand tongues to sing  
my dear Redeemer's praise,  
the glories of my God and King,  
the triumphs of his grace!
2. Jesus! the name that charms our fears,  
that bids our sorrows cease;  
'tis music in the sinner's ears,  
'tis life and health and peace.
3. He breaks the pow'r of cancelled sin,  
he sets the pris'ner free;  
his blood can make the foulest clean;  
his blood availed for me.
4. He speaks; and, list'ning to his voice,  
new life the dead receive,  
the mournful broken hearts rejoice,  
the humble poor believe.
5. Hear him, ye deaf; his praise, ye dumb,  
your loosened tongues employ;  
ye blind, behold your Saviour come;  
and leap, ye lame, for joy.



6. My gracious Master and my God,  
assist me to proclaim  
and spread through all the earth abroad  
the honours of thy name.

*(Charles Wesley)*

Go in peace to love and serve the Lord.  
**In the name of Christ, Amen.**

VOLUNTARY

[Sonata No 1: Hornpipe à l'Inglese & Vivace](#)

*(Johann Ernst Galliard; played by Philip & Martha Ann Brookes)*

## Autumnal richness

*Here are two most lavish red cabbage recipes, perfect for cold autumn evenings with gamey/mushroomy dishes. Again these are inspired by Raymond Blanc.*

Finely slice a red cabbage. In a large, heavy pot, soften the cabbage in 60g butter for ten minutes, then add 100ml red wine and 200 ml of port. Season with salt and pepper and stir in two tablespoons of blackcurrant jelly. (Damson or redcurrant is fine, too). Cook slowly for two hours.

Or

In an oven proof casserole with a lid, mix a shredded red cabbage with a finely sliced onion, two peeled, chopped apples, 450ml red wine, 50g dates, stoned – that's the dates, not you - and finely chopped. Season with salt and pepper. Cook in the oven at 160 degrees for three hours, stirring from time to time.

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