



**DURHAM
CATHEDRAL**

THE SHRINE OF ST CUTHBERT

Praying Together

during the week beginning Sunday 18 October

Luke the Evangelist

During this time of great anxiety and uncertainty, we want to stay in touch with our regular worshippers and indeed with everyone who is associated with the Cathedral family. We are delighted that we have been able to reintroduce congregational worship here at the Cathedral and there is more information about that later on in this booklet. Durham Cathedral is also open for private prayer and quiet reflection.

If you'd like to come to the cathedral for worship and/or prayer, there are some important measures we'd like you to know about, to ensure the safety of members of the public and staff. You can find this information on our website: www.durhamcathedral.co.uk We will continue to live stream services as well so that, if you can't re-join us yet, you will still be able to engage with us online.

Gospel

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 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."

Thought for the Day

by the Reverend Canon Michael Hampel

On the day on which we celebrate St Luke, the patron saint of the medical profession, our gospel reading presents us with messages about peace and reconciliation. Healing is most commonly understood to mean recovery from illness and that is certainly a part of the healing ministry of the Christian Church but there is much more to it than that and the fact that there is much more to it than that helps us to consider the value of the healing ministry and how we might engage in it. And today's gospel lesson from St Luke's Gospel helps us to do just that.

St Luke understands the mission of the Church to be rooted in the ministry of Jesus. Jesus's ministry is largely a teaching ministry but this ministry is punctuated by what we call the healing miracles. And these healing miracles present us with both a problem and an opportunity.

For those of us rooted within the Christian tradition, they are powerful symbols of the love of God and the all-conquering nature of that love: of the transfiguring and transforming activity of God in Christ and through the Holy Spirit. They can urge us on in our prayer and praise and in our seeking and finding of God. But when we engage with people who are not part of the mainstream worshipping life of the Christian Church, the healing miracles present us with a problem and that problem is two-fold:

For the vast majority of people who suffer from illness, miracles don't happen – which leads people, when they hear these bible stories, to believe that God is highly selective about who might be cured and who just has to suffer. On the other hand, there are people who hear these stories and develop a 'hey presto' vision of God who waves a magic wand if you pray in the right sort of way – whatever that might be. All of which simply leads me to believe that the healing miracles of scripture must be accompanied by a sort of spiritual health warning: "Handle with Care".

But there is, of course, more to the ministry of Jesus than healing miracles. And – remember – St Luke roots the mission of the Church in the ministry of Jesus and that "more" is something else on which St Luke places a great deal of emphasis: the message of peace and reconciliation. And peace and reconciliation are the two great themes of this morning's gospel lesson. The disciples are sent out in pairs to emphasise mutual support the one for the other and so that they may be a living

embodiment of the gospel of peace. They are warned that they will be as lambs among wolves: Why? Because they may face hostility? Yes. But surely also because they have the potential to realise Isaiah's messianic vision of peace when the wolf shall live with the lamb. And that apparently shocking instruction not to greet people on the road merely emphasises the urgency of the task in hand: there is no time even for the niceties of etiquette.

In Jesus's ministry of peace and reconciliation, we see not an alternative type of ministry which is somehow different from his ministry to the sick: we see, rather, Jesus's healing ministry in its widest sense and, I might add, in its most potent sense.

Here is an interpretation of the healing ministry in which people of all faiths and none may engage: partly because good people are already engaged in it and partly because the need for peace and reconciliation remains an ever-present, profound and desperate need.

And, if there was a sense of urgency about the gospel of peace in first century Palestine, there is an even greater sense of urgency today when the seemingly endless circus of world conflict is brought hourly by the rolling news to our desk tops and handsets – punctuated by sudden outrages like that in Paris on Friday.

The prolific hymn writer, Fred Kaan, is best known for his hymn 'For the healing of the nations'. There is that word "healing" again: not a reference to crutches being flung aside as the faithful leap towards their God – but a plea in prayer and praise for justice and equity, for love in action, for redemption from hatred: not because we said the right prayers often enough but because that is God's will for his creation, on earth as it is in heaven.

Here is the healing ministry: epitomised in the ministry of Jesus; in the life, death and resurrection of Jesus. Here is a ministry in which the Christian Church has the potential to capture the imagination of young people, of politicians, of the media, of pressure groups, of each other. Sometimes, it's difficult to talk about healing miracles and yet the whole world hankers after that great miracle: when swords shall be beaten into ploughshares; when the wolf shall indeed live with the lamb.

On his great feast day, we hear St Luke emphasise Jesus's message of peace and reconciliation. It is a matter of prayer. It is a matter of healing. It is a matter of great urgency.

A Form of Intercession

Encouraged by our fellowship with all the saints, let us make our prayers to the Father through our Lord Jesus Christ.

Father, your Son called men and women to leave the past behind them and to follow him as his disciples in the way of the cross. Look with mercy upon those whom he calls today, marks with the cross and makes his disciples within the Church, especially in the Diocese of Durham and this Cathedral Church.

Lord, have mercy.

Christ, have mercy.

Your Son told his disciples not to be afraid and at Easter breathed on them his gift of peace. Look with mercy upon the world into which he sent them out, and give it that peace for which it longs, especially amongst those are anxious at this time and those who lead us.

Lord, have mercy.

Christ, have mercy.

Your Son formed around him a company who were no longer servants but friends, and he called all those who obeyed him his brother and sister and mother. Look with mercy upon our families and our friends and upon the communities in which we share.

Lord, have mercy.

Christ, have mercy.

Your Son sent out disciples to preach and heal the sick. Look with mercy on all those who yearn to hear the good news of salvation, and renew among your people the gifts of healing. We name in our hearts those who are in need of healing right now.

Lord, have mercy.

Christ, have mercy.

Your Son promised to those who followed him that they would sit on thrones judging the twelve tribes of Israel and would share the banquet of the kingdom. According to your promise, look with mercy on those who have walked with Christ in this life and now have passed through death.

Lord, have mercy.

Christ, have mercy.

President

Almighty God,
Grant that your Church
may faithfully hold and make known
the faith that has come to us through the apostles,
that with them and all your saints
we may inherit the glories of eternal life;
through Jesus Christ our Lord.

Amen.

Calendar of Holy Days

Monday 19 October Henry Martyn, translator, missionary, 1812

Almighty God,
who by your Holy Spirit gave Henry Martyn
a longing to tell the good news of Christ
and skill to translate the Scriptures:
by the same Spirit give us grace to offer you our gifts,
wherever you may lead, at whatever the cost;
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.

Hymn

Immortal Love for ever full,
For ever flowing free,
For ever shared, for ever whole,
A never-ebbing sea.

Our outward lips confess the name
All other names above;
Love only knoweth whence it came
And comprehendeth love.

We may not climb the heavenly steeps
To bring the Lord Christ down;
In vain we search the lowest deeps,
For him no depths can drown:

But warm, sweet, tender, even yet
A present help is he;
And faith has still its Olivet,
And love its Galilee.

The healing of his seamless dress
Is by our beds of pain;
We touch him in life's throng and press,
And we are whole again.

Through him the first fond prayers are said
Our lips of childhood frame;
The last low whispers of our dead
Are burdened with his name.

Alone, O Love ineffable,
Thy saving name is given;
To turn aside from thee is hell,
To walk with thee is heaven.

John Greenleaf Whittier

Luke the Evangelist

Luke was a dear friend of the apostle Paul, and is mentioned by 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. He 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 sex, social position or nationality. Traditionally, Luke wrote his gospel in Greece and died in Boeotia at the age of eighty-four.

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.

Contact details for The Reverend Canon Michael Everitt

Address: 15 The College, Durham, DH1 3EQ
Email: michael.everitt@durhamcathedral.co.uk
Telephone: 0191 384 0164

A Prayer for use during the Coronavirus outbreak

Keep us, good Lord,
under the shadow of your mercy
in this time of uncertainty and distress.
Sustain and support the anxious and fearful,
and lift up all who are brought low;
that we may rejoice in your comfort
knowing that nothing can separate us from your love
in Christ Jesus our Lord.
Amen.

A Prayer of Christina Rossetti

Lord, purge our eyes
to see within the seed a tree,
within the glowing egg a bird,
within the shroud a butterfly.
Till, taught by such,
we see beyond all creatures, thee,
and hearken to thy tender word
and hear its
'Fear not; it is I'.
Amen.

The next issue of *Praying Together*
will be published on Monday 26 October