



Andrei Rublev  
postage stamp commemorating the 600th anniversary of his birth  
USSR Ministry of Communications, March 13, 1961  
public domain

## ST. MARY'S SERVICE OF HOLY EUCHARIST

Including a reflection on the life and witness of

ANDREI RUBLEV,  
MONK AND ICONOGRAPHER, 1430

Wednesday, January 29, 2025

<https://zoom.us/j/584949088>

### COLLECT OF THE DAY

*Celebrant:* God be with you

*People:* *And also with you.*

*Celebrant:* Let us pray.

Holy God, we bless you for the gift of your monk and icon writer Andrei Rublev, who, inspired by the Holy Spirit, provided a window into heaven for generations to come, revealing the majesty and mystery of the holy and blessed Trinity; who lives and reigns through ages of ages. Amen.

### PSALM 62:6-9

*The St. Helena Psalter*

For God alone my soul in silence waits;  
truly, there is my hope.

God alone is my rock and my salvation,  
my stronghold, so that I shall not be shaken.

In God is my safety and my honor;  
God is my strong rock and my refuge.

Put your trust in God always, O people;  
pour out your hearts before the One who is our refuge.

**THE HOLY GOSPEL**

Matthew 6:19–23

‘Do not store up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal; but store up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. For where your treasure is, there your heart will be also.

‘The eye is the lamp of the body. So, if your eye is healthy, your whole body will be full of light; but if your eye is unhealthy, your whole body will be full of darkness. If then the light in you is darkness, how great is the darkness!

The Word of the Lord

*People: Thanks be to God.*

**REMEMBERING ANDREI RUBLEV**

Generally acknowledged as Russia’s greatest iconographer, Andrei Rublev was born around 1365 near Moscow. While very young he entered the monastery of The Holy Trinity and in 1405, with the blessing of his igumen (the Orthodox equivalent of abbot), he transferred to the Spaso-Andronikov monastery where he received the tonsure and studied iconography with Theophanes the Greek and the monk Daniel. Among his most revered works are those in the Dormition Cathedral in Vladimir.

The icon (“image” in Greek) is central to Orthodox spirituality. It finds its place in liturgy and in personal devotion. An icon is two dimensional and despite being an image of someone it is not a physical portrait. Western art, especially since the Renaissance, has sought to represent figures or events so that the viewer might better imagine them. A western crucifix seeks to enable us to imagine what Golgotha was like. Icons seek to provide immediate access to the spiritual and the divine unmediated by the human, historical imagination.

For Andrei, writing an icon was a spiritual exercise. It involved the ritual of preparing the surface, applying the painted and precious metal background and then creating the image, first outlining it in red. Throughout he would repeatedly say the “Jesus Prayer” (“Lord Jesus, Son of God, have mercy on me”). He was creating a window into the Divine which he knew was always before him but which was invisible to the human eye. He knew he was able to create such an image of God because he himself was made in the image of God. His object was to be totally focused on receiving God’s love and loving in return. He died peacefully in 1430.

As Jesus was the icon of God, so each one of us is also. Ascetic practice aims at freeing that image from sinful distraction and claiming it more and more. To venerate an icon is to find some of the ineffable beauty that is God, that is manifest in Christ and the saints, and is also in each one of us.

## PRAYERS

*Prayers may be offered, silently or aloud.*

## HOLY EUCHARIST

Form A (*Enriching Our Worship*, p. 65)

*Celebrant* The Lord be with you.

*People* ***And also with you.***

*Celebrant* Lift up your hearts.

*People* ***We lift them to the Lord.***

*Celebrant* Let us give thanks to the Lord our God.

*People* ***It is right to give God thanks and praise.***

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Almighty God, Creator of heaven and earth, for the wonderful grace and virtue declared in all your saints, who have been the chosen vessels of your grace, and the lights of the world in their generations.

And so we join the saints and angels in proclaiming your glory, as we say,

*Celebrant and People*

***Holy, holy, holy Lord, God of power and might,  
heaven and earth are full of your glory.***

***Hosanna in the highest.***

***Blessed is the one who comes in the name of the Lord.***

***Hosanna in the highest.***

And so, Loving God, we who have been redeemed by Christ, and made a new people by water and the Spirit, now bring before you these gifts. Sanctify them by your Holy Spirit to be for your people the Body and Blood of Jesus Christ our Lord.

*At the following words concerning the bread, the Celebrant is to hold it, or lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated.*

On the night before he died for us, our Savior Jesus Christ took bread, and when he had given thanks to you, he broke it, and gave it to his friends, and said: "Take, eat: This is my Body which is given for you. Do this for the remembrance of me."

As supper was ending, Jesus took the cup of wine, and when he had given thanks, he gave it to them, and said: "Drink this, all of you: This is my blood of the new Covenant, which is poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

*The Celebrant then continues*

We now celebrate, O God, the memorial of Christ our Savior. By means of this holy bread and cup, we show forth the sacrifice of Christ's death, and proclaim the resurrection, until Christ comes in glory. Gather us by this Holy Communion into one body in the Risen One, and make us a living sacrifice of praise. Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever. **AMEN.**

And now, in the words Christ taught us, we are bold to pray, saying,

*Our Father, who art in heaven, hallowed be thy Name, thy kingdom come,  
thy will be done, on earth as it is in heaven. Give us this day our daily bread.  
And forgive us our trespasses, as we forgive those who trespass against us.  
And lead us not into temptation, but deliver us from evil.  
For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.*

#### PRAYER AFTER COMMUNION

Let us pray.

*Eternal and Life-Giving God, you have graciously accepted us as living members of your Son our Savior Jesus Christ, and you have fed us with spiritual food in the sacrament of his Body and Blood. Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Lord. Amen.*

#### BLESSING

#### THE PEACE