

# The Gathering

## 1 - Welcome - [OLIVER]

Grace and peace to you from God our Father and the Lord Jesus Christ. **Amen.**

Welcome to St Mary's Cathedral, Glasgow.

Advertising firms spend millions of pounds each year to understand the mind of the consumer—to know how people see, think, and feel. They're trying to get to the bottom of the human psyche.

It's different to the type of probing that goes on in this place. In the Gospel we hear today, Jesus urges his disciples to stop thinking like humans and start thinking like God does.

Let us pray that our minds be attuned to how God works.

## 3 - Collect for Purity - [GILL]

**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.**

## 5 - Confession

[KELVIN] God is love and we are God's children.  
There is no room for fear in love.  
We love because God loved us first.

Let us confess our sins in penitence and faith.

[Silence]

**God our Father, we confess to you and to our fellow members in the Body of Christ that we have sinned in thought, word and deed, and in what we have failed to do. We are truly sorry. Forgive us our sins, and deliver us from the power of evil, for the sake of your Son who died for us, Jesus Christ, our Lord.**

[OLIVER] God, who is both power and love, forgive you and free you from your sins, heal and strengthen you by the Holy Spirit, and raise you to new life in Christ our Lord. **Amen.**

## **7 - Gloria - [MORVEN]**

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 sin 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.

## 8 - Collect - [OLIVER]

Make us one, O God, in acknowledging Jesus the Christ. As we proclaim him by our words, let us follow him in our works; give us strength to take up the cross and courage to lose our lives for his sake. We ask this through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God for ever and ever.

**Amen.**

## The Ministry of the Word

### 11 - GOSPEL: Mark 8:27-38 – [BELLE]

Hear the Gospel of our Lord Jesus Christ according to Mark.  
**Glory to Christ our Saviour.**

Jesus went on with his disciples to the villages of Caesarea Philippi; and on the way he asked his disciples, 'Who do people say that I am?' And they answered him, 'John the Baptist; and others, Elijah; and still others, one of the prophets.' He asked them, 'But who do you say that I am?' Peter answered him, 'You are the Messiah.' And he sternly ordered them not to tell anyone about him.

Then he began to teach them that the Son of Man must undergo great suffering, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again. He said all this quite openly. And Peter took him aside and began to rebuke him. But turning and looking at his disciples, he rebuked Peter and said, 'Get behind me, Satan! For you are setting your mind not on divine things but on human things.'

He called the crowd with his disciples, and said to them, 'If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it. For what will it profit them to gain the whole world and forfeit their life? Indeed, what can they give in

return for their life? Those who are ashamed of me and of my words in this adulterous and sinful generation, of them the Son of Man will also be ashamed when he comes in the glory of his Father with the holy angels.'

Give thanks to the Lord for his glorious gospel  
**Praise to Christ our Lord.**

## **12 - Sermon [KELVIN]**

He came nearer to me than I was comfortable with, particularly at this time. Instinctively I stepped back. But he wasn't going anywhere.

He'd spotted me amongst the crowd. Not difficult as I was wearing black clericals in the middle of a sea of rainbows.

Not quite the only priest in the village but I know that I stood out in the crowd.

And he was coming for an argument.

As the Pride parade was dispersing, he'd made a bee-line for me and wanted to have a go at me.

I knew what was going on straight away and I was on my guard.

"Tell me," he said rather aggressively, "What do you think of the state of the world – where is it all going?".

Now, I'm not going to rehearse the whole conversation and it didn't last long.

But the direction that he wanted to go in was that the world was heading to hell in a handcart and it was people like me who were leading it there.

Most year's at Pride there's a few lonely souls shouting bible verses at a completely oblivious crowd. But this was more aggressive. More personal.

The answers that I gave him were not the ones he expected and he quickly moved on.

But that was the moment I remembered afterwards. Not the sea of positivity which the march represented but this one soul who was out to pick an argument.

When I turn the pages to this week's gospel, I find another quite aggressive situation. Two men face off at one another. And angry words are spoken.

As a gospel writer, Mark does present Jesus in uncomfortable terms. Gentle Jesus meek and mild may be some people's experience of Jesus but it wasn't Mark's experience and that's not the Jesus he tells us about in his writing.

And part of his purpose in writing is to tell us about who Jesus really was. You can see that being played out in the debate about whether Jesus was John the Baptist come back to life or Elijah the prophet returning to take his place at the table.

Jesus is neither of them. He's not the prophet howling in the wilderness that people are a nest of vipers. (If I had engaged my interlocutor in George Square and given him half a chance, I suspect that we would have reached that kind of rhetoric fairly quickly)

And Jesus is not Elijah the prophet returning either.

Jesus has some things in common with the Hebrew prophets but he doesn't fit into that box and he knows it.

Peter has got it though. He answers Jesus that he knows that he is the Messiah.

So far so good.

But then Jesus starts this talk about how the Son of Man must undergo suffering and be killed and rise again. And Peter is all over the place. He rebukes him.

He has recognised that Jesus is the Messiah but he isn't for recognising this kind of Messiahship.

We don't know what Peter was expecting – but maybe it was a Messiah who would be triumphant. A political Messiah who would sort the world out in the way that Peter wanted.

Instead we find that Jesus was the kind of Messiah who was going to sort the world out in the way that God intended. And that was to look very different to Peter's expectations.

Peter comes with his expectations of what the Messiah would be like.

And Jesus bites his head off.

We don't have the exact words that Peter used in his rebuke but I feel as though I can imagine how it started.

“He Jesus, what do you think of the state of the world? Where's it all headed? We don't need this talk of defeat and dying at all”.

As was his way, Jesus didn't give the answers that people expected of him.

Christianity is an odd phenomena.

Notwithstanding all the power that Christian institutions have accumulated over the centuries...

Notwithstanding scandals about money, sex and power...

Notwithstanding all the unattractive features of church structures and prominent Christian voices...

We are still left with someone who looks straight at us and challenges all our assumptions about who God is.

God isn't going to be confined by Peter's expectations. And God isn't going to be confined by any expectations that we hold either.

Jesus says to Peter - get behind me, Satan!

Strong words.

Harsh words

But interesting words too.

Jesus doesn't seem to conceive here of Satan as being a real being who is out there to get us.

Rather, he reacts angrily when Peter seems to want to choose the easy way out.

Satan, the enemy, the accuser is found in the speech of a well-meaning friend, rather than in a devil figure who has any real power in the world.

Satan here is a collection of wrong choices and easy answers and is found in Peter's inability to see that the loving purposes of God might be known in weakness and defeat rather than in displays of temporal power.

The confrontation between Peter and Jesus is uncomfortable. We may want to instinctively take a step back from it and distance ourselves from it.

It is a difficult encounter. But here's the thing – the gospel writers present us with difficult things sometimes and the church has insisted on reading the, as part of our way of discovering who Jesus is.

Jesus is the Messiah – but what kind of Messiah?

Jesus is the Son of Man – but what kind of Son of Man?

Jesus is Peter's beloved friend and mentor and guru and teacher and Rabbi and Lord.

In and around Peter and Jesus's confrontation, God seems to be whispering old truths that prophets have uttered previously.

This messiah will come not by might nor by power but by the Spirit of the Living God.

A God who offers something new, something unexpected.

A kingdom not built on power but on love.

In the name of the father and of the Son and of the Holy Spirit.

Amen.

#### **14 - Intercessions [TAYLOR]**

Let us pray for the coming of God's kingdom, saying:

O Lord, your kingdom come.

Eternal God, we pray for all the peoples of the world;  
that they may know you as the God of peace,  
we pray to you,  
O Lord, your kingdom come.

For the communities in which we live;  
and for forthcoming festivals and events in Glasgow;  
that you watch over their going out and their coming in,  
we pray to you,  
O Lord, your kingdom come.

For nations, for leaders and governments;  
that integrity may mark all their dealings,  
we pray to you,  
O Lord, your kingdom come.

For all who labour for righteousness;  
that your presence and help may give them courage,  
we pray to you,  
O Lord, your kingdom come.

For communities torn by dissension and strife;  
that your forgiveness may bring them healing,  
we pray to you,  
O Lord, your kingdom come.



For the anxious, the lonely, the bereaved;  
that consolation and peace may be theirs,  
we pray to you,  
O Lord, your kingdom come.

For the Church, your household and family;  
for the Anglican Church of Tanzania;  
for the congregations of All Saints Challoch, St Ninian's  
Portpatrick, and St John's Stranraer;  
and for those in our own congregation who are exploring or  
rethinking faith;  
that your people may be firm in the confession of their hope,  
we pray to you,  
O Lord, your kingdom come.

For Kevin our Bishop, and for all who bear Christ's name;  
that their lives may proclaim your glory,  
we pray to you,  
O Lord, your kingdom come.

For those who are separated from us by death  
that theirs may be the kingdom which is unshakeable,  
we pray to you,  
O Lord, your kingdom come.

## Communion

### **17 - Offertory - [OLIVER]**

It isn't just their minds Jesus tells his disciples that must be set on  
divine things. Christianity isn't just an attitude or a thought  
experiment. People live out their lives of faith in action.

To put in action a commitment to the divine things that happen in  
this place, make a financial contribution online at  
[www.thecathedral.org.uk](http://www.thecathedral.org.uk). Click DONATE TO ST MARY'S  
CATHEDRAL.

Let us present our offerings to the Lord.

**Yours, Lord, is the greatness, the power, the glory,  
the splendour, and the majesty; for everything in  
heaven and on earth is yours.**

**All things come from you, and of your own we give you.**

## **18 - Eucharistic Prayer**

[OLIVER] The Lord be with you.

[KELVIN] **And also with you.**

[OLIVER] Lift up your hearts.

[KELVIN] **We lift them to the Lord.**

[OLIVER] Let us give thanks to the Lord our God.

[KELVIN] **It is right to give God thanks and praise.**

Worship and praise belong to you, Father,  
in every place and at all times.

All power is yours.

You created the heavens and established the earth;  
you sustain in being all that is.

In Christ your Son our life and yours  
are brought together in a wonderful exchange.  
He made his home among us  
that we might for ever dwell in you.

Through your Holy Spirit  
you call us to new birth  
in a creation restored by love.

As children of your redeeming purpose  
who honour Mary, chosen mother of your Son,  
and with all generations call her blessed,  
we offer you our praise,  
with angels and archangels  
and the whole company of heaven,  
singing the hymn of your unending glory:

## **SANCTUS & BENEDICTUS - [???**

**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.**

Glory and thanksgiving be to you,  
most loving Father,  
for the gift of your Son born in human flesh  
He is the Word existing beyond time,  
both source and final purpose,  
bringing to wholeness all that is made.  
Obedient to your will he died upon the Cross.  
By your power you raised him from the dead.  
He broke the bonds of evil  
and set your people free  
to be his Body in the world.

On the night when he was given up to death,  
knowing that his hour had come,  
having loved his own,  
he loved them to the end.  
At supper with his disciples  
he took bread and offered you thanks.  
He broke the bread,  
and gave it to them, saying:  
"Take, eat.  
This is my Body: it is broken for you."  
After supper, he took the cup,  
he offered you thanks,  
and gave it to them saying:  
"Drink this, all of you.  
This is my Blood of the new covenant;  
it is poured out for you, and for all,

that sins may be forgiven.  
Do this in remembrance of me."

**We now obey your Son's command.  
We recall his blessed passion and death,  
his glorious resurrection and ascension;  
and we look for the coming of his Kingdom.  
Made one with him, we offer you these gifts  
and with them ourselves,  
a single, holy, living sacrifice.**

Hear us, most merciful Father,  
and send your Holy Spirit upon us  
and upon this bread and this wine,  
that, overshadowed by his life-giving power,  
they may be the Body and Blood of your Son,  
and we may be kindled with the fire of your love  
and renewed for the service of your Kingdom.

**Help us, who are baptised into the fellowship of Christ's Body  
to live and work to your praise and glory;  
may we grow together in unity and love  
until at last, in your new creation,  
we enter into our heritage  
in the company of the Virgin Mary,  
the apostles, and prophets,  
and of all God's children living and departed.**

Through Jesus Christ our Lord,  
with whom, and in whom,  
in the unity of the Holy Spirit,  
all honour and glory be to you,  
Lord of all ages,  
world without end.

**Amen.**

**19 - Breaking of the Bread - [OLIVER]**

The living bread is broken for the life of the world.  
**Lord, unite us in this sign.**

## **20 - Lord's Prayer - [KELVIN]**

As our Saviour has 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.  
Do not bring us  
to the time of trial  
but deliver us from evil.  
For the kingdom, the power  
and the glory are yours,  
now and for ever.  
Amen.**

## **21 - Communion - [OLIVER]**

God is with us wherever we are.

As we gaze in adoration we feed on God in our hearts and minds  
that we may in turn feed the world.

O God, even as this broken bread was scattered over the hills, and  
was gathered together and became one, so let Your Church be  
gathered together from the ends of the earth into your kingdom; for  
yours is the glory and the power through Jesus Christ for ever.  
**Amen.**

## **24 - Post Communion Prayer - [MIMI]**

God of peace, in this eucharist we have been reconciled to you and to our neighbours. May we who have been nourished by holy things always have the courage to forgive. We ask this in the name of Jesus Christ the Lord. **Amen**

## **25 - Blessing - [OLIVER]**

Over the last year, many of us have reassessed what's important. We've had to sacrifice and let go of a lot. It's brought into focus the things that really make life good.

I'm grateful for times like these in which we can share fellowship and encouragement. Thank you to all who have offered service to growing the kingdom of God.

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 almighty, the Father, the Son and the Holy Spirit, be among you and remain with you always.

**Amen.**

## **Voluntary - [STEVEN]**

Prelude in 5 parts - Lemmens