

The Gathering

1 - Welcome - [KELVIN]

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

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Hello and welcome to this service. My name is Kelvin Holdsworth. I'm the Provost here in this cathedral.

Glasgow is known as a place where the banter is good. People give as good as they get in conversation.

This week we hear about a conversation between Jesus and someone else and it could have happened right down the road from here. A woman who needs him won't take no for an answer.

She believed that everyone was worthy of the love of God. And so do we.

Welcome to St Mary's Cathedral.

3 - Collect for Purity - [ROBERT]

**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

[OLIVER] 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.

[KELVIN] 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 - [MAGNUS]

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 - [KELVIN]

God of power and compassion
in Christ you reveal your will
to heal and to save.

Open our ears to your redeeming word
and move our hearts by the strength of your love
So that our every word and work
may proclaim as Messiah
Jesus the Lord

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 7:24-37 – [MICHAEL]

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

From there he set out and went away to the region of Tyre. He entered a house and did not want anyone to know he was there. Yet he could not escape notice, but a woman whose little daughter had an unclean spirit immediately heard about him, and she came and bowed down at his feet. Now the woman was a Gentile, of Syrophenician origin. She begged him to cast the demon out of her daughter. He said to her, 'Let the children be fed first, for it is not fair to take the children's food and throw it to the dogs.' But she answered him, 'Sir, even the dogs under the table eat the children's crumbs.' Then he said to her, 'For saying that, you may go—the demon has left your daughter.' So she went home, found the child lying on the bed, and the demon gone.

Then he returned from the region of Tyre, and went by way of Sidon towards the Sea of Galilee, in the region of the Decapolis. They brought to him a deaf man who had an impediment in his speech; and they begged him to lay his hand on him. He took him aside in private, away from the crowd, and put his fingers into his ears, and he spat and touched his tongue. Then looking up to heaven, he sighed and said to him, ‘Ephphatha’, that is, ‘Be opened.’ And immediately his ears were opened, his tongue was released, and he spoke plainly. Then Jesus ordered them to tell no one; but the more he ordered them, the more zealously they proclaimed it. They were astounded beyond measure, saying, ‘He has done everything well; he even makes the deaf to hear and the mute to speak.’

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

12 - Sermon [OLIVER]

Those who know me (or have heard me talk about my childhood growing up in the church) know there were two young Olivers. Most people encountered an Oliver who was shy and did well in school—some might have said ‘the teacher’s pet’. Those in the weekly Sunday School, however, knew an Oliver that was not so timid. He spoke up often—frequently to the teacher’s dismay. The Oliver on the third floor of the church’s education wing was an insubordinate troublemaker.

A couple of times, I attained such a high level of disobedience I was kicked out of class—literally asked to leave the room. I think the teacher didn’t know what else to do. I was disruptive and asked too many what the teacher considered inappropriate questions. I riled up other students, too, including one of the teacher’s daughters around my age. Things were intense in that small classroom.

I suspect mine wasn’t the attitude children were supposed to have in Sunday School. I think the teacher was shocked that people like me would even be in church. No one was standing up in the

middle of services downstairs, challenging the preacher. People behaved politely, with deference. Some even took notes during the sermon.

When I was growing up, the church was a place of reverence and good manners. That was and is today the case in many other churches, I suspect. A preacher, like me, delivers a message meant to enlighten, at best, and, at the very least, to summarise the teachings of Scripture. Members of the congregation listen and, whether they agree or not, shake the minister's hand and leave the building. That, however, wasn't my behaviour as a child in Sunday School, and it isn't the manner of the woman in today's Gospel.

Wanting to escape the crowd, Jesus slipped into a house where he'd hoped no one would find him. Someone did, however. A woman from a foreign land heard where he was, entered the house, and begged Jesus to heal her daughter. At first, he seems to refuse her, saying, 'It is not fair to take the children's food and throw it to the dogs.' But she answered him daringly, 'Sir, even the dogs under the table eat the children's crumbs.'

In this Gospel, engagement with religious teaching isn't silent and compliant. Instead, the hearer listens, evaluates, and then replies. And in this case, she argues and resists—wittily. This isn't your mild and modest type of listening. It's jousting, answering back, and disputing. And it comes from someone tradition might have expected to keep quiet—just like I, as a child, might have been expected not to talk back in Sunday School. But, as it turns out, there was a reward for backtalk.

This woman's sauciness quickened the conversation. Her lip sought not only to offer an alternative point-of-view but also set things right. Even if what Jesus said was true, there was something else that needed to be said. More needed to be added, rectifying what was only half of the truth. Her speech was inspired, and one can imagine enjoyable for Jesus to hear. For a man so often frustrated with his disciples' inability to get what he said, this must have been a breath of fresh air.

And with this fresh air came change. The woman in today's Gospel wasn't reprimanded or put out of the room for what she said. She was rewarded—rewarded for her insolence. It's notable that the other healing in today's passage of Scripture is also about someone's speech. In these stories, people are heard; health is restored.

It's a powerful image—one which we perhaps will want to take the as our pattern—to stand up and engage with religion, not merely hear and take note. To put a fine point on it, when the church (or those in it) present a handful of Bible verses to uphold a position that maligns or marginalises a group of people, we should talk back. When institutions (religious or otherwise) ask us to ignore their abuses and mistakes in either long-ago or recent history, we should speak out. When teachers tell people to act in ways that contradict the commandment of love, we should raise our voices in concern. For, we, like the Syrophenician woman, may find healing in insubordination—demons dispelled by talking back.

14 - Intercessions [PAT]

I ask your prayers for peace in the life of the world—for all places torn by conflict, for societies divided by political ideologies or religious sectarianism.

Pray for God's peace.

Silence

I ask your prayers for all who suffer injury, sickness and loss—for those affected by recent and ongoing catastrophic events of nature, of human misjudgement, malice or indifference, for all suffering systematic oppression or discrimination, for those in physical, emotional and mental distress.

Pray for all who are afflicted.

Silence

I ask your prayers for all who wield authority and influence—for those in local and national government, for those whose decisions

affect the lives of many, for those who work in news and media outlets.

Pray for all who exercise power.

Silence

I ask your prayers for all whom we have wronged—by our actions as a nation, as a social group, or as individuals.

Pray for all who have cause to hate us.

Silence

I ask your prayers for our bishop [Kevin]—for the who work and worship in the Province of the Episcopal Church of Sudan, for the staff and congregations of Holy Trinity, Kilmarnock and St Ninian's, Troon, for the Compliance group here in the Cathedral as they oversee the health and safety aspects of our communal life, and for all whom Christ has appointed to his service.

Pray for God's people.

Silence

I ask your prayers for our local community—those who provide care and services in relation to mental health here in Glasgow.

Pray for those who serve in our city.

Silence

Give thanks to God for all in whom Christ has been honoured—for those who have been our own dear companions of the way, for Edward Connolly; and Andrew Campbell Mars whose year's mind falls today.

Silence

May the Rest in peace **and rise in glory**

Merciful God, accept these our prayers which we offer through the name of Jesus. **Amen.**

Communion

17 - Offertory - [KELVIN]

God doesn't just offer us crumbs. Jesus offered everything of himself and we remember that when we eat from this table.

Many of us respond to God's generosity by making offerings to God. If you would like to make a financial offering then please do so.

You can find details of how to do so online at thecathedral.org.uk

And thank you for making an offering.

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

[KELVIN] The Lord be with you.

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

[KELVIN] Lift up your hearts.

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

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

[OLIVER] **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 - [MAGNUS]

**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 - [KELVIN]

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

20 - Lord's Prayer - [OLIVER]

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 - [KELVIN]

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 - [LIAM]

Father, your word and sacrament give us food and life. May we who have shared in holy things bear fruit to your honour and glory, in the name of Jesus Christ the Lord. **Amen**

25 - Blessing - [KELVIN]

It has been good to worship today together.

If you are finding a way into this congregation either online or in person, do fill in the welcome card on the website – thecathedral.org.uk – just go to the front page and click on the word welcome.

Jesus sent the Syro Phoenician woman out into the world assuring her that God had answered her prayer and that all was changed. Be assured that God has heard your prayer today. Things change when we spend time with the Lord.

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]

Souvenir Op 65bis - Dupré