



Wednesday 10 March 2021

St Kessog (or Kessoc or MacKessog) was probably born around 460. He was martyred on this day in the year 520.

Kessog was the son of the King of Cashel in Munster and started his religious life while still in Ireland. It is said that a swimming accident as a child led to the deaths of the sons of a number of visiting princes. Kessog 'the wonder-worker' revived him by spending a night in prayer and thereby averted a war. He was then educated at a monastery by St Patrick and St Machaloi before setting out for Scotland.

Kessog was active in west and central Scotland, having established a monastery on the island of Inchtavannach ('Isle of the Monks') on the western side of Loch Lomond. He was also active across southern Perthshire. He was Scotland's first martyr having been murdered at Bandry, within sight of the monastery he founded.

Kessog was the patron saint of Scotland until Rome replaced him with St Andrew.

- All the Bible readings come from the *New Revised Standard Version*.
- The liturgy assumes the service is Eucharistic. The prayers of consecration have been included at the end rather than in situ because many following the service will be in isolation and unable to celebrate the sacrament.
- The hymns are YouTube links. To hear the hymns please hover the mouse over each link, press Ctrl and then return.
- To see service transcripts from previous weeks, please visit the page, <http://www.medlockhead.co.uk/resources/index.htm>

Introduction and welcome

HYMN 1 One Church, one faith, one Lord [\(click on this link to hear the hymn\)](#)

The Welcome

In the name of the Father, and of the Son, and of the Holy Spirit

All Amen.

The Lord be with you

All And also with you.

The Preparation

**All 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.**

Our Lord Jesus Christ said:

The first commandment is this:

‘Hear, O Israel, the Lord our God is the only Lord.

You shall love the Lord your God with all your heart,
with all your soul, with all your mind,
and with all your strength.’

And the second is this: ‘Love your neighbour as yourself.’

There is no other commandment greater than these.

On these two commandments hang all the law and the prophets.

All Amen. Lord, have mercy.

Jesus said to the apostles, ‘Go and make disciples of all the nations.’

Conscious of our failure to obey his commands,
let us call to mind our sins.

All **Almighty God, our heavenly Father,
we have sinned against you
and against our neighbour
in thought and word and deed,
through negligence, through weakness,
through our own deliberate fault.
We are truly sorry
and repent of all our sins.
For the sake of your Son Jesus Christ,
who died for us,
forgive us all that is past
and grant that we may serve you in newness of life
to the glory of your name.
Amen.**

Almighty God,
who forgives all who truly repent, have mercy upon you,
pardon and deliver you from all your sins,
confirm and strengthen you in all goodness,
and keep you in life eternal;
through Jesus Christ our Lord.

All **Amen.**

The Gloria

It's usual to omit the Gloria during Lent

The Collect for St Kessog

Everlasting God,
whose servant Kessog carried the good news of your Son to the people of Scotland:
grant that we who commemorate his service
may know the hope of the gospel in our hearts
and manifest its light in all our ways;
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

All **Amen.**

First reading

A reading from the book of the Prophet Isaiah

How beautiful upon the mountains

are the feet of the messenger who announces peace,
who brings good news,

who announces salvation,

who says to Zion, 'Your God reigns.'

Listen! Your sentinels lift up their voices,

together they sing for joy;

for in plain sight they see

the return of the Lord to Zion.

Break forth together into singing,

you ruins of Jerusalem;

for the Lord has comforted his people,

he has redeemed Jerusalem.

The Lord has bared his holy arm

before the eyes of all the nations;

and all the ends of the earth shall see

the salvation of our God.' *Isaiah 52:7-10*

This is the Word of the Lord

All Thanks be to God.

Second reading

A reading from the Letter of St Paul to the Romans

The scripture says, 'No one who believes in him will be put to shame.' For there is no distinction between Jew and Greek; the same Lord is Lord of all and is generous to all who call on him. For, 'Everyone who calls on the name of the Lord shall be saved.'

But how are they to call on one in whom they have not believed? And how are they to believe in one of whom they have never heard? And how are they to hear without someone to proclaim him? And how are they to proclaim him unless they are sent? As it is written, 'How beautiful are the feet of those who bring good news!'

Romans 10:11-15

This is the Word of the Lord

All Thanks be to God.

HYMN 2 All my hope on God is founded (click on this link to hear the hymn)

Gospel reading

Hear the Gospel of our Lord Jesus Christ according to Matthew

All Glory to you O Lord.

The eleven [remaining] disciples went to Galilee, to the mountain to which Jesus had directed them. When they saw him, they worshipped him; but some doubted. Jesus came and said to them, 'All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age.' *Matthew 28:16–end*

This is the Gospel of the Lord

All Praise to you O Christ.

Sermon

Today's Gospel reading appears to be shot through with contradiction. In context, Jesus is approaching the last minutes of his life on earth. He Ascended to heaven minutes after saying these words and then disappeared. Yet he says 'I am with you always'. How do we explain his contradiction? And how do we interpret the passage if it's also directed to *us* as disciples today? In short, how do we untangle this mess?

It's quite easy to unravel the confusion for the first disciples because Pentecost occurred ten days later, when they were filled with the Holy Spirit. The early Church always identified the Holy Spirit as the same spirit who had animated Jesus, so Pentecost was the process of Jesus returning; Pentecost was their first instalment of the second coming. That's why, when the Spirit changed the disciples at Pentecost, it empowering them to become more like Jesus. While each disciple remained entirely human, each also grew toward becoming a separate, distinct 'mini-Jesus'.

Jesus' promise to the first disciples seems valid, then, because they were only separated from Jesus for the short period between the Ascension until Pentecost.

But Pentecost was a unique, one-off event in the early history of the Church. Furthermore, it occurred two millennia ago. Pentecost therefore does not seem to answer Jesus' promise to be with *us* 'to the end of the age'.

This passage occurs at the extreme end of Matthew's Gospel, and records Jesus giving the so-called 'Great Commission'. In it he spoke about baptism. In fact, he's effectively telling the disciples to perpetuate their own blessing gained at Pentecost.

The Holy Spirit enters a human soul at baptism. In effect, baptism is the occasion in which the Spirit passes from one believer to another. Seen in this light, baptism is a cascade of spiritual anointing with the Spirit filling ever more people. Baptism acts like a chain reaction as it enables a growth in the number of new Christians.

At each baptism, the Holy Spirit wants to create a new mini-Jesus just as it created a series of mini-Jesuses on the original Day of Pentecost. It also explains why we call baptism a 'Christ-ening'—it's literally, a '*Christ-ening*', the kick-start of the process that takes people entirely like us and makes them more Christ-like.

Each baptised person lives within their own unique life. That's why the Holy Spirit creates within each of us a different, customised form of Christlikeness.

At the Great Commission, Jesus instructed his disciples to baptise 'all nations' which means that everyone has the capability of becoming like Jesus. It also helps explain how Christians today can genuinely say, with all disciples from Pentecost until now, that Jesus is indeed 'with them always.' No wonder Isaiah predicts, 'all the ends of the earth shall see the salvation of our God.'

The Creed

Do you believe and trust in God the Father,
the source of all being and life,
the one for whom we exist?

All We believe and trust in him.

Do you believe and trust in God the Son,
who took our human nature,
died for us and rose again?

All We believe and trust in him.

Do you believe and trust in God the Holy Spirit,
who gives life to the people of God
and makes Christ known in the world?

All We believe and trust in him.

This is the faith of the Church.

All This is our faith.

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

Prayers of intercession

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

God of our salvation,
hope of all the ends of the earth,
we pray:

All Your kingdom come.

That the world may know Jesus Christ
as the Prince of Peace,
we pray:

All Your kingdom come.

That all who are estranged and without hope
may be brought near in the blood of Christ,
we pray:

All Your kingdom come.

That the Church may be one in serving
and proclaiming the gospel,
we pray:

All Your kingdom come.

That we may be bold to speak the word of God
while you stretch out your hand to save,
we pray:

All Your kingdom come.

That the Church may be generous in giving,
faithful in serving, bold in proclaiming,
we pray:

All Your kingdom come.

That the Church may welcome and support
all whom God calls to faith,
we pray:

All Your kingdom come.

That all who serve the gospel may be kept in safety
while your word accomplishes its purpose,

we pray:

All Your kingdom come.

That all who suffer for the gospel
may know the comfort and glory of Christ,

we pray:

All Your kingdom come.

That the day may come when every knee shall bow
and every tongue confess that Jesus Christ is Lord,

we pray:

All Your kingdom come.

Almighty God,

by your Holy Spirit you have made us one
with your saints in heaven and on earth:

grant that in our earthly pilgrimage

we may ever be supported by this fellowship of love and prayer,

and know ourselves surrounded by their witness

to your power and mercy;

through Jesus Christ our Lord.

All Amen.

Merciful Father,

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

The peace

We are fellow-citizens with the saints and of the household of God, through Christ our Lord, who came and preached peace to those who were far off and those who were near.

The peace of the Lord be always with you,

All And also with you.

HYMN 3 Purify my heart

(please click on this link to hear the hymn)

The liturgy of the Communion Service appears below

Liturgy and prayers of intercession © 2000 The Archbishops' Council.

Bible readings © the publishers of the NRSV translation.

Sermon © Revd Dr Paul Monk.

The Dismissal

May God, whose glory is reflected in the lives of his saints,
pour upon you the riches of his grace,
and equip you and strengthen you to proclaim his word.
And the blessing of God almighty,
the Father, the Son, and the Holy Spirit,
be among you and remain with you always.

All Amen.

HYMN 4 [My Jesus, my saviour](#) (please click on this link to hear the hymn)

Go in peace to love and serve the Lord.

All In the name of Christ. Amen.

The Liturgy of the Sacrament

Eucharistic Prayer (prayer E)

The Lord be with you

All and also with you.

Lift up your hearts.

All We lift them to the Lord.

Let us give thanks to the Lord our God.

All 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 our Lord.
And now we give thanks, most gracious God,
surrounded by a great cloud of witnesses
and glorified in the assembly of your saints.
The glorious company of apostles praise you.
The noble fellowship of prophets praise you.
The white-robed army of martyrs praise you.
We, your holy Church, acclaim you.
In communion with angels and archangels,
and with all who served you on earth and worship you now in heaven,
we raise our voice 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.**

We praise and bless you, loving Father,
through Jesus Christ, our Lord;
and as we obey his command,
send your Holy Spirit,
that broken bread and wine outpoured
may be for us the body and blood of your dear Son.

On the night before he died he had supper with his friends
and, taking bread, he praised you.

He broke the bread, gave it to them and said:
Take, eat; this is my body which is given for you;
do this in remembrance of me.

When supper was ended he took the cup of wine.
Again he praised you, gave it to them and said:
Drink this, all of you;
this is my blood of the new covenant,
which is shed for you and for many for the forgiveness of sins.
Do this, as often as you drink it, in remembrance of me.

So, Father, we remember all that Jesus did,
in him we plead with confidence his sacrifice made once for all upon the cross.

Bringing before you the bread of life and cup of salvation,
we proclaim his death and resurrection
until he comes in glory.

Great is the mystery of faith:

All Christ has died.
Christ is risen.
Christ will come again.

Lord of all life,
help us to work together for that day
when your kingdom comes
and justice and mercy will be seen in all the earth.

Look with favour on your people,
gather us in your loving arms
and bring us with Kessog and all the saints
to feast at your table in heaven.

Through Christ, and with Christ, and in Christ,
in the unity of the Holy Spirit,
all honour and glory are yours, O loving Father,
for ever and ever.

All Amen.

The Lord's Prayer

As our Saviour taught us, so we pray

**All 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.**

Breaking of the Bread

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

**All Though we are many, we are one body,
because we all share in one bread.**

**All Lamb of God,
you take away the sin of the world,
have mercy on us.**

**Lamb of God,
you take away the sin of the world,
have mercy on us.**

**Lamb of God,
you take away the sin of the world,
grant us peace.**

Draw near with faith.

Receive the body of our Lord Jesus Christ
which he gave for you,
and his blood which he shed for you.

Eat and drink in remembrance that he died for you,
and feed on him in your hearts
by faith with thanksgiving.

All We do not presume
to come to this your table, merciful Lord,
trusting in our own righteousness,
but in your manifold and great mercies.
We are not worthy
so much as to gather up the crumbs under your table.
But you are the same Lord
whose nature is always to have mercy.
Grant us therefore, gracious Lord,
so to eat the flesh of your dear Son Jesus Christ
and to drink his blood,
that our sinful bodies may be made clean by his body
and our souls washed through his most precious blood,
and that we may evermore dwell in him,
and he in us. Amen.

Communion is distributed.

Prayer after Communion

Holy Father,
who gathered us here around the table of your Son
to share this meal with the whole household of God:
in that new world where you reveal
the fullness of your peace,
gather people of every race and language
to share with Kessog and all your saints
in the eternal banquet of Jesus Christ our Lord.

All Amen

All Almighty God,
we thank you for feeding us
with the body and blood of your Son Jesus Christ.
Through him we offer you our souls and bodies
to be a living sacrifice.
Send us out in the power of your Spirit
to live and work
to your praise and glory.
Amen.