

**SCOTTISH CHURCH SOCIETY AUTUMN CONFERENCE
26TH OCTOBER 1984
KIRK OF CANNONGATE EUCHARIST**

The earth is the LORD'S and all that is in it, / the world and those who dwell therein.
(Ps. 24: 1 NEB)

CH3 568 Verse 1

Father, most loving, listen to thy children
Who as thy family joyfully forgather,
Singing the praises of thy Son, our Brother,
Jesus beloved!

What shall we render unto the Lord for all His benefits towards us? We will take the cup of salvation, and call upon the Name of the Lord.

Let us Pray

Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Jesus Christ our Lord.

Father we have sinned by misuse of thy creation in our own bodies, in the use we make of the resources of the earth and, still more grievously, by failing to discern Thee behind all created things.

Jesus, our Redeemer, we have sinned against Thee by failing to keep Thy Passion ever in our hearts, and by resenting the crosses we have to carry daily.

Holy Spirit, we have sinned against Thee by giving heed to the voice of our own pride, and by turning a deaf ear to Thy still small voice.

For these and all our sins, known and unknown

Lord have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us

Look, Father, look on His anointed face,
And only look on us as found in Him;
Look not on our misusings of Thy Grace,
Our prayer so languid, and our faith so dim:
For lo! between our sins and their reward
We set the passion of Thy Son our Lord.

Collect for 9 before Christmas

Almighty God, who hast created the heavens and the earth, and made us in Thine Own Image; Teach us to discern Thy Hand in all Thy works, and to serve Thee with reverence and thanksgiving; through Jesus Christ our Lord, who with Thee and the Holy Spirit reigns supreme over all things now and for ever. AMEN

CH3 62 GLORIA IN EXCELSIS (read responsively)

O.T. Genesis 1: 1-4a, 26-28.

Prose Psalm 104 (CH3 326) chanted (or read responsively)

Ep. Colossians 1: 15-20 (Read verse 15 as: "Christ is the image of the invisible God, born before all created things.")

CH3 568 verse 2

We stand attentive, listening to God's Gospel,
Welcoming Jesus as he speaks among us,
Mind and heart open, ready to receive him,
Lips to proclaim him!
(Remain standing for Gospel)

Gospel: S. John: 1-5

"The Word was at the creation. The Word dwelt with God, and what God was, the Word was. The Word, then, was with God at the beginning, and through him all things came to be; no single thing was created without him. There was life in him and that life was the light of men. The light shines on in the dark, and the darkness has never mastered it."

SERMON (very short)

Nicene Creed (CH3 558)

CH3 568 Verse 3 (sung as elements are brought in)

Father in heaven, bless the gifts we offer,
Signs of our true love, hearts in homage given!
Make them the one gift that is wholly worthy,
Christ, spotless victim!
The Grace of the Lord Jesus Christ be with you all.

PRAYER OF THE VEIL (as the elements are uncovered)

O God, who by the blood of Thy dear Son hast consecrated for us a new and living way into the holiest of all: help us in faith to enter with Him and grant that, made pure in heart by Thy Grace, we may have part of His one, true, pure, immortal sacrifice for His Name's sake. AMEN.

The Lord be with you / AND WITH THY SPIRIT

Lift up your hearts / WE LIFT THEM UP UNTO THE LORD

Let us give thanks unto our Lord God / IT IS MEET AND RIGHT SO
TO DO.

It is our duty and delight always to give thanks and praise to Thee, Holy Father, Almighty and Everlasting God, through Jesus Christ, Thine only Son, our Lord, through whom Thou hast created all things, and made us in Thine own image; through whom thou hast redeemed us from slavery to sin by His taking of our human nature that in our name He might offer to Thee the glad and total obedience that is our impossible duty, bearing our sins in His own body on the tree. We thank Thee that by His death He has broken the power of death, and opened the kingdom of heaven to all believers; and that, exalted to Thy right hand He hath poured forth on us the Holy Spirit whereby we may call Thee ABBA, and with all thy saints, in heaven and on earth, join in the Angels' Hymn:

HOLY, HOLY, HOLY, LORD GOD OF HOSTS,
HEAVEN AND EARTH ARE FULL OF THY GLORY;
GLORY BE TO THEE, O LORD MOST HIGH.

BLESSED IS HE THAT COMETH IN THE NAME OF THE LORD:
HOSANNA IN THE HIGHEST.

We praise Thee for Thy Son Jesus Christ, for all His gifts, and especially for this holy mystery which He instituted in the night in which He was betrayed when He took bread, and having given thanks broke it and said: TAKE, EAT: THIS IS MY BODY WHICH IS BROKEN FOR YOU. THIS DO AS A MEMORIAL OF ME. In the same way He took the Cup and said: THIS CUP IS THE NEW COVENANT SEALED BY MY BLOOD. WHENEVER YOU DRINK IT, DO THIS AS A MEMORIAL OF ME.

We therefore pray Thee to send Thy Holy Spirit to hallow us and these, Thy gifts of bread and wine, which we set before Thee, that we, receiving them in faith, may share in the Body and Blood of Christ, for the forgiveness of our sins and the hallowing of our life and work. Here we offer to Thee ourselves, soul and body, to be a reasonable, holy, and living sacrifice, as, in fellowship with all the faithful, in heaven and on earth, we pray Thee to fulfil in us and in all men the purpose of Thy Redeeming Love, through Jesus Christ our Lord, in and through whom we together pray:

OUR FATHER, WHO ART IN HEAVEN,
HALLOWED BY 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, THE POWER, AND THE GLORY, FOR EVER
AND EVER. AMEN

Holy things for holy people.

One only is holy, Jesus Christ, in whom we are, to the glory of God
the Father.

O taste and see that the Lord is good:

Blessed is the man that trusts in Him.

According to the institution and command of our Lord Jesus Christ, and for a
Memorial of Him, we do this:

WHO, the same night in which He was betrayed TOOK BREAD, and when
He had given thanks BROKE IT and said: THIS IS MY BODY, WHICH IS FOR
YOU: DO THIS AS A MEMORIAL OF ME.

IN THE SAME WAY He took the cup after supper, and said: THIS CUP IS THE
NEW COVENANT SEALED BY MY BLOOD. WHENEVER YOU DRINK IT, DO THIS AS A
MEMORIAL OF ME.

"Every time you eat this bread and drink from the cup you proclaim the
death of the Lord, until he comes."

LAMB OF GOD, THAT TAKEST AWAY THE SINS OF THE WORLD, HAVE MERCY UPON
US. LAMB OF GOD, THAT TAKEST AWAY THE SINS OF THE WORLD, HAVE MERCY
UPON US. LAMB OF GOD, THAT TAKEST AWAY THE SINS OF THE WORLD, GRANT
US THY PEACE.

(Communion of Celebrant, assistants and people)

THE PEACE OF THE LORD JESUS CHRIST BE WITH YOU ALL.

CH3 568 verse 4

Father, we thank thee for thy Son's dear presence
Coming to feed us as the Bread of heaven,
Making us one with Him in sweet communion;
One with each other!

Benediction

The blessing of God Almighty, Father, Son, and Holy Ghost, be upon
you, and remain with you always.

CH3 568 verse 5 (sung as the elements are removed)

Praised be our Father, loving inviting
Guests to this banquet, praised the Son who feeds us,
Praised too the Spirit, sent by Son and Father,
Making us Christ-like! AMEN.

John Heron
President
The Scottish Church Society

Reviews



UNION WITH GOD - THE TEACHING OF ST. JOHN OF THE CROSS DESMOND TILLYER
MOWBRAY, 111pp £3.75 pb

This is a book which demands detailed study. It is not recommended to dilettantes, for such would find it heavy going, especially since the eight chapters have no sub-divisions, and are nevertheless structured - in the manner of old-fashioned didactic sermons - with verbally enumerated points. This reviewer found himself pencilling the point numbers in the margin prior to reading, as an aid to grappling in an orderly fashion with the subject material. The absence of sub-divisions is bound to discourage the kind of reader who has only brief spare moments to devote to the task, and contrasts most ironically with the obviously-structured manner in which St John's own writings are set out, at least in the Kavanaugh/