



INVERNESS
CATHEDRAL

Sunday 2nd August 2026

Sung Eucharist for the Tenth Sunday after Pentecost

I I am

President Revd Laura Symon

Preacher Very Revd Sarah Murray



Cathedral Organist:	Mr Gordon Tocher
Director of Music:	Mr David Friel
Organ Scholar:	Miss Hannah Spencer

Mass Setting: Communion Service – Ian Ledsham

The organ voluntaries in today's service are:

before: Balletto del granduca - J.P. Sweelinck

communion: Arietta - S. Coleridge-Taylor

after: March in D major, op.56 no.3 - A. Guilmant

A warm welcome to the Cathedral in Inverness and to our service and worship today, we are delighted that you can be here. The rubrics (instructions/directions) in this booklet are here to help and reflect what happens at the Cathedral, however we would like you to feel as comfortable as possible so please use them as guidelines to enable you to worship in the way that helps you to connect with God in this place.

Our Welcome team and clergy are on hand to answer any questions you might have. **All** are welcome to come for communion or a blessing. We use alcoholic wine from the shared cup and wafers which contain gluten; if you prefer a gluten free wafer, or non-alcoholic wine then please do let one of the sides-people/welcome team know before the service begins. Do also let us know if you require a kneeler.

ABOUT TODAY'S SERVICE

Today we gather in the season of **Ordinary Time**, the part of the Church year that falls outside the major seasons of Advent, Christmas, Lent, and Easter. Despite its name, Ordinary Time is not "ordinary" in the sense of being unimportant. The word comes from the idea of counting the weeks in order. During this season, we reflect on the life, teachings, and ministry of Jesus Christ and consider how we are called to follow him in our daily lives. Marked by the liturgical colour green, Ordinary Time is a season of growth, discipleship, and faithful service, as we continue our journey of faith together.

WELCOME

Please stand as you are able to sing the introit hymn:

**Praise, my soul, the King of heaven;
To his feet thy tribute bring.
Ransomed, healed, restored, forgiven.
who like me his praise should sing?
Praise him! Praise him!
Praise him! Praise him!
Praise the everlasting King!**

**Praise him for his grace and favour
To our fathers in distress;
Praise him still the same forever,
Slow to chide, and swift to bless.
Praise him! Praise him!
Praise him! Praise him!
Glorious in his faithfulness.**

**Father-like he tends and spares us;
Well our feeble frame he knows;
In his hands he gently bears us,
Rescues us from all our foes.
Praise him! Praise him!
Praise him! Praise him!
Widely as his mercy flows.**

**Angels, help us to adore him;
Ye behold him face to face;
Sun and moon bow down before him,
Dwellers all in time and space.
Praise him! Praise him!
Praise him! Praise him!
Praise with us the God of grace!**

NEH 436 (PRAISE, MY SOUL)

Please remain standing as able

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

Amen

THE COLLECT FOR PURITY

This prayer was an English rendering of a Latin prayer that began the liturgy in the medieval church before the Reformation.

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.

THE CONFESSION

The Confession and Absolution invite us to honestly acknowledge our sins before God and to receive God's forgiveness and peace through Christ.

God is love and we are God's children.

There is no room for fear in love.

We love because God loved us first.

In the knowledge of that love, let us confess our sins in penitence and faith.

Please sit or kneel in 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.**

+God, who is both power and love,
Forgive you and free you from your sins,
heal and strengthen you by God's Holy Spirit,
and raise you to new life in Christ our Lord. **Amen.**

THE KYRIE

Please remain sitting/ kneeling

We sing the Kyrie Eleison (Greek: 'Lord, have mercy'), a prayer which is recorded in the Gospels and has been part of the Eucharistic service since the early days of the Christian Church.

**Lord, have mercy; Lord, have mercy
Christ, have mercy; Christ, have mercy
Lord, have mercy; Lord, have mercy.**

THE GLORIA

Please STAND as we sing the Gloria in Excelsis, a short hymn of praise to the Trinity originating in the fourth century. It begins with the words sung by the angels throughout the heavens on Christmas night. (Luke 2:14). This ancient doxology goes on to address God the Father, Son and Holy Spirit, and ends with praise of Christ seated on high – beginning and ending in glory of the heavens.

**Glory to God in the highest,
and peace to God's people on earth.
Glory to God in the highest,
and peace to God's 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.**

THE COLLECT OF THE DAY

The collect is the prayer appointed for each Sunday that 'collects' or captures the theme of the day or season of the Church year.

Let us pray.

Grant to us, Lord, the spirit to think on those things that are right, and always to be ready to do them: that we, who without you cannot be alive, may have the strength to live according to your will; through Jesus Christ, our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, world without end. **Amen.**

Please SIT for the readings.

THE FIRST READING

This reading is typically from the Old Testament (the Hebrew Scriptures), which Jesus knew and from which he often quoted.

A reading from the book of Genesis

Genesis 32:22-31

The same night he got up and took his two wives, his two maids, and his eleven children, and crossed the ford of the Jabbok. He took them and sent them across the stream, and likewise everything that he had. Jacob was left alone; and a man wrestled with him until daybreak. When the man saw that he did not prevail against Jacob, he struck him on the hip socket; and Jacob's hip was put out of joint as he wrestled with him. Then he said, 'Let me go, for the day is breaking.' But Jacob said, 'I will not let you go, unless you bless me.' So he said to him, 'What is your name?' And he said, 'Jacob.' Then the man said, 'You shall no longer be called Jacob, but Israel, for you have striven with God and with humans, and have prevailed.' Then Jacob asked him, 'Please tell me your name.' But he said, 'Why is it that you ask my name?' And there he blessed him. So Jacob called the place Peniel, saying, 'For I have seen God face to face, and yet my life is preserved.' The sun rose upon him as he passed Penuel, limping because of his hip.

This is the word of the Lord.

Thanks be to God.

THE PSALM

The Choir sing a psalm. The psalms are prayers from the Old Testament that Jesus used and cover every mood of humanity's relationship with God and with one another.

Psalm 17

- Hear the right, O Lord, consider my complaint : and hearken unto my prayer,
that goeth not out of feigned lips.
- 2 Let my sentence come forth from thy presence : and let thine eyes look upon
the thing that is equal.
- 3 Thou hast proved and visited mine heart in the night-season; thou hast tried
me, and shalt find no wickedness in me : for I am utterly purposed that my
mouth shall not offend.
- 4 Because of men's works, that are done against the words of thy lips : I have
kept me from the ways of the destroyer.
- 5 O hold thou up my goings in thy paths : that my footsteps slip not.
- 6 I have called upon thee, O God, for thou shalt hear me : incline thine ear to
me, and hearken unto my words.
- 7 Shew thy marvellous loving-kindness, thou that art the Saviour of them which
put their trust in thee : from such as resist thy right hand.
- 15 They have children at their desire : and leave the rest of their substance for
their babes.

Glory be to the Father, and to the Son: and to the Holy Ghost;
as it was in the beginning is now and ever shall be: world without end. Amen.

THE SECOND READING

This reading, taken from the New Testament, is typically from a letter (epistle) to the early Church, the Acts of the Apostles, or the Revelation to John.

A reading from the letter to the Romans

Romans 9:1-5

I am speaking the truth in Christ—I am not lying; my conscience confirms it by the Holy Spirit—I have great sorrow and unceasing anguish in my heart. For I could wish that I myself were accursed and cut off from Christ for the sake of my own people, my kindred according to the flesh. They are Israelites, and to them belong the adoption, the glory, the covenants, the giving of the law, the worship, and the promises; to them belong the patriarchs, and from them, according to the flesh, comes the Messiah, who is over all, God blessed for ever. Amen.

This is the word of the Lord.

Thanks be to God.

Please stand as you are able as we join together to sing the hymn:

**Oft in danger, oft in woe,
Onward, Christians, onward go;
Bear the toil, maintain the strife,
Strengthened with the Bread of Life.**

**Onward, Christians, onward go,
Join the war, and face the foe;
Will ye flee in danger's hour?
Know ye not your Captain's power?**

**Let your drooping hearts be glad;
March in heavenly armour clad;
Fight, nor think the battle long,
Victory soon shall tune your song.**

**Let not sorrow dim your eye,
Soon shall every tear be dry;
Let not fears your course impede,
Great your strength, if great your need.**

**Onward then in battle move;
More than conquerors ye shall prove;
Though opposed by many a foe,
Christian soldiers, onward go.**

NEH 424 (UNIVERSITY COLLEGE)

*Please remain standing for the **GOSPEL**, turning to face the reader.*

THE GOSPEL

This reading is taken from one of the four Gospels (Matthew, Mark, Luke, and John), which depict the life, teachings, death, resurrection, and ascension of our Lord Jesus Christ. We stand for the Gospel reading to show the particular importance placed on Jesus' words and actions.

Please stand as you are able, turning to face the reader.

The Lord be with you

also with you.

Hear the Gospel of our Lord Jesus Christ according to Matthew.

Matthew 14:13-21

We sing '**Glory to you, O Lord**'



Now when Jesus heard this, he withdrew from there in a boat to a deserted place by himself. But when the crowds heard it, they followed him on foot from the towns. When he went ashore, he saw a great crowd; and he had compassion for them and cured their sick. When it was evening, the disciples came to him and said, 'This is a deserted place, and the hour is now late; send the crowds away so that they may go into the villages and buy food for themselves.' Jesus said to them, 'They need not go away; you give them something to eat.' They replied, 'We have nothing here but five loaves and two fish.' And he said, 'Bring them here to me.' Then he ordered the crowds to sit down on the grass. Taking the five loaves and the two fish, he looked up to heaven, and blessed and broke the loaves, and gave them to the disciples, and the disciples gave them to the crowds. And all ate and were filled; and they took up what was left over of the broken pieces, twelve baskets full. And those who ate were about five thousand men, besides women and children.

Give thanks to the Lord for his glorious Gospel.

We sing '**Praise to you, O Christ**'.



The Cathedral Organist plays an improvisation while the preacher moves to the pulpit.
Please then SIT for **THE SERMON**

THE NICENE CREED

After the sermon and time for reflection we stand as we are able, to profess our faith by saying the Nicene Creed. The word 'creed' comes from the Latin 'credo' for 'I believe'. First formulated at the Council of Nicaea in 325AD and confirmed in 381 AD, the Nicene Creed is said at the Eucharist and reflects what Christians believe regarding the relationship between the Father, Jesus, and the Holy Spirit: The Holy Trinity.

**We believe in one God, the Father, the almighty,
maker of heaven and earth,
of all that is, seen and unseen.
We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made, of one substance with the Father.
Through him all things were made.
For us and for our salvation
he came down from heaven;
by the power of the Holy Spirit
he became incarnate of the Virgin Mary,
and was made human.
For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead,
and his kingdom will have no end.
We believe in the Holy Spirit,
the Lord, the giver of life,
who proceeds from the Father.
With the Father and the Son, is worshipped and glorified;
who has spoken through the Prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.**

Please sit or kneel for **THE INTERCESSIONS**

We pray for ourselves and particularly on behalf of others. In our prayers we pray for the Universal Church, the nation and all who govern, the welfare of the world, the concerns of our community of faith, including those who are in need or suffer, and for the departed. We are reminded in prayer that we are part of a larger fellowship, the Church – the Body of Christ.

THE PEACE

Please stand as you are able.

The peace of the Lord be always with you.

And also with you.

We meet in Christ's name.

Let us share his peace. *and all may exchange a sign of Christ's peace*

THE OFFERTORY

Having listened to the Word of God, affirmed our faith, and shared in the peace, we are prepared for the drama and miracle of the Holy Communion. At the offertory, we gratefully offer back to God some of what God has given us, symbolically in the bread and wine, and in the money we give in the collection during the hymn.

We now join together to sing our offertory hymn, as the donations plate is passed.

**The God of Abraham praise
Who reigns enthroned above,
Ancient of everlasting days,
And God of love:
To him uplift your voice,
At whose supreme command
From earth we rise and seek the joys
At his right hand.**

**There dwells the Lord our King,
The Lord our Righteousness,
Triumphant o'er the world and sin,
The Prince of Peace:
On Sion's sacred height
His kingdom he maintains,
And glorious with his saints in light
For ever reigns.**

**Before the great Three-One
They all exulting stand,
And tell the wonders he has done
Throughout the land:
The listening spheres attend,**

**And swell the growing fame,
And sing in songs which never end
The wondrous name.**

**The God who reigns on high
The great archangels sing,
And 'Holy, holy, holy' cry
'Almighty King!'
Who was, and is the same,
And evermore shall be:
Eternal Father, great I AM,
We worship thee.'**

**The whole triumphant host
Give thanks to God on high:
'Hail, Father, Son and Holy Ghost'
They ever cry:
Hail, Abraham's God and mine!
(I join the heavenly lays)
All might and majesty are thine,
And endless praise.**

NEH 148 (LEONI)

Let us present our offerings to the Lord.

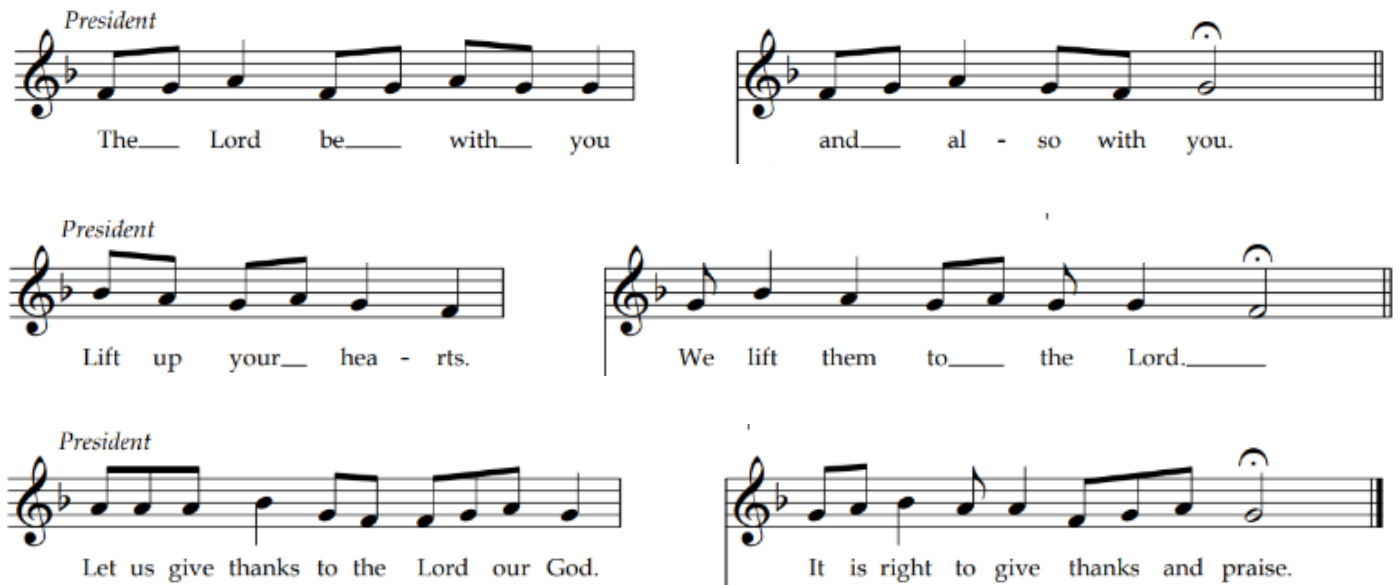
**Yours, Lord, is the greatness, the power, the glory, the splendour, and
the majesty; for everything in heaven and on earth is yours.
All things come from you, and of your own we give you.**

THE GREAT THANKSGIVING

In the Great Thanksgiving, we do what Jesus himself asked us to do: thank God and recall all that God has done for us in the life, death, resurrection of Christ. The Eucharistic Prayer is a long prayer with four parts corresponding to a different action of Jesus at the Last Supper, where he took, blessed, broke, and gave bread and wine as sacraments of his body and blood.

The opening words and responses to the Eucharistic prayer are sung:

President



The Lord be with you and also with you.

Lift up your hearts. We lift them to the Lord.

Let us give thanks to the Lord our God. It is right to give 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
we offer you our praise,
with angels and archangels
and the whole company of heaven,
singing the hymn of your unending glory:

We sing **THE SANCTUS-BENEDICTUS**. The Sanctus (Holy, Holy, Holy), is the hymn of praise that never ceases before God and is based on Isaiah 6:3. The second part, the Benedictus (Blessed), is taken from Psalm 118:26.

**Holy, Holy, Holy Lord; God of power and might
Heaven and earth are full of your glory
Hosanna in the highest.**

**+Blessed is he, blessed is he who comes in the name of the Lord.
Hosanna, hosanna in the highest.**

At this place in the Eucharistic Prayer some people prefer to sit or kneel as we recall what Jesus said at the Last Supper. We remember Christ's death, resurrection and promise to return at the end of the age. During the prayer, the Holy Spirit is invoked to bless and sanctify us, and the gifts of bread and wine.

Glory and thanksgiving be to you,
most loving God,
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.”

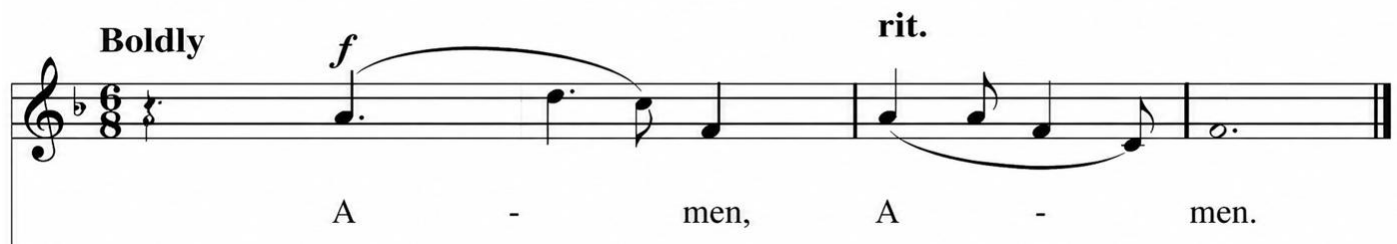
**We now obey your Son's command
We recall his blessed passion and death,
his glorious resurrection and ascension;
and we look for the coming of his Kingdom.
Made one with him, we offer you these gifts
and with them ourselves:
a single, holy living sacrifice.**

Hear us, most merciful God,
+ and send your Holy Spirit upon us
and upon this bread and this wine,
that, overshadowed by your Spirit's 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 our brothers and sisters, 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.

We sing '**Amen**'.



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

As our Saviour Christ has commanded and taught us we are bold to say, in
whatever version/language is most familiar to you

**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.**

**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
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
Forever and ever. Amen.**

Отче наш Небесний,
нехай святиться ім'я Твоє,
нехай прийде Царство Твоє,
нехай буде воля Твоя,
на землі, як на небі.
Хліб наш насущний дай нам
сьогодні.
Прости нам наші гріхи,
як і ми прощаємо тим,
хто грішить проти нас.
Не приводьте нас до часу
випробувань,
але визволяйте нас від зла.
Бо Царство, сила і слава твої,
нині і навіки. Амінь.

**Ar n-Athair, a tha air nèamh,
naomhaichear t'ainm;
thigeadh do rìoghachd;
deanar do thoil air
an talamh mar thatar a' deanamh air
nèamh.
Thoir dhuinn an diugh ar n-aran
laitheil;
agus maith dhuinn ar ciontan mar
a mhaitheas sinne dhaibh-san a
tha 'ciontachadh nar n-aghaidh.
Agus na leig am buaireadh sinn,
ach saor sinn o olc.
Oir is leatsa an rìoghachd,
an cumhachd agus a' ghlòir,
gu sìorraidh agus gu sìorraidh.
Amen.**

THE AGNUS DEI

The Agnus Dei ('lamb of God) is a chant of Syriac origin which has been used in Christian worship since at least 692. The use of the title "Lamb of God" in liturgy is inspired by John 1:29, where it was used by John the Baptist on seeing Jesus.

Lamb of God, you take away the sins of the world

Have mercy on us.

Lamb of God, you take away the sins of the world

Have mercy on us

Lamb of God, you take away the sins of the world.

Grant us peace.

All are warmly welcome to come forward for communion or a blessing. Please move at the direction of the sidespeople. You may receive the bread in open and outstretched hands and respond to receiving Communion by saying 'Amen.'

Receiving the bread only is full participation in the Eucharist. For those who wish to consume wine, there are two separate chalices - the smaller chalice is for intincting (dipping the host into the wine); the larger golden chalice is for those who wish to drink from the shared chalice. If you wish to receive a blessing, hold your hands at your side or carry your service sheet with you. Those who wish to have Holy Communion brought to them at their seat should notify a sidesperson.

During Communion, the Choir sing the anthem:

Panis Angelicus – Franck

Panis angelicus
Fit panis hominum
Dat panis coelicus
Figuris terminum
O res mirabilis
Manducat dominum
Pauper, pauper
Servus et humilis

May the Bread of Angels
Become bread for mankind;
The Bread of Heaven puts
All foreshadowings to an end;
Oh, thing miraculous!
The body of the Lord will nourish
the poor, the poor,
the servile, and the humble.

After communion:

Give thanks to our gracious God
whose mercy endures forever.

God of grace, we have shared in the mystery of the body and blood of Christ. May we who have tasted the bread of life live with you for ever. We ask this in the name of Jesus Christ our Lord. **Amen.**

God of love, your steadfast purpose is the completion of all things in your Son. May we who have received the pledges of the kingdom, live by faith, walk in hope and be renewed in love, until the world reflects your glory and you are all in all; through Jesus Christ our Lord. Amen.

Any notices are offered.

THE BLESSING

Please stand as you are able.

The Lord be with you. **and also with you.**

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.**

We now join together to sing our recessional hymn

**Alleluya, sing to Jesus,
His the sceptre, his the throne;
Alleluya, his the triumph,
His the victory alone:
Hark the songs of peaceful Sion
Thunder like a mighty flood;
Jesus out of every nation,
Hath redeemed us by his blood.**

**Alleluya, not as orphans
Are we left in sorrow now;
Alleluya, he is near us,
Faith believes, nor questions how;
Though the cloud from sight received him
When the forty days were o'er,
Shall our hearts forget his promise,
'I am with you evermore'?**

**Alleluya, Bread of Angels,
Thou on earth our food, our stay;
Alleluya, here the sinful
Flee to thee from day to day;
Intercessor, Friend of sinners,
Earth's Redeemer, plead for me,
Where the songs of all the sinless
Sweep across the crystal sea.**

**Alleluya, King eternal,
Thee the Lord of lords we own;
Alleluya, born of Mary,
Earth thy footstool, heaven thy throne:
Thou within the veil hast entered,
Robed in flesh, our great High Priest;
Thou on earth both Priest and Victim
In the Eucharistic Feast.**

NEH 271 (HYFRYDOL)

THE DISMISSAL

At the end of the service, the people are sent out to continue their worship and the work of ministry in their communities.

Let us go in peace to love and to serve the Lord.
In the name of Christ. Amen.

Thank you for joining us in worship. Please know that your participation with us today has been a blessing.

The work of this Cathedral is made possible through the support of individuals like you. The gifts of people are behind every worship service, social action project, and the daily work of maintaining this historical landmark and house of prayer.

If you would like to support the work and ministry of this Cathedral Church, you can make a gift as the collection plate is passed or by scanning the QR code:



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