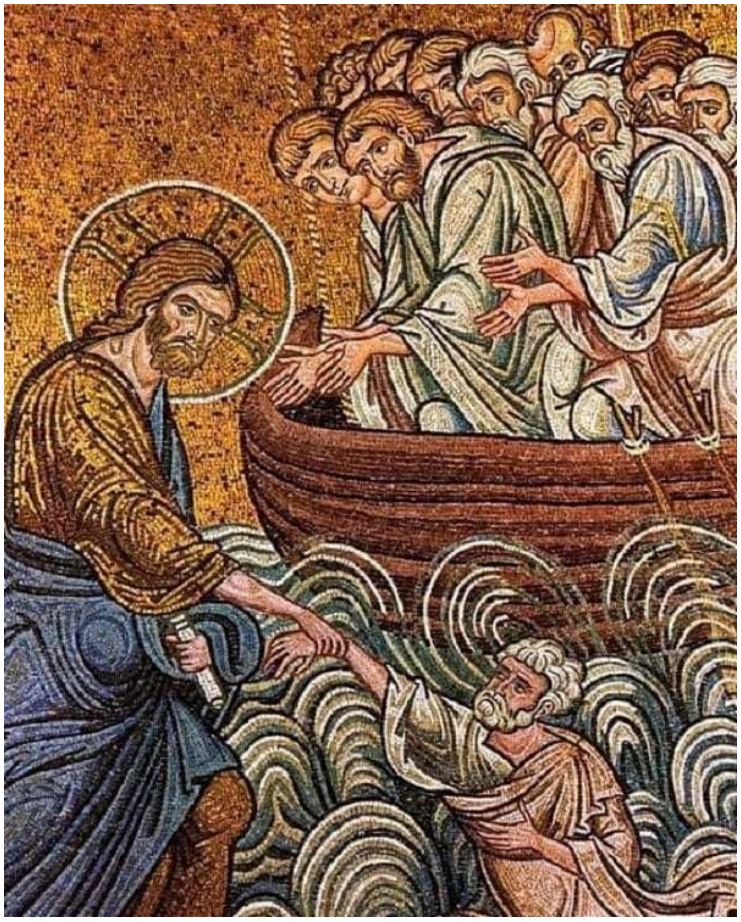
INVERNESS CATHEDRAL

Sunday 9th August 2026

Said Eucharist for the Eleventh Sunday after Pentecost

8.30am

President **Revd Laura Symon**



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

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.*

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 as the altar party enters.

+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 the Holy Spirit,
and raise you to new life in Christ our Lord. **Amen.**

THE KYRIE

Please remain sitting/ kneeling.

The Kyrie Eleison (Greek: 'Lord, have mercy') is 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 you are able.

Also known as 'The Hymn of the Angels', the Gloria in Excelsis is 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.
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.

Open your merciful ears, O Lord, to the prayers of your humble servants: and, that you would graciously grant what we ask, make us desire what is pleasing in your sight; 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 37:1-4, 12-28

Jacob settled in the land where his father had lived as an alien, the land of Canaan. This is the story of the family of Jacob.

Joseph, being seventeen years old, was shepherding the flock with his brothers; he was a helper to the sons of Bilhah and Zilpah, his father's wives; and Joseph brought a bad report of them to their father. Now Israel loved Joseph more than any other of his children, because he was the son of his old age; and he had made him a long robe with sleeves. But when his brothers saw that their father loved him more than all his brothers, they hated him, and could not speak peaceably to him.

Now his brothers went to pasture their father's flock near Shechem. And Israel said to Joseph, 'Are not your brothers pasturing the flock at Shechem? Come, I will send you to them.' He answered, 'Here I am.' So he said to him, 'Go now, see if it is well with your brothers and with the flock; and bring word back to me.' So he sent him from the valley of Hebron.

He came to Shechem, and a man found him wandering in the fields; the man asked him, 'What are you seeking?' 'I am seeking my brothers,' he said; 'tell me, please, where they are pasturing the flock.' The man said, 'They have gone away, for I heard them say, "Let us go to Dothan."' So Joseph went after his brothers, and found them at Dothan. They saw him from a distance, and before he came near to them, they conspired to kill him. They said to one another, 'Here comes

this dreamer. Come now, let us kill him and throw him into one of the pits; then we shall say that a wild animal has devoured him, and we shall see what will become of his dreams.' But when Reuben heard it, he delivered him out of their hands, saying, 'Let us not take his life.' Reuben said to them, 'Shed no blood; throw him into this pit here in the wilderness, but lay no hand on him'—that he might rescue him out of their hand and restore him to his father. So when Joseph came to his brothers, they stripped him of his robe, the long robe with sleeves that he wore; and they took him and threw him into a pit. The pit was empty; there was no water in it.

Then they sat down to eat; and looking up they saw a caravan of Ishmaelites coming from Gilead, with their camels carrying gum, balm, and resin, on their way to carry it down to Egypt. Then Judah said to his brothers, 'What profit is there if we kill our brother and conceal his blood? Come, let us sell him to the Ishmaelites, and not lay our hands on him, for he is our brother, our own flesh.' And his brothers agreed. When some Midianite traders passed by, they drew Joseph up, lifting him out of the pit, and sold him to the Ishmaelites for twenty pieces of silver. And they took Joseph to Egypt.

This is the word of the Lord. **Thanks be to God.**

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 10:5-15

Moses writes concerning the righteousness that comes from the law, that 'the person who does these things will live by them.' But the righteousness that comes from faith says, 'Do not say in your heart, "Who will ascend into heaven?"' (that is, to bring Christ down) 'or "Who will descend into the abyss?"' (that is, to bring Christ up from the dead). But what does it say? 'The word is near you, on your lips and in your heart' (that is, the word of faith that we proclaim); because if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For one believes with the heart and so is justified, and one confesses with the mouth and so is saved. 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!'

This is the word of the Lord. **Thanks be to God.**

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 **and also with you.**

Hear the Gospel of our Lord Jesus Christ according to Matthew.
Glory to Christ our Saviour. Matthew 14:22-33

Immediately he made the disciples get into the boat and go on ahead to the other side, while he dismissed the crowds. And after he had dismissed the crowds, he went up the mountain by himself to pray. When evening came, he was there alone, but by this time the boat, battered by the waves, was far from the land, for the wind was against them. And early in the morning he came walking towards them on the lake. But when the disciples saw him walking on the lake, they were terrified, saying, 'It is a ghost!' And they cried out in fear. But immediately Jesus spoke to them and said, 'Take heart, it is I; do not be afraid.'

Peter answered him, 'Lord, if it is you, command me to come to you on the water.' He said, 'Come.' So Peter got out of the boat, started walking on the water, and came towards Jesus. But when he noticed the strong wind, he became frightened, and beginning to sink, he cried out, 'Lord, save me!' Jesus immediately reached out his hand and caught him, saying to him, 'You of little faith, why did you doubt?' When they got into the boat, the wind ceased. And those in the boat worshipped him, saying, 'Truly you are the Son of God.'

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

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;
who 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

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.

In preparation for the Eucharistic Prayer please remain standing as you are able.

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 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 our 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,
saying the hymn of your unending glory:

We say **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 who comes in the name of the Lord.
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. **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
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, 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 silver 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.

After communion:
Give thanks to the Lord for he is gracious
and his mercy endures for ever.

Eternal God, grant to your Church the unity and peace that we have tasted in this eucharist, the fruit of your life-giving Spirit. We ask this in the name of Jesus Christ the 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.**

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:

Inverness Cathedral, dedicated to St Andrew
The Mother Church of the United Diocese of Moray, Ross and Caithness
A Charity Registered in Scotland SC015830
Scottish Episcopal Church

Copyright licences: Music MRL 825648; Words CCLI 1076582