



INVERNESS
CATHEDRAL

Sunday 23rd August 2026

Sung Eucharist for the Thirteenth Sunday after Pentecost

I I am

President Revd Laura Symon
Preacher Catherine McLaren



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

Mass Setting: A New People's Mass – Dom G Murray

The organ voluntaries in today's service are:

before: Benedictus - Alexander Mackenzie

communion: Lied - Louis Vierne

after: Dialogue sur les grands jeux - Nicolas de Grigny

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:

**Father, Lord of all creation,
ground of Being, Life and Love;
height and depth beyond description
only life in you can prove:
you are mortal life's dependence:
thought, speech, sight are ours by grace;
yours is ev'ry hour's existence,
sovereign Lord of time and space.**

**Jesus Christ, the Man for Others,
we, your people, make our prayer:
help us love – as sisters, brothers -
all whose burdens we can share.
Where your name binds us together
you, Lord Christ, will surely be;
where no selfishness can sever
there your love the world may see.**

**Holy Spirit, rushing, burning
wind and flame of Pentecost,
fire our hearts afresh with yearning
to regain what we have lost.
May your love unite our action,
nevermore to speak alone:
God, in us abolish faction,
God, through us your love make known.**

CAHON 163 (ABBOT'S LEIGH)

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.

Almighty and eternal God, by your generous love you grant to those who pray more than is desired or deserved: pour down your mercy upon us, forgiving what our conscience fears, and granting what we dare not ask; 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 Exodus

Exodus 1:8 - 2:10

Now a new king arose over Egypt, who did not know Joseph. He said to his people, 'Look, the Israelite people are more numerous and more powerful than we. Come, let us deal shrewdly with them, or they will increase and, in the event of war, join our enemies and fight against us and escape from the land.' Therefore they set taskmasters over them to oppress them with forced labour. They built supply cities, Pithom and Rameses, for Pharaoh. But the more they were oppressed, the more they multiplied and spread, so that the Egyptians came to dread the Israelites. The Egyptians became ruthless in imposing tasks on the Israelites, and made their lives bitter with hard service in mortar and brick and in every kind of field labour. They were ruthless in all the tasks that they imposed on them.

The king of Egypt said to the Hebrew midwives, one of whom was named Shiphrah and the other Puah, 'When you act as midwives to the Hebrew women, and see them on the birthstool, if it is a boy, kill him; but if it is a girl, she shall live.' But the midwives feared God; they did not do as the king of Egypt commanded them, but they let the boys live. So the king of Egypt summoned the midwives and said to them, 'Why have you done this, and allowed the boys to live?' The midwives said to Pharaoh, 'Because the Hebrew women are not like the Egyptian women; for they are vigorous and give birth before the midwife comes to them.' So God dealt well with the midwives; and the people

multiplied and became very strong. And because the midwives feared God, he gave them families. Then Pharaoh commanded all his people, 'Every boy that is born to the Hebrews you shall throw into the Nile, but you shall let every girl live.'

Now a man from the house of Levi went and married a Levite woman. The woman conceived and bore a son; and when she saw that he was a fine baby, she hid him for three months. When she could hide him no longer she got a papyrus basket for him, and plastered it with bitumen and pitch; she put the child in it and placed it among the reeds on the bank of the river. His sister stood at a distance, to see what would happen to him.

The daughter of Pharaoh came down to bathe at the river, while her attendants walked beside the river. She saw the basket among the reeds and sent her maid to bring it. When she opened it, she saw the child. He was crying, and she took pity on him. 'This must be one of the Hebrews' children,' she said. Then his sister said to Pharaoh's daughter, 'Shall I go and get you a nurse from the Hebrew women to nurse the child for you?' Pharaoh's daughter said to her, 'Yes.' So the girl went and called the child's mother. Pharaoh's daughter said to her, 'Take this child and nurse it for me, and I will give you your wages.' So the woman took the child and nursed it. When the child grew up, she brought him to Pharaoh's daughter, and she took him as her son. She named him Moses, 'because', she said, 'I drew him out of the water.'

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 12:1-8

I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God—what is good and acceptable and perfect.

For by the grace given to me I say to everyone among you not to think of yourself more highly than you ought to think, but to think with sober

judgement, each according to the measure of faith that God has assigned. For as in one body we have many members, and not all the members have the same function, so we, who are many, are one body in Christ, and individually we are members one of another. We have gifts that differ according to the grace given to us: prophecy, in proportion to faith; ministry, in ministering; the teacher, in teaching; the exhorter, in exhortation; the giver, in generosity; the leader, in diligence; the compassionate, in cheerfulness.

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:

**Be thou my guardian and my guide,
and hear me when I call;
let not my slipp'ery footsteps slide,
and hold me lest I fall.**

**The world, the flesh, and Satan dwell
around the path I tread;
O save me from the snares of hell,
thou quick'ner of the dead.**

**And if I tempted am to sin,
and outward things are strong,
do thou, O Lord, keep watch within,
and save my soul from wrong.**

**Still let me ever watch and pray,
and feel that I am frail;
that if the tempter cross my way,
yet he may not prevail.**

CAHON 69 (ABRIDGE)

*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 16:13-20

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



Now when Jesus came into the district of Caesarea Philippi, he asked his disciples, 'Who do people say that the Son of Man is?' And they said, 'Some say John the Baptist, but others Elijah, and still others Jeremiah or one of the prophets.' He said to them, 'But who do you say that I am?' Simon Peter answered, 'You are the Messiah, the Son of the living God.' And Jesus answered him, 'Blessed are you, Simon son of Jonah! For flesh and blood has not revealed this to you, but my Father in heaven. And I tell you, you are Peter, and on this rock I will build my church, and the gates of Hades will not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.' Then he sternly ordered the disciples not to tell anyone that he was the Messiah.

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.

**We cannot measure how You heal
or answer every sufferer's prayer,
yet we believe your grace responds
where faith and doubt unite to care.
Your hands, though bloodied on the cross,
survive to hold and heal and warn,
to carry all through death to life
and cradle children yet unborn.**

**The pain that will not go away,
the guilt that clings from things long past,
the fear of what the future holds,
are present as if meant to last.
But present too is love which tends
the hurt we never hoped to find,
the private agonies inside,
the memories that haunt the mind.**

So some have come who need Your help
 and some have come to make amends,
 as hands which shaped and saved the world
 are present in the touch of friends.
 Lord, let Your Spirit meet us here
 to mend the body, mind and soul,
 to disentangle peace from pain
 and make Your broken people whole.

CAHON 712 (YE BANKS AND BRAES)

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:

<i>President</i>  The Lord be with you	 and also with you.
<i>President</i>  Lift up your hearts.	 We lift them to the Lord.
<i>President</i>  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 mhaithreas sinne dhaibh-san a
tha 'cìontachadh 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.

After communion:

**Give thanks to our gracious God
whose mercy endures forever.**

Living God, increase in us the healing power of your love. Guide and direct us that we may please you in all things, for the sake 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

**Songs of thankfulness and praise,
Jesus, Lord, to thee we raise,
manifested by the star
to the sages from afar;
branch of royal David's stem,
in thy birth at Bethlehem:
anthems be to thee addressed:
God in flesh made manifest.**

**Manifest at Jordan's stream,
prophet, priest, and King supreme,
and at Cana wedding-guest
in thy Godhead manifest,
manifest in pow'r divine,
changing water into wine;
anthems be to thee addressed:
God in flesh made manifest.**

**Manifest in making whole,
palsied limbs and fainting soul,
manifest in valiant fight,
quelling all the devil's might;
manifest in gracious will,
ever bringing good from ill;
anthems be to thee addressed:
God in flesh made manifest.**

**Sun and moon shall darkened be,
stars shall fall, the heav'ns shall flee;**

**Christ will then like lightning shine,
all will see his glorious sign.
All will then the trumpet hear,
all will see the judge appear;
thou by all wilt be confessed:
God in flesh made manifest.**

**Grant us grace to see thee, Lord,
mirrored in thy holy word;
may we imitate thee now,
and be pure, as pure art thou;
that we like to thee may be
at thy great Epiphany;
and may praise thee, ever blest,
God in flesh made manifest.**

CAHON 609 (ST EDMUND)

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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