



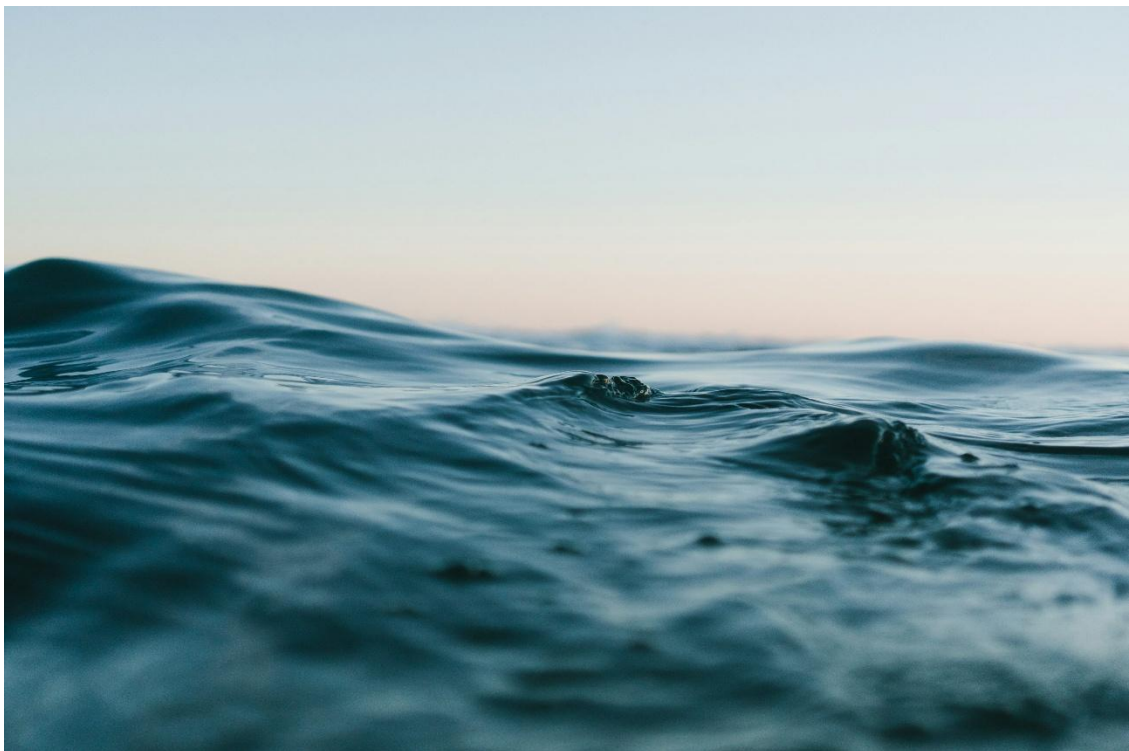
INVERNESS
CATHEDRAL

Sunday 13 September 2026

Said Eucharist for the Second Sunday in the Season of Creation

8.30am

President Revd Laura Symon



Cathedral Organist:
Director of Music:

Mr Gordon Tocher
Mr David Friel

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 Creation**, a time when the Church celebrates God's gift of creation and renews our commitment to caring for our common home. As we gather in worship, we are reminded that all creation belongs to God and that we are called to be faithful stewards of the world entrusted to us.

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.

God the Creator, in Christ you call all people to the fullness of glory for which you created us in your image: heal our hardened hearts, renew our obedience to your will, and conform our lives to your gracious design, through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **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 14:19-31

The angel of God who was going before the Israelite army moved and went behind them; and the pillar of cloud moved from in front of them and took its place behind them. It came between the army of Egypt and the army of Israel. And so the cloud was there with the darkness, and it lit up the night; one did not come near the other all night.

Then Moses stretched out his hand over the sea. The Lord drove the sea back by a strong east wind all night, and turned the sea into dry land; and the waters were divided. The Israelites went into the sea on dry ground, the waters forming a wall for them on their right and on their left. The Egyptians pursued, and went into the sea after them, all of Pharaoh's horses, chariots, and chariot drivers. At the morning watch the Lord in the pillar of fire and cloud looked down upon the Egyptian army, and threw the Egyptian army into panic. He clogged their chariot wheels so that they turned with difficulty. The Egyptians said, 'Let us flee from the Israelites, for the Lord is fighting for them against Egypt.' Then the Lord said to Moses, 'Stretch out your hand over the sea, so that the water may come back upon the Egyptians, upon their chariots and chariot drivers.' So Moses stretched out his hand over the sea, and at dawn the sea returned to its normal depth. As the Egyptians fled before it, the Lord tossed the Egyptians into the sea. The waters returned and covered the chariots and the chariot drivers, the entire army of Pharaoh that had

followed them into the sea; not one of them remained. But the Israelites walked on dry ground through the sea, the waters forming a wall for them on their right and on their left.

Thus the Lord saved Israel that day from the Egyptians; and Israel saw the Egyptians dead on the seashore. Israel saw the great work that the Lord did against the Egyptians. So the people feared the Lord and believed in the Lord and in his servant Moses.

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 14:1-12

Welcome those who are weak in faith, but not for the purpose of quarrelling over opinions. Some believe in eating anything, while the weak eat only vegetables. Those who eat must not despise those who abstain, and those who abstain must not pass judgement on those who eat; for God has welcomed them. Who are you to pass judgement on servants of another? It is before their own lord that they stand or fall. And they will be upheld, for the Lord is able to make them stand.

Some judge one day to be better than another, while others judge all days to be alike. Let all be fully convinced in their own minds. Those who observe the day, observe it in honour of the Lord. Also those who eat, eat in honour of the Lord, since they give thanks to God; while those who abstain, abstain in honour of the Lord and give thanks to God. We do not live to ourselves, and we do not die to ourselves. If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's. For to this end Christ died and lived again, so that he might be Lord of both the dead and the living. Why do you pass judgement on your brother or sister? Or you, why do you despise your brother or sister? For we will all stand before the judgement seat of God. For it is written, 'As I live, says the Lord, every knee shall bow to me, and every tongue shall give praise to God.' So then, each of us will be accountable to God.

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 18:21-35

Then Peter came and said to him, 'Lord, if another member of the church sins against me, how often should I forgive? As many as seven times?' Jesus said to him, 'Not seven times, but, I tell you, seventy-seven times.'

'For this reason the kingdom of heaven may be compared to a king who wished to settle accounts with his slaves. When he began the reckoning, one who owed him ten thousand talents was brought to him; and, as he could not pay, his lord ordered him to be sold, together with his wife and children and all his possessions, and payment to be made. So the slave fell on his knees before him, saying, "Have patience with me, and I will pay you everything." And out of pity for him, the lord of that slave released him and forgave him the debt. But that same slave, as he went out, came upon one of his fellow-slaves who owed him a hundred denarii; and seizing him by the throat, he said, "Pay what you owe." Then his fellow-slave fell down and pleaded with him, "Have patience with me, and I will pay you." But he refused; then he went and threw him into prison until he should pay the debt. When his fellow-slaves saw what had happened, they were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, "You wicked slave! I forgave you all that debt because you pleaded with me. Should you not have had mercy on your fellow-slave, as I had mercy on you?" And in anger his lord handed him over to be tortured until he should pay his entire debt. So my heavenly Father will also do to every one of you, if you do not forgive your brother or sister from your heart.'

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.**

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, O God,
Creator of all things visible and invisible,
Source of life and immortality,
Whom the heavens praise,
the sun and moon and all the stars, the earth, the sea
and all that is in them, in every place and at all times.

By your holy Word you brought order out of chaos.
you divided light from darkness,
created the heavens and established the earth;
you divided the sea from the dry land,
and caused all life to come into being.

When you had made the plants and the animals,
you formed humanity in your own image,
and entrusted us with the priesthood of your Creation.
In Christ your holy Word became flesh,
took our human form, lived among us,
and, through dying on the cross overcame sin and death,
that your creation might be restored in him.

Through your life-giving Holy Spirit
Who first moved over the waters,
you renew your creation, call us to new birth,
in a world restored by love.

As children of your redeeming purpose,
with all your creatures throughout space and time
we offer you our praise,
together with angels and archangels,
and the whole company of heaven
singing the hymn of your unending glory:

THE SANCTUS-BENEDICTUS

We say 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, God our creator,
for the gift of your Son born in human flesh.

Christ is your holy Wisdom,
existing beyond time, present at creation.
Through Christ you revealed yourself in the world,
and bring your saving work to its completion

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.**

**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.**

**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.**

**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 '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.**

God of peace, in this eucharist we have been reconciled to you and to our neighbours. May we who have been nourished by holy things always have the courage to forgive. 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:



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