



AUGUST 30, 2026

10:30AM

SUNG EUCHARIST

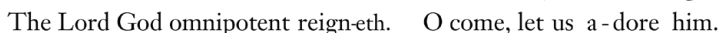
Please maintain a reverent silence before the service

The Mass setting is the *Missa de Sancta Maria Magdalena* by Healey Willan (1880-1968)

VOLUNTARY: Sonata No. 3 in F Major
II. Air with Variations

Alan Gray (1855-1935)

The People kneel at the sound of the bell and a Priest sings



As the procession enters the Nave, the People stand and sing

Hymn 409 “Just as I am”

SAFFRON WALDEN

The People standing, the Priest says

	The Lord be with you.
<i>People</i>	And with thy spirit.
<i>Priest</i>	Let us pray.

The People kneel, and the Priest continues with

THE COLLECT FOR PURITY

The Book of Common Prayer, p. 67

THE SUMMARY OF THE LAW

BCP, p. 69

KYRIE ELEISON (*sung by All*)

BCP, p. 70; The Hymnal 1940, 710

THE COLLECT OF THE DAY

BCP, p. 204

The People remain kneeling and the Priest sings

	The Lord be with you.
<i>People</i>	And with thy spirit.
<i>Priest</i>	Let us pray.

The Priest continues with the Collect, to which the People respond

Amen.

The People sit

THE LESSONS

The Epistle: Galatians 3:16–22

BCP, p. 207

All stand and join in singing

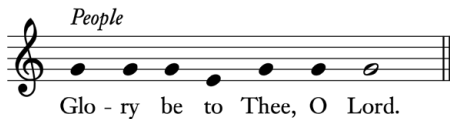
Hymn 498 “Where cross the crowded ways of life”

GARDINER

The Gospel: Luke 10:23–37

BCP, p. 208

Priest The ✠ Holy Gospel according to St. Luke, in the tenth chapter,
beginning at the twenty-third verse.



At the conclusion of the Gospel, All sing



THE NICENE CREED

BCP, p. 71

I believe in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in one Lord Jesus Christ, the only-begotten Son of God; Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God; Begotten, not made; Being of one substance with the Father; By whom all things were made: Who for us men and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man: And was crucified also for us under Pontius Pilate; He suffered and was buried: And the third day he rose again according to the Scriptures: And ascended into heaven, And sitteth on the right hand of the Father: And he shall come again, with glory, to judge both the quick and the dead; Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord, and Giver of Life, Who proceedeth from the Father and the Son; Who with the Father and the Son together is worshipped and glorified; Who spake by the Prophets: And I believe one Catholic and Apostolic Church: I acknowledge one Baptism for the remission of sins: And I look for the ✠ Resurrection of the dead: And the Life of the world to come. Amen.

The People sit

THE NOTICES

*The children follow Mr. Lonaker to St. Mary's Chapel during the Notices.
The children rejoin their families at the Offertory for the remainder of the liturgy.*

THE ADDRESS

THE OFFERTORY

The People stand and the Priest begins the Offertory with a sentence of scripture. After which, the People sit.

THE ANTHEM

Many waters cannot quench love, neither can floods drown it.
Love is strong as death.

Greater love hath no man than this:
that a man lay down his life for his friends.

Who his own self bare our sins in his own body on the tree,
that we, being dead to sins, should live unto righteousness.

Ye are washed; ye are sanctified, ye are justified, in the name of the Lord Jesus;

Ye are a chosen generation, a royal priesthood, a holy nation,
that ye should show forth the praises of him who hath called you
out of darkness into his marvelous light.

I beseech you, brethren, by the mercies of God that ye present your bodies, a living sacrifice,
holy, acceptable unto God, which is your reasonable service.

Words: Song of Solomon 8:6-7; John 15:13; 1 Peter 2:9, 24;
1 Corinthians 6:11; Romans 12:1
Music: John Ireland (1879-1962)

THE PRESENTATION

The People stand as the alms and oblations are presented and sing

Hymn 139 "Praise God, from whom all blessings flow"

OLD HUNDREDTH

Praise God, from whom all blessing flow;
Praise Him, all creatures here below;
Praise Him, above ye heavenly hosts:
Praise Father, Son, and Holy Ghost. Amen.

The Priest then says

	All things come of thee, O Lord,
<i>People</i>	and of thine own have we given thee. Amen.

THE BIDDINGS

<i>Priest</i>	Of your charity, I bid your prayers for the repose of the souls of the faithful departed:
	Rest ☩ eternal grant unto them, O Lord;
<i>People</i>	and let light perpetual shine upon them.
<i>Priest</i>	May they rest in peace.
<i>People</i>	Amen.

THE PRAYERS FOR THE CHURCH

BCP, p. 74

The Priest begins by saying

Let us pray for the whole state of Christ's Church.

The People kneel and the Priest continues with the prayers

THE CONFESSION OF SIN

BCP, p. 75

A Priest bids the Confession, the People kneel, and the following Confession is said by all

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. Amen.

The Priest alone stands and pronounces the Absolution which is followed by

THE COMFORTABLE WORDS

BCP, p. 76

The Priest then sings

	The Lord be with you
<i>People</i>	And with thy spirit.
<i>Priest</i>	Lift up your hearts.
<i>People</i>	We lift them up unto the Lord.
<i>Priest</i>	Let us give thanks unto the Lord our God.
<i>People</i>	It is meet and right so to do.

The Priest faces the Altar and continues with the common preface, after which is sung

SANCTUS & BENEDICTUS (*sung by All*)

BCP, p.77; Hymnal, 711 & 797

THE PRAYER OF CONSECRATION, OBLATION, & INVOCATION

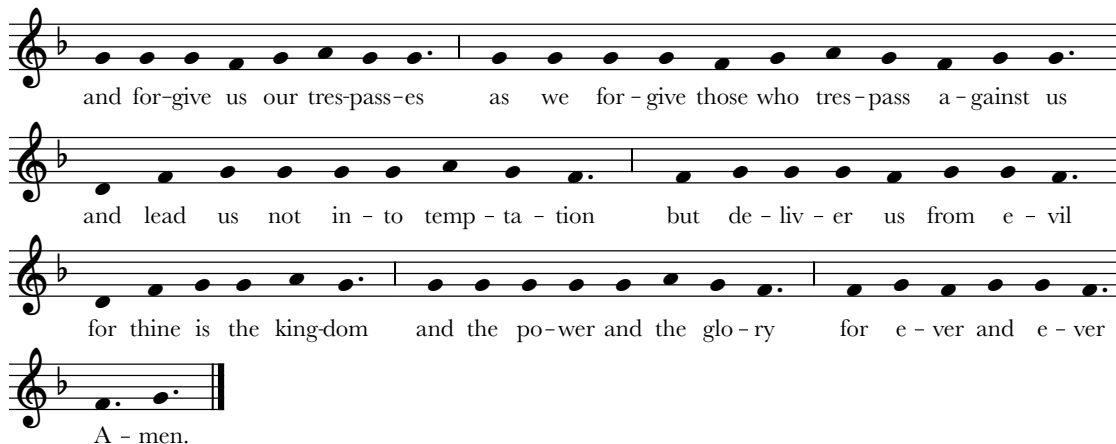
BCP, p. 80

THE LORD'S PRAYER (*sung by All*)

Priest *People*

Our Fa-ther who art in hea-ven, hal-low-ed be thy Name. Thy king-dom come,

Thy will be done on earth as it is in hea-ven. Give us this day our dai-ly bread



The Priest kneels and the People join in saying

THE PRAYER OF HUMBLE ACCESS

BCP, p. 82

We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. Amen.

Then is sung

AGNUS DEI (*sung by All*)

Hymnal, 712

Those baptized and already admitted to Communion in your own churches are invited to receive the Sacrament in faith, repentance, and charity. All others all invited to come forward for a blessing by kneeling and crossing their arms over their chest.

MUSIC DURING COMMUNION

*Ave verum corpus,
 natum de Maria Virgine,
 Vere passum, immolatum
 In cruce pro homine.*

*Cujus latus perforatum
 unda fluxit sanguine;
 Esto nobis prægustatum,
 Mortis in examine.*

*O dulcis, O pie,
 O Jesu, Fili Marie*

Hail, true body,
 Born of the virgin Mary;
 Who has truly suffered, sacrifice
 On the Cross for humanity.

Whose side was pierced,
 Pouring out water and blood.
 Be a foretaste for us
 During our ordeal of death.

O sweet, O merciful,
 O Jesus, son of Mary,

Miserere nobis. Amen.

Have mercy on us. Amen.

Words: attrib. Pope Innocent VI (d. 1362)

Music: Stephanie Martin (b. 1962)

Hymn 459 “Hark, my soul, it is the Lord” (*sung by All*)

CAMPIAN

After Communion, the Priest says

Let us pray.

The People kneel and join in saying

THE POSTCOMMUNION PRAYER

BCP, p. 83

Almighty and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of his most precious death and passion. And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. Amen.

The People stand and then is sung

GLORIA IN EXCELSIS (*sung by All*)

BCP, p. 84; Hymnal, 713

The People kneel and Priest (or Bishop, if present) pronounces a blessing to which they respond

Amen.

The People stand and join in singing

Hymn 463 “O thou who camest from above”

HEREFORD

The People kneel and the Priest says

Let us bless the Father, the Son, and the Holy Ghost:
People Praise him and magnify him for ever. Amen.

VOLUNTARY: Sonata No. 3 in F Major
III. Finale

Alan Gray (1855-1935)

The People are invited to be seated for the voluntary or depart quietly.

HOW WE WORSHIP - UNITY IN COMMUNION

In a world where we continually experience fragmentation, division, and isolation; in which we are so often strangers to one another and even to ourselves, the purpose of God is good news: “that he might gather together in one all things in Christ” (Eph. 1:10). This is the unity for which Christ prayed (John 17:11, 23), and for which he died, who “is our peace” (Eph. 2:11-22), and is both gift to be received and a calling to be fulfilled in the Church (Eph. 4:1-6). In an age of fragmented denominations and consumer Christians, such unity may seem remote. What Christ has already accomplished on our behalf, remains to be fulfilled in us; yet in the Holy Communion we are assured of real unity in Christ, known already by faith. “We being many are one bread, and one body: for we are all partakers of that one bread” (1 Cor. 10:17). Accordingly the Prayer Book invites to pray and long for this unity, asking God “to inspire continually the Universal Church with the spirit of truth, unity, and concord: And grant that all those who do confess thy holy Name may agree in the truth of thy holy Word, and live in unity and godly love”. It moves us to repentance and reconciliation, and demands we be “in love and charity with your neighbours”. In the Prayer of Consecration, we ask to “be made one body with him”. When we receive the Sacrament in repentance, faith, and charity, with a deep longing for the unity Christ promises us, the Spirit works within us to accomplish that unity in our thoughts, our actions, and our lives. “Soon may we all one bread, one body be, Through this blest sacrament of unity” (Hymn 191).

MUSIC NOTE

Alan Gray was born in York and attended St Peter’s School, initially trained as a solicitor, qualifying in 1881. However, after musical studies with Edwin Monk at York Minster he turned to music, studying as an undergraduate at Trinity College, Cambridge, where he met Charles Villiers Stanford. From 1883-1893 he was Director of Music at Wellington College. In 1893, he returned to Cambridge to be organist at Trinity College, succeeding Stanford. One of his organ pupils was Ralph Vaughan Williams. He remained there until 1930. During WWI Gray faced immense personal loss. Two of his three sons were killed towards the end of the war.

Among his compositions are liturgical music for Morning and Evening Prayer, The Office of Holy Communion in F; the Magnificat and Nunc dimittis in F minor for double choir ; a setting of Holy Communion in G; and several anthems, including perhaps his best known piece, *What are these that glow from afar* (1915), words from Christina Rossetti’s poem *Martyrs’ Song*, and dedicated “To the Memory of the Brave.” There is also a published collection of descants to various hymn tunes.

During the war Gray composed a cycle of partsongs entitled *1914* which set three of the five poems in Rupert Brooke’s collection *1914* and other poems; an *Elegy* (1915) for organ and strings (or solo organ) in memory of the composer W C Denis Browne, who had been the organ scholar at Clare College, Cambridge and who died in action in 1915. There are a number of other works for organ, for violin solo and for voice and orchestra, set to religious and secular texts. He died in Cambridge, aged 79.