



SEPTEMBER 20, 2026

11:00AM

Please maintain a reverent silence before the service

VOLUNTARY:Prelude on *Down Ampney*

Herbert Sumsion (1899-1995)

The musical notation is presented on a single staff with a treble clef. It is divided into two measures by a vertical bar line. Above the first measure is the label *Priest*, and above the second measure is the label *People*. The first measure contains a single quarter note on the G line (G4). The second measure contains a sequence of notes: a quarter note on G4, an eighth note on A4, a quarter note on B4, an eighth note on C5, a quarter note on B4, an eighth note on A4, and a quarter note on G4. The staff ends with a double bar line.

The Lord God omnipotent reign-eth. O come, let us a-dore him.

Hymn 282 “Praise my soul, the King of heaven”

LAUDA ANIMA

People The Lord be with you.
Priest And with thy spirit.
 Let us pray.

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. 212

	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: Ephesians 3:13–21

BCP, p. 212

All stand and join in singing

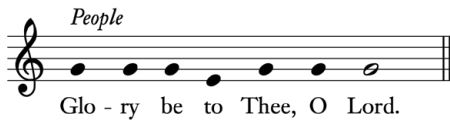
Hymn 376 “Come down, O Love divine”

DOWN AMPNEY

The Gospel: Luke 7:11–17

BCP, p. 212

Priest The ✠ Holy Gospel according to St. Luke, in the seventeenth chapter,
beginning at the eleventh 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 ADDRESS

THE OFFERTORY

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

THE ANTHEM

O Lord, increase our faith,
Strengthen us and confirm us in thy true faith;
Endue us with wisdom, charity, and patience, in all our adversities.
Sweet Jesus, say Amen.

Words: attr. Orlando Gibbons (1583-1625)

Music: Henry Loosemore (1607-1670)

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

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

THE BIDDINGS

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

<i>Priest</i>	<i>People</i>
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	
and for-give us our tres-pass-es as we for-give those who tres-pass a-gainst us	
and lead us not in-to temp-ta-tion but de-liv-er us from e-vil	
for thine is the king-dom and the po-wer and the glo-ry for e-ver and e-ver	
A - men.	

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

Jesu, the very thought of Thee,
with sweetness fills my breast,
but sweeter far Thy face to see,
and in Thy presence rest.

Nor voice can sing, nor heart can frame,
nor can the memory find
a sweeter sound than Thy blest Name,
O Savior of mankind.

O hope of every contrite heart!
O joy of all the meek!
To those who fall, how kind Thou art!
How good to those who seek!

But what to those who find? Ah! this
Nor tongue nor pen can show
The love of Jesu, what it is,
None but His loved ones know.

Jesu, our only hope be Thou,
As Thou our prize shalt be;
Jesu, be Thou our glory now,
And through eternity.

Words: St. Bernard of Clairvaux (1090-1153)

Music: William Douglas (b. 1994)

Hymn 462 “Jesus, the very thought of thee” (*sung by All*)

WINDSOR

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 479 "Love divine, all loves excelling"

HYFRYDOL

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: Ceremonial March

Herbert Sumsion (1899-1995)

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

MUSIC NOTE

Herbert Sumsion was born in Gloucester, was a chorister in that city, and became an articled pupil of Herbert Brewer, the Cathedral Organist. He later studied at the Royal College of Music before proceeding to organ and teaching posts in or near London. After a short period in America (1926-1928) as Professor of Harmony at the Curtis Institute of Music in Philadelphia, he accepted the appointment of Organist and Master of the Choristers at Gloucester Cathedral on the sudden death of Brewer. He was able to take up his duties just in time to conduct the 1928 Three Choirs Festival, immediately justifying the confidence placed in him by the high standard of his direction and musicianship. It was 'John' Sumsion's performance at that Festival that prompted Edward Elgar's now-famous remark: 'What at the beginning of the week was assumption has now become a certainty.' Sumsion was honoured with the Lambeth Doctorate of Music in 1947 and awarded the CBE in 1961.

He retired from the post at Gloucester Cathedral in 1967 and continued to be active with teaching and composition until shortly before his death. He had a special sympathy for the works of the English composers stemming from Vaughan Williams and Elgar, and was responsible for bringing works of younger composers to the attention of the British public. It should be remembered that two great English choral works of the 20th century - Herbert Howells' *Hymnus Paradisi* and Gerald Finzi's *Intimations of Immortality* - received their premieres at the 1950 Gloucester Festival. These two composers were close friends of Sumsion. It would follow then that Sumsion's own compositions are in this same mould, yet there is a very distinct style that endears his music to singers and listeners alike. Word setting is always felicitous and, as might be expected, the organ accompaniments are imaginative. Church music has benefitted tremendously from his work, for his compositions in this medium have been prolific and wide-ranging.

HOW WE WORSHIP - OFFERING AND OBLATIONS

Is giving, collecting, and managing money a "spiritual" activity? Many people think it as purely materialistic business – a necessary evil, perhaps, for paying the church's bills, but not a *spiritual* activity. Yet Christ says that our use of money, and our attitudes to it, is a sure indicator of our spiritual state. "For where your treasure is, there will your heart be also" (Matthew 6:21). Because "faith without works is dead" (James 2:17), the giving of money - generously, sacrificially, in proportion to our means - for the relief of the needy ("alms") and the support of the ministry ("oblations") is actually an act of worship. What we do with our body, and our material goods, affects and expresses what is happening in our souls. When we put our money to use not in gratifying our own needs but in grateful service of God and neighbour, we are taking a big step from a life centered on self to a life centered on God. Just as the ancient Israelite came to worship God with an offering made in proportion to his blessings – a bull, a goat, a pair of doves, a sheaf of grain, wine, incense – so Christians bring offerings proportionate to God's gifts to them. That's why the historic Prayer Book integrates the offering of alms and oblations into public worship. It recognizes that the collection and offering of money is not a regrettable material necessity for paying the church's bills, but an act of worship that strengthens our relationship with Christ. That's why the ministry of the Word (Scripture, Creed, Sermon), in which faith is nourished, is followed immediately by the Offertory (or Offering) in which our faith is exercised in good works, and especially in the offering of "alms and oblations" together with "these our prayers" for all. This material action is a deeply spiritual acknowledgement that we owe God "ourselves, our souls and bodies" – all that we have, and all that we are.