



*Chaplaincy of All Saints' Marseille
with Aix-en-Provence
and the Luberon*

*2nd May 2021
Fifth Sunday of Easter*

Welcome to our online service. Below you will find readings, prayers and links to music for this Sunday. There is also a reflection by the Chaplain, The Revd Jamie Johnston, published separately on the website, the text of which is included in the service.

The service will be in two parts. Reader Jane Quarmby will begin by leading us through the Ministry of the Word. After the Peace, The Revd John Smith will celebrate the Eucharist and we will share in an act of Spiritual Communion, the prayer used where it is not possible for communicants physically to receive consecrated bread and wine.

The Gathering

The minister says

In the name of the Father, and of the Son, and of the Holy Spirit.

All **Amen.**

Alleluia! Christ is risen.

All **He is risen indeed. Alleluia!**

Hymn

<https://www.youtube.com/watch?v=ro78Htb7UM0>

O Love, how deep, how broad, how high!
How passing thought and fantasy
That God, the Son of God, should take
Our mortal form for mortals' sake.

He sent no angel to our race
Of higher or of lower place,
But wore the robe of human frame,
And he himself to his world came.

For us baptised, for us he bore
His holy fast, and hungered sore;
For us temptations sharp he knew;
For us the tempter overthrew.

For us to wicked men betrayed,
Scourged, mocked, in crown of thorns arrayed;
For us he bore the cross's death;
For us at length gave up his breath.

For us he rose from death again,
For us he went on high to reign,
For us he sent his Spirit here
To guide, to strengthen and to cheer.

All honour, laud and glory be,
O Jesu, Virgin-born, to thee,
All glory, as is ever meet,
To Father and to Paraclete. Amen.

*Words: Thomas à Kempis (1380-1471), transl. Benjamin Webb (1819-1885)
Tune: Eisenach – Johann Hermann Schein (1586-1630)*

Prayer of Preparation

All **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.**

Prayers of Penitence

The minister says

In baptism we died with Christ, so that as Christ was raised from the dead, we might walk in newness of life.

Let us receive new life in him as we confess our sins in penitence and faith.

cf Romans 6.4

Lord Jesus, you raise us to new life.

Lord, have mercy.

All **Lord, have mercy.**

Lord Jesus, you forgive us our sins.

Christ, have mercy.

All **Christ, have mercy.**

Lord Jesus, you feed us with the living bread.

Lord, have mercy.

All **Lord, have mercy.**

The minister says

May the God of love and power
forgive us and free us from our sins,
heal and strengthen us by his Spirit,
and raise us to new life in Christ our Lord.

All **Amen.**

The Gloria

All say:

**Glory to God in the highest,
and peace to his 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

The minister says

Almighty God,
who through your only-begotten Son Jesus Christ
have overcome death and opened to us
the gate of everlasting life:
grant that, as by your grace going before us
you put into our minds good desires,
so by your continual help
we may bring them to good effect;
through Jesus Christ our risen Lord,
who is alive and reigns with you,
in the unity of the Holy Spirit,
one God, now and for ever.

All **Amen.**

The Ministry of the Word

First Reading

Acts 8.26-end

Then an angel of the Lord said to Philip, 'Get up and go towards the south to the road that goes down from Jerusalem to Gaza.' (This is a wilderness road.) So he got up and went. Now there was an Ethiopian eunuch, a court official of the Candace, queen of the Ethiopians, in charge of her entire treasury. He had come to Jerusalem to worship and was returning home; seated in his chariot, he was reading the prophet Isaiah. Then the Spirit said to Philip, 'Go over to this chariot and join it.' So Philip ran up to it and heard him reading the prophet Isaiah. He asked, 'Do you understand what you are reading?' He replied, 'How can I, unless someone guides me?' And he invited Philip to get in and sit beside him. Now the passage of the scripture that he was reading was this:

‘Like a sheep he was led to the slaughter,
and like a lamb silent before its shearer,
so he does not open his mouth.

In his humiliation justice was denied him.

Who can describe his generation?

For his life is taken away from the earth.’

The eunuch asked Philip, ‘About whom, may I ask you, does the prophet say this, about himself or about someone else?’ Then Philip began to speak, and starting with this scripture, he proclaimed to him the good news about Jesus. As they were going along the road, they came to some water; and the eunuch said, ‘Look, here is water! What is to prevent me from being baptized?’ He commanded the chariot to stop, and both of them, Philip and the eunuch, went down into the water, and Philip baptized him. When they came up out of the water, the Spirit of the Lord snatched Philip away; the eunuch saw him no more, and went on his way rejoicing. But Philip found himself at Azotus, and as he was passing through the region, he proclaimed the good news to all the towns until he came to Caesarea.

This is the word of the Lord.

All **Thanks be to God.**

Psalm 22.25-end

25 From you comes my praise in the great congregation; *
I will perform my vows in the presence of those that fear you.

26 The poor shall eat and be satisfied; *
those who seek the Lord shall praise him; their hearts shall live for ever.

27 All the ends of the earth shall remember and turn to the Lord, *
and all the families of the nations shall bow before him.

28 For the kingdom is the Lord’s *
and he rules over the nations.

29 How can those who sleep in the earth bow down in worship, *
or those who go down to the dust kneel before him?

30 He has saved my life for himself; my descendants shall serve him; *
this shall be told of the Lord for generations to come.

31 They shall come and make known his salvation, to a people yet unborn, *
declaring that he, the Lord, has done it.

Glory to the Father, and to the Son, and to the Holy Spirit; as it was in the beginning, is now and shall be for ever. Amen.

New Testament Reading

1 John 4.7-end

Beloved, let us love one another, because love is from God; everyone who loves is born of God and knows God. Whoever does not love does not know God, for God is love. God's love was revealed among us in this way: God sent his only Son into the world so that we might live through him. In this is love, not that we loved God but that he loved us and sent his Son to be the atoning sacrifice for our sins. Beloved, since God loved us so much, we also ought to love one another. No one has ever seen God; if we love one another, God lives in us, and his love is perfected in us.

By this we know that we abide in him and he in us, because he has given us of his Spirit. And we have seen and do testify that the Father has sent his Son as the Saviour of the world. God abides in those who confess that Jesus is the Son of God, and they abide in God. So we have known and believe the love that God has for us.

God is love, and those who abide in love abide in God, and God abides in them. Love has been perfected among us in this: that we may have boldness on the day of judgement, because as he is, so are we in this world. There is no fear in love, but perfect love casts out fear; for fear has to do with punishment, and whoever fears has not reached perfection in love. We love because he first loved us. Those who say, 'I love God', and hate their brothers or sisters, are liars; for those who do not love a brother or sister whom they have seen, cannot love God whom they have not seen. The commandment we have from him is this: those who love God must love their brothers and sisters also.

This is the word of the Lord.

All **Thanks be to God.**

Hymn

<https://www.youtube.com/watch?v=gZ79oC2IZVo>

Baptised in water, sealed by the Spirit,
Cleansed by the blood of Christ our king,
Heirs of salvation, trusting his promise,
Faithfully now God's praise we sing.

Baptised in water, sealed by the Spirit,
Dead in the tomb with Christ our king,
One with his rising, freed and forgiven,
Thankfully now God's praise we sing.

Baptised in water, sealed by the Spirit,
Marked with the sign of Christ our king,
Born of one Father, we are his children,
Joyfully now God's praise we sing.

Words: Michael A. Seward (b.1932)

Tune: Bunessan - Gaelic Traditional

Gospel Reading

John 15.1-8

The minister says

Alleluia, alleluia.

Jesus said, 'All who see the Son and believe in him may have eternal life; and I will raise them up on the last day.'

John 6.40

All **Alleluia.**

The Lord be with you

All **and also with you.**

Hear the Gospel of our Lord Jesus Christ according to John.

All **Glory to you, O Lord.**

'I am the true vine, and my Father is the vine-grower. He removes every branch in me that bears no fruit. Every branch that bears fruit he prunes to make it bear more fruit. You have already been cleansed by the word that I have spoken to you. Abide in me as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me. I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing. Whoever does not abide in me is thrown away like a branch and withers; such branches are gathered, thrown into the fire, and burned. If you abide in me, and my words abide in you, ask for whatever you wish, and it will be done for you. My Father is glorified by this, that you bear much fruit and become my disciples.

This is the Gospel of the Lord.

All **Praise to you, O Christ.**

Reflection

It seems particularly apt that our first reading set by the Lectionary today should be the story of the Ethiopian eunuch. It's one of the most vivid passages in the New Testament and, in every generation, throws down the gauntlet to the Church about its attitudes to inclusion.

Almost a year ago I offered a reflection at this service ten days after George Floyd died under police arrest in Minneapolis. We meet again today, ten days after Derek Chauvin, the policeman who had knelt on his neck in the course of that arrest, was convicted for his murder. Yet if any of us might have thought that the kind of racism which the events in Minneapolis brought into focus belonged to another culture and context, we meet this morning conscious that the last ten days have shone a spotlight on the Church of England's own record on racism, particularly in the report from the Archbishops' Anti-Racism Task Force that was set up this time last year, in which that record was found grievously wanting. Writing of the sin of racism, the Task Force noted: 'Racial sin disfigures God's image in each one of us. Racial sin dehumanises people by taking away their fundamental God-given human dignity.'

And if that weren't enough, the Commonwealth War Graves Commission, with which we have a close relationship here in Marseille through the local War cemetery, has in the last ten days also been the subject of a report into its discriminatory treatment of different ethnic groups a century ago. A reminder that discrimination happens even among the dead.

All these events remind us of the presence, and the constant risk, of unconscious bias in public and private life: the bias that operates in our unconscious minds when we make decisions, and which is revealed in the ways we recruit, promote, include or exclude. Each one of us operates with a degree of bias that is the product of our hopes, fears and prejudices, and we need a lot of self-awareness in order to counter it effectively.

The imperative to do so is stated in our Epistle this morning, from the first Letter of John. The two great commandments which Christ gave us - to love God with all our heart, soul, mind and strength, and to love our neighbours as ourselves - are actually inseparable. Unless we love our neighbour, we cannot say that we love God. The problem is that, both as societies and as church, we have shown time and again that we are not good at embracing human diversity.

And it doesn't stop at ethnicity: unconscious bias affects many different aspects of human diversity. Ask anyone with a disability who is a churchgoer. The Church of England's record on including women in its ministry has been fraught with foot-dragging, opt-outs and an acceptance that in some quarters has been grudging at best. For people who are LGBT+, significant parts of the Church remain openly hostile to them, at a time when Western society as a whole has come to accept them as part of human diversity and therefore entitled to the same rights, freedoms and responsibilities as everyone else. Is it cause for wonder that so

many people under the age of fifty have come to regard the Church of England as a quaint irrelevance or, worse, a place that will be unkind to you if you belong to one or more minority groups?

Into this mix the Lectionary puts the story of the Ethiopian eunuch. It is an almost comically exaggerated reminder of how radical the Gospel's demands are in our response to human diversity, for in Jesus's time this individual would have been an outsider for a whole host of reasons. The Acts of the Apostles begins by recording Jesus's parting instruction to his disciples that they are to witness to him in 'all Judea and Samaria, and to the ends of the earth' (Acts 1.8). Ethiopia was regarded as 'the ends of the earth', where the map ran out. Eunuchs were often employed in positions of trust by ruling families, as their sexual status meant they were not considered a threat in proximity to royal women. This one was no exception - a court official in charge of the Queen of Ethiopia's treasury. Yet for all the trust placed in them by royalty, eunuchs were excluded by the religious authorities. The Book of Deuteronomy (23.1) stated that eunuchs could not 'be admitted to the assembly of the Lord'.

But this person seems to have been drawn to God, interested in faith, and the text notes that he was on his way back from 'worshipping' in Jerusalem. Significantly, when the Ethiopian eunuch met Philip, he was reading not the laws of Deuteronomy but the Book of Isaiah. Isaiah had written that God would 'recover the remnant that is left of his people ... from [among other places] Ethiopia' (11.11), and that 'eunuchs who keep my sabbaths' would be welcome in the house of God and receive 'a name better than sons and daughters' (56.4-5). Philip was able to show the eunuch that the good news of Jesus Christ was even better than Isaiah had promised. Not only did God know and understand the eunuch's own experience of humiliation and ostracism, but Jesus had taken on that condition himself. And yet that suffering had turned to joy.

The eunuch asks: 'What is to prevent me from being baptised?' A bystander might have said: 'Well, there's a list of things. You belong to the wrong nation, you have the wrong ethnicity, you hold the wrong job, you come from the wrong background and you have the wrong sexuality' - all things that somehow still preoccupy the church today. But Philip felt the Holy Spirit give a different answer. 'There is nothing at all that prevents it.' And so the one who had been excluded found himself included and, we are told, 'went on his way rejoicing'.

Someone asked me recently: 'when will the Church of England stop regarding human diversity as a problem and begin welcoming it as a blessing?' When indeed? This week's report of the Anti-Racism Task Force, entitled *From Lament to Action*, sets out a series of recommendations. The Archbishops have welcomed them, acknowledging that the Church must be held to account for their implementation. On the issue of human sexuality, this year the House of Bishops has issued a 'teaching document' called *Living in Love and Faith*. Among other things it sets out the different ways in which the Bible can be understood in relation to LGBT+ identity, and the range of views it is possible to hold with integrity as a Christian. Every parish in the Church of England has been asked to study the document, so we will be holding

a course on *Living in Love and Faith* online in the autumn, and I hope you will take part in it. Meanwhile the Archbishops have called on the Church of England as a whole to offer a message of 'radical Christian inclusion' to those who are LGBT+. This chaplaincy is one which offers such a message.

Last year, in the aftermath of the death of George Floyd, I suggested that the Church could do worse than heed these words of the American theologian William Stringfellow: 'Baptism [which is what unites Christians in all their diversity] doesn't abolish difference, but it transforms difference from a cause for fear into a manifestation of abundance'. That, surely, is the message of the story of the Ethiopian eunuch. As the writer of the first Letter of John points out: 'There is no fear in love, but perfect love casts out fear.'

Questions of exclusion and inclusion are not easy territory. We are also called to love those who see things differently from us. But Christ is insistent. Unless we meet that imperative of love, we will wither like dead branches of a vine. Fortunately, we do not have to do it alone. We do it in Christ, whose heart is bigger and more spacious than ours. And our Gospel reading today indicates how that works. If we are to receive the fullness of life that Christ offers, we must abide in him. It's about an attitude of the heart as well as the mind.

We need to be constantly alert to the dangers of unconscious bias, and there is much for the Church to repent of. We are part of an institution that has somehow failed to implement 23 reports on racism in 35 years. But let us never give up until we have done all that we can to proclaim God's inclusive love in a world in need of loving. We ask this in the name of the one who suffered, died and was buried, and is risen, ascended and glorified.

Amen.

The Revd Jamie Johnston, Chaplain

The Nicene Creed

**All 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 Being with the Father;
through him all things were made.
For us and for our salvation he came down from heaven,
was incarnate from the Holy Spirit and the Virgin Mary
and was made man.
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 and the Son,
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.

Prayers of Intercession

God of love, may we abide in your presence and so abide in your love: as we freely receive your love, let us freely share with others all that you have given to us; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, for ever and ever.

All **Amen.**

Father of all, we pray for your church, that it may be a caring, loving, accepting church. We come in sorrow for its failings, and we pray that it may become a place of reconciliation and healing. May we seek out the needy, the outcasts, the lonely, the rejected and those who cannot travel to church, that love may be revealed in action. We pray for Elizabeth our Governor, our Bishops Robert and David, our Chaplain Jamie and his ministry team.

All Lord, as you abide in us
may we abide in you.

We come with sorrow for all who have been denied freedom or peace, and all who have suffered discrimination. We pray for places where communities have been destroyed, where families have been divided or separated, for children who have lost contact with their parents, for those whose work takes them from home, and for seafarers marooned in ports around the world. We remember all who seek to heal that which divides.

Lord, as you abide in us
All **may we abide in you.**

We give thanks for areas where people can exercise their talents, where people are free to think and to act without hindrance. We pray for all who are enriching our world with their gifts. We pray for our families and friends, that you will keep them safe and well, and we thank you for the gift of technology that enables us to keep in touch and see one another when we cannot travel and be together.

Lord, as you abide in us
All **may we abide in you.**

We think of all those whose lives have been marred by their past: for lives destroyed by bad memories, hatred, guilt or resentment; for all who are weary of life, who are tired of serving others. We pray especially for those in the front line of caring for the sick as hospitals are overwhelmed with Covid cases in India, Brazil and other parts of the world. In the power of the risen Lord we ask for renewal, refreshment, restoration.

Lord, as you abide in us
All **may we abide in you.**

We pray for all those who are ill in mind or body, for those suffering from Covid and for those whose illnesses have been overlooked in the sheer volume of cases in health care systems. In our community we pray for healing and comfort for Malcolm, Gabrielle, Alan, Peter, Margaret, and Eddie, and for reassurance and strength for those who care for them and love them. In a moment of silence we bring to you those whom we know who need your healing.

Lord, as you abide in us
All **may we abide in you.**

Lord of life and love, we praise and thank you for all who have borne fruit in your service, for all who have forwarded your kingdom, for all who have shared their love and goodness. We pray for all our loved ones departed.

Lord, as you abide in us
All **may we abide in you.**

Rejoicing in the fellowship of all the saints, we commend ourselves, all for whom we pray and the whole creation to your unfailing love.

Merciful Father,
All: **accept these prayers
for the sake of Your Son,
our Saviour Jesus Christ.
Amen.**

The Peace

The minister says

The risen Christ came and stood among his disciples
and said, 'Peace be with you.'
Then were they glad when they saw the Lord. Alleluia.

The peace of the Lord be always with you
All **and also with you.**

Let us offer one another a sign of peace.

Hymn

<https://www.youtube.com/watch?v=gKJgcv8SdnQ>

Let us build a house where love can dwell
And all can safely live,
A place where saints and children tell
How hearts learn to forgive.
Built of hopes and dreams and visions
Rock of faith and vault of grace,
Here the love of Christ shall end divisions.
All are welcome, all are welcome,
All are welcome in this place.

Let us build a house where prophets speak
And words are strong and true,
Where all God's children dare to seek
To dream God's reign anew.
Here the cross shall stand as witness
And a symbol of God's grace.
Here as one we claim the faith of Jesus.
All are welcome, all are welcome,
All are welcome in this place.

Let us build a house where all are named,
Their songs and visions heard,
And loved and treasured, taught and claimed
As words within the Word.
Built of tears and cried and laughter,
Prayers of faith and songs of grace,
Let this house proclaim from floor to rafter:
All are welcome, all are welcome,
All are welcome in this place.

*Words and music: Martin Haugen (b. 1950)
Tune: Two Oaks*

Preparation of the Table

The celebrant says

Blessed are you, Lord God of all creation.
In your loving care you spread before us the table of life
and give us the cup of salvation to drink.
Keep us always in the fold of our Saviour and our Shepherd,
your Son, Jesus Christ our Lord.

All **Blessed be God for ever.**

The Eucharistic Prayer

The Lord is here.

All **His Spirit is with us.**

Lift up your hearts.

All **We lift them to the Lord.**

Let us give thanks to the Lord our God.

All **It is right to give thanks and praise.**

It is indeed right, our duty and our joy,
always and everywhere to give you thanks,
almighty and eternal Father,
and in these days of Easter
to celebrate with joyful hearts
the memory of your wonderful works.
For by the mystery of his passion
Jesus Christ, your risen Son,
has conquered the powers of death and hell
and restored in men and women the image of your glory.
He has placed them once more in paradise
and opened to them the gate of life eternal.
And so, in the joy of this Passover,
earth and heaven resound with gladness,
while angels and archangels and the powers of all creation
sing for ever the hymn of your glory.

All **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.**

Lord, you are holy indeed, the source of all holiness;
grant that by the power of your Holy Spirit,
and according to your holy will,
these gifts of bread and wine
may be to us the body and blood of our Lord Jesus Christ;
who, in the same night that he was betrayed,
took bread and gave you thanks;
he broke it and gave it to his disciples, saying:
Take, eat; this is my body which is given for you;
do this in remembrance of me.

In the same way, after supper
he took the cup and gave you thanks;
he gave it to them, saying:
Drink this, all of you;
this is my blood of the new covenant,
which is shed for you and for many for the forgiveness of sins.
Do this, as often as you drink it,
in remembrance of me.

Praise to you, Lord Jesus:
All **Dying you destroyed our death,
rising you restored our life:
Lord Jesus, come in glory.**

And so, Father, calling to mind his death on the cross,
his perfect sacrifice made once for the sins of the whole world;
rejoicing in his mighty resurrection and glorious ascension,
and looking for his coming in glory,
we celebrate this memorial of our redemption.

As we offer you this our sacrifice of praise and thanksgiving,
we bring before you this bread and this cup
and we thank you for counting us worthy
to stand in your presence and serve you.

Send the Holy Spirit on your people
and gather into one in your kingdom
all who share this one bread and one cup,
so that we, in the company of all the saints,
may praise and glorify you for ever,
through Jesus Christ our Lord;
by whom, and with whom, and in whom,
in the unity of the Holy Spirit,
all honour and glory be yours, almighty Father,
for ever and ever.

All **Amen.**

The Lord's Prayer

Rejoicing in God's new creation,
let us pray with confidence as our Saviour has taught us:

**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,
for ever and ever. Amen.**

**Notre Père, qui es aux cieux,
que ton nom soit sanctifié,
que ton règne vienne,
que ta volonté soit faite,
sur la terre comme au ciel.
Donne-nous aujourd'hui notre pain de ce jour.
Pardonne-nous nos offenses,
comme nous pardonnons aussi à ceux qui nous ont offensés;
et ne nous laisse pas entrer en tentation,
mais délivre-nous du mal.
Car c'est à toi qu'appartiennent le règne, la puissance et la gloire,
pour les siècles des siècles. Amen.**

The celebrant breaks the consecrated bread, saying:

We break this bread to share in the body of Christ.

All **Though we are many, we are one body,
because we all share in one bread.**

All **Lamb of God,
you take away the sin of the world,
have mercy on us.**

**Lamb of God,
you take away the sin of the world,
have mercy on us.**

**Lamb of God,
you take away the sin of the world,
grant us peace.**

Alleluia. Christ our Passover is sacrificed for us.

All **Therefore let us keep the feast. Alleluia.**

An Act of Spiritual Communion

As circumstances are such that we cannot share in the Eucharist in person, we make an Act of Spiritual Communion, in which we express our faith in Christ and in his presence in the Eucharist, and we ask him to unite himself with us.

Heavenly Father, in union with Christian people throughout the world and across the centuries gathered to make Eucharist, hearing your holy Word and receiving the precious Body and Blood of our Lord Jesus Christ, I offer you praise and thanksgiving. Even though I cannot at this time receive Communion, I pray that you will unite me with all the baptised and with your Son who gave his life for us.

Come, Lord Jesus, into my heart, dwell in me in the fullness of your strength, and send your Holy Spirit that I may be filled with your presence. Amen.

Music: The angel cried, 'Christ is risen' - *Pavel Chesnokov (1877-1944)*

<https://www.youtube.com/watch?v=v8T5SywXd4w>

The angel cried to the Lady Full of Grace: 'Rejoice, O pure Virgin! Again I say: Rejoice! Your Son is risen from his three days in the tomb! With himself he has raised all the dead!' Rejoice, all you people!

Shine, Shine, O New Jerusalem! The Glory of the Lord has shone on you! Exalt now and be glad, O Zion! Be radiant, O pure Mother of God, in the Resurrection of your Son!

Prayer after Communion

Eternal God,
whose Son Jesus Christ is the way,
the truth and the life:
grant us to walk in his way,
to rejoice in his truth,
and to share his risen life;
who is alive and reigns, now and for ever.

All **Amen.**

Hymn

https://www.youtube.com/watch?v=gyYWW_P9MH4&t=35s

God is love, let heaven adore him.
God is love, let earth rejoice.
Let creation sing before him
And exalt him with one voice.
He who laid the earth's foundation,
He who spread the heavens above,
He who breathes through all creation,
He is love, eternal love.

God is love and he enfoldeth
All the world in one embrace;
With unfailing grasp he holdeth
Every child of every race;
And, when human hearts are breaking
Under sorrow's iron rod,
All the sorrow, all the aching
Wrings with pain the heart of God.

God is love and, though with blindness
Sin afflicts the souls of men,
God's eternal loving-kindness
Holds and guides them even then.
Sin and death and hell shall never
O'er us final triumph gain;
God is love, so Love for ever
O'er the universe must reign.

Words: Timothy Rees (1874-1939)
Tune: Abbot's Leigh – Cyril V. Taylor (1907-1991)

Blessing

The minister says

God the Father,
by whose love Christ was raised from the dead,
strengthen you to walk with him in his risen life;
and the blessing of God almighty,
the Father, the Son, and the Holy Spirit,
be among you and remain with you always.

All **Amen.**

Let us go in peace, to love and serve the Lord. Alleluia, alleluia.

All **In the name of Christ, Amen. Alleluia, alleluia.**

Picture: Philip and the Ethiopian Eunuch, Menologion of Basil II, c. 1000 AD, Vatican Library

Offertory

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