



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

*12th September 2021
15th Sunday after Trinity*

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

The service will be in two parts. Roxana will lead us through the Ministry of the Word. After the Peace, our Chaplain, The Revd Jamie Johnston, will celebrate the Eucharist and the rest of us 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.**

Grace, mercy and peace
from God our Father
and the Lord Jesus Christ
be with you

All **and also with you.**

Hymn

<https://www.youtube.com/watch?v=cbA8prdCKOc>

O praise ye the Lord! Praise him in the height;
Rejoice in his word, ye angels of light;
Ye heavens adore him by whom ye were made,
And worship before him, in brightness arrayed.

O praise ye the Lord! Praise him upon earth,
In tuneful accord, ye sons of new birth;
Praise him who hath brought you his grace from above,
Praise him who hath taught you to sing of his love.

O praise ye the Lord, all things that give sound;
Each jubilant chord re-echo around;
Loud organs, his glory forth tell in deep tone,
And, sweet harp, the story of what he hath done.

O praise ye the Lord! Thanksgiving and song
To him be outpoured all ages along:
For love in creation, for heaven restored,
For grace of salvation, O praise ye the Lord!

Words: Henry W. Baker (1821-1877)

Tune: Laudate Dominum – Charles Hubert H. Parry (1848-1918)

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

God so loved the world
that he gave his only Son Jesus Christ
to save us from our sins,
to be our advocate in heaven,
and to bring us to eternal life.

Let us confess our sins in penitence and faith,
firmly resolved to keep God's commandments
and to live in love and peace with all.

All **Most merciful God,
Father of our Lord Jesus Christ,
we confess that we have sinned
in thought, word and deed.
We have not loved you with our whole heart.
We have not loved our neighbours as ourselves.
In your mercy
forgive what we have been,
help us to amend what we are,
and direct what we shall be;
that we may do justly, love mercy,
and walk humbly with you, our God.
Amen.**

The minister says

Almighty God,
who forgives all who truly repent,
have mercy upon you,
pardon and deliver you from all your sins,
confirm and strengthen you in all goodness,
and keep you in life eternal;
through Jesus 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

Let us pray.

Silence is kept.

God, who in generous mercy sent the Holy Spirit
upon your Church in the burning fire of your love:
grant that your people may be fervent
in the fellowship of the gospel
that, always abiding in you,
they may be found steadfast in faith
and active in service;
through Jesus Christ your Son our 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

Old Testament Reading

Isaiah 50.4-9a

The Lord God has given me
the tongue of a teacher,
that I may know how to sustain
the weary with a word.

Morning by morning he wakens—
wakens my ear
to listen as those who are taught.

The Lord God has opened my ear,
and I was not rebellious,
I did not turn backwards.

I gave my back to those who struck me,
and my cheeks to those who pulled out the beard;
I did not hide my face
from insult and spitting.

The Lord God helps me;
therefore I have not been disgraced;
therefore I have set my face like flint,
and I know that I shall not be put to shame;
he who vindicates me is near.

Who will contend with me?
Let us stand up together.

Who are my adversaries?
Let them confront me.

It is the Lord God who helps me;
who will declare me guilty?

This is the word of the Lord.

All **Thanks be to God.**

Psalm 116.1-8

1 I love the Lord, for he has heard the voice of my supplication; *
because he inclined his ear to me on the day I called to him.

2 The snares of death encompassed me; the pains of hell took hold of me; *
by grief and sorrow was I held.

3 Then I called upon the name of the Lord: *
'O Lord, I beg you, deliver my soul.'

4 Gracious is the Lord and righteous; *
our God is full of compassion.

5 The Lord watches over the simple; *
I was brought very low and he saved me.

6 Turn again to your rest, O my soul, *
for the Lord has been gracious to you.

7 For you have delivered my soul from death, *
my eyes from tears and my feet from falling.

8 I will walk before the Lord *
in the land of the living.

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

James 3.1-12

Not many of you should become teachers, my brothers and sisters, for you know that we who teach will be judged with greater strictness. For all of us make many mistakes. Anyone who makes no mistakes in speaking is perfect, able to keep the whole body in check with a bridle. If we put bits into the mouths of horses to make them obey us, we guide their whole bodies. Or look at ships: though they are so large that it takes strong winds to drive them, yet they are guided by a very small rudder wherever the will of the pilot directs. So also the tongue is a small member, yet it boasts of great exploits.

How great a forest is set ablaze by a small fire! And the tongue is a fire. The tongue is placed among our members as a world of iniquity; it stains the whole body, sets on fire the cycle of nature, and is itself set on fire by hell. For every species of beast and bird, of reptile and sea creature, can be tamed and has been tamed by the human species, but no one can tame the tongue—a restless evil, full of deadly poison. With it we bless the Lord and Father, and with it we curse those who are made in the likeness of God. From the same mouth come blessing and cursing. My brothers and sisters, this ought not to be so. Does a spring pour forth from the same opening both fresh and brackish water? Can a fig tree, my brothers and sisters, yield olives, or a grapevine figs? No more can salt water yield fresh.

This is the word of the Lord.

All **Thanks be to God.**

Hymn

<https://www.youtube.com/watch?v=T0frmiQHNOo>

Take up thy cross, the Saviour said,
If thou wouldst my disciple be;
Deny thyself, the world forsake,
And humbly follow after me.

Take up thy cross – let not its weight
Fill thy weak spirit with alarm:
His strength shall bear thy spirit up,
And brace thy heart, and nerve thine arm.

Take up thy cross, nor heed the shame,
Nor let the foolish pride rebel:
Thy Lord for thee the cross endured,
To save thy soul from death and hell.

Take up thy cross then in his strength,
And calmly every danger brave;
'Twill guide thee to a better home,
And lead to victory o'er the grave.

Take up thy cross, and follow Christ,
Nor think till death to lay it down;
For only they who bear the cross
May hope to wear the glorious crown.

To thee, great Lord, the One in Three,
All praise for evermore ascend:
O grant us in our home to see
The heavenly life that knows no end.

Words: Charles W. Everest (1814-1879)

Tune: Breslau – As Hymnodus Sacer (1625), arr. Felix Mendelssohn-Bartholdy (1805-1847)

Gospel Reading

Mark 8.27-end

The minister says

Alleluia, alleluia.

I am the light of the world, says the Lord.

Whoever follows me will never walk in darkness
but will have the light of life.

cf John 8.12

All **Alleluia.**

The Lord be with you.

All **And also with you.**

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

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

Jesus went on with his disciples to the villages of Caesarea Philippi; and on the way he asked his disciples, 'Who do people say that I am?' And they answered him, 'John the Baptist; and others, Elijah; and still others, one of the prophets.' He asked them, 'But who do you say that I am?' Peter answered him, 'You are the Messiah.' And he sternly ordered them not to tell anyone about him.

Then he began to teach them that the Son of Man must undergo great suffering, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again. He said all this quite openly. And Peter took him aside and began to rebuke him. But turning and looking at his disciples, he rebuked Peter and said, 'Get behind me, Satan! For you are setting your mind not on divine things but on human things.'

He called the crowd with his disciples, and said to them, 'If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it. For what will it profit them to gain the whole world and forfeit their life? Indeed, what can they give in return for their life? Those who are ashamed of me and of my words in this adulterous and sinful generation, of them the Son of Man will also be ashamed when he comes in the glory of his Father with the holy angels.'

This is the Gospel of the Lord.

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

Reflection

I am still meeting people I haven't seen since our summer break, and we wish each other "une bonne rentrée". You may know that "la rentrée", the back-to-school time of the year is a very important affair in France - not only for teachers, professors, educators, kindergarten kids or students, but for many others. La rentrée is a turning point, we start a new journey, moving toward new horizons. Young people move on to the next grade; opposition and government have their "rentrée politique", with new matters to quarrel

about; hundreds of writers are waiting for their new books to be dispatched to the bookstores for the “rentrée littéraire”.

This is a season ripe with possibilities and expectations for new and important matters to be announced, new challenges to arise and opportunities for valuable learning to be offered. And it is, perhaps, the only time of the year when teachers take centre stage, bathing in a palpable light of hope and excitement about the guidance they will offer on the learning journey ahead.

Teachers were and are important in our lives, aren't they? They are so much more than mere dispensers of knowledge. They offer guidance, they can extend students' limits, stand by them to help overcome challenges, give them a gentle nudge in the right direction, and, when the moment is ripe, let students trace their own path. They can ask questions we sometimes live with for a long time. They can be a role model and inspire us to be life-long learners.

I am sure you have noticed that, rather often, Jesus was called “Teacher”- even in Mark's Gospel, which has in it very little teaching of the sort we find in Matthew and Luke. There is point and force in Jesus' teaching, that is both public and personal. His most profound sayings burst forth out of his everyday ministry. Most of the teaching reported by Mark is spontaneous and happens “on the way”, the journeying being a leitmotif of this Gospel, especially of its second part, that begins with the episode we read about this morning.

Almost exactly at the Gospel's midpoint, a major shift in Jesus' ministry takes place. The Twelve have been with Jesus for some time in Galilee and have seen him cure sick and lame people, cast out demons, feed crowds, even restore life to a young girl. They have undergone an intense apprenticeship with him. As Jesus begins his journey to Jerusalem, the Twelve are ready to move on to the next discipleship grade. They expect new challenges to arise, but also new opportunities for valuable learning to be offered.

As Jesus changes to this new phase of his ministry, he must begin to teach the disciples what to expect, because, at the end of this journey, he will die. “Who do people say that I am?” he asks. The disciples give sensible answers: John the Baptist, Elijah or one of the prophets.

Jesus neither confirms nor denies any of their answers. Much of his ministry has clearly evoked these figures' legacy through his call to repentance, healings, and food provided in the wilderness. He simply listens to them, allowing them to offer everything they think they know, as if to say: “This is the place to begin. Now I have an important question: Who do you say that I am?”.

Peter rushes to give an answer – he might have pondered it for some time: “You are the Messiah.” We acknowledge this as technically accurate language - it is part of our profession of faith! Jesus of Nazareth is the Messiah - the Christ. What Peter, and quite likely the other disciples too, have in mind, is a figure matching the first-century messianic hopes, a ruler who

will purify the society, establish Israel's leading place among the nations, and usher in a new age of peace and holiness, all this accomplished by the possession and exercise of power. In brief, a glorious and victorious figure to whom defeat and suffering would be entirely foreign.

Jesus cannot accept a title bearing this implicit "job description". He will not deceive the Twelve. The time has come for them to be told about the cross of Christ, openly and boldly. This is a difficult lesson to listen to and cope with. Jesus upends everything they expect Messiah to be and to do. Jesus insists on identifying with the lowliest of losers. He will allow himself to be judged and condemned as a blasphemer, to be mocked, tortured, and executed as a criminal. The Son of Man would suffer as Isaiah had foretold in the Old Testament reading this morning.

From a human point of view, suffering, rejection and death makes no sense. Saint Paul will later say of the cross that it was foolishness and a stumbling block for both Jews and Gentiles (1 Corinthians 1.18-25). But from a divine perspective, it makes sense, as suffering and death are accompanied by resurrection.

The class is not over yet! Knowledge about Jesus' identity is useless if it remains abstract. As he discloses more and more about his identity and fate, Jesus also describes who the disciples should be, if they confess him as Messiah. Those who want to become his followers should deny themselves, take up their cross and walk in his steps. It is not enough to confess Jesus as Messiah; the cost of discipleship, in Bonhoeffer's phrase, is high – are they willing to pay it?

When Mark wrote his Gospel in the first century, Christians were literally bearing crosses and losing their lives. The words of Jesus spoke directly to their situation. Christians reading this passage today in Afghanistan or northern Nigeria, for instance, have a depth of understanding which is hard to attain in the Western world.

Self-denial and cross-bearing language are counter-cultural in our society. Of course, we have watered it down. We call a life difficulty, like noisy neighbours, our cross to bear, and we think of cutting out chocolate during Lent as self-denial.

Rest assured: Jesus didn't encourage his followers to seek out suffering or martyrdom. He himself did not seek it, but he foresaw that it would be the inevitable outcome of his mission.

Self-denial is refusing to bend all one's energies to preserving, securing, and enriching one's life in the world. It is not self-annihilation, but redefining one's identity to be coherent with our God's logic of sharing in our weakness, vulnerability, suffering and shame.

To take up one's cross means being willing to accept the consequences of following Jesus faithfully, putting his priorities and purposes ahead of our own comfort; to accept embarrassment, shame, rejection, persecution because of our relationship with Christ; to

embrace weakness instead of power; to live out the ethics of Christ in the world, a world that is increasingly inhospitable to Christian values. To take up one's cross means to help carry the world's suffering, to take up our responsibilities as disciples, as seekers of justice and mercy, as peacemakers.

The question posed by Jesus – “Who do you say that I am?” – is one that must be asked of every generation. And of each of us. Don't rush with an answer. It's a question to ponder for a lifetime. The advice the German poet Rainer Maria Rilke gave to a young artist was: “Have patience with everything unresolved in your heart and try to love the questions themselves. [...] Live the questions now. Perhaps, someday far in the future, you will gradually, without even noticing it, live your way into the answer.” (*Letters To A Young Poet, Letter no.4*)

“Who do you say that I am?” is at the same time, “who will you say that you are?” We are not only called to confess Jesus as Christ, but also to be disciples, that means, “learners”, perpetually listening, being taught by, and learning from, Christ.

The life of the disciple is a journey, the journey of learner on which, like Peter, we can express both our faith and, with honesty, our difficulty with Jesus' identity and mission, so that the Teacher can lead us on toward friendship with him in all eternity.

Amen.

The Revd Roxana Tenea Teleman, Curate

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

Let us pray to the Father, who has called us to follow Christ in all things.

As the church proclaims Christ, the Son of God, keep her faithful to his words and his example and make her a witness to his truth. Through the way of the Cross, may his people follow in the way of life.

We pray for Christians throughout the world, and particularly for those who are persecuted because of their faith in you. We ask for your protection for them, and courage and guidance for all those who seek to help them.

Strengthen and guide Queen Elizabeth our Governor, Justin and Stephen our Archbishops, Robert and David our bishops and all your Church in the service of Christ. We ask your blessing on this chaplaincy and all who seek to serve you here in Marseille, Aix and the Luberon.

Lord, in your mercy,

All **hear our prayer.**

We pray for your world, particularly for those countries that are torn apart by conflict, illness and hunger. We continue to pray for the people of Afghanistan in the midst of so much turmoil and fear. We ask for your protection and support for all refugees who have had to leave their homes.

We pray for the Earth amid the climate crisis and for those who have been devastated by recent natural disaster. Bring them consolation and comfort, give them courage to face the long road of rebuilding ahead.

Give wisdom to those in authority, so that they shall not abuse their power but shall honour the good, protect the helpless and spare the innocent. May all who pass through this world look beyond their self-interest and find the true source of life.

Lord, in your mercy,

All **hear our prayer.**

Have mercy on the people whose crosses are heavy with sickness or sorrow, on the dying and the bereaved. Bring them comfort and strength in the Lord who trod the way of suffering for the sake of all humanity.

Bring healing and comfort for people around the world suffering from the short and long-term effects of Covid-19. Speed their recovery and slow the spread of the virus. We thank you for the efforts of all those involved in treating, testing and caring for patients, and ask for your protection over them as they go about their work.

From our chaplaincy community we pray particularly for Malcolm, Peter, Gabrielle, Eddie, Simon, Margaret, Nick and their families.

And in a moment of silence we name before you those whom we each hold on our hearts.

Draw near to all and grant the peace of your presence, the healing of your touch and your guidance and assurance of love so that all who are weak and weary may walk in hope and faith.

Lord, in your mercy,

All **hear our prayer.**

Receive into eternal life those who have ended their lives in this world. May the Cross which guided them here be now the sign of their glory.

On the 20th anniversary of 9/11, we remember all those who lost their lives, and all those whose lives have been changed forever. We pray for all victims of violence and

terrorism around the world, and for their families and friends, that they may find comfort and peace.

Lord, in your mercy,

All **hear our prayer.**

Hasten, Lord, the day when people will come from east and west, from north and south, and sit at table in your kingdom and we shall see your Son in glory.

Merciful Father,

All **Accept these prayers
for the sake of your Son,
our Saviour Jesus Christ.
Amen.**

The Peace

The minister says

We are the body of Christ.
In the one Spirit we were all baptized into one body.
Let us then pursue all that makes for peace
and builds up our common life.

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=pnXOEUS7BBM>

Will you come and follow me
If I but call your name?
Will you go where you don't know,
And never be the same?
Will you let my love be shown,
Will you let my name be known,
Will you let my life be grown
In you, and you in me?

Will you leave yourself behind
If I but call your name?
Will you care for cruel and kind,
And never be the same?
Will you risk the hostile stare
Should your life attract or scare,
Will you let me answer prayer
In you, and you in me?

Will you love the 'you' you hide
If I but call your name?
Will you quell the fear inside,
And never be the same?
Will you use the faith you've found
To reshape the world around
Through my sight and touch and sound
In you, and you in me?

Lord, your summons echoes true
When you but call my name.
Let me turn and follow you,
And never be the same.
In your company I'll go
Where your love and footsteps show.
Thus I'll move and live and grow
In you, and you in me.

*Words: John Bell (b.1949) and Graham Maule (b.1958)
Tune: Kelvingrove, traditional Scottish – arr. by John Bell*

Preparation of the Table

The celebrant says

As the grain once scattered in the fields
and the grapes once dispersed on the hillside
are now reunited on this table in bread and wine,
so, Lord, may your whole Church soon be gathered together
from the corners of the earth
into your kingdom.

All **Amen.**

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,
it is our duty and our joy,
at all times and in all places
to give you thanks and praise,
holy Father, heavenly King,
almighty and eternal God,
through Jesus Christ your Son our Lord.
For he is your living Word;
through him you have created all things from the beginning,
and formed us in your own image.
Through him you have freed us from the slavery of sin,
giving him to be born of a woman and to die upon the cross;
you raised him from the dead
and exalted him to your right hand on high.
Through him you have sent upon us
your holy and life-giving Spirit,
and made us a people for your own possession.
Therefore with angels and archangels,
and with all the company of heaven,
we proclaim your great and glorious name,
for ever praising you and saying:

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.**

Accept our praises, heavenly Father,
through your Son our Saviour Jesus Christ,
and as we follow his example and obey his command,
grant that by the power of your Holy Spirit
these gifts of bread and wine
may be to us his body and his blood;
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.

Therefore, heavenly Father,
we remember his offering of himself
made once for all upon the cross;
we proclaim his mighty resurrection and glorious ascension;
we look for the coming of your kingdom,
and with this bread and this cup
we make the memorial of Christ your Son our Lord.

Great is the mystery of faith:

All **Christ has died:**

Christ is risen:

Christ will come again.

Accept through him, our great high priest,
this our sacrifice of thanks and praise,
and as we eat and drink these holy gifts
in the presence of your divine majesty,
renew us by your Spirit,
inspire us with your love
and unite us in the body of your Son,
Jesus Christ our Lord.

Through him, and with him, and in him,
in the unity of the Holy Spirit,
with all who stand before you in earth and heaven,
we worship you, Father almighty,
in songs of everlasting praise:

All **Blessing and honour and glory and power
be yours for ever and ever.
Amen.**

The Lord's Prayer

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.**

The celebrant says

Jesus is the lamb of God who takes away the sin of the world.
Blessed are those who are called to his supper.

All **Lord, I am not worthy to receive you,
but only say the word and I shall be healed.**

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, we offer you praise and thanksgiving. Even though we cannot at this time receive Communion, we pray that you will unite us with all the baptised and with your Son who gave his life for us.

Come, Lord Jesus, into our hearts, dwell in us in the fullness of your strength, and send your Holy Spirit that we may be filled with your presence. Amen.

Music Gabriel Fauré (1845-1924) – Tantum ergo

<https://www.youtube.com/watch?v=oQxn95AEW-4&t=43s>

Down in adoration falling,
Lo! the sacred Host we hail,

Lo! o'er ancient forms departing
Newer rites of grace prevail;
Faith for all defects supplying,
Where the feeble senses fail.

To the Everlasting Father,
And the Son Who reigns on high
With the Holy Ghost proceeding
Forth from each eternally,
Be salvation, honour, blessing,
Might, and endless majesty.

Prayer after Communion

Keep, O Lord, your Church, with your perpetual mercy,
and, because without you our human frailty cannot but fall,
keep us ever by your help from all things hurtful,
and lead us to all things profitable to our salvation;
through Jesus Christ our Lord.

All **Amen.**

Hymn

<https://www.youtube.com/watch?v=XNyDd9qtuk0>

Go forth and tell! O Church of God, awake!
God's saving news to all the nations take:
Proclaim Christ Jesus, Saviour, Lord and King,
That all the world his worthy praise may sing.

Go forth and tell! God's love embraces all;
He will in grace respond to all who call;
How shall they call if they have never heard
The gracious invitation of his word?

Go forth and tell! O Church of God, arise!
Go in the strength which Christ your Lord supplies;
Go till all nations his great name adore
And serve him, Lord and King, for evermore.

*Words: James E. Seddon (1915-1983)
Tune: Woodlands – Walter Greathorex (1877-1949)*

Blessing

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.

All **Amen.**

The minister says

Go in peace to love and serve the Lord.

All **In the name of Christ. Amen.**

Picture: *Get Thee Behind Me Satan*, James Tissot (1836-1902), Brooklyn Museum

Offertory

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