



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

*8th September 2024
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 the Assistant Chaplain, The Revd Roxana Tenea Teleman, published separately on the website, the text of which is included in the service.

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 422 Praise, my soul, the King of heaven

<https://www.youtube.com/watch?v=sx1eMwIDFb8>

Praise, my soul, the King of heaven!
To his feet thy tribute bring;
Ransomed, healed, restored, forgiven,
Who like me his praise should sing?
Praise him! Praise him!
Praise the everlasting King.

Praise him for his grace and favour
To our fathers in distress;
Praise him still the same for ever,
Slow to chide and swift to bless;
Praise him! Praise him!
Glorious in his faithfulness.

Father-like, he tends and spares us,
Well our feeble frame he knows;
In his hands he gently bears us,
Rescues us from all our foes.
Praise him! Praise him!
Widely as his mercy flows.

Angels help us to adore him;
Ye behold him face to face;
Sun and moon, bow down before him,
Dwellers all in time and space:
Praise him! Praise him!
Praise with us the God of grace.

*Words: Henry Francis Lyte (1793-1847), based on Psalm 103
Tune: Praise my Soul – John Goss (1800-1880)*

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 **Almighty God, our heavenly Father,
we have sinned against you
and against our neighbour
in thought and word and deed,
through negligence, through weakness,
through our own deliberate fault.
We are truly sorry
and repent of all our sins.
For the sake of your Son Jesus Christ,
who died for us,
forgive us all that is past
and grant that we may serve you in newness of life
to the glory of your name. Amen.**

The celebrant 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 35.4-7a

Say to those who are of a fearful heart,

‘Be strong, do not fear!

Here is your God.

He will come with vengeance,
with terrible recompense.

He will come and save you.’

Then the eyes of the blind shall be opened,
and the ears of the deaf unstopped;
then the lame shall leap like a deer,
and the tongue of the speechless sing for joy.
For waters shall break forth in the wilderness,
and streams in the desert;
the burning sand shall become a pool,
and the thirsty ground springs of water;
the haunt of jackals shall become a swamp,
the grass shall become reeds and rushes.

This is the word of the Lord.

All **Thanks be to God.**

Psalm 146

1 Alleluia. Praise the Lord, O my soul: while I live will I praise the Lord; *
as long as I have any being, I will sing praises to my God.

2 Put not your trust in princes, nor in any human power, *
for there is no help in them.

3 When their breath goes forth, they return to the earth; *
on that day all their thoughts perish.

4 Happy are those who have the God of Jacob for their help, *
whose hope is in the Lord their God;

5 Who made heaven and earth, the sea and all that is in them; *
who keeps his promise for ever;

6 Who gives justice to those that suffer wrong *
and bread to those who hunger.

7 The Lord looses those that are bound; *
the Lord opens the eyes of the blind;

8 The Lord lifts up those who are bowed down; *
the Lord loves the righteous;

9 The Lord watches over the stranger in the land; he upholds the orphan and widow; *
but the way of the wicked he turns upside down.

10 The Lord shall reign for ever, *
your God, O Zion, throughout all generations. Alleluia.

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 2.1-10, 14-17

My brothers and sisters, do you with your acts of favouritism really believe in our glorious Lord Jesus Christ? For if a person with gold rings and in fine clothes comes into your assembly, and if a poor person in dirty clothes also comes in, and if you take notice of the one wearing the fine clothes and say, 'Have a seat here, please', while to the one who is poor you say, 'Stand there', or, 'Sit at my feet', have you not made distinctions among yourselves, and become judges with evil thoughts? Listen, my beloved brothers and sisters. Has not God chosen the poor in the world to be rich in faith and to be heirs of the kingdom that he has promised to those who love him? But you have dishonoured the poor. Is it not the rich who oppress you? Is it not they who drag you into court? Is it not they who blaspheme the excellent name that was invoked over you?

You do well if you really fulfil the royal law according to the scripture, 'You shall love your neighbour as yourself.' But if you show partiality, you commit sin and are convicted by the law as transgressors. For whoever keeps the whole law but fails in one point has become accountable for all of it.

What good is it, my brothers and sisters, if you say you have faith but do not have works? Can faith save you? If a brother or sister is naked and lacks daily food, and one of you says to them, 'Go in peace; keep warm and eat your fill', and yet you do not supply their bodily needs, what is the good of that? So faith by itself, if it has no works, is dead.

This is the word of the Lord.

All Thanks be to God.

Hymn 169 God is love: his the care

https://www.youtube.com/watch?v=Giju_BKA1PE

God is love: his the care,
Tending each, ev'rywhere.
God is love, all is there!
Jesus came to show him,
That mankind might know him!

*Sing aloud, loud, loud!
Sing aloud, loud, loud!
God is good! God is truth!
God is beauty! Praise him!*

None can see God above;
Jesus shows how to love,
Thus may we Godward move
Joined as sisters, brothers,
Finding him in others.

To our Lord praise we sing,
Light and life, friend and king,
Coming down, love to bring,
Pattern for our duty,
Showing God in beauty.

Words: Percy Dearmer (1867-1936)

Tune: Nativity – Personent Hodie, from Pies Cantiones (1582), arr. Gustav Holst (1874-1934)

Gospel Reading

Mark 7.24-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.**

From there Jesus set out and went away to the region of Tyre. He entered a house and did not want anyone to know he was there. Yet he could not escape notice, but a woman whose little daughter had an unclean spirit immediately heard about him, and she came and bowed down at his feet. Now the woman was a Gentile, of Syrophenician origin. She begged him to cast the demon out of her daughter. He said to her, 'Let the children be fed first, for it is not fair to take the children's food and throw it to the dogs.' But she answered him, 'Sir, even the dogs under the table eat the children's crumbs.' Then he said to her, 'For saying that, you may go - the demon has left your daughter.' So she went home, found the child lying on the bed, and the demon gone.

Then he returned from the region of Tyre, and went by way of Sidon towards the Sea of Galilee, in the region of the Decapolis. They brought to him a deaf man who had an impediment in his speech; and they begged him to lay his hand on him. He took him aside in private, away from the crowd, and put his fingers into his ears, and he spat and touched his tongue. Then looking up to heaven, he sighed and said to him, 'Ephphatha', that is, 'Be opened.' And immediately his ears were opened, his tongue was released, and he spoke plainly. Then Jesus ordered them to tell no one; but the more he ordered them, the more zealously they proclaimed it. They were astounded beyond measure, saying, 'He has done everything well; he even makes the deaf to hear and the mute to speak.'

This is the Gospel of the Lord.

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

Reflection

Jesus is on the move once more, seeking a moment of peace beyond the familiar bounds of Galilee. He ventures into the region of Tyre and Sidon, present-day southern Lebanon, hoping to find solitude in this Gentile territory, away from the scrutiny and demands that have followed him. Recently, his own townspeople had mocked and rejected him, and for days he has tirelessly fed the hungry, healed the afflicted, freed the demon-possessed, and faced the Pharisees' challenges — all while having the well-meaning but often baffled disciples at his side. Surely, Jesus has earned a moment of reprieve.

Yet, respite eludes him. Instead, a persistent Syrophenician woman bursts into the house where he is staying, falls at his feet, and pleads for him to cast the demon out of her daughter.

"Jesus says to the woman, 'Let the children be fed first, for it is not fair to take the children's food and throw it to the dogs.'"¹

¹ Mk 7.27

To any ear, this must be startling. In Jesus' time, as in ours, likening people to dogs - even "little dogs" (as the diminutive suggests in the Greek text of Mark's Gospel) - is an offence. How could such words serve as a response to suffering and despair? We recoil from this kind of language when it is spoken in our daily lives, but when it comes from Jesus - the Christ of compassion of mercy - it feels especially unsettling. It jars against the image of perfection of Jesus we were likely taught to embrace as we grew in our Christian faith.

As a woman and a mother, I cannot help but deeply empathise with this Gentile woman approaching Jesus. Her daughter is hopelessly ill, and any parent would be overwhelmed with anxiety, longing to provide comfort and healing. Anyone with a trace of compassion would feel her distress. Anyone would want to help her in any way they could.

Can we find a way to be reconciled with the awkwardness of Jesus' refusal? Over the centuries, theologians and preachers have wrestled with the discomfort this passage evokes. Some interpret it as a reminder that Jesus, though fully divine, was also fully human. This means not only divine empathy with the joys and sorrows of humanity, but also the possibility that Jesus could have experienced physical and emotional exhaustion, faced temptation and anger, and, at times, even felt irritation.

Some interpreters question what Jesus' understanding of his mission might have been at this particular moment of his story. When approached by the Syrophenician woman, his initial response seems to highlight the 'boundaries' - or rather, the priorities - of his mission, emphasising his call to serve his own people first. This can be challenging to accept, especially when contrasted with contemporary examples, such as some French politicians' commitment to 'préférence nationale', that is, the priority given to native citizens over foreigners in areas like employment, social benefits, and housing, to protect national identity.

A traditional view of this passage holds that Jesus, the sinless God-man, perfect in his divinity, was not subject to the failings of fallen human nature (such as capriciousness). Thus, it is suggested that every action of Jesus should be interpreted in a way that befits Christ's divinity. This perspective implies that Jesus had a deeper purpose in his seemingly harsh response to the woman, perhaps using his challenging words to test her and draw out an affirmation of her faith. Yet, this instance stands in contrast to other moments in Mark's Gospel, such as when Jairus, a synagogue leader, "pleaded earnestly with Jesus, 'My little daughter is dying.' Jesus went with him" and raised the girl, without questioning the father's faith.²

One feminist theologian³ feels that something important happens in this passage, asserting that the Syrophenician woman helps Jesus realise his identity as Christ, the Messiah. While I am reluctant to read the Scriptures through an ideological lens, I agree with this author that

² Mk 5.21-43

³ Hisako Kinukawa - *Women and Jesus in Mark: A Japanese Feminist Perspective*

something significant happens here. The encounter with this mother appears to mark a turning point, revealing a genuine shift in Jesus' understanding and suggesting that he is, indeed, evolving, 'on the move'. This perspective may be challenging to accept if one thinks of Jesus as perfect and immutable from birth, possessing omniscience and omnipotence. I'd like to remind you a few words from Luke's Gospel: when the 12-year old boy Jesus returns with Mary and Joseph from a visit to the Temple, the writer makes it clear that this boy had to mature in every way, just as we all do: "Jesus increased in wisdom and in years, and in divine and human favour."⁴ Just as Jesus learned carpentry from Joseph, his growth in moral and intellectual stature must have been a genuine learning experience. If God chooses to be revealed to us within the limits of our humanity, then the possibility of growth and change must also be embraced.

The power and reach of the Kingdom of God extend far beyond what even Jesus envisioned in this moment within Gentile territory. 'Sir, even the dogs under the table eat the children's crumbs,' the woman replies with remarkable insight when Jesus declares that the time has not yet come for the Gentiles to be nourished with God's grace.

Jesus can only concede: "Because of this word (τοῦτον τὸν λόγον, in the Greek original), you may go – your daughter has been healed." In her reply, Jesus recognises the "word", a term Mark has already used to signify the Gospel, the good news of the coming of God's Kingdom⁵. Here, in this conversation, the presence of God is unmistakable: he is with the Syrophoenician woman, who grasps that the good news has arrived, believing that Jesus can dissolve boundaries and widen the table of grace. God is also with Jesus, guiding him in his listening and response.

It is "because of this word" that comes to him in the encounter and conversation, that Jesus broadens the scope of his mission and ministry - not only to this woman and her daughter, but also to the man healed of deafness in today's Gospel reading. The restoration of humanity to the fullness of life now transcends the children of Israel. The good news of the Kingdom defies geography and purity laws, spreading more swiftly and widely than even Jesus had foreseen.

God meets us – indeed, even Jesus himself – in the space of encounters and conversations. Through newcomers, strangers, and those who differ from us in countless ways, God widens our horizons and challenges the limits of our understanding. What would it mean to walk in the footsteps of Jesus, to respond to the urgent call of the Other? To embrace the wisdom that only a vulnerable outsider can offer? To announce the good news to those who do not look, speak, act, or worship as we do? To dissolve the boundaries? To widen the table?

⁴ Lk 2.52

⁵ E.g. Mk 2.2 ; 4.33

The charge now rests upon us to carry forth the Gospel of Christ to all corners of the earth, even as we stand shoulder to shoulder with the Syrophenician woman, humbly seeking the crumbs of grace. Yet, as we approach the Lord's table, we are assured to receive not mere crumbs, but the Eucharistic feast – the very gift of eternal life.

The Revd Roxana Tenea Teleman, Assistant 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

In the power of the Spirit and in union with Christ, let us pray to the Father.

Heavenly Father, grant your whole Church grace to demonstrate true faith through works of love and mercy. May every place where your name is honoured remain open and welcoming to all who come.

Guide and bless our Church leaders: Bishop Robert, Archdeacon Peter, our Chaplain Jamie, and the ministry team in Marseille, Aix and the Luberon. Give grace to all who seek to serve you in this chaplaincy, fostering a spirit of welcome and hospitality, so that everyone who joins us for worship, community, or service may experience the love of Christ and a warm reception.

Lord, in your mercy,
All **hear our prayer.**

Grant wisdom to the world, turning it from greed and partiality toward healing and justice. Free all who are demeaned by prejudice and discrimination and give perseverance to those who strive to eliminate bias and intolerance. Heal our deafness, that we may hear your call to service and recognise the cry of those who are suffering.

Lord, in your mercy,
All **hear our prayer.**

We continue to pray for peace, lifting up the people of Ukraine and Russia, that opportunities for peace talks may arise and lead to genuine, lasting reconciliation on both sides. We also pray for the people of Palestine, Israel and Lebanon, that diplomatic efforts may result in a ceasefire, and that political leaders of the region may have the courage and will to set aside war and pursue peace. We remember Central Africa, where conflict still rages and Mpox is causing suffering to thousands of children and adults. May the fighting cease, to allow vaccine supplies and humanitarian aid.

Lord, in your mercy,
All **hear our prayer.**

You call us to love our neighbours as ourselves and remind us that faith without works is dead. Help us to be sensitive in discerning the needs within our community and generous to address them. Open our eyes to see Christ in everyone we encounter.

Lord, in your mercy,
All **hear our prayer.**

Bring healing and peace to all who suffer in body, mind or spirit. Show mercy to those who are struggling with speech or hearing and restore them to full strength. Have compassion on all sick children, and on the parents who worry for them. Grant hope to all who place their trust in you.

From our chaplaincy community we pray particularly for Malcolm, Peter, Gabrielle, Gerline, Effie, Jill and their families. And in a moment of silence, we name before you those whom we each hold on our hearts.

Lord, in your mercy,
All **hear our prayer.**

Hear us as we remember those who have died in the faith of Christ; according to your promises, grant us with them a share in your eternal kingdom. We ask your blessing on all who mourn, that they may be comforted.

Lord, in your mercy,
All **hear our prayer.**

Today marks the second anniversary of King Charles's Accession, following the death of her late Majesty Queen Elizabeth the Second. We pray for King Charles, that God may comfort and strengthen him for service, both as the United Kingdom's Head of State and as Supreme Governor of the Church of England. We pray for the whole Royal Family, as they reflect on this solemn day, continuing to remember and to give thanks for the remarkable life and witness of Queen Elizabeth.

God grant to the living, grace; to the departed, rest; to the Church, the King, the Commonwealth, and all humankind, peace and concord; and to us and all his servants, life everlasting.

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 319 Lord, we come to ask your healing

<https://www.youtube.com/watch?v=GbbcjEsiwb8>

Lord, we come to ask your healing,
Teach us of love;
All unspoken shame revealing,
Teach us of love.
Take our selfish thoughts and actions,
Petty feuds, divisive factions,
Hear us now to you appealing,
Teach us of love.

Soothe away our pain and sorrow,
Hold us in love;
Grace we cannot buy or borrow,
Hold us in love.
Though we seek but dark and danger,
Though we spurn both friend and stranger,
Though we often dread tomorrow,
Hold us in love.

When the bread is raised and broken,
Fill us with love;
Words of consecration spoken,
Fill us with love.
As our grateful prayers continue,
Make the faith that we have in you
More than just an empty token,
Fill us with love.

Help us live for one another,
Bind us in love;
Stranger, neighbour, father, mother -
Bind us in love.
All are equal at your table,
Through your Spirit make us able
To embrace as sister, brother,
Bind us in love.

Words: Jean Holloway (b. 1939)

Tune: Ar Hyd Y Nos, trad. Welsh melody arr. Colin Hand (1929-2015)

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 Oculi omnium

<https://www.youtube.com/watch?v=TdY7FFi8t-I>

Words: Anon. including Psalm 144.15

Music: Alexander L'Estrange (b. 1974)

The eyes of the world look up to thee, O Lord;
Thou givest them food in due season.
Thou openest thy hand and fillest every creature with thy blessing.
Thou blesses us, O God, with all the gifts
which by thy good works we are about to receive,
through Jesus Christ our Lord.
Amen.

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.

All **Almighty God, we thank you for feeding us with the body and blood of your Son Jesus Christ. Through him we offer you our souls and bodies to be a living sacrifice. Send us out in the power of your Spirit to live and work to your praise and glory. Amen.**

Hymn 174 God of grace and God of glory

<https://www.youtube.com/watch?v=u9rWrw3XB08>

God of grace and God of glory,
On thy people pour thy power;
Now fulfil thy Church's story;
Bring her bud to glorious flower.
Grant us wisdom, grant us courage,
For the facing of this hour.

Lo, the hosts of evil round us
Scorn thy Christ, assail his ways;
From the fears that long have bound us
Free our hearts to faith and praise.
Grant us wisdom, grant us courage,
For the living of these days.

Cure thy children's warring madness,
Bend our pride to thy control;
Shame our wanton selfish gladness,
Rich in goods and poor in soul.
Grant us wisdom, grant us courage,
Lest we miss thy kingdom's goal.

Set our feet on lofty places,
Gird our lives that they may be
Armoured with all Christlike graces
As we set your people free.
Grant us wisdom, grant us courage,
Lest we fail the world or thee.

*Words: Harry Emerson Fosdick (1878-1969)
Tune: Regent Square – Henry Smart (1813-1879)*

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: *Cristo e la Cananea*, Annibale Carracci. Parma, 1595.

Offertory

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