



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

*20<sup>th</sup> October 2024  
21<sup>st</sup> 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 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**

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

City of God, how broad and far,  
Outspread thy walls sublime!  
Thy free and loyal people are  
Of ev'ry age and clime.

One holy Church, one mighty throng,  
One steadfast, high intent;  
One working band, one harvest-song,  
One King omnipotent.

How purely hath thy speech come down  
From earth's primeval youth!  
How grandly hath thine empire grown  
Of freedom, love and truth!

How gleam thy watch-fires through the night  
With never-fainting ray!  
How rise thy tow'rs, serene and bright,  
To meet the dawning day!

In vain the surge's angry shock,  
In vain the drifting sands;  
Unharmed upon th'eternal Rock  
Th'eternal city stands.

*Words: Samuel Johnson (1822-1882)*  
*Tune: Richmond – Thomas Haweis (1734-1820)*

### **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.*

Grant, we beseech you, merciful Lord,  
to your faithful people pardon and peace,  
that they may be cleansed from all their sins  
and serve you with a quiet mind;  
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 53.4-end**

Surely he has borne our infirmities  
and carried our diseases;  
yet we accounted him stricken,  
struck down by God, and afflicted.  
But he was wounded for our transgressions,  
crushed for our iniquities;  
upon him was the punishment that made us whole,

and by his bruises we are healed.  
All we like sheep have gone astray;  
we have all turned to our own way,  
and the Lord has laid on him  
the iniquity of us all.

He was oppressed, and he was afflicted,  
yet he did not open his mouth;  
like a lamb that is led to the slaughter,  
and like a sheep that before its shearers is silent,  
so he did not open his mouth.

By a perversion of justice he was taken away.  
Who could have imagined his future?  
For he was cut off from the land of the living,  
stricken for the transgression of my people.  
They made his grave with the wicked  
and his tomb with the rich,  
although he had done no violence,  
and there was no deceit in his mouth.

Yet it was the will of the Lord to crush him with pain.  
When you make his life an offering for sin,  
he shall see his offspring, and shall prolong his days;  
through him the will of the Lord shall prosper.  
Out of his anguish he shall see light;  
he shall find satisfaction through his knowledge.  
The righteous one, my servant, shall make many righteous,  
and he shall bear their iniquities.  
Therefore I will allot him a portion with the great,  
and he shall divide the spoil with the strong;  
because he poured out himself to death,  
and was numbered with the transgressors;  
yet he bore the sin of many,  
and made intercession for the transgressors.

This is the word of the Lord.

*All*    **Thanks be to God.**

### **Psalm 91.9-end**

9    Because you have made the Lord your refuge \*  
and the Most High your stronghold,

10 There shall no evil happen to you, \*  
neither shall any plague come near your tent.

11 For he shall give his angels charge over you, \*  
to keep you in all your ways.

12 They shall bear you in their hands, \*  
lest you dash your foot against a stone.

13 You shall tread upon the lion and adder; \*  
the young lion and the serpent you shall trample underfoot.

14 Because they have set their love upon me, therefore will I deliver them; \*  
I will lift them up, because they know my name.

15 They will call upon me and I will answer them; \*  
I am with them in trouble, I will deliver them and bring them to honour.

16 With long life will I satisfy them \*  
and show them my salvation.

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**

### **Hebrews 5.1-10**

Every high priest chosen from among mortals is put in charge of things pertaining to God on their behalf, to offer gifts and sacrifices for sins. He is able to deal gently with the ignorant and wayward, since he himself is subject to weakness; and because of this he must offer sacrifice for his own sins as well as for those of the people. And one does not presume to take this honour, but takes it only when called by God, just as Aaron was.

So also Christ did not glorify himself in becoming a high priest, but was appointed by the one who said to him,

‘You are my Son,

today I have begotten you’;

as he says also in another place,

‘You are a priest for ever,

according to the order of Melchizedek.’

In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to the one who was able to save him from death, and he was heard because of his reverent submission. Although he was a Son, he learned obedience through what he suffered; and having been made perfect, he became the source of eternal salvation for all who obey him, having been designated by God a high priest according to the order of Melchizedek.

This is the word of the Lord.

*All*    **Thanks be to God.**

### **Hymn**

<https://www.youtube.com/watch?v=7KfIEzFf-Zg>

Help us to help each other, Lord,  
Each other's cross to bear;  
Let each a helping hand afford,  
And feel each other's care.

Up into thee, our living head,  
Let us in all things grow,  
And by thy sacrifice be led  
The fruits of love to show.

Drawn by the magnet of thy love  
Let all our hearts agree;  
And ever t'wards each other move,  
And ever move t'wards thee.

This is the bond of perfectness,  
Thy spotless charity.  
O let us still, we pray, possess  
The mind that was in thee.

*Words: Charles Wesley (1707-1788)*

*Tune: Dunfermline – from the Scottish Psalter (1615)*

### **Gospel Reading**

### **Mark 10.35-45**

*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.**

James and John, the sons of Zebedee, came forward to him and said to him, 'Teacher, we want you to do for us whatever we ask of you.' And he said to them, 'What is it you want me to do for you?' And they said to him, 'Grant us to sit, one at your right hand and one at your left, in your glory.' But Jesus said to them, 'You do not know what you are asking. Are you able to drink the cup that I drink, or be baptized with the baptism that I am baptized with?' They replied, 'We are able.' Then Jesus said to them, 'The cup that I drink you will drink; and with the baptism with which I am baptized, you will be baptized; but to sit at my right hand or at my left is not mine to grant, but it is for those for whom it has been prepared.'

When the ten heard this, they began to be angry with James and John. So Jesus called them and said to them, 'You know that among the Gentiles those whom they recognize as their rulers lord it over them, and their great ones are tyrants over them. But it is not so among you; but whoever wishes to become great among you must be your servant, and whoever wishes to be first among you must be slave of all. For the Son of Man came not to be served but to serve, and to give his life a ransom for many.'

This is the Gospel of the Lord.

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

## Reflection

In our culture, there exists a fascination with success and greatness. We yearn to know who is the "greatest of all time" – whether artist, athlete, musician, or president.

"Vanity of vanities," says Kohelet, the wisdom teacher. "What has been is what will be, [...] and there is nothing new under the sun."<sup>1</sup>

For centuries, philosophers have wrestled with the concept of glory-seeking, each offering their insights. Plato saw the pursuit of glory as an intrinsic part of the human soul, while Thomas Hobbes viewed it as a tool for social advantage and power.<sup>2</sup> Jean-Jacques Rousseau identified it as a weapon in the self-made man's arsenal,<sup>3</sup> the most glaring modern-day example being the celebrity culture. For Jean-Paul Sartre, the quest for glory offers a response to existential angst, helping us to believe that we matter.<sup>4</sup> Consider the relentless self-promotion on social media platforms like X, Facebook, Instagram, and YouTube. We seek the secrets of highly successful people and, if we cannot attain greatness ourselves, we hope

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<sup>1</sup> *Ecclesiastes 1.2, 9*

<sup>2</sup> *Hobbes, The Leviathan*

<sup>3</sup> *Rousseau, Discourse on The Origin of Inequality*

<sup>4</sup> *Being and Nothingness*



at least to bask in the reflected glory of those who have succeeded – hoping, perhaps, that some of their success might rub off on us.

This week's Gospel reading recounts what may be the boldest and most presumptuous request in the New Testament. "Teacher, we want you to do for us whatever we ask of you. Grant us to sit, one at your right hand and one at your left, in your glory." The request is made by James and John, two brothers who have left their father Zebedee's fishing business to follow Jesus. Their request is made immediately after Jesus has foretold his disciples, for the third time, of his impending betrayal, suffering, and death at the hands of the political powers in Jerusalem. Yet, instead of acknowledging Jesus' forewarning of suffering and death, James and John remain fixated on their vision of the kingdom Jesus announces, very much like the structures of human power and authority they know so well and are submitted to. They imagine a triumphant scene when the Messiah will enter Jerusalem, and they seek to secure their places of power beside him – as his closest advisors, his second-in-command.

Although "glory" may not be a word we frequently use today, we can easily recognise what James and John, in an astonishing act of audacity, are asking for: prestige, fame, honour, renown, and applause. They seek unique access to Jesus' power and glory, not only desiring these things, but believing themselves entitled to them. Their ambition rouses the indignation of the other disciples, who fear that James and John might gain an advantage over them.

It is tempting to laugh at or to dismiss the two brothers as naive, immature and self-serving. But Jesus does not react with scorn, he takes their request seriously, asking "What is it you want me to do for you?" He addresses their desire for power and prestige, then comments on the nature of human power – the very power that will soon crush him in his trial and execution – and on the meaning of his death. Jesus redefines power and greatness, setting his life and death, as well as the lives and sufferings of his followers, in direct opposition to worldly notions of power.

In doing so, Jesus overturns – again - the common pattern of human behaviour. True greatness, he teaches, is not found in domination, political manoeuvring, or the pursuit of personal glory. Instead, is found in self-sacrificial service to others. To be great is to be a servant. This certainly defies all conventional wisdom and human expectations. While earthly greatness is measured by how much power one wields over others, divine greatness is measured by how much one serves others.

Jesus' entire life, his teachings, death, and resurrection stand as a demonstration of the true nature of greatness. "For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many."

James, John, and the other disciples struggled to grasp that in the kingdom of God, service is not a means to an end - it is the end itself. To serve is to experience glory. A few weeks later, Jesus would take off his outer garment, tie a towel around his waist, and kneel to wash the

disciples' feet. "Whoever wishes to be great among you must be your servant, and whoever wishes to be first must be slave of all." Glory, by Jesus' definition, is not an accumulation of privilege but the continual outpouring of oneself in love and service to others.

The call to servanthood is to all of us, not merely to the few. Are we, too, a servant church?

Henri Nouwen, a Dutch-born Catholic priest, professor and spiritual writer, achieved significant success as an academic, teaching at prestigious institutions such as Yale and Harvard Divinity Schools. Yet, he later left academia to live in one of the L'Arche communities, together with adults with serious developmental disabilities. This experience his understanding of success and leadership, inspiring him to write *In the Name of Jesus*, a small book called which reflects on the paradoxical nature of Christian leadership and greatness. Nouwen observed that "one of the greatest ironies of the history of Christianity is that its leaders constantly gave in to the temptation of power," whether political, military, economic, or even moral and spiritual - "even though they continued to speak in the name of Jesus, who did not cling to his divine power" but came to serve. Perhaps, Nouwen suggests, this is because "it seems easier to be God than to love God, easier to control people than to love people, easier to own life than to love life."

The thirst for power and privilege lies at the heart of our human brokenness. Yet, in God's kingdom, the path to true success lies in relinquishing our claims to privilege. Our faithfulness to Christ is measured by our willingness to serve. The more we serve, the more we become attuned to God's presence. Above all, when we serve those who have nothing to offer in return. Though the world may scorn these humble acts of service, it is through such seemingly weak means that God's work is accomplished.

In a few weeks, we will enter the season of Advent, preparing our hearts to contemplate a God who entered humanity as a helpless baby, a God whose greatest displays of power included riding on a donkey, washing dirty feet, and dying on a cross. This is the God of 'kenosis', of emptying himself of all privilege, pouring himself out and surrendering his own life for his loved ones. He is the God who turns to each of us and asks, "What is it you want me to do for you?" May we find the courage to make this question our own and turn to the world asking, "What is it you want me to do for you?"

*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**

Let us pray to the Father, who sent his Son to be a ransom for many.

Heavenly Father, give to the servant Church grace to follow the example of her Lord, who came into the world to serve. Shield her ministers from pride of place and desire for power, so that when they lead, it shall be with humility and love.

We pray for our Bishop Robert, our Archdeacon Peter, for our chaplain Jamie and his ministry team, that you will bless and guide them to serve you faithfully in all things.

Grant us and all Christians to fulfil our vocations to be servants, laying down our craving for praise and importance, and caring for the needs of others, obedient to our Lord in all things and supportive of one another.

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

Give to the rulers of the world the wisdom and care that come from your grace. Let all in authority use their positions with justice and guide them in learning that the spirit of service is greater than the love of power, so that they may show a willingness to heal divisions and to work for the good of all.

Have mercy on all who suffer under tyranny, the nations governed by fear, those who are unjustly treated or exploited. Forgive those who are locked in the struggle for power and bring them to a better understanding.

In our world burdened by conflict, division and fear, we ask for your peace. Heal the wounds of war and unrest. Bring refugees and victims of war to safety; help them find shelter; inspire us to help lift their burdens through our efforts and resources. May your love guide us toward unity, understanding and the shared dignity of all people.

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

We pray for all who are recovering from storms, floods and other natural disasters: relieve their suffering, ease their fears, and give them strength to move forward.

Give us greater awareness of the fragility of the earth; help us to be good stewards of the creation and work to preserve it for future generations.

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

May all who suffer in body, mind or spirit feel your presence close beside them, knowing your healing and resting in your love.

We pray especially for Malcolm, Peter, Gerline, Gabrielle, Effie, Jill, Elizabeth and Sarah, and for the continued recovery of King Charles.

In a few moments of silence, we bring to you those whom we know who need your healing.

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

Grant to those who have died new life in your eternity, and comfort those who mourn.  
Remember, Father, the work of your hands, that we may be with you for ever.

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

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

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=2T7IBaFYMsI>

We hail thy presence glorious,  
O Christ our great High Priest,  
O'er sin and death victorious,  
At thy thanksgiving feast:  
As thou art interceding  
For us in heaven above,  
Thy Church on earth is pleading  
Thy perfect work of love.

Through thee in every nation  
Thine own their hearts upraise,  
Offering one pure oblation,  
One sacrifice of praise:  
With thee in blest communion  
The living and the dead  
Are joined in closest union,  
One Body with one Head.

O living bread from heaven,  
Jesu, our Saviour good,  
Who thine own self hast given  
To be our souls' true food;  
For us thy body broken  
Hung on the cross of shame:  
This bread its hallowed token  
We break in thy dear name.

O stream of love unending,  
Poured from the one true vine,  
With our weak nature blending  
The strength of life divine;  
Our thankful faith confessing  
In thy life-blood outpoured,  
We drink this cup of blessing  
And praise thy name, O Lord.

*Words: Richard G. Parsons (1882-1948)*  
*Tune: Offertorium – Michael Haydn (1737-1806)*

## **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.

**Communion anthem:** O Sacrum convivium

Music: Kim André Arnesen (b. 1980)

Words: Thomas Aquinas (1225-1274)

<https://www.youtube.com/watch?v=OCKKh2Z1QXI>

O sacred banquet!  
in which Christ is received,  
the memory of his Passion is renewed,  
the mind is filled with grace,  
and a pledge of future glory to us is given.  
Alleluia.

**Prayer after Communion**

Father of light,  
in whom is no change or shadow or turning,  
you give us every good and perfect gift  
and have brought us to birth by your word of truth:  
may we be a living sign of the kingdom  
where your whole creation will be made perfect  
in 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**

<https://www.youtube.com/watch?v=0r3EogSdfPU>

Christ triumphant, ever reigning,  
Saviour, Master, King!  
Lord of heaven, our life sustaining,  
Hear us when we sing:

*Yours the glory and the crown,  
The high renown, the eternal name.*

Word incarnate, truth revealing,  
Son of Man on earth!  
Power and majesty concealing  
By your humble birth:

Suffering servant, scorned, ill-treated,  
Victim crucified!  
Death is through the cross defeated,  
Sinners justified:

Priestly king, enthroned for ever  
high in heaven above!  
Sin and death and hell shall never  
Stifle hymns of love:

So, our hearts and voices raising  
Through the ages long,  
Ceaselessly upon you gazing,  
This shall be our song:

*Words: Michael Saward (1932-2015)*  
*Tune: Guiting Power – John Barnard (b. 1948)*

## **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.**

**Music:** J S Bach, Prelude from the First Suite for Cello  
Aidan Hamilton, Cello

## **Offertory**

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