



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

*29th December 2024
First Sunday of Christmas*

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 Chaplain, The Revd Jamie Johnston, 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=6kK4JLP9i7U>

Of the Father's love begotten,
Ere the worlds began to be,
He is Alpha and Omega,

He the source, the ending be,
Of things that are, that have been,
And that future years shall see,
Evermore and evermore.

By his word was all created;
He commanded; it was done:
Heaven and earth and depth of ocean,
Universe of three in one,
All that grows beneath the shining
Of the light of moon and sun,
Evermore and evermore.

Blessed was that day for ever
When the Virgin, full of grace,
By the Holy Ghost conceiving,
Bare the Saviour of our race,
And the child, the world's Redeemer,
First revealed his sacred face,
Evermore and evermore.

Glory be to God the Father,
Glory be to God the Son,
Glory to the Holy Spirit,
Persons three, yet Godhead one.
Glory be from all creation
While eternal ages run,
Evermore and evermore.

Words: Aurelius Clemens Prudentius (348-413), transl. John M Neale (1818-1866)
Tune: Plainsong melody adapted by Theodoricus Petrus in Pies Cantiones (1582)

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

Christ the light of the world has come
to dispel the darkness of our hearts.
In his light let us examine ourselves and confess our sins.

Silence is kept.

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:

May the God of all healing and forgiveness
draw you to himself,
that you may behold the glory of his Son,
the Word made flesh,
and be cleansed from all your sins,
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.

Almighty God,
who wonderfully created us in your own image
and yet more wonderfully restored us
through your Son Jesus Christ:
grant that, as he came to share in our humanity,
so may we share the life of his divinity;
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

1 Samuel 2.18-20, 26

Samuel was ministering before the Lord, a boy wearing a linen ephod. His mother used to make for him a little robe and take it to him each year when she went up with her husband to offer the yearly sacrifice. Then Eli would bless Elkanah and his wife and say, "May the Lord repay you with children by this woman for the loan that she made to the Lord," and then they would return to their home.

Now the boy Samuel continued to grow both in stature and in favour with the Lord and with the people.

This is the word of the Lord.

All **Thanks be to God.**

Psalm 148.7-end

- 7 Praise the Lord from the earth, *
you sea monsters and all deeps;
- 8 Fire and hail, snow and mist, *
tempestuous wind, fulfilling his word;
- 9 Mountains and all hills, *
fruit trees and all cedars;
- 10 Wild beasts and all cattle, *
creeping things and birds on the wing;
- 11 Kings of the earth and all peoples, *
princes and all rulers of the world;
- 12 Young men and women, old and young together; *
let them praise the name of the Lord.
- 13 For his name only is exalted, *
his splendour above earth and heaven.
- 14 He has raised up the horn of his people
and praise for all his faithful servants, *
the children of Israel, a people who are near him. 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

Colossians 3.12-17

As God's chosen ones, holy and beloved, clothe yourselves with compassion, kindness, humility, meekness, and patience. Bear with one another and, if anyone has a complaint against another, forgive each other; just as the Lord has forgiven you, so you also must forgive. Above all, clothe yourselves with love, which binds everything together in perfect

harmony. And let the peace of Christ rule in your hearts, to which indeed you were called in the one body. And be thankful. Let the word of Christ dwell in you richly; teach and admonish one another in all wisdom; and with gratitude in your hearts sing psalms, hymns, and spiritual songs to God. And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.

This is the word of the Lord.

All **Thanks be to God.**

Hymn

<https://www.youtube.com/watch?v=UF2jfc4FhWY>

What child is this who, laid to rest,
On Mary's lap is sleeping?
Whom angels greet with anthems sweet,
While shepherds watch are keeping?
This, this is Christ the King,
Whom shepherds guard and angels sing:
Come, greet the infant Lord,
The babe the Son of Mary!

Why lies he in such mean estate,
Where ox and ass are feeding?
Good Christians, fear: for sinners here
The silent Word is pleading.
Nails, spear, shall pierce him through,
The cross be borne for me, for you:
Hail, hail the Word made flesh,
The babe, the Son of Mary!

So bring him incense, gold and myrrh,
Come rich and poor, to own him.
The King of kings salvation brings,
Let loving hearts enthrone him.
Raise, raise the song on high,
The Virgin sings her lullaby:
Joy, joy for Christ is born,
The babe, the Son of Mary!

Words: William C. Dix (1837-1898)

Tune: Greensleeves, traditional English melody arr. John Steiner (1840-1901)

The minister says

Alleluia, alleluia.

The Word became flesh and dwelt among us,
and we have seen his glory.

cf. John 1.14

All **Alleluia.**

The Lord be with you

All **and also with you.**

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

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

Now every year his parents went to Jerusalem for the festival of the Passover. And when he was twelve years old, they went up as usual for the festival. When the festival was ended and they started to return, the boy Jesus stayed behind in Jerusalem, but his parents did not know it. Assuming that he was in the group of travellers, they went a day's journey. Then they started to look for him among their relatives and friends. When they did not find him, they returned to Jerusalem to search for him. After three days they found him in the temple, sitting among the teachers, listening to them and asking them questions. And all who heard him were amazed at his understanding and his answers. When his parents saw him they were astonished; and his mother said to him, 'Child, why have you treated us like this? Look, your father and I have been searching for you in great anxiety.' He said to them, 'Why were you searching for me? Did you not know that I must be in my Father's house?' But they did not understand what he said to them. Then he went down with them and came to Nazareth, and was obedient to them. His mother treasured all these things in her heart.

And Jesus increased in wisdom and in years, and in divine and human favour.

This is the Gospel of the Lord.

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

Reflection

A few years ago a British Prime Minister, David Cameron, was spending the weekend with his family at Chequers, his official residence outside London. They went to meet some friends for lunch in the local pub. After lunch everyone got into their cars and returned to Chequers, where it was discovered that Cameron's eight year old daughter Nancy was not with them. He and his wife had each thought she was with the other parent. A telephone call to the Plough Inn quickly confirmed she was still there, and fifteen minutes later the family were reunited. The story inevitably generated media comment – 'Prime minister responsible for safety of the nation forgets own daughter at pub', etc. But anyone acquainted with the

Gospels might have been reminded of the twelve year old Jesus being left behind accidentally by his parents in Jerusalem, and that it happened even to them.

Today, the First Sunday of Christmas, the Church honours the Holy Family – Mary, Joseph and the infant Jesus. Our readings take us into both the difficulties of family relationships and the complex interplay of faith and human belonging. They also highlight the similarities between the stories of Mary, mother of the boy Jesus, and Hannah, mother of the boy Samuel.

Hannah was a childless woman whose husband, Elkanah, loved her deeply. He had two wives, the other of whom had children and used to taunt Hannah about her childlessness when the family went on their annual pilgrimage to the house of the Lord at Shiloh. On one such visit, Hannah prayed for a son, promising God that if her prayer were answered she would bring him back to Shiloh to serve in the house of the Lord. Her prayer was answered, and she duly brought Samuel there to serve with the priest Eli. In our Old Testament reading, we heard the touching story of Hannah making a little robe for Samuel each year, watching him grow ‘both in stature and in favour of the Lord and with all the people’. In time, Samuel’s ability to recognise the call of God would lead him to anoint and proclaim David as Israel’s greatest king.

There are echoes of Hannah’s story in Mary’s, not least in the songs each sings in response to their firstborn sons. Hannah’s song, ‘My heart exults in the Lord’, is echoed in Mary’s Magnificat in Luke’s Gospel. Both speak of expectations of prosperity being turned upside down – the hungry fed and the rich sent empty away, of good news for the oppressed. In a few weeks’ time, at Candlemas, we will hear how Mary in turn symbolically gives up her firstborn son in the Temple, paving the way for Israel to become a blessing to all the nations, as the prophets had foretold.

In the stories of both Hannah and Mary there is faithfulness: faithfulness of children, and of parents bringing children to the place where the faith of their ancestors was enacted. But there are differences as well. Hannah deliberately takes her son to the house of the Lord to leave him there. Mary intends to take him home, but he is left behind by mistake. Yet underneath the differences are similar disturbing currents. In verses which our lectionary leaves out, we see Samuel’s apprenticing to the priest Eli taking place in a context of threatening evil within Eli’s own house, and it is Samuel who has to break the news of the judgment to come. When Luke, echoing the Samuel story, says that Jesus ‘increased in wisdom and in years, and in divine and human favour’, we can sense a foretaste of Jesus’s own commissioning for the task Samuel was given, heralding God’s word of justice in the teeth of opposition.

So if we look beyond this brief scene of an all too human family drama, we see a wider and deeper picture emerging. We find Jesus already in the Temple at Jerusalem at the time of Passover, as one day he will be again. In those four words – Jesus – Temple – Jerusalem –

Passover - we see a story that both reaches back into Israel's past and forward into a Christian future.

The story of the twelve year old Jesus also offers a window onto his ambivalence towards his own family. Over the centuries the church has sanctified the Holy Family as somehow being a family with no problems. But the Gospel story shows tensions visible, both between Jesus and his family and background, and between competing demands of faith and family loyalty. We hear Mary saying: 'your father and I have been searching for you in great anxiety', and Jesus replying, 'Did you not know that I must be in my Father's house?'. The changed capital letter reveals the tension in his belonging both to Joseph and to God. On other occasions where the tensions break out, we are not told of Mary's words, but we are left to imagine her heartbreak and loss as the story moves towards its tragic climax in Jerusalem. Jesus, however, is constantly moving the boundaries outwards – beyond family, village, nation and tradition. Out to the whole world, who will be changed by his story. There is profound cost to that - to Jesus, to Mary, to Joseph and to their other children. But without their willingness to bear that cost, you and I would not be sitting here today.

How, then, are we to live out our faith? Writing to the Colossians, St Paul suggests ways we would live if we truly loved our neighbour as ourselves. We are to 'clothe' ourselves with the things he lists, especially love: showing compassion, including to those who have none; being kind, not just to those who are appreciative; being patient, even when we long for action or change; forgiving others, even those we thought we could never forgive. It is hard, but we can learn how to do it, learning also from one another.

Three other words in our Gospel reading are not there by accident. His distraught parents find Jesus in the temple 'after three days'. It's a tiny indication that, for all the heartache, all the anxiety, all the pain of the sword that will pierce his mother's heart, this story has an ending beyond anyone's imagining. For the climax of the Gospel is not the tragedy of the cross, but resurrection.

So, as we give thanks today for the Holy Family, let us pause to reflect on what it cost them as Jesus's vocation and ministry unfolded. Let us pause to reflect on what our own vocations (in the widest sense of what we devote our time and energy to) cost our own families. And, as another year turns, let us continue to give thanks for the mystery of the Incarnation, which through the events of Jesus and Temple and Jerusalem and Passover and their outworking across the centuries, allows you and me to discover our true belonging as daughters and sons of the one true God, to whom be honour and glory, dominion and might, now and through all eternity. Amen.

The Revd Jamie Johnston, Chaplain

The Nicene Creed

All **We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is,
seen and unseen.**

**We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father;
through him all things were made.
For us and for our salvation he came down from heaven,
was incarnate from the Holy Spirit and the Virgin Mary
and was made man.
For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.**

**On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
and his kingdom will have no end.**

**We believe in the Holy Spirit,
the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is worshipped and glorified,
who has spoken through the prophets.**

**We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come.
Amen.**

Prayers

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

Heavenly Father, we praise you that you gave to your incarnate Son the name of Jesus, for it is the name of our salvation. May it be to us, and to all your people, the name that is above every name, the name to be honoured, trusted, and adored.

Direct and strengthen the Church, in which we are your children by adoption. Send your people forward into this new year, bearing the name of Jesus for the salvation of all. May your continued blessing rest on the work of our bishop Robert, our Archdeacon Peter, our chaplain Jamie, and our ministry team in Marseille, Aix and the Luberon. As Christ's sisters and brothers, unite us so that the work of Christmas continues through us: building bridges of trust, healing a broken planet, seeking justice and peace for all people, bringing Christ's light to the world.

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

Remove fear, prejudice and hatred from the hearts of all people, for these are the things that make for war. Replace them with trust, understanding and compassion, which are the things that make for peace. Give wisdom to those in authority in our nations and in our communities, especially to the leaders of the countries from which we come, , that they lead with justice, generosity, and humility.

May the New Year bring peace to those parts of the world where it has been absent for far too long.

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

We thank you for the promise and hope of the coming year, and we look forward to it with expectancy and faith.

We pray for our families, friends, and neighbours, that this year may be one of peace and blessing. Shield with your loving care all children in our community and guide those who care for them.

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

At this time, we remember those for whom the New Year brings little joy, the poor and homeless, the hungry and destitute, the sick and those who mourn, and all victims of human tyranny, cruelty and oppression.

From our chaplaincy community, we remember especially Malcolm, Peter, Gabrielle, Sarah, Jean-Marc and Josie. We pray, too, for the continues recovery of King Charles. Be close to them and their loved ones and give them the courage and strength they need through these days.

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

We give thanks for all who, having confessed the name of Jesus in this world, are now at peace. Grant them life eternal in the kingdom where there are no beginnings or endings, but all is held in one perfection of being.

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

Grant, O Father, that as the year change, we may find rest in your unchangeableness. May we meet this new year bravely, sure in the faith that while men come and go, and life changes around us, you are ever the same, guiding us with your wisdom and protecting us with your love.

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

The Peace

The minister says

Unto us a child is born, unto us a son is given,
and his name shall be called the Prince of Peace. *cf Isaiah 9.6*

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=cBCYZ9jIJKI>

In the bleak mid-winter, frosty wind made moan,
Earth stood hard as iron, water like a stone;
Snow had fallen, snow on snow, snow on snow,
In the bleak mid-winter, long ago.

Our God, heav'n cannot hold him, nor earth sustain;
Heav'n and earth shall flee away when he comes to reign.
In the bleak mid-winter a stable place sufficed
The Lord God Almighty, Jesus Christ.

Enough for him, whom cherubim worship night and day,
A breastful of milk, and a mangerful of hay;
Enough for him, whom angels fall down before,
The ox and ass and camel which adore.

What can I give him, poor as I am?
If I were a shepherd, I would bring a lamb;
If I were a wise man, I would do my part;
Yet what I can I give him: give my heart.

Words: Christina G Rossetti (1830-1894)
Tune: Cranham – Gustav Holst (1874-1934)

Preparation of the Table

The celebrant says

Word made flesh, life of the world,
in your incarnation you embraced our poverty:
by your Spirit may we share in your riches.

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.**

All glory and honour be yours always and everywhere,
mighty creator, ever-living God.

We give you thanks and praise for your Son,
our Saviour Jesus Christ,
who for love of our fallen race humbled himself,
and was born of the Virgin Mary
by the power of your Spirit,
and lived as one of us.

In this mystery of the Word made flesh
you have caused his light to shine in our hearts,
to give knowledge of your glory in the face of Jesus Christ.
In him we see our God made visible
and so are caught up in the love of the God we cannot see.
Therefore with all the angels of heaven
we lift our voices to proclaim the glory of your name
and sing our joyful hymn of praise:

All **Holy, holy, holy Lord,
God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.**

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

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

Great is the mystery of faith:

All **Christ has died:
Christ is risen:
Christ will come again.**

And so, Father, calling to mind his death on the cross,
his perfect sacrifice made once for the sins of the whole world;
rejoicing in his mighty resurrection and glorious ascension,
and looking for his coming in glory,
we celebrate this memorial of our redemption.
As we offer you this our sacrifice of praise and thanksgiving,
we bring before you this bread and this cup
and we thank you for counting us worthy
to stand in your presence and serve you.
Send the Holy Spirit on your people
and gather into one in your kingdom
all who share this one bread and one cup,
so that we, in the company of all the saints,
may praise and glorify you for ever,
through Jesus Christ our Lord;
by whom, and with whom, and in whom,
in the unity of the Holy Spirit,
all honour and glory be yours, almighty Father,
for ever and ever.

All **Amen.**

The Lord's Prayer

Let us pray with confidence as our Saviour 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

Christ is the true bread which has come down from heaven.

All **Lord, give us this bread always.**

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: Morten Lauridsen (b.1943): *O Magnum mysterium*

<https://www.youtube.com/watch?v=GmbXIJWGc4k>

O great mystery
And wonderful sacrament,
That animals should see the new-born Lord,
Lying in a manger!
O blessed Virgin, whose womb
Was worthy to bear
The Lord Jesus Christ.

Prayer after Communion

Heavenly Father, whose blessed Son shared at Nazareth the life of an earthly home: help your Church to live as one family, united in love and obedience, and bring us all at last to our home in heaven; 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

https://www.youtube.com/watch?v=M__vp0Mgh-0

Joy to the world! The Lord is come,
Let earth receive her King!
Let every heart prepare him room
And heaven and nature sing,
And heaven and nature sing,

And heaven, and heaven and nature sing. (*Repeat*)

Joy to the earth! The Saviour reigns
Let men their songs employ
While fields and floods, rocks, hills and plains
Repeat the sounding joy,
Repeat the sounding joy,
Repeat, repeat the sounding joy. (*Repeat*)

He rules the world with truth and grace
And makes the nations prove
The glories of His righteousness
And wonders of his love,
And wonders of his love,
And wonders, and wonders of his love. (*Repeat*)

Words: Isaac Watts (1674-1748)

Tune: Antioch – Lowell Mason (1792-1872)

Blessing

The Chaplain says

Christ, who by his incarnation
gathered into one things earthly and heavenly,
fill you with peace and goodwill
and make you partakers of the divine nature;
and the blessing of God almighty,
the Father, the Son, and the Holy Spirit,
be among you and remain with you always.

All **Amen.**

Go in peace to love and serve the Lord.

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

Picture: Duccio di Buoninsegna (1255-1319): *Christ among the doctors*, Museo dell'Opera del Duomo, Siena

Offertory

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