

Notices :

Please note an addition to our weekly worship. There will be an opportunity every Wednesday after Evensong at 1800 to be in silent prayer before the Eucharist exposed. Exposition will end at 19h00.

An Enquirers Course opens in September. Beginning on September 8th, each evening begins at 19h30 with a light meal. The course looks at some of the major elements of Christian faith: my experience of God and Church, Prayer and Spirituality, Jesus, God: The Holy Trinity and The Bible. The course is designed for those who are not baptised or confirmed.

On the 16th October you're invited to take part in a 'Your Chaplaincy' Day here at St George's. From 10h30 to 15h30 it's an opportunity to think about our life together and what God is asking of us over the coming years. Lunch will be a Bring & Share! You are important to this process—we hope to see you there!

A Chaplaincy Retreat will be held at Cîteaux Abbey, 8th – 10th October, arriving in time for supper on Friday and returning Sunday afternoon. There will be room for a maximum of 18 people (14 single rooms, 2 doubles, all with *ensuite*). The cost will be approximately 100€ plus travel. Further details later, but you can reserve from now if you wish – names to Fr Jeffrey.

The Eucharist for St Mary's Anglican Chaplaincy, Caen is at 11h30 in the Chapel de la Miséricorde, 8 Rue Élie de Beaumont, 14000 Caen. Visitors from Paris are always welcome. See their website stmaryscaen.org for more details of the calendar.

The Chaplaincy Newsletter has a new editor—congratulations John Crothers! He's aiming to produce a Newsletter in the autumn. Copy Date: 17th October 2021 for publication at All Saints. Please use newsletter@stgeorgesparis.org for all contributions.

The Theology Book Club is an opportunity to look at some favourite novels and poems through the eyes of faith and see what they tell us of God, and the life of the Spirit. The group has been meeting online on the last Thursday of each month at 20h30 and will now be taking a break for the summer. Ready for the 30th September you might like to pack for your summer holidays :

Death Comes for the Archbishop by Willa Cather

In Your Prayers please remember those on our sick-list: Mary Berg, Jean-Paul Buffet, Angela Casone, Anne Cozic, Jeanine & Caroline Cullinan, Gregor Dallas, Eric Benson, Alan Fletcher, Mimi de Bentzmann-Fouilland, Ophélie Goubault, Irene Hicks, Prudence Kupka, Muriel Lamoureux, Amie Linton, Mirentxu Le Maire, Stacey McAdams, Bill McChesney, Giulia Miles, Kenneth Nyakana, Bernadette Pédeflous, Grace Valéry, Fr Alan Warren, Margaret Woods, Anitha Yannick, Lucas, Margo, Alex and Max, Sarah, Maroussia, Laurence, Marie-Thérèse, Susan, David, Paul, Saul.

Those who have died: Lucien Gaspard, Jean-Paul Defrasne, All who have died of Covid-19.

Common Worship: Services and Prayers for the Church of England,
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St George's Paris

Thirteenth Sunday after Trinity : 29th August 2021

A warm welcome to St George's worship this week—online or in person. Everything you need for today's service you'll find in this pamphlet. Today the Eucharist is sung by the congregation to the setting by John Merbecke (1510-1585) (NEH 542). (The flowers are sponsored **In thanksgiving for holidays**.)

This week the summer programme comes to an end on the 1st September.

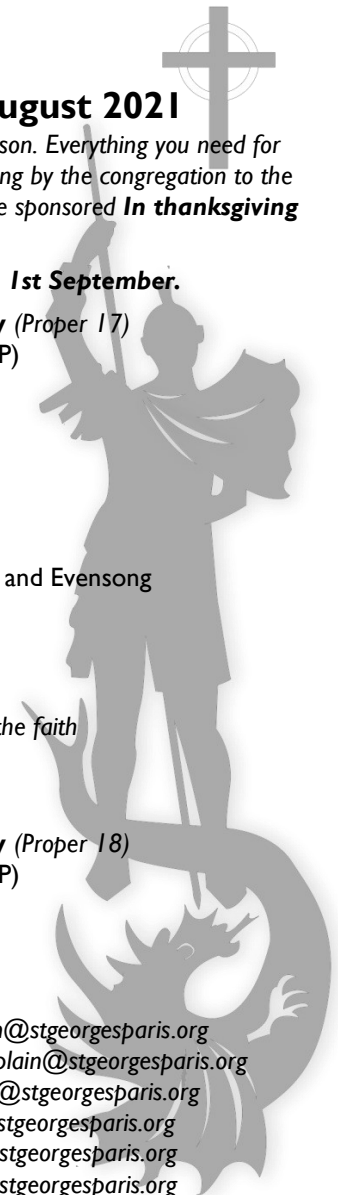
Sunday 29th	0830 1030	13th Sunday after Trinity (Proper 17) Holy Communion (1662 BCP) Solemn Eucharist
Monday 30th		<i>Feria</i>
Tuesday 31st		<i>Bartholomew, apostle</i>
Wednesday 1st	1200 1800	<i>Giles, hermit</i> Eucharist Exposition of the Sacrament and Evensong
Thursday 2nd	0915 1800	<i>Martyrs of Papua New Guinea</i> Morning Prayer Evensong & Eucharist
Friday 3rd		<i>Gregory the Great, teacher of the faith</i>
Saturday 4th	1200	<i>Birinius, bishop</i> Eucharist
Sunday 5th	0830 1030 1100 1630	14th Sunday after Trinity (Proper 18) Holy Communion (1662 BCP) Solemn Eucharist Caen Eucharist <i>Fr Grant</i> Messe Malgache

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The Gathering

As the bell rings, we stand to sing the first hymn (NEH 285):

**For the beauty of the earth, For the beauty of the skies,
For the love which from our birth Over and around us lies,
Lord of all, to thee we raise this our sacrifice of praise.**

**For the beauty of each hour Of the day and of the night,
Hill and vale, and tree and flower, Sun and moon and stars of light,**

**For the joy of ear and eye, For the heart and mind's delight,
For the mystic harmony Linking sense to sound and sight,**

**For the joy of human love, Brother, sister, parent, child,
Friends on earth and friends above, For all gentle thoughts and mild,**

**For each perfect gift of thine, To the earth so freely given,
Graces human and divine, Flowers of earth and buds of heaven,**

**For thy Church that evermore Lifteth holy hands above,
Offering up on every shore This pure sacrifice of love.**

Greeting

+ In the name of the Father, and of the Son, and of the Holy Spirit. **Amen.**

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

The celebration is introduced and we are invited to remember and confess our sins in preparation for our celebration together. The choir sings the Kyries.

Penitential Rite

**Almighty God, our heavenly Father,
we have sinned against you, through our own fault,
in thought and word and deed, and in what we have left undone.
We are heartily sorry and repent of all our sins.
For your Son our Lord Jesus Christ's sake, forgive us all that is past;
and grant that we may serve you in newness of life
to the glory of your name. Amen.**

**Kyrie eleison, Kyrie eleison
Christe eleison, Christe eleison
Kyrie eleison, Kyrie eleison.**

Gloria (Merbecke NEH 542)

**Glory be to God on high and in earth peace, goodwill towards men. We
praise thee we bless thee, we worship thee we glorify thee, we give thanks
to thee for thy great glory, O Lord God, heavenly King, God the Father
almighty. O Lord, the only-begotten Son, Jesus Christ: O Lord God, Lamb
of God, Son of the Father, that takest away the sins of the world, have
mercy upon us. Thou that takest away the sins of the world, receive our
prayer. Thou that sittest at the right hand of God the Father, have mercy
upon us. For thou only art holy; thou only art the Lord; thou only, O
Christ, with the Holy Ghost, art the Most High in the glory of God the
Father. Amen.**

baptised and communicant members of one of the Christian churches are welcome to receive communion with us. Those who are prevented from doing so by their conscience, or the discipline of their Church, are most welcome to come to the altar for a blessing at the time of communion. If you are reading this at home you may like to use the following prayer:

*My Jesus, I believe that you are present in the Blessed Sacrament,
I love you above all things and I desire you in my soul.
Since I cannot receive you now sacramentally, come at least spiritually into my soul.
As though you were already there I embrace you and unite myself wholly to you;
permit not that I should ever be separated from you. Amen.*

Post Communion Prayer

God our creator, you feed your children with the true manna, the living bread from heaven: let this holy food sustain us through our earthly pilgrimage until we come to that place where hunger and thirst are no more; through Jesus Christ our Lord.
Amen.

Please be seated for the notices after which we sing the final hymn (NEH 284).

**Father, we thank Thee who hast planted
Thy holy Name within our hearts.
Knowledge and faith and life immortal
Jesus Thy Son to us imparts.**

**Thou, Lord, didst make all for Thy pleasure,
didst give man food for all his days,
giving in Christ the Bread eternal;
Thine is the pow'r, be Thine the praise.**

**Watch o'er Thy church, O Lord, in mercy,
save it from evil, guard it still.
Perfect it in Thy love, unite it,
cleansed and conformed unto Thy will.**

**As grain, once scattered on the hillsides,
was in this broken bread made one,
so from all lands Thy church be gathered
into Thy kingdom by Thy Son.**

After the Blessing and Dismissal the clergy and servers leave during the organ voluntary. You are invited to remain in your seats for this final act of worship.

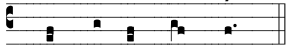
The Lord be with you
and also with you.

May God the... **Amen.**

Go in the peace of Christ.
Thanks be to God.

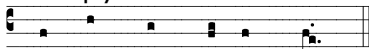
Eucharistic Prayer

The Lord be with you



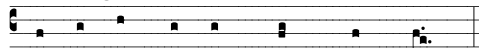
and al-so with you.

Lift up your hearts.



We lift them to the Lord.

Let us give thanks to the Lord our God.



It is right to give thanks and praise.

*The celebrant praises God for his mighty acts in the Preface and the choirs sing the **Sanctus**.*

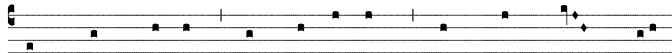
Holy, holy, holy Lord God of hosts, heaven and earth are full of thy glory.

Glory be to Thee, O Lord most high.

Blessed is he that cometh in the name of the Lord.

Hosanna in the highest.

The prayer continues until the Proclamation of Faith



Christ has died. Christ is risen. Christ will come again.

*At the end of the prayer we all respond **Amen**. We remain standing to pray together*

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.

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

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

*As we prepare for Holy Communion the choir sings the **Agnus Dei**.*

O Lamb of God, that takest away the sins of the world, have mercy upon us.

O Lamb of God, that takest away the sins of the world, have mercy upon us.

O Lamb of God, that takest away the sins of the world, grant us thy peace.

Invitation to Communion

Behold the Lamb of God, who takes away the sins of the world.

Blessed are those who are called to his supper.

Lord, I am not worthy to receive you,

but only say the word, and my soul shall be healed.

During this emergency Holy Communion will be given in its fullness in the Bread alone. All who are

Collect

Almighty God, who called your Church to bear witness that you were in Christ reconciling the world to yourself: help us to proclaim the good news of your love, that all who hear it may be drawn to you; through him who was lifted up on the cross, and reigns with you in the unity of the Holy Spirit, one God, now and for ever. **Amen**

First Reading: Deuteronomy 4:1-2, 6-9

So now, Israel, give heed to the statutes and ordinances that I am teaching you to observe, so that you may live to enter and occupy the land that the Lord, the God of your ancestors, is giving you. You must neither add anything to what I command you nor take away anything from it, but keep the commandments of the Lord your God with which I am charging you. You must observe them diligently, for this will show your wisdom and discernment to the peoples, who, when they hear all these statutes, will say, 'Surely this great nation is a wise and discerning people!' For what other great nation has a god so near to it as the Lord our God is whenever we call to him? And what other great nation has statutes and ordinances as just as this entire law that I am setting before you today? But take care and watch yourselves closely, so as neither to forget the things that your eyes have seen nor to let them slip from your mind all the days of your life; make them known to your children and your children's children—

We remain seated to sing the hymn instead of the psalm (NEH 456).

**Teach me, my God and King, In all things thee to see,
And what I do in anything To do it as for thee.**

**A man that looks on glass, On it may stay his eye;
Or if he pleaseth, through it pass, And then the heaven espy.**

**All may of thee partake; Nothing can be so mean,
Which with this tincture, "for thy sake," Will not grow bright and clean.**

**A servant with this clause Makes drudgery divine:
Who sweeps a room, as for thy laws, Makes that and the action fine.**

**This is the famous stone That turneth all to gold;
For that which God doth touch and own Cannot for less be told.**

Second Reading: James 1:17-27

Every generous act of giving, with every perfect gift, is from above, coming down from the Father of lights, with whom there is no variation or shadow due to change. In fulfilment of his own purpose he gave us birth by the word of truth, so that we would become a kind of first fruits of his creatures. You must understand this, my beloved: let everyone be quick to listen, slow to speak, slow to anger; for your anger does not produce God's righteousness. Therefore rid yourselves of all sordidness and rank growth of wickedness, and welcome with meekness the implanted word that has the power to save your souls. But be doers of the word, and not merely hearers who deceive themselves. For if any are hearers of the word and not doers, they are like those who look at themselves in a mirror; for they look at themselves and, on going away, immediately forget what they were like. But those who look into the perfect law, the law of liberty, and persevere, being not hearers who forget but doers who act—they will be blessed in their doing. If any think they are religious, and do not

bridle their tongues but deceive their hearts, their religion is worthless. Religion that is pure and undefiled before God, the Father, is this: to care for orphans and widows in their distress, and to keep oneself unstained by the world.

Please stand for the gradual hymn (NEH 342).

**Breathe on me, Breath of God: Fill me with life anew,
That I may love what thou dost love And do what thou wouldst do.**

**Breathe on me, breath of God, Until my heart is pure,
Until with thee I will one will, To do and to endure.**

**Breathe on me, Breath of God; till I am wholly thine,
Until this earthly part of me Glows with the fire divine.**

**Breathe on me, Breath of God; So shall I never die,
But live with thee the perfect life Of thine eternity.**

Holy Gospel: Mark 7:1-8, 14-15, 21-23

Now when the Pharisees and some of the scribes who had come from Jerusalem gathered around him, they noticed that some of his disciples were eating with defiled hands, that is, without washing them. (For the Pharisees, and all the Jews, do not eat unless they thoroughly wash their hands, thus observing the tradition of the elders; and they do not eat anything from the market unless they wash it; and there are also many other traditions that they observe, the washing of cups, pots, and bronze kettles.) So the Pharisees and the scribes asked him, 'Why do your disciples not live according to the tradition of the elders, but eat with defiled hands?' He said to them, 'Isaiah prophesied rightly about you hypocrites, as it is written, "This people honours me with their lips, but their hearts are far from me; in vain do they worship me, teaching human precepts as doctrines." You abandon the commandment of God and hold to human tradition.' Then he called the crowd again and said to them, 'Listen to me, all of you, and understand: there is nothing outside a person that by going in can defile, but the things that come out are what defile.' For it is from within, from the human heart, that evil intentions come: fornication, theft, murder, adultery, avarice, wickedness, deceit, licentiousness, envy, slander, pride, folly. All these evil things come from within, and they defile a person.'

Sermon

Please be seated for the sermon. The preacher is Father Jeffrey.

Creed

We stand to sing the Profession of Faith (Merbecke 542).

*We believe in one God the Father almighty, maker of heaven and earth,
and of all things visible and invisible;*

**And in one Lord Jesus Christ, the only begotten Son of God,
begotten of his Father before all worlds,
God of God, Light of Light, very God of very God,
begotten not made, being of one substance with the Father,
by whom all things were made,
who for us men and for our salvation came down from heaven,
and was incarnate by the Holy Ghost of the Virgin Mary,
and was made man.**

**and was crucified also for us under Pontius Pilate.
He suffered and was buried,
and the third day he rose again according to the Scriptures,
and ascended into heaven, and sitteth on the right hand of the Father.
And he shall come again with glory to judge both the quick and the dead,
whose kingdom shall have no end.**

**And I believe in the Holy Ghost, the Lord, the giver of life,
who proceedeth from the Father and the Son,
who with the Father and the Son together is worshipped and glorified,
who spake by the prophets.**

**And I believe one holy catholic and apostolic Church.
I acknowledge one baptism for the remission of sins.
And I look for the resurrection of the dead
and the life of the world to come. Amen.**

Intercessions

We remain standing to pray together. At the end of each petition this response is used

Into your hands, O Lord: **we commit the future.**

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

The Liturgy of the Sacrament

Peace

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

We are invited to give one another a sign of peace without touching—please use the Namaste or a bow of the head (a smile is really good too!). Our financial offering will be brought up by the Sidepeople from the Landing table. The hymn at the Preparation of the Table is sung (NEH 311).

**We pray thee, heavenly Father, To hear us in thy love,
And pour upon thy children The unction from above;
That so in love abiding, From all defilement free,
We may in pureness offer Our Eucharist to thee.**

**All that we have to offer, For it is all thine own,
All gifts, by thine appointment, In bread and cup are shown;
One thing alone we bring not, The wilfulness of sin,
And all we bring is nothing Save that which is within.**

**Within the pure oblation, Beneath the outward sign,
By that his operation, –The Holy Ghost divine, –
Lies hid the sacred Body, Lies hid the precious Blood,
Once slain, now ever glorious, Of Christ our Lord and God.**

**Wherefore, though all unworthy To offer sacrifice,
We pray that this our duty Be pleasing in thine eyes;
For praise, and thanks and worship, For mercy and for aid,
The catholic oblation Of Jesus Christ is made.**