



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

*12<sup>th</sup> February 2023  
Second Sunday before Lent*

*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 Curate, 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=nR\\_gADK0a6A](https://www.youtube.com/watch?v=nR_gADK0a6A)

Morning has broken  
Like the first morning;  
Blackbird has spoken  
Like the first bird.

Praise for the singing!  
Praise for the morning!  
Praise for them springing  
Fresh from the Word!

Sweet the rain's new fall,  
Sunlit from heaven,  
Like the first dew-fall  
On the first grass.  
Praise for the sweetness  
Of the wet garden,  
Sprung from completeness  
Where his feet pass.

Mine is the sunlight!  
Mine is the morning  
Born of the one light  
Eden saw play!  
Praise with elation,  
Praise ev'ry morning,  
God's re-creation  
Of the new day!

*Words: Eleanor Farjeon (1881-1965)*

*Tune: Bunessan, trad. Gaelic melody arr. Colin Hand (1929-2015)*

### **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.*

Almighty God,  
you have created the heavens and the earth  
and made us in your own image:  
teach us to discern your hand in all your works  
and your likeness in all your children;  
through Jesus Christ your Son our Lord,  
who with you and the Holy Spirit,  
reigns supreme over all things,  
now and for ever.

*All* **Amen.**

## **The Ministry of the Word**

### **Old Testament Reading**

### **Genesis 1.1 - 2.3**

In the beginning when God created the heavens and the earth, the earth was a formless void and darkness covered the face of the deep, while a wind from God swept over the face of the waters. Then God said, 'Let there be light'; and there was light. And God saw that the light was good; and God separated the light from the darkness. God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.

And God said, 'Let there be a dome in the midst of the waters, and let it separate the waters from the waters.' So God made the dome and separated the waters that were under the dome from the waters that were above the dome. And it was so. God called the dome Sky. And there was evening and there was morning, the second day.

And God said, 'Let the waters under the sky be gathered together into one place, and let the dry land appear.' And it was so. God called the dry land Earth, and the waters that were gathered together he called Seas. And God saw that it was good. Then God said, 'Let the earth put forth vegetation: plants yielding seed, and fruit trees of every kind on earth that bear fruit with the seed in it.' And it was so. The earth brought forth vegetation: plants yielding seed of every kind, and trees of every kind bearing fruit with the seed in it. And God saw that it was good. And there was evening and there was morning, the third day.

And God said, 'Let there be lights in the dome of the sky to separate the day from the night; and let them be for signs and for seasons and for days and years, and let them be lights in the dome of the sky to give light upon the earth.' And it was so. God made the two great lights—the greater light to rule the day and the lesser light to rule the night—and the stars. God set them in the dome of the sky to give light upon the earth, to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. And there was evening and there was morning, the fourth day.

And God said, 'Let the waters bring forth swarms of living creatures, and let birds fly above the earth across the dome of the sky.' So God created the great sea monsters and every living creature that moves, of every kind, with which the waters swarm, and every winged bird of every kind. And God saw that it was good. God blessed them, saying, 'Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth.' And there was evening and there was morning, the fifth day.

And God said, 'Let the earth bring forth living creatures of every kind: cattle and creeping things and wild animals of the earth of every kind.' And it was so. God made the wild animals of the earth of every kind, and the cattle of every kind, and everything that creeps upon the ground of every kind. And God saw that it was good.

Then God said, 'Let us make humankind in our image, according to our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the wild animals of the earth, and over every creeping thing that creeps upon the earth.'

So God created humankind in his image,  
in the image of God he created them;  
male and female he created them.

God blessed them, and God said to them, 'Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth.' God said, 'See, I have given you every plant yielding seed that is upon the face of all the earth, and every tree with seed in its fruit; you shall have them for food. And to every beast of the earth, and to every bird of the air, and to everything that creeps on the earth, everything that has the breath of life, I have given every

green plant for food.' And it was so. God saw everything that he had made, and indeed, it was very good. And there was evening and there was morning, the sixth day.

Thus the heavens and the earth were finished, and all their multitude. And on the seventh day God finished the work that he had done, and he rested on the seventh day from all the work that he had done. So God blessed the seventh day and hallowed it, because on it God rested from all the work that he had done in creation.

This is the word of the Lord.

All **Thanks be to God.**

**Psalm 136.1 - 9, 23 - end**

- 1 Give thanks to the Lord, for he is gracious, \*  
for his mercy endures for ever.
- 2 Give thanks to the God of gods, \*  
for his mercy endures for ever.
- 3 Give thanks to the Lord of lords, \*  
for his mercy endures for ever;
- 4 Who alone does great wonders, \*  
for his mercy endures for ever;
- 5 Who by wisdom made the heavens, \*  
for his mercy endures for ever;
- 6 Who laid out the earth upon the waters, \*  
for his mercy endures for ever;
- 7 Who made the great lights, \*  
for his mercy endures for ever;
- 8 The sun to rule the day, \*  
for his mercy endures for ever;
- 9 The moon and the stars to govern the night, \*  
for his mercy endures for ever;
- 23 Who remembered us when we were in trouble, \*  
for his mercy endures for ever;

24 And delivered us from our enemies, \*  
for his mercy endures for ever;

25 Who gives food to all creatures, \*  
for his mercy endures for ever.

26 Give thanks to the God of heaven, \*  
for his mercy endures for ever.

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**

### **Romans 8.18 - 25**

I consider that the sufferings of this present time are not worth comparing with the glory about to be revealed to us. For the creation waits with eager longing for the revealing of the children of God; for the creation was subjected to futility, not of its own will but by the will of the one who subjected it, in hope that the creation itself will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God. We know that the whole creation has been groaning in labour pains until now; and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for adoption, the redemption of our bodies. For in hope we were saved. Now hope that is seen is not hope. For who hopes for what is seen? But if we hope for what we do not see, we wait for it with patience.

This is the word of the Lord.

*All* **Thanks be to God.**

### **Hymn**

[https://www.youtube.com/watch?v=Gjjv\\_BKA1PE](https://www.youtube.com/watch?v=Gjjv_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 sing we praise,  
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**

## **Matthew 6.25 - end**

*The minister says*

Alleluia, alleluia.

We do not live by bread alone,  
but by every word that comes from the mouth of God.

*cf. Matthew 4.4*

*All* **Alleluia.**

The Lord be with you

*All* **and also with you.**

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

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

Jesus said: 'Therefore I tell you, do not worry about your life, what you will eat or what you will drink, or about your body, what you will wear. Is not life more than food, and the body more than clothing? Look at the birds of the air; they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? And can any of you by worrying add a single hour to your span of life? And why do you worry about clothing? Consider the lilies of the field, how they grow; they neither toil nor spin, yet I tell you, even Solomon in all his glory was not clothed like one of these. But if God so clothes the grass of the field, which is alive today and tomorrow is thrown into the oven, will he not much more clothe you—you of little faith? Therefore, do not worry, saying, "What will we eat?" or "What will we drink?" or "What will we wear?" For it is the Gentiles who strive for all these things; and indeed your heavenly Father knows that you need all these things. But strive first for the kingdom of God and his righteousness, and all these things will be given to you as well.

'So do not worry about tomorrow, for tomorrow will bring worries of its own. Today's trouble is enough for today.'

This is the Gospel of the Lord.

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

## Reflection

"Can any of us, by worrying, add a single hour to our span of life? I tell you, do not worry."  
This is a good point, Jesus, but is your counsel easy to follow?

We know that anxiety can have an impact - sometimes lasting - on our bodies, on our health. Yet, by simply acknowledging this, we cannot find a solution! Some worries are legitimate, and anxiety is not always rational. We not only live in anxious times, but our culture creates and propagates anxieties and fears.

Has the world ever been a worry-free place? When you think of 1968, for instance, what comes to your mind? This was a year of worldwide unrest: the civil rights movement in the USA, the protests of May 1968 in France, the Vietnam war, the Prague Spring ending with the Soviet invasion of Czechoslovakia - to name only a few events. A year of various natural disasters including the Great Flood in France and England. A year of a flu pandemic with several million deaths. In 1968, the Earth was a worrisome place. Some would even say that things have since gone from bad to worse and that anxiety has become for many a perpetual state of mind.

The Gospel passage we've just heard comes towards the end of that long discourse of Jesus we call the "Sermon on the Mountain". Some would say the Sermon sets the basic standard of Christian righteousness. It is a very high standard! The disciples are to be poor in spirit, meek, merciful, pure in heart, to hunger and thirst for justice, to be peacemakers, to give alms, to pray, to fast, to love one's enemies ... In short: "Be perfect, as your heavenly Father is perfect." Quite a challenge for someone who wants to be a faithful disciple. It could easily trigger the so-called 'completion anxiety', the worry that one will not or cannot perform well enough to meet the standards set by someone else, and by which one will be assessed.

"Do not worry about your life... do not worry about tomorrow..." One more command which anxiety-ridden disciples will struggle to achieve?

Many of us here, this morning, do not worry about tomorrow, about our food or our clothes. It was surely an unpleasant surprise, when, three years ago, during the lockdown, we were confronted with such fears, but all this is now behind us. Not often in our lives - if ever - have we experienced the devouring fears of those who live in areas hit by natural disasters or famine or war and cannot but worry about tomorrow. Not often - if ever - have we experienced the anxiety that discrimination and injustice and rejection can bring about.

Nevertheless, we all have our smaller or bigger worries and they all come in the way of our living the life God has prepared for us. We would all like to have a life with no fears, or at least to know how to manage them.

Have you realized that Jesus encourages his disciples to read a book, namely the Book of Creation? “Look at the birds of the air ... Consider the lilies of the field...”

No doubt, spending time in green spaces or bringing nature into one’s everyday life can benefit one’s mental wellbeing and reduce stress levels. Watching birds and flowers has a calming effect and can take one, even for the briefest moment, out of their own anxiety-filled head. But Jesus is not offering an ecotherapy: he holds open the Book of Creation for his disciples to engage in a deeper reading and learning. What sort of book is this? How are we to read it? And what can we expect, as Christ’s disciples, to learn from it?

In the 21<sup>st</sup> century, we might find it difficult to agree with Maximus the Confessor, the 7<sup>th</sup> century monk, theologian, and scholar, for whom Creation and Scripture are equal in dignity and value, both equally essential for drawing us near to God. A reason for our disagreeing is that, over the last centuries, humankind had a growing preoccupation with reading nature in the language of mathematics that overshadowed other levels of interpretation. Maximus deeply believed that God has implanted in each created thing a ‘thought’ or ‘word’, God’s intention for it, the very essence of that thing, its meaning. “One shall not live by bread alone, but by every word that proceeds from the mouth of God” (Matt 4.4) and the Universe also is a word which comes from the mouth of God.

Jesus does not expect of his disciples a reading of creation that is scientific or intellectual, but one that is spiritual. Read creation with obedience - obedient receptivity to God’s word, that involves a sense of wonder and an attitude of listening. Open all your senses to the wisdom expressed in things: mountains and beaches, weeds, worms and compost heaps, patterns in running water and in a spider’s web - therein lies meaning which governs creation, and perhaps our lives as well.

If we recognise creation as charged with the words of God, this can radically change our attitude toward everything we touch. As Christians we speak often of ourselves as having been entrusted with stewardship over Creation - we should also develop the posture of a learner, of humble receptiveness to what creation can teach us. Our reading will keep sending us back with renewed awe to the book we hold in our hands.

This morning we heard - again - the very familiar creation story, the first pages in the Bible. So familiar that we don’t really pay attention to it anymore. Do read it again! Even while looking at some colourful illustrations in a children’s Bible, or at Michelangelo’s fresco in the Sistine chapel, or just going for a walk in the open. Hear the goodness and blessing which overflow from this world-affirming story. Against all negative and pessimistic philosophies and world-denying theologies and spiritualities, the book of Genesis affirms that the world is

the good creation of our good God. The world's default setting is goodness. "God saw everything he has made, and indeed, it was very good."

At the end of 1968 - a worries-filled year for many people around the world - Apollo 8 was the first human spaceflight to reach the Moon. While orbiting the Moon, on Christmas Eve, the crew made a television broadcast: 'We are now approaching lunar sunrise, and for all the people back on Earth, the crew of Apollo 8 has a message that we would like to send to you: In the beginning, God created the heaven and the earth.' They continued through the first 10 verses of Genesis. While observing the blue Earth rising in the Moon's sky, the three astronauts acknowledged with delight the goodness of the Creation and could have exclaimed, like Jacob, "Surely the Lord is in this place - and I did not know it." (Gen 28.16)

Christ's challenging and demanding Sermon on the Mountain is a revelation of hope and purpose and comfort. "Do not worry about your life!" Read in the Book of Creation God's original blessing and the profound assurance of his care and goodness. In a world that does not seem to care, this comes as good news.

*The Revd Roxana Tenea Teleman*

## **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**

Enfold us, Lord, in your love, surround us with your peace, encircle us with your power. Enable us to be what you would have us be; empower us to do what you would have us do; through Christ our living Lord.

*All* **Amen.**

Lord, as you are generous to us, may we be generous to others. Lord, as you forgive us, may we learn to forgive others. You give us life, you give us love, you give us yourself; let us give our lives, our love, ourselves, to you. Help us to choose the way of life and lead others to him who is the Way, the Truth and the Life. May your church be an example of discipline and discipleship. Help us to rejoice in life, and to work together for the building up of your kingdom.

Life-giving God,

*All* **hear us and be with us.**

May your world work for the ways that lead to peace, that there may be peace and goodwill among the nations, that the resources of the world may be respected and cared for, that all who work for the prosperity of the world may be encouraged. We remember all who work for renewal and restoration in areas of hardship, and we ask your presence especially for the peoples of Turkey and Syria as they deal with the

aftermath of the earthquakes there. Comfort the bereaved, heal the injured, support all who are working to bring relief.

Life-giving God,  
*All* **hear us and be with us.**

We pray that discord and anger may be taken away from our hearts and our communities, that broken relationships may find healing, that communities may turn to the ways of peace and trust, that the destructive forces within us may be conquered. On this Racial Justice Sunday, we pray especially for all who continue to experience injustice and prejudice because of their ethnicity. Forgive us where we have fallen short in standing up for justice. Bless all who bring understanding, healing and hope, and renew our commitment to a world where prejudice and hatred will be no more.

Life-giving God,  
*All* **Hear us and be with us.**

We pray for the leaders of the world, remembering especially King Charles, Prime Minister Rishi Sunak and President Macron, that all who bear responsibility for the welfare of nations may heed the message spoken by Pope Francis, Archbishop Justin Welby and Dr Iain Greenshields, Moderator of the Church of Scotland, on their recent joint visit to South Sudan - their call for an end to fighting and aggression.

Life-giving God,  
*All* **hear us and be with us.**

We pray for all who are facing disaster or destruction, all whose land is being destroyed by greed, all whose lives are being destroyed by choosing ways that lead to death. We hold before you all who struggle with addiction, all whose lives are marred by their past, and all whose lives are diminished by sickness in body, mind or spirit. From our community we pray especially for Malcom, Peter, Gabrielle, Margaret, Eddie, and Jade.

Life-giving God,  
*All* **hear us and be with us.**

We rejoice that nothing can separate us from the love of God in Christ Jesus. We remember all those known to us who have passed through death and we pray for those who mourn, that they may be comforted.

Life-giving God,  
*All* **hear us and be with us.**

As we consider the birds of the air and the lilies of the field, help us to play our part in caring for your creation. Let it remind us each day of your love and care for us, and our ultimate belonging in you. This we ask in the name of your Son, who lived, died and rose again for us, Jesus Christ our Lord, as we pray together:

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.

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

Let us offer one another a sign of peace.

## **Hymn**

<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 and good,  
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**

Believing the promises of God,  
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'appartient 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**        Felix Mendelssohn Bartholdy (1809-1847): *Verleih' uns Frieden*

<https://www.youtube.com/watch?v=-qdgiCX3DGE&list=RDIsOaYULFsHA&index=2>

Give peace in our time, O Lord  
Because there is none other  
That fighteth for us  
But only thou, O God.

## Prayer after Communion

God our creator, by your gift,  
the tree of life was set at the heart of the earthly paradise,  
and the bread of life at the heart of your Church:  
may we who have been nourished at your table on earth  
be transformed by the glory of the Saviour's cross  
and enjoy the delights of eternity;  
through Jesus Christ our Lord.

All **Amen.**

## Hymn

<https://www.youtube.com/watch?v=DohxO6ytsaU>

All my hope on God is founded;  
He doth still my trust renew.  
Me through change and chance he guideth,  
Only good and only true.  
God unknown, he alone  
Calls my heart to be his own.

Human pride and earthly glory,  
Sword and crown betray his trust;  
What with care and toil he buildeth,  
Tow'r and temple, fall to dust.  
But God's pow'r, hour by hour,  
Is my temple and my tow'r.

God's great goodness aye endureth,  
Deep his wisdom, passing thought:  
Splendour, light and life attend him,  
Beauty springeth out of naught.  
Evermore, from his store  
New-born worlds rise and adore.

Still from earth to God eternal  
Sacrifice of praise be done,  
High above all praises praising  
For the gift of Christ his Son.  
Christ doth call  
One and all:  
Ye who follow shall not fall.

*Words: Robert Bridges (1844-1930), based on Joachim Neander (1650-1680)  
Tune: Michael - Herbert Howells (1892-1983)*

## **Blessing**

*The celebrant says*

The God of all grace,  
who called you to his eternal glory in Christ Jesus,  
establish, strengthen and settle you in faith;

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.**

## **Offertory**

The Diocese in Europe has a JustGiving page, making it possible for donations to be made to individual chaplaincies in a simple way. For those not already donating by standing order, we would be most grateful for any one-off donations at the following link:

<https://www.justgiving.com/diocese-ineurope>

Where you are asked if you would like to 'add a message', please include the words 'This is for the Marseille chaplaincy'. (Occasionally this box does not appear on the JustGiving page – if this happens, please let us know and we will ensure that your gift is allocated to the chaplaincy.)

Thank you for your support.

Picture: A Camargue Cross, with its three interlocking symbols of a cross for faith, an anchor for hope and a heart for love. (Photo: Chaplaincy)