



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

*15<sup>th</sup> November 2020  
Second Sunday before Advent*

*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 John Smith, published separately on the website, the text of which is included in the service.*

*The service will be in two parts. Reader Jane Quarmby will lead us through the Ministry of the Word. After the Peace, our Chaplain, The Revd Jamie Johnston, will celebrate the Eucharist and we will share in an act of Spiritual Communion, the prayer used where it is not possible for communicants physically to receive consecrated bread and wine.*

**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=Zckq2QgbzDo>

Happy are they, they that love God,  
Whose hearts have Christ confessed,  
Who by his cross have found their life,  
And 'neath his yoke their rest.

Glad is the praise, sweet are the songs,  
When they together sing;  
And strong the prayers that bow the ear  
Of heaven's eternal King.

Christ to their homes giveth his peace,  
And makes their loves his own:  
But ah, what tares the evil one  
Hath in his garden sown.

Sad were our lot, evil this earth,  
Did not its sorrows prove  
The path whereby the sheep may find  
The fold of Jesus' love.

Then shall then know, they that love him,  
How all their pain is good;  
And death itself cannot unbind  
Their happy brotherhood.

*Words: Robert Bridges (1844-1930)*

*and Charles Coffin (1676-1749)*

*Tune: Binchester – William Croft (1678-1727)*

## 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*    **Most merciful God,  
Father of our Lord Jesus Christ,  
we confess that we have sinned  
in thought, word and deed.  
We have not loved you with our whole heart.  
We have not loved our neighbours as ourselves.  
In your mercy  
forgive what we have been,  
help us to amend what we are,  
and direct what we shall be;  
that we may do justly,  
love mercy,  
and walk humbly with you, our God.  
Amen.**

*The minister says*

Almighty God,  
who forgives all who truly repent,  
have mercy upon us,  
pardon and deliver us from all our sins,  
confirm and strengthen us in all goodness,  
and keep us 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.*

Heavenly Father,  
whose blessed Son was revealed to destroy the works of the devil  
and to make us the children of God and heirs of eternal life:  
grant that we, having this hope, may purify ourselves even as he is pure;  
that when he shall appear in power and great glory  
we made be made like him in his eternal and glorious kingdom;  
where he 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

### Zephaniah 1.7, 12-end

Be silent before the Lord God!

For the day of the Lord is at hand;  
the Lord has prepared a sacrifice,  
he has consecrated his guests.

At that time I will search Jerusalem with lamps,  
and I will punish the people  
who rest complacently on their dregs,  
those who say in their hearts,  
“The Lord will not do good,  
nor will he do harm.”

Their wealth shall be plundered,  
and their houses laid waste.

Though they build houses,  
they shall not inhabit them;  
though they plant vineyards,  
they shall not drink wine from them.

The great day of the Lord is near,  
near and hastening fast;  
the sound of the day of the Lord is bitter,  
the warrior cries aloud there.

That day will be a day of wrath,  
a day of distress and anguish,  
a day of ruin and devastation,  
a day of darkness and gloom,  
a day of clouds and thick darkness,  
a day of trumpet blast and battle cry  
against the fortified cities  
and against the lofty battlements.

I will bring such distress upon people  
that they shall walk like the blind;  
because they have sinned against the Lord,  
their blood shall be poured out like dust,  
and their flesh like dung.

Neither their silver nor their gold  
will be able to save them  
on the day of the Lord’s wrath;  
in the fire of his passion

the whole earth shall be consumed;  
for a full, a terrible end  
he will make of all the inhabitants of the earth.

This is the word of the Lord.

All **Thanks be to God.**

### **Psalm 90.1-12**

- 1 Lord, you have been our refuge \*  
from one generation to another.
- 2 Before the mountains were brought forth,  
or the earth and the world were formed, \*  
from everlasting to everlasting you are God.
- 3 You turn us back to dust and say: \*  
'Turn back, O children of earth.'
- 4 For a thousand years in your sight are but as yesterday, \*  
which passes like a watch in the night.
- 5 You sweep them away like a dream; \*  
they fade away suddenly like the grass.
- 6 In the morning it is green and flourishes; \*  
in the evening it is dried up and withered.
- 7 For we consume away in your displeasure; \*  
we are afraid at your wrathful indignation.
- 8 You have set our misdeeds before you \*  
and our secret sins in the light of your countenance.
- 9 When you are angry, all our days are gone; \*  
our years come to an end like a sigh.
- 10 The days of our life are three score years and ten,  
or if our strength endures, even four score; \*  
yet the sum of them is but labour and sorrow,  
for they soon pass away and we are gone.

11 Who regards the power of your wrath \*  
and your indignation like those who fear you?

12 So teach us to number our days \*  
that we may apply our hearts to wisdom.

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**

## **1 Thessalonians 5.1-11**

Now concerning the times and the seasons, brothers and sisters, you do not need to have anything written to you. For you yourselves know very well that the day of the Lord will come like a thief in the night. When they say, 'There is peace and security', then sudden destruction will come upon them, as labour pains come upon a pregnant woman, and there will be no escape! But you, beloved, are not in darkness, for that day to surprise you like a thief; for you are all children of light and children of the day; we are not of the night or of darkness. So then, let us not fall asleep as others do, but let us keep awake and be sober; for those who sleep, sleep at night, and those who are drunk get drunk at night. But since we belong to the day, let us be sober, and put on the breastplate of faith and love, and for a helmet the hope of salvation. For God has destined us not for wrath but for obtaining salvation through our Lord Jesus Christ, who died for us, so that whether we are awake or asleep we may live with him. Therefore encourage one another and build up each other, as indeed you are doing.

This is the word of the Lord.

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

## **Hymn**

<https://www.youtube.com/watch?v=kuirBAKHc5g>

Be thou my guardian and my guide,  
and hear me when I call;  
let not my slippery footsteps slide,  
and hold me lest I fall.

The world, the flesh, and Satan dwell  
around the path I tread;  
O save me from the snares of hell,  
thou quickener of the dead.

And if I tempted am to sin,  
and outward things are strong,  
do thou, O Lord, keep watch within,  
and save my soul from wrong.

Still let me ever watch and pray,  
and feel that I am frail;  
that if the tempter cross my way,  
yet he may not prevail.

*Words: Isaac Williams (1802-1865)*  
*Tune: Abridge – Isaac Smith (1734-1805)*

## **Gospel Reading**

## **Matthew 25.14-30**

*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 Matthew.

*All*    **Glory to you, O Lord.**

Jesus said: 'For it is as if a man, going on a journey, summoned his slaves and entrusted his property to them; to one he gave five talents, to another two, to another one, to each according to his ability. Then he went away. The one who had received the five talents went off at once and traded with them, and made five more talents. In the same way, the one who had the two talents made two more talents. But the one who had received the one talent went off and dug a hole in the ground and hid his master's money. After a long time the master of those slaves came and settled accounts with them. Then the one who had received the five talents came forward, bringing five more talents, saying, "Master, you handed over to me five talents; see, I have made five more talents." His master said to him, "Well done, good and trustworthy slave; you have been trustworthy in a few things, I will put you in charge of many things; enter into the joy of your master." And the one with the two talents also came forward, saying, "Master, you handed over to me two talents; see, I have made two more talents." His master said to him, "Well done, good and trustworthy slave; you have been trustworthy in a few things, I will put you in charge of many things; enter into

the joy of your master.” Then the one who had received the one talent also came forward, saying, “Master, I knew that you were a harsh man, reaping where you did not sow, and gathering where you did not scatter seed; so I was afraid, and I went and hid your talent in the ground. Here you have what is yours.” But his master replied, “You wicked and lazy slave! You knew, did you, that I reap where I did not sow, and gather where I did not scatter? Then you ought to have invested my money with the bankers, and on my return I would have received what was my own with interest. So take the talent from him, and give it to the one with the ten talents. For to all those who have, more will be given, and they will have an abundance; but from those who have nothing, even what they have will be taken away. As for this worthless slave, throw him into the outer darkness, where there will be weeping and gnashing of teeth.”

This is the Gospel of the Lord.

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

## **Reflection**

Sometimes with the readings in our lectionary there are obvious connections. I am not sure the linkages are that obvious in today’s readings and I hope I am not trying to force fit them just because I want to talk about the day of the Lord or the end times.

Beginning with our psalm we learn of the infinite nature of God and the finite nature of us humans. In our OT reading we learn about the coming day of the Lord when God will exercise judgement on his chosen people and having found them wanting, will cleanse the earth of them. In our epistle, Paul talks about another day of the Lord but this is the day of the return of Jesus to this earth when He too will come with both judgement and redemption. Both our epistle and gospel readings tell believing Christians what we should be doing in anticipation and preparation for the return of Jesus. In the epistle we are told to walk in faith, hope and love and to encourage each other. In our gospel we are told to use the talents we have been given for the growth of God’s kingdom here on earth.

So, let us look in more detail at each of our readings. Psalm 90 lays our base foundation. We have a God; one God and He is eternal; from everlasting to everlasting. In contrast we are like new grass in the morning that fades away by the evening. From dust we came and to dust we return. We may live 70 or 80 years in between. But instead of being depressed by this disparity, we can be encouraged from the outset as we are reminded that God is our eternal home. As Isaac Watts wrote in the hymn that we sang last week and which is based on Psalm 90: O God our help in ages past, our hope for years to come, our shelter from the stormy blast and our eternal home. By the way, Isaac Watts called the first part of his hymn, “man frail, God eternal”.

From here we can go to Zephaniah who mentions 'the day of the Lord' more than any other prophet. In the OT the day of the Lord is the day when God renders His ultimate judgment bringing final deliverance or doom. In the New Testament the day of the Lord is the triumphant day of Christ's return to earth in glory but more of that later. Zephaniah is referring to God's impending judgment on the nation of Judah. The people of Judah had long since turned their backs on God, not only in their personal lives but also in their worship. The depth of their sin indicated the need for God's people to be purged on their path to restoration. Though the judgement Zephaniah prophesies is brutal, he makes clear that God will bring this justice because He is passionate about protecting and rescuing His world from evil. God loves His creation so much that He seeks to purify rather than destroy us. Only then can He bring restoration and create a new Jerusalem for His faithful remnant. I don't think you need my help to recognise what is true of so much that we read in the OT that has relevance and application far beyond the world and times that the prophets lived in right up to the world we live in in the 21<sup>st</sup>. century. We have been warned.

From there we step into the NT with Paul's epistle to the Thessalonians and Matthew's gospel. Both readings come with the certainty of the Lord's return. It isn't a question of whether Jesus will return to this earth. Both readings take that for granted and focus more on what we should be doing in preparation for Christ's return.

As an aside, I must say that I am like Paul in one regard, (probably one regard only), and that is in his desire to be with the Lord. (Philippians 1:23) I look forward to the day that Christ will return and cleanse this world from the sin and evil that sometimes feels so overwhelming; to the time that God's will will be done on a renewed earth as it is in heaven. I look forward to the transformed bodies that we shall have; physical bodies with different properties, incorruptible bodies that will be animated by God's spirit unlike our current bodies which are animated by the normal soul (Quoting Tom Wright).

But back to Paul who starts this passage saying don't even bother trying to guess when Jesus will return. His coming will be as unexpected as that of a thief in the night. However, we Christians should not be surprised. We should be prepared for Christ's return as Jane reminded us last week.

Here Paul says we should be alert and self-controlled not drunk and incapable. Paul goes on to say we should equip ourselves with three things: faith, love and hope. Paul says wear them like armour for they will indeed protect us at all times. We can also think about them as a uniform, like the jersey of a sport's team that identifies whose team we are on – serving the God of Jesus Christ. This triad of faith, love and hope is referred to often in the NT. You know well that faith is 'the assurance of things hoped for, the conviction of things not seen' (Hebrews 11:1) Faith is not only belief but it includes trust, living trust that says we are prepared to act on what we believe. I don't need to define love, the greatest of these three. Which leaves hope. Hope is not unfounded, wishful thinking but firm confidence in our Lord Jesus Christ and his return. It is the true sense of the anticipation of certainty so that we can

live in the present with that anticipation. It is not chance or probability but the certain expectation that God's promises will be fulfilled. Amen.

And Paul concludes this passage with the words 'therefore encourage one another and build each other up' – just as you are doing now by your very presence in this service and coming to worship together virtually when we cannot do so in person.

And so, to our gospel reading which places another requirement on us in this time between Christ's resurrection and His return. Like all the parables in these two chapters of Matthew, it exemplifies the certainty of the Lord's coming. There are problems aplenty in interpreting the metaphors in this parable, not least identifying God with the master, but setting this and other problems aside, this parable suggests that readiness for Christ's return involves active service on the believer's part. Christians, who because of laziness or lack of conviction, refuse to use the gifts God has given us for His work will encounter a judging Christ when He returns. As believers, we are challenged to emulate our Master by using all that God has given us for the sake of the kingdom.

In this parable the owner of a large estate went on a journey for an unspecified period. He called three servants to him and gave them, disproportionately, the management of his property. Although the first servant received five times as much as the last, each received a significant sum of money. Jesus might have been using some hyperbole in the amounts He mentioned as the first servant received an astronomical amount. Even the last servant received an amount equivalent to twenty years' wages.

The return of the master is certain, but the timing is unknown. He returns eventually and enquires what each servant has done with his property. The first two servants have used what they have been given wisely but the third servant sat on what he was given and did nothing with it. The first two servants were judged faithful having done what the master required of them. The master commends them for being good and faithful, gives them more authority, and invites them to enter his "joy".

The third servant is not so fortunate. He knows his master wants to expand his estate and that his master does whatever he can to make his wealth grow. His master reprimands the servant for doing nothing with what he was given saying that he could at least have invested the money with the bankers so that he might have gained some interest at least – a practice which is forbidden in scripture by the way. 'If you could not do anything with what you have been given at least give it to somebody who could do at least a little with it' seems to be the message.

The master is furious. He had entrusted this servant with a portion of his property in order that the servant would use his abilities – abilities that had helped the master in the past. Perhaps the servant, was too afraid to take a risk – even though risky behaviour was part of the master's business. Are you starting to get the message?

In the end the servant's unfaithfulness to carry on the master's work cost him severely. The master expected his servants to continue his business, to take risks, and to emulate his behaviour.

In Matthew's gospel faithfulness is depicted as emulating the ministry of Jesus. Jesus announced the arrival of God's kingdom here on earth by feeding the hungry, curing the sick, blessing the meek, and serving the least. All who would follow Jesus are to tell others the good news of the kingdom and do the work that the master has called us to do. This work includes visiting the sick and imprisoned, clothing the naked, welcoming the stranger, and feeding the hungry. Those who are found faithful may hear their Master when He returns say, "Well done, good and faithful servant."

So, in summary, we are not to worry about when Christ's return will happen because we do not know when that will be. We are not to worry about how it will happen or what will happen as we are told little and understand less about these things. We do know why Christ will return and we should reflect on that but our attention, resources, time and talents would be better spent making sure we are prepared for His return. And here is the closing challenge: have you identified what talent God has given you for the building of His kingdom here on earth and if so, are you using it fully? We all have been given talents of some description and I caution you should you think that you have not a talent or the talent you have is very small, for remember, it was the servant who was given the least that was ..... you can finish the sentence.

Amen.

*The Revd John Smith*

## **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**

Lord, we pray that we may be found ready at your coming: may we heed your calling and do your will. Guide your church that it may show forth your light and love, through Jesus Christ our Lord.

*All* **Amen.**

Bless the mission of the church, as it seeks to reveal your kingdom. May we be seen as children of the day, and not of the night, that we may encourage and build up one another in the faith, that each of us may use our talents to the benefit of others and to your glory. We pray for all evangelists and preachers of the word.

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

We remember before you all those who exercise their gifts in government, in commerce, in the building up of society. We pray that you will guide and strengthen them at this time of crisis brought about by the Covid-19 pandemic. We pray too for those whose talents go unused through no fault of their own, the poor, the oppressed, and the troubled. We remember all who are frustrated in their work or are fearful of losing their jobs, and for those who are frustrated in their lives. We pray especially for those who feel their world is collapsing around them.

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

We rejoice in the gifts you have given to us; may we share them and use them well. We pray for those with special talents, musicians, artists, writers, craftspeople, scientists, inventors, creators, and research workers.

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

We remember all for whom fullness of life also means daily challenge. We pray particularly for those with limited mobility, impaired vision or hearing, or who cannot communicate clearly. Stay close to any who have suffered damage to their bodies, whether recently or lifelong; give them courage and hope as they face each challenge, each battle. We continue to pray for those suffering from Covid-19 and those caring for them. And as we remember all in sickness, we pray especially for Malcolm, Peter, Jean-Claude, Martha, Margaret, Andrea, Gabrielle, Alan and June, and all those known to us.

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

We rejoice in the saints of God, all who have triumphed over adversity and now have the glorious liberty of the children of God. We pray for friends and loved ones departed, and those who mourn them.

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

*All:* Merciful Father,  
**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=TULYzdT4jAI>

Just as I am, without one plea  
But that thy blood was shed for me,  
And that thou bidst me come to thee,  
O Lamb of God, I come.

Just as I am, though tossed about  
With many a conflict, many a doubt.  
Fighting and fears within, without,  
O Lamb of God, I come.

Just as I am, poor, wretched, blind;  
Sight, riches, healing of the mind,  
Yea, all I need, in thee to find,  
O Lamb of God, I come.

Just as I am, thou wilt receive,  
Wilt welcome, pardon, cleanse, relieve;  
Because thy promise I believe,  
O Lamb of God, I come.

Just as I am, thy love unknown  
has broken every barrier down;  
Now to be thine, yea, thine alone,  
O Lamb of God, I come.

Just as I am, of that free love  
The breadth, length, depth, and height to prove,  
Here for a season, then above,  
O Lamb of God, I come.

*Words: Charlotte Elliott (1789-1871)*

*Tune: Saffron Walden – Arthur Henry Brown (1830-1926)*

## **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.**

Father, you made the world and love your creation.

You gave your Son Jesus Christ to be our Saviour.

His dying and rising have set us free from sin and death.

And so we gladly thank you,

with saints and angels 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.**

We praise and bless you, loving Father,  
through Jesus Christ, our Lord;  
and as we obey his command,  
send your Holy Spirit, that broken bread and wine outpoured  
may be for us the body and blood of your dear Son.

On the night before he died he had supper with his friends  
and, taking bread, he praised you.  
He broke the bread, gave it to them and said:  
Take, eat; this is my body which is given for you;  
do this in remembrance of me.

When supper was ended he took the cup of wine.  
Again he praised you, gave it to them and said:  
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.

So, Father, we remember all that Jesus did,  
in him we plead with confidence his sacrifice made once for all upon the cross.  
Bringing before you the bread of life and cup of salvation,  
we proclaim his death and resurrection  
until he comes in glory.

Praise to you, Lord Jesus:

*All* **Dying you destroyed our death,  
rising you restored our life:  
Lord Jesus, come in glory.**

Lord of all life,  
help us to work together for that day  
when your kingdom comes  
and justice and mercy will be seen in all the earth.

Look with favour on your people,  
gather us in your loving arms  
and bring us with all the saints  
to feast at your table in heaven.

Through Christ, and with Christ, and in Christ,  
in the unity of the Holy Spirit,  
all honour and glory are yours, O loving 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*

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, I offer you praise and thanksgiving. Even though I cannot at this time receive Communion, I pray that you will unite me with all the baptised and with your Son who gave his life for us.

Come, Lord Jesus, into my heart, dwell in me in the fullness of your strength, and send your Holy Spirit that I may be filled with your presence. Amen.

### **Music**

Author of life divine

<https://www.youtube.com/watch?v=pcHhscskg0w>

*Words: Charles Wesley (1707-1788)*

*Tune: Malcolm Archer (b. 1952)*

Author of life divine  
Who hast a table spread,  
Furnished with mystic wine  
And everlasting bread,  
Preserve the life thyself hast given,  
And feed and train us up for heaven.

Our needy souls sustain  
With fresh supplies of love,  
Till all thy life we gain,  
And all thy fullness prove,  
And, strengthened by thy perfect grace,  
Behold without a veil thy face.

### **Prayer after Communion**

Gracious Lord, in this holy sacrament you give substance to our hope: bring us at the last to that fullness of life for which we long; through Jesus Christ our Saviour.

*All*    **Amen.**

### **Hymn**

<https://www.youtube.com/watch?v=4T2zhVYmnrq>

Soldiers of Christ, arise,  
And put your armour on,  
Strong in the strength which God supplies  
Through his eternal Son;  
Strong in the Lord of Hosts,  
And in his mighty power:  
Who in the strength of Jesus trusts  
Is more than conqueror.

Stand then in his great might,  
With all his strength endued;  
And take, to arm you for the fight,  
the panoply of God.  
To keep your armour bright  
Attend with constant care,  
And walking in your Captain's sight,  
And watching unto prayer.

From strength to strength go on,  
Wrestle and fight and pray;  
Tread all the powers of darkness down,  
And win the well-fought day;

That, having all things done,  
And all your conflicts past,  
Ye may o'ercome, through Christ alone,  
And stand entire at last.

*Words: Charles Wesley (1707-1788)*  
*Tune: Edward Woodall Norton (1867-1934)*

## **Blessing**

*The celebrant says*

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.**

## **Offertory**

The Diocese in Europe has a new 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>

Please include the words 'This is for the Marseille chaplaincy'.  
Thank you for your support.

Picture: Faith, hope and love – The Camargue Cross, Notre-Dame de la Garde, Marseille (Photo: Chaplaincy)