



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

*16<sup>th</sup> January 2022  
Second Sunday of Epiphany*

*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 service will be in two parts. The Chaplain will lead us through the Ministry of the Word. After the Peace, The Revd John Smith 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=BodoNPkqDPC>

All hail the power of Jesu's name!  
Let angels prostrate fall;  
Bring forth the royal diadem  
And crown him,  
Crown him, crown him,  
Crown him Lord of all.

Crown him, ye martyrs of your God,  
Who from his altar call;  
Praise him whose way of pain ye trod  
And crown him,  
Crown him, crown him,  
Crown him Lord of all.

Ye prophets who our freedom won,  
Ye searchers, great and small,  
By whom the work of truth is done,  
Now crown him,  
Crown him, crown him,  
Crown him Lord of all.

Ye seed of Israel's chosen race  
Ye ransomed of the fall,  
Hail him who saves you by his grace,  
And crown him,  
Crown him, crown him,  
Crown him Lord of all.

Let every tribe and every tongue  
To him their hearts enthrall:  
Lift high the universal song  
And crown him,  
Crown him, crown him,  
Crown him Lord of all.

*Words: Edward Perronet (1726-1792)*  
*Tune: Miles Lane, William Shrubsole (1760-1806)*

## **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*

The grace of God has dawned upon the world  
through our Saviour Jesus Christ,  
who sacrificed himself for us to purify a people as his own.  
Let us confess our sins.

*Silence is kept.*

*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*

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,  
in Christ you make all things new:  
by the riches of your grace,  
and in the renewal of our lives  
make known your heavenly glory;  
through Jesus Christ your Son our Lord,  
who is alive and reigns with you,  
in the unity of the Holy Spirit,  
one God, now and for ever.**

*All* **Amen.**

## The Ministry of the Word

### Old Testament Reading

### Isaiah 62.1-5

For Zion's sake I will not keep silent,  
and for Jerusalem's sake I will not rest,  
until her vindication shines out like the dawn,  
and her salvation like a burning torch.  
The nations shall see your vindication,  
and all the kings your glory;  
and you shall be called by a new name  
that the mouth of the Lord will give.  
You shall be a crown of beauty in the hand of the Lord,  
and a royal diadem in the hand of your God.  
You shall no more be termed Forsaken,  
and your land shall no more be termed Desolate;  
but you shall be called My Delight Is in Her,  
and your land Married;  
for the Lord delights in you,  
and your land shall be married.  
For as a young man marries a young woman,  
so shall your builder marry you,  
and as the bridegroom rejoices over the bride,  
so shall your God rejoice over you.

This is the word of the Lord.

*All*    **Thanks be to God.**

### Psalm 36.5-10

- 5 Your love, O Lord, reaches to the heavens \*  
and your faithfulness to the clouds.
- 6 Your righteousness stands like the strong mountains,  
your justice like the great deep; \*  
you, Lord, shall save both man and beast.
- 7 How precious is your loving mercy, O God! \*  
All mortal flesh shall take refuge under the shadow of your wings.
- 8 They shall be satisfied with the abundance of your house; \*  
they shall drink from the river of your delights.

9 For with you is the well of life \*  
and in your light shall we see light.

10 O continue your loving-kindness to those who know you \*  
and your righteousness to those who are true of heart.

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 Corinthians 12.1-11**

Now concerning spiritual gifts, brothers and sisters, I do not want you to be uninformed. You know that when you were pagans, you were enticed and led astray to idols that could not speak. Therefore I want you to understand that no one speaking by the Spirit of God ever says 'Let Jesus be cursed!' and no one can say 'Jesus is Lord' except by the Holy Spirit.

Now there are varieties of gifts, but the same Spirit; and there are varieties of services, but the same Lord; and there are varieties of activities, but it is the same God who activates all of them in everyone. To each is given the manifestation of the Spirit for the common good. To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, to another faith by the same Spirit, to another gifts of healing by the one Spirit, to another the working of miracles, to another prophecy, to another the discernment of spirits, to another various kinds of tongues, to another the interpretation of tongues. All these are activated by one and the same Spirit, who allots to each one individually just as the Spirit chooses.

This is the word of the Lord.

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

### **Hymn**

<https://www.youtube.com/watch?v=iMtrDOqtdK4>

Wake, O wake! With tidings thrilling  
The watchmen all the air are filling,  
Arise, Jerusalem, arise!  
Midnight strikes! No more delaying,  
'The hour has come!' we hear them saying,  
'Where are ye all, ye virgins wise?  
The Bridegroom comes in sight,  
Raise high your torches bright!  
Alleluia!  
The wedding song swells loud and strong:  
Go forth and join the festal throng.

Zion hears the watchmen shouting,  
Her heart leaps up with joy undoubting,  
She stands and waits with eager eyes;  
See her Friend from heaven descending,  
Adorned with truth and grace unending!  
Her light burns clear, her star doth rise.  
Now come, thou precious Crown,  
Lord Jesus, God's own Son!  
Alleluia!  
Let us prepare to follow there,  
Where in thy supper we may share.

Every soul in thee rejoices;  
From earth and from angelic voices  
Be glory given to thee alone!  
Now the gates of pearl receive us,  
Thy presence never more shall leave us,  
We stand with angels round thy throne.  
Earth cannot give below  
The bliss thou dost bestow.  
Alleluia!  
Grant us to raise, to length of days,  
The triumph-chorus of thy praise.

*Words: Philipp Nicolai (1556-1608), transl. Francis Crawford Burkitt (1864-1935)*

*Tune: Wachet auf, Philipp Nicolai*

## **Gospel Reading**

## **John 2.1-11**

*The minister says*

Alleluia, alleluia.

Christ was revealed in flesh, proclaimed among the nations  
and believed in throughout the world.

*cf 1 Timothy 3.16*

*All* **Alleluia.**

The Lord be with you

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

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

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

On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there. Jesus and his disciples had also been invited to the wedding. When the wine gave out, the

mother of Jesus said to him, 'They have no wine.' And Jesus said to her, 'Woman, what concern is that to you and to me? My hour has not yet come.' His mother said to the servants, 'Do whatever he tells you.' Now standing there were six stone water-jars for the Jewish rites of purification, each holding twenty or thirty gallons. Jesus said to them, 'Fill the jars with water.' And they filled them up to the brim. He said to them, 'Now draw some out, and take it to the chief steward.' So they took it. When the steward tasted the water that had become wine, and did not know where it came from (though the servants who had drawn the water knew), the steward called the bridegroom and said to him, 'Everyone serves the good wine first, and then the inferior wine after the guests have become drunk. But you have kept the good wine until now.' Jesus did this, the first of his signs, in Cana of Galilee, and revealed his glory; and his disciples believed in him.

This is the Gospel of the Lord.

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

## **Reflection**

It has been suggested that the whole of the Gospel is contained in that story. That's quite a claim. What is it about the wedding at Cana, the first of the so-called 'signs' recorded in John's Gospel, that brings us back to it so often?

The 'signs' in the Fourth Gospel are a series of events that point beyond themselves, from which the writer wants us to understand the significance of Jesus. Here, right at the beginning of his ministry, we are given a hint of how the story will end. This is John's 'manifesto', the programmatic story that says what his whole Gospel will be about. The clue lies in the first few words: 'On the third day'. This is a story about resurrection.

It's interesting how the Lectionary pairs the wedding at Cana with our Old Testament reading from the Book of Isaiah. It set me thinking about the things John might be pointing towards in his 'sign' - some apparent, some less so. For example, have you ever noticed how often in the Bible people are given a second chance? This week in Morning Prayer we heard the story of Cain who, after murdering his brother Abel, is spared by God. Then there is Jacob who, having tricked his father into giving him the blessing which his brother Esau should have received, tries to run away. But he encounters God in the wilderness and goes on to become the ancestor of the twelve tribes of Israel. Jacob's favourite son Joseph is sold by his jealous brothers and taken to Egypt as a slave, but later becomes Pharaoh's principal adviser and the saviour of his own family.

Fast forward to the Gospels, where we find Jesus constantly giving those he meets a second chance. Often they are ostracised or marginalised, causing the religious authorities to criticise Jesus for associating with the wrong sort of people. And at the climax of John's Gospel we find Peter, having denied Jesus three times, being rehabilitated after the

Resurrection by the threefold question ‘Simon, son of Jonah, do you love me?’, and going on to become the founder of the church. None of these people are what you might call reliable in a conventional sense. Yet God uses them for good, their story ending in a way that looked impossible when they were at their lowest ebb.

The giving of a second chance is often true of events in the Bible too. Our reading from Isaiah concerns the event that dominated all others in the Old Testament: the exile of the people of ancient Israel to Babylon some six hundred years before Christ. Much of the Old Testament was written during the exile by a people recalling their central narratives, exploring their identity and asking themselves what might have caused the current crisis, which they perceived was somehow linked to a drifting away from the purposes of God. The last chapters of Isaiah are about the return from exile. So our reading this morning represents God’s word of encouragement to a people learning how to start over again. It’s a classic ‘second chance’ reading:

‘... you shall be called by a new name  
that the mouth of the Lord will give.  
You shall be a crown of beauty in the hand of the Lord, ...  
You shall no more be termed Forsaken ...

Those words have a timeless resonance. Think of the people you know who have been given a second chance, after coming to terms with a disaster. Think of the moments you have felt the warmth of rehabilitation after a time of wilderness. ‘You shall no more be termed Forsaken.’

That message lies too at the heart of the New Testament. We all know, deep down, that if any of us had the light shone on our whole lives we wouldn’t come out perfectly. We know this, but we also know that we live in a very judgmental world, which has only increased with pressure from social, national and international media. People make mistakes all the time and are often punished for it. But it is never the end of their story. In the end, the Christian Gospel is much more about forgiveness than it is about never putting a foot wrong. That’s why one of the best known parables is that of the Prodigal child. ‘You shall be called by a new name ... you shall no longer be termed Forsaken, but you shall be called ‘My Delight Is in [You]’. That’s not a fashionable response. But it is the Gospel.

In the Church of England, a number of churches are currently signing up to become what is known as a ‘second chance church’ – one where those newly released from prison will find support as they readjust to life in the community. One of the people behind this initiative is the Reverend Jonathan Aitken, a fellow curate of mine at the church where we both served in London. He suffered a very public fall from grace in the 1990s when, as a former Cabinet minister, he was jailed for perjury. But his response to prison was an extraordinary deepening of faith, as a result of which he is now ordained, ministering as a chaplain at one of the toughest jails in the country. That is not a fashionable response. But it is the Gospel.

The whole Church of which we are all part, founded by St Peter after his own rehabilitation, is a second chance church.

What does all this have to do with the wedding at Cana? Why is this story so central to John's understanding of the good news? At a simple level, it's a story we can all relate to. Hands up anyone who doesn't over-cater when they have guests coming. Running out of wine is something we would all feel embarrassed about. In first century Palestine it would have been more dramatic – an issue of shame in a culture where honour and shame mattered much more than they do now. So, at a straightforward level, Jesus is offering this family a second chance, bringing them back from the precipice of shame.

But the symbolism in this story shows how John believes something much deeper is also going on. There is something about the effect Jesus has on people and situations, something so profound that only the language of metaphor will do to convey it. Something divine is going on, something that is revealing the very heart of God. This story is full of symbols – not least water, wine and a wedding.

Water. There are six stone water jars used for ritual purification - the number of incompleteness (in contrast to seven, the number of perfection). The jars are a sign that God is doing a new thing from within the old.

Wine. In Jewish sacred writing, abundant quantities of wine referred to the promised restoration of Israel. John implies that, in the new relationship with God brought about by Jesus, restoration is already happening and joy will overflow.

A wedding. The 'wedding feast', too, traditionally pointed to the messianic age, of God 'marrying' his people in an eternal covenant. The many references to wedding feasts in the Gospels are about that restored relationship. And, at the end of the Book of the Revelation, heaven is referred to as the wedding feast of the Lamb, the final union of Christ and the community he came to build. So the wedding at Cana points forward to the heavenly banquet when all will be gathered up into God.

The pattern John discerned is that, when wine runs out and Jesus is there, something is transformed. It's part of a pattern seen throughout the Scriptures, where time and again second chances are given. Even when everything seems lost, when the person you have given up everything to follow is executed as a common criminal after a show trial, abandoned by his friends. It is then that God acts. For, as we noted at the beginning, this is a story that took place 'on the third day'. It is about resurrection, a foretaste of heaven. And what is heaven? Heaven is where God saves the best wine until last.

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**

Gracious God, your Son Jesus began his ministry at a wedding celebration and through the miracle of turning water into wine showed us the abundance of your

great love for us. May Jesus continue to transform the water of our everyday lives into the new wine of your kingdom on earth, transforming by his love the ordinary into the extra-ordinary.

Lord, in your mercy,

*All* **Hear our prayer.**

We pray that Christ be seen in the life of his Church and the lives of his people. Lord, you have called us into the family of those who are the children of God. May our love for our brothers and sisters in Christ be strengthened by your grace. We pray for your Church, for Queen Elizabeth, our Governor, for our Bishops Robert and David, for our Archdeacon Peter, for our Chaplain Jamie and his ministry team; by the gift of your grace, may they faithfully serve you and may they and each of us have the strength to be faithful witnesses of the Gospel to the world.

Lord, in your mercy,

*All* **Hear our prayer.**

Lord, you have called us to be a temple where your Holy Spirit can dwell. Give us clean hands and pure hearts so that our lives reflect your holiness to the broken world around us. May we be a light to the world, a comfort to those who suffer, so that those in darkness may come to you. May our lives shine as a witness to the saving grace you have so generously given for all.

Lord, in your mercy,

*All* **Hear our prayer.**

You have called us to be members of your body and when one member suffers, all suffer together. We ask that your comfort and healing power bring hope to those in distress. We pray for all who are passing through deep waters of suffering in body, mind or spirit. May they know your presence alongside them and may they be comforted with a sense of your goodness and with trust in your loving care. We pray especially for Malcolm, Peter, Gabrielle, Margaret, Eddie and Lindsay and, in a moment of silence, for those we know who need your healing and comfort.

Lord, in your mercy,

*All* **Hear our prayer.**

Jesus, Lord of the Church, you have called us into fellowship with all your saints. We remember with thanksgiving those who have passed from this life into your eternal presence, naming especially today Peace Nuwagaba. We rejoice that they are at peace through the redeeming love shown in the life, death and resurrection of your beloved

Son, our Saviour Jesus Christ. We remember those we know who mourn and pray for the comfort that only you can give.

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

## **The Peace**

*The minister says*

Christ is our peace.  
If anyone is in Christ, there is a new creation.  
The old has passed away: behold, everything has become new.

*2 Corinthians 5.17*

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=XjT2SPzLw90>

Songs of thankfulness and praise,  
Jesu, Lord, to thee we raise,  
Manifested by the star  
To the sages from afar;  
Branch of royal David's stem  
In thy birth at Bethlehem:  
Anthems be to thee address,  
God in man made manifest.

Manifest at Jordan's stream,  
Prophet, priest, and King supreme;  
And at Cana wedding-guest  
In thy Godhead manifest;  
Manifest in power divine,  
Changing water into wine:  
Anthems be to thee address,  
God in man made manifest.

Manifest in making whole  
Palsied limbs and fainting soul;  
Manifest in valiant fight;  
Quelling all the devil's might;  
Manifest in gracious will,  
Ever bringing good from ill:  
Anthems be to thee address,  
God in man made manifest.

Sun and moon shall darkened be,  
Stars shall fall, the heavens shall flee;  
Christ will then like lightning shine,  
All will see his glorious sign;  
All will then the trumpet hear,  
All will see the Judge appear:  
Thou by all wilt be confest,  
God in man made manifest.

Grant us grace to see thee, Lord,  
Mirrored in thy holy word;  
May we imitate thee now,  
And be pure, as pure art thou;  
That we like to thee may be  
At thy great Epiphany;  
And may praise thee, ever blest,  
God in man made manifest.

*Words: Christopher Wordsworth (1807-1885)  
Tune: St Edmund, Charles Steggall (1826-1905)*

## **Preparation of the Table**

*The celebrant says*

Gracious God,  
accept the offering of your Church,  
the hearts of your people  
joined in praise and thanksgiving,  
in the name of Jesus Christ the Lord.

*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 honour and praise be yours always and everywhere,  
mighty creator, ever-living God,  
through Jesus Christ your only Son our Lord:  
for at this time we celebrate your glory  
made present in our midst.  
In the coming of the magi  
the King of all the world was revealed to the nations.  
In the waters of baptism  
Jesus was revealed as the Christ,  
the Saviour sent to redeem us.  
In the water made wine  
the new creation was revealed at the wedding feast.  
Poverty was turned to riches, sorrow into joy.  
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**

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 the bread of life,  
and that life is the light of the world.

*All* **God here among us,  
light in the midst of us,  
bring us to light and life.**

*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:** Kevin Allen – O sacrum convivium

<https://www.youtube.com/watch?v=4AWMrYoC4sw>

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

### **Prayer after Communion**

God of glory,  
you nourish us with your Word  
who is the bread of life:  
fill us with your Holy Spirit  
that through us the light of your glory  
may shine in all the world.  
We ask this in the name of Jesus Christ our Lord.

**All Amen.**

## Hymn

<https://www.youtube.com/watch?v=FHCqXL3mCwU>

The church's one foundation  
Is Jesus Christ, her Lord;  
She is his new creation,  
By water and the word;  
From heav'n he came and sought her  
To be his holy bride,  
With his own blood he bought her,  
And for her life he died.

Elect from every nation,  
Yet one o'er all the earth,  
Her charter of salvation,  
One Lord, one faith, one birth;  
One holy name she blesses,  
Partakes one holy food,  
And to one hope she presses,  
With every grace endued.

'Mid toil and tribulation,  
And tumult of her war,  
She waits the consummation  
Of peace for evermore;  
Till with the vision glorious  
Her longing eyes are blest,  
And the great Church victorious  
Shall be the Church at rest.

Yet she on earth hath union  
With God the Three in One,  
And mystic sweet communion  
With those whose rest is won:  
O happy ones and holy!  
Lord, give us grace that we  
Like them, the meek and lowly,  
On high may dwell with thee.

*Words: Samuel J. Stone (1839-1900)*  
*Tune: Aurelia, Samuel S. Wesley (1810-1876)*

## Blessing

*The celebrant says*

Christ the Son of God perfect in you the image of his glory  
and gladden your hearts with the good news of his kingdom;  
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.**

## Offertory

Our chaplaincy receives no financial support from central Church of England funds but relies on the generosity of those who attend its services to continue its work. We are particularly grateful to those able to make regular donations by standing order, as this helps us to plan our work. But one-off donations are very welcome too.

The Diocese in Europe has a JustGiving page, making it possible for gifts to be made to individual chaplaincies in a simple way:

<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.)

Alternatively, gifts may be made by bank transfer, either in euros to the chaplaincy in France, or in sterling to the Diocese in Europe Fund in the UK. Please ask us for the bank details if you would like to do this.

Thank you for your support.