



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

*21st November 2021
Christ the King*

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.

Today, on the last Sunday before Advent, the Church celebrates Christ the King. The service will be in two parts. Reader Jane Quarmby will lead us through the Ministry of the Word. After the Peace our Curate, The Reverend Roxana Tenea Teleman, 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=KV6cHI4mZvE>

At the name of Jesus
ev'ry knee shall bow,
ev'ry tongue confess him
King of glory now;
'tis the Father's pleasure
we should call him Lord,
who, from the beginning,
was the mighty Word.

Humbled for a season,
to receive a name
from the lips of sinners
unto whom he came,
faithfully he bore it,
spotless to the last,
brought it back victorious
when from death he passed.

Name him, Christians, name him,
with love strong as death,
but with awe and wonder
and with bated breath:
he is God the Saviour,
he is Christ the Lord,
ever to be worshipped,
trusted and adored.

Surely, this Lord Jesus
shall return again,
with his Father's glory,
with his angel train;
for all wreaths of empire
meet upon his brow,
and our hearts confess him
King of glory now.

*Words: Caroline Maria Noel (1817-1877)
Tune: Camberwell – Michael Brierley (b. 1932)*

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

Jesus says, 'Repent, for the kingdom of heaven is close at hand.'
So let us turn away from sin and turn to Christ,
confessing our sins in penitence and faith.

cf Matthew 4.17

The kingdom is yours,
but we turn away from your just rule:
Lord, have mercy.

All **Lord, have mercy.**

The power is yours,
but we trust in our own power and strength:
Christ, have mercy.

All **Christ, have mercy.**

The glory is yours,
but we fall short of the glory of God:
Lord, have mercy.

All **Lord, have mercy.**

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.

Eternal Father,
whose Son Jesus Christ ascended to the throne of heaven
that he might rule over all things as Lord and King:
keep the Church in the unity of the Spirit and in the bond of peace,
and bring the whole created order to worship at his feet;
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

Daniel 7.9-10, 13-14

As I watched,
thrones were set in place,
and an Ancient One took his throne,
his clothing was white as snow,
and the hair of his head like pure wool;
his throne was fiery flames,
and its wheels were burning fire.
A stream of fire issued
and flowed out from his presence.
A thousand thousands served him,
and ten thousand times ten thousand stood attending him.
The court sat in judgment,
and the books were opened.

As I watched in the night visions,
I saw one like a human being
coming with the clouds of heaven.
And he came to the Ancient One
and was presented before him.
To him was given dominion
and glory and kingship,
that all peoples, nations, and languages
should serve him.
His dominion is an everlasting dominion
that shall not pass away,
and his kingship is one
that shall never be destroyed.

This is the word of the Lord.

All **Thanks be to God.**

Psalm 93

- 1 The Lord is king and has put on glorious apparel; *
the Lord has put on his glory and girded himself with strength.
- 2 He has made the whole world so sure *
that it cannot be moved.

- 3 Your throne has been established from of old; *
you are from everlasting.
- 4 The floods have lifted up, O Lord, the floods have lifted up their voice; *
the floods lift up their pounding waves.
- 5 Mightier than the thunder of many waters, mightier than the breakers of the sea, *
the Lord on high is mightier.
- 6 Your testimonies are very sure; *
holiness adorns your house, O Lord, 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

Revelation 1.4b-8

Grace to you and peace from him who is and who was and who is to come, and from the seven spirits who are before his throne, and from Jesus Christ, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth.

To him who loves us and freed us from our sins by his blood, and made us to be a kingdom, priests serving his God and Father, to him be glory and dominion for ever and ever. Amen.

Look! He is coming with the clouds;
every eye will see him,
even those who pierced him;
and on his account all the tribes of the earth will wail.

So it is to be. Amen.

'I am the Alpha and the Omega', says the Lord God, who is and who was and who is to come, the Almighty.

This is the word of the Lord.

All **Thanks be to God.**

Hymn

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

Christ, whose glory fills the skies,
Christ, the true, the only Light,

Sun of Righteousness, arise,
triumph o'er the shades of night;
Dayspring from on high, be near;
Daystar, in my heart appear.

Dark and cheerless is the morn
unaccompanied by thee;
joyless is the day's return
'til thy mercy's beams I see;
'til they inward light impart,
cheer my eyes, and warm my heart.

Visit, then, this soul of mine;
pierce the gloom of sin and grief;
fill me, Radiance divine;
scatter all my unbelief;
more and more thyself display,
shining to the perfect day.

Words: Charles Wesley (1707-1788)

Tune: Ratisbon – William Henry Havergal (1793-1870)

Gospel Reading

John 18.33-37

The minister says

Alleluia, alleluia.
Blessed is the King who comes in the name of the Lord.
Peace in heaven and glory in the highest heaven.

Luke 19.38

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.**

Then Pilate entered the headquarters again, summoned Jesus, and asked him, 'Are you the King of the Jews?' Jesus answered, 'Do you ask this on your own, or did others tell you about me?' Pilate replied, 'I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?' Jesus answered, 'My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here.' Pilate asked him, 'So you

are a king?’ Jesus answered, ‘You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice.’

This is the Gospel of the Lord.

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

Reflection

Last Sunday, after the service in Marseille a group of us went to the Commonwealth War Graves Cemetery here to take part in an Act of Remembrance. It was a ceremony of contrasts: officially a secular event, but held within a framework of prayer; a place filled with signs and memorials in English, to which retired French servicemen had asked if they could come to honour the 1754 people from across the world buried or commemorated there who had given their lives on French soil in two World Wars.

After the two minutes’ silence, the British and French national anthems were played. The English-speakers listened to the music of ‘God save the Queen’. The French-speakers then sang La Marseillaise with brio. The song, written in Alsace in 1792 by Rouget de Lisle after France had declared war against Austria, was written as a rallying cry to defend a country. Popular with soldiers from Marseille as they marched up the Rhône valley (hence the name by which the song became known), it ends with an exhortation to ‘let an impure blood flow in our furrows’.

At the turn of the millennium, the French government proposed some new words to La Marseillaise, more pacific in tone, ending with the words ‘*liberté, égalité, fraternité*’, but somehow it never caught on, so the song still speaks of blood. It was another paradox of the day, as we stood among memorials to those whose blood *had* flowed in French furrows, in its defence.

The celebration of Christ the King, on this last Sunday of the church’s liturgical year before Advent starts next Sunday, is also a day of paradox. Some people feel a sense of unease about it nowadays. How do you celebrate it living in a republic? The word ‘king’ in France carries no image now. Even in the United Kingdom, few people living can remember a time when the monarch was a king. Yet it’s always salutary to be reminded why this Sunday was designated in honour of Christ as King. The idea was introduced in 1925 by Pope Pius XI, to emphasise the non-violent rule of Christ in the face of the growing brutality of Mussolini’s fascism in Italy. That’s why this day still matters. There is something important and necessary about holding earthly power to account against the Kingdom of God.

It’s one of the reasons it makes sense to me that there should be a figure in a surplice at an Act of Remembrance. We are used to it in the Church of England, as it is an established

church, visible at moments of national significance. But it's anathema here in France, where for the last hundred years church and state have been kept separate.

Another paradox about last Sunday was that the silence wasn't completely silent. Part of the genius of the designs of the War Cemeteries is their use of water. The gullies full of clear water that speak of the river of life in the Book of Revelation: 'the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb through the middle of the street of the city. On either side of the river is the tree of life... and the leaves of the tree are for the healing of the nations.' (Revelation 22.1-2.) The two minutes' silence was broken by an irresistible sound of water rising from two fountains on either side of the stone of remembrance. Water 'gushing up to eternal life', in Christ's words to the woman he met at the well (John 4.14). The fountains tell of the irresistible force of resurrection life, triumphing over the tragedy of crucifixion. That's another reason why it makes sense for there to be a figure in surplice at an Act of Remembrance, mapping our tragedies onto something larger. The story of a power that is beyond us, a love that is inexhaustible.

That was, and is, the real point of the day in the calendar on which the Church celebrates Christ the King. Mapping our lives, and the lives of those in authority, whether they believe it or not, onto something larger. We all stand under God, to whom we must render an account. Where does our true allegiance lie?

If Christ is King, what of his kingdom? That, too, is paradoxical. For it's one where the marginalised are brought to the centre, and those apparently at the centre are marginalised. The Beatitudes as a political manifesto would be laughable. But Mary's song, the Magnificat, insists we are dealing with a God who is capable of: 'casting down the mighty from their thrones and lifting up the lowly'. We are dealing with a king who arrives at the seat of earthly power not on a powerful horse but on a humble donkey. One who wears a crown not of gold but of thorns, the place from which he reigns not a throne but the cross, an instrument of torture. This kingdom is subversive, counter-cultural, on the side of the oppressed, the weak.

Yet Jesus is perceived as a threat by those who hold earthly power. And in our Gospel reading today Jesus arrives before Pilate, the Roman governor, ostensibly the most powerful human being in the Gospels. All Pilate wants to know is whether he is a king – is he, or is he not, a threat to the power of Rome? Pilate is soon satisfied that he poses no threat to the Empire, but he is puzzled by Jesus's replies to his questions. This brief scene shows how difficult human authority finds it to understand the authority of Christ. The story decentres our human notions of power by pointing out that this is not the only world, the only reality, and that the other reality is ultimately more powerful.

The Kingdom of God, about which Jesus taught throughout his ministry, is not 'from this world'. Its values are inverted, based as they are on the power of love in contrast to the power of violence. Jesus notes that his mission is to testify to the truth. Pilate's lack of interest in this is reflected in his impatient question, appearing in the verse that follows just

after our reading, 'What is truth?'. It's a question to which apparently Pilate does not wait for the answer, although the answer is standing in front of him. Speaking truth to power is what Jesus consistently did, even though it cost him his life. Political events always raise the question for churches whether they are prepared to do the same.

Where does our true allegiance lie? It is to Christ, and therefore to God, 'the Alpha and the Omega, ... who is and who was and who is to come' (Revelation 1.8). May all of us be reminded of the hope and the inspiration we find in the person of Jesus Christ, whom today we acknowledge as our King – subversive and counter-cultural though that may be.

On Friday evening, a much-loved and faithful member of our congregation who is a migrant was confirmed by the Bishop. In taking this step of faith, he has stepped into an extraordinary tradition and community, with its Gospel of the upside-down Kingdom where for two thousand years people have been feeding the hungry, welcoming the stranger, clothing the naked and caring for the sick, because each one is infinitely valued. Following a king with thorns on his head. As our reading from the Book of Daniel put it: 'His dominion is an everlasting dominion that shall not pass away, and his kingship is one that shall never be destroyed.' Thanks be to God.

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

Let us with confidence present our prayers and supplications to the throne of grace.

Lord, we thank you for the glimpses of your heavenly kingdom which you share with us, both through your word, and through your Holy Spirit.

Inspire and strengthen the Church to work for the coming of the Kingdom. Keep her ministers faithful in teaching the word of their Master and King.

We pray for Christians of every denomination, that together we may come to understand the royal priesthood you bestowed on us in baptism.

Bless the work of our Bishops, Robert and David, our Archdeacon Peter, our chaplain Jamie and of all those who minister in this chaplaincy. Help us all to bear witness, through humble service, to your kingdom of justice, hope, compassion, and love.

Lord, in your mercy,

All **hear our prayer.**

Lord, all thrones, dominions, principalities, and powers are subject to your reign. We pray for Queen Elizabeth, for the leaders of the nations, and for all in authority, that they may govern justly and wisely, and strive for true peace.

We pray for those who hunger for justice and peace, for those caught up in conflicts, for those fleeing from danger, for those oppressed or wrongly imprisoned, for those whose lives are blighted by poverty. Bless those who work to bring them relief, and stir up in us generosity, graciousness in giving, and lavishness in love for our neighbour.

We pray for all those who thirst for human kindness, those who are lonely, those in difficult relationships, those who are abused. May they be refreshed in you. Reassure us with your presence in the midst of our perplexities and fears, speaking the calm words of a deep and lasting peace.

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

We bring before you those who are sick in body, mind, or spirit. May they know and believe that you are the help of the helpless, and the hope of those without hope. We give thanks for the care that they receive through friends, family, or caring professionals.

We pray especially this morning for Malcolm, Peter, Gabrielle, Margaret, Eddie, Martha and Lindsay. And, in a moment of silence, we bring before you those known to us, who need your healing.

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

Gracious God, we commend all those who have died into your loving care. Bestow your love and peace upon them and upon us, receive us all into your heavenly kingdom, and make us children of light.

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

Faithful God, we give you thanks for all that you do in our lives. As the Church year comes to a close, we commend to you all those for whom we have prayed throughout the year.

Look upon your people who rejoice in your justice and mercy, and grant that the prayers we make may reveal Christ's reign in our time.

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

The Peace

The minister says

To crown all things there must be love,
to bind all together and complete the whole.
Let the peace of Christ rule in our hearts.

cf. Colossians 3.14-15

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

All

Let us offer one another a sign of peace.

Hymn

<https://www.youtube.com/watch?v=FTrCIYH1Yw4>

Alleluia, sing to Jesus,
his the sceptre, his the throne;
alleluia, his the triumph,
his the victory alone:
hark the songs of peaceful Sion
thunder like a mighty flood:
Jesus, out of ev'ry nation,
hath redeemed us by his blood.

Alleluia, not as orphans
are we left in sorrow now;
alleluia, he is near us,
faith believes, not questions how;
though the cloud from sight received him
when the forty days were o'er,
shall our hearts forget his promise,
'I am with you evermore'?

Alleluia, bread of angels,
thou on earth our food, our stay,
alleluia, here the sinful
flee to thee from day to day;
intercessor, friend of sinners,
earth's redeemer, plead for me,
where the songs of all the sinless
sweep across the crystal sea.

Alleluia, King eternal,
thee the Lord of lords we own;
alleluia, born of Mary,
earth thy footstool, heav'n thy throne;
thou within the veil hast entered
robed in flesh, our great High Priest;
thou on earth both priest and victim
in the Eucharistic Feast.

Words: William Chatterton Dix (1837-1898)
Tune: Hyfydol – Rowland H. Prichard (1811-1887)

Preparation of the Table

The celebrant says

Blessed be God,
who enthrones us with Christ in the heavenly realms.
May we feed upon the bread of God
and drink the royal wine of heaven.

All **Blessed be God for ever.**

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, our duty and our joy,
always and everywhere to give you thanks,
holy Father, almighty and eternal God.

For with the oil of gladness
you have anointed Christ the Lord, your only Son,
to be our great high priest and king of all creation.
As priest, he offered himself once for all upon the altar of the cross

and redeemed the human race by this perfect sacrifice of peace.
As king he claims dominion over all your creatures,
that he may bring before your infinite majesty
a kingdom of truth and life,
a kingdom of holiness and grace,
a kingdom of justice, love and peace.

And so with angels and archangels
and all the heavenly host,
we proclaim your glory
and join their unending hymn of praise:

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

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

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

Great is the mystery of faith:
All **Christ has died:
Christ is risen:
Christ will come again.**

And so, Father, calling to mind his death on the cross,
his perfect sacrifice made once for the sins of the whole world;
rejoicing in his mighty resurrection and glorious ascension,
and looking for his coming in glory,
we celebrate this memorial of our redemption.

As we offer you this our sacrifice of praise and thanksgiving,
we bring before you this bread and this cup
and we thank you for counting us worthy
to stand in your presence and serve you.

Send the Holy Spirit on your people
and gather into one in your kingdom
all who share this one bread and one cup,
so that we, in the company of all the saints,
may praise and glorify you for ever,
through Jesus Christ our Lord;
by whom, and with whom, and in whom,
in the unity of the Holy Spirit,
all honour and glory be yours, almighty Father,
for ever and ever.

All **Amen.**

The Lord's Prayer

Let us pray with confidence as our Saviour taught us:

**Our Father, who art in heaven,
hallowed be thy name;
thy kingdom come;
thy will be done;
on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those who trespass against us.
And lead us not into temptation;
but deliver us from evil.
For thine is the kingdom,
the power and the glory,
for ever and ever. Amen.**

**Notre Père, qui es aux cieux,
que ton nom soit sanctifié,
que ton règne vienne,
que ta volonté soit faite,
sur la terre comme au ciel.
Donne-nous aujourd'hui notre pain de ce jour.
Pardonne-nous nos offenses,
comme nous pardonnons aussi à ceux qui nous ont offensés;
et ne nous laisse pas entrer en tentation,
mais délivre-nous du mal.
Car c'est à toi qu'appartiennent le règne, la puissance et la gloire,
pour les siècles des siècles. Amen.**

The celebrant breaks the consecrated bread, saying:

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

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

All **Lamb of God,
you take away the sin of the world,
have mercy on us.**

**Lamb of God,
you take away the sin of the world,
have mercy on us.**

**Lamb of God,
you take away the sin of the world,
grant us peace.**

The celebrant says

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

Alwin Michael Schronen (b. 1965) – O sacrum convivium

<https://www.youtube.com/watch?v=OE39r-fuqOk>

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.

Prayer after Communion

Stir up, O Lord,
the wills of your faithful people;
that they, plenteously bringing forth the fruit of good works,
may by you be plenteously rewarded;
through Jesus Christ our Lord.

All **Amen.**

Notices

Hymn

https://www.youtube.com/watch?v=FiJYgC_6AFc

Crown him with many crowns,
the Lamb upon his throne;
hark, how the heav'nly anthem drowns
all music but its own!
Awake, my soul, and sing
of him who died for thee,
and hail him as thy matchless king
through all eternity.

Crown him the Lord of love;
behold his hands and side,
those wounds yet visible above
in beauty glorified:
no angel in the sky
can fully bear that sight,
but downward bends each burning eye
at mysteries so bright.

Crown him the Lord of peace,
whose pow'r a sceptre sways
from pole to pole, that wars may cease,
and all be prayer and praise:
his reign shall know no end,
and round his piercèd feet
fair flow'rs of paradise extend
their fragrance ever sweet.

Crown him the Lord of years,
the potentate of time,
creator of the rolling spheres,
ineffably sublime.
All hail, Redeemer, hail!
for thou hast died for me;
thy praise shall never, never fail
throughout eternity.

Words: Matthew Bridges (1800-1894)
Tune: Diademata – George J. Elvey (1816-1893)

Blessing

The celebrant says

God the Father,
who has given to his Son the name above every name,
strengthen you to proclaim Christ Jesus as Lord.

All **Amen.**

God the Son,
who is our great high priest passed into the heavens,
plead for you at the right hand of the Father.

All **Amen.**

God the Holy Spirit,
who pours out his abundant gifts upon the Church,
make you faithful servants of Christ our King.

All **Amen.**

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.**

Picture: Christ Pantocrator, 13th century, Hagia Sophia, Istanbul

Offertory

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