



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

*18th July 2021
7th Sunday after Trinity*

Welcome to our online service. Below you will find readings, prayers and links to music for this Sunday. There is also a reflection by our Curate, The Revd Roxana Tenea Teleman, published separately on the website, the text of which is included in the service.

The 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 the rest of us 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=-M0VeLP01ps>

Stand up and bless the Lord
You people of his choice;
Stand up and bless the Lord your God
With heart and soul and voice.

Though high above all praise,
Above all blessing high,
Who would not fear his holy name,
And laud and magnify?

O for the living flame
From his own altar brought,
To touch our lips, our mind inspire,
And wing to heaven our thought.

God is our strength and song,
And his salvation ours;
Then be his love in Christ proclaimed
With all our ransomed powers.

Stand up and bless the Lord,
the Lord your God adore;
Stand up and bless his glorious name
Henceforth for evermore.

*Words: James Montgomery (1771-1854)
Tune: Carlisle – Charles Lockhart (1745-1815)*

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 celebrant says

Almighty God,
who forgives all who truly repent,
have mercy upon you,
pardon and deliver you from all your sins,
confirm and strengthen you in all goodness,
and keep you in life eternal;
through Jesus Christ our Lord.

All: **Amen.**

The Gloria

All say:

**Glory to God in the highest,
and peace to his people on earth.
Lord God, heavenly King,
almighty God and Father,
we worship you, we give you thanks,
we praise you for your glory.
Lord Jesus Christ, only Son of the Father,
Lord God, Lamb of God,
you take away the sin of the world:
have mercy on us;
you are seated at the right hand of the Father:
receive our prayer.
For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High, Jesus Christ,
with the Holy Spirit,
in the glory of God the Father.
Amen.**

The Collect

The minister says

Let us pray.

Silence is kept.

Lord of all power and might,
the author and giver of all good things:
graft in our hearts the love of your name,
increase in us true religion,
nourish us with all goodness,
and of your great mercy keep us in the same;
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 forever.

All: **Amen.**

The Ministry of the Word

Old Testament Reading

Jeremiah 23.1-6

Woe to the shepherds who destroy and scatter the sheep of my pasture! says the Lord. Therefore, thus says the Lord, the God of Israel, concerning the shepherds who shepherd my people: It is you who have scattered my flock, and have driven them away, and you have not attended to them. So I will attend to you for your evil doings, says the Lord. Then I myself will gather the remnant of my flock out of all the lands where I have driven them, and I will bring them back to their fold, and they shall be fruitful and multiply. I will raise up shepherds over them who will shepherd them, and they shall not fear any longer, or be dismayed, nor shall any be missing, says the Lord.

The days are surely coming, says the Lord, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. In his days Judah will be saved and Israel will live in safety. And this is the name by which he will be called: 'The Lord is our righteousness.'

This is the word of the Lord.

All **Thanks be to God.**

Psalm 23

- 1 The Lord is my shepherd; *
therefore can I lack nothing.
- 2 He makes me lie down in green pastures *
and leads me beside still waters.
- 3 He shall refresh my soul *
and guide me in the paths of righteousness for his name's sake.
- 4 Though I walk through the valley of the shadow of death, I will fear no evil; *
for you are with me; your rod and your staff, they comfort me.
- 5 You spread a table before me in the presence of those who trouble me; *
you have anointed my head with oil and my cup shall be full.
- 6 Surely goodness and loving mercy shall follow me all the days of my life, *
and I will dwell in the house of the 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.

So then, remember that at one time you Gentiles by birth, called 'the uncircumcision' by those who are called 'the circumcision' - a physical circumcision made in the flesh by human hands - remember that you were at that time without Christ, being aliens from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world. But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. For he is our peace; in his flesh he has made both groups into one and has broken down the dividing wall, that is, the hostility between us. He has abolished the law with its commandments and ordinances, so that he might create in himself one new humanity in place of the two, thus making peace, and might reconcile both groups to God in one body through the cross, thus putting to death that hostility through it. So he came and proclaimed peace to you who were far off and peace to those who were near; for through him both of us have access in one Spirit to the Father. So then you are no longer strangers and aliens, but you are citizens with the saints and also members of the household of God, built upon the foundation of the apostles and prophets, with Christ Jesus himself as the cornerstone. In him the whole structure is joined together and grows into a holy temple in the Lord; in whom you also are built together spiritually into a dwelling-place for God.

This is the word of the Lord.

All **Thanks be to God.**

Hymn

<https://www.youtube.com/watch?v=7SFxG0h57kk&t=39s>

In heavenly love abiding
No change my heart shall fear;
And safe is such confiding,
For nothing changes here.
The storm may roar without me,
My heart may low be laid,
But God is round about me,
And can I be dismayed?

Wherever he may guide me,
No want shall turn me back;
My Shepherd is beside me,
And nothing can I lack.
His wisdom ever waketh,
His sight is never dim,
He knows the way he taketh,
And I will walk with him.

Green pastures are before me,
Which yet I have not seen;
Bright skies will soon be o'er me,
Where the dark clouds have been.
My hope I cannot measure,
My path to life is free,
My Saviour has my treasure,
And he will walk with me.

Words: Anna Letitia Waring (1823-1910)
Tune: Penlan – David Jenkins (1848-1915)

Gospel Reading

Mark 6.30-34, 53-end

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 Mark.

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

The apostles gathered around Jesus, and told him all that they had done and taught. He said to them, 'Come away to a deserted place all by yourselves and rest a while.' For many were coming and going, and they had no leisure even to eat. And they went away in the boat to a deserted place by themselves. Now many saw them going and recognized them, and they hurried there on foot from all the towns and arrived ahead of them. As he went ashore, he saw a great crowd; and he had compassion for them, because they were like sheep without a shepherd; and he began to teach them many things.

When they had crossed over, they came to land at Gennesaret and moored the boat. When they got out of the boat, people at once recognized him, and rushed about that whole region and began to bring the sick on mats to wherever they heard he was. And wherever he went, into villages or cities or farms, they laid the sick in the market-places, and begged him that they might touch even the fringe of his cloak; and all who touched it were healed.

This is the Gospel of the Lord.

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

Reflection

“Sheep can safely graze where a good shepherd watches over them.” (*Salomon Franck, from the libretto of the cantata BWV 208 by J S Bach*)

Through the centuries, many a ruler has taken pride in being called a shepherd of their people. We had here the testimony of a cantata Bach composed for the birthday of the duke of Sachsen Weissenfels – actually, the duke was more of a hunter than a shepherd, and certainly a particularly improvident ruler, one of those whom the prophet Jeremiah had vituperated.

In the ancient world, the shepherd was a common metaphor for leadership, whether human or divine. The epilogue of the law code of Hammurabi, king of Babylon eighteen centuries before Christ, has the monarch state: “I made the people lie down in safe pastures, I did not allow anyone to frighten them.” An appropriate metaphor. After all, aren’t shepherds responsible for protecting and providing sustenance for their flocks, keeping peace within the flock, defending it against attackers, searching for sheep who have gone astray, and rescuing those who are in danger?

I suspect we are, nowadays, a little uncomfortable with this metaphor (and that our political leaders would reject it altogether): we are not sure we want to be led as a shepherd would lead his flock, as we are suspicious of authority that cannot be contested. And, honestly, are any of us flattered to be thought of as sheep? In our “me first” culture, we want to be acknowledged for our individuality, for our uniqueness, not as anonymous members of a flock.

How many of us are, actually, familiar with shepherding? While shepherding is still widespread in many parts of the world, for us it is only a very remote reality, an old-fashioned picture on a post card or in a book with yellowed pages. A somehow superficial reading of Psalm 23 might have contributed to our largely idyllic image of the shepherd.

Nonetheless, for many of us, this is the most cherished psalm. It delivers some of the most beautiful and deeply comforting images in the whole Bible. At its heart lie hope and reassurance. Green pastures, still waters and the very thought of “dwelling in the house of the Lord for ever” – here is strength and peace and delight and promise of eternal life.

But linger a little with the Psalm, and you will see that it speaks far more of journeying than of abiding in solitude, of enduring trials rather than escaping them, of life rather than afterlife, and of finding a place where one is welcomed to rest and be refreshed.

At the very centre of the Psalm, the psalmist acknowledges God's presence at the heart of his life: "you are with me". Up to this point God is spoken of in the third person, a remote presence: "The Lord is my shepherd, he leads me, he restores my soul". From now on, God is addressed directly: "you are with me, you spread a table, you have anointed my head ...". The conversation begins, the relationship flourishes. "You are with me" is the turning point of the Psalm, and from here a new life with God begins, in the knowledge that "I will lack nothing". The immeasurable grace of God, the Shepherd, opens the door to the dwelling where one can come, all by oneself, to rest, to be transformed and to gain wholeness: "I will dwell in the house of the Lord for ever." In the words of the poet T. S. Eliot:

"The end of all our exploring
Will be to arrive where we started
And know the place for the first time." (*Little Gidding*)

This year, as we read our way through Mark's Gospel – arguably, the fastest-paced of the four Gospels – we might feel breathless and plead for a little rest. Things happen fast in Mark's story, one event quickly follows another, time is short. The Greek word *eutheos*, translated "immediately" or "at once", occurs over 40 times in this Gospel. Mark creates a sense of hurry, of rush, of busyness. We encounter an efficient Messiah and a whirlwind of miracles, parables and life-changing conversations.

The sixth chapter of the Gospel is no exception: Jesus sends the twelve disciples on a mission; John the Baptist is killed; Jesus feeds the five thousand and walks on water – all major events in the Gospel, so much so, that the two passages we read today seem a touch anticlimactic.

It is a striking shift to hear Jesus tell his disciples, "Come away to a deserted place all by yourselves and rest a while." The apostles have just returned to Jesus, bringing, no doubt, stories both of great blessing and of difficulties, if not of failures – there is an urgency, even an excitement, to share them with him, and Jesus calls them to a time and place of rest. He invites them to leave their troubles behind, to dwell in a place where they can pay attention to their hearts, to attend to the movements of their bodies, to have again a sense of themselves, and to anchor their lives in his presence: not doing but being. His compassion – this is what designates Jesus as Shepherd. A compassion that is not merely a human feeling, but God's deep tenderness made flesh.

In this place of rest, the Shepherd begins to form the disciples into a new flock, a new community, a new humanity – one of compassion, reconciliation and justice, one that is called to witness to God's Kingdom here, on earth, that is, to his reign of mercy and peace.

“Come away and rest a while” – there is both wisdom and love in these words. Nevertheless, honouring God’s call to rest is no small feat for us, 21st century people. Our culture is one of being workaholic, of efficiency, of striving, of anxiety about wasting time, of perfectionism. Many wear their burnout as a badge of honour.

The 17th century French catholic priest Vincent de Paul, founder of the Lazarists, knew of the risk of this destructive drive: “It is a trick of the devil, which he employs to deceive good souls, to incite them to do more than they are able, in order that they may no longer be able to do anything.”

Jesus can probe below the surface of our busyness and touch our longing, our hunger that we do not dare to name: a longing for time, solitude, rest, reflection, refreshment ... To all those who cannot stop, who will not stop to ponder, to wonder, to meditate, to take a deep breath ... Jesus says “Come away to a deserted place all by yourselves and rest a while.”

One of the many joys of hiking I’m looking forward to, this summer, is that of coming across signs that people, who have longed to rest with God and in God, have left in my path: a prayer, a meditation or a blessing written on a rock or on the frontispiece of a house, the simplest cross on a mountain top, a tiny chapel...

Wherever you are called to leave what burdens you carry behind and take a rest, be it at home, or in a garden, in a church or on a beach, do not decline this precious opportunity for closeness to God, knowing that, in his presence, we can lack nothing.

Amen.

The Revd Roxana Tenea Teleman, Curate

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

In the power of the Spirit and in union with Christ,
let us pray to the Father.

Almighty God, our heavenly Father,
you promised through your Son Jesus Christ
to hear us when we pray in faith.

We pray for this world that is interpenetrated by your presence, acknowledging
that we have damaged your creation through our carelessness, ignorance and
greed.

We pray that the leaders of the nations can set aside their differences and work
together with wisdom to protect what we have been given. May they also work
to overcome poverty, hunger, oppression and discrimination.

O Lord, you made us of water. As we give you thanks for this great miracle of being, we acknowledge too the power that water has to teach us the frailty of our lives and the fragility of human order. Using the prayer sent us by Bishop Robert, we pray for all those whose lives have been affected by the recent flooding:

*Compassionate God, source of all comfort,
We pray for those whose lives have been devastated by rain and flood.
Comfort the bereaved and bring healing to those who are traumatised.
Give strength and compassion to those who bring relief and aid.
In the power of your Spirit we pray for the rebuilding of physical communities,
and for a shared sense of solidarity and trust in your goodness known through human
kindness.*

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

We pray for your Church, for Queen Elizabeth our Governor, for our bishops Robert and David, for Peter our Archdeacon and all who dedicate their lives to your service. We ask your blessing on this chaplaincy and all who seek to serve you here in Marseille, Aix and the Luberon. We give special thanks for Jamie and his recent work with those whose lives are dependent on the sea and for Roxana who made her own rite of passage across water to become a newly ordained minister. We pray for all those who were ordained at this time, asking that their faith and courage should provide example and inspiration to others.

Help us all in this congregation to live according to the true nature of Christ who embodies all that is best in our human nature.

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

We give thanks for the great blessing of married love and committed relationships which enable us to weather so many of the storms and difficulties of life.

Like a lighthouse over dangerous waters, we pray that the beam of your love may find a way into all our dealings with each other in our families and neighbourhoods, our work and our leisure pursuits. Where relationships become troubled, show us the way to still the storm of our volatile emotional natures.

Lead us all, we pray, safely to dry land and keep us high on life's rich pasture in the blessed knowledge of your divine presence.

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

We pray for all those who seem lost to themselves through addiction to drugs, alcohol and other damaging practices. Help them to hear and recognise the voice of our great shepherd, Jesus Christ, in their anxious hearts. Teach us your skill to mend and repair what is damaged, so that neither people nor things should be carelessly cast away in our avid consumerism.

We commend to your care those who are especially vulnerable in our communities, remembering particularly those who have lost friends, family and livelihoods as a result of the pandemic: grant them comfort, courage and resolve as they seek to rebuild their lives.

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

May the warmth and comfort of your presence watch over all those who are suffering in body, mind, or spirit.

Sustain those who care for them,
Give them courage in their troubles,
and the hope of your salvation.

From our own community we pray particularly for Malcolm, Peter, Gabrielle, Alan, Simon, Margaret, Eddie and their families.

In a moment of silence we name those whom we each hold close to our hearts.
(Silence)

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

We remember all those who are facing death or have died recently, and those whose anniversaries fall at this time.

We give you thanks for their lives, trusting that they and those who love them will be found worthy of salvation and a place in your kingdom.

We ask your blessing on all who mourn, that they may be comforted.

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

Rejoicing in the fellowship of all your saints,
we commend ourselves, all for whom we pray and the whole creation to your unfailing love.

Merciful Father,

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

The Peace

The minister says

We are the body of Christ.
In the one Spirit we were all baptized into one body.
Let us then pursue all that makes for peace
and builds up our common life.

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=UpBs0b8Nnzs>

I come with joy, a child of God,
Forgiven, loved and free,
The life of Jesus to recall,
In love laid down for me.

I come with Christians far and near
To find, as all are fed,
The new community of love
In Christ's communion bread.

The Spirit of the risen Christ,
Unseen, but ever near,
Is in such friendship better known,
Alive among us here.

Together met, together bound
By all that God has done,
We'll go with joy, to give the world
The love that makes us one.

*Words: Brian Wren (b.1936)
Tune: St Botolph – Gordon A. Slater (1896-1979)*

Preparation of the Table

The celebrant says

As the grain once scattered in the fields
and the grapes once dispersed on the hillside
are now reunited on this table in bread and wine,
so, Lord, may your whole Church soon be gathered together
from the corners of the earth
into your kingdom.

All **Amen.**

The Eucharistic Prayer

The Lord is here.

All **His Spirit is with us.**

Lift up your hearts.

All **We lift them to the Lord.**

Let us give thanks to the Lord our God.

All **It is right to give thanks and praise.**

It is indeed right,
it is our duty and our joy,
at all times and in all places
to give you thanks and praise,
holy Father, heavenly King,
almighty and eternal God,
through Jesus Christ your Son our Lord.
For he is your living Word;
through him you have created all things from the beginning,
and formed us in your own image.
Through him you have freed us from the slavery of sin,
giving him to be born of a woman and to die upon the cross;
you raised him from the dead
and exalted him to your right hand on high.
Through him you have sent upon us
your holy and life-giving Spirit,
and made us a people for your own possession.
Therefore with angels and archangels,
and with all the company of heaven,
we proclaim your great and glorious name,
for ever praising you and saying:

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

Accept our praises, heavenly Father,
through your Son our Saviour Jesus Christ,
and as we follow his example and obey his command,
grant that by the power of your Holy Spirit
these gifts of bread and wine
may be to us his body and his blood;
who, in the same night that he was betrayed,
took bread and gave you thanks;
he broke it and gave it to his disciples, saying:
Take, eat; this is my body which is given for you;
do this in remembrance of me.

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

Therefore, heavenly Father,
we remember his offering of himself
made once for all upon the cross;
we proclaim his mighty resurrection and glorious ascension;
we look for the coming of your kingdom,
and with this bread and this cup
we make the memorial of Christ your Son our Lord.

Great is the mystery of faith:

All **Christ has died:
Christ is risen:
Christ will come again.**

Accept through him, our great high priest,
this our sacrifice of thanks and praise,
and as we eat and drink these holy gifts
in the presence of your divine majesty,
renew us by your Spirit,
inspire us with your love
and unite us in the body of your Son,
Jesus Christ our Lord.

Through him, and with him, and in him,
in the unity of the Holy Spirit,
with all who stand before you in earth and heaven,
we worship you, Father almighty,
in songs of everlasting praise:

All **Blessing and honour and glory and power
be yours for ever and ever.
Amen.**

The Lord's Prayer

Let us pray with confidence as our Saviour has 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 Josquin des Près – Agnus Dei from the ‘*L’homme armé*’ Mass

<https://www.youtube.com/watch?v=TIGH6A95G-0>

Lamb of God, you take away the sin of the world, have mercy on us. (2)
Lamb of God, you take away the sin of the world, grant us peace.

Prayer after Communion

Lord God, whose Son is the true vine and the source of life,
ever giving himself that the world may live:
may we so receive within ourselves
the power of his death and passion that,
in his saving cup, we may share his glory
and be made perfect in his love;
for he is alive and reigns, now and forever.

All **Amen.**

Hymn

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

Thy hand, O God, has guided
Thy flock, from age to age;
The wondrous tale is written,
Full clear on every page;
Thy people owned thy goodness,
And we their deeds record;
And both of this bear witness:
One Church, one faith, one Lord.

Through many a day of darkness,
Through many a scene of strife,
The faithful few fought bravely
To guard the nation’s life.

Their gospel of redemption,
Sin pardoned, hope restored,
Was all in this enfolded:
One church, one faith, one Lord.

Thy mercy will not fail us
Nor leave thy work undone;
With thy right hand to help us
The vict'ry shall be won.
And then by earth and heaven
Thy name shall be adored;
And this shall be our anthem:
One Church, one faith, one Lord!

Words: Edward H. Plumptre (1821-1891)
Tune: Thornbury – Basil Harwood (1859-1949)

Blessing

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.**

Picture: Detail from the apse mosaic of the basilica of SS Cosmas and Damian, Rome, 6th c.

Offertory

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

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