



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

*2nd June 2024
1st 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 the Assistant Chaplain, The Revd Roxana Tenea Teleman, published separately on the website, the text of which is included in the service.

The Gathering

The minister says

In the name of the Father, and of the Son, and of the Holy Spirit.

All **Amen.**

Grace, mercy and peace
from God our Father
and the Lord Jesus Christ
be with you

All **and also with you.**

Hymn

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

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

Pride of man and earthly glory,
Sword and crown betray his trust;
What with care and toil he buildeth,
Tower and temple, fall to dust.
But God's power, hour by hour,
Is my temple and my tower.

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

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

Words: Robert Bridges (1844-1939)
Tune: Michael – Herbert Howells (1892-1983)

Prayer of Preparation

All **Almighty God,
to whom all hearts are open,
all desires known,
and from whom no secrets are hidden:
cleanse the thoughts of our hearts
by the inspiration of your Holy Spirit,
that we may perfectly love you,
and worthily magnify your holy name;
through Christ our Lord.
Amen.**

Prayers of Penitence

The minister says

God so loved the world
that he gave his only Son Jesus Christ
to save us from our sins,
to be our advocate in heaven,
and to bring us to eternal life.

Let us confess our sins in penitence and faith,
firmly resolved to keep God's commandments
and to live in love and peace with all.

All **Almighty God, our heavenly Father,
we have sinned against you
and against our neighbour
in thought and word and deed,
through negligence, through weakness,
through our own deliberate fault.
We are truly sorry
and repent of all our sins.
For the sake of your Son Jesus Christ,
who died for us,
forgive us all that is past
and grant that we may serve you in newness of life
to the glory of your name. Amen.**

The minister 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.

O God,
the strength of all those who put their trust in you,
mercifully accept our prayers
and, because through the weakness of our mortal nature
we can do no good thing without you,
grant us the help of your grace,
that in the keeping of your commandments
we may please you both in will and deed;
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

Deuteronomy 5.12-15

Observe the sabbath day and keep it holy, as the Lord your God commanded you. For six days you shall labour and do all your work. But the seventh day is a sabbath to the Lord your God; you shall not do any work — you, or your son or your daughter, or your male or female slave, or your ox or your donkey, or any of your livestock, or the resident alien in your towns, so that your male and female slave may rest as well as you. Remember that you were a slave in the land of Egypt, and the Lord your God brought you out from there with a mighty hand and an outstretched arm; therefore the Lord your God commanded you to keep the sabbath day.

This is the word of the Lord.

All **Thanks be to God.**

Psalm 81.1-10

1 Sing merrily to God our strength, *
shout for joy to the God of Jacob.

2 Take up the song and sound the timbrel, *
the tuneful lyre with the harp.

3 Blow the trumpet at the new moon, *
as at the full moon, upon our solemn feast day.

4 For this is a statute for Israel, *
a law of the God of Jacob,

5 The charge he laid on the people of Joseph, *
when they came out of the land of Egypt.

6 I heard a voice I did not know, that said: *
'I eased their shoulder from the burden;
their hands were set free from bearing the load.

7 'You called upon me in trouble and I delivered you; *
I answered you from the secret place of thunder
and proved you at the waters of Meribah.

8 'Hear, O my people, and I will admonish you: *
O Israel, if you would but listen to me!

9 'There shall be no strange god among you; *
you shall not worship a foreign god.

10 'I am the Lord your God, who brought you up from the land of Egypt; *
open your mouth wide and I shall fill it.'

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

2 Corinthians 4.5-12

For we do not proclaim ourselves; we proclaim Jesus Christ as Lord and ourselves as your slaves for Jesus' sake. For it is the God who said, 'Let light shine out of darkness', who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

But we have this treasure in clay jars, so that it may be made clear that this extraordinary power belongs to God and does not come from us. We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be made visible in our bodies. For while we live, we are always being given up to death for Jesus' sake, so that the life of Jesus may be made visible in our mortal flesh. So death is at work in us, but life in you.

This is the word of the Lord.

All **Thanks be to God.**

Hymn

<https://www.youtube.com/watch?v=Slj2qCadeGI>

In the Lord I'll be ever thankful,
In the Lord I will rejoice!
Look to God, do not be afraid;
Lift up your voices: the Lord is near,
Lift up your voices: the Lord is near.

*Words: Taizé Community
Music: Jacques Berthier (1923-1994)*

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.**

One sabbath he was going through the cornfields; and as they made their way his disciples began to pluck heads of grain. The Pharisees said to him, 'Look, why are they doing what is not lawful on the sabbath?' And he said to them, 'Have you never read what David did when he and his companions were hungry and in need of food? He entered the house of God, when Abiathar was high priest, and ate the bread of the Presence, which it is not lawful for any but the priests to eat, and he gave some to his companions.' Then he said to them, 'The sabbath was made for humankind, and not humankind for the sabbath; so the Son of Man is lord even of the sabbath.'

Again he entered the synagogue, and a man was there who had a withered hand. They watched him to see whether he would cure him on the sabbath, so that they might accuse him. And he said to the man who had the withered hand, 'Come forward.' Then he said to them, 'Is it lawful to do good or to do harm on the sabbath, to save life or to kill?' But they were silent. He looked around at them with anger; he was grieved at their hardness of heart and said to the man, 'Stretch out your hand.' He stretched it out, and his hand was restored. The Pharisees went out and immediately conspired with the Herodians against him, how to destroy him.

This is the Gospel of the Lord.

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

Reflection

When you hear the word Sabbath, what comes to mind first? Is it the day of holiness and rest observed by Jewish people, a break from the busyness of life, or perhaps a long list of 'don'ts'? You might also think of the Presbyterian, Methodist or Baptist tradition of associating Sunday rest and worship with a Christian application of the Sabbath.

As 2024 is an Olympic year, I cannot help but recall the story of the Scottish athlete and Christian missionary Eric Liddell: at the 1924 Olympic Games in Paris, he won a gold medal in the 400m after refusing to compete in the heats of his favourite race, the 100m, because they were held on a Sunday. Instead, he chose to go and preach at the Scots Kirk.

Whether the concept of Sabbath is new to you or deeply ingrained in your upbringing, we must acknowledge that in today's fast-paced world, the idea of setting aside time for rest and reflection can seem both inviting and elusive. We cannot help but envy a little those who are faithful to such a discipline.

The Jewish Sabbath was and is a completely original institution. In Jesus's day, the Sabbath played a crucial role in establishing Jewish identity both within Palestine and beyond. From sundown on Friday until sunset on Saturday, Jews encouraged one another to enjoy a day of delight¹, worship the LORD², set aside ordinary work³, and engage in battle only in self-defence⁴. Jewish theologians often debated which activities were permissible on the Sabbath, prohibiting 39 actions.

It began as a simple observance of the pattern of time that God followed in the creation of the world, according to the book of Genesis: after speaking the world into existence over a six-day period, God rested (*shabat* in Hebrew) on the seventh day, blessed it and set it apart from the other days⁵. However, as we heard in the reading from Deuteronomy, the Sabbath commandment was given as a gift to the newly freed Hebrews after their enslavement in Egypt. Even today, the Jewish prayer before and after the Sabbath meal includes the words: 'Once we were slaves in Egypt, now we are free people.' The Sabbath thus acknowledges and celebrates God's redemptive activity and symbolises the commitment to a holy existence as a free people.

Can we grasp how revolutionary this commandment remains, even today? The Sabbath is not only a religious institution, a memorial to Creation, the day on which God himself rested, but, as theologian and philosopher Jonathan Sacks⁶ pointed out, it is also fundamentally a political institution, a tutorial in liberty. One day in seven, master and slave, employer and employee, the migrant, and even animals, are to experience unconditional freedom. On this day, all hierarchies and relationships of power are suspended, and the offer of rest is not based on merit but is an act of divine love and grace. The Sabbath offers a blueprint for human existence: the ordinary week reflects God's time, with the Sabbath foreshadowing the day when the glory of God will fill the earth and humankind will enter God's rest. A lesson

¹ Nehemiah 8:9–12; Isaiah 58:13–14

² Isaiah 66:23; Ezekiel 46:3

³ Amos 8:5

⁴ 1 Maccabees 2:29–41

⁵ Genesis 2.2-3

⁶ *Radical Then, Radical Now*

that holds value even for the secular world, as Czech economist Tomáš Sedláček⁷ argues, encouraging us to create a pause in the relentless pursuit of 'more'. Such a pause would allow us to celebrate what we have rather than obsess over what we lack.

Doesn't all this evoke a bit more sympathy for the Pharisees and their insistence on impeccably honouring Sabbath, as even the prophets have decreed: 'If you refrain from trampling the Sabbath, from pursuing your own interests on my holy day, [...] I will make you ride on the heights of the earth [says the LORD]'⁸. The Church has a long tradition in caricaturing the Pharisees as self-righteous hypocrites. Yet, according to the 1st century Roman-Jewish historian Flavius Josephus, Pharisees were esteemed by their Jewish contemporaries for "practising the highest ideals both in their way of living and in their discourse"⁹. They were regarded as upstanding, devout pillars of the community.

No, the Pharisees were not wrong to uphold the Sabbath - they were absolutely right. But rightness alone is not love. Rightness is not compassion. Rightness does not fulfil the law. Time and time again, we see Jesus Christ overturning the rules established for proper observance. Each time he does so, he embodies his words as recorded in the Gospel: 'Do not think that I have come to abolish the law or the prophets; I have come not to abolish but to fulfil.'¹⁰

What better way than his to understand the purpose of the Sabbath? Hunger being satisfied, ailments being healed – a day of rest and a liberation from the tyranny of our needs, allowing people to remember and know the goodness, generosity and bounty of God.

What does the Pharisees' silence in response to Christ's question reveal? They have constructed a system of traditions and rules and implications of God's good and holy law, but they have lost sight of its true purpose. C.S. Lewis once remarked, "Nothing gives one a more spuriously good conscience than keeping rules, even if there has been a total absence of all real charity and faith."¹¹

How tolerant and loving are we toward those who defy or break the rules to proclaim and witness to God's realm? Toward those who block roadways out of love for God's creation, or protest against violence and injustice? Do we see Christ in their actions, or do we choose law over love, habit over creativity, and rules over compassion? Do we choose these because it is easier than bearing the unruly potency of love?

There is a detail in this story you may have overlooked. The man is healed, yet Jesus neither touched him nor spoke any words of healing. He simply asked the man to stretch out his hand, and the healing occurred. By doing this, Jesus upheld his Sabbath observance, not

⁷ *The Economics of Good and Evil*

⁸ Isaiah 15.13-14

⁹ *Antiquities*

¹⁰ Matthew 5.17

¹¹ *Letter to an American Lady*

breaking the law in any way. Instead, Mark portrays Jesus as honouring the purpose of the Sabbath commandment and God's commitment to humanity's flourishing. What if we designated the Sabbath as a time when God reaches out to us and we reach out to God, creating healing and new life through this mutual reaching?

God's law is good - a law of love that aims to bring about life in abundance. In our story, Jesus demonstrates that the Sabbath is indeed the day to celebrate the God who gives life and sets people free. The religiosity of the institution, in its well-meaning concern to guard the things of God, misses the true heart of God. Did you hear the heart of God today? Not calling for ritualised obedience but for heartfelt and compassionate action, for love that heals the sick, for love that sees and attends to the invisible and the untouchable.

Set time aside to remember God our creator and liberator, to remember others created and redeemed by him, and to acknowledge our need - and theirs - for restoration and refreshment. Receive God's gift of rest and pursue life.

Amen.

The Revd Roxana Tenea Teleman, Assistant 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 pray for the Church and the world, as we thank God for his goodness.

Lord God, we come before you as a church family united in faith and in love for one another. We pray for your blessings and direction as the Church spreads the word of your mercy and love to the rest of the world. May our communities of faith be places of joy and delight, where all are welcomed and where the oppressed find freedom and healing. Strengthen and guide the church leaders, especially our Bishop Robert, our Archdeacon Peter, our chaplain Jamie and the ministry team in Marseille, Aix and the Luberon. Renew our minds and transform our lives, that we may reflect more fully the image of Christ in our chaplaincy.

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

We bring to you places of pain in our world, where your voice is drowned out by hate. Speak your peace In Gaza and the West Bank, in Israel, in Ukraine and in Russia. Where there is affliction in our world, bring healing. Where world leaders are perplexed, bring clarity of vision. May those who make and administer laws have compassion on the weak and lay no oppressive burdens on them. May we, and all those around us, be alert to perceive where there is need and to give such help as we can.

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

You hear the cry of all who are in trouble or distress: be with those whose lives are affected by natural disaster, especially the people of Papua New Guinea this week. Strengthen them in their hour of need, grant them courage to face the future, and a foundation on which to rebuild their lives.

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

As the European election approaches, we pray for peace and freedom, for justice and democracy in Europe, for willingness to listen to one another and to respond to one another's hopes and fears. Inspire us to use our creative energies to build the structures we need to overcome the obstacles of intolerance and indifference. May there be greater understanding of the value of every human being and may the weakest and the vulnerable be better protected.

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

We bring before you all who need physical, emotional or spiritual healing. Reach out in your mercy to all who call upon you. Provide wholeness and respite to all who are weary, those who struggle in any way, and those who care for them. From our own community, we pray for Malcolm, Peter, Gabrielle, Eddie, Gerline, Doreen, Patrick, Janet and Effie. We continue to pray for King Charles and Catherine, Princess of Wales. In a moment of silence we hold before you those whom we each carry on our hearts.

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

Receive into new life the souls of those who have departed from this world: may they rejoice in the eternal Sabbath, where hunger and sickness are no more. Have mercy on those who mourn: turn their grief to truer living, their affliction to firmer hope in your promise of everlasting life.

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

To your care and protection, Lord, we now commit ourselves. Of your goodness forgive us, with your love inspire us, by your Spirit guide us, and in your mercy keep us, now and always.

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=2T7lBaFYMsI>

We hail thy presence glorious,
O Christ our great High Priest,
O'er sin and death victorious,
At thy thanksgiving feast:
As thou art interceding
For us in heaven above,
Thy Church on earth is pleading
Thy perfect work of love.

Through thee in every nation
Thine own their hearts upraise,
Offering one pure oblation,
One sacrifice of praise:
With thee in blest communion
The living and the dead
Are joined in closest union,
One Body with one Head.

O living bread from heaven,
Jesu, our Saviour good,
Who thine own self hast given
To be our souls' true food;
For us thy body broken
Hung on the cross of shame:

This bread its hallowed token
We break in thy dear name.

O stream of love unending,
Poured from the one true vine,
With our weak nature blending
The strength of life divine;
Our thankful faith confessing
In thy life-blood outpoured,
We drink this cup of blessing
And praise thy name, O Lord.

May we, thy word believing,
Thee through thy gifts receive,
That, thou within us living,
We all to God may live;
Draw us from earth to heaven
Till sin and sorrow cease,
Forgiving and forgiven,
In love and joy and peace.

Words: Richard G. Parsons (1882-1948)
Tune: Offertorium – Michael Haydn (1737-1806)

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, 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 Margaret Rizza – Blessed bread

https://www.youtube.com/watch?v=h4fUuP_qM58

*Blessed bread, everlasting life;
Sacred cup, eternal salvation.*

Prayer after Communion

Eternal Father,
we thank you for nourishing us
with your heavenly gifts:

may our communion strengthen us in faith,
build us up in hope,
and make us grow in love;
for the sake of Jesus Christ our Lord.

All **Amen.**

All **Almighty God,
we thank you for feeding us
with the body and blood of your Son Jesus Christ.
Through him we offer you our souls and bodies
to be a living sacrifice.
Send us out in the power of your Spirit
to live and work to your praise and glory.
Amen.**

Hymn

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

Forth in thy name, O Lord, I go,
My daily labour to pursue;
Thee, only thee, resolved to know,
In all I think or speak or do.

The task thy wisdom hath assigned
O let me cheerfully fulfil;
In all my works thy presence find,
And prove thy good and perfect will.

Thee may I set at my right hand,
Whose eyes mine inmost substance see,
And labour on at thy command,
And offer all my works to thee.

Give me to bear they easy yoke,
And every moment watch and pray,
And still to things eternal look,
And hasten to thy glorious day.

For thee delightfully employ
Whate'er thy bounteous grace hath giv'n,
And run my course with even joy,
And closely walk with thee to heav'n.

Words: Charles Wesley (1707-1788)
Tune: Song 34 – Orlando Gibbons (1583-1625)

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: The Healing of the man with the withered hand
Mosaic in the cathedral of Monreale, Sicily (12th century)

Offertory

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

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

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

Thank you for your support.