



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

*15th September 2024
16th 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 388 O praise ye the Lord!

<https://www.youtube.com/watch?v=cbA8prdCKOc>

O praise ye the Lord! Praise him in the height;
Rejoice in his word, ye angels of light;
Ye heavens adore him by whom ye were made,
And worship before him, in brightness arrayed.

O praise ye the Lord! Praise him upon earth,
In tuneful accord, ye sons of new birth;
Praise him who hath brought you his grace from above,
Praise him who hath taught you to sing of his love.

O praise ye the Lord, all things that give sound;
Each jubilant chord re-echo around;
Loud organs, his glory forth tell in deep tone,
And, sweet harp, the story of what he hath done.

O praise ye the Lord! Thanksgiving and song
To him be outpoured all ages along:
For love in creation, for heaven restored,
For grace of salvation, O praise ye the Lord!

Words: Henry W. Baker (1821-1877)

Tune: Laudate Dominum – Charles Hubert H. Parry (1848-1918)

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 Lord, we beseech you mercifully to hear
the prayers of your people who call upon you;
and grant that they may both perceive
and know what things they ought to do,
and also may have grace and power
faithfully to fulfil them;
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 50.4-9a

The Lord God has given me
the tongue of a teacher,
that I may know how to sustain
the weary with a word.
Morning by morning he wakens—
wakens my ear

to listen as those who are taught.
The Lord God has opened my ear,
and I was not rebellious,
I did not turn backwards.
I gave my back to those who struck me,
and my cheeks to those who pulled out the beard;
I did not hide my face
from insult and spitting.

The Lord God helps me;
therefore I have not been disgraced;
therefore I have set my face like flint,
and I know that I shall not be put to shame;
he who vindicates me is near.

Who will contend with me?

Let us stand up together.

Who are my adversaries?

Let them confront me.

It is the Lord God who helps me;

who will declare me guilty?

This is the word of the Lord.

All **Thanks be to God.**

Psalm 116.1-8

1 I love the Lord, for he has heard the voice of my supplication; *
because he inclined his ear to me on the day I called to him.

2 The snares of death encompassed me; the pains of hell took hold of me; *
by grief and sorrow was I held.

3 Then I called upon the name of the Lord: *
'O Lord, I beg you, deliver my soul.'

4 Gracious is the Lord and righteous; *
our God is full of compassion.

5 The Lord watches over the simple; *
I was brought very low and he saved me.

6 Turn again to your rest, O my soul, *
for the Lord has been gracious to you.

7 For you have delivered my soul from death, *
my eyes from tears and my feet from falling.

8 I will walk before the Lord *
in the land of the living.

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

James 3.1-12

Not many of you should become teachers, my brothers and sisters, for you know that we who teach will be judged with greater strictness. For all of us make many mistakes. Anyone who makes no mistakes in speaking is perfect, able to keep the whole body in check with a bridle. If we put bits into the mouths of horses to make them obey us, we guide their whole bodies. Or look at ships: though they are so large that it takes strong winds to drive them, yet they are guided by a very small rudder wherever the will of the pilot directs. So also the tongue is a small member, yet it boasts of great exploits.

How great a forest is set ablaze by a small fire! And the tongue is a fire. The tongue is placed among our members as a world of iniquity; it stains the whole body, sets on fire the cycle of nature, and is itself set on fire by hell. For every species of beast and bird, of reptile and sea creature, can be tamed and has been tamed by the human species, but no one can tame the tongue—a restless evil, full of deadly poison. With it we bless the Lord and Father, and with it we curse those who are made in the likeness of God. From the same mouth come blessing and cursing. My brothers and sisters, this ought not to be so. Does a spring pour forth from the same opening both fresh and brackish water? Can a fig tree, my brothers and sisters, yield olives, or a grapevine figs? No more can salt water yield fresh.

This is the word of the Lord.

All **Thanks be to God.**

Hymn 465 Take up the cross, the Saviour said

<https://www.youtube.com/watch?v=T0frmiQHNOo>

Take up thy cross, the Saviour said,
If thou wouldst my disciple be;
Deny thyself, the world forsake,
And humbly follow after me.

Take up thy cross – let not its weight
Fill thy weak spirit with alarm:
His strength shall bear thy spirit up,
And brace thy heart, and nerve thine arm.

Take up thy cross, nor heed the shame,
Nor let the foolish pride rebel:
Thy Lord for thee the cross endured,
To save thy soul from death and hell.

Take up thy cross then in his strength,
And calmly every danger brave;
'Twill guide thee to a better home,
And lead to victory o'er the grave.

Take up thy cross, and follow Christ,
Nor think till death to lay it down;
For only they who bear the cross
May hope to wear the glorious crown.

To thee, great Lord, the One in Three,
All praise for evermore ascend:
O grant us in our home to see
The heavenly life that knows no end.

Words: Charles W. Everest (1814-1879)

Tune: Breslau – As Hymnodus Sacer (1625), arr. Felix Mendelssohn-Bartholdy (1805-1847)

Gospel Reading

Mark 8.27-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.**

Jesus went on with his disciples to the villages of Caesarea Philippi; and on the way he asked his disciples, 'Who do people say that I am?' And they answered him, 'John the Baptist; and others, Elijah; and still others, one of the prophets.' He asked them, 'But who do you say that I am?' Peter answered him, 'You are the Messiah.' And he sternly ordered them not to tell anyone about him.

Then he began to teach them that the Son of Man must undergo great suffering, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again. He said all this quite openly. And Peter took him aside and began to rebuke him. But turning and looking at his disciples, he rebuked Peter and said, 'Get behind me, Satan! For you are setting your mind not on divine things but on human things.'

He called the crowd with his disciples, and said to them, 'If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it. For what will it profit them to gain the whole world and forfeit their life? Indeed, what can they give in return for their life? Those who are ashamed of me and of my words in this adulterous and sinful generation, of them the Son of Man will also be ashamed when he comes in the glory of his Father with the holy angels.'

This is the Gospel of the Lord.

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

Reflection

"Take up your cross and follow me!" A startling and very demanding command from their Teacher. Jesus' disciples were surely not prepared for such a conclusion to the day's teaching. The day had begun with a sense of ease for them, as they confidently answered his question, 'Who do people say that I am?'

Considering their age, background, and professions, some among them may have found the idea of being taught rather intimidating. Yet, Jesus' teaching method was suited to them. Instead of sitting them down and subjecting them to discourses on the programme and theology of the Kingdom of God, he wove his teaching into the fabric of their journeying together, addressing a point here and another here. Despite the spontaneous nature of these 'lessons', his teaching was coherent and consistent. Their apprenticeship under Jesus had already been intense, but it was about to deepen further as he prepared to set his course toward Jerusalem. Before taking this step, Jesus paused to ask them, 'Who do people say that I am?' It was a question that seemed easy enough. The disciples readily echoed the voices of the crowd: some said John the Baptist, others Elijah, and still others, one of the prophets. Indeed, Jesus' ministry of preaching, teaching, and healing had all the hallmarks of Israel's greatest prophets.

The teacher then asked a second, more searching question. He sought to move his followers beyond the interpretations of others, he wanted them to express their own understanding. It was no longer enough to lean on the answers of the crowd. Jesus implied that reciting creeds, quoting traditions and theologies would not suffice. 'But who do *you* say that I am?'

Though the disciples are often depicted as slow to grasp the truth, in this moment Peter seems to see clearly: 'You are the Christ,' he boldly declares. And we, with the benefit of hindsight, breathe a sigh of relief - for Peter has indeed spoken the right words. Yet, he will quickly discover that understanding Jesus' identity is far more than naming a title. The act of naming does not contain the fullness of meaning.

For Peter, as for most of his Jewish contemporaries, the long-expected Messiah was envisioned as a royal figure - one who would topple the oppressors and usher in a kingdom of power and glory akin to King David's reign, establishing the Kingdom of God. But just as Peter believed he had solved the riddle, Jesus shattered his assumptions. He began to speak of a Messiahship not built on conquest but on suffering. It is, after all, the teacher's task to challenge their students' preconceived notions. Like Winston Churchill, who famously offered the British people only 'blood, toil, tears and sweat'¹ in the fight against Hitler's Germany, Jesus unfolded a narrative of redemption that would lead through rejection, abuse, abandonment, and death. What a chasm between the expected role of the Messiah and the reality of Jesus' mission! From the very beginning, Mark announced that his account was 'good news', *euangelion*. But how could this be good news? For the disciples, none of it made sense. They were bewildered and disoriented, unaware of the darkness yet to come, or that Peter himself would soon falter in the face of it, undone by fear and doubt. There is still so much more for them to learn - so many more answers for them to grow into.

As Jesus unveils more of his identity and destiny, he also defines what it means to share in his mission. Teaching, after all, is hollow without action. To know who Jesus is remains an abstract exercise unless it is lived out. Christ calls his followers not merely to understand, but to walk alongside him: 'If any want to become my followers, let them deny themselves and take up their cross and follow me'. Self-denial and bearing the cross - is this the cost of discipleship?

Jean Calvin, the 16th-century reformer, is known to have said that self-denial is 'the sum of the Christian life.'² However, in the 21st century, such language may seem outmoded. Our Western culture prizes self-esteem, self-empowerment, and self-sufficiency – anything but self-abasement. Yet, what if self-denial is not about devaluing ourselves, but rather, about losing the false self, surrendering the ego, giving up worldly values, and setting ourselves aside for the sake of the Kingdom's ones? What if it means giving ourselves for the sake of

¹ Churchill, *Speech to the House of Commons*, 13 May 1940

² Calvin, *Institutes*, ch.7

others, in a spirit of generosity, humility, and love? What if it means letting God's will direct our own?

And what of Jesus's exhortation to take up the cross? Does he call us to seek out suffering and martyrdom, to endure every hardship, from irritating neighbours to serious illness to discrimination to abuse to natural disasters, without complaint? Certainly not. Jesus' ministry was focused on alleviating suffering, not glorifying it. He healed the sick, restored relationships, liberated captives, and fed the hungry— acts that stand in radical contrast to any notion of suffering as virtuous in itself. The cross of Christ, instead, symbolises God's presence within human pain, and especially God's love for us in the midst of it. Thus, to bear the cross is not to embrace suffering for its own sake, but to accept the consequences of faithfully following Jesus, whatever they may be. It means placing God's purposes above our own comfort, and being willing to lose ourselves in service to others — giving our time, resources, gifts, and energy so that, through us, others might encounter the love of God revealed in Christ.

Christ's question, 'Who do you say that I am?' is for us to answer on this and every day. Yet, within it, lies another question: 'Who, then, will you say that you are?' This is the challenge embedded in his inquiry. It compels us to define our own identity, for faith, at some point, must become very personal and deeply invested. Our answer may emerge through a sudden, life-altering transformation, or it may unfold slowly, drawing us into the realisation that we must embrace this answer, shaping a new life and a new way of being. Are we prepared to align what we profess with how we live? The way we understand Jesus Christ will determine how far we are willing to follow him - the weight of the cross we are willing to bear in his name, the courage with which we will proclaim him to a world in need of his love and healing, and the humility with which we will serve as his hands to those in need.

The life of a disciple is a journey, walking with Christ in the way of the cross. We cannot know where this path will lead, but we are certain of our companion in Christ and the hope to which we are called. Take up your cross and follow him.

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 to the Father, who has called us to follow Christ in all things.

O Lord, as Peter confessed you as the Christ, give us boldness to proclaim your redeeming love and saving power in the world; may we be ready to bear the cross and give ourselves for others and the advancement of your kingdom; we ask this in your Name, Jesus our Lord, who with the Father and the Holy Spirit are one God, now and forever.

All **Amen.**

Fill, O Lord, your church with wisdom and compassion, that it may reflect your love and light and be an image of your goodness. Lord, may we affirm Jesus as our Christ and Saviour, not only in word but by the way we live, and so bring others to a deeper awareness of your love. Guide all who preach in your name. We pray for a deepening of unity among all Christians.

Lord, in your mercy,

All **hear our prayer.**

Bless with your wisdom all places of learning. We pray for schools, colleges and training establishments: for all lecturers, teachers and trainers of people. We pray for all who influence our minds through broadcasting, the press and social media, for all involved in communication, publishing and broadcasting.

Lord, in your mercy,

All **hear our prayer.**

We give thanks for those who gave us confidence to venture and to risk, all who have given us confidence to stand on our own feet. We pray for all those who lack confidence, all who have a low esteem of themselves. We give thanks for and pray for our homes, our families and friends, and our neighbours.

Lord, in your mercy,

All **hear our prayer.**

Lord, support all who are fearful and anxious, all who are timid and afraid to venture. We pray for all who doubt their own ability or your love. We remember all who are lonely or desperate; we pray for those who are in pain or distress. We pray for healing for those who are ill in mind or body, for those with long term health problems and for their carers. We pray for the recovery of King Charles, and from our chaplaincy for healing and comfort we pray for Malcolm, Peter, Gerline, Effie, Gabrielle, Jill and their families, and in a few moments of silence, for our own loved ones who need your healing touch.

Lord, in your mercy,

All **hear our prayer.**

We give you praise with your saints in glory, all who have confessed their faith and are now in the greater light of your kingdom. We pray for all who mourn, that they may be comforted.

Lord, in your mercy,

All **hear our prayer.**

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

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 560 Will you come and follow me

<https://www.youtube.com/watch?v=pnXOEUS7BBM>

Will you come and follow me
If I but call your name?
Will you go where you don't know,
And never be the same?
Will you let my love be shown,
Will you let my name be known,
Will you let my life be grown
In you, and you in me?

Will you leave yourself behind
If I but call your name?
Will you care for cruel and kind,
And never be the same?
Will you risk the hostile stare
Should your life attract or scare,

Will you let me answer prayer
In you, and you in me?

Will you love the 'you' you hide
If I but call your name?
Will you quell the fear inside,
And never be the same?
Will you use the faith you've found
To reshape the world around
Through my sight and touch and sound
In you, and you in me?

Lord, your summons echoes true
When you but call my name.
Let me turn and follow you,
And never be the same.
In your company I'll go
Where your love and footsteps show.
Thus I'll move and live and grow
In you, and you in me.

*Words: John Bell (b.1949) and Graham Maule (b.1958)
Tune: Kelvingrove, traditional Scottish – arr. by John Bell*

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 Philip Stopford (b. 1977) – O Sacrum Convivium
 Words attributed to Thomas Aquinas

<https://www.youtube.com/watch?v=ZursD5Gp2Tg>

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

Almighty God,
you have taught us through your Son
that love is the fulfilling of the law:
grant that we may love you with our whole heart
and our neighbours as ourselves;
through 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 228 I danced in the morning

<https://www.youtube.com/watch?v=7mgvzwXTpM4>

I danced in the morning
When the world was begun,
And I danced in the moon
And the stars and the sun,
And I came down from heaven
And I danced on earth;
At Bethlehem
I had my birth.

*Dance, then, wherever you may be;
I am the Lord of the Dance, said he,
And I'll lead you all, wherever you may be,
And I'll lead you all in the dance, said he.*

I danced for the scribe
And the pharisee,
But they would not dance
And they wouldn't follow me;
I danced for the fishermen,
For James and John;
They came with me
And the dance went on.

I danced on the Sabbath
And I cured the lame:
The holy people
Said it was a shame.
They whipped and they stripped
And they hung me high,
And they left me there
On a cross to die.

I danced on a Friday
When the sky turned black;
It's hard to dance
With the devil on your back.
They buried my body
And they thought I'd gone;
But I am the dance
And I still go on.

They cut me down
And I leapt up high;
I am the life
That'll never, never die;
I'll live in you
If you'll live in me:
I am the Lord
Of the Dance, said he.

Words: Sidney Carter (1915-2004)
Tune: Trad. Shaker melody

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: *Jesus teaching his disciples*, from a 1684 Arabic manuscript of the Gospels, in the collection of The Walters Art Museum, Baltimore

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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