



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

*16th June 2024
3rd 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 Canon Alan Amos, 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=MWe1j0G_aM

O worship the King, all glorious above;
O gratefully sing his power and his love;
Our shield and defender, the Ancient of Days,
Pavilioned in splendour and girded with praise.

O tell of his might, O sing of his grace,
Whose robe is the light, whose canopy, space,
His chariots of wrath the deep thunder-clouds form,
And dark is his path on the wings of the storm.

This earth with its store of wonders untold,
Almighty, thy pow'r hath founded of old;
Established it fast by a changeless decree;
And round it hath cast, like a mantle, the sea.

Thy bountiful care, what tongue can recite?
It breathes in the air, it shines in the light;
It streams from the hills, it descends to the plain,
And sweetly distils in the dew and the rain.

Frail children of dust, and feeble as frail,
In thee do we trust, nor find thee to fail;
Thy mercies how tender, how firm to the end,
Our Maker, Defender, Redeemer, and Friend.

O measureless might! ineffable love!
While angels delight to hymn thee above,
Thy humbler creation, though feeble their lays,
With true adoration shall sing to thy praise.

Words: Robert Grant (1779-1838), based on Psalm 104

Tune: Hanover – William Croft (1678-1727)

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 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.

Almighty God,
you have broken the tyranny of sin
and have sent the spirit of your Son
into our hearts whereby we call you Father:
give us grace to dedicate our freedom to your service,
that we and all creation may be brought
to the glorious liberty of the children of God;
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

Ezekiel 17.22-end

Thus says the Lord GOD:
I myself will take a sprig
from the lofty top of a cedar;
I will set it out.
I will break off a tender one
from the topmost of its young twigs;
I myself will plant it
on a high and lofty mountain.
On the mountain height of Israel
I will plant it,
in order that it may produce boughs and bear fruit,
and become a noble cedar.
Under it every kind of bird will live;
in the shade of its branches will nest
winged creatures of every kind.
All the trees of the field shall know
that I am the LORD.
I bring low the high tree,
I make high the low tree;
I dry up the green tree
and make the dry tree flourish.
I the LORD have spoken;
I will accomplish it.

This is the word of the Lord.

All **Thanks be to God.**

Psalm 92.1-4, 12-end

- 1 It is a good thing to give thanks to the Lord *
and to sing praises to your name, O Most High;
- 2 To tell of your love early in the morning *
and of your faithfulness in the night-time,
- 3 Upon the ten-stringed instrument, upon the harp, *
and to the melody of the lyre.

4 For you, Lord, have made me glad by your acts, *
and I sing aloud at the works of your hands.

12 The righteous shall flourish like a palm tree, *
and shall spread abroad like a cedar of Lebanon.

13 Such as are planted in the house of the Lord *
shall flourish in the courts of our God.

14 They shall still bear fruit in old age; *
they shall be vigorous and in full leaf;

15 That they may show that the Lord is true; *
he is my rock, and there is no unrighteousness in him.

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 5.6-10, 14-17

So we are always confident; even though we know that while we are at home in the body we are away from the Lord - for we walk by faith, not by sight. Yes, we do have confidence, and we would rather be away from the body and at home with the Lord. So whether we are at home or away, we make it our aim to please him. For all of us must appear before the judgement seat of Christ, so that each may receive recompense for what has been done in the body, whether good or evil. For the love of Christ urges us on, because we are convinced that one has died for all; therefore all have died. And he died for all, so that those who live might live no longer for themselves, but for him who died and was raised for them.

From now on, therefore, we regard no one from a human point of view; even though we once knew Christ from a human point of view, we know him no longer in that way. So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new!

This is the word of the Lord.

All **Thanks be to God.**

Hymn

<https://www.youtube.com/watch?v=B3TGM4RAZhU>

For the fruits of his creation,
Thanks be to God;

For his gifts to every nation,
Thanks be to God;
For the ploughing, sowing, reaping,
Silent growth while we are sleeping,
Future needs in earth's safekeeping,
Thanks be to God.

In the just reward of labour,
God's will is done;
In the help we give our neighbour,
God's will is done;
In our worldwide task of caring
For the hungry and despairing,
In the harvests we are sharing,
God's will is done.

For the harvests of the Spirit,
Thanks be to God;
For the good we all inherit,
Thanks be to God;
For the wonders that astound us,
For the truths that still confound us,
Most of all, that love has found us,
Thanks be to God.

Words: Fred Pratt Green (1903-2000)
Tune: East Acklam – Francis Jackson (b. 1917)

Gospel Reading

Mark 4.26-34

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.**

He also said, 'The kingdom of God is as if someone would scatter seed on the ground, and would sleep and rise night and day, and the seed would sprout and grow, he does not know how. The earth produces of itself, first the stalk, then the head, then the full grain in the head. But when the grain is ripe, at once he goes in with his sickle, because the harvest has come.'

He also said, 'With what can we compare the kingdom of God, or what parable will we use for it? It is like a mustard seed, which, when sown upon the ground, is the smallest of all the seeds on earth; yet when it is sown it grows up and becomes the greatest of all shrubs, and puts forth large branches, so that the birds of the air can make nests in its shade.'

With many such parables he spoke the word to them, as they were able to hear it; he did not speak to them except in parables, but he explained everything in private to his disciples.

This is the Gospel of the Lord.

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

Reflection

For the first time in Mark's Gospel Jesus sits down! Deliberately, this provides quite a contrast with the breathless pace – with all those 'immediatelys' – of the first chapters of the Gospel. Jesus sitting down is a signal that a new stage in the Gospel, a new phase in Jesus' ministry, has now been reached. If you look at the previous chapter you can see that Jesus' cure of the man with a withered hand on the sabbath (3.1-6) leads to a sort of climax. The religious and political leadership of the day are now determined to work together to get rid of Jesus by any means. At that point we could almost move 'fast forward' to the account of Jesus' passion. But we don't – because first of all Jesus has some important things he needs to teach his disciples, and Mark encourages us, his readers, to look over the disciples' shoulders and learn or re-learn these lessons for ourselves too. Of course, compared with the disciples we have the privilege of knowing how the story of Jesus and our salvation is to unfold. Yet there will be some surprises, and quite a lot of learning for us on the way, too.

And here in chapter 4 is where the serious learning begins. Parables, we know, are one of the main ways in which Jesus teaches people. In fact, Mark tells us that 'Jesus did not speak to the crowd except in parables'. And this chapter, itself sometimes called 'the parable chapter of Mark', begins with the parable of the sower - a parable which in a way provides the key to the parables – indeed to the ministry of Jesus as a whole. It tells us that parables are like seeds: they fall in many places, and many may hear them, but not all respond to the word and produce the necessary fruit.

But notice where Jesus is, when he tells these parables. If you translated the Greek of verse one absolutely literally, it says that Jesus 'got into a boat and sat on the sea'. Back in the Old Testament we can read in the Psalms how the Lord God sits enthroned on the sea, and his

voice thunders over the mighty waters (Psalm 29.1-11). For those who have eyes to see and ears to hear, a connection is being made here between Israel's God and this Galilean teacher, even though the throne from which he presides over the bringing about of God's reign is a small fishing boat. It is no accident that this chapter concludes by telling us how Jesus stills a storm out at sea, amazing the disciples and prompting their fearful question, 'Who is this, that even the wind and sea obey him?' (4.35-41)

As we stand on the seashore listening to Jesus – we find ourselves placed on an important threshold. One writer puts it: the seashore in Mark is 'the boundary between the human world of land, the ordered life of town and country, of business and religion, of seeds and lamps and vineyards, and the demonic world of sea, the lawless haunt of monsters, storms and destructive depth... And the point that Mark is making [in setting this key teaching chapter] "by the sea", is that if we want to receive the mystery of the Kingdom of God, we must go to that boundary, to that threshold. It is natural for us to want a way of salvation that begins in our familiar city or village without disturbing our settled life. But that is not possible if we are to be true followers of Jesus. We may not be called ourselves to give up all security and to set sail on the fearsome and uncontrollable waters whipped up by the wind or the spirit (in Hebrew the word for wind and spirit is the same, *ruah*) – though through the ages that has been the calling of a number of the great saints of God – but at least we need to stand on the seashore and allow our faces to be caressed by the sea breeze, and splattered by the spray. It is only at this point, where God's mysterious depths meet the domestic world of human beings, that the secret of the Kingdom can begin to be seen and shared.

The word 'parable' is an Anglicised version of a Greek word which means 'thrown alongside'. We find a close neighbour to the word parable in the mathematical term ***parabola***. Visually we can think of the sea shore as the place where the sea is thrown alongside the land – so it is perhaps therefore the ideal place for parables, Jesus' most characteristic teaching, where a vibrant image of the Kingdom is thrown alongside the everyday life of those who are listening to the words. Just as the ebb and flow of the waves repeatedly covers and uncovers the ground on which we are standing, so that gradually we are soaked, refreshed and revived, so also with parables, as we allow them to wash over us again and again we discover ourselves being changed and being given new eyes for seeing.

Our Gospel reading today brings us two parables, about the one who sows seed on the ground, and is amazed at how it grows. And the parable of the mustard seed and its mighty growth.

These two parables are often thought about as parables about the mission of the church, and the church is often identified as the kingdom about which Jesus is speaking. That identification has its problems, when we look at church history. More properly, the church is the herald of the kingdom, bringing into the present a foretaste of the kingdom which in its fullness is still to come. But in this world of today, I like to look at these two parables in a different way, and to see them as parables of hope. Hope is certainly in short supply, as we

look around us, whether in Europe, or to the Middle East. There are two major death-dealing conflicts going on, neither of which can easily be resolved. Human beings are seen at their worst. Where then is hope? Let me suggest that hope is found in the seed. And that the message of Jesus for us is that despite everything which might well make us despair, the seed will prevail and bring abundant life to be shared without discrimination. If we identify the seed with hope, hope which itself is a gift of the Holy Spirit, then it is something which can be hidden from us which only the future will fully reveal. We look around, and we see little of hope. But the future belongs to God and to the Kingdom of God. I think of the seeds of hope as those wonderful people who in their own lives turn away from the hatred of others, from the hatred of those that their political leaders urge them to hate and to destroy. I see the seeds of hope in those who still recognise the face of brother or sister in those who are supposed to be their enemy. These are the people who are in themselves the seed of hope, and to whom in God's providence the future belongs. Yes they seem to be insignificant and very small in number. But they are real, and they exist, and stand among us carrying their few loaves and fishes to provide for the needs of humanity. They are the true workers who work to bring in the Kingdom of God. Perhaps we need to recognise these bearers of the seed in every age, for they stand among us as people of resurrection hope. I picked up a small book in Geneva recently by Simone Weil, the woman who was in Auschwitz with her family and then became a leading French politician. In this book in which she is interviewed during the last years of her life, she recalls her mother in the prison camp, how she never ceased to care for others, but also never ceased to hope for a time when France and Germany might be reconciled. Her mother saw clearly that the future wellbeing of all depended on such a reconciliation and a healing of relationship.

Today, despite all the noise of hatred and destruction, there are those who stand against hatred and carry the torch for the future. They are like the seed of Abraham, that messenger of faith, from whom God raised up peoples of faith and peoples of hope. And we find hope today in Jesus the seed, who embraced suffering and death to give life to all. As we follow the stories in the gospels, the stories of good news in Christ, may the power of the Holy Spirit rekindle the spirit of hope within us. And may we have eyes to see the action of God among us, in those whom he continues to raise up. And so I conclude with a short poem.

I need the God of the here and now,
Not of the there and then,
The breaking open of the present moment
Into light
Into sight
Emmaus time again.

Canon Alan Amos

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.

Heavenly Father, we pray for your Church throughout the world: strengthen it to spread the good seed of your word entrusted to it. Guide the church in listening to and interpreting your message of grace for this time and place in history.

Bless and strengthen the Church leaders, especially our Bishop Robert, our Archdeacon Peter, our Chaplain Jamie and the ministry team in Marseille, Aix and the Luberon, that they may guide us so that we are built up in our faith and show in our lives your love which we see in Jesus Christ.

Lord, in your mercy,

All **hear our prayer.**

Your Son has taught us about your Kingdom through the example of your creation: hear us as we pray for the natural order; for farmers and all who work in agriculture; for a good harvest and for a better stewardship of the earth that you have entrusted to our hands. Make all of us, we pray, better stewards.

Lord, in your mercy,

All **hear our prayer.**

In the face of war and conflict and hatred, we pray for seeds of new life and peace, especially in Israel and Gaza, between Russia and Ukraine and amongst the countries across Africa where there is conflict. We pray for your help to, day by day, scatter seeds of love and peace in a troubled world.

Bring your grace to work silently in the hidden places of the world, to bring to fruition the good that is as yet unknown. May your Kingdom come not only through those who have authority but through all the humble ones who seek to live in love and peace.

Lord, in your mercy,

All **hear our prayer.**

Father, you raise the lowly and humble those in high regard. Raise up all who are victims of marginalization, discrimination, and injustice. Banish hate from the hearts of your people and remove the inclination toward anger and violence.

As we give thanks for our homes, we pray for refugees, the homeless and the vulnerable people on our streets, that we may learn again to spread the seeds of hospitality among them.

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

We pray for those who are dear to us, family and friends, for those who are the special people in our lives wherever they may be. We pray for their hopes, their fears, and their needs as we thank you for each one of them and for what they give and mean to us.

Guide us to discern the signs of your presence among us, in family life, in work, in all our dealings. Trusting in your strength, may we bring to fruition all that is your will for us.

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

According to your steadfast love, grant healing and wholeness to those who are bereaved, in trouble or adversity, sick and in need of care.

From our own community, we pray for Malcolm, Peter, Gabrielle, Eddie, Gerline, Doreen and Effie. We continue to pray for King Charles and Catherine, Princess of Wales. In a moment of silence, we hold before you those in particular need whom we carry on our hearts and minds today.

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

Into your caring hands we commit those who have died and pray for all those who are mourning the loss of a loved one.

We give thanks for the life and ministry of The Revd Patrick Cassidy, who died on Wednesday. Patrick's ministry has touched many souls and inspired many into belief. In gratitude for all he has done for our chaplaincy and for so many of us, for his friendship and generosity, we pray for him to receive from you, Father, the new life and the eternal joy in which he trusted. May he rest in peace and rise in glory.

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.

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=0FyAY9fzcnU>

O for a heart to praise my God,
A heart from sin set free;
A heart that always feels thy blood
So freely shed for me.

A heart resigned, submissive, meek,
My great Redeemer's throne;
Where only Christ is heard to speak,
Where Jesus reigns alone.

A humble, lowly, contrite heart,
Believing, true and clean,
Which neither life nor death can part
From him that dwells within.

A heart in ev'ry thought renewed,
And full of love divine;
Perfect and right and pure and good –
A copy, Lord, of thine.

Thy nature, gracious Lord, impart,
Come quickly from above;
Write thy new name upon my heart,
Thy new best name of love.

Words: Charles Wesley (1707-1788)
Tune: Abridge – Isaac Smith (1734-1805)

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 **Christ be our seed**

<https://www.youtube.com/watch?v=9y6Fm3BKjXo>

Words: Herbert Brokering

Music: Carl Schalk

God prints the name of Christ upon the Spirit.
God leads the walk through hills and ocean sand.
God wills each one a heritage of riches
And holds all life inside a healing hand.

God is the source of daily health and healing,
God makes us well with medicines of life.
God is the spring, the fountain of thanksgiving,
All words of grace, all faith to heal our strife.

God knows the heart, the reason we are crying,
God knows the mind, the feeling, new inside.
God knows all dreams, new things we want tomorrow,
God knows the fear a silent soul will hide.

God sends the light to wake the birth of seeding,
And gives old death an Easter day to rise,
God sends the rain, the seasons, then the harvest,
While tunes of glory fill all earth and skies.

Christ, be our seed to grow what God has given;
We do our work, as work in Jesus' name.
We lift our hope, our want, our need before thee.
You healed us then, heal us once again.

Prayer after Communion

O God, whose beauty is beyond our imagining
and whose power we cannot comprehend:
show us your glory as far as we can grasp it,
and shield us from knowing more than we can bear
until we may look upon you without fear;
through Jesus Christ our Saviour.

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=w4knd9OPP9k>

Father, who in Jesus found us,
God, whose love is all around us,
Who to freedom new unbound us,
Keep our hearts with joy aflame.

For the sacramental breaking,
For the honour of partaking,
For your life our lives remaking,
Young and old, we praise your name.

From the service of this table
Lead us to a life more stable,
For our witness make us able,
Blessings on our work we claim.

Through our calling closely knitted,
Daily to our praise committed,
For a life of service fitted,
Let us now your love proclaim.

Words: Fred Kaan (1929-2009)

Tune: Quem Pastores, German carol melody (14th century)

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: Faith, hope and love – The Camargue Cross, Notre-Dame de la Garde, Marseille (Photo: Chaplaincy)

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.