



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

*10<sup>th</sup> September 2023  
14<sup>th</sup> 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 Curate, 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=rZy\\_tUipMWw](https://www.youtube.com/watch?v=rZy_tUipMWw)    3:54 – 5:10

Awake, awake: fling off the night!  
For God has sent his glorious light;  
And we who live in Christ's new day  
Must works of darkness put away.

Awake and rise, in Christ renewed,  
And with the Spirit's pow'r endued.  
The light of life in us must glow,  
And fruits of truth and goodness show.

Let in the light; all sin expose  
To Christ, whose life no darkness knows.  
Before his cross for guidance kneel;  
His light will judge and, judging, heal.

Awake and rise up from the dead,  
And Christ his light on you will shed.  
Its pow'r will wrong desires destroy,  
And your whole nature fill with joy.

Then sing for joy, and use each day;  
Give thanks for everything always.  
Lift up your hearts; with one accord  
Praise God through Jesus Christ our Lord.

*Words: John R. Peacey (1896-1971)*

*Tune: Deus Tuorum Militum, from Grenoble Antiphoner (1753)*

## **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.*

Almighty God, whose only Son has opened for us a new and living way into your presence: give us pure hearts and steadfast wills to worship you in spirit and truth; 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 33.7-11**

So you, mortal, I have made a sentinel for the house of Israel; whenever you hear a word from my mouth, you shall give them warning from me. If I say to the wicked, 'O wicked ones, you shall surely die', and you do not speak to warn the wicked to turn from their ways, the wicked shall die in their iniquity, but their blood I will require at your hand. But if you warn the wicked to turn from their ways, and they do not turn from their ways, the wicked shall die in their iniquity, but you will have saved your life.

Now you, mortal, say to the house of Israel, Thus you have said: 'Our transgressions and our sins weigh upon us, and we waste away because of them; how then can we live?' Say to

them, As I live, says the Lord GOD, I have no pleasure in the death of the wicked, but that the wicked turn from their ways and live; turn back, turn back from your evil ways; for why will you die, O house of Israel?

This is the word of the Lord.

All **Thanks be to God.**

### **Psalm 119.33-40**

33 Teach me, O Lord, the way of your statutes \*  
and I shall keep it to the end.

34 Give me understanding and I shall keep your law; \*  
I shall keep it with my whole heart.

35 Lead me in the path of your commandments, \*  
for therein is my delight.

36 Incline my heart to your testimonies \*  
and not to unjust gain.

37 Turn away my eyes lest they gaze on vanities; \*  
O give me life in your ways.

38 Confirm to your servant your promise, \*  
which stands for all who fear you.

39 Turn away the reproach which I dread, \*  
because your judgements are good.

40 Behold, I long for your commandments; \*  
in your righteousness give me life.

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**

### **Romans 13.8-end**

Owe no one anything, except to love one another; for the one who loves another has fulfilled the law. The commandments, 'You shall not commit adultery; You shall not murder; You shall not steal; You shall not covet'; and any other commandment, are summed up in this word, 'Love your neighbour as yourself.' Love does no wrong to a neighbour; therefore, love is the fulfilling of the law.

Besides this, you know what time it is, how it is now the moment for you to wake from sleep. For salvation is nearer to us now than when we became believers; the night is far gone, the day is near. Let us then lay aside the works of darkness and put on the armour of light; let us live honourably as in the day, not in revelling and drunkenness, not in debauchery and licentiousness, not in quarrelling and jealousy. Instead, put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires.

This is the word of the Lord.

All **Thanks be to God.**

## Hymn

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

Thy Kingdom come! On bended knee  
The passing ages pray;  
And faithful souls have yearned to see  
On earth that kingdom's day.

But the slow watches of the night  
Not less to God belong;  
And for the everlasting right  
The silent stars are strong.

And lo, already on the hills  
The flags of dawn appear;  
Gird up your loins, ye prophet souls,  
Proclaim the day is near.

The day in whose clear-shining light  
All wrong shall stand revealed,  
When justice shall be throned in might,  
And ev'ry hurt be healed.

When knowledge, hand in hand with peace,  
Shall walk the earth abroad:  
The day of perfect righteousness,  
The promised day of God.

*Words: Frederick L. Hosmer (1840-1929)  
Tune: Irish, from Hymns and Sacred Poems, Dublin (1749)*

*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 Matthew.

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

'If another member of the church sins against you, go and point out the fault when the two of you are alone. If the member listens to you, you have regained that one. But if you are not listened to, take one or two others along with you, so that every word may be confirmed by the evidence of two or three witnesses. If the member refuses to listen to them, tell it to the church; and if the offender refuses to listen even to the church, let such a one be to you as a Gentile and a tax-collector. Truly I tell you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. Again, truly I tell you, if two of you agree on earth about anything you ask, it will be done for you by my Father in heaven. For where two or three are gathered in my name, I am there among them.'

This is the Gospel of the Lord.

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

## **Reflection**

What church wouldn't aspire to be renowned as a community where, in the words of the Psalmist, it is good and pleasant to be, for sisters and brothers to dwell in unity? What church wouldn't long to be described as the Christian apologist Tertullian spoke of his community in the third century: "Our care and love for one another have become our distinctive sign"?

Among the gifts bestowed upon us by Christ is the gift of community: the place where we can share our sorrows and joys, seek consolation in times of sadness, celebrate moments of happiness. It is a place - our way of existence - where we recognise, and are recognised by God's love, which beckons us to reach beyond ourselves, to be woven together into one Body. Christian community is a blessing, but it's not always smooth sailing. Being part of a community, especially when conflict arises, can be a formidable test of faith.

Conflict is an all-too-human experience, an element inherent in the fabric of our relationships. Churches are not exempt from this reality. Missteps occur, disputes arise, tempers flare, people get hurt. This is not an indication of a corrupt Church, but rather a reflection of the humanity within it. An inclination to conflict seems to be ingrained in our nature, a reality that even the Scriptures acknowledge. Even in Paradise discord found a foothold. Genesis brims with stories of feuds within the Patriarchs' families, while the Torah lays down conflict guidelines for addressing conflicts within Israel, a community bound not only by their national identity but also by their faith.

We don't experience our world as a place where people effortlessly come together in agreement and harmony. Rather, it often unfolds as a stage for competition, confrontation, conflict. As a Christian community, should we not strive to live differently? Shouldn't our Christian identity prompt us to foster harmony by dealing with disagreements and conflicts with grace and compassion?

Conflict in church context is not a novel phenomenon. A cursory glance at the New Testament reveals ample evidence of discord within the earliest Christian communities.

Conflict within the church is not a novel phenomenon; it has existed since the early days of the disciples following Christ's resurrection. Conflict can take many forms, often evoking emotions such as fear, anger, guilt, and a reluctance to engage in open dialogue. Even within the most prayerful communities, conflict can escalate, transforming from a mere issue to resolve into an intractable struggle, with individuals becoming the focal point, and the very essence of the community becoming compromised.

Churches and other Christian communities often grapple with the complexities of conflict resolution. While Jesus' teachings emphasise peace-making and reconciliation, they sometimes remain weakly embedded in the cultural fabric of Christian communities. So, when disagreements and tensions arise, Christians can find themselves in troubled waters. The central question for churches is not how to entirely eliminate conflict, but rather how to handle it in a way that aligns with their values.

Those who relish structured approaches and clarity can only rejoice in the four-step conflict management tutorial that Jesus offers in today's Gospel passage: When there is sin or wrongdoing, confront it directly, face-to-face. If this doesn't yield, involve another party in the conversation. Should this also fail, bringing the matter before the entire community is the next step. If, even then, the conflict persists, treat the wrongdoer as you would a Gentile or a tax collector.

I always prefer to understand an algorithm before I apply it, so allow me to have a closer look at Jesus' guidelines. In essence, Jesus lays out a framework for engagement that is underpinned by the principles of love and respect. It all begins with a courageous act: the risk of engaging in honest conversation, to "go and point out the fault". We must not perceive



this confrontation as a catastrophe, a last resort, but as a moment of truth, driven by love. Our aim should be genuine healing rather than the mere illusion of harmony.

Honest engagement is crucial, and so are discretion, kindness, and care, according to Jesus. We are called to protect the dignity of those involved, particularly in our culture marked by the tendency to revel in the downfall of others. We must remember our own fragility and susceptibility to error.

In his wisdom, Jesus acknowledges that a one-on-one conversation will always suffice. In such cases, we are encouraged to enlist the involvement of others, not to spread gossip or exacerbate the conflict but to ensure that the truth prevails as we work toward reconciliation.

“If the member refuses to listen, tell it to the church.” This particular principle may be the most challenging for us to accept, and it may even offend some among us. History offers grim reminders of self-criticism sessions and denunciation rallies, where individuals accused of being 'public enemies' were exposed and humiliated, often by those with whom they were closely associated.

However, the scriptures portray the church as an interdependent body, with each component reliant upon the others. Within this body, says St Paul, love for one another is a debt that can never be settled. When conflicts emerge within our midst, the stakes extend beyond individual emotions or personal liberty; they encompass the overall health and well-being of the entire body. Jesus goes so far as to assert that God's presence among us hinges upon the wholeness and vitality of the beloved community: "Where two or three are gathered in my name, I am there among them." It is within our unity, our interconnectedness, that God pledges His presence.

“If the offender refuses to listen even to the church, let such a one be to you as a Gentile and a tax collector.” At first glance, this instruction may appear to give license to shun or “cancel” those with whom we experience deep conflict, ostracizing them as troublemakers or, at least, reducing them to silence. Indeed, history reveals instances when the church has taken such actions. However, remember how Jesus treated Gentiles and tax collectors, such as Zacchaeus, or the Roman centurion’s servant, or the Samaritan woman at the well, or the Canaanite woman and her sick daughter. Each time, Jesus extended love, care, healing, hope, and compassion to outsiders. Therefore, even as we acknowledge and lament the brokenness, even as we recognize that an insider has become an "outsider," we are called to extend care and hold open the possibility of reconciliation and renewal.

Jesus doesn't merely present a radically distinct path to approach conflict, but also inspiration on how to build a countercultural community, where leaders serve, where the weak are nurtured and not cast aside, where those who have lost their way are sought and

restored, where mercy and forgiveness are cultivated as precious virtues. It sets a high standard for genuine community – it requires Christ’s real presence.

Undeniably, genuine community is challenging. It demands courage and a willingness to stand by one another, bear with one another. Yet it is also powerful – it bears witness to the profound transformation and healing that Christ’s presence can bring about. It may be demanding work, but it is work that is unequivocally worth undertaking—always and without exception.

Amen.

*The Revd Roxana Tenea Teleman, Curate*

### **The Nicene Creed**

*All* **We believe in one God,  
the Father, the Almighty,  
maker of heaven and earth,  
of all that is,  
seen and unseen.**

**We believe in one Lord, Jesus Christ,  
the only Son of God,  
eternally begotten of the Father,  
God from God, Light from Light,  
true God from true God,  
begotten, not made,  
of one Being with the Father;  
through him all things were made.**

**For us and for our salvation he came down from heaven,  
was incarnate from the Holy Spirit and the Virgin Mary  
and was made man.**

**For our sake he was crucified under Pontius Pilate;  
he suffered death and was buried.**

**On the third day he rose again  
in accordance with the Scriptures;**

**he ascended into heaven  
and is seated at the right hand of the Father.**

**He will come again in glory to judge the living and the dead,  
and his kingdom will have no end.**

**We believe in the Holy Spirit,  
the Lord, the giver of life,  
who proceeds from the Father and the Son,  
who with the Father and the Son is worshipped and glorified,  
who has spoken through the prophets.**

**We believe in one holy catholic and apostolic Church.  
We acknowledge one baptism for the forgiveness of sins.  
We look for the resurrection of the dead,  
and the life of the world to come.**

**Amen.**

## **Prayers**

With confidence that where two or three are gathered together in Jesus' name, he is in our midst, let us pray for the Church and the world, and let us thank God for his goodness.

We pray for Christian communities around the world, that they never despair at our increasingly fractured society, that they will be clear examples of integrity, conversion and reconciliation. We pray for church leaders, that they be open to hear the voice of the Lord. We pray for our Bishops, Robert and David, and for our Archdeacon, Peter. We pray for our church in Marseille, Aix and the Luberon, for our Chaplain Jamie and the ministry team, and for each one of us : as we come together for worship, may our hearts be so filled with love for one another that we shall be as lights to the world.

Lord, in your mercy,

*All:* **hear our prayer.**

Father, we pray for your mercy in these conflict-filled times. We pray for those entrusted with worldly power and authority, that they might encourage us all to work for peace and justice. We pray for mediators and peace-makers, that their wisdom will bring agreement between nations which are in dispute and distrust.

We pray for migrants, refugees, and all other strangers in our midst, that they may find strength in our concern for justice. Help us to recognise your divine image and likeness in our neighbour and allow us to see the reality of racism and uproot it from ourselves and society.

Lord, in your mercy,

*All:* **hear our prayer.**

Father, we pray that all victims of extreme weather, especially in Greece, Bulgaria, Turkey, Brazil, Spain, Hong Kong, may find your comfort in their suffering, and help each other survive their devastation, and that you will inspire all people of good will to reach out to those affected.

Lord, in your mercy,

*All:* **hear our prayer.**

Father, you are among us in our disputes and agreements. We pray for families and communities in which people have hurt one another badly. Encourage them to acknowledge the wrong they might have done and to forgive when they have been wronged. Open their hearts to your reconciling grace, and help them to relearn trust and concord.

Lord, in your mercy,

*All:* **hear our prayer.**

Father, you are among us in sickness and in health. Teach us to see through our frailty your loving mercy that always holds us. From our community, we continue to pray for Malcolm, Peter, Margaret, Eddie, Gabrielle, Charles and Yvonne, and their loved ones. Grant them health, hope, and the joy of your presence in their lives.

Lord, in your mercy,

*All:* **hear our prayer.**

Father, we remember those who have been drawn to their eternal rest in your safe keeping, especially for the recently departed, for those whose anniversaries occur around this time. On the first anniversary of Queen Elizabeth II's passing, we give thanks that her legacy – her obedience to you, her sense of duty, her love for her people – lives on.

We pray that the late Queen and all the faithful departed may know the fullness of your love and mercy and be brought to the joy of the dawning new day of your resurrection.

Lord, in your mercy,

*All:* **hear our prayer.**

Redeeming Sustainer, draw us closer to you and pour out your strength and courage upon us, that we may hurry to make you known not only in our concern for others, but by serving them generously and faithfully in your name.

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.

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

Let us offer one another a sign of peace.

## **Hymn Make me a channel of your peace**

<https://www.youtube.com/watch?v=eHVz45n5a9M> 0.07

Make me a channel of your peace  
Where there is hatred, let me bring your love  
Where there is injury, your pardon Lord  
And where there's doubt, true faith in you.

*O Master, grant that I may never seek  
So much to be consoled as to console,  
To be understood as to understand,  
To be loved as to love with all my soul.*

Make me a channel of your peace  
Where there's despair in life, let me bring hope  
Where there is darkness, only light  
And where there's sadness, ever joy.

Make me a channel of your peace  
It is pardoning that we are pardoned  
In giving of ourselves that we receive  
And in dying that we're born to eternal life.

*Words: Sebastian Temple (1928-1997)  
from a prayer attributed to St Francis of Assisi (1182-1226)  
Tune: St Francis - Sebastian Temple, arr. John Barnard (b. 1948)*

## 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 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** Let us break bread together on our knees

<https://www.youtube.com/watch?v=JmAD2-XcaWM>

*African American Spiritual*

Let us break bread together on our knees.

Let us drink wine together on our knees.

Let us praise God together on our knees.

*When I fall on my knees, with my face to the rising sun,  
O Lord, have mercy on me.*

### **Prayer after Communion**

Lord God, the source of truth and love, keep us faithful to the apostles' teaching and fellowship, united in prayer and in breaking of bread, and one in joy and simplicity of heart, in 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=AQCFR-08214>

God is working his purpose out  
As year succeeds to year.  
God is working his purpose out,  
And the day is drawing near.  
Nearer and nearer draws the time,  
The time that shall surely be,  
When the earth shall be filled with the glory of God  
As the waters cover the sea.

From the east to the utmost west  
Wherever foot has trod,

Through the mouths of his messengers  
Echoes forth the voice of God:  
'Listen to me, ye continents,  
Ye islands, give ear to me,  
That the earth shall be filled with the glory of God  
As the waters cover the sea.'

How can we do the work of God,  
How prosper and increase  
Harmony in the human race  
And the reign of perfect peace?  
What can we do to urge the time,  
The time that shall surely be,  
When the earth shall be filled with the glory of God  
As the waters cover the sea?

March we forth in the strength of God,  
His banner is unfurled;  
Let the light of the gospel shine  
In the darkness of the world:  
Strengthen the weary, heal the sick  
And set ev'ry captive free,  
That the earth shall be filled with the glory of God  
As the waters cover the sea.

All our efforts are nothing worth  
Unless God bless the deed;  
Vain our hopes for the harvest tide  
Till he brings to life the seed.  
Yet ever nearer draws the time,  
The time that shall surely be,  
When the earth shall be filled with the glory of God  
As the waters cover the sea.

*Words: Arthur C. Ainger (1841-1919)*  
*Tune: Benson – Millicent Kingham (1866-1894)*

## **Blessing**

*The celebrant says*

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.**

### **Offertory**

The Diocese in Europe has a new 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>

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.

Picture: A Camargue Cross, with its interlocking symbols of a cross for faith, an anchor for hope and a heart for love. (Photo: Chaplaincy)