



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

*23<sup>rd</sup> October 2022  
Last Sunday after Trinity  
Bible Sunday*

*Welcome to our online service. Below you will find readings, prayers and links to music for this Sunday. There is also a reflection by our Reader, Christine Portman, published separately on the website, the text of which is included in the service.*

*The service will be in two parts. Christine will lead us through the Ministry of the Word. After the Peace, Canon David Pickering will celebrate the Eucharist and the rest of us will share in an act of Spiritual Communion, the prayer used where it is not possible for communicants physically to receive consecrated bread and wine.*

**The Gathering**

*The minister says*

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

*All*    **Amen.**

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

*All*    **and also with you.**

## Hymn

<https://www.youtube.com/watch?v=8b3UJBQ9zO0>

Christ is our cornerstone,  
On him alone we build;  
With his true saints alone  
The courts of heav'n are filled:  
On his great love our hopes we place  
Of present grace and joys above.

O then with hymns of praise  
These hallowed courts shall ring;  
Our voices we will raise  
The Three in One to sing;  
And thus proclaim in joyful song,  
Both loud and long, that glorious name.

Here, gracious God, do thou  
For evermore draw nigh;  
Accept each faithful vow,  
And mark each suppliant sigh;  
In copious show'r on all who pray  
Each holy day thy blessings pour.

Here may we gain from heav'n  
The grace which we implore;  
And may that grace, once giv'n,  
Be with us evermore,  
Until that day when all the blest  
To endless rest are called away.

*Words: Latin (before 9<sup>th</sup> century) trans. John Chandler (1806-1876)*

*Tune: Harewood – Samuel Sebastian Wesley (1810-1876)*

## Prayer of Preparation

*All* **Almighty God,  
to whom all hearts are open,  
all desires known,  
and from whom no secrets are hidden:  
cleanse the thoughts of our hearts  
by the inspiration of your Holy Spirit,**

**that we may perfectly love you,  
and worthily magnify your holy name;  
through Christ our Lord. Amen.**

### **Prayers of Penitence**

*The minister says*

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

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

*All* **Most merciful God,  
Father of our Lord Jesus Christ,  
we confess that we have sinned  
in thought, word and deed.  
We have not loved you with our whole heart.  
We have not loved our neighbours as ourselves.  
In your mercy  
forgive what we have been,  
help us to amend what we are,  
and direct what we shall be;  
that we may do justly, love mercy,  
and walk humbly with you, our God.  
Amen.**

*The celebrant says*

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

*All:* **Amen.**

## The Gloria

*All say:*

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

## The Collect

*The minister says*

Let us pray.

*Silence is kept.*

Faithful Lord,  
whose steadfast love never ceases  
and whose mercies never come to an end:  
grant us the grace to trust you  
and to receive the gifts of your love,  
new every morning,  
in Jesus Christ our Lord.

*All:* **Amen.**

## The Ministry of the Word

### Old Testament Reading

### Ecclesiasticus 35.12-17

Give to the Most High as he has given to you,  
and as generously as you can afford.

For the Lord is the one who repays,  
and he will repay you sevenfold.

Do not offer him a bribe, for he will not accept it;  
and do not rely on a dishonest sacrifice;

for the Lord is the judge,  
and with him there is no partiality.

He will not show partiality to the poor;  
but he will listen to the prayer of one who is wronged.

He will not ignore the supplication of the orphan,  
or the widow when she pours out her complaint.

This is the word of the Lord.

*All* **Thanks be to God.**

### Psalm 84.1-7

- 1 How lovely is your dwelling place, O Lord of hosts! \*  
My soul has a desire and longing to enter the courts of the Lord;  
my heart and my flesh rejoice in the living God.
- 2 The sparrow has found her a house  
and the swallow a nest where she may lay her young: \*  
at your altars, O Lord of hosts, my King and my God.
- 3 Blessed are they who dwell in your house: \*  
they will always be praising you.
- 4 Blessed are those whose strength is in you, \*  
in whose heart are the highways to Zion,
- 5 Who going through the barren valley find there a spring, \*  
and the early rains will clothe it with blessing.
- 6 They will go from strength to strength \*  
and appear before God in Zion.

7 O Lord God of hosts, hear my prayer; \*  
listen, O God of Jacob.

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 Timothy 4.6-8, 16-18**

As for me, I am already being poured out as a libation, and the time of my departure has come. I have fought the good fight, I have finished the race, I have kept the faith. From now on there is reserved for me the crown of righteousness, which the Lord, the righteous judge, will give to me on that day, and not only to me but also to all who have longed for his appearing.

At my first defence no one came to my support, but all deserted me. May it not be counted against them! But the Lord stood by me and gave me strength, so that through me the message might be fully proclaimed and all the Gentiles might hear it. So I was rescued from the lion's mouth. The Lord will rescue me from every evil attack and save me for his heavenly kingdom. To him be the glory for ever and ever. Amen.

This is the word of the Lord.

*All* **Thanks be to God.**

### **Hymn**

<https://www.youtube.com/watch?v=FnOVzGKr8zw&t=5s>

King of glory, King of peace,  
I will love thee;  
And, that love may never cease,  
I will move thee.  
Thou hast granted my request,  
Thou hast heard me;  
Thou didst note my working breast,  
Thou hast spared me.

Wherefore with my utmost art,  
I will sing thee,  
And the cream of all my heart  
I will bring thee.  
Though my sins against me cried,  
Thou didst clear me,  
And alone, when they replied,  
Thou didst hear me.

Sev'n whole days, not one in sev'n,  
I will praise thee;  
In my heart, though not in heav'n,  
I can raise thee.  
Small it is, in this poor sort  
To enrol thee:  
E'en eternity's too short  
To extol thee.

*Words: George Herbert (1593-1633)*  
*Tune: Gwalchmai – Joseph D. Jones (1827-1870)*

## **Gospel Reading**

**Luke 18.9-14**

*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 Luke.

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

Jesus also told this parable to some who trusted in themselves that they were righteous and regarded others with contempt: 'Two men went up to the temple to pray, one a Pharisee and the other a tax-collector. The Pharisee, standing by himself, was praying thus, "God, I thank you that I am not like other people: thieves, rogues, adulterers, or even like this tax-collector. I fast twice a week; I give a tenth of all my income." But the tax-collector, standing far off, would not even look up to heaven, but was beating his breast and saying, "God, be merciful to me, a sinner!" I tell you, this man went down to his home justified rather than the other; for all who exalt themselves will be humbled, but all who humble themselves will be exalted.'

This is the Gospel of the Lord.

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

## Reflection

*Do not offer him a bribe, for he will not accept it; and do not rely on a dishonest sacrifice; for the Lord is the judge, and with him there is no partiality.* These words from Ecclesiasticus relate closely to today's gospel passage – the parable of the Pharisee and the Tax Collector. In the light of the current shenanigans around tax policy we might be tempted to judge both characters pretty harshly, as harshly as we may judge some of our politicians. But before we think about this Sunday's readings, let's consider why today marks an important shift in the Church's year.

You've probably grown used to a lot of green vestments over the past few months – but today is the 22<sup>nd</sup> Sunday of Trinity and so, the last. Soon we're into Christ the King and then a whole new year begins again with Advent. We rarely stop to consider why the accounts of Jesus' parables and teaching begin by celebrating the Trinity, or why this 'season' lasts for almost half the Church's year. How does the idea of God as Three Persons relate to Christ's teaching? At the top of your service sheet you can see the Rublev icon of the Trinity. Perhaps this can give us some clues about the nature of God.

*How lovely is your dwelling place, O Lord of hosts! My soul has a desire and longing to enter the courts of the Lord.* These words from today's psalm show us that God is where we feel at home - like the sparrow who *has found her a house and the swallow a nest where she may lay her young.* It continues: *O Lord God of hosts, hear my prayer; listen, O God of Jacob.* Our prayer leads us home to God. The Old Testament reading and gospel today are both concerned about how we present ourselves before God in prayer.

The parable of the Pharisee and the tax collector is well-known. It's often characterized simply as a warning against hypocrisy – but is it really as simple as that? After all, the Pharisee's lifestyle is not bad. He goes well beyond what the Law requires of him. He tithes on **all** his income, so his giving is self-sacrificial. In addition, he fasts not once a week as expected, but **twice**. He's praying in the right place, with the correct posture – in fact, he's fulfilling all the outward requirements and more. It's hard to class this as hypocritical behaviour.

By contrast, the tax collector would have been seen as a swindler, virtually a thief. Local tax collection was privatized. Contracts went to the highest bidder, who set their own rules. You can guess why they were so roundly detested! Jesus' judgement would have been utterly shocking to those that heard it. Christians have often handed down a very negative image of the Pharisees (not to mention, the Jews in general!), but although we might think of the Pharisees as unpopular, they were often admired in Jewish society. The one in this parable would seem to listeners a paragon of virtue. Why on earth would Jesus say that this 'worthless' tax collector would go home more *justified* than the other?

Is Jesus perhaps drawing our attention to the way these men prayed? Knowing his many failings, the tax collector throws himself on God's mercy. He's so ashamed that he's *standing far off* – hardly daring to go into the place where he'd be expected to pray. *He would not even look up to heaven, but was beating his breast.*

The contrast with the Pharisee's prayer is marked. He begins with thanks, it's true – but then goes on to make a statement all about himself, what **he** has done for God. Yes, he's thankful, but his prayer is on the point of being self-congratulatory. Before listing all his own achievements, he says: *God, I thank you that **I am not like other people: thieves, rogues, adulterers, or even like this tax-collector.*** In contrast, as Ian Boxall comments in a commentary on the parable, the tax collector's *prayer is honest, and it is God-centred rather than self-centred.* The words quoted earlier from Ecclesiasticus are clear about how we should pray: *Do not offer him a bribe, for he will not accept it; and do not rely on a dishonest sacrifice; for the Lord is the judge, and with him there is no partiality. He will not show partiality to the poor.* God desires honest relationships. We can't buy his love. His grace and mercy are freely given, to rich and poor alike. His ways are not our ways: he does not judge the way we humans do.

Apart from on Trinity Sunday itself, we may rarely think much about why God as Three Persons is so central to our Christian faith. In her very interesting book, *The creation of a self-creating world*, Beatrice Bruteau discusses the relationship between God as Father, as Son, and as Holy Spirit. When you look at the Rublev icon, what do you see? How would you describe these three persons as they sit together around a table laid for Communion? What is being expressed in their gestures and their glances? There's love, tenderness, grace and sharing. These are our understandings of a God who is Love, love shared in a community. As Bruteau says, God is *being in every possible way*, a community of existence which *must be both one and many – the union of unity and multiplicity.*

This is what the Pharisee misses completely – the graciousness of God's love towards all his creation. He was sufficiently well-off to be able to tithe the entirety of his wealth whilst not being driven to starvation and penury. Did he know what had driven the tax collector to have to do the dirty work he was so obviously ashamed of? Did he understand the depths of despair of a man driven to do awful things in order to provide for himself and his family? Can we ever really know, as God knows, what has and is going on in the lives of those we condemn? God's nature is always to be merciful and gracious. Jesus puts words from Psalm 51 into the mouth of the tax collector: *"God, be merciful to me, a sinner!"* In doing so, he would have been reminding his listeners of how the psalm goes on: *The sacrifice acceptable to God is a broken spirit; a broken and contrite heart, O God, you will not despise.*

To quote the German theologian Joachim Jeremias: *The character of God, says Jesus, is such as described in Psalm 51. He welcomes the despairing, hopeless sinner, and rejects the self-righteous. He is the God of the despairing, and for the broken hearted his mercy is boundless. That is what God is like, and that is how he is now acting through me.*

For Christians, Jesus is the Way and the Truth. His life and teaching bring us to the Life he offers. The introduction to the parable underlines its meaning. Jesus *also told this parable to some who trusted in themselves that they were righteous and regarded others with contempt*. Not only were Pharisees present. Jesus' own followers and disciples were there too. Ian Boxall comments: *Perhaps this is less a parable about two kinds of people than two kinds of prayer. The Pharisee's prayer reveals how piety can so easily lapse into self-satisfaction. Though he begins by thanking God, he does so first for what he is not (like other people) and second for what he has done for God, rather than what God has done for him.* The parable is a clear warning against setting our own judgement above God's.

The Holy Trinity is our model of God as Love. Just as the divine love flows endlessly between Father, Son and Holy Spirit, our love must flow between the persons with whom we live and move and have our being in the life with which God has blessed us. The moment we set ourselves apart, as better or more worthy of God's love than other people, we forget the words of Saint Paul that we'll soon say as we join together in Holy Communion: ***Though we are many, we are one body, because we all share in one bread.***

Amen

*Christine Portman, Reader*

## **The Nicene Creed**

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

**We believe in one Lord, Jesus Christ,  
the only Son of God,  
eternally begotten of the Father,  
God from God, Light from Light,  
true God from true God,  
begotten, not made,  
of one Being with the Father;  
through him all things were made.  
For us and for our salvation he came down from heaven,  
was incarnate from the Holy Spirit and the Virgin Mary  
and was made man.  
For our sake he was crucified under Pontius Pilate;  
he suffered death and was buried.**

**On the third day he rose again  
in accordance with the Scriptures;  
he ascended into heaven  
and is seated at the right hand of the Father.  
He will come again in glory to judge the living and the dead,  
and his kingdom will have no end.**

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

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

## **Prayers**

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

We give you thanks for the beauty, mystery and wonder of creation, and for the pattern of love set within the Holy Trinity. Lead us to love the world with that great love that you have for your creation. Preserve us from false pride. Teach us to value our calling as by grace and not of our own goodness. We pray for all who are seekers, all who look for purpose and meaning, all who teach and guide others in the Way.

Lord, restore your people

*All* **Guide us into the ways of peace.**

In a world where people put trust in themselves and their own works, grant us the humility that is the only offering acceptable to you. Give the joy of human fellowship to those who set themselves apart from others. We remember any who have become lost on their journey through life, all who are slaves to addiction or caught up in crime. We pray for all who work to help them turn again to life.

Lord, restore your people

*All* **Guide us into the ways of peace.**

We pray for leaders of nations and people, for a right use of the wealth and resources of the earth. We pray for all who are anxious at the moment in the midst of political turmoil. Grant wisdom and discernment to all who bear heavy burdens of

responsibility at this time. We pray for peacemakers across the world, and for all who risk their own lives to bring hope to others.

Lord, restore your people

*All* **Guide us into the ways of peace.**

We give thanks for our loved ones and all who have cared for us and pray for those who have taught us to value our lives and each other. Strengthen us in service to you and to one another, open to all in our communities, welcoming those whose lives are different from our own.

Lord, restore your people

*All* **Guide us into the ways of peace.**

Have mercy on the outcasts of this world, whose social position, disability or way of life make them despised. We pray for the weary and the worn, those unable to cope on their own and those forsaken by the people they have trusted. Be with those who are in despair.

We pray for all burdened by illness, remembering especially from our community Malcolm, Peter, Gabrielle, Margaret, Eddie and James.

Lord, restore your people

*All* **Guide us into the ways of peace.**

We give thanks for those who have fought the good fight and are now at rest. We give thanks for all your saints and all holy men and women. Bless all our loved ones who are departed from us and keep them in life eternal, granting them the crown of righteousness prepared for those who have loved you to the end.

Lord, restore your people

*All* **Guide us into the ways of peace.**

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

<https://www.youtube.com/watch?v=n734FhIuvSs>

Let all mortal flesh keep silence  
And with fear and trembling stand;  
Ponder nothing earthly-minded,  
For with blessing in his hand  
Christ our God on earth descendeth,  
Our full homage to demand.

King of kings, yet born of Mary,  
As of old on earth he stood,  
Lord of lords, in human vesture,  
In the body and the blood.  
He will give to all the faithful  
His own self for heav'nly food.

Rank on rank the host of heaven  
Spreads its vanguard on the way,  
As the Light of light descendeth  
From the realms of endless day,  
That the pow'rs of hell may vanish  
As the darkness clears away.

At his feet the six-winged seraph;  
Cherubim, with sleepless eye,  
Veil their faces to the Presence,  
As with ceaseless voice they cry,  
Alleluia, Alleluia,  
Alleluia, Lord most high.

*Words: Liturgy of St. James trans. Gerard Moultrie (1829-1885)  
Tune: Picardy – Traditional French carol*

## 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.

**Communion anthem:** Upon your heart

<https://m.youtube.com/watch?v=9gJvHbsypBM>

*Words: Song of Songs 8.6-7 and John 15.9-12*

*Music: Eleanor Daley (b. 1955)*

Set me as a seal upon your heart, as a seal upon your arm,  
for love is strong as death.

Many waters cannot quench love, neither can the floods drown it.  
If you keep my commandments, you shall abide in my love,

Love one another as I have loved you,  
Then shall your joy be complete.

## **Prayer after Communion**

God of all grace,  
your Son Jesus Christ fed the hungry  
with the bread of life  
and the bread of his kingdom:  
renew your people with your heavenly grace  
and in all our weakness  
sustain us by your true and living bread;  
who is alive and reigns, now and for ever.

*All* **Amen.**

## Hymn

<https://www.youtube.com/watch?v=CFoactKMJHQ&t=3s>

Father, hear the prayer we offer:  
Not for ease that prayer shall be,  
But for strength that we may ever  
Live our lives courageously.

Not for ever in green pastures  
Do we ask our way to be;  
But the steep and rugged pathway  
May we tread rejoicingly.

Not for ever by still waters  
Would we idly rest and stay;  
But would smite the living fountains  
From the rocks along our way.

Be our strength in hours of weakness,  
In our wand'rings be our guide;  
Through endeavour, failure, danger,  
Father, be thou at our side.

*Words: Maria Willis (1824-1908)*

*Tune: Sussex – English folk song adapted by Ralph Vaughan Williams*

## 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.**

## 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.

Picture: Andrei Rublev (c. 1360 – c. 1430): The Trinity, Tretyakov Gallery, Moscow.

The form of today's service is from Common Worship, © The Archbishops' Council (2000).  
The intercessions are adapted from *Glimpses of Glory* by David Adams and *Leading Intercessions* by Raymond Chapman.