



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

*31<sup>st</sup> July 2022  
7<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 our Chaplain, The Revd Jamie Johnston, published separately on the website, the text of which is included in the service.*

*The service will be in two parts. Our Reader Jane Quarmby will lead us through the Ministry of the Word. After the Peace, the Chaplain 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=-M0VeLP01ps>

Stand up and bless the Lord  
You people of his choice;  
Stand up and bless the Lord your God  
With heart and soul and voice.

Though high above all praise,  
Above all blessing high,  
Who would not fear his holy name,  
And laud and magnify?

O for the living flame  
From his own altar brought,  
To touch our lips, our mind inspire,  
And wing to heaven our thought.

God is our strength and song,  
And his salvation ours;  
Then be his love in Christ proclaimed  
With all our ransomed powers.

Stand up and bless the Lord,  
the Lord your God adore;  
Stand up and bless his glorious name  
Henceforth for evermore.

*Words: James Montgomery (1771-1854)  
Tune: Carlisle – Charles Lockhart (1745-1815)*

## 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.*

Lord of all power and might,  
the author and giver of all good things:  
graft in our hearts the love of your name,  
increase in us true religion,  
nourish us with all goodness,  
and of your great mercy keep us in the same;  
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 forever.

*All:* **Amen.**

## The Ministry of the Word

### Old Testament Reading

### Ecclesiastes 1.2, 12-14; 2.18-23

Vanity of vanities, says the Teacher,  
vanity of vanities! All is vanity.

I, the Teacher, when king over Israel in Jerusalem, applied my mind to seek and to search out by wisdom all that is done under heaven; it is an unhappy business that God has given to human beings to be busy with. I saw all the deeds that are done under the sun; and see, all is vanity and a chasing after wind.

I hated all my toil in which I had toiled under the sun, seeing that I must leave it to those who come after me — and who knows whether they will be wise or foolish? Yet they will be master of all for which I toiled and used my wisdom under the sun. This also is vanity. So I turned and gave my heart up to despair concerning all the toil of my labours under the sun, because sometimes one who has toiled with wisdom and knowledge and skill must leave all to be enjoyed by another who did not toil for it. This also is vanity and a great evil. What do mortals get from all the toil and strain with which they toil under the sun? For all their days are full of pain, and their work is a vexation; even at night their minds do not rest. This also is vanity.

This is the word of the Lord.

All **Thanks be to God.**

### Psalm 49.1-12

- 1 Hear this, all you peoples; \*  
listen, all you that dwell in the world,
- 2 You of low or high degree, \*  
both rich and poor together.
- 3 My mouth shall speak of wisdom \*  
and my heart shall meditate on understanding.
- 4 I will incline my ear to a parable; \*  
I will unfold my riddle with the lyre.
- 5 Why should I fear in evil days, \*  
when the malice of my foes surrounds me,

- 6 Such as trust in their goods \*  
and glory in the abundance of their riches?
- 7 For no one can indeed ransom another \*  
or pay to God the price of deliverance.
- 8 To ransom a soul is too costly; \*  
there is no price one could pay for it,
- 9 So that they might live for ever, \*  
and never see the grave.
- 10 For we see that the wise die also;  
with the foolish and ignorant they perish \*  
and leave their riches to others.
- 11 Their tomb is their home for ever,  
their dwelling through all generations, \*  
though they call their lands after their own names.
- 12 Those who have honour, but lack understanding, \*  
are like the beasts that perish.

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**

### **Colossians 3.1-11**

So if you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. Set your minds on things that are above, not on things that are on earth, for you have died, and your life is hidden with Christ in God. When Christ who is your life is revealed, then you also will be revealed with him in glory.

Put to death, therefore, whatever in you is earthly: fornication, impurity, passion, evil desire, and greed (which is idolatry). On account of these the wrath of God is coming on those who are disobedient. These are the ways you also once followed, when you were living that life. But now you must get rid of all such things — anger, wrath, malice, slander, and abusive language from your mouth. Do not lie to one another, seeing that you have stripped off the old self with its practices and have clothed yourselves with the new self, which is being renewed in knowledge according to the image of its creator. In that renewal there is no longer Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave and free; but Christ is all and in all!

This is the word of the Lord.

*All*    **Thanks be to God.**

## Hymn

<https://www.youtube.com/watch?v=TplTJOShix0>

In Christ there is no east or west,  
in him no south or north,  
but one great fellowship of love  
throughout the whole wide earth.

In Christ shall true hearts everywhere  
their high communion find;  
his service is the golden cord  
close binding humankind.

Join hands, companions in the faith,  
whate'er your race may be!  
Who serves my Father as his child  
is surely kin to me.

In Christ now meet both east and west;  
in him meet south and north,  
all Christlike souls are one in him  
throughout the whole wide earth.

*Words: John Oxenham (1852-1941)*

*Tune: Hymn 489 - St Stephen – William Jones (1726-1800)*

## Gospel Reading

**Luke 12.13-21**

*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.**

Someone in the crowd said to him, 'Teacher, tell my brother to divide the family inheritance with me.' But he said to him, 'Friend, who set me to be a judge or arbitrator over you?' And he said to them, 'Take care! Be on your guard against all kinds of greed; for one's life does not consist in the abundance of possessions.' Then he told them a parable: 'The land of a rich man produced abundantly. And he thought to himself, "What should I do, for I have no place to store my crops?" Then he said, "I will do this: I will pull down my barns and build larger ones, and there I will store all my grain and my goods. And I will say to my soul, Soul, you have ample goods laid up for many years; relax, eat, drink, be merry." But God said to him, "You fool! This very night your life is being demanded of you. And the things you have prepared, whose will they be?" So it is with those who store up treasures for themselves but are not rich towards God.'

This is the Gospel of the Lord.

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

## Reflection

Ten days ago, a single EuroMillions ticket holder won the largest amount that has ever been won on a lottery in the United Kingdom: £195 million (or around €200 million). Just think what you could do with that sort of amount.

In my previous life as a lawyer, very occasionally I would come across people within the category the media describe as 'super-rich'. (I should add that most of my clients did not fall within that category and lived quite ordinary lives.) But the encounter made me aware that the sort of fortune which the new lottery winner is learning to live with can bring with it a surprising amount of anxiety. An amount of wealth which for most people would be regarded as solving all of life's practical problems can be experienced as a burden, a source of fear – fear of losing it, fear of not living up to the expectations of the people who had generated the wealth, fear of the people with whom they might form loving relationships because they do not know if they can trust their motives.

Our Gospel reading this morning is part of a series of reflections by Jesus about the problems that arise when we feel over-anxious. It is very much a problem of our time. We live in a society that in all sorts of ways is currently displaying a profound sense of insecurity. Jesus highlights how one of our instinctive responses to this sort of anxiety is to seek security in the things around us, especially material possessions as a means of safeguarding our future. In the passage that immediately follows the parable of the rich man with the barns, he encourages us instead to note how the birds of the air and the flowers of the field are looked after within the created order, and that we should take our cue from them in order to stress less about our own security. For one problem is that, as humans, we tend to turn means into ends, making our possessions objects of desire in their own right.

The Gospel does not expect us to never to be anxious, but it does offer a contrast between normal worry and undue self-concern. Instead of being anxious about our own security, we are invited to trust the God of love and to live out the values of God. The place where the values of God are fully lived out is what Jesus refers to as the Kingdom of Heaven – living in a dynamic of love which brings, amongst other benefits, freedom from fear. For as the first Letter of John puts it, ‘There is no fear in love. Perfect love casts out fear.’

If we look at this morning’s parable in more detail, it’s noticeable how isolated the man in the story has become. He was already rich before the abundant crops came along. He thinks ‘to himself’ that he will build bigger barns; there appears to be no one else to have the conversation with. Notice how many times the first person pronoun occurs: ‘What should I do, for I have no place to store my crops?’... “I will do this: I will pull down my barns and build larger ones, and there I will store all my grain and my goods. And I will say to my soul, Soul, you have ample goods laid up for many years; relax, eat, drink, be merry.” It’s a solitary, self-absorbed conversation. And the irony is that he appears to have no one to eat, drink and be merry with. He has insulated himself from any relationship that might jeopardise his security, and in the process he has jeopardised the one that matters most – his relationship with God. What is the point of having material security if you have sacrificed all your relationships to get it? Generosity and taking the risk on loving is a better form of investment.

This is ancient wisdom. There’s an old rabbinic story known as the tale of the long spoons, in which someone asks God to be shown heaven and hell. They are shown into a room with a table filled with a sumptuous feast, and a lot of very glum people sitting round it. God explains: ‘This is hell.’ ‘Why are they looking so miserable?’ ‘Well, there is only one rule here: they have to use spoons that are six feet long and they are only allowed to hold them by the end of the handle. So they can’t get the food into their mouths.’ God then shows the enquirer into another room, where there is another table. ‘This is heaven.’ The people sitting round it are chatting happily in anticipation of the feast about to begin. ‘I get it’ the enquirer says: ‘they don’t have the rule about using the end of the handle of the spoon here.’ ‘Oh, it’s the same rule’, says God. ‘The difference here is that they have learned that if you put food into someone else’s mouth, they will do the same for you.’

If we stop to think about it, all the things that matter most to us in life - love, relationship, trust, wisdom, justice – increase as we share them. By contrast, with wealth and power there’s a sense that if someone else has more, I must have less. It generates the fear of scarcity that underlies so much aggressiveness in human behaviour. Instead, the qualities of the Kingdom of heaven, which allow us to relate more deeply to God, ourselves and others, are rich enough for both giver and receiver to benefit.

The question this parable asks of us is: where do our true priorities lie? Of course we wish to provide for ourselves and our families. Of course we are anxious about the future – these are worrying times. But there is also a question of responsibility to those in need, and of

placing our ultimate trust in a God of abundance who abandoned all security by coming among us and showing us the potential of a world in which the hungry are fed, the poor receive justice and relationships of love lie at the heart of all creation. For life, in the end, is about loving relationship – with God, with others and the creation. It is what we were made for. It's worth recalling that Jesus told this parable because someone who was arguing with his brother about money had appealed to him to intervene. The parable stands as a reminder that relationships matter more.

It is sometimes said that enough is as good as a feast. The feast we have come together to share today in this Eucharist is a reminder of God's all-sufficient love, and a foretaste of the feast we will share in heaven. It is good that we have gathered, for our spiritual lives matter. That's the message of each one of our readings today, from King Solomon's words in the Book of Ecclesiastes to Paul's Letter to the Colossians. And Jesus's teaching in this part of Luke's Gospel offers the assurance that, if we look after the spiritual dimension of our inner lives, if we can learn to focus our awareness on the presence of a loving God, we will be less anxious, less preoccupied with ourselves and better able to live outwards, oriented towards God, one another and the world around us. We can choose the life of the Kingdom over our self-concern. And learn how to eat with long spoons.

Amen.

*The Revd James Johnston, Chaplain*

## **The Nicene Creed**

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

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

**For our sake he was crucified under Pontius Pilate;  
he suffered death and was buried.  
On the third day he rose again  
in accordance with the Scriptures;  
he ascended into heaven  
and is seated at the right hand of the Father.  
He will come again in glory to judge the living and the dead,  
and his kingdom will have no end.**

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

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

## **Prayers**

O God, from whom all good things come, give us grace to live to your glory; give us respect for each other and for all your creation. Fill our lives with a sense of wonder and gratitude and give us wisdom in all our dealings; through Jesus Christ our Lord, who is alive and reigns with you and the Holy Spirit, one God, now and for ever.

*All* **Amen**

All things come from you, O Lord, all goodness and good gifts: may we see your love and grace in all that is about us; help us to enjoy the world with the great love that you have for the world and to respond with generosity. May your church be seen as good stewards of your creation, using its resources to the benefit of others and to your glory. Bless our Governor, Queen Elizabeth, our Bishops Robert and David, our Archdeacon Peter and the ministry team here in our chaplaincy – may they lead us wisely in our worship and our use of resources. We ask your blessing on the work of Christian Aid and all relief organisations. We pray too at this time for the Bishops from across the Anglican Communion meeting in Canterbury for the Lambeth Conference, that they may learn to live with their differences and lead their communities in love and faith as they witness to your Gospel in the world.

Lord of all creation

*All* **Keep us in your love.**

We pray that we may all remember that life cannot be bought or sold. We remember all who are not paid fairly for their work. We pray for places of deprivation, the world's poor, for street children and dwellers in shanty towns, for refugees from war, poverty and violence, for those who have lost everything through natural and human disasters, for nations suffering from mounting debt who cannot feed and provide clean water for their people. We ask you to bless all those working for fair trade and justice.

Lord of all creation

*All* **Keep us in your love.**

We give thanks for all that you have given us; may we use what we have received for the benefit of others and to your glory. We pray for all who have enriched our lives by their care and generosity. Bless our homes and our loved ones, keep us in your peace; guide the leaders of the nations away from war and towards the common good. May the communities in which we live be accepting and hospitable.

Lord of all creation

*All* **Keep us in your love.**

Lord of all goodness, we remember before you all suffering peoples: the war-torn and the weary, the malnourished and the starving, all driven out of their homes and off their land by the greed of others, all who have been robbed of their livelihood or their health. We pray for loved ones and friends in difficulty at this time, remembering all who are ill or unable to cope on their own, especially Malcolm, Peter, Gabrielle, Eddie and Margaret, and those who are dear to us.

Lord of all creation

*All* **Keep us in your love.**

We give thanks for all who, though poor in the eyes of the world, are precious in your sight. We pray for all who have departed this life, remembering especially Sylvia Garland, whose funeral took place this week, and we pray for your comfort for her husband Tony and daughter Thea, and all who mourn.

Lord of all creation

*All* **Keep us in your love.**

Rejoicing in the fellowship of all the saints, we commend ourselves, all for whom we pray and the whole creation to your unending 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=enJ8JzW\\_A48](https://www.youtube.com/watch?v=enJ8JzW_A48)

Just as I am, without one plea,  
But that thy blood was shed for me,  
And that thou bidd'st me come to thee,  
O Lamb of God, I come.

Just as I am, though tossed about,  
With many a conflict, many a doubt,  
Fightings within and fears without,  
O Lamb of God, I come.

Just as I am, poor, wretched, blind;  
Sight, riches, healing of the mind,  
Yea, all I need, in thee to find,  
O Lamb of God, I come.

Just as I am, thou wilt receive,  
Wilt welcome, pardon, cleanse, relieve:  
Because thy promise I believe,  
O Lamb of God, I come.

Just as I am (thy love unknown,  
Has broken ev'ry barrier down),  
Now to be thine, yea, thine alone,  
O Lamb of God, I come.

Just as I am, of that free love  
The breadth, length, depth and height to prove,  
Here for a season, then above,  
O Lamb of God, I come.

*Words: Charlotte Elliott (1789-1871)*

*Tune: Saffron Walden – Arthur H. Brown (1830-1926)*

## **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**        Jesus Christ the Apple Tree

*Words: Anon*

*Music: Elizabeth Poston (1967)*

<https://www.youtube.com/watch?v=78rwlocsHGI>

The tree of life my soul hath seen  
Laden with fruit and always green  
The trees of nature fruitless be  
Compared with Christ the apple tree

His beauty doth all things excel  
By faith I know but ne'er can tell  
The glory which I now can see  
In Jesus Christ the apple tree

For happiness I long have sought  
And pleasure dearly I have bought  
I missed of all but now I see  
'Tis found in Christ the apple tree

I'm weary with my former toil  
Here I will sit and rest a while  
Under the shadow I will be  
Of Jesus Christ the apple tree

This fruit doth make my soul to thrive  
It keeps my dying faith alive  
Which makes my soul in haste to be  
With Jesus Christ the apple tree

### **Prayer after Communion**

Lord God, whose Son is the true vine and the source of life,  
ever giving himself that the world may live:  
may we so receive within ourselves  
the power of his death and passion that,  
in his saving cup, we may share his glory  
and be made perfect in his love;  
for he is alive and reigns, now and forever.

*All*    **Amen.**

### **Hymn**

<https://www.youtube.com/watch?v=88rx0sMFUK8>

Now thank we all our God  
with heart and hands and voices,  
who wondrous things has done,  
in whom his world rejoices;  
who from our mothers' arms  
has blessed us on our way  
with countless gifts of love,  
and still is ours today.

O may this bounteous God  
through all our life be near us,  
with ever joyful hearts  
and blessed peace to cheer us,  
to keep us in his grace,  
and guide us when perplexed,  
and free us from all ills  
of this world in the next.

All praise and thanks to God  
The Father now be given,  
The Son and Spirit blest,  
Who reign in highest heaven,  
The one eternal God,  
Whom heaven and earth adore;  
For thus it was, is now,  
And shall be evermore.

*Words: Martin Rinkart (1586-1649),  
trans. Catherine Winkworth (1827-1878)  
Tune: Nun danket – Johann Crüger (1598-1662)*

## **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: A Camargue Cross, with its three interlocking symbols of a cross for faith, an anchor for hope and a heart for love. (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.