

LAMBETH  
CONFERENCE  
God's Church for God's world



**BISHOPS' RETREAT  
THURSDAY 28 JULY  
& FRIDAY 29 JULY**

**GOD'S CHURCH  
FOR GOD'S WORLD**

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## Programme

### Thursday 28 July

10:15	All bishops to be seated in the Nave for Welcome and retreat briefing
10:30	Morning Prayer
10:45	First address: 1 Peter 1 The Revd Prebendary Dr Isabelle Hamley
11:00	Free time for discussion in small groups or silent reflection
12:00	Eucharist Celebrant: The Most Revd Dr Josiah Idowu-Fearon Second address: 1 Peter 2.1-12 The Revd Dr Paul Swarup
13:00	Lunch served from the Chapter House and The Lodge Auditorium
14:15	Third address: 1 Peter 2.13-3.22 Dr Esther Mombo
14:30	Free time for discussion in small groups or silent reflection
15:30	Choral Evening Prayer
16:00	Departures

After each address bishops are invited to spend time reflecting on the address. The questions given are meant to aid your reflection. You may choose to do this on your own or you can meet with a number of other bishops and discuss them together.

You do not need to discuss all the questions and the reflection is for you and there is no feedback or expectation on any formal response.

Please respect the fact that we will keep the crypt as space for silent reflection, if you wish to discuss the questions with others please use the nave and choir area of the Cathedral. You will see on your map there are many chapels that you can use for private prayer and reflection.

### Friday 29 July

10:15	All bishops to be seated in the Nave for Welcome and retreat briefing
10:30	Morning Prayer
10:45	Fourth address: 1 Peter 4 Dr Paulo Ueti
11:00	Free time for discussion in small groups or silent reflection
12:00	Eucharist Celebrant: The Rt Revd Nigel Stock Second address: 1 Peter 5 The Revd Canon Professor Jenn Strawbridge
13:00	Lunch served from the Chapter House and The Lodge Auditorium
14:00	Buses will depart for the University.

## Morning Prayer, Thursday 28 July

### Preparation

Stand

O Lord, open our lips  
**and our mouth shall proclaim your praise.**

Blessed are you, Sovereign God, creator of all,  
to you be glory and praise for ever.  
You founded the earth in the beginning  
and the heavens are the work of your hands.  
In the fullness of time you made us in your image,  
and in these last days you have spoken to us  
in your Son Jesus Christ, the Word made flesh.  
As we rejoice in the gift of your presence among us  
let the light of your love always shine in our hearts,  
your Spirit ever renew our lives  
and your praises ever be on our lips.  
Blessed be God, Father, Son and Holy Spirit.  
**Blessed be God for ever.**

### Hymn



The Church's one foundation  
Is Jesus Christ, her Lord;  
She is his new creation  
By water and the word:  
From heaven he came and sought her  
To be his holy Bride;  
With his own blood he bought her,  
And for her life he died.

<sup>2</sup>Elect from every nation,  
Yet one o'er all the earth,  
Her charter of salvation  
One Lord, one faith, one birth;  
One holy name she blesses,  
Partakes one holy food,  
And to one hope she presses  
With every grace endued.

<sup>3</sup>Mid toil and tribulation,  
And tumult of her war,  
She waits the consummation  
Of peace for evermore;  
Till with the vision glorious  
Her longing eyes are blest,  
And the great Church victorious  
Shall be the Church at rest.

<sup>4</sup>Yet she on earth hath union  
With God the Three in One,  
And mystic sweet communion  
With those whose rest is won:  
O happy ones and holy!  
Lord, give us grace that we  
Like them, the meek and lowly,  
On high may dwell with thee.

Words: Samuel Stone (1839-1900)  
Tune: AURELIA

Sit



## Psalm 146

Praise the Lord!  
Praise the Lord, O my soul!  
I will praise the Lord as long as I live;  
I will sing praises to my God all my life long.

Do not put your trust in princes,  
in mortals, in whom there is no help.  
When their breath departs, they return to the earth;  
on that very day their plans perish.

Happy are those whose help is the God of Jacob,  
whose hope is in the Lord their God,  
who made heaven and earth,  
the sea, and all that is in them;  
who keeps faith for ever;  
who executes justice for the oppressed;  
who gives food to the hungry.

The Lord sets the prisoners free;  
the Lord opens the eyes of the blind.  
The Lord lifts up those who are bowed down;  
the Lord loves the righteous.  
The Lord watches over the strangers;  
he upholds the orphan and the widow,  
but the way of the wicked he brings to ruin.

The Lord will reign for ever,  
your God, O Zion, for all generations.  
Praise the Lord!

*We say in our own language*

**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.**

## Reading 1 Peter 1.1-16

Peter, an apostle of Jesus Christ,

To the exiles of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, who have been chosen and destined by God the Father and sanctified by the Spirit to be obedient to Jesus Christ and to be sprinkled with his blood:

May grace and peace be yours in abundance.

Blessed be the God and Father of our Lord Jesus Christ! By his great mercy he has given us a new birth into a living hope through the resurrection of Jesus Christ from the dead, and into an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you, who are being protected by the power of God through faith for a salvation ready to be revealed in the last time. In this you rejoice, even if now for a little while you have had to suffer various trials, so that the genuineness of your faith—being more precious than gold that, though perishable, is tested by fire—may be found to result in praise and glory and honour when Jesus Christ is revealed. Although you have not seen him, you love him; and even though you do not see him now, you believe in him and rejoice with an indescribable and glorious joy, for you are receiving the outcome of your faith, the salvation of your souls.

Concerning this salvation, the prophets who prophesied of the grace that was to be yours made careful search and inquiry, inquiring about the person or time that the Spirit of Christ within them indicated, when it testified in advance to the sufferings destined for Christ and the subsequent glory. It was revealed to them that they were serving not themselves but you, in regard to the things that have now been announced to you through those who brought you good news by the Holy Spirit sent from heaven—things into which angels long to look!

Therefore prepare your minds for action; discipline yourselves; set all your hope on the grace that Jesus Christ will bring you when he is revealed. Like obedient children, do not be conformed to the desires that you formerly had in ignorance. Instead, as he who called you is holy, be holy yourselves in all your conduct; for it is written, 'You shall be holy, for I am holy.'

*Stand*

## Benedictus



Now bless the God of Israel who comes in love and power,  
who raises from the royal house deliv'rance in this hour.  
Through holy prophets God has sworn to free us from alarm,  
to save us from the heavy hand of all who wish us harm.

<sup>2</sup>Remembering the covenant, God rescues us from fear,  
that we might serve in holiness and peace from year to year.  
And you, my child, shall go before, to preach, to prophesy,  
that all may know the tender love, the grace of God most high.

<sup>3</sup>In tender mercy, God will send the dayspring from on high,  
our rising sun, the light of life for those who sit and sigh.  
God comes to guide our way to peace, that death shall reign no more.  
Sing praises to the Holy One, O worship and adore.

<sup>4</sup>To God the Father, fount of grace, through his beloved Son,  
with God their Spirit, bond of love, be glory ever One.

*Words:* Ruth Duck & James Quinn SJ

*Tune:* KINGSFOLD

*Sit*

## Prayer

Let us pray together in silence.

*We keep a time of silent prayer*

Merciful God,  
you have prepared for those who love you  
such good things as pass our understanding:  
pour into our hearts such love toward you

that we, loving you in all things and above  
all things,  
may obtain your promises,  
which exceed all that we can desire;  
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.

**Amen.**

*We say in our own language*

**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.**

## Conclusion

The Lord bless us, and preserve us from all evil, and keep us in eternal life.

**Amen.**

Let us bless the Lord.

**Thanks be to God.**

**Address: 1 Peter 1**  
**The Revd Prebendary**  
**Dr Isabelle Hamley**

## Holy Eucharist, Thursday 28 July

### The Gathering

Stand



Dear Lord and Father of us all,  
forgive our foolish ways;  
re-clothe us in our rightful mind,  
in purer lives thy service find,  
in deeper reverence, praise.

<sup>2</sup>In simple trust like theirs who heard,  
beside the Syrian sea,  
the gracious calling of the Lord,  
let us, like them, without a word  
rise up and follow thee.

<sup>3</sup>Drop thy still dews of quietness,  
till all our strivings cease;  
take from our souls the strain and stress,  
and let our ordered lives confess  
the beauty of thy peace.

<sup>4</sup>Breathe through the heats of our desire  
thy coolness and thy balm;  
let sense be dumb, let flesh retire;  
speak through the earthquake,  
wind, and fire,  
O still, small voice of calm.

Words: John Greenleaf Whittier (1807-92) Tune: REPTON

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

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

### Prayers of Penitence

My brothers and sisters,  
as we prepare to celebrate the presence of  
Christ  
in word and sacrament,  
let us call to mind and confess our sins.

Wash me thoroughly from my wickedness  
and cleanse me from my sin.  
Lord, have mercy.  
**Lord, have mercy.**

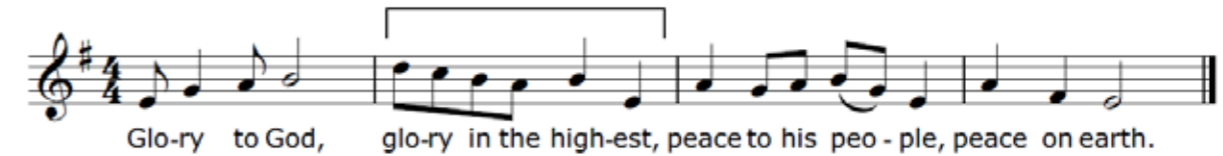
Make me a clean heart, O God,  
and renew a right spirit within me.  
Christ, have mercy.  
**Christ, have mercy.**

Cast me not away from your presence  
and take not your holy spirit from me.  
Lord, have mercy.  
**Lord, have mercy.**

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.  
**Amen.**

Remain standing

### Gloria in Excelsis



Glory to God, glory in the highest.  
Peace to his people, peace on earth.  
**Glory to God, glory in the highest.**  
**Peace to his people, peace on earth.**

Lord God, heavenly King,  
Almighty God and Father.  
**Glory to God, glory in the highest.**  
**Peace to his people, peace on earth.**

We worship you.  
**Glory in the highest,**  
Give you thanks.  
**Glory in the highest,**  
Praise you for your glory.  
**Glory to God, glory in the highest.**  
**Peace to his people, peace on earth.**

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;

**Have mercy on us.**  
You are seated at the right hand of the Father,  
Receive our prayer,  
**Receive our prayer.**

Glory to God, glory in the highest.  
Peace to his people, peace on earth.  
**Glory to God, glory in the highest.**  
**Peace to his people, peace on earth.**

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 glory of God the Father.  
**Glory to God, glory in the highest.**  
**Peace to his people, peace on earth.**  
Amen  
**Amen.**

### The Collect

Let us pray.

Merciful God,  
you have prepared for those who love you  
such good things as pass our understanding:  
pour into our hearts such love toward you  
that we, loving you in all things and above all things,  
may obtain your promises,  
which exceed all that we can desire;  
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.  
**Amen.**

Sit

## The Liturgy of the Word

### The Epistle 1 Peter 2.1-12

Rid yourselves, therefore, of all malice, and all guile, insincerity, envy, and all slander. Like newborn infants, long for the pure, spiritual milk, so that by it you may grow into salvation — if indeed you have tasted that the Lord is good.

Come to him, a living stone, though rejected by mortals yet chosen and precious in God's sight, and like living stones, let yourselves be built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ. For it stands in scripture:

'See, I am laying in Zion a stone,  
a cornerstone chosen and precious;  
and whoever believes in him will not be put to shame.'

To you then who believe, he is precious; but for those who do not believe,  
'The stone that the builders rejected  
has become the very head of the corner',  
and

'A stone that makes them stumble,  
and a rock that makes them fall.'

They stumble because they disobey the word, as they were destined to do.

But you are a chosen race, a royal priesthood, a holy nation, God's own people, in order that you may proclaim the mighty acts of him who called you out of darkness into his marvellous light.

Once you were not a people,  
but now you are God's people;  
once you had not received mercy,  
but now you have received mercy.

Beloved, I urge you as aliens and exiles to abstain from the desires of the flesh that wage war against the soul. Conduct yourselves honourably among the Gentiles, so that, though they malign you as evildoers, they may see your honourable deeds and glorify God when he comes to judge.

This is the word of the Lord.

**Thanks be to God.**

*Stand*

### Gospel Alleluia

*Words & Music: Shona text and music from Zimbabwe*

Rakanaka vhangeri, *The Gospel is good.*

**Alleluia!**

Rakanaka vhangeri rashe,

**Alleluia!**

Chinguri ndakuudza kuti rakanaka. *I tell you again that the Gospel is good.*

Rinemoto vhangeri

*The Gospel has fire.*

**Alleluia!**

Rinemoto vhangeri rashe

**Alleluia!**

Chinguri ndakuudza kuti rinemoto. *I tell you again that the Gospel has fire.*

Rinezesa vhangeri,

*The Gospel is light.*

**Alleluia!**

Rinezesa vhangeri rashe,

**Alleluia!**

Chinguri ndakuudza kuti rine zesa. *I tell you again that the Gospel is light*

Rinesimba vhangeri,

*The Gospel has power*

**Alleluia!**

Rinesimba vhangeri rashe,

**Alleluia!**

Chinguri ndakuudza kuti rine simba. *I tell you again that the Gospel has power*

**Rakanaka vhangeri,**

**Alleluia!**

**Rakanaka vhangeri rashe,**

*The Gospel is good.*

**Alleluia!**

*Remain standing*

## The Gospel *Matthew 5.43-48*

Hear the Gospel of our Lord Jesus Christ according to Matthew.

**Glory to you, O Lord.**

Jesus said, 'You have heard that it was said, "You shall love your neighbour and hate your enemy." But I say to you, Love your enemies and pray for those who persecute you, so that you may be children of your Father in heaven; for he makes his sun rise on the evil and on the good, and sends rain on the righteous and on the unrighteous. For if you love those who love you, what reward do you have? Do not even the tax-collectors do the same? And if you greet only your brothers and sisters, what more are you doing than others? Do not even the Gentiles do the same? Be perfect, therefore, as your heavenly Father is perfect.

This is the Gospel of the Lord.

**Praise to you, O Christ.**

*Sit*

## Address : *1 Peter 2.1-12*

The Revd Dr Paul Swarup

*Remain seated*

Let us pray in silence for the needs of the Church and the world.

*The choir sings*

## The Motet

Panis angelicus  
Fit panis hominum;  
Dat panis cœlicus  
Figuris terminum:  
O res mirabilis!  
Manducat Dominum  
Pauper, servus et humilis.

*May the bread of the angels  
become the bread of mortals;  
the bread of heaven  
puts an end to all foreshadowing.  
O wondrous thing!  
The poor, the slave and the humble  
feed on their Lord.*

*Words:* 14<sup>th</sup> century

*Music:* Gabriel Fauré (1845-1924)

## The Liturgy of the Sacrament

### The Peace

*Stand*

Christ is our peace.  
He has reconciled us to God  
in one body by the cross.  
We meet in his name and share his peace.

The peace of the Lord be always with you.

**And also with you.**

Let us offer one another a sign of peace.

*Remain standing*

### The Offertory Hymn



Ye that know the Lord is gracious,  
Ye for whom a Corner-stone  
Stands, of God elect and precious,  
Laid that ye may build thereon,  
See that on that sure foundation  
Ye a living temple raise,  
Towers that may tell forth salvation,  
Walls that may re-echo praise.

<sup>3</sup>Tell the praise of him who called you  
Out of darkness into light,  
Broke the fetters that enthralled you,  
Gave you freedom, peace and sight:  
Tell the tale of sins forgiven,  
Strength renewed and hope restored,  
Till the earth, in tune with heaven,  
Praise and magnify the Lord.

<sup>2</sup>Living stones, by God appointed  
Each to his allotted place,  
Kings and priests, by God anointed,  
Shall ye not declare his grace?  
Ye, a royal generation,  
Tell the tidings of your birth,  
Tidings of a new creation  
To an old and weary earth.

*Words:* Cyril Argentine Alington (1872-1955)  
*Tune:* HYFRYDOL AM 828



## The Eucharistic Prayer

The Lord be with you  
**and also with you.**

Lift up your hearts.  
**We lift them to the Lord.**

Let us give thanks to the Lord our God.  
**It is right to give thanks and praise.**

It is right for your children by adoption and grace  
to give you thanks and praise,  
everlasting God,  
source of life and holiness,  
through Jesus Christ our Lord.  
He was born as one of us,  
and came to live and serve,  
to teach and heal,  
and to draw us to communion with you.  
He gave up his life for us,  
and was lifted up on the cross  
to draw all people to himself.  
And now we give you thanks  
because you gather your children throughout the world  
to be one, even as you, Father, are one  
with your Son and the Holy Spirit;  
and to be the body of Christ  
and the dwelling place of the Holy Spirit.  
Therefore with angels and archangels  
and with all the gathered company of heaven,  
we praise and glorify you, singing:

*The choir sings*

Sanctus, sanctus, sanctus,	<i>Holy, holy, holy Lord,</i>
Dominus Deus Sabaoth.	<i>God of power and might.</i>
Pleni sunt coeli et terra gloria tua.	<i>Heaven and earth are full of your glory.</i>
Hosanna in excelsis.	<i>Hosanna in the highest.</i>

*Music: Benjamin Britten (1913-1976), Missa Brevis*

Hear us, heavenly Father,  
through Jesus Christ,  
who sealed your everlasting covenant with his blood.  
Grant that by the power of your Holy Spirit,  
and according to your promise,  
these gifts of bread and wine  
may be for us Christ's body and blood,

that we may live in him and he in us.  
On the night he was betrayed,  
our Lord Jesus Christ took the bread,  
gave you thanks, broke this bread,  
shared it with his disciples, and said,  
'Take this and eat it.  
This is my body, given for you.  
Do this, whenever you eat it,  
in remembrance of me.'

After supper, Jesus took the cup of wine,  
gave you thanks,  
shared it with his disciples, and said,  
'Drink from this, all of you,  
for this is my blood,  
shed for you and for many,  
for the forgiveness of sins.  
Do this, whenever you drink it,  
in remembrance of me.'

Let us proclaim the mystery of faith:

**Christ has died.**  
**Christ is risen.**  
**Christ will come again.**

Therefore Father,  
as we come together in faith  
to share this communion,  
we remember your love  
shown in Christ, once for all, on the cross,  
your power revealed in his resurrection,  
and your glory which you promise at his last coming.  
Accept our offering of thanks and praise.  
Breathe your Holy Spirit into our lives;  
heal our wounds,  
calm our fears,  
and give us peace.

**Renew us in your love,**  
**restore us in your image,**  
**and unite us**  
**in the body of your beloved Son, Jesus Christ.**

Through him, with him, in him,  
in the unity of the Holy Spirit,  
all honour and glory belong to you,  
ever-loving God,  
now and for ever.  
**Amen.**

## The Lord's Prayer

As we join our prayers with the Church Universal, so we say, each in our own language, the prayer that Jesus 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.**

*Remain standing*

We break this bread  
to share in the body of Christ.

**Though we are many, we are one body,  
because we all share in one bread.**

**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.**

Jesus is the Lamb of God  
who takes away the sin of the world.  
Blessed are those who are called to his supper.

**Lord, I am not worthy to receive you,  
but only say the word, and I shall be healed.**

*Sit for*

## The Distribution of Communion



Dil kay daagh ko dho-ay koun?  
*Lahu jo kay kroos say jaare*  
Maeray durd ko kho-ay koun?  
*Lahu jo kay kroos say jaare.*

*Woh chasma hai mamoor,  
Daagh dil kay karta door,  
Hai mujhay dil Manzoor,  
Lahu jo kay kroos say jaare.*

<sup>2</sup>Maeray durd ka shaafe hai,  
*Lahu jo kay kroos say jaare.*  
Muaafe ko woh kaafe hai,  
*Lahu jo kay kroos say jaare.*

<sup>3</sup>Woh hai maeray Qurz ka daam,  
*Lahu jo kay kroos say jaare.*  
Woh hai maera khaas Inaam,  
*Lahu jo kay kroos say jaare.*

<sup>4</sup>Maeray geet ka hai muzmoon,  
*Lahu jo kay kroos say jaare.*  
Mujh ko karta hai mumnoon,  
*Lahu jo kay kroos say jaare.*

*Words & Music: Robert Lowry (1826-1899)*

What can wash away my sin?  
*Nothing but the blood of Jesus;*  
What can make me whole again?  
*Nothing but the blood of Jesus.*

*Oh! precious is the flow  
That makes me white as snow;  
No other fount I know,  
Nothing but the blood of Jesus.*

<sup>2</sup>For my pardon, this I see,  
*Nothing but the blood of Jesus;*  
For my cleansing this my plea,  
*Nothing but the blood of Jesus.*

<sup>3</sup>Nothing can for sin atone,  
*Nothing but the blood of Jesus;*  
Naught of good that I have done,  
*Nothing but the blood of Jesus.*

<sup>4</sup>Glory! Glory! This I sing—  
*Nothing but the blood of Jesus,*  
All my praise for this I bring—  
*Nothing but the blood of Jesus.*



Dalam Yesus kita bersaudara.  
Dalam Yesus kita bersaudara.  
Dalam Yesus kita bersaudara  
sekarang dan selamanya.  
Dalam Yesus kita bersaudara.

*In Jesus Christ, we are one family.  
In Jesus Christ, we are one family.  
In Jesus Christ, we are one family both now,  
and forevermore.  
In Jesus Christ, we are one family.*

<sup>2</sup>Dalam Yesus ada cinta kasih.  
Dalam Yesus ada cinta kasih.  
Dalam Yesus ada cinta kasih  
sekarang dan selamanya.  
Dalam Yesus ada cinta kasih.

*In Jesus there is love, now and forever*

<sup>3</sup>Dalam Yesus ada kemenangan.  
Dalam Yesus ada kemenangan.  
Dalam Yesus ada kemenangan  
sekarang dan selamanya.  
Dalam Yesus ada kemenangan.

*In Jesus there is victory, now and forever.*

Words & Music: Indonesian words and music, transcribed Peter Gunstone

## Prayer after Communion

Stand

Let us pray.

Eternal God,  
your Son at supper prayed that the disciples might be one,  
as he is one with you.  
Draw us daily closer to him,  
that in common love and service to you  
we may be united with one another in your Spirit  
through the same Jesus Christ, your Son, our Lord.  
**Amen.**

## The Dismissal



Glorious things of thee are spoken,  
Zion, city of our God;  
He whose word cannot be broken  
Formed thee for his own abode.  
On the Rock of ages founded,  
What can shake thy sure repose?  
With salvation's walls surrounded,  
Thou may'st smile at all thy foes.

<sup>3</sup>Round each habitation hovering,  
See the cloud and fire appear  
For a glory and a covering,  
Showing that the Lord is near.  
Thus they march, the pillar leading,  
Light by night and shade by day;  
Daily on the manna feeding  
Which he gives them when they pray

<sup>2</sup>See, the streams of living waters,  
Springing from eternal love,  
Well supply thy sons and daughters,  
And all fear of want remove.  
Who can faint while such a river  
Ever flows their thirst to assuage:  
Grace which, like the Lord the giver,  
Never fails from age to age?

<sup>4</sup>Saviour, if of Zion's city,  
I through grace a member am,  
Let the world deride or pity,  
I will glory in thy name.  
Fading is the worldling's pleasure,  
All his boasted pomp and show;  
Solid joys and lasting treasure,  
None but Zion's children know.

Words: John Newton (1725-1807) Tune: AUSTRIA AM 641

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.

**Amen.**

Go in the peace of Christ.

**Thanks be to God.**

## Organ Voluntary

Bishops are encouraged to consider the questions for reflection offered by The Revd Dr Paul Swarup over lunch.

Lunch is available from the Chapter House and The Lodge Auditorium.

Please be seated in the Nave ready for 14:15.

**Address:** *1 Peter 2:13 – 3:22*

Dr Esther Mombo

## Choral Evening Prayer, Thursday 28 July

*Stand as the choir and clergy enter*

### Welcome

*The Precentor and choir sing the **Preces***

O Lord, open thou our lips  
and our mouth shall shew forth thy praise.

O God, make speed to save us.  
O Lord, make haste to help us.

Glory be to the Father, and to the Son, and to the Holy Ghost;  
*as it was in the beginning, is now, and ever shall be,  
world without end. Amen.*

Praise ye the Lord.  
*The Lord's name be praised.*

*Music:* Bernard Rose (1916-1996)

*Sit as the choir sings*

## Psalm 138

I will give thanks unto thee, O Lord, with my whole heart: even before the gods will I sing  
praise unto thee.

I will worship toward thy holy temple, and praise thy Name, because of thy loving-kindness  
and truth: for thou hast magnified thy Name and thy word above all things.

When I called upon thee, thou heardest me: and enduedst my soul with much strength.

All the kings of the earth shall praise thee, O Lord: for they have heard the words of thy mouth.

Yea, they shall sing in the ways of the Lord: that great is the glory of the Lord.  
For though the Lord be high, yet hath he respect unto the lowly: as for the proud, he  
beholdeth them afar off.

Though I walk in the midst of trouble, yet shalt thou refresh me: thou shalt stretch forth thy  
hand upon the furiousness of mine enemies, and thy right hand shall save me.

The lord shall make good his loving-kindness toward me: yea, thy mercy, O Lord, endureth for  
ever; despise not then the works of thine own hands.

*Stand*

Glory be to the Father, and to the Son : and to the Holy Ghost;  
As it was in the beginning, is now, and ever shall be:  
world without end. Amen.

*Sit*

## Reading *1 Peter 2.21-25*

For to this you have been called, because Christ also suffered for you, leaving you an example,  
so that you should follow in his steps.

'He committed no sin,  
and no deceit was found in his mouth.'

When he was abused, he did not return abuse; when he suffered, he did not threaten; but he  
entrusted himself to the one who judges justly. He himself bore our sins in his body on the  
cross, so that, free from sins, we might live for righteousness; by his wounds you have been  
healed. For you were going astray like sheep, but now you have returned to the shepherd and  
guardian of your souls.

*Stand*



## Magnificat

My soul doth magnify the Lord :  
and my spirit hath rejoiced in God my Saviour.  
For he hath regarded :  
the lowliness of his handmaiden.  
For behold, from henceforth :  
all generations shall call me blessed.  
For he that is mighty hath magnified me :  
and holy is his Name.  
And his mercy is on them that fear him :  
throughout all generations.  
He hath shewed strength with his arm :  
he hath scattered the proud in the imagination of their hearts.  
He hath put down the mighty from their seat :  
and hath exalted the humble and meek.  
He hath filled the hungry with good things :  
and the rich he hath sent empty away.  
He remembering his mercy hath holpen his servant Israel :  
as he promised to our forefathers, Abraham and his seed for ever.

Glory be to the Father, and to the Son : and to the Holy Ghost;  
as it was in the beginning, is now, and ever shall be :  
world without end. Amen.

*Music: Herbert Howells (1892-1983) Collegium Regale*

*Remain standing*

## Apostles' Creed

**I believe in God the Father almighty,  
maker of heaven and earth:  
and in Jesus Christ his only Son our Lord,  
who was conceived by the Holy Ghost,  
born of the Virgin Mary,  
suffered under Pontius Pilate,  
was crucified, dead, and buried.  
He descended into hell;  
the third day he rose again from the dead;  
he ascended into heaven,  
and sitteth on the right hand of God the Father almighty;  
from thence he shall come to judge the quick and the dead.  
I believe in the Holy Ghost;  
the holy catholic Church;  
the communion of saints;  
the forgiveness of sins;  
the resurrection of the body,  
and the life everlasting.  
Amen.**

*Sit*

## Anthem

### O clap your hands

O clap your hands together, all ye people; O sing unto God with the voice of melody. For the Lord is high and to be feared; he is the great King of all the earth. He shall subdue the people under us, and the nations under our feet. He shall choose out an heritage for us, even the worship of Jacob, whom he loved.

God is gone up with a merry noise, and the Lord with the sound of the trumpet. O sing praises, sing praises unto our God: O sing praises unto the Lord our King. For God is the King of all the earth: sing ye praises with the understanding. God reigneth over the heathen: God sitteth upon his holy seat. For God, which is highly exalted, doth defend the earth, as it were with a shield.

Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen.

*Words: Psalm 47*

*Music: Orlando Gibbons (1583-1625)*

*Sit*

## Prayers ending with

*We say in our own language*

**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.**

*Stand*

## Hymn



We reap the harvests of the earth  
from seed which we have sown,  
fruit of our hopes and keen desires  
with care and patience grown;  
conceived by faith with tender skills,  
God's gifts of priceless worth,  
creating as the seasons pass  
a green and fruitful earth.

<sup>2</sup>We see the harvests of the earth  
as sown by humankind;  
some rich with God's creative gifts  
of human hand or mind;  
while others, sown in selfish greed  
and scorn for human life,  
produce a barren harvest field  
of bleak and bitter strife.

<sup>3</sup>God reaps the harvest of the earth  
and treasures every grain,  
each golden seed of sacrifice,  
the fruit of love and pain.  
Such seeds as these will in due time  
by God's creative hand,  
be sown again with patient care  
to bless the waiting land.

Words: Robert Willis (b. 1947)  
Tune: ST MATTHEW

## The 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.

**Amen.**

## Organ Voluntary

## Morning Prayer, Friday 29 July

### Preparation

*Stand*

O Lord, open our lips  
**and our mouth shall proclaim your praise.**

Blessed are you, Sovereign God, creator of all,  
to you be glory and praise for ever.  
You founded the earth in the beginning  
and the heavens are the work of your hands.  
In the fullness of time you made us in your image,  
and in these last days you have spoken to us  
in your Son Jesus Christ, the Word made flesh.  
As we rejoice in the gift of your presence among us  
let the light of your love always shine in our hearts,  
your Spirit ever renew our lives  
and your praises ever be on our lips.  
Blessed be God, Father, Son and Holy Spirit.

**Blessed be God for ever.**

## Song



Let all the islands rise and sing,  
And to our God their praises bring;  
On strings and drum his might proclaim,  
To shout the glory of his name.

<sup>2</sup>We praise him for the ocean vast,  
With throbbing reef and coral shore  
For fish and shell and mighty whale,  
For all his gifts our thanks we pour.

<sup>3</sup>And when we see the stars at night,  
The many worlds which cross the sky,  
The sun and moon which give us light,  
We lift our hearts to God on high.

<sup>4</sup>The children playing on the shore,  
The sounds of laughter which we hear,  
Their love increasing more and more,  
Remind us that our God is near.

<sup>5</sup>The palms which bend towards the sky,  
The cloud which hurry to and fro,  
The birds which fly both low and high,  
Give joy to all on earth below.

<sup>6</sup>To God the Father, God the Son,  
And God the Spirit praise be done;  
May Christ the Lord upon us pour,  
The Spirit's gifts for evermore.

Words & Music: The Melanesian Brotherhood, transcribed Peter Gunstone

Sit

## Psalm 142

*With my voice I cry to the Lord;  
with my voice I make supplication to the Lord.  
I pour out my complaint before him;  
I tell my trouble before him.  
When my spirit is faint,  
you know my way.*

*In the path where I walk  
they have hidden a trap for me.  
Look on my right hand and see—  
there is no one who takes notice of me;  
no refuge remains to me;  
no one cares for me.*

*I cry to you, O Lord;  
I say, 'You are my refuge,  
my portion in the land of the living.'  
Give heed to my cry,  
for I am brought very low.*

*Save me from my persecutors,  
for they are too strong for me.  
Bring me out of prison,  
so that I may give thanks to your name.  
The righteous will surround me,  
for you will deal bountifully with me.*

*We say in our own language*

**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.**

## Reading 1 Peter 4.7-19

The end of all things is near; therefore be serious and discipline yourselves for the sake of your prayers. Above all, maintain constant love for one another, for love covers a multitude of sins. Be hospitable to one another without complaining. Like good stewards of the manifold grace of God, serve one another with whatever gift each of you has received. Whoever speaks must do so as one speaking the very words of God; whoever serves must do so with the strength that God supplies, so that God may be glorified in all things through Jesus Christ. To him belong the glory and the power for ever and ever. Amen.

Beloved, do not be surprised at the fiery ordeal that is taking place among you to test you, as though something strange were happening to you. But rejoice in so far as you are sharing Christ's sufferings, so that you may also be glad and shout for joy when his glory is revealed. If you are reviled for the name of Christ, you are blessed, because the spirit of glory, which is the Spirit of God, is resting on you. But let none of you suffer as a murderer, a thief, a criminal, or even as a mischief-maker. Yet if any of you suffers as a Christian, do not consider it a disgrace, but glorify God because you bear this name. For the time has come for judgement to begin with the household of God; if it begins with us, what will be the end for those who do not obey the gospel of God? And

'If it is hard for the righteous to be saved,  
what will become of the ungodly and the sinners?'

Therefore, let those suffering in accordance with God's will entrust themselves to a faithful Creator, while continuing to do good.

*Stand*

## Benedictus



Now bless the God of Israel who comes in love and power,  
who raises from the royal house deliv'rance in this hour.  
Through holy prophets God has sworn to free us from alarm,  
to save us from the heavy hand of all who wish us harm.

<sup>2</sup>Remembering the covenant, God rescues us from fear,  
that we might serve in holiness and peace from year to year.  
And you, my child, shall go before, to preach, to prophesy,  
that all may know the tender love, the grace of God most high.

<sup>3</sup>In tender mercy, God will send the dayspring from on high,  
our rising sun, the light of life for those who sit and sigh.  
God comes to guide our way to peace, that death shall reign no more.  
Sing praises to the Holy One, O worship and adore.

<sup>4</sup>To God the Father, fount of grace, through his beloved Son,  
with God their Spirit, bond of love, be glory ever One

Words: Ruth Duck & James Quinn SJ

Tune: KINGSFOLD

*Sit*



## Prayer

Let us pray together in silence.

*We keep a time of silent prayer*

Merciful God,  
you have prepared for those who love you  
such good things as pass our understanding:  
pour into our hearts such love toward you  
that we, loving you in all things and above all things,  
may obtain your promises,  
which exceed all that we can desire;  
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.

**Amen.**

*We say in our own language*

**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.**

The Lord bless us, and preserve us from all evil,  
and keep us in eternal life. **Amen.**

Let us bless the Lord.  
**Thanks be to God.**

**Address:** *1 Peter 4*

Dr Paulo Ueti

## Holy Eucharist, Friday 29 July

### The Gathering



As the deer pants for the water,  
so my soul longs after you.  
You alone are my heart's desire,  
and I long to worship you.

*You alone are my strength my shield,  
to you alone may my spirit yield.  
You alone are my heart's desire,  
And I long to worship you.*

<sup>2</sup>I want you more than gold or silver,  
only you can satisfy.  
You alone are the real joy-giver,  
and the apple of my eye.

<sup>3</sup>You're my Friend and you're my Brother,  
Even though you are a king.  
I love you more than any other,  
So much more than anything.

*Words and Music: Martin Nystrom (b. 1956)  
Remain standing*

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

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

## Prayers of Penitence

My brothers and sisters,  
as we prepare to celebrate the presence of Christ  
in word and sacrament,  
let us call to mind and confess our sins.

*Remain standing*

Wash me thoroughly from my wickedness  
and cleanse me from my sin.

**Kyrie eleison, Kyrie eleison, Kyrie eleison.**



Ky - ri - e e - lei - son. Ky - ri - e e - lei - son.  
Chri - ste e - lei - son. Chri - ste e - lei - son.



Ky - ri - e e - lei - - - son.  
Chri - ste e - lei - - - son.

Make me a clean heart, O God,  
and renew a right spirit within me.

**Christe eleison, Christe eleison, Christe eleison.**

Cast me not away from your presence  
and take not your holy spirit from me.

**Kyrie eleison, Kyrie eleison, Kyrie eleison.**

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.

**Amen.**

## The Collect

Let us pray.

Merciful God,  
you have prepared for those who love you  
such good things as pass our understanding:  
pour into our hearts such love toward you  
that we, loving you in all things and above all things,  
may obtain your promises,  
which exceed all that we can desire;  
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.

**Amen.**

*Sit*

## The Liturgy of the Word

### The Epistle 1 Peter 5

Now as an elder myself and a witness of the sufferings of Christ, as well as one who shares in the glory to be revealed, I exhort the elders among you to tend the flock of God that is in your charge, exercising the oversight, not under compulsion but willingly, as God would have you do it—not for sordid gain but eagerly. Do not lord it over those in your charge, but be examples to the flock. And when the chief shepherd appears, you will win the crown of glory that never fades away. In the same way, you who are younger must accept the authority of the elders. And all of you must clothe yourselves with humility in your dealings with one another, for 'God opposes the proud, but gives grace to the humble.'

Humble yourselves therefore under the mighty hand of God, so that he may exalt you in due time. Cast all your anxiety on him, because he cares for you. Discipline yourselves; keep alert. Like a roaring lion your adversary the devil prowls around, looking for someone to devour. Resist him, steadfast in your faith, for you know that your brothers and sisters throughout the world are undergoing the same kinds of suffering. And after you have suffered for a little while, the God of all grace, who has called you to his eternal glory in Christ, will himself restore, support, strengthen, and establish you. To him be the power for ever and ever. Amen.

Through Silvanus, whom I consider a faithful brother, I have written this short letter to encourage you, and to testify that this is the true grace of God. Stand fast in it. Your sister church in Babylon, chosen together with you, sends you greetings; and so does my son Mark. Greet one another with a kiss of love.

Peace to all of you who are in Christ.

This is the word of the Lord.

**Thanks be to God.**

*Stand*

## Gospel Alleluia



The musical notation consists of two staves in treble clef with a key signature of one sharp (F#) and a common time signature (C). The first staff is divided into three sections: the first and third sections are labeled 'Cantor' and the middle section is labeled 'All'. The lyrics under the first staff are: 'Hal - le, hal - le - lu - jah. Hal - le, hal - le - lu - jah. Hal - le - lu - jah, hal - le - lu - jah,'. The second staff is labeled 'All' and has the lyrics: 'ha - le - lu - jah. Hal - le - lu - jah, hal - le - lu - jah, hal - le - lu - jah.'.

Music: Syrian music, as taught by Metropolitan Mar Gregorias Yohanna Ibrahim,  
arr. Geoff Weaver

Remain standing

## The Gospel Matthew 6.25-34

Hear the Gospel of our Lord Jesus Christ according to Matthew.

**Glory to you, O Lord.**

'Therefore I tell you, do not worry about your life, what you will eat or what you will drink, or about your body, what you will wear. Is not life more than food, and the body more than clothing? Look at the birds of the air; they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? And can any of you by worrying add a single hour to your span of life? And why do you worry about clothing? Consider the lilies of the field, how they grow; they neither toil nor spin, yet I tell you, even Solomon in all his glory was not clothed like one of these. But if God so clothes the grass of the field, which is alive today and tomorrow is thrown into the oven, will he not much more clothe you—you of little faith? Therefore do not worry, saying, "What will we eat?" or "What will we drink?" or "What will we wear?" For it is the Gentiles who strive for all these things; and indeed your heavenly Father knows that you need all these things. But strive first for the kingdom of God and his righteousness, and all these things will be given to you as well.

'So do not worry about tomorrow, for tomorrow will bring worries of its own. Today's trouble is enough for today.

This is the Gospel of the Lord.

**Praise to you, O Christ.**

Sit

## Address : 1 Peter 5

The Revd Canon Professor Jenn Strawbridge

Remain seated

Let us pray in silence for the needs of the Church and the world.

## The Motet

Good Shepherd of my soul,  
Come dwell within me;  
Take all I am and mould  
Your likeness in me.  
Before the cross of Christ,  
This is my sacrifice:  
A life laid down and ready to follow.

The troubled find their peace  
In true surrender;  
The prisoners their release  
From chains of anger.  
In springs of living grace  
I find a resting place  
To rise refreshed and ready to follow.

I'll walk this narrow road  
With Christ before me,  
Where thorns and thistles grow  
And cords ensnare me.  
Though doubted and denied,  
He never leaves my side,  
But lifts my head and calls me to follow.

And when my days are gone,  
My strength is failing,  
He'll carry me along  
Through death's unveiling.  
Earth's struggles overcome,  
Heaven's journey just begun  
To search Christ's depths and ever to follow.

Words and Music: Fionan de Barra, Keith Getty, Kristyn Getty & Stuart Townend

## The Liturgy of the Sacrament

### The Peace

*Stand*

Christ is our peace.  
He has reconciled us to God  
in one body by the cross.  
We meet in his name and share his peace.

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

Let us offer one another a sign of peace.

*Remain standing*

### The Offertory Hymn



At the name of Jesus  
every knee shall bow,  
every tongue confess him  
King of glory now:  
'tis the Father's pleasure  
we should call him Lord,  
who from the beginning  
was the mighty Word.

<sup>2</sup>Humbled for a season,  
to receive a name  
from the lips of sinners  
unto whom he came,  
faithfully he bore it  
spotless to the last,  
brought it back victorious  
when from death he passed.

<sup>3</sup>Name him, Christians, name him,  
with love strong as death,  
but with awe and wonder  
and with bated breath:  
he is God the Saviour,  
he is Christ the Lord,  
ever to be worshipped,  
trusted, and adored.

<sup>4</sup>Surely, this Lord Jesus  
shall return again,  
with his Father's glory,  
with his angel train;  
for all wreaths of empire  
meet upon his brow,  
and our hearts confess him  
King of glory now.

*Words:* Caroline Maria Noel (1817-77) *Tune:* EVELYNS AM 593ii

## The Eucharistic Prayer

The Lord be with you  
**and also with you.**

Lift up your hearts.

**We lift them to the Lord.**

Let us give thanks to the Lord our God.  
**It is right to give thanks and praise.**

It is right for your children by adoption  
and grace  
to give you thanks and praise,  
everlasting God,  
source of life and holiness,  
through Jesus Christ our Lord.  
He was born as one of us,  
and came to live and serve,  
to teach and heal,  
and to draw us to communion with you.  
He gave up his life for us,  
and was lifted up on the cross  
to draw all people to himself.  
And now we give you thanks  
because you gather your children  
throughout the world  
to be one, even as you, Father, are one  
with your Son and the Holy Spirit;  
and to be the body of Christ  
and the dwelling place of the Holy Spirit.  
Therefore with angels and archangels  
and with all the gathered company of heaven,  
we praise and glorify you, singing:

*The choir sings*

Sanctus, sanctus, sanctus, Dominus Deus Sabaoth.  
Pleni sunt coeli et terra gloria tua.  
Hosanna in excelsis.

*Music:* William Byrd (1539-1623) à3

Hear us, heavenly Father,  
through Jesus Christ,  
who sealed your everlasting covenant with  
his blood.  
Grant that by the power of your Holy Spirit,  
and according to your promise,  
these gifts of bread and wine  
may be for us Christ's body and blood,  
that we may live in him and he in us.

holy, holy, holy Lord, God of power and might.  
Heaven and earth are full of your glory,  
Hosanna in the highest.



On the night he was betrayed,  
our Lord Jesus Christ took the bread,  
gave you thanks, broke this bread,  
shared it with his disciples, and said,  
'Take this and eat it.

'Take this and eat it.  
This is my body, given for you.  
Do this, whenever you eat it,  
in remembrance of me.'

After supper, Jesus took the cup of wine,  
gave you thanks,  
shared it with his disciples, and said,  
'Drink from this, all of you,  
for this is my blood,  
shed for you and for many,  
for the forgiveness of sins.  
Do this, whenever you drink it,  
in remembrance of me.'

Let us proclaim the mystery of faith:

**Christ has died.  
Christ is risen.  
Christ will come again.**

Therefore Father,  
as we come together in faith  
to share this communion,  
we remember your love  
shown in Christ, once for all, on the cross,  
your power revealed in his resurrection,  
and your glory which you promise  
at his last coming.  
Accept our offering of thanks and praise.  
Breathe your Holy Spirit into our lives;  
heal our wounds,  
calm our fears,  
and give us peace.

**Renew us in your love,  
restore us in your image,  
and unite us  
in the body of your beloved Son,  
Jesus Christ.**

Through him, with him, in him,  
in the unity of the Holy Spirit,  
all honour and glory belong to you,  
ever-loving God,  
now and for ever.

**Amen.**

## The Lord's Prayer

As we join our prayers with the Church Universal, so we say,  
each in our own language, the prayer that Jesus 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.**

*Remain standing for*

## Breaking of the Bread

We break this bread  
to share in the body of Christ.  
**Though we are many, we are one body,  
because we all share in one bread.**

**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.**

Jesus is the Lamb of God

who takes away the sin of the world.

Blessed are those who are called to his supper.

**Lord, I am not worthy to receive you,  
but only say the word, and I shall be healed.**

*Sit as the President and other ministers begin*

## The Distribution of Communion

*Please come up to receive Communion as directed by stewards*

*Please remain seated, the Choir sing*

Ave, verum corpus natum  
de Maria Virgine:  
vere passum, immolatum  
in cruce pro homine:  
cuius latus perforatum  
unda fluxit et sanguine:  
esto nobis praegustatum,  
in mortis examine.  
O dulcis, O pie,  
O Jesu, Fili Mariae.  
Miserere mei. Amen.

*Hail the true body, born  
from the Virgin Mary:  
You who truly suffered and were sacrificed  
on the cross for the sake of humanity:  
from whose pierced flank  
flowed water and blood:  
Be a foretaste for us  
in the trial of death.  
O sweet, O merciful,  
O Jesus, Son of Mary.  
Have mercy on me. Amen.*

*Words: 14<sup>th</sup> Century Eucharistic Hymn  
Music: Gerald Hendrie (b. 1935)*

## Prayer after Communion

*Silence is kept*

*Stand as the President says*

Let us pray.

Eternal God,  
your Son at supper prayed that the disciples might be one,  
as he is one with you.  
Draw us daily closer to him,  
that in common love and service to you  
we may be united with one another in your Spirit  
through the same Jesus Christ, your Son, our Lord.  
**Amen.**

## The Dismissal



Great is thy faithfulness, O God my Father,  
there is no shadow of turning with thee;  
thou changest not, thy compassions  
they fail not,  
as thou hast been thou forever wilt be.

*Great is thy faithfulness! Great is thy  
faithfulness!  
Morning by morning new mercies I see;  
all I have needed thy hand hath provided –  
great is thy faithfulness, Lord, unto me!*

<sup>2</sup>Summer and winter, and spring-time and  
harvest,  
sun, moon and stars in their courses above  
join with all nature in manifold witness  
to thy great faithfulness, mercy, and love.

<sup>3</sup>Pardon for sin and a peace that endureth,  
thine own dear presence to cheer and to  
guide;  
strength for today and bright hope for  
tomorrow,  
blessings all mine, with ten thousand beside!

*Words: Thomas O Chisholm (1866-1960) Tune: FAITHFULNESS*

*The President 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.  
**Amen.**

Go in the peace of Christ.  
**Thanks be to God.**

## Short Biographies

### **The Revd Prebendary Dr Isabelle Hamley**

Secretary for Theology and Theological Adviser to the House of Bishops, Church of England, and Visiting Fellow, King's College London

Isabelle has previously held posts as a parish priest, Old Testament tutor, university chaplain and chaplain to the Archbishop of Canterbury. She is an Old Testament scholar and theologian with a particular interest in questions of personhood, justice, violence and trauma in Scripture. She is also a prebendary of St Paul's Cathedral, London.

### **The Revd Dr Paul Swarup**

Presbyter in Charge of the Green Park Free Church, Diocese of Delhi, of the Church of North India.

Paul holds a PhD in OT/ Dead Sea Scrolls from the University of Cambridge, UK. He is a member of the International team of translators of the New International Version (NIV), the Committee of Bible Translation (CBT). He was one of the OT editors of the South Asia Bible Commentary (SABC) and has written commentaries on Exodus, Proverbs, Jeremiah and Lamentations in it. He is also the General Editor for the South Asia Study Bible (SASB) which is a work in progress. He is married to Nina (Nalini) and they have one son Daniel Swarup who is twenty one now.

### **Professor Esther Mombo**

Lecturer in Faculty of Theology, St. Paul's University in Limuru, Kenya.

Esther's teaching areas include Church History and Theology. Esther is a graduate of St. Paul's, University, university Trinity College Dublin and University of Edinburgh. In 2007 she was awarded an honorary doctorate by Virginia Theological Seminary for her work in bringing to the fore issues of gender disparity and gender justice in Church and society. Esther has served as co-chair of the Commission of Education and Ecumenical formation of the World Council of Churches, Advisor of Education for All Africa Conference of Churches. Esther is a member of the Circle of Concerned Women Theologians and coordinator of East African Region.

### **Dr Paulo Ueti**

Theological Advisor and Latin American Regional Director for the Anglican Alliance; Assistant Director (for Lusophone, Francophone and Hispanic regions) for the department of Theological Education at the Anglican Communion Office

Paulo is a New Testament scholar. He has served as a professor at the University of Brasilia teaching the history and literature of Ancient Christianity and as a professor of the ATA (Asian Theological Academy). He now serves as a member of the Gender Advisory Group of the WCC, a member of the Ecumenical Centre for Biblical Studies (CEBI Brazil), a founding member of the Brazilian Association for Biblical Research (ABIB) and a member of the Society of Biblical Literature (SBL) in the USA. He works with contextual Bible Studies and is very supportive of social movements in Latin America. He is interested in gender studies, spirituality and decolonial theologies and biblical studies. He was a Benedictine monk for 5 years in an Ecumenical monastery and is now pursuing the Franciscan lifestyle as a novice of the Third Order of Saint Francis.

### **The Revd Canon Professor Jennifer Strawbridge**

Associate Professor in New Testament Studies, University of Oxford and Caird Fellow in Theology, Mansfield College, Oxford

Jenn Strawbridge is Associate Professor in New Testament Studies at Oxford and Fellow in Theology at Mansfield College. She is Associate Priest at St Andrew's Headington in the Church of England, was ordained in the Episcopal Church (USA), and is a biblical scholar and theologian. Jenn chaired the St Augustine Seminar, helping to prepare the biblical materials for the Lambeth Conference.

## First Address: 1 Peter 1

### **The Revd Prebendary Dr Isabelle Hamley**

Good morning and welcome to Canterbury Cathedral for this first time being together, gathering in the name of the God, who, in the words of 1 Peter, 'has given us a new birth into a living hope through the resurrection of Jesus Christ from the dead'. Over the next few days, we will journey with 1 Peter, in breadth and in depth. Today, as we first gather, we take time to place ourselves before God, and before one another.

This time of retreat is a chance to pause, and reflect on what we have brought with us, our contexts, our worries, and all the things we each carry, and place them before God in prayer – in the silence, or with one another. It is a chance to listen to God, and a chance to begin to be together with God and before God. It would be easy to simply gather as individuals before God; but the point of this conference, of meeting in person, is to do more than each connect with God, then talk to one another. Here we meet before God, and with God, and invite God into every conversation, every interaction, every moment that we spend together.

And there is no better place to start than with the words of Peter. Peter is writing to 'the exiles of the dispersion', to the people of God scattered and dispersed trying to live faithfully in a world full of challenges.

Take a moment now to look around yourself, and 'see' the people around you – gathered from scattered places, with different challenges, yet together today as the people of God, brought together to seek God, praise God and share the story of God.

The theme of this conference is God's Church for God's World. The world we share is not much brighter than the world of Peter's readers. It is a world of violence and conflict, a world of inequality, and a world often hostile to those of faith. The question, for the people Peter was writing to, was, how do we live faithfully in this world? How do you engage? How do you nurture hope where there seems to be no hope?

Peter however does not start by answering these questions. Peter starts by reminding the churches of who God is, and of who they are; he reminds them of what God has done, and of who they are called to be - which is probably a good place for us to start this week. Reflecting on who God is, what God has done in our lives as individuals, as communities, as churches; and reflecting on who we are called to be.

So who is this God around whom we gather?

1 Peter says, 'Although you have not seen him, you love him; and even though you do not see him now, you believe in him and rejoice with an indescribable and glorious joy'. First and foremost, the letter puts before us a reminder of the work of Jesus Christ. It reminds us that God acts first: God's grace has been extended to us, and invited us in. Before we can even think of what we might do, how we inhabit the world, we acknowledge that God has loved us first, and offered us grace. And we know God because he is revealed in Jesus Christ.

Wherever we have come from, whatever we have brought with us, we are gathered here because each and everyone of us has been called by the Lord Jesus Christ.

Like Peter's readers, we have not seen him. But we love him. It is worth pausing here and asking, why do we love him? Who is this Jesus that you love and follow?

Later today, try and find a couple of people from a very different context and share who Jesus is for each of you. As you listen to one another, take time to thank God, and reflect on what you may glimpse of God that is new in one another's stories. God reveals himself to the church: when we come together, somehow, our vision is expanded; by listening to the stories of many others, our understanding of God is stretched and expanded, we can be challenged, comforted and encouraged. It is as a church that we are called to know God, and when we gather together like this, when we share and listen carefully, we can come to know God more deeply. As we share stories of God at work, we can nurture vision and hope together.

In 1 Peter, the picture of who God is and what God has done inspires readers to trust and hope; it places the present moment in between memory and promise, between the memory of what God has already done, and the promise of his presence and transformation for the future. This in-between place, our present, is therefore a dynamic place, a place where God can be at work today, in ways that we can trust, because they have been both demonstrated in the past and promised for the future. Peter's picture of the work of God invites us to place our own story and stories within the great sweep of God's story.

As we do this, we invite God to come in and transform our own stories. The invitation, as it were, is mutual. God invites us into relationship, but we also have to invite God into our lives, and open them up. And that is usually where the trouble starts – because to invite God in means to open ourselves to be challenged, transformed and reshaped.

Transformation here starts with the idea of new birth, of a completely new identity, a new sense of belonging, a transformation of how we see the world around us. New birth might evoke different images to all of us, depending on where we have come from. And there are lots of different things we could read from it – a new identity, new culture, new ways of being taught to us as we grow. But here, I want to draw on just one thread: that birth brings us into a family; a child cannot grow on their own, and their very being is dependent on the kindness, care and guidance of the rest of the family or community. In many ways, it is no different for Christians. Here, new birth is associated with a call to distinctive living, a call to holiness. This is the culture of the family of faith. Christians can only flourish within the context of the household of faith, so that their distinctiveness is embodied through the community's relationships. See Peter's words:

'Now that you have purified your souls by your obedience to the truth so that you have genuine mutual love, love one another deeply from the heart.'

New birth, truth and distinctiveness have a clear outworking: genuine, deep mutual love. The people of God, in Peter, are called to hope and to holiness. And one of the ways in which these things are both nurtured and expressed is through the quality of life of the community of faith. Through deep and genuine mutual love.

What does this look like for us today? How can this Lambeth Conference bear the marks of deep and genuine mutual love for one another?

We are called to love one another. In 1 Peter, calling is not individualistic or personal only; it is the calling of the church as a whole. When the community loves, hope is nurtured, and holiness can flourish. When the community loves, it can begin to embody an alternative to the destructive ways of the Roman empire; when the community loves, those who struggle, those who are oppressed and diminished can learn to see themselves as God's people, holy and dearly loved.

But of course, love is probably the hardest thing for human beings to practice with a community of people called by God, rather than chosen by one another. Christian writer Eugene Peterson puts it this way:

'And yet I decide, every day, to set aside what I can do best and attempt what I do very clumsily--open myself to the frustrations and failures of loving, daring to believe that failing in love is better than succeeding in pride.'

Our efforts are always feeble; but in the life of the people of God, we live in between memory and promise, and we know that learning to love is not just born of our own efforts, but the work of the Spirit within us. And so, today, as we go into a time of quiet reflection, I invite you to reflect on three questions, and, if you choose, to share the answers with others:

## Questions for reflection

**Who is this Jesus whom you love?**

**What has God done in your life and the life of your community in the past that gives you hope?**

**Who is God calling you and your community to be?**

**After each address bishops are invited to spend time reflecting on the address. The questions given here are meant to aid your reflection. You may choose to do this on your own or you can meet with a number of other bishops and discuss them together.**

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## Second Address: 1 Peter 2:1-12

### The Revd Dr Paul Swarup

We were reminded this morning that the Church was chosen by God for God's World and reassured about our living hope and our inheritance. Peter encourages us that testing our faith will show its *genuineness*. We are privileged because we know Christ and what he has done. We are called to be holy as he is holy. We are to be different from the world. We are to be alert and self-controlled to disable the attacks of the evil one. We are to be obedient. We are to remember that God is just and will judge us impartially. We cannot claim to know God yet walk in sin, thinking we are immune to judgment. Christ has paid the redemption for us by his shed blood on the cross, and purchased us to be slaves of Christ. Believers experience new birth and are to be transformed into Christ likeness. We are to love one another deeply to show our love for God in our community. We are to grow up in our salvation by eliminating all evil habits and craving pure spiritual milk. I would like us to focus on three main verbs in ch 2:1-12: 1. **Grow up** – in your Salvation; 2. **Come** – to the living stone and be built up; and 3. **Know** who you are – God's Church in God's World.

### Grow up in your salvation – 1 Pet 2:1-3

Peter begins with encouragement to grow up in our salvation by two ways: Firstly, rid ourselves of ingrained habits that destroy the community. Peter lists five: malice, deceit, hypocrisy, envy and slander. We could add many more, but Peter considered these to be prominent. In this retreat we should examine some of our ingrained habits that cause strife and broken relationships in our community and the world.

Peter also calls us to crave **pure spiritual milk** like newborn babies, not that we remain spiritual babies but crave spiritual growth like a baby instinctively and frequently craves milk. Spiritual craving is a longing to be nurtured, to have a more intimate knowledge of the Lord's character and to experience him through his word and his Spirit so that we mature. God in Christ alone both conceives and sustains new birth. But we need to put off our attitudes and behaviors that are inconsistent with our new life and put on Christ.

### Come to the Living Stone – Be built into a spiritual house – 1 Pet 2:4-8

Peter reminds us that we have come to the Living Stone, Jesus who is also the Corner Stone, the essential foundation block that holds the building steady.

Peter creatively transposes OT messianic stone texts to Jesus and the new reality inaugurated by his resurrection. Stone imagery in Judaism describes the anticipated Messiah, and Jesus applied it to himself (Mt 21:42)—the stone people rejected became the Corner Stone. A stone or rock metaphor is a *double entendre*, representing strength and reliability to those who trust God's work, but destruction to those who do not, for on this stone Jerusalem's residents stumble and are broken (Isa. 8:13-15; 28:16-17). What does this metaphor of Jesus as the Corner Stone mean to us? Is He the stone we trust? Or is He a stumbling block?

The Son of God's death was not an unthinkable defeat for him or God's kingdom. Rather by the cross and resurrection, God's eternal purpose of salvation was fulfilled. The crucifiers had accomplished what God's "*power and will had decided beforehand should happen*" (Acts 4:28). Ironically, the builders who rejected Christ put God's Stone in place. Likewise, God's Church will experience suffering and rejection but will eventually accomplish God's purposes. How do we see ourselves as followers of a rejected Messiah who had to suffer to accomplish his purposes? How should we respond to suffering, rejection and persecution for the sake of the Gospel?

### Know who you are - God's Church in God's World – 1 Pet 2:9-10

Peter quotes Exodus 19:5-6, though in a different order, and applies it to Christians. He also adds two phrases, "a chosen people" γένος ἐκλεκτόν (1 Pet. 2:9 BGT) and "the people of God" λαός θεοῦ (1 Pet. 2:10 BGT).

### A chosen people

With election comes ethical responsibility, and we see ethics and mission interlinked in Abraham's call in Gen 18:19 "*For I have chosen him, so that he will direct his children and his household after him to keep the way of the Lord by doing what is right and just, so that the Lord will bring about for Abraham what he has promised him.*" This **Choosing is Election; doing what is just and right is Ethics; and bringing people blessing is Mission.** Abraham's descendants, the Israelite nation, were chosen to reveal Yahweh by their ethical lifestyle. As God's Church we are also chosen to lead ethical lives so the mission of God will be accomplished.

Three identity defining Hebrew words given to the Israelites in Exodus 19:5-6 are applied to his Church.

<i>Segullah</i> - A treasured possession	=	Belonging to God
<i>Kohenim</i> - A priesthood	=	Representing God to the people
	=	Bringing the people to God.
<i>Qadosh</i> - A holy nation	=	Being distinctive, different.

How are we to understand this threefold identity and our role in God's World?

### A treasured possession

In Hebrew "treasured possession" is *segullah*, meaning a valued personal item and belonging. God calling Israel as his treasured possession means Israel fully belongs to him. The picture is like a mother clasping her newborn close to her heart. God's responsibility is nurturing and protecting Israel who is close to his heart, but they are accountable to obey his commands. God's Church is also God's *segullah*. **We belong to God**, and we are accountable to him.

## A royal priesthood

The second identifying phrase for Israel is "a kingdom of priests" – *mamlekheth kohanim*. A priest's primary role is representing God to the people and bringing the people to God. But what is a nation of priests? In the OT, a priest was a **mediator in both directions** between God and the people. He **represented God** both in his person and example (cf. Lev.21:22), especially in his teaching (Deut 33:10; Hos 4:6; Mal 2:4–7), **and he brought people to God by interceding for them**. The priests made the word and will of God known and also blessed the people in God's name. Israel as a nation of priests similarly represent God and his ways to humankind in their national life. As God's Church we are also to bring God to humankind by teaching his word, interceding and being a blessing to others.

Israel functions as God's holy priesthood when they live according to God's law of freedom, justice, love and compassion among the nations and for the nations. Similarly, God's people are to live such radical ethical and spiritual lives that we function as God's priesthood for God's world.

## A holy nation

The third identifying phrase is that Israel is a holy nation – *goi kadosh*. "Holy" means distinct from other people. Historically Israel is unique because Yahweh delivered them Egyptian bondage. They are also to be religiously distinct, to have no other gods or idols, and no compromises or additions from other nations in their practices. Further, the Israelites are to be ethical, just and moral so others will see Yahweh's character reflected in them.

The Israelites failed to fulfil their calling as God's people for God's World. They frequently broke the covenant, worshipped other gods and forgot all that Yahweh had done. However Jesus fulfilled Israel's role as God's servant living a sinless life that was pleasing to God. His disciples, we as God's Church, are expected to carry on his work of being a blessing to God's World.

## The people of God

God has called us from darkness to light to be people of the light. We belonging to God in a special relationship that is a privilege and a responsibility. As recipients of God's mercy, we are to let people see our good deeds and glorify God.

Let us be reminded that we need to grow in our salvation. Let us get rid of malice, deceit, hypocrisy, envy, and slander and crave the pure spiritual milk of knowing God intimately and feed regularly and instinctively on his word. Let us be built into God's temple on his Living Corner stone because this tested stone will never let us down. Let us know who we are – a chosen people, a treasured possession, a priestly kingdom, a holy nation – and bless God's World by introducing him, interceding, being spiritually and ethically distinct and people of light. Let us truly be God's Church for God's World.

## Questions for reflection:

**What behavioural patterns does Peter highlight that cause division and destroy relationships in the community? How can we get rid of them and grow in our salvation?**

**If the Church is built on the rejected corner stone, how should we cope with suffering and rejection by the world?**

**How does our identity as God's chosen people, treasured possession, kingdom of priests, and holy nation affect the way we live as God's Church in God's world?**

**After each address bishops are invited to spend time reflecting on the address. The questions given here are meant to aid your reflection. You may choose to do this on your own or you can meet with a number of other bishops and discuss them together.**

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### Third Address: 1 Peter 2:13-3:22

#### Professor Esther Mombo

Reflection theme: **There is a hole in our Bucket: Prefacing the Lambeth dialogue on church and world affairs as continuous and unending.**

#### Greetings.

We gather in this conference with the central theme **prayer and reflection, fellowship and dialogue on church and world affairs**. To preface my reflection on this theme, allow me to remind you of a classic nursery rhyme, "there is a hole in my bucket." Various versions exist but they differ only slightly, all describing a "deadlock" situation. I will use a version commonly used among children in East Africa.

There's a hole in my bucket,  
 dear mother, dear mother,  
 there's a hole in my bucket,  
 dear mother, a hole.

Then mend it, dear daughter,  
 dear daughter, dear daughter,  
 then mend it, dear daughter,  
 and dear mother, mend it.

This nursery school rhyme presents a **protracted dialogue** between two characters, a mother and a daughter which culminates in a **deadlock situation**. The dialogue is necessitated by a **leaking bucket**. The mother's bucket leaks, so the daughter tells her to repair it.

As used metaphorically for this reflection, the **bucket in this nursery rhyme refers to God's world**, and the **holes are the problems that affect our world today**, which we are called to participate with "mother creator" in fixing. This theme comes against the backdrop of a pandemic that has not only ravaged the economies of the world, but also exacerbated inequalities in access to healthcare, and inequalities in race, gender, and social class in monstrous proportions. As if this is not enough many of us here have come from places that are experiencing weather extremes as long droughts or floods or mudslides and many more issues from Mother Nature

The dialogue "a hole in my bucket" offers a unique way of prefacing our theme "**prayer and reflection, fellowship and dialogue on church and world affairs.**" It reminds us of three very important things in this kind of a discourse:

First, that there is a 'hole' in the bucket, that is to say, there is a situation that needs redress. Second, that there are several key players that come into the dialogue with interests and varied perspectives. These players, though distinct in their identities and contextual backgrounds/social location, are related, if only because of the bucket. Third, we must be watchful of attitudes and postures of heart that may lead to deadlock in this kind of engagement. The efforts towards repairs demands mutuality and collaboration and calls for humility and openness, to learn from each other in the process.

It is the second and third point that provides the main thrust of our focus today. While the dialogue "a hole in my bucket" offers the premises for reflection and dialogue, the epistle of **1 Peter 2:13-3:22** offers the content for our reflection. It shows vividly that the "hole in the bucket" is brokenness in the world today.

There is a hole in the bucket: the poor, the outcast, the women, those with no rights, suffer most from this hole – the brokenness in the world – and those who are lowest in the hierarchy/ the world order are also made responsible to fix it, to save the water.

Most of us may agree that there is brokenness in our world today, but not everyone respond in the same manner. Yet, as Church, our self-understanding – as God's called people, fashioned along with all humanity in God's likeness – demands that we not only identify the different characters in this broken world, but also hold each other accountable for repairing the breach. The brokenness of the world emanates from broken human relationships from its most basic to complex forms. The context of 1 Peter 2:13-3:22 provides five kinds of relationships premised on the fact that **broken human relationships leads to a broken world**. These include:

1. Citizens and Governments (2 vs 13-17)
2. Employees and employers (2 vs 18-25)
3. Husbands and wives/ Men and women (3 vs 1-7)
4. The believer and their neighbors (3 vs 8-14)
5. The believer and God (3 vs 15-22)

#### Fixing the hole: The four Rs- Recognize, Repent, Redeem, and Restore 1 Peter 3:8

There a pattern in this healing of broken relationships as written in 1 Peter– starting with: verse 8: *Finally, all of you, be like-minded, be sympathetic, love one another, and be compassionate and humble.*

This verse demonstrates how Hierarchy can be turned upside down – instead of ruling you should serve in solidarity. Humble, Compassionate, Loving, Sympathetic, Like-minded: ALL of you, both men and women, slaves and freed, employers and employees.

Is this cocktail of virtues the answer to the hole in our bucket? At least it is presented as the answer, a holistic answer, different from our perception of how to fix a hole, how to fix the global problems in this world. It starts with relationality, with solidarity.

#### Lesson from the Rhyme

The mother begins by stating the obvious – there is a hole in the bucket. To fix the leaking bucket, the mother needs a straw, to cut the straw, she needs a knife, to use the knife, she needs to sharpen it. But the sharpening stone must be damp, so she needs water. But to fetch water, she needs the bucket, yet the bucket has a hole in it.

Recognize - acknowledge the bucket is leaking and needs mending  
 Firstly, we should recognize what is broken in our world and name the systems and structures that contribute to its perpetuation. Our complicity in perpetuating the spread of the virus of hegemony in all its manifestations: racial injustice, capitalism and economic inequalities; and sexual and gender-based violence to name but a few.



## Repent

When confronted by the brokenness in this world, many of us revert to the values and attitudes of the religious elite as in the parable of the Good Samaritan. Having recognized the fact of brokenness, the Pharisee, Teacher of the Law and ... all sought to distance themselves from the 'sin', by circumventing the problem. What they failed to realize was that their very attitudes served to convict them of complicity in a system that has no regard for the disenfranchised. That goes against God's expectations on us. Instead, God requires radical moves to realign the balances of power by recognizing the worth and dignity of all humanity. As an act of repentance, we acknowledge our complicity, and move toward redeeming the scales of Justice and seeking Redress for the victimized.

## Redeem

In the book of Micah 6:18, we read the words: *"God has shown you, O mortal, what is good. And what does God require of you, but to act justly and to love mercy and to walk humbly with your God."* The term 'justice' in this text refers either to retributive or restorative justice, or primarily focuses on the Church's responsibility toward the most vulnerable among us. Justice must not only be realized through the *Missio Dei*; it must be seen and felt, just as the injustices were felt and seen by those who have been asphyxiated under the heels of religious hegemonies. It is thus good that the Archbishop of Canterbury spoke about the iconography of white Jesus, a while ago; this recognition is important and good for the church as a way of interrogating the colonial heritage, patriarchy and sexism in the church and culture. Perhaps the need to interrogate further what is in our religious and secular hegemonies that embody whiteness as norm

## Redress.

The issues that we are called to deal with are not just social but they are issues of mission and we are to engage with them through the theological principles in the context of empire. The case in point is that of Zacchaeus the tax collector. He repented of his wicked ways and was willing to reimburse all that he had robbed from people with interest. I am aware of initiatives such as the ZACHEAS PROJECT. The project calls for a global tax and economic system that acts like Zacchaeus, "Zacchaeus' changed ways represent the visible 'proof' of our repentance and are signs of the changes that are needed to our systems so that through the fruit of our work and wealth the poor are lifted up and those who have been exploited are recompensed. This applies to the global village, not just for one part of the world.

## Our Collective Response

As we gather at this Lambeth Conference, the world is waiting and watching. They wait expectantly for a Church that looks like the faith it professes. In the wake of COVID Conflict and Climate Change, there is much more work to be done to ensure that equal opportunities exist alongside equitable responses to the challenges we face. As the global Communion adopts *'Thy Kingdom Come'*, it may be worthwhile to ask;

## Whose kingdom – the Church's, the Empire's or God's?

Who is excluded and left for dead in a dis-United Kingdom that fails to acknowledge and accept responsibility for the sins of its colonial past and continues to perpetuate the atrocities of racism, ableism and patriarchy? Where are the gaps? – Where we have been immune to the cries of the victimized and marginalized? Have we been simply moving to the other side? How might we Redeem and Redress from our positions of privilege and power? For it is only then, that we can truly seek to repent with integrity as we strengthen our fellowship

## Questions for reflection

**As you consider the situation in your own context and in the global context**

**What are the 'holes' in your contexts? Are they connected to the other contexts?**

**What are some of the local remedies to the situation both in our local and global context?**

**As you think about walking, listening and witnessing together locally and Globally**

**Who are the key players in seeking for a solution at our local contexts?**

**What are the barriers to an effective local and global corporation with other key players in dealing with the 'holes' in our contexts?**

**From 1 Peter 3:8-9 how do we overcome these barriers as God's church as we witness in God's world?**

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## Fourth Address: 1 Peter 4 Dr Paulo Ueti

In accordance with the wisdom, message, and proclamation of Peter, apostle of Jesus Christ, I thank God for the opportunity to address you, bishops of the whole Communion, and, through you, address all of those "who have been chosen and destined by God the Father and sanctified by the Spirit to be obedient to Jesus Christ and to be sprinkled with his blood: may grace and peace be yours in abundance". (1 Peter 1:1-2)

Good afternoon to all those present here. I begin this meditation by invoking the Apostle Paul's message to the community of Philippians 2:3-8:

"Nothing is to be done out of jealousy or vanity:  
Instead, out of humility of mind  
everyone should give preference to others,  
Everyone pursuing not selfish interests but those of others.  
Make your own the mind of Christ Jesus:  
Who, being in the form of God, did not count equality  
With God something to be grasped.  
But he emptied himself, taking the form of a slave,  
Becoming as human beings are;  
And being in every way like a human being,  
He was humbler yet, even to accepting death on a cross!"

All of us who have walked this Eastern path from Jerusalem to Emmaus and from Emmaus to Jerusalem according to Luke 24:13-35. This is a path of conversion, of revisiting our traumas, our false hopes, and of reimagining the world, community, and mission, as Cleophas and his companion Mary did (Cleophas was married acc. John 19:25). We are walking at each other's pace, actively listening to one another, supporting each other, praying and committing to our local contexts. We are here because we heard and answered God's call. We are devoted people. We decided to follow Jesus along his life path, a path where we also find suffering, bigotry, murder, and also new life and resurrection. We are blessed by the new meaning that suffering has in our spirituality and our daily lives. Suffering is no longer a condition to follow Jesus or a punishment for something done. We suffer like Christ did, but we do so "for Christ, with Christ, and in Christ," which instead of tearing us down and destroying us, it strengthens us and brings us together in one movement of love, grace, and solidarity that affronts powers and reigns death; that affronts our own limitations.

We are not alone. Even when our suffering derives from the fact that we are people who profess a Christian faith we are accompanied by a strange companion: that Jesus of the walk to Emmaus who was expected to be a king like the others but who refused that image and position of privilege and instead presented himself as a servant, a friend, the suffering servant, as prophesied in Isaiah. That Jesus who was wrongfully accused based on false information, who was not entitled to a fair trial, who was savagely tortured, whose body, mind, and spirit were abused, and who was eventually murdered by the oppressive powers of the Roman

Empire with the blessing of religious leaders who believed in a complicit religious system of privilege and the ideotheology of meritocracy. This companion named Jesus cares about us and our everyday lives. He wants to know what you are going through. He takes the initiative, comes close, and asks: "What have you been discussing on the way?", what happened? We too, like the communities addressed in the Letter of Peter, are called to recognise the wounds he suffered and to be in solidarity with him: "since therefore Christ suffered in the flesh, arm yourselves also with the same intention (for whoever has suffered in the flesh has finished with sin), so as to live for the rest of your earthly life no longer by human desires but by the will of God." We recognise that we too are suffering the pains of this world and we are called to recognise our own pains, name them, share them with the community where we live, to love and serve. We are called to "love one another" because of this.

Suffering must trigger empathy and solidarity. We must fight against the natural tendency towards isolation. The suffering of Jesus lived by the community is a cry of intense love, to do something, to be instruments of healing and integration, to become whole again. We too, like the community to whom Peter speaks, like the couple on the road to Emmaus, are sad. We often put our heads down because of all the misery in this world of corruption, violence, isolation, selfishness, impotence, silencing. The Church too is sometimes silent in the face of the suffering of its members.

I would like to propose two minutes of silent personal reflection: What suffering have you experienced in your life, whether personally or in its wider context? When you are suffering and in pain, what are your needs? What do you want from the person standing next to you, from your family, from the church? Who do you know who is currently suffering?

## Silence

Now look to your neighbour and, if you are willing and able, share something from your reflection. Talk and then listen carefully to what your brother or sister shared and say a little prayer for him or her. If you don't want to share, let's pray together in pairs.

According to the tradition of Genesis 1, when God spoke the earth happened. According to the tradition of Genesis 2, we human beings are made of elements that come from the earth: fertile soil and water. According to our biblical tradition and spirituality, God, we, and the planet are deeply interconnected. Our common home is a sacrament, a sign, of the invisible presence of God and of his redeeming, restoring, and liberating grace. But this home also suffers and wails and carries our sin of having forgotten to listen and walk as brothers and sisters with nature and all its elements. We transform nature, a source of life, into resources for our selfish interests of profit, exploitation, and domination and not just to survive in harmony. Along the way, we forget to listen to the planet and to treat it like a brother who also needs affection, care and attention. We forget that we were called to "till and keep" the planet (Gen 2:15). The suffering of Christ, which the community Peter addresses remembers and in which it recognises itself, is a call to love unconditionally and to work collectively to live in abundance. The suffering of Christ is not a reason for resignation and stagnation. It is a call to be in solidarity with all those suffering, as well as with our planet that wails in pain and waits for redemption because God wants to make all things new.

According to the Letter of Paul to Timothy, God wants to save all people, regardless of race, skin colour, sexual orientation and practices, political orientation, economic status, gender, age, nationality, or religious background. And through baptism, we are all called to fulfil this mandate to save (heal, redress, greet, welcome, and accompany) all people, as well as our planet, which suffers from the exploitation and extractive practices of oppressive groups. We, the living sacrament of Jesus Crucified and Risen, the Church of God, are called to be a path of love, solidarity, healing, and transformation for the people of God and for the world of God. We need to ask ourselves whether we are agents of grace or doom. Like Peter's community, we too here hear the call to make the experience of suffering a way of breaking with sin. Sin no longer has power over us because nothing can separate us from the love of God.

Chapter 4 of this letter invites us to:

- use our intelligence and wisdom to live in love and promote life
- care for people in prayer and action
- practice solidarity as a path of love and unity in Christ
- be deacons for the world, for those who suffer the most, and to be caretakers of creation
- put ourselves in the shoes of Jesus and be an extension of his ministry of healing and reconciliation, to be bridges instead of chains or anchors
- exercise hospitality, first and foremost, as a requirement of Christian faith and spirituality

I would like to end with a passage from the Letter of Peter and John, Therefore, let those suffering in accordance with God's will entrust themselves to a faithful Creator, while continuing to do good. (1 Peter 4:19)

This is how we know the meaning of love: Jesus Christ laid down his life for us—and we ought to lay down our lives for one another. How does God's love abide in anyone who has the world's goods and sees a brother or sister in need and yet refuses help? Little children, let us love, not in word or speech, but in truth and action. (1 John 3:16-18)

### Questions for Reflection:

**How can we be in solidarity with the people and planet who are suffering?  
What should we keep doing or start doing?**

**How are we proclaiming Jesus crucified as a path to healing, reconciliation, and redemption from suffering?**

**After each address bishops are invited to spend time reflecting on the address. The questions given here are meant to aid your reflection. You may choose to do this on your own or you can meet with a number of other bishops and discuss them together. You do not need to discuss all the questions and the reflection is for you and there is no feedback or expectation on any formal response.**

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## Fifth Address: 1 Peter 5 (with a focus on 5.6-7, 11) The Revd Canon Professor Jenn Strawbridge

We are anxious. Anxiety is part of being human.

Some here are anxious because at any moment, the government could decide to close our church.

Some are anxious because the climate is changing and rivers have dried up, fire is a constant threat, and land is disappearing.

Some here are anxious because we are surrounded by war, terror, occupation, people displaced from all that they know.

Some are anxious because we are targeted for the colour of our skin, the tribe of our birth, the person we love.

Some here are anxious because we or someone we love are sick and have limited access to healthcare.

*'Humble yourselves therefore under the mighty hand of God, so that he may exalt you in due time. Cast all your anxieties on him, because he cares for you.'*

Scripture doesn't offer counsel for *if* anxiety happens. Scripture speaks to us about *when* anxiety happens. Everywhere we turn there are visible reminders of how much there is to be anxious about in our world and our lives. Reflect for a moment on an anxiety, a worry, that you are carrying, that has distracted you, across these days together.

Anxiety and suffering go hand in hand. So too, do anxiety and loss of control. For 1 Peter, this was the very mark of his communities, called to imitate Christ who suffered, Christ who humbled himself to the Father. Suffering makes us anxious and the threat of suffering makes us anxious. The author of 1 Peter understands this connection: he senses his communities' anxieties in the midst of struggle, displacement, and persecution. And so now, at the end of his letter, these communities are offered counsel as they continue to follow Christ, to enact constant, mutual love for one another, and to resist all that seeks to kill and to divide. *'Humble yourselves therefore under the mighty hand of God, so that he may exalt you in due time. Cast all your anxieties on him, because he cares for you.'*

Anxiety is contagious. Anxiety and fear often produce more anxiety and fear. We infect others with our anxiety; the anxiety that others carry impacts us. And when we are anxious, we have a lot of trouble remembering the God who is in control of our lives and our church. We have a lot of trouble remembering who it is that sustains us. We have a lot of trouble remembering that we are not alone.

Across Scripture, not just 1 Peter, we find wisdom concerning our anxiety. In the Psalms, we are told to 'Cast your burden on the Lord, and he will sustain you' (55.22). In the gospels, Jesus tells us not to 'worry about your life' (Matt. 6.25-34) and promises rest to those who are burdened (Matt. 11.27-28). 1 Peter doesn't say that those who follow Christ will never have anxiety or worry. Suffering is assumed for those who follow Christ. But 1 Peter does assure his readers that they can trust in God and God's promises—they can cast this anxiety onto him and humble themselves under his hand—because God's love and care endure. 1 Peter tells us time and again that we are not alone in the midst of our anxieties and that the one we follow, Jesus Christ, suffered as we suffer.

For was not anxiety among the pains that Jesus suffered as he prayed in the garden of Gethsemane sweating like drops of blood (Luke)? Was not anxiety one of the pains suffered by his followers when they locked themselves away in the upper room out of fear? 1 Peter promises that God is present with us in our suffering and anxiety; that brothers and sisters in Christ are in solidarity with us in suffering, but they do not take it away. They carry it with us and, in the case of our Lord, he redeems it.

*'Humble yourselves therefore under the mighty hand of God, so that he may exalt you in due time. Cast all your anxieties on him, because he cares for you.'*

What does casting our anxieties on God look like? In 1 Peter, this command is intimately connected with humility. In Greek, these words about anxiety and humility are one sentence. Be humble that God may exalt you; cast your anxiety on God because he cares for you are part of the same action in 1 Peter. The casting off of anxieties and clothing oneself with humility go hand in hand. One might even argue that casting our anxieties on God is an act of humility. Humility requires self-awareness. It is not self-degrading or low self-regard. Rather, humility is related to humus, the word for earth or soil, it is related to the land, being grounded, to not thinking of ourselves as more important than our brothers and sisters in Christ. Humility in 1 Peter is set against pride.

And humility must always be considered in relationship to God. If pride is the original sin, in which we think we can be equal to God, can judge on God's behalf, and can know all that is good and evil; humility is what allows us to remember and recognise that God is God and we are not. Some early Christians, like the 4<sup>th</sup> century bishop John Chrysostom, thought that humility was the key to Christian faith. Humility was, in his words, the 'mother, and root, and nurse, and foundation, and bond of all good things.'

Indeed, often when we examine our anxiety we realise that within our worrying, our fear, is the presumption that we are in command; that somehow worrying about something will determine its outcome. And the more we engage with a worrisome thought, the more we trick ourselves into thinking we can control it. Casting off our anxieties, therefore, can feel like a daunting form of surrender. Truly letting go can leave us feeling empty-handed of the control we convinced ourselves we had.

Yet, such a reality, such a calling, to humility is an essential way that we are community together and how we support one another. When we suffer, when we struggle, we know more than ever that we are not in control and this can be terrifying and lead us into a spiral of anxiety. Such anxiety can both drive us inwards, cutting us off from our community, and such anxiety can lead to pride as we try to hold everything together by ourselves. In desperation, we often cast our anxieties onto others, rather than onto God. It can feel easier to point to groups and individuals who we believe guilty than to humble ourselves before God. 1 Peter, however speaks of solidarity and of humility. He encourages us to let go of our pride and to have compassion, literally to suffer with one another, and be reminded time and again that God cares for us and wants to exalt us. We are called to spread humility and peace, rather than anxiety and division; to recognise each other in our common suffering and to allow this to bring us together in Christ, rather than wrench us apart within the fray of the world.

Offering our anxiety to God and clothing ourselves with humility are not actions that we do only once. Both are continuous acts. Just as 1 Peter calls us to be living stones, embracing a living hope, and being examples for our flocks, we cannot be complacent when it comes to our posture towards God. Casting our anxieties on God is something we are called to do over and over again. To trust God with all that we carry, with all that seeks to control us and all that we seek to control, reflects our posture toward God of humility. In the gospels, Jesus teaches

that 'all who exalt themselves will be humbled and all who humble themselves will be exalted' and calls his disciples to 'cast all your cares on God because God cares for you' (Matthew). To live under the mighty hand of God is to entrust ourselves, our suffering, our cares to God. For 1 Peter reminds us that our call to follow Christ in his hope, his suffering, and his glory is not about us, but about God and God's actions. Before God, all are humbled and none are exalted except by God. 1 Peter reminds us time and again that in the midst of the anxieties we carry, God cares for us, blesses what the world refuses to bless, makes holy what the world deems unholy, loves what the world deems unlovable, and redeems what the world does not believe merits saving.

1 Peter concludes with a call not only to humility, but also to peace for 'all of you who are in Christ'. Both the peace and the love that this letter expresses occur in a time of persecution for the Church, at a time when the community is suffering, a time when the community and those who lead are anxious. What might such peace and love look like for us today as we follow Christ and seek to imitate him in his suffering, humility, and sacrificial love? How do we trust that the God who takes on our anxiety is the same God to whom 'be power for ever and ever' (5.11).

*'Humble yourselves therefore under the mighty hand of God, so that he may exalt you in due time. Cast all your anxieties on him, because he cares for you.'*

How do we live as if God's promises to sustain, support, exalt, and redeem us are our truth?

### Questions for reflection:

**What anxieties are you carrying right now? How might you offer these to the Lord?**

**How can we help and support our brothers and sisters in their anxieties?**

**How is casting your anxiety on God an act of humility? Where might you practice humility in your life? Your ministry?**

**In what ways does a spirit of humility benefit your church? Your community? The Communion?**

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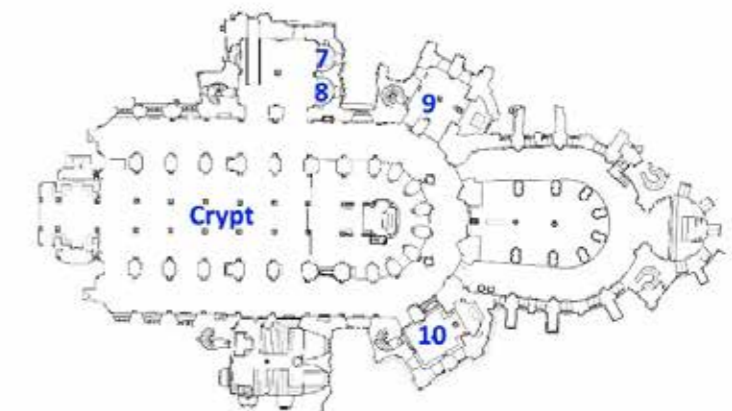
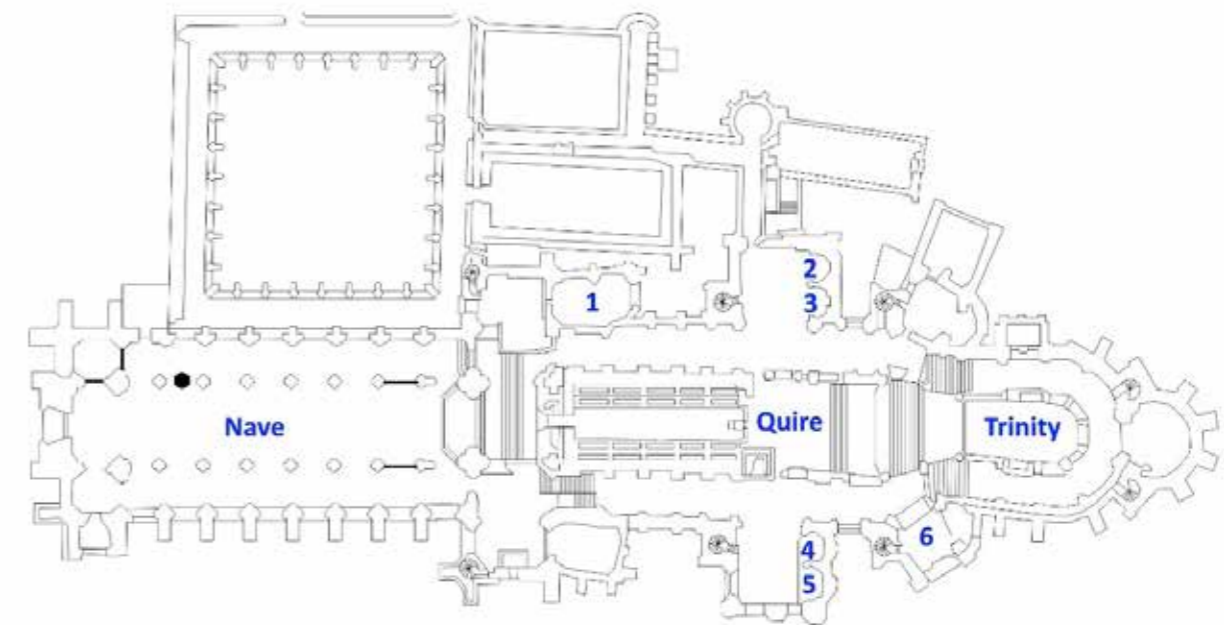
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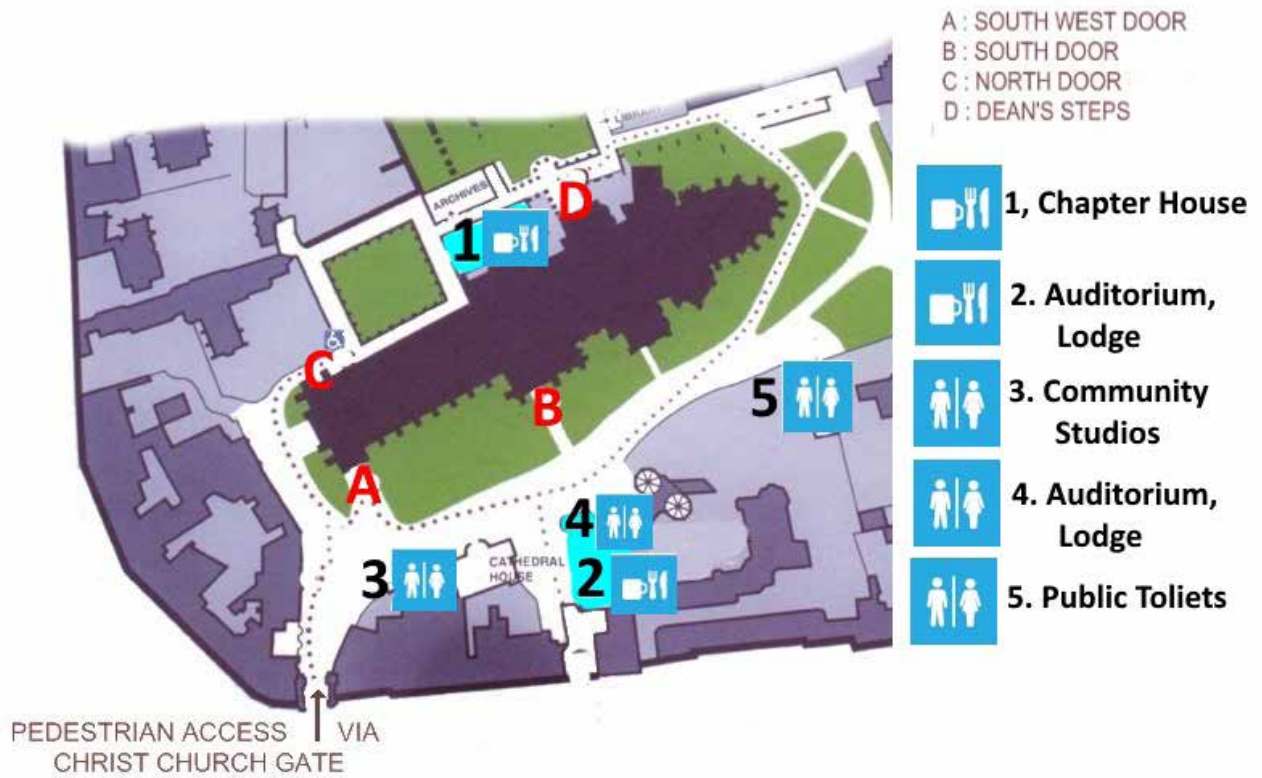
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1	Our Lady Martyrdom	Bahram Deqhani-Tafti	Alexandria Jerusalem & Middle East Sudan South Sudan
2	St Martin	The Melanesian Martyrs	Aotearoa, New Zealand and Polynesia Australia Melanesia PNG
3	St Stephen	Florence Li Tim-Oi	Hong Kong Japan Korea Myanmar Philippines SE Asia (Malaysia, Singapore)
4	St John	Desmond Tutu	Central Africa (Botswana, Malawi,Zambia, Zimbabwe) Mozambique & Angola Southern Africa (Eswatini, Lesotho, Namibia, RSA) Nigeria West Africa (Cameroon, Gambia, Ghana, Guinea, Liberia, Sierra Leone)
5	St Gregory	Janani Luwum	Uganda Kenya Tanzania Rwanda Burundi
6	St Anselm	William Morgan & Josephine Butler	England Scotland Ireland Wales Extra Provincials to the Archbishop of Canterbury: Ceylon Bermuda Portugal Spain Falkland Islands

7	St Nicholas	Alexander Crummell & Jonathan Daniels	USA Canada
8	St Mary Magdalene	James Theodore Holly	Central America (Costa Rica, El Salvador, Guatemala, Nicaragua, Panama) Mexico West Indies
9	Holy Innocents	Mariano Perez	Brazil Chile South America (Argentina, Bolivia, Chile, Paraguay, Peru, Uruguay)
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