



## St John the Divine

*Eucharist service*

**12th Sunday after Pentecost**

28<sup>th</sup> August 2022

*WELCOME!*

*Welcome to our worship and community life at St John the Divine, and to our live-streamed service, linked from our parish website: [www.stjohndivine.org.au](http://www.stjohndivine.org.au)*

### GATHERING IN GOD'S NAME

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

Hymn: In great thanksgiving

*Melchizedek M Solis (b. 1966) - tune: Malate*

© The Australian Hymn Book Company Pty Ltd, 1999,  
CCL No 632290

1. **In great thanksgiving,  
O Love divine,  
who from our sorrow  
redeemed us all,  
cleansed of regretting,  
relieved of fear,  
we come rejoicing  
for new life here.**
2. **In celebration  
of power bestowed,  
we who were sinners  
are followers bold,  
forgiving enemies  
we sing your praise,  
with jubilation  
love's banner raise.**
3. **In dedication  
we give our lives  
to heed your bidding  
to seek the lost,  
to all the hungry  
bring food for feasts,  
to fear-bound people  
strength for life's tests.**
4. **In exaltation  
of Christ our Lord,  
who for the faithful  
true life ensured,  
we laud him Saviour,  
we teach his way  
of peace with justice,  
hope for today.**

### Sentence

All who exalt themselves will be humbled, and those who humble themselves will be exalted.

*Luke 14.11*

Let us pray.

**Almighty God,  
to whom all hearts are open,  
all desires known,  
and from whom no secrets are hidden:  
cleanse the thoughts of our hearts  
by the inspiration of your Holy Spirit,  
that we may perfectly love you,  
and worthily magnify your holy name,  
through Christ our Lord. Amen.**

Lord, have mercy.

**Christ, have mercy.**

Lord, have mercy.

### GLORIA AND COLLECT

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

Let us pray.

O God,

you invite the humble and the sinful to take their place  
in the festive assembly of the new covenant:  
teach your Church always to honour  
the presence of the Lord in the poor and the outcast,  
so that we may learn to recognise each other  
as sisters and brothers gathered together  
around your table.

We ask this through our Lord Jesus Christ,  
who lives and reigns with you in the unity of the Holy  
Spirit, one God, for ever and ever. **Amen.**

### THE MINISTRY OF THE WORD

A reading from the prophecy of Jeremiah 2.4–13

Hear the word of the Lord, O house of Jacob, and all the  
families of the house of Israel. Thus says the Lord:  
What wrong did your ancestors find in me  
that they went far from me,  
and went after worthless things, and became worthless  
themselves?

They did not say, 'Where is the Lord  
who brought us up from the land of Egypt,  
who led us in the wilderness,  
in a land of deserts and pits,  
in a land of drought and deep darkness,  
in a land that no one passes through,  
where no one lives?'

I brought you into a plentiful land  
to eat its fruits and its good things.  
But when you entered you defiled my land,  
and made my heritage an abomination.  
The priests did not say, 'Where is the Lord?'  
Those who handle the law did not know me;  
the rulers transgressed against me;  
the prophets prophesied by Baal,  
and went after things that do not profit.

Therefore once more I accuse you,  
says the Lord,  
and I accuse your children's children.  
Cross to the coasts of Cyprus and look,  
send to Kedar and examine with care;  
see if there has ever been such a thing.  
Has a nation changed its gods,  
even though they are no gods?  
But my people have changed their glory  
for something that does not profit.  
Be appalled, O heavens, at this,  
be shocked, be utterly desolate,  
says the Lord,  
for my people have committed two evils:  
they have forsaken me,  
the fountain of living water,  
and dug out cisterns for themselves,  
cracked cisterns  
that can hold no water.

May your word live in us,  
**and bear much fruit to your glory.**

Psalm 81.1, 10-16

- <sup>1</sup> O sing joyfully to God our strength:  
shout in triumph to the God of Jacob.
- <sup>10</sup> **'I am the Lord your God,  
who brought you up from the land of Egypt:  
open wide your mouth, and I will fill it.**
- <sup>11</sup> 'But my people would not listen to my voice:  
and Israel would have none of me.
- <sup>12</sup> **'So I left them to the stubbornness of their hearts:  
to walk according to their own designs.**
- <sup>13</sup> 'If only my people would listen:  
if Israel would but walk in my ways,
- <sup>14</sup> **'I would soon put down their enemies:  
and turn my hand against their adversaries.**
- <sup>15</sup> 'Those that hate the Lord would cringe before him:  
and their punishment would last for ever.
- <sup>16</sup> **'But Israel I would feed with the finest wheat:  
and satisfy you with honey from the rocks.'**

A reading from the letter to the Hebrews 13.1-8, 15-16

Let mutual love continue. Do not neglect to show hospitality to strangers, for by doing that some have entertained angels without knowing it. Remember those who are in prison, as though you were in prison with them; those who are being tortured, as though you yourselves were being tortured. Let marriage be held in honour by all, and let the marriage bed be kept undefiled; for God will judge fornicators and adulterers.

Keep your lives free from the love of money, and be content with what you have; for he has said, 'I will never leave you or forsake you.' So we can say with confidence,  
'The Lord is my helper;  
I will not be afraid.  
What can anyone do to me?'

Remember your leaders, those who spoke the word of God to you; consider the outcome of their way of life, and imitate their faith. Jesus Christ is the same yesterday and today and for ever. Through him, then, let us continually offer a sacrifice of praise to God, that is, the fruit of lips that confess his name. Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God.

May your word live in us,  
**and bear much fruit to your glory.**

Hymn: For the beauty of the earth  
*Folliott Sandford Pierpoint (1835-1917) alt.*  
tune: *Lucerna Laudoniae* - © *The Australian Hymn Book*  
*Company Pty Ltd, 1999, CCL No 632290*

- 1. For the beauty of the earth,  
for the beauty of the skies,  
for the love which from our birth  
over and around us lies,  
Christ, our God, to you we raise  
this our sacrifice of praise.**
- 2. For the joy of human love,  
brother, sister, parent, child,  
friends on earth and friends above,  
for all gentle thoughts and mild,  
Christ, our God, to you we raise  
this our sacrifice of praise.**
- 3. For each perfect gift divine  
to our race so freely given,  
graces all of your design,  
flowers of earth and buds of heaven,  
Christ, our God, to you we raise  
this our sacrifice of praise.**
- 4. For the church that evermore,  
lifting holy hands above,  
offers up on every shore  
the pure sacrifice of love,  
Christ, our God, to you we raise  
this our sacrifice of praise.**

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

Hear the Gospel of our Lord Jesus Christ according to  
St Luke 14.1-14

**Glory to you Lord Jesus Christ**

On one occasion when Jesus was going to the house of a leader of the Pharisees to eat a meal on the sabbath, they were watching him closely. Just then, in front of him, there was a man who had dropsy. And Jesus asked the lawyers and Pharisees, 'Is it lawful to cure people on the sabbath, or not?' But they were silent. So Jesus took him and healed him, and sent him away. Then he said to them, 'If one of you has a child or an ox that has fallen

into a well, will you not immediately pull it out on a sabbath day?' And they could not reply to this. When he noticed how the guests chose the places of honour, he told them a parable. 'When you are invited by someone to a wedding banquet, do not sit down at the place of honour, in case someone more distinguished than you has been invited by your host; and the host who invited both of you may come and say to you, "Give this person your place", and then in disgrace you would start to take the lowest place. But when you are invited, go and sit down at the lowest place, so that when your host comes, he may say to you, "Friend, move up higher"; then you will be honoured in the presence of all who sit at the table with you. For all who exalt themselves will be humbled, and those who humble themselves will be exalted.'

He said also to the one who had invited him, 'When you give a luncheon or a dinner, do not invite your friends or your brothers or your relatives or rich neighbours, in case they may invite you in return, and you would be repaid. But when you give a banquet, invite the poor, the crippled, the lame, and the blind. And you will be blessed, because they cannot repay you, for you will be repaid at the resurrection of the righteous.'

This is the Gospel of the Lord,  
**praise to you Lord Jesus Christ.**

*Sermon*

Nicene Creed: We believe in God

*Timothy Dudley-Smith (b.1926) - tune based on Brahms' Symphony no. 1 - © Timothy Dudley-Smith, CCL No 632290*

- 1. We believe in God the Father,  
 God almighty, by whose plan  
 earth and heaven sprang to being,  
 all created things began.  
 We believe in Christ the Saviour,  
 Son of God in human frame,  
 Virgin born, the child of Mary  
 upon whom the Spirit came.**
- 2. Christ who on the cross forsaken,  
 like a lamb to slaughter led,  
 suffered under Pontius Pilate,  
 he descended to the dead.  
 We believe in Jesus risen,  
 heaven's king to rule and reign,  
 to the Father's side ascended  
 till as judge he comes again.**
- 3. We believe in God the Spirit;  
 in one church, below, above:  
 saints of God in one communion,  
 one in holiness and love.  
 So by faith, our sins forgiven,  
 Christ our Saviour, Lord and friend,  
 we shall rise with him in glory  
 to the life that knows no end.**

## THE PRAYERS OF THE PEOPLE

Let us pray for the world and for the Church.

*Response:*

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

Almighty God, you have promised to hear our prayers.

**Grant that what we have asked in faith  
 we may by your grace receive,  
 through Jesus Christ our Lord. Amen.**

## CONFESSION AND ABSOLUTION

God is steadfast in love and infinite in mercy, welcoming sinners and inviting them to the Lord's table.

Let us confess our sins in penitence and faith, confident in God's forgiveness.

**Merciful God,  
 our maker and our judge,  
 we have sinned against you  
 in thought, word, and deed,  
 and in what we have failed to do:  
 we have not loved you with our whole heart;  
 we have not loved our neighbours as ourselves;  
 we repent, and are sorry for all our sins.**

**Father, forgive us.  
 Strengthen us to love and obey you  
 in newness of life;  
 through Jesus Christ our Lord. Amen.**

Almighty God, who has promised forgiveness

to all who turn to him in faith:

pardon you and set you free from all your sins,  
 strengthen you in all goodness  
 and keep you in eternal life,  
 through Jesus Christ our Lord. **Amen.**

## THE GREETING OF PEACE

We are the body of Christ.

**His Spirit is with us.**

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

Offertory hymn: Here is bread, here is wine

*Graham Kendrick (b.1950) - © Make way Music, 1992,  
 CCL No 632290*

- 1. Here is bread, here is wine,  
 Christ is with us, he is with us.  
 Break the bread, taste the wine,  
 Christ is with us here.  
*In this bread there is healing,  
 in this cup is life for ever.  
 In this moment, by the Spirit,  
 Christ is with us here.***
- 2. Here is grace, here is peace,  
 Christ is with us, he is with us;  
 know his grace, find his peace,  
 feast on Jesus here.  
*In this bread ...***
- 3. Here we are, joined as one,  
 Christ is with us, he is with us;  
 we'll proclaim, till he comes,  
 Jesus crucified.  
*In this bread ...***

Blessed are you, Lord, God of all creation.  
Through your goodness we have these gifts to share.  
Accept and use our offerings for your glory  
and for the service of your kingdom.

**Blessed be God for ever.**

#### THE GREAT THANKSGIVING

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 our thanks and praise.**

It is right to praise you, faithful God,  
always and everywhere,  
for with your only begotten Son  
and life-giving Spirit,  
you are the one true God  
from everlasting to everlasting.

At the dawn of time you wrought from nothing  
a universe of beauty and splendour,  
bringing light from darkness  
and order from chaos.

You formed us, female and male, in your image,  
and endowed us with creative power.

We turned away from you but you did not abandon us.

You called us by name and searched us out,  
making a covenant of mercy,  
giving the law, and teaching justice by the prophets.

And so we praise you,  
joining with your faithful people  
of every time and place,  
singing the eternal song:

**Holy, holy, holy Lord, God of power and might,  
heaven and earth are full of your glory.**

**Hosanna in the highest.**

**Blessed is he who comes in the name of the Lord.**

**Hosanna in the highest.**

When the fullness of time was come,  
you sent your Son to be born of Mary.

Bright image of your glory,  
he learnt obedience to you in all things,  
even to death on a cross,  
breaking the power of evil,  
freeing us from sin, and putting death to flight.

You raised him from death,  
exalting him to glory,  
and the new day dawned.

On the night he was betrayed  
your Son Jesus Christ shared food with his friends,  
his companions on the way.

While at table he took bread,  
blessed, and broke it,  
and giving it to them, said:  
'Take, eat; this is my body.'

He took a cup of wine,  
and, giving thanks, he gave it to them, and said,  
'This is my blood of the covenant,  
which is poured out for many.  
Do this in remembrance of me.'

Let us proclaim the mystery of faith:

**Christ has died.**

**Christ is risen.**

**Christ will come again.**

Therefore, living God, as we obey his command,  
we remember his life of obedience to you,  
his suffering and death,  
his resurrection and exaltation,  
and his promise to be with us for ever.

With this bread and this cup

we celebrate his saving death until he comes.

Accept, we pray, our sacrifice of praise and thanksgiving,  
and send your Holy Spirit upon us and our celebration  
that all who eat and drink at this table  
may be strengthened by Christ's body and blood  
to serve you in the world.

As one body and one holy people,  
may we proclaim the everlasting gospel  
of Jesus Christ our Lord,  
through whom, with whom, and in whom,  
in the unity of the Holy Spirit,  
all glory is yours, eternal God, now and for ever.

**Blessing and honour and glory and power  
are yours for ever and ever. Amen.**

As our Saviour Christ has taught us,  
we are confident to pray,

**Our Father in heaven,  
hallowed be your name,  
your kingdom come,  
your will be done,  
on earth as in heaven.**

**Give us today our daily bread.**

**Forgive us our sins  
as we forgive those who sin against us.**

**Save us from the time of trial  
and deliver us from evil.**

**For the kingdom, the power,  
and the glory are yours  
now and for ever. Amen.**

#### THE BREAKING OF THE BREAD AND THE COMMUNION

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

We who are many are one body,  
**for we all share in the one bread.**

**Jesus, Lamb of God, have mercy on us.  
Jesus, bearer of our sins, have mercy on us.  
Jesus, redeemer of the world, grant us your peace.**

The gifts of God for the people of God.

Come let us take this holy sacrament of the body and  
blood of Christ in remembrance that he died for us,  
and feed on him in our hearts by faith with thanksgiving.

#### SENDING OUT GOD'S PEOPLE

Let us pray.

Father of all  
we give you thanks and praise  
that when we were still far off  
you met us in your Son and brought us home.  
Dying and living, he declared your love,  
gave us grace, and opened the gate of glory.

May we who share Christ's body live his risen life;  
we who drink his cup bring life to others;  
we whom the Spirit lights give light to the world.

**Keep us in this hope that we have grasped;  
so we and all your children shall be free,  
and the whole earth live to praise your name.**

Hymn: God has spoken to his people

*Willard Frances Jabusch (b.1930) - tune: Song Of Good News*

© The Australian Hymn Book Company Pty Ltd, 1999,

CCL No 632290

**God has spoken to his people, hallelujah!  
And his words are words of wisdom, hallelujah!  
God has spoken to his people, hallelujah!  
And his words are words of wisdom, hallelujah!**

- 1. Open your ears, O Christian people,  
open your ears and hear good news.  
Open your hearts, O royal priesthood,  
God has come to you,  
God has come to you.  
God has spoken ...**
- 2. They who have ears to hear his message,  
they who have ears, now let them hear;  
they who would learn the way of wisdom,  
let them hear God's word,  
let them hear God's word.  
God has spoken ...**
- 3. Israel comes to greet the Saviour,  
Judah is glad to see his day;  
from east and west the peoples travel:  
he will show the way,  
he will show the way.  
God has spoken ...**

#### BLESSING & DISMISSAL

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 peace to love and serve the Lord:  
**In the name of Christ. Amen.**

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#### THIS WEEK IN THE PARISH

|                          |  |
|--------------------------|--|
| Sun 28 <sup>th</sup> Aug | <u>12th Sunday after Pentecost</u><br>8am Eucharist<br>10am Eucharist ( <i>also live-streamed</i> )<br>8pm AA meeting  |
| Mon 29 <sup>th</sup> Aug | <i>Vicar's day off</i><br>10.30am <i>AI Anon meeting</i><br>7.30pm MAT meeting   |
| Tue 30 <sup>th</sup> Aug | 1pm AA meeting<br>5.30pm <i>community meal: TDRM</i>   |
| Wed 31 <sup>st</sup> Aug | 10am Eucharist<br>5.30pm <i>community meal: Winter Shelter</i><br>7.30pm NA meeting  |
| Thu 1 <sup>st</sup> Sep  | 10.30am AA meeting<br>11am <i>Tarralla aged care communion</i><br>7.30pm AA meeting  |
| Fri 2 <sup>nd</sup> Sep  | -  |
| Sat 3 <sup>rd</sup> Sep  | 7am AA meeting<br>9am <i>Kindergarten working bee</i><br>10.30am <i>Focus on Faith &amp; Friendship</i><br>7pm <i>Lai Christian Church</i>                                     |
| Sun 4 <sup>th</sup> Sep  | <u>13th Sunday after Pentecost</u><br>8am <i>no service</i><br>10am Parish Eucharist led by Bp Paul<br>( <i>also live-streamed</i> )<br>11.45am Parish lunch<br>8pm AA meeting |

#### NOTICES

##### Parish Eucharist with Bishop Paul - 4th September

Next Sunday there will be a Parish Eucharist at 10am only, followed by a light lunch (BYO drinks). Please write your name on the list in the foyer, for catering purposes.

##### Parish Network Ministry - reminder

The network ministry team are resuming contacting parishioners directly. If you receive a phone call, and you'd like to chat a bit, then you are welcome to do so - however, if you'd prefer to keep it short, then that's also okay.

The primary aim is to help maintain our connections as a faith community. Sometimes we assume that someone is receiving emails when they aren't, and so having a direct phone call helps to ensure that the parish is alert to how parishioners are faring, and ensuring that parishioners are alert to what is taking place in the parish.

The current list of parishioners who are on the team are: Ailsa Wakeley, Beryl Gibson, Cheryl Yon, Jenny Harris, Jenny Heath, Joan Sweet, Lois Vine, Loretta Hill, Lyn Lynch, Patricia Spears, and Stephen Cossey.

The Network Ministry team are undertaking an important ministry with this aspect of hospitality, and so do encourage and pray for them.



### St John's Kindergarten Trivia Night

Join us for our biggest fundraiser of the year on Saturday 10 September, 7.30pm to 10.30pm, \$20 per person.

A spectacular night of Trivia, food & drinks (alcohol is BYO - unless you win the raffle!), a Silent Auction with lots of family orientated adventures, a Raffle plus other exciting prizes (have a few gold coins handy on the night).

Make a table of 8 or choose individual seats and meet some other family & friends from the kinder community. There are only 80 tickets so get in quick - refunds available up to 14 days prior.

Purchase tickets online via:

<https://events.humanitix.com/st-john-s-kindergarten-trivia-night>

or write your name on the list in the foyer, and we'll arrange to book the tickets.

PLEASE SUPPORT THIS AS PART OF THE PARISH MISSION ACTION PLAN

### St John's Kindergarten working bee

Saturday 3rd September, 9am to 12 noon. Here is another missional opportunity for parishioners to come alongside our Kinder community.

### Kinder Pantry donations

On Sunday mornings parishioners have the opportunity to make food donations in the offertory basket. The following are particularly requested:

- Muesli bars (no nuts)
- Fruit cups
- Fruit squeeze pouches
- Stir through sauces
- Biscuits - sweet and/or savoury
- Honey/Vegemite/Jam Spreads
- Pasta
- Instant coffee
- Juice boxes
- Up & Go (or similar) drink boxes
- LeSnak (or similar) cheese and biscuit snacks
- Children's toiletries (tooth brushes, toothpaste, etc)
- Soap
- Women's sanitary items

We're mainly looking for children's lunch box items. We have some children who don't come with much and we want to support families to provide their children with food throughout the day.

*Thanks, Kat (teacher)*

### Unity and Division in the Anglican Church of Australia

Last Sunday I included a letter from the Primate of the Anglican Church of Australia, Archbishop Geoffrey Smith, about a schismatic action by some conservative Anglican leaders. I also made a response in my sermon, underlining Christ's call to extend God's welcome to all, without exception or discrimination, and a reminder that we are all members together of one body, the body of Christ.

A number of parishioners expressed appreciation of my acknowledgement of this current unhappiness, and shared with me how it is impacting on friends and family who are more directly affected by the attitudes that led to the group leaving the Anglican Church.

Our own Archbishop, Dr Philip Freier, has made a response to the clergy following on from Archbishop Geoffrey Smith's memo, and it speaks helpfully of how we might understand this as a family disagreement, and how we might undertake to persist in seeking unity. I have included that response below.

At this stage I do not intend to address this particular matter any further. However, if individuals wish to speak with me about any aspect, they are welcome to do so.



ANGLICAN  
DIOCESE OF  
MELBOURNE

175  
YEARS

# Ad Clerum

## 22 August 2022

Dear Friends in Christ

### **Unity and Division in the Anglican Church of Australia**

I write to you following the [memo](#) from the Primate circulated to Australian Bishops on 18 August 2022.

It is always sad when people leave the family. Leaving well, leaving the door open for future closer relationships, both come to mind as responsibilities for all involved. The Anglican Church of Australia has no exemption from the stresses and strains within these family relationships. Despite the Church continuing to uphold the traditional concept of marriage between a man and a woman to the exclusion of all others for life, some within the Church advance a different narrative and argue that the Church is wrongly progressive on marriage. The recent trigger for this was a decision of the Appellate Tribunal, the highest body in the interpretation of Constitution of the Church, that dioceses could make a decision about offering a form of blessing for civil marriages which, since 2017, has included the marriage of same-sex partners. Perhaps surprisingly, given the acceptance of same-sex marriage generally in the Australian community, Australian Anglicans have not taken up that possibility to anything like the same extent. This is though, only one of the long simmering points of tension that go back decades or longer between Australian Anglicans on a range of doctrinal, order and even identity concerns. We are held together in a constitutional framework that was settled in the 1960's which maintained a high level of independence for the constituent dioceses. The slow boil of different perspectives often overflows around different aspirations and in attempts to decide matters uniformly across the whole church. Other Anglican Churches around the world have resolved these constitutional and identity questions in their own way, some with greater centralisation, others with versions of the kind of decentralised polity seen in this country.

It is reported that a parish to the south of Brisbane will vacate its church premises and reconstitute its operations under an entity called, the Diocese of the Southern Cross. Presumably some parishioners may remain as worshippers at the existing site, a new priest will be appointed and the Anglican Church in Southern Queensland will seek to rebuild a congregation and local ministry. Leaving a family can be messy and seize the narrative of a local community for years to come. It is also reported that a retired bishop, the former Archbishop of Sydney Dr Glenn Davies will be a bishop for this congregation as it leaves the Anglican Church of Australia. He will become the second Sydney bishop to lead a denominational church in this country that is not in communion with the Anglican Church of Australia.

Leaving a family can be acrimonious. In making these comments I am conscious of not wanting to add controversial words at a time of sensitivity.

I recognise that this is a difficult path to walk and that in the modern world of social media commentary, there will inevitably be hostile reactions where they seem undeserved. Such is the passion that arises out of decisions to leave a family.

I have not long returned from joining with bishops from across the globe at a meeting convened at the invitation of the Archbishop of Canterbury called the Lambeth Conference. It was a rich time of encounter with people from very different contexts focussed by the consistent challenge from the Archbishop of Canterbury for us to be outward looking in our perspectives of mission, service and prophetic witness. It was interesting to contrast the sense of engagement and shared journey with those 'in the room' contrasted with the range of commentary emanating from those not present. Those who attended were there by choice, knowing that some colleagues chose not to attend. It was a rich and diverse experience. The Archbishop of Canterbury led the conference in daily study of the First Letter of Peter, he recognised that those who had gathered were not of the one mind on aspects of sexual ethics but nonetheless called us all to discern our call to be God's people for God's world, our conference theme.

I wrote to the clergy of Melbourne Diocese a little over a year ago when the company registration of the 'Diocese of the Southern Cross' became public. I noted that just a decade earlier when the Roman Catholic Church formed the 'Personal Ordinariate of Our Lady of the Southern Cross' five of our clergy, including the Incumbents of Preston and Kooyong, left the Anglican Church of Australia and joined the Ordinariate. Lay people left with them and formed congregations of former Anglicans within the Catholic Church. Our experience of rebuilding parish ministries after the loss of leadership and, in one case the entire congregation, gives me confidence that it is possible for people to leave well and for the church that remains to continue well. I am sure that the same protocols can be applied for any clergy and lay members of the Anglican Church who choose to join this new denomination.

It is my hope that Australian Anglicans will persist in the hard work of finding unity across difference. It will take effort, empathy and patience to achieve this reality, but it is the truth to which we are called by Jesus.

*"Lord Jesus Christ who said to your Apostles: peace I leave with you, my peace I give to you, look not on our sins, but on the faith of your Church, and graciously grant her peace and unity in accordance with your will. Who lives and reigns for ever and ever, Amen."*

Grace and peace in Christ Jesus  
Yours sincerely



The Most Reverend Dr Philip Freier  
Archbishop of Melbourne