

	<p style="text-align: center;">The Order of St James (UK) Newsletter</p> <p style="text-align: center;">October 2022</p> <p style="text-align: center;">www.orderofstjames.info</p>	
---	---	---

William Law: 'A serious Call to a Devout and Holy Life.'

Fr. Ed Elsey, OSJ (Wales)

Delving further through my late father's library I came across this influential and thought provoking book.

By love, I do not mean natural tenderness, which is more or less in people, according to their constitutions; but I mean a larger principle of the soul, founded in reason and piety, which makes us tender, kind, and benevolent to all our fellow creatures as creatures of God, and for His sake.

It is this love, that loves all things in God, as His creatures as the images of His power, as the creatures of His goodness, as parts of His family, as members of His society, that becomes a holy principle of all great and good actions.

The love, therefore, of our neighbour, is only a branch of our love to God. For when we love God with all our hearts, and with all our souls, and with all our strength, we shall necessarily love those beings that are so nearly related to God, that have everything from Him, and are created by Him to be objects of His own eternal love.

He also wrote: "He therefore is a devout man who lives no longer to his own will, or the way and spirit of the world, but to the sole will of God, who considers God in everything, who serves God in everything, who makes all the parts of his common life parts of piety by doing everything in the name of God."

William Law (1686 - 1761) was a CofE priest who forfeited his position at Emmanuel College, Cambridge when his conscience would not allow him to take the required oath of allegiance to King George I [first Hanoverian].

He had earlier paid allegiance to the House of Stuart.

He continued as a priest (curate) and when that too became impossible without the required oath, he taught privately, and wrote extensively.

His personal integrity, and his mystic and theological writing, greatly influenced the evangelical movement of his day as well as Enlightenment thinkers such as Dr Samuel Johnson and the historian Edward Gibbon.

In 1784 William Wilberforce (1759–1833), the politician, philanthropist and leader of the movement to stop the slave trade, was deeply affected by reading Law's book, 'A Serious Call to a Devout and Holy Life' (1729)

The Laws of Spiritual Motion: Part 1

For every word, thought or action, there is an inescapable consequence, for good or for evil.

For every lack of word, thought or reaction, there is also a consequence, for good or for evil.

Everything we do, think or say, matters and impacts on others, for good or for evil.

Individual actions and inactions are never occur in isolation.

All words, thoughts and actions, whether great or small, have consequences that extend far beyond their imagined boundaries.

All words, thoughts and actions are a product of our past, our present circumstances, and shape our individual and communal futures.

We are not Time lords and cannot undo what we have said, though, done, or not - we can only seek forgiveness, make reparation for our fault, and then to live with the consequences.

The Church of England

+Ian

All clergy, regardless of denomination, need to remember they have the stewardship of the church and not the ownership, and that it is not a business or a charity but God's, and that each church does not stand in isolation but is part of a greater interconnected Christian community.

The church in all of its diversity exists to bring God to the people, and the people to God, not to fill its seats or its coffers, nor to promote Christian elitism or division. It serves both God and God's people.

Its ministry is a massive part of that process and a visible part of its love for God and also for those it serves. Part of this process is inward, supporting and encouraging its members in their faith, and part is in reaching out along with other Christian churches and groups to the local community it sits in. It is a joint effort.

So what happens when individual churches forget these very simple principles and claim 'ownership' rather than 'stewardship', when they take 'exception' to other Christian churches and groups apparently moving into 'their territory'?

Out of all the different denominations, the Church of England has been the most difficult in respect of the ministry of OSJ and has over the years blocked our members working in chaplaincy in hospitals and in prisons, membership of local 'Churches Together' and done its best to discredit OSJ. It has also denied the authenticity of OSJ holy orders, a rather dangerous thing to do given its more recent history.

Historically, the Church of England benefited from an intervention by the Liberal Catholic Church (from which our own lineage derives) to repair its broken lines of episcopal succession in the early 1900 or thereabouts. This act incidentally resulted in an 'in communion' agreement with the Liberal Catholic church, and it sits nicely alongside an 'in communion' agreement with the Old Catholic church of which we have shared lineage.

Whatever the reason, it would appear the CofE has failed to honour its agreements and has gone out of their way to block what is valid ministry, even if by someone else. Our small faith footprint makes us easy prey.

Recently we have even had occasions when individual members of C of E clergy have forbidden members of OSJ to minister within and without their parishes, not that they have any authority or jurisdiction, and challenged the validity of OSJ ordinations. They have even forbidden those lay members of OSJ who are also members of their church from receiving communion from us, members they had abandoned regarding home visits and were without their support.

This rather vindictive attitude is neither scriptural nor even within the bounds of the Church of England's own traditions, canons and practices. I wonder if even their bishops are aware of or would back such individual actions. I do not think they would fare well if this information was to 'go public'.

To deny the authenticity of OSJ ordinations is in fact to deny the validity of their own repaired lines of succession and therefore the validity of their own ordinations post 1900. This is not supposition. The Church of England needs to be very careful how it handles this historical fact.

Whilst we would like a full and unbroken communion with the Church of England, they have proved to be most difficult, so I offer the following in respect of their background and ask you to draw your own conclusions as to their integrity and place within the world wide Christian family.

Bear in mind that the origins of the Church of England, as one of my fellow priests noted, lie with a homicidal and power crazed serial killer, one who dismantled and persecuted the remnants of the then existing church and plundered its resources to support his own objectives.

Yes, that would be Henry VIII. So having so auspiciously created a new and state religion of which he was Supreme Governor, what has it become?

You should judge for yourselves whether the Church of England remains a faithful Christian community in spite of its history or whether it has become a secular organization that is solely concerned with its own continuity above that of its members.

Background: source – the Church of England.

The Church of England, part of the Anglican Communion, is the established church within England (with the Monarch as its Supreme Governor). It is the largest Christian denomination in England, with around one million people attending Church of England services on any Sunday.

The Church is a significant provider of voluntary services for children, including nursery groups, holiday clubs, youth clubs and religious activities designed particularly for children and young people. It estimates that over 100,000 children participate in activities connected to the Church, with more than 80,000 volunteers and around 2,700 church staff providing support and activities for children and young people.

It is also the biggest religious sponsor of state education in England, with one in four primary-aged children and one in 16 secondary-aged children attending an Anglican school.

The Church has 42 dioceses in England, the Channel Islands and the Isle of Man as well as the Diocese in Europe (which covers continental Europe, Morocco and some states in central Asia and the Caucasus).

Each diocese has a cathedral (which is governed separately by a dean and canons) alongside other churches, some of which – such as minsters or abbeys – may have a prominent role on a regional or national level.

More than 9.4 million people visited a Church of England cathedral in 2015 (the last date for which figures are available), and 37,000 people regularly participated in cathedral services.

There are around 12,500 Church of England parishes with some 16,000 churches.

In 2019, there were almost 20,000 priests in ordained ministry, including more than 7,000 ministers with permission to officiate (often retired clergy) and over 1,000 chaplains (employed by bodies such as the Army, hospitals or schools). From November 2018 to the end of 2019, there were 574 people who were newly ordained and 552 ordinands entered training in 2019/20.

Table 1: Church of England statistics

42 dioceses/cathedrals
6,853 benefices (parishes or groups of parishes to which clergy will be attached)
12,366 parishes
15,529 churches
7,253 stipendiary clergy
3,320 non-stipendiary clergy

Source: Church of England Statistics for Mission 2018 (https://www.churchofengland.org/sites/default/files/2019-10/2018StatisticsForMission_0.pdf)

The Church of England is not a centralised institution. As Bishop Peter Hancock said, the Church is not a single institution but a *“family of essentially autonomous office holders and charitable bodies, including both ancient ecclesiastical corporations and modern statutory corporations”*.

It is divided into the two provinces of Canterbury and York, each with its own archbishop.

The Archbishop of Canterbury is the senior bishop and the chief religious figure of the Church of England, who is also recognised as the first amongst equals of all bishops in the worldwide Anglican Communion. Each of the 42 dioceses is overseen by a bishop. While archbishops are involved in the selection of diocesan bishops within their respective provinces, they have no legal powers to control or direct the actions of diocesan bishops other than through an Archepiscopal Visitation.

Within his or her diocese, a bishop has considerable power and influence. He or she is the chief pastor of both clergy and lay people, and is responsible for recruiting those who wish to become clergy (known as ordinands), ordaining clergy, performing confirmations, appointing clergy to vacant 'benefices' (the offices of vicars or rectors), providing licences to all clergy in the diocesan area and investigating the first stages of complaints against clergy.

(I need to point out that all the diocesan bishops in the Church of England remain completely autonomous and have authority to act independently of the Archbishops of Canterbury and York.

The Church of England is nothing more than a loose voluntary collective of independent diocese that voluntarily subscribe to a 'united church', and that the archbishops of Canterbury and York have no actual authority over other diocese other than what they individually the individual diocese allow them.

They could in fact, if they wished, do whatever they personally desired and there is nothing that the 'Church of England' could do about it.)

Why is the Church of England worth so much and how does it make money?

Jasmine Andersson Equalities reporter. (Updated October 9, 2020 8:38)

The Church's property portfolio and investments are immense. It is sitting on a combination of ancient endowments and investments worth £8.3bn, **which last year alone increased by £400m.**

As i has previously reported, these earnings are enough to make the CofE by far the UK's biggest charity, **with an income more than three times that of Oxfam.**

The holdings of the Church's governing bodies alone mean that it has £8bn to start with.

The Corporation of Church House has £27m, the Archbishop's Council is worth £49m, the Church Commissioners has £6.7m, and the Church of England Pensions Board is worth £1.2m reported **secularism.org.**

The Church's wealth started out in property. It owns 16,000 churches and 42 cathedrals, and many are Grade 1 listed – **though they do come with huge maintenance bills.**

The Church owns a string of property, including Hyde Park Estate in London and 105,000 acres of land across England and Wales.

It purchased 17,000 acres of forestry in Scotland and Wales, and 765 acres of land in Kent last year, reported **The Independent.**

It also owns 10% interest and associated land in the MetroCentre in Gateshead.

It has also made £57m in financial collections from parishioners.

Is there some controversy over its funds?

Like many businesses, the church has ran into issues over where it uses its funds, and has been asked to practice what it preaches.

Justin Welby may have described zero-hours contracts as “the reincarnation of an ancient evil”, but it later emerged that the problem is closer to home.

Although Welby said that “when vast companies like Amazon and other online traders, the new industries, can get away with paying almost nothing in tax, there is something wrong with the tax system”, two Church of England cathedrals have also been seen advertising zero hours contract roles. The Church, however, has said that its advice on zero-hours contracts was issued in 2013, and “does not reflect [its] current thinking”. “As a responsible employer, the Church of England is now reviewing its working practices,” it added.

As well as this, two of the Church’s top two investments are made to the oil giants Royal Dutch Shell and BP. However, its largest investment is in UK treasury bonds worth £459 million.

Endowment

The Church of England has a large endowment of £8.7 billion which generates approximately £1 billion a year in income (2019), this is their largest source of revenue.

The 2019 Financial report showed that the size of the endowment has been steady or growing slightly in recent years, delivering a return of 10% (2019). In recent years, efforts have been made to make the Church's investments more ethical, by divesting from major arms manufacturers and divesting all fossil fuel investments in 2020.

The Church of England has been criticized in the past for investments in arms dealers, unethical loan companies and companies with poor environmental records – however, the Church of England is now committed to being a strong ethical investor.

The Church's Endowment fund is invested in a diversified portfolio across a broad range of asset classes. This includes a variety of equity investments in publicly listed and private companies as well as commercial/residential property and land.^[5]

Donations

The Church of England generates approximately £329 million from churchgoers' donations; this corresponds to approximately £15 per week per donor.

Government support

Donations comprise its largest source of income, though it also relies heavily on the income from its various endowments. In 2005 the Church of England had estimated total outgoings of around £900 million.

On 17 May 2012 the Church of England welcomed an agreement with the government over the future funding of alterations and repairs to its 12,500 listed buildings, providing an extra £30 million a year on top of the £12 million already granted by the government to the Church of England in the Listed Places of Worship Grant Scheme (LPWGS).

The LPWGS provides grants for qualifying work to churches which are equal to the amount of VAT paid for that work, thus alleviating the burden of VAT on the cost of maintaining churches.

There is no other government financial support for the Church of England.

Funding from parishes

Historically, individual parishes both raised and spent the vast majority of the church's funding, meaning that clergy pay depended on the wealth of the parish.

The parish [advowsons](#) (the right to appoint clergy to particular parishes) could, therefore, become valuable gifts. Individual dioceses also held considerable assets: the Diocese of Durham possessed such vast wealth and temporal power that its bishop became known as a "[Prince-Bishop](#)".

Since the mid-19th century, however, the church has made various moves to "equalise" the situation and clergy within each diocese now receive standard stipends paid from diocesan funds.

Church Commissioners

Meanwhile, the church moved the majority of its income-generating assets (which in the past included a great deal of land, but today mostly take the form of financial stocks and bonds) out of the hands of individual clergy and bishops to the care of a body called the [Church Commissioners](#), which uses these funds to pay a range of non-parish expenses, including clergy pensions and the expenses of cathedrals and bishops' houses.

These funds amount to around £8 billion and generate income of around £260 million each year (as of 2003), around a fifth of the church's overall income.^[10]

Grants to local parishes

The Church Commissioners give some of this money as grants to local parishes to fund mission projects, but the majority of the financial burden of church upkeep and the work of local parishes still rests with individual parishes and dioceses, which meet their requirements from donations.

Direct donations to the church (not including legacies) come to around £460 million per year, while parish and diocesan reserve funds generate another £100 million.

Funds raised in individual parishes account for almost all of this money and the majority of it remains in the parish which raises it, meaning that the resources available to parishes still vary enormously according to the level of donations they can raise.

Quotas and parish share

Most parishes, however, give a portion of their money to the diocese as a "quota" or "parish share". While this is not a compulsory payment, dioceses strongly encourage and rely on it being paid; it is usually only withheld by parishes either if they are unable to find the funds or as a specific act of protest.

As well as paying central diocesan expenses such as the running of diocesan offices, these diocesan funds also provide clergy pay and housing expenses (which total around £260 million per year across all dioceses), meaning that clergy living conditions no longer depend on parish-specific fundraising.

13,000 Anglican parishes

Although asset-rich, the Church of England has to maintain its thousands of churches nationwide.

The Church of England has some 16,000 church buildings, in 13,000 parishes covering the whole of England, as well as 43 cathedrals.

Together they form a unique collection of buildings; between 12,000 and 13,000 churches are listed, i.e. are recognised by the government as being of exceptional historic or architectural importance.

About 45% of all Grade I buildings in England are churches.

Though first and foremost a place of worship, churches are also often the oldest building in a settlement still in continual use. Even in industrial or 20th century settlements, they are a focus.

Problems of maintaining economic self-sufficiency

Many churches – and cathedrals particularly – are the largest, most architecturally complex, most archaeologically sensitive and most visited building in their village, town or city.

As current congregation numbers stand at relatively low levels and as maintenance bills increase as the buildings grow older, many of these churches cannot maintain economic self-sufficiency but their historical and architectural importance make it difficult to sell them.

In the twenty-first century, cathedrals and other famous churches have met some of their maintenance costs with grants from organisations such as [English Heritage](#), but congregations and local fundraisers must pay the entire bill for most small parish churches.

Ancillary building

In addition to consecrated buildings, the Church of England also controls numerous ancillary buildings attached to or associated with churches, including a good deal of clergy housing. As well as vicarages and rectories, this housing includes residences (often called "palaces") for each of the church's 43 diocesan bishops.

In some cases, this name seems entirely apt; buildings such as the Archbishop of Canterbury's [Lambeth Palace](#) in London and the Old Palace at [Canterbury](#) have truly palatial dimensions, while the Bishop of Durham's [Auckland Castle](#) has 50 rooms, a banqueting hall and 30 acres (120,000 m²) of parkland.

However, many bishops have found the older palaces inappropriate for today's lifestyles and some "palaces" are ordinary four bedroomed houses.

Many dioceses which have retained large palaces now employ part of the space as administrative offices, while the bishops and their families live in a small apartment within the palace. In recent years some dioceses have managed to put their palaces' excess space and grandeur to profitable use as conference centres.

All three of the more grand bishop's palaces mentioned above – Lambeth Palace, the Old Palace and Auckland Castle – serve as offices for church administration and conference venues and only in a lesser degree as the personal residence of a bishop.

The size of the bishops' households has shrunk dramatically and their budgets for entertaining and staff form a tiny fraction of the levels before the 20th century.

So why is the Church of England still asking the least able of its members to substantially increase their giving when they have so much in reserve? +Ian

3. From the Secular Society on the relationship between State and the C of E

In his first address to the nation as monarch, King Charles said he would endeavour to serve all his subjects, whatever their “background or beliefs”, with loyalty, respect and love. But it would be easier to fulfil this ambition if our head of state didn’t also occupy the role of head of the Church of England. Upon the death of Queen Elizabeth, King Charles immediately became the Church’s supreme governor and “defender of the faith” – the “one true Protestant faith”.

His coronation in Westminster Abbey will be a deeply religious affair. He will be anointed with holy oil, blessed, and consecrated by the Archbishop of Canterbury. Holy Communion will be celebrated.

Ours is the only monarch in Europe still crowned in a religious ceremony. It’s a peculiar way to inaugurate a head of state in one of the least religious countries on Earth.

The UK’s religious landscape has changed beyond all recognition since the last coronation in 1953. We now have a non-religious majority, and a significant proportion of citizens who follow other religions and denominations.

Many of them will feel alienated by a ceremony purporting to legitimise a new head of state who must pledge to protect the privileges and doctrine of a church they don’t belong to.

And let's not forget, the doctrine King Charles will swear an oath to preserve asserts that gay sex is a sin, and that same-sex marriage is illegitimate.

It is also a church that represents just one UK country, and whose weekly attendance is only 1 per cent of the UK population.

We expect our monarchs to remain strictly neutral in respect of political matters. So why the double standard when it comes to religion?

Is it really appropriate for the UK prime minister to have a weekly meeting with the supreme governor of the Church of England to discuss government matters?

With Anglicanism so deeply entrenched in our constitution, it's hardly surprising that religious privilege runs through Britain like the letters in a stick of Blackpool rock.

King Charles has made clear his intention to be a defender of faiths generally, not only "the faith". This fits with the role the Church of England has assumed for itself, as a means by which other denominations and faith communities can be elevated in public life.

It's unclear to what extent members of other faiths are content to ride on the coattails of the Anglican establishment. But many faith leaders enjoy the enhanced status granted by the Church of England holding the door open for them.

Humanists may on occasion be invited along, but ultimately the favouritism shown to the Church of England – with “crumbs from the table” for other religious groups – demeans minority faiths, and almost entirely neglects and disenfranchises the non-religious and religiously unconcerned majority.

Along with the late Queen Elizabeth, King Charles has been an advocate of religious freedom. But how is this consistent with the role of head of state being reserved exclusively for practising Christians?

The monarchy’s religious role is underpinned by an assumption that all future monarchs will be believing Anglicans. The constitution prevents Catholics from becoming monarch. This runs contrary to concepts of fairness or freedom of religion or belief.

The accession of a new King inevitably raises questions about the relevance of a monarchy in a modern democracy. After all, inherited power and privilege by virtue of birth is an affront to everything modern Britain claims to stand for. Turning a blind eye to a morally unjustifiable institution at the heart of our constitution – one that claims a “divine right” to rule over the rest of us – can’t be good for our national psyche. Nor can cleaving to our past in the absence of any confidence in our ability to carve out a democratic future.

It will therefore be interesting to see the extent to which support for the monarchy has been tied up with admiration for Queen Elizabeth.

But for as long as the monarchy remains, it is right to initiate reforms to ensure that our head of state has no constitutional entanglement with religion.

Only a third of the UK public thinks the monarchy's ties to the Church should remain intact.

Concepts of nationhood and citizenship are too important to be centred around an anachronism. If we want those living within these isles – irrespective of their personal religious beliefs – to buy into Britishness and feel part of a cohesive collective, our national identity needs to be meaningful and inclusive.

A constitutional settlement based on Anglican supremacism is a non-starter for a country that claims to be a beacon of freedom and equality. It's time we had a serious debate about the kind of country we want to be.

4. (From Campaign for Marriage)

Will the Church of England abandon its historic position and embrace same-sex marriage? That burning question has [moved a step closer](#) to resolution as the Church has now published feedback from its highly controversial resource Living in Love and Faith (LLF). The report surprised no one by showing deep disagreement amongst participants and a diversity of view.

The report claimed that most of the comments on same-sex marriage expressed the hope that the LLF course “might contribute to the ‘acceptance of same sex marriage’ or ‘blessing of same sex partnerships’”.

That most LLF participants would feel this way was expected, not because most churchgoers necessarily take that view, but because participation in the course is likely to have been much more popular with those who seek change. Nonetheless, the report found that a number “presented the opposing view, speaking against such a change in doctrine”.

One respondent said: “I hope it will lead to greater empathy and inclusion and that the sanctity of marriage between one man and one woman till death us do part will be upheld.”

The C of E is currently in a “listening” phase, ahead of the General Synod in February next year, when the Bishops are expected to give “a clear sense of direction about the way forward for the Church regarding matters of identity, sexuality, relationships and marriage”.

The LLF report was accompanied by an essay encouraging church members to remain united despite their disagreements, perhaps indicating the direction the Church’s leaders would like to take it.

However, the issue is deeply divisive for the Church because it centres on the correct understanding of the Bible, which the Church regards as its authoritative source of teaching.

Those who believe it is clear that God designed marriage to be only between one man and one woman see proponents of change as asking the Church to adopt a proposal plainly forbidden by its scriptures.

Conclusion: +Ian

FACT: The Church of England is not the sole and authoritative voice of God or the sole and authoritative representation of the Christian faith in England.

Any authority it supposes over its members (or anyone else) is not by Godly mandate or divine right but that solely given on an individual and voluntary basis.

The Church of England has no spiritual power or authority or jurisdiction of its own belonging and therefore outside of God it is powerless. All things come from God and are His alone. End of, it is God who calls all the shots.

On this basis the Church of England can neither save itself or any of its members. It can only lead them to God and it is God who decides who shall be saved or not. We are all subject to the authority of God who favours no one denomination or faith group or community against another.

Not only that, there is just 'One Church', and Christ is its head, and it isn't just the Church of England, but all believers wherever they come from. Check out 1 Corinthians 12 if you don't believe me.

So the Church of England is not the 'be all and end all' when we get down to the basics. It is but a small part of the whole worldwide church, and it isn't as important a guest at the table as it would like to believe about itself.

It is only when there are state occasions like the funeral of the queen that the Church of England comes into its own.

As the state church, it is exceptionally good at the ritual, staging and formality when called upon, but what about living out the Gospel and proclaiming the good news on a daily basis?

That is much less apparent. Declining membership should ring warning bells that all is not right. So should we be surprised?

Currently, the Church of England as an organization appears to be theologically introspective, full of division, insecure, indecisive, solely concerned with its own needs and to be seen as 'socially acceptable' and 'socially conforming' even if that means compromising the bible teaching on which its theology and foundation is supposedly based. Infiltrated by an increasingly significant LGBT, feminist and gender flexible lobby, it is increasingly taking on the appearance of a 'secular church' with flexible beliefs, no longer Christ's but a mere shadow.

It could have been so much more but it has, as the state church, fallen short when it comes to meeting Christ's standard and that exemplified in the bible.

Perfectly positioned, rather than tackle the lack of political morality in HMGov, the Church of England has in effect allowed its own insecurities, lack of faith and confidence in God to dictate its actions. As the spiritual conscience of the nation, it has chosen not to 'rock the boat' or speak out loud when faced with political and social injustice, immorality, corruption and blatant unlawfulness.

Its silence is noted and the sin of HMGov is approved unquestioned.....

This silence has not just been to the detriment of government and faith in the UK but to the worldwide Christian community and to Christ.

Particularly, the Church of England has let society down in allowing the corruption of the sanctity and integrity of marriage as being between one man and one woman (as defined at birth) for mutual comfort, the procreation of children and intended to be for life, something that is one of the foundational building blocks of a stable society.

It has also lost the will for confronting the unrestrained and irresponsible use of God's gift of 'free will'. 'Free will' comes at a price and with cost, not just for the individual but for society in general. 'Free will' is gift that needs to be used with restraint and responsibly, and especially with love (as defined by the bible).

Unrestrained 'free will' is pure selfishness whereas 'free will' guided by love is pure sacrificial grace, the kind reflected in the Godhead itself.

The Church of England, any church or Christian community, as an organization cannot serve both God and the world without coming into conflict. Conflict is inevitable and it can't be ignored. And the church can't abuse its position of trust when it comes to 'free will' either – it can freely choose whether it follows the will of God or not – but not without radical and far reaching consequences, not only to itself, but those it supposedly serves. Personally, I'd rather stay on the right side of God as I know which side my bread is buttered. The bible makes it exceptionally clear what the consequences would be.

The danger is that if the Church of England or other churches or Christian communities continue on this present course of turning away from Holy Scripture to suit their own ungodly purposes, they will lead their flocks away from God and into very dangerous territory.

And the condemnation of those shepherds will be both great and eternal.

This is not the way of the church or of God's intent for mankind. In God's eyes, we are worth so much more.

+Ian

The Monthly Service: for those who worship at home +David

“The steadfast love of the Lord never ceases, His mercies never come to an end;”

Lamentations 3 verses 22

HYMN: To be read or sung.

Great is Thy faithfulness, O God my Father,
there is no shadow of turning with Thee;
Thou changest not, Thy compassion they fail not;
as Thou hast been Thou for ever wilt be.

CHORUS

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!

Summer and winter and springtime and harvest,
sun, moon and stars in their courses above,
join with all nature in manifold witness
of Thy great faithfulness, mercy and love.

CHORUS

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.

CHORUS

A READING FROM LAMENTATIONS

chapter 3 verses 22 - 26, 31 – 33

The steadfast love of the Lord never ceases, His mercies never come to an end; they are new every morning; great is your faithfulness.

“The Lord is my portion’, says my soul, ‘therefore I will hope in Him’.

The Lord is good to those who wait for Him, to the soul that seeks Him.

It is good that one should wait quietly for the salvation of the Lord;

For the Lord will not reject for ever. Although He causes grief, He will have compassion according to the abundance of His steadfast love; for He does not willingly afflict or grieve anyone.

This is the Word of the Lord, Thanks be to God.

HOLY GOSPEL

St John chapter 6 v.35 – 40

Jesus said to them, “I am the bread of life. Whoever comes to me will never be hungry and whoever believes in me will never be thirsty.

But I say to you that you have seen me and yet do not believe.

Everything that the Father gives me will come to me and anyone who comes to me I will never drive away; for I have come down from heaven, not to do my own will, but the will of Him who sent me. And this is the will of Him who sent me, that I should lose nothing of all that He has given me, but raise it up on the last day. This is indeed the will of my Father, that all who see the Son and believe in Him may have eternal life; and I will raise them up on the last day”.

This is the Gospel of the Lord. Praise to you O Christ.

ADDRESS

In the Name of God the Father, God the Son ~~+~~ and God the Holy Spirit. Amen.

St John begins this chapter with an amazing and miraculous story. Jesus provides food for a large crowd of people who have followed Him out into the wilderness, across the sea of Galilee, far away from towns where they might have found something to eat. The disciples have no idea what to do, but Andrew has got to know a small boy who has food and he introduces him to Jesus. The point is obvious that when so often we have no idea what to do, the starting point is always to bring what is there, however small, to the attention of Jesus. With faith we can expect that He will do something that we hadn't thought of, something quite new.

The bread and the fish that Jesus distributed to the people were given by Him to lead their hearts and minds to the true gift of God. He wants them to see that having been nourished by Him with bread and fish, He is leading them to the food that will mean that they are never hungry again. The true food that He is offering is Himself.

He invites them to think not just what Jesus can do for them, but who He is.

And He is the one on whom God has set His seal. God like a goldsmith with a hallmark or like a king with his great seal, has stamped Jesus with His mark. Jesus carries the authority of God. God in Jesus is providing not only physical bread but the spiritual nourishment to last them all their life through. This leads us to the first of the famous 'I am' sayings in John's gospel. It forms the prayer that we all need to pray for our deepest needs to be met. "I am the bread of life. Whoever comes to me will never be hungry and whoever believes in me will never be thirsty".

In these last days of transition from the reign of a beloved Queen Elizabeth to a new King, we can see that carrying the great affairs of this country and other lands has meant that the Queen relied heavily on belief in Jesus to perform her dutiful calling.

She said so openly in several Christmas messages. She reigned over us with quiet grace and gracious kindness, never taking herself too seriously, always looking for ways to serve her people and her country. She was able to continue until the last hours of her life, still performing the royal tasks that she had solemnly pledged to perform. She had taken into her very being the bread of life in Jesus Christ.

As we mourn the Queen's death on this Sunday before the grandest state funeral that we will ever see, so we can continue to reflect on her faith and to draw into our own lives the things that we have seen in her. For in her life and in her work we can clearly see the golden hallmark, the stamp of authority given to her by the One who is Lord of us all. AMEN

PRAYERS

Majestic God, whose throne is in heaven, whose footstool is the earth, we thank you for our sovereign Elizabeth, your faithful servant and our beloved Queen.

As we mourn her passing we give thanks for her witness to you, her compassionate generosity, and faithful dedication and we pray that we too, may embrace her life in Christ to build up your kingdom of love and peace.

Lord in your mercy, hear our prayer

God of love, we thank you for the life of our Queen, for her service to our nation, and for her faith in you. We pray, be close to all who mourn, that we may find comfort and hope in your love through the living presence of Jesus Christ.

Lord in your mercy, hear our prayer.

Everlasting God, we pray for our new King Charles and for his family.

We pray that you will bless his reign and through him you will bless our United Kingdom. Help us to work together so that truth and justice, harmony and fairness flourish among us through the life of Jesus Christ in us.

Lord in your mercy, hear our prayer.

God our Father, whose Church on earth is a sign of your heavenly peace, an image of the new and eternal Jerusalem, grant to us in the days of our pilgrimage that we are fed with the living bread of heaven and united in the body of your Son, and that we may be a sign of your living presence in this world, the place of your glory on earth through the grace of our Lord and Saviour Jesus Christ.

Merciful Father, accept these prayers for the sake of your Son our Saviour Jesus Christ.

THE LORDS PRAYER

THE BLESSING

May God grant to the living grace and to the departed rest, to the Church, the King, the Commonwealth, and to all people, the peace of the living Christ, and the Blessing of God, Father Son ~~+~~and Holy Spirit be with you now and always. Amen

FURTHER ARTICLES AND PRAYERS FOR MEDITATION

A PRAYER FOR OTHERS

God, when I have food, help me to help the hungry.

When I have a secure home, help me to make room for the homeless.

When I have work, help me to assist the unemployed.

When I am free from pain, help me to ease the pain of others.

When I am being loved, help me to love the unloved and the unlovely.

Help me to praise you in my prayers, to work in practical ways as I pray for others.

Jersey's HO8 Hospital: The German Underground Hospital.

On October 20th 1941 when Adolf Hitler gave his order to make the Channel Islands "into an impregnable fortresses", as part of his Atlantic Wall policy, his dream was that those fortresses would last a thousand years. That dream was thankfully shattered in May 1945. It is today when the visitor to Jersey looks at the legacy of this madness, at the strength and durability of the remaining fortifications, part of Hitler's fantasy can seem chillingly real.

Between 1942 and 1944 Jersey was to see a transformation that is now accepted as part of its normal landscape.

But, in 1941, the island remained largely rural, despite the unwelcome invaders. With the order from Berlin, the German military machine began to change the face of the island, including the quiet valleys in St Lawrence parish at Meadowbank and Cap Verd.

In reality HO8 was planned as an artillery barracks and was to form part of the network of underground fortifications supplying the main infantry base at St Peter and the coastal bunkers. It soon became apparent and clear that the task was beyond the ability of these units alone and a new administration was called to the island; this proved to be a manifestation of the worst of the Nazi philosophy - the Organisation Todt (OT).

It took its name from its founder Dr Fritz Todt, who was responsible for providing German civilian labour to assist in military construction in occupied territories. Innocuous it may sound, but it had tremendous scope to employ tactics of forced labour, slavery and limitless hardship on its workforce.

While all workers at HO8 - whether military, OT, civilian, forced worker or slave - toiled long hours around the clock, the slave workers had no respite because of the awful condition of their clothing and accommodation coupled with meagre rations.

There was nothing humanitarian about work at HO8.

During the three years the OT were in Jersey, the system of tunnels linking Meadowbank and Cap Verd involved the excavation of 43,000 tonnes of rock and the pouring of 6,020 square metres of concrete. The fact is HO8 was never completed and the unfinished sections can still be seen, making these tunnels one of the last remaining examples of German World War II planning, construction and mining techniques.

In 1944, and before it was commissioned as an artillery depot, HO8 was converted to the more humane task of a military hospital, possibly to cope with casualties from Normandy and the expected invasion of Jersey after D-Day. Much of the hospital layout and conditions have been recreated to the last detail to show how the hospital was before the Germans left. As a visitor to the HO8 to see this exhibition underground can step back over 80+ years and see the operating theatre, a hospital ward, the Kommandant's and communication centres, the officer's mess, doctor's quarters and central heating plant just as they were then.

This German Underground Hospital exhibition is arrayed by a collection of personal photographs, documents, letters and memorabilia assembled by the Curator. The whole exhibition is designed to give the visitor first hand experience of a unique construction and to tell the story of occupied Jersey.

This article has not been to glamourise the story or present a false picture, but to have simply recorded, as accurately as possible a particular period of history, which will give the reader and any visitor there food for thought.

If you do visit this location and enter the Hospital tunnels, I would earnestly advise you dress up warmly, as once underground it can be very cold even in summer months. You will also receive an Identity Card of an individual outlining details of their life and connection with HO8 on entry.

Sadly many no longer with or amongst us. May we hold every soul forced to work on that hospital in our thoughts and prayers, those surviving and sadly all who have died since. May they all now be elevated to the Lord's Higher Service.

May all now Rest in Peace Eternal. Amen.

IMMORTALITY

The next article concerns a Pilot Officer in the Royal Air Force during WWII. Who flew many operations and missions. My wish is that you enjoy the article and the very graphic descriptions given that so many brave men encountered during the years of 1939 to 1945. The sky was ablaze with streams of tracer bullets crossing and criss-crossing; and the hurtling bodies of fighter planes, diving in and out, circling round and round, made so great a noise that the heavens almost rocked with the reverberations of engines thrashing under the live force of their thousands of horsepower.

First one black plane with white crosses outlined upon its wings turned over on its back and fell like a wounded bird earthwards with streams of smoke pouring from its engine, then the familiar camouflage of a Hurricane flashed past the pilots wing, a stream of red flame stretching the whole length of the body, which told its tale of duty finished. Many reported seeing no pilot bale out of that machine, for within a few seconds it was enveloped in fire. Then in the fury of the battle one forgot these things, and shot down the tail of the nearest Hun machine. As quickly as it began the battle ended and the remainder of the enemy were streaking at top speed for the other side of the water. Two more had joined the first Messerschmidt in a downward fatal plunge, but when pilots looked round their squadron, it was noted there were three short of its full complement. With fuselages splattered and rent with bullets pilots roared across the aerodrome in the best formation they could muster, and to their dismay they saw that one member of their flight was missing. It was Tiny. And when they realised what it meant, the right hand man as he always seemed in a conflict, they experienced a weak feeling at the bottom of their stomachs. He had never yet been shot down, a fact of which he was intensely proud. He always joked that when the time came for him to bale out he would be sure to land upside down. One pilot

reported as his Hurricane skimmed the trees an involuntary prayer went up that Tiny had indeed baled out.

A quarter of an hour later, whilst having a shower, through the steam he saw Corky's head pop round the door. "Any news of Tiny?" he enquired. Corky hesitated for a few seconds, and then answered with less vigour than usual: "Tiny's gone. Went out in flames before he could get clear."

"Bad luck, Tiny," was all he could say in reply.

It was not until sometime later, when his colleagues saw the chair he usually occupied vacant, that is when they realised what the Mess missed in Tiny. He was always cheerful, not in an exuberant or overflowing way, but with a quiet confidence that was infectious. He was not religious in the accepted meaning of the word, for his calculating mind demanded a scientific arrangement of facts before he would accept any theory whatever the subject, but he did at times express some form of creed - or ethics as he called it - upon which his life was modelled.

At least it could be said he was clean living, showed respect for other people's ideas and feelings, was always ready to help anyone, commissioned and non-commissioned. And so a personality overflowing with good sense, with a mind potentially brilliant, has passed into the Beyond, into the dark abyss from which there is no return.

At least he will now find some of his problems solved, and those things which he could not accept are perhaps made clear to him. So I hope, so I believe. In strict truth I was wrong to say "the dark abyss" When referring to the Beyond, but these words slip out so easily that it becomes a habit of speech. What is this Beyond?

To what place do we go when we pass from this world's sight, and as Tiny himself would often ask, "How do we know there is a Beyond at all?"

Generally speaking, when one is young, little thought is given to this age old problem, nor does the Service bring it more often to mind. Yet there comes times, if only for a few minutes, when the mind turns to this idea of survival after death. A chance word on the wireless, or in the paper, or from the mouth of the preacher during a church parade who may introduce it.

It is sometimes fascinating for older folk to speculate upon the nature of an after-life, and nearly every one can put forward a different conception of this existence, plausible and even possible within the limits of speculation, especially when there is no one who can contradict what each one thinks. The learned and scientific will propound a theory of the perpetuation of the universal spirit as distinct from the individual, or if you like the corporate soul part of which exists in the life of every one.

Others like to suggest the presence of the personality in the place where the body lived for a time after the death of the body, until that too fades away into darkness. For myself I cannot offer any learned treatise upon immortality, neither do I want to quote analogy after analogy to support this idea; but I will say outright, in the first instance, that I believe in personal immortality.

Why? For the same reason that I believe in God. Because my whole physical and mental make up urges me inherently or instinctively that I have a soul that transcends the body, and because, as with the belief in God, this faith in immortality has been handed down from generation to generation ever since man began to think, which to my mind is worth all the arguments or speculations that a clever man may propound against this belief.

And, to go further, if I hold that God has a purpose for the greatest of His creations - and why create him and the world if He had no purpose? Then this short existence on earth can be of no value, this struggle of mind and matter against the forces of Nature, against darkness and evil, this unceasing abundance of ideals in the heart of mankind is just so much waste of time; and the energy that is created, whether in the building up of society or in the development of culture, must be the most wasteful process in the whole of Nature's movement.

But I emphasise, belief in God leads to belief in immortality. Without the first the other is worthless, and you cannot believe in the second unless you believe in the first.

How glad morals would be if only they had a glimpse as to where their future destination lies. I don't mean heaven or hell, because I don't conceive of heaven and hell as places where one goes at the end of this existence. Heaven exists in a man's heart according to how he lives, and hell is a living reality in this world, irrespective of what it may be in the next. I like the scriptural phrase which simply and truly expresses it: "If I make my bed in hell, behold Thou art there, if I make my bed in heaven behold Thou art there." So that 'hell is living without God, that is turning our back upon Him and living the worst we know, and heaven, living under His guidance or believing and acting upon the eternal values of life.

A pilot related, 'When I am in the air, particularly at night, and let the witching influence of the celestial bodies permeate my soul, I often wonder if the afterlife may not mean existence in another shape of bodily vesture upon another planet within one of those far flung solar systems which appear only as a faint blur against the dark background.' Who knows?

But is it entirely improbable?

As we are so bound by the chains of this physical body which prevents us achieving what we know is the highest, so this battling or conflict around the human soul may exist solely for the development of that soul whereby its character is formed and it becomes a unit that can be used by the Creator in another life, in another existence, growing richer and purer and greater in its spiritual progression.

Once we believe in the ultimate goodness of God Himself, and His care for the human spirit, surely there should be no mourning or no despair when one we know and respect and love is taken away. Whether our days here are short or long, it does not matter, but it does matter what use that living is put to, for I believe that if our efforts are concentrated upon giving something to the world and not taking all we can from it for our own private benefit, we are fulfilling our purpose here.

In that way we are not only serving humanity and human society, we are not just birds of prey waiting our chance to pounce upon some delicacy which we find in the shape of something weaker or smaller than ourselves, we are serving the community of man, and greater still we are serving God, and have become at one with Him. So we develop what is sometimes called the divine spark within us, and we achieve that sublime outlook which destroys the forces of darkness around us.

This sounds highly idealistic and almost pious, I suppose, when one realises how often we fail to reach the fringe of this state of mind, but we do reach it if only to fall back again time and time again. And it is on those rare occasions that we see God and feel Him near us, that we really acknowledge the supremeness of human beings in His sight, and that we shall live and live again with the creation of bigger and better things.

So we are God's craftsmen, just as He is the master designer.

When we realise those sublime moments of at-oneness with the Divine we are strengthened in our faith, and we strive continually in the spirit of those eternal values:

Goodness, Beauty and Truth.

May it be so.

+David Bennett. OSJ

-oOo-

Thought for October 2022:

The (Roman Catholic) Church teaches that no person must be forced to act contrary to his/her conscience. Nor must they be prevented from acting according to their consciences, especially in religious matters (Dignitatis Humanae).

The reason that the Church can teach this, however, is because she knows that 'deep within his conscience man discovers a law which he has not laid upon himself but which he must obey. Its voice, ever calling him to love and to do what is good and to avoid evil, sounds in his heart at the right moment.... For man has in his heart a law inscribed by God.... His conscience is man's most secret core and his sanctuary. There he is alone with God whose voice echoes in his depths.

(CCC 1776)



**St Leonard's Chapel,
Hazlewood Castle,
Yorkshire,
LS24 9NJ**



OSJ (UK) Services, 2022.

Unless otherwise stated:

Services usually take place on the FIRST and THIRD Sundays of each month at 6.00 p.m.

Services take the form of a short and very gentle communion service, lasting 20-30 minutes.

Regular services will restart when repainting and repairs have been completed but the chapel remains open for private prayer.

2nd January, 2022	16th January, 2022
6th February, 2022	20th February, 2022
6th March, 2022	20th March, 2022
3rd April, 2022	17th April, 2022
1st May, 2022	15th May, 2022
5th June, 2022	19th June, 2022
3rd July, 2022	17th July, 2022
7th August, 2022	21st August, 2022
4th September, 2022	18th September, 2022
2nd October, 2022	16th October, 2022
6th November, 2022	20th November, 2022
4th December, 2022	18th December, 2022

We use a non-alcoholic communion wine so children may take part. There is no requirement to be baptised or confirmed, only to treat with due respect. All are very welcome and all may receive regardless of tradition or denominational background.

Additional Services:

Remembrance Sunday:	7th November 10.35 a.m.	TBC
Midnight Mass:	24th December 11.20 p.m.	TBC