

	<p style="text-align: center;"><b>The Order of St James (UK) Newsletter</b></p> <p style="text-align: center;">September 2022</p> <p style="text-align: center;"><a href="http://www.orderofstjames.info">www.orderofstjames.info</a></p>	
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## **The Faith of Edward Wilson, George Seaver, John Murray 1949**

*Fr Ed Elsey OSJ (Wales)*

*I came across this last week in re-reading some volumes on my shelves long neglected, some from my late father's collection of theological tomes. I thought it would be good to share it with you.*

*As I approach my eightieth year, conscious of my own mortality, and reflecting on God's leading in my life, such philosophy calms my inner soul, to know I have at least made myself available to whatever the Lord directs, allows, inspires and infuses.*

Christ walked in the full light of God; we only have flashes of it. Hence, whereas Christ knew when His day was coming, we cannot know. Christ's life was marred by no error of judgement, because He had full light. Our lives are full of errors of judgement because our sight is dim, so that we often cannot see what is our right path.

If we have put our earthly life in God's hands - that is to say, if we are ready to die today, as we should be - we can have absolutely no fear, no matter what happens.

For I know that once having given myself to God, to be in His hand a mere tool on earth, a tool with which some good work may be done while I live, having once and for all done away with my own free-will and having put God's will in its place, I know that no power of earth can do me any harm till God's day comes.

So I live, knowing that I am in God's hands, to be used to bring others to Him, if He so wills, by a long life full of work, or to die tomorrow if He wills, having done nothing worth mentioning.... We must do what we can and leave the rest to Him.

My trust is in God, so that it matters not what I do or where I go.

-oOo-

**On Funeral Services and the preparation of the eulogy:** notes to ordinands.

The funeral service will be a chance for us collectively to remember all the departed brought to our lives, and to hold fast onto the precious moments and memories they left us with. It is that person's legacy to us.

It will also be a chance for us to stand alongside their family and friends and offer some much needed support in their loss

The reality is that none of us live life in isolation and that life is a gift to be shared. It is what the Christian bible teaches in the two great commandments, simply that we are called to love and to allow ourselves to be loved.

It is both a great privilege and also a great responsibility and something not to be taken lightly. It also isn't easy and is fraught with misunderstanding, misjudgement and an unwanted but intrusive selfishness that gets in the way.

To live life is to touch the lives of others and these interactions all leave their indelible mark.

You may not have considered that whether great or small, whether for good or for ill, each interaction makes a difference, and those lives will never ever be the same again.

And life is finite. When a life closes it leaves an emptiness and void that is not easy to fill, something we don't always recognise or acknowledge.

Our service is, in some respects, a chance to step out of the busyness and distraction of our daily lives and to reflect on and truly appreciate the impact of the deceased's life on ours.

It is also a chance also to consider how our lives and actions impacted on and shaped their life. As they shaped our lives, our lives also shaped and changed theirs.

We may feel the deceased's loss very deeply but we should not let that overwhelm our recognition that their life was God's gift to us.

It may not have been perfect but whose life is? These imperfections illustrate we are truly human and they make us who we are.

We should also remember it is not the successes we had, the mistakes we made and our failures in life that define us, but the way we loved, were loved, and are remembered because of those things.

We can sometimes be far too quick to live other people's lives for them and to offer easy criticism or judgement without fully understanding the often unspoken pain and difficulty they faced.

But it is in the difficulties of life that character is created. None of us know how much strength or the quality of our love we have until we are tested. Similarly, none of us know what friends we have until we find ourselves in difficulty.

We may have our own memories and stories about the deceased that are of benefit in the sharing. The way we may recall events may even be at odds with the memories others have of the same events, but it doesn't mean anyone is wrong about them. It just means they are seen from a different perspective.

It is in the sharing that we begin to see beyond our own somewhat incomplete understanding and experience of the deceased's life.

In truth, we often find out how little we really knew the deceased, and how easily contented we were with that when there was so much more to discover.

The familiar cover of a book we never really took the time to read.....

+Ian (extracts from notes)

## OSJ (UK) Ministry Basics

We aim to serve God rather than serve organizations: -

Colossians 3: v23-24 (NIV)

*"Whatever you do, work at it with all your heart, as working for the Lord, not for human masters, .... It is the Lord Christ you are serving."*

We also want to set people free for God: -

John 8: v32 (NIV)

*"Then you will know the truth, and the truth will set you free."*

to be the people they were created to be and to use the gifts, talents and skills that they have been entrusted with by God: -

1 Corinthians 12: v1-11 (NIV)

*"Now to each one the manifestation of the Spirit is given for the common good."*

with recognition, support and encouragement for the benefit of all: -

John 13: v35 (NKJV)

*"By this all will know that you are My disciples, if you have love for one another."*

All our work is built up on a foundation of faith, prayer and service, and we know that everyone also has a part to play, something to offer and something to value: -

1 Corinthians 12: v11 (NIV)

*"All these are the work of one and the same Spirit, and he distributes them to each one, just as he determines."*

We do not rely on other groups to give us authentication, recognition or legitimacy either, especially those that are essentially divisive and excluding: -

Mark 9: v38-40 (NIV)

*"Teacher," said John, "we saw someone driving out demons in your name and we told him to stop, because he was not one of us." "Do not stop him," Jesus said. "For no one who does a miracle in my name can in the next moment say anything bad about me, for whoever is not against us is for us."*

We don't hide behind canon, tradition or liturgy. We stand or fall by our love of God and the ministry it generates, and need no other validation: -

Matthew 7: v15-20 (NIV)

*"You will know them by their fruits."*

In summary:

In Luke 17: v21, Jesus said,

*"....the Kingdom of God is (already now) amongst you...."*

We can all make it so and perhaps we would no longer be needed as an 'organization'.

## **Ministry and you**

We believe in participants, not passengers:

As a Christian, you should be being used. The church is meant for participants not passengers - that is what busses are for.

Everyone has some kind of ministry to offer, without which the church and the community it serves will be made less and less complete.

Also, there are no such things as 'great ministries' or 'lesser ministries', they are all equally necessary and carry the same weight.

For the most part Christian ministry will be 'in passing', almost unconsciously dealing with those things that are needful on a day to day basis, and that is something that everyone can be involved with without any formal training or qualification.

These things will often appear quite ordinary and routine but are actually quite necessary, and it is real ministry without which the church would come to a grinding standstill.

There is often no 'official' organisation, it mostly seems to organise itself and just happens. It often brings some kind of strange order where there has previously been chaos, and any attempts to bring it under formal control or to 'improve' it usually causes upsets and makes things a lot less effective.

This, if you have to give it a name, is the church's 'ministry support team' in action, the essential group that 'gets on and does' because it has both faith and love, and an instinctive sense of communal purpose and direction.

OSJ (UK) has adopted this as its membership model simply because it works.

Anyone who joins OSJ (UK) automatically is a member of the Order's Ministry Support Team (MST) and this is open to all Christians, even if they are also members of other Christian communities. Joining the OSJ (UK) Ministry Support Team is simple, quick and easy.

OSJ (UK) MST members are the people that enable 24/7 ministry and without whom the work of the Christian community would quickly stop.

MST members are the life blood of the Order, (especially when it comes to prayer), and are the hands, feet, heart and voice of God on the front lines of daily life.

It would be quite wrong to underestimate or underappreciate this work they do. Without it there would be no Order.

There are occasions however where some official or formal authentication is required regarding some forms of ministry.

In the early church this was often demonstrated or confirmed by the laying on of hands and commissioning. It didn't mean that these people were super-Christians, in fact they were often quite ordinary and flawed, they were just set aside for particular (and often difficult) roles.

That model continues in many churches today. OSJ (UK) uses this model too.



OSJ (UK)'s Ministry Team is made up of those whose work is perhaps a little more sensitive and comes under safeguarding rules.

These people are no different to anyone else in the OSJ (UK) community and are not to be thought of as being special or privileged or flawless or more gifted.

The most obvious differences will be that members of the Ministry Team require police/CRB checks and come under much closer supervision and direction by the Order's bishops and the Order's Executive Council.

(Added to that and not generally seen, the OSJ (UK) Ministry Team application process is highly detailed and complex, requires full disclosure, several interviews, supporting documentation and references, and a probationary period.) OSJ (UK) has a legal obligation to ensure effective safeguarding.

In practice, all our priests/ministers/pastors have to be members of the Ministry Team to comply with safeguarding requirements but being a part of the Ministry Team isn't just restricted to clergy.

Non-ordained members with particular giftings such as community chaplains, liturgists, eucharistic ministers, etc., are also able to be part of the Ministry Team.

It also includes those undergoing training, those either on the Deacon's course or heading for the priesthood.

There is a common misconception that being called to ordination is the ultimate recognition of one's faith. Well for the record, it isn't. It's a complete myth.

Let me assure you that without exception everyone is called to their own special form of ministry by God, and that 'ordination' is just one of many forms of calling - all equally valuable, necessary and just as important.

There are elements to be found in all forms of ministry that reflect the communal priesthood of all church members.

Not only that but there is no necessity to be 'ordained' in regard to most Christian ministry, or to be 'authorised' in some way. Ministry is and should always be a simple and natural response of faith and love. It is definitely not about personal power, prestige, control, 'being qualified', authorised or having a title.

There is nothing 'magical' about being ordained - it confirms what already exists rather than it 'giving power to'. In truth, there isn't great deal more you can do once ordained that you couldn't already do before, although there seems to be a lot more paperwork involved.

Those who are ordained will tell you it is rarely what they thought it would be. The clerical collar is nothing more than an invitation to a conversation about life and faith and holds no power in itself, and nor should it. It is no guarantee of 'ministry' either.

If you didn't have ministry before being ordained, wearing a clerical collar generally won't make things any different.

Ministry is all around us and we all have something to give and receive. Ministry is for all, by all, and in God alone.

Regardless of rank, title, qualification or position, all members of OSJ (UK) carry equal status (so don't expect any special treatment if you happen to be ordained).

All OSJ (UK) members have their own God given mix of gifts, talents and skills, all are called to serve God and the Christian community in some way, and are all equally needed.

Membership is all about serving Christ and community, not servicing your own needs or ego.

## **Ordination**

OSJ (UK), along with many other provinces in OSJ Worldwide, offers training for those who wish to apply for ordination.

The priesthood is not the only form of ministry. It needs some serious consideration and a good deal of resilience and determination. Over 70% of applicants do not stay the course because they lack the conviction of their calling, strength of faith and the will power to see things through. These are the very things they need to have as a priest.

There are a number of pre-requisites all potential applicants should understand and take into account before applying.

1. All candidates should have existing defined ministries.
2. All candidates should have the support of those in their local community and in this respect references and testimonials will be requested by the Order's Executive Council. These references and testimonials will require authentication and further evidence may be requested. If there is no evidence of existing ministry or calling, the application will fail at this stage.
3. The (adult) dependents of candidates will be required to give their written support as part of the initial applications procedure and will most likely be required for interview alongside the candidate. In certain circumstances they may be interviewed separately from the candidate. If there is no evidence of support, the application will fail at this stage.
4. The candidate will be required to declare any convictions, cautions and any relevant information whether actual, past, present or pending, as part of their application. This is a legal requirement and obligation. A failure to declare is a criminal offence. Failure to disclose will result in the application being immediately rejected and membership of OSJ (UK) being instantly withdrawn. It may also result in criminal prosecution.
5. Comprehensive and enhanced CRB checks will be required as a matter of course.

6. There will be several interviews as part of the applications process.
7. The first year's course work if successfully completed and agreed by the Order's Executive Council may lead to the candidate being ordained deacon if felt appropriate.
8. The second year's course work may similarly lead to the candidate being offered ordination to the priesthood.\*\*
9. The candidate will undertake a probationary period 'in office' once ordained. This is for a minimum of a year, usually two years in practise, but can be up to 3 years at the discretions of the area bishop and/or Executive Council. We want evidence you are up to the role you are entrusted with.
10. Course work (distance learning) will be supplemented by supervised practical work and 'one to one' tutorials. All parts must be completed successfully. Some candidates may be asked to complete additional coursework where it is deemed beneficial and necessary.
11. Candidates will be responsible for obtaining recommended books and completing work within a reasonable time. This will be a test of discipline and resolve. There is no financial support offered by OSJ (UK).
12. Successful completion of coursework is no guarantee of ordination. The decision to ordain will rest independently and jointly with both the Executive Council and the Order's Bishops and Executive Bishop.

Lastly and so there are no misunderstandings, this process is geared towards non-stipendiary Episcopally ordained ministry in the community. It should complement and enhance existing ministry and not be seen as an end in itself.

Intending applicants must already be members of the MST (Ministry Support Team) OSJ (UK). Don't expect it to be easy. We want to see resilience.

**\*\* Parts of the course work may be off-set against relevant pre-existing qualification and experience**

From the OSJ (UK) website.

## **PRAYERS**

In our prayers, we are going to try to link the needs of our own Oratories, churches with the great purpose of God for His creation. Imagine that you are standing outside the church, looking at its familiar shape and thinking of all it represents - the worship week by week, the daily prayer, the spiritual energy which inspires people for their weekday work, the groups which meet there, the good works done. All the rough edges of that wonderful band of Christians that make up your local church. Now try to see that church as God sees it and loves it. In silence pray for the life of the church, mentioning in particular any special concern you have about your church life now....

Now rise above the church and see the whole parish. Look on the whole of it and be aware of its energy, think of all the activities; people washing their cars, people playing sport, people arguing, some crying. There are plans being made over breakfast tables and shops opening their doors. People are sitting anxiously at bedsides, and children are absorbed in games. This is our place with its streets and fields, its schools and offices, with its stories and myths, its history and its dreams and hope for the future.

Now try to look down on this parish and see it as God sees it, and cares for it, caring for everyone without exception. In silence let us pray for this place, holding it in the warmth of God's good will and purpose.

Now let us rise higher still, and see in our imagination, this whole country with its teeming vitality, its beautiful countryside, and its struggling cities. We see a nation rich in talent, low in confidence, loving its sport, addicted to its television, largely content to live without God.

We know that the poor are in difficulties, a very seriously worried and depressed over their finances, with outgoing costs rising.

Yet no incoming money to match the rising costs. Our institutions are creaking, that it is hard to be a good politician! that materialism is our major faith. Politicians need to be absolutely honest and transparent at this difficult time. No more waffling.

Look down on this land of ours and try to see it as God sees it, not with favoured national status, except that every nation is at the centre of His loving attention. See this land bathed in the love and grace of God and in silence pray for our country.

And now rise very high and see our world, as if seeing it from space. A small, colourful ball, blue and brown and smudged with cloud. This earth, our home, so densely packed with life and purpose. A world of infinite richness and complexity and needing very careful looking after. A world that has gone to the brink of global war, has interfered recklessly with its finely balanced natural systems, has made extraordinary progress and yet been immeasurably cruel. A world that has chosen to go its own way, ignoring the Maker's instructions. Try to see the bruised planet as God sees it, precious in grand design and in minute detail. See it now and in silence pray for it. The Kingdom of God is a healed creation....God so loved the world...that He gave His only Son. AMEN

Merciful Father

Accept these prayers for the sake of your Son our Saviour Jesus Christ.

## **A BLESSING**

May God give you grace and guide you, that you may work with Christ, and do the will and the wonderful works of God, and the Blessing of God, Father Son ~~✝~~and Holy Spirit, be with you and with all those you love, now and always. Amen

## **LEAVING IT ALL BEHIND.**

Peter answered him, “We have left everything to follow you! What then will there be for us?” Mathew 19-27.

I look around me and notice the absence of some things. While some luxuries or opportunities have been excluded from my world out of preference, some have been sacrificed so that I could live a life to better serve You and those I love. I am so thankful that I came to know You and the gift of Your grace. At that time, many unnecessary trappings and circumstances fell away from my life. Now I face each day hoping that I have pared my life down to the bare essentials.

God You do not leave me wanting for anything. So please give me the courage and insight to leave behind all that I do not need in my life. Amen

## **GIFT OF COMPASSION.**

As you know, we consider blessed those who have persevered. You have heard of Job’s perseverance and have seen what the Lord finally brought about. The Lord is full of compassion and mercy. James 5:11.

My mind goes to several colleagues and friends today, Lord. They all are in need of Your healing touch. Their journeys are filled with great difficulties.



The darkness of fear covers their thoughts even as they pray for hope. I pray that their perseverance leads them to blessings You will bring about. In their pain, You offer compassion and comfort. In their worry and uncertainty. You offer mercy.

I want to be a friend who encourages. Give me Your words as I speak to my friends and lift them up in prayer. Amen

## **When I am Sick or Wounded (Military)**

Great Physician of body and soul, you were never too busy to spend time with the sick and those afflicted with pain. Be with me now, for I have been struggling. You remind me that during times of affliction I must rely on you and not on my own strength. As the days wear on, I have become impatient and at times I wonder why this illness/pain/disorder continues to wear on me. Do not let me doubt your love for me or question why you permit this discomfort to remain. Grant me relief from my pain. If you, in your divine wisdom, allow my suffering to linger, give me the patience and strength to endure it. Help me to put my faith in your promise: "I will never leave you nor forsake you." Heal me quickly so that I may return to my unit and my family. Amen.

## **LIVING WITH POST TRAUMATIC STRESS DISORDER**

God of mercy and might, great Physician of the universe, trauma has struck me down, with a vengeance, and now it stalks me. After Job suddenly lost his children, his health, and his hope, he wrote, "Night pierces my bones" (Job 30:17). I know what he meant. Send the Holy Spirit to refresh my heart and mind. Deploy squads of angels to guard my body and soul. Provide me with spiritual battle friends to lend a hand. But most of all, accept my words of thanksgiving and praise for sending Jesus to rescue me. I know that in him trauma meets its match. In his name, I pray. Amen.

## **JESUS CAN MAKE YOU HEAR**

Mark 7:31-37

And again He went out from the region of Tyre, and came through Sidon to the Sea of Galilee, within the region of Decapolis. And they brought to Him one who was deaf and spoke with difficulty, and they entreated Him to lay His hand upon him. And He took him aside from the multitude by himself, and put His fingers into his ears, and after spitting, He touched his tongue and looking up to heaven with a deep sigh, He said to him, “Ephphatha!” that is, “Be opened!” And his ears were opened, and the impediment of his tongue was removed, and he began speaking plainly. And He gave them orders not to tell anyone; but the more He ordered them, the more widely they continued to proclaim it. And they were utterly astonished, saying, “He has done all things well; He makes even the deaf to hear, and the dumb to speak.”

We have talked about this reality before: Jesus rarely did miracles just to be doing something nice. It is not that He was not that kind of person – He is. But socially useful and pleasing deeds is not all that Jesus came to do. He was not here simply to do good deeds. He came to rescue all of mankind from sin and death and hell - and that would take more than a healing here or a miracle there. It would require His death - innocent of any evil or wrong-doing.

The Gospel of Mark, at the point our Gospel reading above, seems to be a collection of events in the ministry of Jesus. The events are not necessarily chronological. They are just individual snippets of the teachings and works of Jesus. They are reported here the way they are, and in the order they appear, for theological purposes. This is not so much a “life of Jesus” kind of Gospel, but a “message of Jesus” book. The miracles are described to teach, about the authority and the will and the raw power of Jesus. In other words, Jesus did the miracles to show us something. In Mark’s Gospel, Jesus was exercising authority over the troubles of life, which is to say, over the consequences of sin. In doing so, He blessed the deaf man, and He showed us something - in the words of our theme, this morning, he showed us that He can make you hear.

Jesus came as the Saviour from sin, so it suited His purposes to demonstrate that He actually had power over sin and its effects. They brought a man to Jesus who could not hear and was unable to speak clearly. The people asked Jesus to lay hands on Him, clearly looking for a healing. We have no record of the conversation, or what else might have been transpiring. We just have the account of Jesus' healing of the man. Jesus took the man aside, which makes it clear that this was not done as some sort of side-show act to attract attention and praise. This was done out of compassion for the man.

Jesus healed the man of His deafness and set His tongue free to speak. He accomplished all that He did by His Word. He spoke, and the man was healed. Sticking His fingers in the man's ears and touching his tongue were for the sake of the afflicted man. It was communicating without words – although Jesus did speak out loud. But remember, the man was deaf. Jesus spit to illustrate getting rid of the impediment to clear speech. Some of the translations say that Jesus touched the man's tongue with His spittle. Aside from being a gross kind of image, it is something that the original text doesn't actually say. Jesus simply communicated His intentions by pantomime for a man who could not yet hear.

This miracle of healing was done at least in part as an illustration. Jesus was after something more than simply changing the life of one deaf man. He surely intended to do that too, but His primary purpose was to show us something. This miracle was meant to be a sign.

Apparently it worked, Mark says that the crowds were "utterly astonished". The Greek says that they were 'astonished' or 'amazed' "beyond measure." That is the response of sinful men in the presence of the divine. They were really impressed and even a bit frightened. What frightened them was that they were seeing One that they had assumed was a mere man do works which only God can do. Standing in the presence of God at work is a terrifying thing for sinful men and women. The only reason that they were not frightened out of their wits was that He was doing good and friendly sorts of things. They were standing in the presence of God as He overcame the symptoms of sin in this man - as He healed Him. Can you imagine what that would have been like?

Wouldn't you like to be able to witness that?

Well, you can. Jesus is still performing that particular miracle. He still makes men hear. He is fulfilling the promise of Isaiah in the Old Testament lesson appointed for today; "And on that day the deaf shall hear words of a book." That's Isaiah 29:18. The prophecy says that He will make men hear – and He does. The Word of God opens our ears and our understanding, and creates faith in us. We say the same thing in our Catechism, in the meaning of the Third Article of the Apostles Creed, "the Holy Ghost has called me by the Gospel, enlightened me with his gifts . . ." He also makes us able to speak - to sing and speak the praises of Him who died for us, as Paul writes, "No man can say Jesus is Lord, but by the Holy Ghost."

The Word that gives us life is the word of the Gospel. It is there that we hear that Jesus took our sins to the cross and nailed them there in His body. He died for us, that we might be forgiven, and we are! We hear that Word in the Absolution. In the Gospel, proclaimed and served to us in the Holy Sacrament, Jesus works in us, demonstrating His power over sin by forgiving us, and giving us new and everlasting life by grace, through faith. But He doesn't wait for us to decide that this Word is true. Just as Jesus did not wait for the deaf man to be able to hear Him, but created the ability to hear with the same Word He spoke to heal the man, He creates the faith we need by the preaching of the Gospel. We are brought to trust in Him by the same Word which forgives us our sins and gives us the power to confess His name and our hope in Him before others. That is how Jesus makes you to hear!

You see, we are the deaf man in the story. Oh, not physically. Jesus healed that man in a specific time and place in history. Still, we are to understand that we are by nature like him, deaf and in need of Jesus to heal us by the Word of God.

And He can make you hear! We do not understand or believe God's Word by our natural abilities. We are naturally incapable of doing so until and unless God works on us and in us with His Word – just like the deaf man in our Gospel.

Our faith is created just as that man's hearing was restored, by the Word of God. Just as our Epistle says, "And such confidence we have through Christ toward God. Not that we are adequate in ourselves to consider anything as coming from ourselves, but our adequacy is from God, who also made us adequate as servants of a new covenant, not of the letter, but of the Spirit; for the letter kills, but the Spirit gives life."

Jesus makes us hear. He comes to us, who are deaf by nature, and with His Word He reaches in and changes us, transforming us from the deaf to the hearing and from the dead into the living, and from enemies of God into His own beloved children. He teaches us to know the Gospel, which is not about fingers in our ears and such as much as it is about nails in His hands and a cross to die on and His taking our punishment so that we might receive the reward He has earned and we can only dream about.

Because of Jesus and His death on the cross, we have been forgiven, and that which was our death has been taken away, and our deafness to the things of God has been transformed into life and hearing and joy for those who believe. Better yet, we have been given the key – we have the power to do the same thing for others.

You see, just like Jesus did for the man in the Gospel lesson, He makes us able to speak, too. He has touched our tongues by His Word and given us His Word to speak to others that they, too, might believe. He has given us the Word of His saving love and promises and has charged us with the mission of sharing it with everyone else. Notice how the witnesses to the healing could not keep from talking about it. Jesus sternly commanded them not to go about talking about it, but they couldn't help themselves. If you believe the good news of your salvation from sin and death and hell, you can't keep it to yourself either.

How could you keep quiet about the gift of resurrection or eternal life? How could you not tell others about the comfort and peace and joy of forgiveness of sins? Is it that you have no sins? Is there no shame or guilt that you would not set aside? Sure there is! You have sinned, just as I have and as every person in the church – or outside of it.

You might want to pretend that it isn't such a big deal, that your sins are less serious than someone else's. But you would be pretending. For all have sinned and fallen short of the glory of God. Not one of us is who we want to be, if we are honest with ourselves – and we aim so much lower than God desires for us. He would have us be perfect in holiness. It is the knowledge of the coming reckoning with God in the face of His expectations and demands that makes so many hate God and be frightened of death. It is the reality of sin that makes us grow old and get sick and die.

And it is Jesus who has set us free from sin and death! He has forgiven us our sins – not merely ignored them like an indulgent parent, but Jesus has taken our punishment and borne the wrath of God against our sin. Jesus has born our grief and sorrows and the stripes which we deserved for our sins, so that He might forgive us and clothe us in His perfect righteousness.

If you believe this Gospel is true, and true for you, could you keep such a thing silent and to yourself? They say that religion is one of those things you should not talk about in public. Well, they do not know Jesus and they do not know forgiveness and they obviously do not possess the peace which passes all understanding if they can keep silent about the one thing really worth talking about - and, if you can keep quiet about it, neither do you.

Jesus makes us, who were deaf to His grace hear through the Word of God. The miracle of changing us from unbelievers and enemies of God into believers and loving children of the heavenly Father is what our Gospel lesson points our minds to - He can make you hear! He has, that is why you believe. And He gives us a part in that miracle for others. All there is for us to do is speak of His love and grace. He does the rest.

In the Name of the Father, and of the Son, ~~✠~~and of the Holy Ghost. Amen

With all Love and Blessings as we now enter our Autumn season.

~~✠~~David, OSJ (Wales)

Your kingdom  
come,

Your will be  
done,

On Earth as it  
is in Heaven.



**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