

	<p style="text-align: center;"><b>The Order of St James (UK) Newsletter</b></p> <p style="text-align: center;">July 2022</p> <p style="text-align: center;"><a href="http://www.orderofstjames.info">www.orderofstjames.info</a></p>	
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## **A Brief Introduction -JOHN CALVIN** [Jean Calvin au Francais]

Born on 10 July 1509 and died 27th May, 1564.

Fr.Ed Elsey OSJ

A French theologian, pastor and reformer he is celebrated with fellow challengers of the system developed in an extravagant church, in an elaborate monument in Geneva where he operated during the Protestant Reformation. He gave his name to the doctrine which came to bear his name, Calvinism.

Predestination and God's absolute sovereignty shown in the salvation of humanity, releasing the soul from death and eternal damnation featured large in his thinking and writing.

Following our recent celebrations of Holy Week, the Passion of Christ and the Glorious Resurrection, we often contemplate the celebrations we have partaken in and observed, worldwide, the High celebration of Mass, procession, acts of penitence often cruel to the body, even if supposedly beneficial to the soul. How necessary are they to our faith and practice?

Do they need to feature at all in getting us to re-live Our Lord's life and Passion?

For one who criticized many of the Pharisaic practices surrounding the Temple worship, has the Church 'gone wild' with the drama, dress, discipline and diversity of festivals and observances; too wild for the simple Galilean teacher who redeemed us?

Think about it. Let's look at what Calvin thought, chided and recommended.

The Scottish Presbyterian church sought to trim back on all Holy Day observance there than 'the Lord's Day, the Sabbath, the day of Divine worship to a point of disrespectful austerity. Compare that with lavish celebration in Latin America and other devout Catholic communities. Great contrast. Their Holy Day holidays with absence from work allowed and wild ceremonial and excess caused magistrates and elders in Scotland to resist at all cost such extremes. To replace 'popery' with 'piety' kept the faithful in line with a degree of severity, if thawing a bit nowadays.

In 1543, as example, Calvin thus advised the church: 'the observation of feast days is also to be rejected since it so easily leads to superstition.' He advised ministers of Montbéliard to 'stand firm on these matters of principle, but yield wherever else your consciences shall allow'.

The thus 'oppressed' Reformed churches of France, ruled by Roman Catholic magistrates who prohibited working on holy days, 'left unto the prudence of Consistories to Congregate the People, on such Holy Days, either to hear the word Preached, or to join in common publick Prayers, as they shall find to be most expedient'.

The Geneva Council, having abolished holy days, later allowed and re-instituted some observance, and Calvin preached on such occasions to avoid contention for the benefit of the then distressed church. His tolerance of following the calendar to a certain degree did not really compromise his position, nor give endorsement to 'license and excess'. He still warned against superstition and abuse.

One Christmas Day, he denounced:

"Now, I see here today more people that I am accustomed to having at the sermon. Why is that? It is Christmas day. And who told you this? You poor beasts. That is a fitting euphemism for all of you who have come here today to honor Noel. Did you think you would be honoring God? Consider what sort of obedience to God your coming displays. In your mind, you are celebrating a holiday for God, or turning today into one but so much for that. In truth, as you have often been admonished, it is good to set aside one day out of the year in which we are reminded of all the good that has occurred because of Christ's birth in the world, and in which we hear the story of his birth retold, which will be done Sunday. But if you think that Jesus Christ was born today, you are as crazed as wild beasts. For when you elevate one day alone for the purpose of worshiping God, you have just turned it into an idol. True, you insist that you have done so for the honour of God, but it is more for the honour of the devil.

"Let us consider what our Lord has to say on the matter. Was it not Saul's intention to worship God when he spared Agag, the king of the Amalekites, along with the best spoils and cattle?

He says as much: 'I want to worship God.' Saul's tongue was full of devotion and good intention, but what was the response he received?

'You soothsayer! You heretic! You apostate! You claim to be honouring God, but God rejects you and disavows all that you have done.' Consequently, the same is true of our actions. For no day is superior to another. It matters not whether we recall our Lord's nativity on a Wednesday, Thursday, or some other day. But when we insist on establishing a service of worship based on our whim, we blaspheme God, and create an idol, though we have done it all in the name of God.

And when you worship God in the idleness of a holiday spirit, that is a heavy sin to bear, and one which attracts others about it, until we reach the height of iniquity. Therefore, let us pay attention to what Micah is saying here, that God must not only strip away things that are bad in themselves, but must also eliminate anything that might foster superstition.

Once we have understood that, we will no longer find it strange that Noel is not being observed today, but that on Sunday we will celebrate the Lord's Supper and recite the story of the nativity of our Lord Jesus Christ. But all those who barely know Jesus Christ, or that we must be subject to him, and that God removes all those impediments that prevent us from coming to him, these folk, I say, will at best grit their teeth. They came here in anticipation of celebrating a wrong intention, but will leave with it wholly unfulfilled."

Hey, we don't get many sermons that powerful these days, brethren, do we?

I make no comment as to whether the style should return or stay away!

So much more can be written about the great Reformer as of Luther and Zwingli, but there for you is a taster of his style, to arouse your interest or delete him from your 'to do' reading list.

Fr. Ed Elsey CJ OSJ

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### **WHAT THE BIBLE MEANS TO ME TODAY**

That's a hard thing to talk about, *and* be understood.

What you say seems too much to some, and quite too little to yourself.

It seems absurdly extravagant to the man whose chief acquaintance with the Book is with its outside, a sort of absent acquaintance.

And it seems so much less than the true thing to the man talking out of his touch and experience and contact with the Book.

You feel shy over talking about your baby or your wife, or some sacred inner experience.

If you let your heart out, even a little, what you say is apt to seem extreme to someone who does not know or understand or appreciate. How the unappreciative spirit makes your heart tongue tied!

Yet to you, who really know by the heart, feel your words are so poverty stricken and ragged. And you know that you are right. *You are right because you know.* The heart throb of experience is your teacher.

It's really a bit like talking about Jesus our Lord. That is, it is something like that. Of course, He Himself is so much more than the Book.

When you say something about Jesus, instantly there's apt to be a bit of an inner twinge. For you know He is so much more than you said. That is, if you really have some personal touch with Him, nothing you can say is ever as much as He is. And you dread making Him seem less than He really is.

It's something like that with the Book.

You know it so much more than you can say about it. That is, if you know it in the real tug of life, the give and take of the daily pull and pinch.

The Book is a living thing. There's the throb of life, the pulse beat of a heart, the quick breath of action in it. I do not refer to the touch of the Holy Spirit which is instinct in its pages, from first to last but this - it has the odour and move, the quick breath, of the common and everyday human life about it. For it grew up out of life. And so it enters into one's life.

You touch it; you touch the daily experience of life; you touch them together; and there's a quick answer across. The flash and fire spark of life come with the touch, even as when you touch a live wire to some answering bit of metal.

Your eyes see the flash of light; your ear hears the sharp quivering sound, there's a feel within yourself that two things of kindred life have touched. That is the touch of real life in this Book.

### **The Personal Meaning**

And now to the meaning.

There are the personal meanings.

The Book means a *Surrendered Will*.

That is, there is here from first to last something calling for the surrender of my will to the one higher will. This is instinct in these pages, both the story part and the songs. The prophetic pages, and the written letters. There's an insistent personal pull on one's inner self to which he must answer honestly and fully *if* he's to keep in intimate touch with the Book.

That's a big "if." And "surrender" doesn't mean a spineless passivity, a loose letting things go, a weak wobbling. Just the reverse.

It means a strong, thoughtful, intelligent yielding the control and practice of life to that higher will. The Book means a *Keenly Alert Mind*. A keenly alert Book calls for the same sort of wide awake, practical mentality, to get in touch and to get the meat out of the nut.

A sleepy, religious phraseological, perfunctory laziness gets nothing here.

It gets only steeped deeper in its own preferences and prejudices. The mind must be open, awake, eager, if it is to get.

The Book means a disciplined *Common Sense*.

That simple common sense that seems so uncommon, because it means really thinking into things.

One must read thoughtfully, and use the same simple common sense as in the practical affairs of life, though with ever the deep reverence of spirit. The Book means a *Quiet Spirit*. There's the deep inner quiet that comes as one is in real touch of purpose with Him whose Spirit is the atmosphere of the Book.

There's the inner quiet deepened as one rings true to the Inner Voice in both Book and one's own inner being. That quiet spirit overcomes the fever and fret of daily life.

Then the Book's message is understood, and its power felt within. And the Book means *Time Off Alone With It*. I mean time enough to talk and be heard; then more time.

It must be quiet time; time simply to read; to read broadly; then time to think; to chew the cud; to absorb - take up into your blood - what is gotten.

These things it means, much, and then more, and then an ever growing most.

Without these its meaning is not gotten; simply not gotten.



Indeed, without these, it may come to have very hurtful meanings, because of the wrong twist you give to what you get. That wrong twist may make the best thing there is hinder and hurt and worse. The finest steel edge, in the wrong hand, may mean death. It means these things because without these it means practically nothing of what it was meant to mean. Without these it is meaningless as to the 3 items that now follow.

### **The Book Meanings**

There are certain things the Book means in itself, the *Book Meanings*. **But**, the Book meanings come only through the personal meanings. The Book means a *Standard of Right*, right as to moral character, which is the one changeless right in all life.

The one thing in life, unchangeable thing, is moral character, pure, true, rugged, moral, personal character. This stands alone. There is nothing higher. Everything else is less.

There must be a standard in life, a yardstick for cloth, a sixteen ounce bit of metal for salt, truthfulness in talk, honesty in trade, chastity in conduct, propriety in cultured circles, a Gray's Anatomy for physicians, a Blackstone's for lawyers, the Bible for moral character.

All life goes badly askew without a standard. That's the sore trouble everywhere just now. Moral standards of right ignored, slurred over, trodden under foot, sneered at, standard-less standards, no standard standards, that's the drift and slump just now.

No Wonder things have gotten so messed up morally.

The Bible is the standard, the one moral standard, in plain print. It tallies with that inner standard inside every man. It tallies and checks, pulls up and pulls back, when that inner Voice is being hushed and chocked.

No wonder the Book is being allowed to gather so much dust.

The Book means a search warrant. It reaches into you, relentlessly, ruthlessly. It searches imperiously in between the bone joint and the closely fitting socket of your of your motives. It insistently searches into your hidden purposes, in where the rich marrow nestles close to the inside of the bone. It searches act and thought and imagination. It lays bare to your eye what you hide from every other eye.

The Book means a *Sensitive Conscience*, that is when it is allowed sway.

The conscience becomes as sensitive in matters of right and wrong as the mercury in the glass tube to heat and cold. A normally sensitive conscience permits no latitude. It allows no margins. It makes no allowances for circumstances. Easy, free pulley action is absolutely forbidden. For a normal conscience is an absolute autocrat.

The Book means a conscience as sensitive in conduct, in morals, as the magnetic needle to the polar North. It means a school to train the judgement, a lamp to guide the feet in the dusk and dark, a finger post to point the road to take.

It means comfort for the aching heart, a companion for the lonely hour, a hand warm and tender holding your own, a voice clear and ringing, calling and guiding.

And there's yet more. And it's a 'yet more' that means so much these days when the light is at twilight, the lines so tangled, and the guiding voices so wobbly. It means a simple, clear world programme.

It shows a Man on a Throne, up there just through the blue, watching intently, patiently, impatiently, eagerly. His voice comes down anew saying, "When you pray say, 'Thy Kingdom come.' " It means His programme in full blessed swing some blessed day.

There's another word in that heading - "to-day."

What does the Book mean to me *To-day*? And the answer is 'more, more than ever, of just these things'.

After years of digging into the languages underneath, and turning the lexicon leaves, and pouring over varying translations and paraphrases, to get at just what the living Spirit is saying here, it means more today.

After long digging into geological strata and books, and ransacking the facts and records of biology, and wearying carefully over the countless bewildered and bewildering pages of some books called scientific, the old Book means more to me today than it ever has.

In its fine simplicity of statement, its sheer homeliness of language, its blunt directness, its unflinching ideals of right and of personal life, its rigid purity, its insistent authority, its sweet modesty, its daring boldness, its creation story, its touch of life - quivering, tense, fragrant life, it makes more to me today than ever it has yet.

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**Sacrificial love.**

+Ian OSJ (UK)

In recent weeks I had a bride who was very difficult and caused lots of upset with both venue staff, and family and friends.

She was not someone I knew particularly well but had already learned to be wary of. Her stress levels were already high because of family interference (as she perceived it). It wasn't helped by her brusque and somewhat aggressive nature either, and a number of the venue staff made comment as to how difficult she was becoming as her big day drew nearer.

Everything grew to be a problem and responded to with angry disappointment. Nothing was right and we were all made aware of it. There was a lot of emotional collateral to contend with too. All in all she made herself very dislikeable and disagreeable and someone to be avoided at all cost.

I found myself wondering what on earth the groom saw in her.

He was quiet, attentive, concerned, ever ready at her side, uncritical, supportive and encouraging. It was beyond any consideration for his own immediate comfort, i.e. 'happy wife, happy life' syndrome.

So given such behaviour and general nastiness towards others, what was it that stopped him from walking away and cutting his losses? In the circumstances that would have probably been my response.

What could he see that we couldn't?

All of this coincided with my reading of the many atrocities being committed in the war in Ukraine and I was beginning to wonder what God saw in any of us.

On the face of it we humans are a pretty nasty part of creation. You only have to listen to the news to see just how bad we are. History certainly backs this thought up and it seems we never learn from our mistakes. We are obviously capable of so much more than we portray but I wondered why God didn't cut His losses and walk away from us and let us destroy ourselves.

I do know that we are a contradiction. On the one hand we can be capable of the most loving and courageous actions towards our fellow man and display unending generosity, compassion and great tenderness to those in need. On the other hand equally capable of the most horrific acts of unjustifiable hatred and violence.

Yet God stays at our side, refusing to give up on us.....

What does He see in us that we can't see in ourselves?

I think it comes down to 'potential'.

The contradiction is caused by the constant and unremitting clash of good and evil that we face in our lives.

When we sink down to the basement level of giving in to evil we see the worst excesses of inhumanity, destruction, violence, and so on.

This is the reality of 'hell' and it is evidenced in unending and unbelievable pain, despair and hopelessness, and the absence of anything that is 'good'. Life becomes such a terrible burden and inescapable torment that death/oblivion/nothingness/empty and eternal darkness would be welcomed with open arms if only it was possible, but somehow it avoids those caught up in this situation and the pain and oppression continues infinitely without relief.

The opposite, submitting instead to goodness, is in contrast a foretaste of 'heaven', the absence of evil. Imagine living in a world when only kindness existed. It is almost unimaginable and incomprehensible but it is 'a possibility'.

A lesser god would have given up on us years ago but not so our God. Just as He is infinite and beyond the measure and limits of time, so is his love for us.

Take 1 Corinthians 13, v4-8:

*<sup>4</sup> Love is patient, love is kind. It does not envy, it does not boast, it is not proud. <sup>5</sup> It does not dishonour others, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. <sup>6</sup> Love does not delight in evil but rejoices with the truth. <sup>7</sup> It always protects, always trusts, always hopes, always perseveres. <sup>8</sup> Love never fails.*

This is the measure of God's love for us as well as being the measure of our faith when it comes to living our lives.

In context it can be read as:-

<sup>4</sup> (God's) love (for us) is **infinitely** patient, (and this) love is **infinitely** kind. It is **never** envious, it **never** boasts, it is **never** proud. <sup>5</sup> It **never** dishonours others, it is **never** self-seeking, it is **never** easily angered, it **never** keeps record of wrongs. <sup>6</sup> (God's) love **never** delights in evil but **always** rejoices with the truth. <sup>7</sup> It always **and infinitely** protects, **infinitely** trusts, **infinitely** hopes, **infinitely** perseveres.

<sup>8</sup> (God's) love **never** fails.

God does not force His Love upon us, and if we choose not to accept it then we have to accept the consequences of our choices, but God remains constantly in the hope that there will be a time when we willingly accept His Love and friendship, not because we have to or are forced into it but because we want to.

So He doesn't give up on us. He sees our potential. He lives in hope.

And therein lies the answer to conundrum of the husband-to-be and what he saw in his wife-to-be. He could see in her what we could not see.

This is sacrificial love and it is our calling, not to give up on people or reject them even though they give little back for all of our efforts, time and patience, even if their actions deserve us to treat them as enemies.

They are still God's children as we are, and we are all loved equally by God Himself and without special favour, the same full and enveloping fatherly love that He gives to His Son, Jesus.

I distantly saw the couple the day after their wedding and I was glad to have done their service to best of my abilities despite my intense reservations. Her behaviour was as different again and her husband's faith in and love of her was apparently well justified.

I wondered if my pre-emptive judgement of her as a person was equally justified and I found myself wanting and in need of correction. I need to keep reminding myself that I am not perfect and my judgement at best is substantially flawed in most cases. And it is so easy to love and be forgiving of someone who comes up to my own expectations and standards, but not so easy when they do not.

As I watched I wondered whether what I saw on the lead up to their wedding was the result of nerves and uncertainty. I don't need to be told how crabby I can be myself when under pressure – I know. I remembered the words of Jesus, 'Judge not lest you be judged,' and the words of the Lord's Prayer, 'Forgive us our trespasses as we forgive those that trespass against us' .....



I was left with food for thought. Not just a small spiritual snack but a full on banquet!

Sacrificial love is love that does not count the cost, and it never gives up on people.

As God's children it is our calling to reflect that same love and extend it to others in spite of their responses. We are similarly called never to give up on them too, whatever pain they cause us.

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### **SERMON ON SACRIFICIAL LOVE**

+David

Sometimes loving others calls us to love sacrificially. Paul modelled his ministry after the life of Jesus Christ who gave up his divine privileges and humbled himself to a criminals death to save us all. As Christians we are called to be sacrificial like Jesus. I start with a simple question.

Would you consider a glass to be half-full or half-empty?

I think we can all agree that the volume of water within the glasses would start equally the same.

Let's say, in theory, we all start out in life with a glass much like the ones I have described here, and they all have the same amount of water. The goal is to utilise that water in our lives and eventually get that water to overflow. Now as you are going through life there are things that just naturally occur, especially when you let the world eat away at your heart, for simplicity I'm going to use the seven deadly sins as an example.

The list of the seven deadly sins are: Pride, Envy, Wrath, Gluttony, Lust, Sloth and Greed.

When I was going through basic training in the Royal Navy it was easy to look at the circumstances around during some of the training and naturally think life was quite unpleasant!. To be honest most of us did start to fall into the pattern of resenting fellow ratings and officers, we started to form subtle group that were against this group or even that group. It didn't help that the training staff were trying to turn us against each other deliberately either.

There was a time when the Instructors took a particular trainee, who many didn't like, as a prisoner!. They took him back to this nice warm hut, they put him in a cozy-looking chair; put a blanket around him, and then they took it a step further and gave him a warm cup of Kye, (Navy slang for chocolate), and they even gave him a cake.

Then they took a picture of him and circulated that picture around the ship and asked everyone who was freezing their rear ends off.r what they thought of him. Some of the colourful language that was expressed about this candidate I won't repeat. I can leave that to one's imagination!

When I now think of our woes and concerns these days I can't help but think of how insignificant our problems really are. Especially after I have seen what doctors and nurses go through, what our military go through, and what I have witnessed children go through in places like Soweto South Africa, even adults and children neglected and abused here in the UK, let alone elsewhere in the world. Often, we are all pulled into situations where we find discomfort, it is easy for us to look at the hardships which are being thrust on us and complain, or become discouraged. It is easy for us to turn inward and ask the question, why me? Clergy members who give so much of themselves in compassion and loving care for others become burned out too, some may call this reaction as running out of 'compassion' falling into the trap termed 'compassion fatigue'. At this stage all must say to themselves, 'Wow, hold on a moment, then take a well-earned rest" before falling into 'burn out'.

We can imagine a man dying from cancer, the pain that comes along with this can be quite intense. It can be so intense that all those who come alongside him are engulfed in sorrow. Through the pain, he can still be a testimony through his rejoicing and confidence he has in Jesus Christ.

We can also look at a single-income family where the father has just lost his job due to massive layoffs and market curtailments. He could turn to the bottle in self sorrow and as a result that family would lose their home, their vehicles, eventually it will fall apart, or through faith he can spend months on his knees with his family praying to God for direction.

Through his God-given success, that others see, he can be a testimony to his co-workers about the faithfulness of our very real God. As we walk through life, things are going to try to catch onto us and push us down. The enemy is going to try to imprison us and cause us to have a bitter reaction to the world around us. Though we may be in that “prison” for a little while we can still be reaching those around us for Christ.

Not dragging others down with us because of our hardship but instead raising them up and glorifying God while we walk through that particularly hard time. We have a choice to make in our lives when we enter the shadows of that terrifying valley.

Where do we place our trust?

One cannot help but think of what Paul went through as he was being persecuted for his beliefs. Paul gives a little hint and a bit of a list in 2 Corinthians 11:23-27:-

Are they servants of Christ?—I speak as if insane—I more so; in far more labours, in far more imprisonments, beaten times without number, often in danger of death. Five times I received from the Jews thirty-nine lashes. Three times I was beaten with rods. Once I was stoned, three times I was shipwrecked, a night and a day I have spent in the deep.

I have been on frequent journeys, in dangers from rivers, dangers from robbers, dangers from my countrymen, dangers from the Gentiles, dangers in the city, dangers in the wilderness, dangers on the sea, dangers among false brethren; I have been in labour and hardship, through many sleepless nights, in hunger and thirst, often without food, in cold and exposure. The amazing thing is despite all the things Paul went through his attitude towards those around him, doesn't change. He doesn't look at those who are living more or less in comfort and try to make them feel guilt. He doesn't try to incite a rebellion towards a cause of releasing him from these torturous conditions. Instead he sends out regular invitations to participate in the Gospel.

Philippians is one of these letters where we see Paul encouraging and thanking those who lived in Philippi for joining in the Gospel. We see this thanksgiving and rejoicing being played out in Philippians 1:1-11.

Paul and Timothy, bond-servants of Christ Jesus, To all the saints in Christ Jesus who are in Philippi, including the overseers and deacons:

Grace to you and peace from God our Father and the Lord Jesus Christ.

I thank my God in all my remembrance of you, always offering prayer with joy in my every prayer for you all, in view of your participation in the gospel from the first day until now. For I am confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus. For it is only right for me to feel this way about you all, because I have you in my heart, since both in my imprisonment and in the defence and confirmation of the gospel, you all are partakers of grace with me. For God is my witness, how I long for you all with the affection of Christ Jesus.

And this I pray, that your love may abound still more and more in real knowledge and all discernment, so that you may approve the things that are excellent, in order to be sincere and blameless until the day of Christ; having been filled with the fruit of righteousness which comes through Jesus Christ, to the glory and praise of God.

Imagine you are one of the individuals receiving this letter, you know everything that Paul has been going through. Every day you are praying for Paul while he is in prison, because, well... Paul needs it. You even go as far as sending someone to bring him supplies and to help Paul out.

Let's consider for a second what a soldier might write from the front lines, they have been through what many have described as hell and back.

The only hope you may hear in such a letter written is the fact the war had ended, other than that it may recount the horrors that they had observed everyday even after the war has ended. What about a dad who has been laid off? He might write a letter requesting help from his parents, with the promise that the money will only go to feeding his children and not to wet his lips with another bottle of liquor. Both these characters find themselves surrounded by trouble and despite their best efforts to portray hope in their letters, trouble is the main thing they write about.

And this is natural when people are in trouble, or under some sort of pressure or persecution that's where their focus often lies. Hope is scarce when all you can see in your 'cross hair' is trouble.

But you get this letter from Paul. It doesn't talk about how he has been praying for his release. It doesn't talk about how the people who are doing this to him are evil. It doesn't talk about how the people who are speaking ill of him should be held accountable. But instead, this letter starts out with thanksgiving and rejoicing. Imagine as you are going through some difficulties yourself you get this letter and you know the hardships the person is enduring, and you sit down and open it expecting a certain tone, but this letter instead reminds you of the joy and thanksgiving we should find in Jesus Christ.

And let's face it. No one would blame Paul if he responded to his circumstances with a little bit of anger and acid in his voice. We would understand this. Think about how we would respond if someone treated us unjustly, in our own opinion.

But Paul has an opposite reaction. We see this being played out in verses 15-20 where Paul says:-

Philippians 1:15-20

Some, to be sure, are preaching Christ even from envy and strife, but some also from good will; the latter do it out of love, knowing that I am appointed for the defence of the gospel; the former proclaim Christ out of selfish ambition rather than from pure motives, thinking to cause me distress in my imprisonment. What then? Only that in every way, whether in pretence or in truth, Christ is proclaimed; and in this I rejoice. Yes, and I will rejoice, for I know that this will turn out for my deliverance through your prayers and the provision of the Spirit of Jesus Christ, according to my earnest expectation and hope, that I will not be put to shame in anything, but that with all boldness, Christ will even now, as always, be exalted in my body, whether by life or by death.

Paul sees that people are proclaiming the gospel, and indeed some are proclaiming the gospel out of selfish ambition in hopes to get Paul in more trouble. However, what's Paul's response? He is going to rejoice, and he is going to continue to rejoice. Paul's predicament hasn't just affected Paul but it has encouraged others to even have the courage to speak the Gospel. We see this in Philippians 1:14.

And because of my imprisonment, most of the believers here have gained confidence and boldly speak God's message without fear.

Paul is showing us through his selfless act how imprisonments no matter the type and cost when done in a way that is indeed selfless and God honouring will turn out to be something that is of interest to others. And because of Paul's attitude towards his imprisonment, as he writes this letter from chains, which in those days he most probably was shackled, we see that Christ has become well known throughout the whole governor's palace. If I were to give you a spoiler to the end of this letter we see it doesn't just end at the governor's palace but extends to Caesar's own household.

As you're reading this message today, and hopefully still listening, you may be wondering how did Paul do this? How did Paul reach those who seemingly would be against him?

The answer is simple. 'Jesus.'

Paul tells us how he models his life after Jesus in chapter 2.

Let's break this all down in simple terms:-

Let's start with Philippians 2:2

- a. The first point is we are to be of the same mind,
- b. the second point is to love one another (not just any love but agape) we are to love each other unconditionally. (unconditionally doesn't just mean you do this for me and then I can do this for you, it means that there are no conditions).
- c. We are to work together with one mind and purpose.

In verse three Paul continues:

- d. Do not be selfish (it isn't about you or me.)
- e. Don't try to impress others (it is not a miss congeniality contest)
- f. Be humble, thinking of others as better than yourself.

In verse 4 he continues:

Don't look out only for your own interests, but take an interest in others, too.

In verse 5 Paul ties it all back to Jesus, saying “You must have the same attitude that Christ Jesus had.”

Verses 6-8 goes on to break down what Jesus’ attitude was.

Verse 6 shows us that Jesus did not think of equality with God as something he needed to cling to.

Verse 7 shows us that because he didn’t need to cling to his equality with God he gave up his divine privileges and rights, and instead, he took the humble position of a slave and was born as a human being.

Then verse 8 we see that through Jesus giving up his rights he humbled himself in obedience to God and died a criminal’s death on a cross.

Paul is pointing out it is not about you and me. To be frank, it is not about our comfort.

In fact, Paul is pointing out a very real reality that following Jesus Christ is sacrificial. Sometimes following Jesus Christ means giving up certain freedoms to be able to reach as many as possible in obedience to Jesus Christ. Sometimes following Jesus Christ literally means to pick up a cross.

Let us continue reading from Philippians 2: 9-18 picking up where Jesus died a criminal’s death, I think it’s important to remember what this sacrifice was about.

Philippians 2:9–18

For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name, so that at the name of Jesus every knee will bow, of those who are in heaven and on earth and under the earth, and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.



So then, my beloved, just as you have always obeyed, not as in my presence only, but now much more in my absence, work out your salvation with fear and trembling; for it is God who is at work in you, both to will and to work for His good pleasure. Do all things without grumbling or disputing; so that you will prove yourselves to be blameless and innocent, children of God above reproach in the midst of a crooked and perverse generation, among whom you appear as lights in the world, holding fast the word of life, so that in the day of Christ I will have reason to glory because I did not run in vain nor toil in vain. But even if I am being poured out as a drink offering upon the sacrifice and service of your faith, I rejoice and share my joy with you all. You too, I urge you, rejoice in the same way and share your joy with me.

It is abundantly clear that grumbling and arguing about the situations we may find ourselves in just creates a poor image of who we are called to be in Christ. We are called to not grumble or complain, because when we avoid complaining we maintain our ability to be blameless and pure to those around us. And we maintain our ability to appear as lights in the world around us.

The world around us already looks at Christians and says, “those Churches they don’t pay taxes”, or “look at those churches and their negative history”, or worse “I’m not surprised you call yourself a Christian, nothing but judgment.”

Imagine, what our world would look like if we didn’t complain or argue about the things that clearly don’t lead to salvation. Imagine what our world would look like if we would love sacrificially, giving up our privileges and humbling ourselves to a position of service to others. Not making others fit into our checklists. As Christians, we are called to love others so unconditionally that even those who at first said they were against us, end up walking beside us and confessing that Jesus Christ is Lord, and they then proclaim the gospels Good News. If we want to be as successful as Paul was, to the point that even his sworn enemies’ own household knew who Jesus Christ was, we need to Love a little more sacrificially.

Let's return a moment and look at those glasses discussed earlier again, as we consider the things Paul did in his life to overflow his cup. We remember he followed Jesus and to follow Jesus we can be sure Paul had the fruits of the spirit. The thing about the fruits of the spirit is they add to our lives they don't take away, so let's add these rocks or ice to this other glass. Love, Joy, Peace, Patience, Kindness, Goodness, Faithfulness, Gentleness, and Self Control.

Now as you look at these cups you might notice one glass now with a paper towel it hasn't really changed, but the one with the rocks / ice has definitely filled up. The thing about worldly things is they are not faithful to you, so as we take the paper towel out of this cup let's see what happens. Now which one is more full? If I were to give you one of these cups right now, which one would interest you more? Why?

Can I say this final thing. Do not let the circumstances around you control what you allow in your life, don't let the circumstances in your life define you as a glass half empty type of person. Instead, be like Paul who shows us through his selfless acts how imprisonments no matter the type and costs when you respond in a way that is indeed selfless and God honouring, those imprisonments will turn out to be something that is of interest to others, and then as a result that glass which was half full, will be overflowing.

Let us find a quiet and tranquil place to Pray in appreciation and thanks for the small mercies bestowed upon us daily by the Lord. For the true and faithful friends who surround and support us, and allow us to recharge our strengths and our compassion to aid others once more.

Amen.

✝David.

## **FORGIVENESS:**

Fr. David Startup OSJ (UK)

Then Jesus said, "Father, forgive them, for they do not know what they do."

And they divided His garments and cast lots.

Isaiah 53:12 " . . . and made intercession for the transgressors." Here it is in the wonderful prophecies of Isaiah! Here we have a prophecy written 745 years before the event!

When push comes to shove and we need to find a quiet corner to look back over our lives and consider how we have behaved ourselves , I suspect not all of us are entirely happy with what we have done or said, or not done and said.

How many of us recall being hurt by someone quite close to us, by what they have said, particularly when it's about ourselves and particularly when it indicates how that person "feels" about us?

We then sooner or later receive an apology and if we are fortunate the word "sorry" is used, sincerely, and we forgive and life moves on.

What happens then, when we don't receive an apology?

Does the hurt stay with us, if it does for how long?

Do we forget all about it?

Do we feel like talking to that person about it – perhaps, - but perhaps it's best left alone for fear of further and more far reaching and divisive consequences?

Years pass and the situation is never mentioned again by either individual. The hurt does not go away because the perpetrator has not repented (supposedly) to be forgiven. The Victim's scars that are still there...have not healed and are a constant reminder?

Does it really matter?

Well, yes, it most certainly does.

The Bible tells us:-

Love always forgives. (it keeps no record of wrongs)

Jesus showed this, even on the cross. Where would we be without a forgiving God?

A forgiving spirit is what we must have in our heart even before the other person says they are sorry.

Jesus taught that if we don't forgive our brother we will not be forgiven by our Father in heaven. The victim, for want of a better word needs always be the one to forgive even when the other person is mostly or all at fault.

We are responsible before God for restoring broken or damaged relationships no matter who is at fault or how many times others have wronged us.

"Forgive and you will be forgiven".

If we do not forgive then God cannot forgive us and we slowly curdle inside.

Only giving forgiveness will clear the channel for faith to operate in our hearts.

Forgiveness is an essential need before we are able to approach God in prayer. If we allow negative statements or hurtful actions from another to eat away at us, we give Satan a way into our lives.

We can be released from this by forgiving the people involved, no matter how right we are or how wrong they are. This then allows God to restore and heal us.

Bitterness is a weapon of Satan, we must not allow it to take root.

Bitterness is any thought, word or deed, other than forgiveness, stemming out of hurt.

God's Love is unconditional - so too is the Lord's prayer that Jesus gave us.

*'Give us this day Our Daily Bread.*

*And forgive us our trespasses, as we forgive those who trespass against us.*

It doesn't say here "as long as they have said sorry."

Then of course there is a matter of conscience. Has each one of us got a clear conscience?

Even if something happened years ago is there still something in the back of our minds rearing its ugly head and making us feel guilty?

Do we need to be forgiven?

### Our relationship with God.

Guilt blocks our fellowship with God as we feel unclean in the presence of a Holy God - we are “unable to look God in the eye” so to speak.

This could perhaps also stop us from fully accepting God's love into our lives and indeed love ourselves. If we are troubled by our consciences then we will feel unworthy and probably have an area of sin that needs to be dealt with.

Once we have dealt with this and we again have a clear conscience we can boldly go before God again and know that there is nothing to condemn us. And so we will be able to fully accept God's love for us as individuals.

### Our Faith.

A strong faith and a guilty conscience do not go together.

### Our prayer life.

If our conscience is pointing out any area of sin, then God will be attempting to get us to put that right so that our conscience will be clear again.

### Our desire for God's Word.

A guilty conscience robs us of any appetite especially for the things of God including his word.

### Our witness.

Satan will be trying to convince us that we are hypocrites and we will not have an answer if you have a guilty conscience.

### How do we keep a clear conscience free from guilt?

1. Immediate confession of sin.
2. Trust in the promise of cleansing forgiveness.
3. Communion (in its fullest sense) with God.
4. Listen and obey our conscience Holy Spirit
5. Continue to walk in the light of God and be sensitive to the Holy Spirit.

-oOo-

### **WORD OF THE SPIRIT HEARD!**

He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, I will give the right to eat from the tree of life, which is in the paradise of God. Revelations 2:7.

God speaks in heaven, and man hears his word on earth. There is no greater wonder of communication: far better than all mankind's technical achievements of radio and television, of satellite link ups and sophisticated computer systems.

The perfect relationship that once, long ago, existed between the Lord God and Adam in paradise has been obliterated. Man broke off all communication. And thus he not only lost something once. He became the natural loser.

We are all born losers. but the Spirit of God can lead man to victory. God does not want to see men lost because of their being losers. For this very reason he constantly speaks to man. His word is a word of victory. He exhorts us to hear what the Spirit says. It is our privilege to hear the word.

Every so often we hear the word. It is merely a matter of opening his book. Any yet again, it is not all that easy. Neither is it a matter of course. After man's fall in sin God was under no obligation ever to address man again. He could have remained silent, but in his wisdom and mercy he spoke again - and he still speaks! He spoke for men to hear and even answer. This is the wonder of revelation. God opened up hidden things. He restored what had been lost.

In all this the Son of God had an essential role from the very beginning. Thus John calls him the eternal Word of God. He is the word proclaimed to God's people through the prophets, who became one of us in appearance as a man. Through him God speaks to us. Yet it must be quite clear: but for the work of the Holy Spirit, no man would have recognised this Word - let alone grasped Him. The role of God's Spirit is as essential in this matter as that of the Son.

Actually the Spirit has a double task in God's revelation to us. By inspiration he gave us the truly reliable word of God. By illumination he leads us to recognition and comprehension of the word. So we know that God speaks to us. We also know exactly what he wants to tell us. His word has one central message: god rules as king; he wants recognition as king; through the victorious work of Christ, he will be recognised as king. Nothing can change this. But he also wants our involvement. God wants his rule manifested on earth even now.



In which way? Through the victorious lives of those who believe in Christ. Our lives must be signs of his victory. This is the reason why he lets us hear his voice in a very personal way.

But then we must indeed listen to his word.

Everybody can hear his word but not all will listen to it.

And this again is the work of the Holy Spirit: to make people give heed to his word. In this he takes fully into account our own responsibility. God demands this: we must hear and give heed. Through his Holy Spirit he even plants the desire in man's heart to do this, but in such a way that it is in this man himself that hears and wants to listen.

When God speaks, we must listen.

This is his very clear command. Not only in the book of Revelation, but throughout the Bible. And yet, man cuts himself off from this word. This is perhaps one of the most terrible things that can happen: that a human being can tell God Almighty that he does not want to hear him, neither listen to him.

God wants to be heard, but man can ignore him. There are many people who do exactly this.

Have you been talking to someone and noticed that he is not listening at all? Of course, this hurts. It is an insult. This also happens to God all the time. People let him talk on and on, while their thoughts are far away with things they regard as far more important than his word. Isaiah called on his people for this reason: 'Listen, listen to me, and eat what is good, and your soul will delight in the richest of fare. Give ear and come to me; hear me, that your soul may live' [Isaiah 55:2, 3.]

What must man listen to?

He must hear what the Spirit says. For it is the Spirit who further reveals the truth which he himself has once given to the authors of Holy Scripture. Hearing the word, our hearts are illuminated by the Spirit.

But then we ourselves must also listen very well. We may hear a word of consolation or encouragement. We love listening to this, of course. We may hear a word of exhortation, a call to service. Even this we find good. We may hear a word of warning or even of reprimand. This we may not like at all. But even so: the word is meant for all mankind: 'He who has an ear, let him listen'. On every occasion, this word carries a message of a victorious life in the power of the Holy Spirit.

The word is always a call to obedience.

Everything that God reveals - who he is, what he wants, what he promises, what he does - is a call to activity. Hear and give heed. He urges man to obedience. It is a matter of the highest priority, 'because the time is near' (Revelation 1:3).

This obedience is nothing less than a victorious life, which is indissolubly bound to a promise of the living God: 'To him who overcomes, I will give the right to eat from the tree of life, which is in the paradise of God'.

It does not come, however, without effort. In our world, evil has tremendous power. The believer will never be free from temptation and even oppression. It is no easy task to remain a true believer in our modern world and in an age of secularisation. And this victory is not merely overcoming temptation once or even a thousand times.

This is a life of victory. Every day and all circumstances must portray victory. God demands complete devotion: a life of true obedience. True, Christ fulfilled the law for us. But this does not imply the law of God has no further meaning for us. Even its imperative character still applies. God is still glorified by our keeping his commandments. Obedience to the law is no way of achieving victorious life. It is rather indicative of already living victoriously through the power of the Holy Spirit.

This was the call to the seven churches in the province of Asia, but it is also issued to people of the present century:

To hear his word,

To give heed,

To live accordingly,

To experience the grace of  
the Holy Spirit.

✝David

## **“WHAT IS THE TIME?”**

“To every thing there is a season, and a time to every purpose under the heaven”  
Ecclesiastes 3:1.

Perhaps the question that is most on the lips of old and young is the question: “What is the time?” Whatever we are going to do, work or pleasure, we think, “Have I time?” And we look at our watch, or to the clock, to see how far our day is spent. But it is not the clock which measures our time. It is our earth rushing round the sun which gives us our year. It was the changes of the moon which led men to divide the year into twelve parts and call them months, and it is the world spinning round as it goes which gives us day and night.

And this brings us the thought that all God’s mighty universe is a great clock, telling us, “What is the time?” Clocks may go wrong, but this cannot make any mistake. God’s hand has regulated it: it is so needful for us to know what is the right time. A glance at the face of nature will tell us the time of the year. The snowdrops are beginning to peep out; winter is past, spring is also now closed and summer has arrived! The lilac is out and the garden is bright with blossom. The countryside is yellow and the trees are in many shades of green; when autumn and winter comes with falling leaves and vanished flowers disappear. Seasons where time rotates annually. In the same way, if we knew our garden flowers well enough, we could learn from them the time of day, for however uncertain and unpunctual human folk are in rising each morning, and going to rest each night, the flowers are models of punctuality. Each has its own hour, and keeps faithfully to it, without excuse or loitering.

A great botanist once laid out his garden in the pattern of a clock face. The flowers which opened at nine made the hour figure nine, those that opened at ten the hour of ten, and so on. And so as he walked in his garden he needed no watch to tell him the hour .

He saw that so many flowers were closed, and knew by that, that so many hours were gone. And our own lives, too, like this flower garden, remind us that the time is passing steadily and constantly away.

You are young. You look to have a long life; but some flowers are closed already, and some are opening newly. Some pleasures you used to love, you care for no longer.

Some that you did not care for once, now you are beginning to like. What does it mean? It means you are growing older, and all these things are telling you (and it is the voice of God's Spirit) that night is coming, and calling you to give your heart to God while there is time.

There are some things for which no time is long enough, and some for which no time is too soon. If you seek to live for yourself you have no time for it. Though you live for a thousand years, you will count it too short and be unsatisfied at the end. It is never too soon to turn to God, and it may some day be too late. If we fill our life with pleasures and excitements which God cannot bless, these things when we ask them, "What is the time?" will lie to us and say, "It's early yet"; and if our conscience whispers, "When will you seek God and Jesus Christ?" they will say, "There's plenty of time. Time enough yet." But if you have permitted the good hand of God to fill your heart with pure thoughts, and your life with pure pleasures, these will strike the hours truly and clearly. To most they are yet the early morning hours, but if you will listen, they will thus sound, "Now, Today." And God's Spirit of love is calling you "to remember now thy Creator in the days of thy youth. Amen

## **WISDOM IN THE STREETS**

"Wisdom crieth without; she uttereth her voice in the streets." Proverbs 1:20.

Our Saviour was a man of the country. He preached little in towns and much in the country, by sea and hill and riverside.

The Gospels are full of open air, the gleam of wild flowers is in them, the flutter of wild birds' wings, and the rustle of the standing corn.

And in the country Jesus heard the voice of Wisdom crying without, and uttering her voice in the fields, and in His parables He caught that voice, and taught men to see the loving care of the Heavenly Father on every hand. Had He lived in London. I feel sure He would have found Wisdom in the streets, as once He found it in the fields. Perhaps He would have made a parable of the lamp posts as they stand telling us to "Keep to the Right," for that is a good direction not only for London streets and London crowds, but for the streets of the soul's city and the things that throng them. There is one notice one often sees in the streets, and it is very curious to notice how different people behave to it.

It is "Wet Paint."

Watch for a while opposite some newly painted lamp post and see what happens. Along comes a little girl. She looks at it and touches it. Then she looks at her finger, which is smeared with paint. Then she draws her finger down her dress and passes on cheerfully. Her finger is clean, but her dress is defiled. Along comes two boys, and one pushes the other on to the paint. It is a joke, but it is a joke which leaves a mark.

Very few who pass will believe it is really "Wet Paint." they think it must be dry now and they must try, and then they have to clean their fingers somewhere, and always a mark is left. Now in the way of Life, God in His Holy Commandments has marked some things "Wet Paint," that we may avoid them. And yet, not because we like evil, but because we are curious, we must try and see; and every time we defile our finger, and leave an ugly mark on the hidden garment of the soul.

We keep thinking that the paint is dry by this time, but on some things the paint never dries. A lie will never become a harmless thing that one may touch without being marked by it. A lie is always a lie, uncleanness is always uncleanness, and always smears the soul that touches it.

Now I wish to share and have two things to say. One is this: if our garments have been defiled God is able to make them clean again so that we may enter the City of God, and that is good news. The other is this, even more wonderful: God is able to keep your garments clean from the beginning to the very end.

Will you let Him?

Will you ask Him?

+David

## **THE TEMPLE OF GOD**

Know ye not, that ye are the temple of God, and that the Spirit of God dwelleth in you.  
1 Corinthians 3:16

What is a ‘temple?’ Do you know the original and proper meaning of the word? Some people have the idea that a temple is a place of public worship. The name of a well known church in London is “the City Temple.” But it is not correct to say that a temple is a place of public worship. Rather, it is a place which has been dedicated to God, and within which God dwells. In other words, a temple is not built for the accommodation of a congregation of worshippers, but for the Deity to dwell in who is worshipped.

The word “temple” comes through the Latin from the Greek. It means a “a piece cut off”, or “marked off,” in connection with the service of God. The ancient Romans had a small body of men called augurs, who never understood to be able to find out secret and future things by observing the flight of birds, the appearance of lightning, and in other ways. At Rome there was a college or board of augurs, whose duty it was to interpret the signs of approval or disapproval given by the god Jupiter in answer to the prayers of his worshippers for his counsel. Jupiter was the god of the sky; therefore it seemed natural to look for signs of the will of this divinity in the heavens.

Accordingly, the augur who had to perform this duty went to the top of the Capitoline Hill, with his crook or wand of office in his hand. He solemnly lifted up the rod, and marked out with it a portion of the heavens within which his observations were to be made. This imaginary section was called a “temple” (templum); and the augur set himself to watch for the omens that should occur in it. (Hence we have our word “contemplate.”) Accordingly as the birds appeared in the right hand division of the temple, or in the left hand division, the auspices were favourable or the opposite. Lightning which flashed from left to right was favourable, but if from right to left it was unfavourable.

The place where the augur or diviner stood was solemnly separated from the rest of the ground, and was likewise called a “temple.” The augur then proceeded to pitch a tent in turn received the same name. It was divided by an enclosure of planks and curtains from the profane ground around it. The literal meaning of the word “profane” is simply “forth from the temple,” - that is, unconsecrated.

After this a “temple” came to mean a house dedicated to the worship of god. The augur’s tent became a built house: the tabernacle became a temple. The most splendid buildings of the ancient world were its temples. There was, for example, the great Doric temple of the Parthenon at Athens; and the temple of Diana at Ephesus, which was looked upon as one of “the seven wonders of the world.”

In the Bible we read of three different temples of the true God, who has revealed Himself to us in that wonderful Book. There is one described at length in the Old Testament; a second is mentioned in the Gospels; and a third comes into view in the Epistles.

In the Old Testament Scriptures we read first of the Tabernacle in the wilderness, and afterwards of the Temple at Jerusalem, which took the place of the Tabernacle. Both of these sanctuaries contained two apartments, which were called respectively the Holy Place and the Holy of Holies. But it was only the latter of these that was the actual shrine, the sanctuary in which Jehovah dwelt.



It is true, indeed, that the Most High dwelleth not in temples made with hands; and that the heaven, and heaven of heavens, cannot contain Him, how much less any house that man can build!

Yet, in pity for the spiritual need of His chosen people, He Himself caused the Hebrew Tabernacle to be built, and He placed the Sign of His gracious presence within it. The ark was God's footstool; the outspread wings of the cherubim, hovering over the ark, formed God's throne; and on that throne the cloud of glory rested. But the Holy of Holies, where the ark stood, was a small room; it was only fifteen feet square; or rather it was a cube, for it was also fifteen feet high. This small chamber was Jehovah's Temple; and no one was permitted to enter it, except the High Priest alone, and that only on one great occasion once a year. The people worshipped at the Tabernacle and the Temple; but they stood in the outer court, which was open to the sky - their hands lifted up, and their eyes fixed upon the inmost shrine, within which Jehovah dwelt.

In the Gospels we read of a second Temple of God. On the first occasion that Jesus cleansed His Father's house at Jerusalem from the unholy traffic that was being carried on in it, the Jews, offended at His bold action, asked Him for a sign of His Divine authority. And what was the answer of Jesus? It was in these words: "Destroy this temple, and in three days I will raise it up." But the temple to which he referred was not that in the court of which He was standing He spoke the words. It was not the temple of Herod, from which He had shortly before driven out the greedy traders.

The Evangelist explains that "He spake of the temple of his body." Here then, is another shrine in which God dwelt - the body of the Man Christ Jesus. The temple of wood and stone which stood on the top of Mount Moriah was only a symbol of the Divine Presence among the Jewish people; but in the Person of Jesus of Nazareth that Presence actually stood amongst them. "The Word became flesh, and tabernacled among us" for a season. And that Living Temple of Christ's body, we must not forget, is now "a building of God, a house not made with hands, eternal in the heavens."

In the Epistles of the New Testament the writers speak of yet another temple. The third temple is the body of every Christian man. "Know ye not," says the Apostle Paul, "that ye are the Temple of God, and that the Spirit of God dwelleth in you?"

The body of a believer in Christ holds another tenant besides his human soul: there is a Divine Presence within it. Through the temple of Christ's body the Holy Spirit passes into every heart that is united to Christ, and makes that heart a shrine or sanctuary. Milton says, in the beginning of *Paradise Lost*, at God's Spirit "prefers before all temples the upright heart and pure." John Howe, one of the famous Puritan divines, wrote a great book with this title, *The Good Man the Living Temple of God*.

Ignatius, one of the Fathers of the Church, who is believed to have been bred from his childhood among the Apostles, was condemned to death by the Emperor Trajan, because he said that he bore God in his heart. The sentence was this: "We decree that Ignatius, who says that he bears the Crucified within him, should be bound and carried to Rome, to be thrown to the beasts, and become a spectacle to the people." But every Christian is, like Ignatius, a Theophorus - that is, a God bearer - one who carries Christ within him.

Almighty God has only one temple in the world. It is not St Peter's Cathedral in Rome. It is not St Paul's in London. It is not the famous Minster in Cologne. It is the body of man. Even the heart of a Godly child is Jehovah's sanctuary. He dwells in it to teach and prompt, to guide and bless, to lead and comfort.

We need the constant grace of the Holy Spirit to keep His chosen abode clean and sweet and pure. "Wherewithal shall a young man cleanse his way?"

By taking heed thereto according to Thy Word." Amen.

+David

### **Emergency Measures, OSJ (UK):**

It has been decided that given the protracted situation regarding Covid we find ourselves in currently that two new temporary measures have been implemented for all members of OSJ (UK), whether in the Ministry Team or the Ministry Support Team.

Any member of OSJ (UK) may self-administer communion using the form suggested, and that includes to their families and all who are in need if the cannot receive communion from a priest or Eucharistic Minister because they are unavailable or because they are self-isolating.

The same applies to the giving of last rites (viaticum).

Suggested forms of approved service are available (with instructions) to download from our website downloads page:

1. Self-administered Communion

2. Last Rites (Emergency Measures)

Regular services at St Leonard's remain temporarily suspended until repair and redecoration is completed. It is envisaged that these will be completed during June and regular services can resume.

+Ian, Executive Bishop, OSJ (UK)



**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