



## The Order of St James (UK) Newsletter

July 2021

[www.orderofstjames.info](http://www.orderofstjames.info)



### **Do we think we can handle the ultimate power in the universe on our terms?**

God is the Ultimate Power – He is the unchangeable Energiser behind all other power sources – He created and upholds the universe and all the laws of science and nature.

We enjoy the benefits of God's power daily, but while we live on earth God gracefully insulates us from His all-powerful essence. Though God is infinite, people often ascribe human characteristics to Him and then ironically condemn Him on that basis.

They say things like: 'If God is good and loving, how can He sentence people to Hell for not accepting Him?'

We must remember our infinite God is beyond our understanding; to judge Him on human standards would be wrong. When we die, we come face to face with God and we learn from the Bible that His perfect essence is not compatible with our sin or relative human righteousness.

If we are not 'fully insulated' when we come face to face with Him, God's essence must cast us from His presence.

We may say, 'Well, I don't want to be in God's presence if He is like that!' But remember, Hell, for lack of a better word, is the very place where God's comfort and provisions are not present.

God is as He is – He cannot compromise or change or He would cease to be the Binding Energy of the universe.

Like electricity, if we want the benefits we must acknowledge the dangers. The Bible warns us, from Old to New Testament, if we are not 'fully insulated' in His presence, we will be judged and condemned.

We may meekly say, 'But I'm a relatively good person'; however, that is like being relatively insulated when we touch a high voltage electrical wire – it will not be enough to save us.

God wants us all to enjoy the benefits of His infinite power for eternity. Yet the Bible clearly says, we are all sinners and have fallen short of the glory of God (Romans 3:23).

The only way to insulate ourselves from eternally being cast out of God's presence is through the saving work of Jesus Christ.

On the Cross, Jesus paid the necessary price for our transgressions (Philippians 2:5-8), and if we accept Christ as our saviour, we are made compatible with God's perfect righteousness – we are born again in Christ.

Jesus said:

**'I am the resurrection and the life, he who believes in Me shall live even if he dies,'** John 11:25.

The choice is up to us; we either accept or reject the work done by Jesus Christ on our behalf. Only by accepting Him as Saviour are we 'fully insulated' when come into personal contact with the Ultimate Power of the universe.

**For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.** Romans 6:23. **Amen.**

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## **Paul's trial before Agrippa**

Fr Ed Elsey OSJ

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Acts 26, 1-8 and Luke 18 1-18

We are instructed that when our trial happens, as it surely will, as prophesied, we shall not need to worry about what we shall say; that words will be given to us by Our Master and that our evidences, based on our works, will speak for themselves.

Our stewardship in the faith will be tested, tried and proven. A fearful and wonderful thought. Those of our friends and family who have died in the faith during these last difficult months of trial, are ahead of us in that procedure.

Here is Paul being tried by Agrippa. Our Lord talks of wise, cautious and prudent stewards and they seem to be associated with the effective running of a household or palace: they are people trusted with responsibility and husbandry of money and resources, ensuring that when the Master returns He will find everything in order, decently and properly done, and ready to make his stay productive.

In Acts 26 we see Paul standing before Agrippa. Agrippa the Second was the son of Herod Agrippa the First - given his title by the mad Caligula. This, his son, Agrippa II was ruler, eventually, of all the territory of Herod the Great: Chalcis, Iturea, Trachonitis and Abilene.

He was only 17 years old when his father died in AD44. Think of that - and some of our churches are concerned about what age we should allow our young people to receive the Eucharist. Rules, rules, rules. In those days, rules seem to have been made to be broken. Privilege and nepotism were rife. Cronyism being discussed in our society and politics today has a sort of parallel. And inherited rights and privileges, titles and power.

He, as client-king, had the oversight of the temple at Jerusalem and nominated the High Priest. Claudius gave him more territory and when He pleased Nero, Nero added to his tetrarchy, cities in Galilee and Peraea in AD40. Ironically these territories are those recently at war or resentment with each other again! - when I drive around Jericho and on the road going North to Galilee, Peraea is, or was, the area I looked across to on the other side of the Jordan river, to my right.

Rabbinical references show Agrippa was especially interested in controversial Jewish questions, tried to avert war with Rome and, like the chronicler Josephus, was rewarded more when he took Rome's side. We don't like him much because he ordered the death of James. But that's enough of Agrippa II to be going on with. There's more!

A Syriac margin note reminds us that Paul is 'confident and comforted by the Holy Spirit'. A bit like Stephen when he was martyred.

Full of the Holy Spirit in his face and gesture. Aware of and skilled in the subtlety of Roman law, Paul proceeds to argue like a Rabbi. Here was a man with a foot in both camps: respected by the credit afforded to him by citizenship and by his record of total commitment to a God. That in its self would draw Roman respect.

Don't think of the Romans in the licentious interpretation placed on them by American movies. They were mostly highly religious people, especially those in power, even though the religious affinity was often synonymous with superstition for success in battle or friendship with Caesars. Zeus was a God above Gods to them.

Their lives were ruled by the Gods, they believed, and each everyday action and procedure had a God to address for success and progress. Bargaining and mysterious, they believed in the effectiveness of gods.

See how Paul reasons.

The use of the phrase 'manner of life' [v4] marks the disciplined follower of Christ. His confident use of the word 'know' rather than just 'believe', gives powerful assurance of faith. Strenuously [v7] shows how much Paul has striven, partly to make up for the wasted years of persecution and spiritual blindness. Incidentally this is the same word as used in Luke 22,44 in instructing our prayer to be strenuous. His drops of sweat like blood in the Garden of Gethsemane carried that powerful strain of prayer. The appeal in the next verse to the weak and tired disciples to pray, lest they fall into temptation, carries the same degree of urgency. Pray as you have never prayed before. Those of you in real crisis may have felt something of that power as you plead in desperation for the intervention of a loving God in a humanly tragic situation. So many have done this during the sorrows and testing of Covid lockdown.

Paul doesn't hold all his argument for the mighty Agrippa. When he uses the word 'you' this is not to the Emperor, who would have been referred to as KYRIOS: symbolic earthly ruler of the Eastern world and a cult name in Caesar worship. Kyrios - My Lord.

No, Paul is talking broadly to the Jews present, who hand-rubbingly await the sentence they hope they can rely upon. 'You' is a plural as used here. 'Why do you judge what I am saying as unbelievable' - this is to the Jewish accusers.

I could take you through a fascinating Bible study of this passage alone - it holds such significance for a Roman world on the edge of conversion and is a powerful parallel for us as Christians in a world of materialism and temporal power.

Now, after all that, how powerful becomes the parable in Luke 18 where the judge - it may be helpful now to visualise Agrippa in this kind of context - refuses to grant justice but because of the persistence of the widow - the disciples have lost their bridegroom, haven't they? - justice is granted. Now will you stop bothering me.

Little could Agrippa know how Christianity would sweep the globe and still today be sweeping. See the Lord at work in our world against the forces of injustice, genocide, fraud, dishonour and sleaze.

And we are involved. We have our daily part to play in this mighty scenario: in small ways, talking, witnessing and showing compassion - to the least of these His brethren and thus doing it to and for Him. And in our faithfulness and persistence of prayer.

It's a partnership of faith in any church congregation or individual faith discipline. Being one with Christ and one with each other.

It's what Dr David Dunn Wilson calls: 'grounded in involvement'. God wants to use us to achieve his wonderful purposes for our church and for the world. Our Christian hope draws us into direct conflict with everything which resists God's perfect will.

Our God-given vision of a better future - just listen to the party conferences and promises in a recent election to see how they are doomed to fail at this hurdle.

‘Our vision’, says Dunn Wilson, ‘is accompanied by a God given call to work with him to achieve that vision. Our Christian faith does not enable us to escape from the battle: it thrusts us into the front line.’

I think it was Martin Luther who said:-

*‘We are not yet what we shall be but we are growing towards it. The Process is not yet finished but it is going on and ongoing.’*

*This is not the end, but this is the road. All does not yet gleam in glory but all is being perfected.’*

Incidentally Luke 18 verse 8 is often missed in commentaries. Too controversial. Too challenging?

It asks: ‘When the Son of Man comes, will He find faith on earth?’

Will he find it in your house, your family, your life, your being and your speech?  
And mine?

In a Mission we held in one church where I worked, our 'Partnership Together' and Mission statement, called for us to sign on by our involvement in the life and work of our Church and community - as God has blessed us individually and collectively – with money, talent, time or vision. For our strength and love come by following our Lord's command and meeting around His table in our Eucharist and fellowship commitment.



Thomas a Kempis in his famous and lovely book - if you haven't met it, get it - 'The Imitation of Christ', says, wisely:

*'Many have lost their devotion by attempting to pry into matters too high for them. It is faith and a holy life that are required of you, not a lofty intellect unravelling the profound mysteries of God. For if you cannot understand or grasp things that are beneath you, how will you comprehend those that are above you?*

*Go forward then, with simple undoubting faith, and come to the Sacrament with humble reverence, confidently committing to almighty God whatever you are not able to understand.*

*God walks with the simple, reveals Himself to the humble, gives understanding to the young, discloses his secrets to pure minds and conceals His grace from the curious and conceited.'*

Now read again the lessons prescribed for this study, spend a few silent moments in prayer and reflection, see Paul's testing as your own, and pray that you may be ready for the challenge when it really comes to you.

May that devotion, peace, humility and faith be ours - and determination and drive in Paul's case, today and always, AMEN

# **The Order of St James Monthly Service July 2021**

## **The Collect:**

O Lord, make us have perpetual love and reverence for your holy Name, for you never fail to help and govern those whom you have set upon the sure foundation of your loving-kindness; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

***“You will keep him in perfect peace who’s mind is stayed on You, because He trusts in You.”*** Isaiah 26:3

## **Hymn to be said or sung**

1. O worship the King all glorious above,  
and gratefully sing his power and his love:  
our shield and defender, the Ancient of Days,  
pavilioned in splendour and girded with praise.”

2. O tell of his might and sing of his grace,  
whose robe is the light, whose canopy space;  
his chariots of wrath the deep thunder-clouds form,  
and dark is his path on the wings of the storm.

3. The earth, with its store of wonders untold,  
Almighty, your power has founded of old;  
established it fast, by a changeless decree,  
and round it has cast, like a mantle, the sea.

4. Your bountiful care, what tongue can recite?  
It breathes in the air, it shines in the light;  
it streams from the hills, it descends to the plain,  
and sweetly distils in the dew and the rain.

5. We children of dust are feeble and frail –  
in you do we trust, for you never fail;  
your mercies, how tender, how firm to the end!  
our maker, defender, redeemer, and friend.

6. O measureless Might, unchangeable Love,  
whom angels delight to worship above!  
Your ransomed creation, with glory ablaze,  
in true adoration shall sing to your praise!

Robert Grant (1779-1838) after William Kethe (ca. 1559-1594)

## **New Testament Reading Christ Crucified Is God's Power and Wisdom**

For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. For it is written: "I will destroy the wisdom of the wise; the intelligence of the intelligent I will frustrate." Where is the wise person? Where is the teacher of the law? Where is the philosopher of this age? Has not God made foolish the wisdom of the world? For since in the wisdom of God the world through its wisdom did not know him, God was pleased through the foolishness of what was preached to save those who believe. Jews demand signs and Greeks look for wisdom, but we preach Christ crucified: a stumbling block to Jews and foolishness to Gentiles, but to those whom God has called, both Jews and Greeks, Christ the power of God and the wisdom of God.

**The Holy Gospel.** Gospel: Luke 8:26-39

### **Glory to You O Lord**

Then they arrived at the country of the Gerasenes, which is opposite Galilee. As he stepped out on land, a man of the city who had demons met him. For a long time he had worn no clothes, and he did not live in a house but in the tombs.

When he saw Jesus, he fell down before him and shouted at the top of his voice, 'What have you to do with me, Jesus, Son of the Most High God?

I beg you, do not torment me’ — for Jesus had commanded the unclean spirit to come out of the man. (For many times it had seized him; he was kept under guard and bound with chains and shackles, but he would break the bonds and be driven by the demon into the wilds.)

Jesus then asked him, ‘What is your name?’

He said, ‘Legion’; for many demons had entered him. They begged him not to order them to go back into the abyss.

Now there on the hillside a large herd of swine was feeding; and the demons begged Jesus to let them enter these. So he gave them permission. Then the demons came out of the man and entered the swine, and the herd rushed down the steep bank into the lake and was drowned.

When the swineherds saw what had happened, they ran off and told it in the city and in the country. Then people came out to see what had happened, and when they came to Jesus, they found the man from whom the demons had gone sitting at the feet of Jesus, clothed and in his right mind. And they were afraid.

Those who had seen it told them how the one who had been possessed by demons had been healed. Then all the people of the surrounding country of the Gerasenes asked Jesus to leave them; for they were seized with great fear. So he got into the boat and returned.

The man from whom the demons had gone begged that he might be with him; but Jesus sent him away, saying, 'Return to your home, and declare how much God has done for you.' So he went away, proclaiming throughout the city how much Jesus had done for him.

Praise to You O Christ.

### **Address**

In the Name of God, Father, † Son and Holy Spirit, **Amen**

*'Like living stones, be yourselves built into a spiritual house, to be a holy priesthood'* 1Peter 2:5.

The most imposing building in Jerusalem at the time of Christ was, of course, the Temple. As reconstructed and extended by Herod, it was probably the largest and most modern building in the whole of the Near East.

Its colonnades in creamy stone, its vast walls, its courts within courts, its altars with their columns of smoke or incense rising continually into the skies above, its priests and assistants, its decorations and carvings, all made a magnificent impression upon the visitors and pilgrims.

It must indeed have been overwhelming. Yet, it is this very temple that Peter is proposing should be replaced.

And not replaced by another actual and physical building, for what Peter has in mind is a *spiritual* temple; its stones and living stones, the members of the Christian Church; the sacrifices offered within its walls will not be oxen, or sheep, or lambs, or doves - they will be spiritual sacrifices.

So, this new Temple replaces and makes redundant all the old institutions of Judaism.

### **Based upon the Past**

Yet, it is not totally new, it was not without its own past.

Peter writes to the Christians as a High Priest might have written to the Jewish people; the church makes up a 'nation' just as did Israel in its time. Indeed, it is the first true embodiment of those ideals which from the first had been the ideals set before the Hebrew people and accepted by them, at least in theory.

All the old ideas and ideals - the chosen people; the kingdom chosen by God; the unique priestly service offered to God - now are to find their fulfilment in the new Christian community.

By an extraordinary paradox, however, this community is made up largely from Gentiles. Gentiles had down the ages been regarded by Jews as outside God's covenant.

## **The New Nation**

How then could this new Temple, this new 'nation', be thought acceptable to God?

Here is where the ancient prophecies from Hosea throw a vivid light. Hosea had bitterly attacked the infidelity of the Israel of his time, and had talked of Israel as being called by God 'Not-my-people', and of the possibility of - after repentance - it becoming once again 'My people' (Hosea 1-2). Since the Gentiles had always been 'Not-my-people', it could be seen as a fulfilment of the prophet's words when, by entering the Christian church, they do in fact become 'My people'.

## **Amen Prayers**

Look upon us and hear us, O Lord our God; and assist those endeavours to please you which you yourself have granted us; as you have given the first act of will, so give the completion of the work; grant that we may be able to finish what you have granted us to wish to begin; through Jesus Christ our Lord. **Amen**

Let us remember that God is with us, here and now. There is no place where God is not. Wherever we go, there God is. Now and always He encompasses us, looks on us with His Mercy And is ready to hear us when we call. Nothing we say or do can ever change His love for us. Father, Son † and Holy Spirit - we worship you.

**Amen**



O Lord our God, make our hearts obedient to your divine will, turn our eyes away from vain things, that, free from the world's attraction, they may always look on your glorious beauty. For you alone are our God, the God of compassion and salvation , and we glorify you, Father, Son † and Holy Spirit, now and for ever, to the ages of ages. **Amen**

Lord Jesus, you are our comforter in times of pain, distress and when we are unable to say goodbye to our (name) loved ones before death. We are united with all in their grief. To the mysteries of death and the pain of loss are added the anguish of not having had a chance to say goodbye to (name) their loved one; the missed opportunities to say whatever was left to be said, to bless and receive a blessing.

While we trust that (name) our loved one has already been received and made whole in your shining presence, we are left with all the sorry gaps in our timing and in our hearts, with our longings and failings, with our questions. We thank you that your arms are big enough, your embrace wide enough, and your love powerful enough to bridge all distances, to hold us all close together even now.

Draw near in compassion to the families that they may receive your peace and, in time, be comforted. We pray in the hope and in the name of the one who said, "I will not leave you desolate," even our Lord Jesus the Christ. **Amen.**

**The Lord's Prayer is said**

## **The Blessing**

May all our clergy, members of the Order of St James, and all our faithful congregations throughout the world find the love of God within them and around them this coming month, and the Blessing of God, Father Son † and Holy Spirit, be with you and all those whom you love, and care for now and always. **Amen.**

## **In Tune**

*Redeeming the time, because the days are evil. Ephesians 5:16*

It is more than a thrill  
That we follow God's will;  
It is urgent in terms of salvation;  
In our natural state  
It is never too late,  
For accepting His great invitation.

With a conscience in tune,  
We are never immune,  
From the prompting incurred by the Spirit;  
We can harden our neck  
When the Spirit says check,  
Or submit to the prompt that is in it.

Whether part or degree,  
We can never be free,  
From the burden of sin that enslaves us;  
But one look to the cross  
Will recover our loss,  
By His work on the hill where He saves us.

In His absolute power,  
He will come at an hour,  
As fulfilling a long expectation;  
When the Advent has come,  
'Twill be judgment for some,  
While for others a great consummation.

**A Poem of Praise by Maurice Dyson.**

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## **The chalice – a spiritual analogy**

+Ian, OSJ (UK)

I recently purchased an old communion chalice from a well-known auction web site knowing that it was in very bad repair, unused, unloved, redundant, and the next step in its life would likely have been to be scrapped and melted down.

It had been dropped and did not stand as straight as it should have.

The bowl was mis-shapen and there were a few sharp edges that would have cut or scratched the lips of anyone trying to use it.

There were dings and dents from careless handling all over it.

The once impressive gilding was all but gone and the jewels in its base had been removed along with the screw back crosses and garniture that once adorned the stem. At least the knop was undamaged.

In its present state it was a mess and almost unusable.

However, I could see it wasn't beyond repair and the skill that had gone into making it was exemplary. There was something about it that said 'save me, bring me back to life and give me purpose once more'.

So an offer was made, accepted and the chalice was purchased.

When it arrived and unpacked it was obvious it was going to be a big repair job. Fortunately, I was taught jewellery making and silver-smithing when at teacher training college, a module in that formed part of the three year design technology course, and a skill I haven't used for decades.

The first task was to get the chalice to stand up straight. That involved some selective and delicate small scale panel beating with a tiny jeweller's hammer.

I was pleasantly surprised how the chalice gave into this process and it was soon standing upright again.

The next step was to remove some of the dings and dents, a process of gently tapping and easing distorted or misshapen metal. Once a dent or ding has been created it is very hard to remove it completely. The light will fall onto a repaired area you might think was perfectly flat and any distortion, however fractional, is easily revealed. However, in an object that was hand crafted 97 years ago, a few marks are to be expected from usage - 'badges of honour' and 'scars of love' I believe they are sometimes called – I wanted to leave them.

Then comes a gentle polishing. There are many scratches, some caused by normal wear and tear which I feel are alright to leave as evidence of regular use and affection, but other caused by misuse and they are the ones that need working on, things like where an adhesive label has been applied and then removed inappropriately and somewhat brutally with some metal implement.

The gilding is something that is not going to be re-applied. Although original to the design and final manufacture, I find some ostentatious dishonesty in its use. In my thinking an object is either gold or silver, not silver pretending to be gold. (I might feel a little differently if it was gold pretending to be silver if it was out of embarrassment and humility.....)

I am awaiting the replacement tear drop amethysts from India so they can be fitted, a straightforward job that requires the simplest of tools and a firm touch.

That just leaves some further polishing and a final fitting of replacement garniture before being re-consecrated and put back into use.

But does any of it matter? Is it only delaying the inevitable, for all things come to an end? After all it is only a cup and any cup will do in the event of need.

I can't help thinking about the costly Nard which anointed Jesus head and the words of Judas, 'That could have been sold for the benefit of the poor....'

It isn't to do with the value of the object but what we ascribe to it that matters.

The chalice was meant to hold communion wine, and it was something made to honour that single purpose, so it was made with love and care using the finest of available and affordable materials, in a world that coexisted uncomfortably with honouring and praising God and meeting the needs of the poor. And still does.

So where is all this going?

Although everything I have written is absolutely factual and recent, there is another reasoning behind it. It's also saying something about the current state of 'the church'.

Like the chalice, manmade, unwanted, discarded, out of fashion, dented, unsteady and unbalanced, its purpose lost and close to melt down.....

It may seem cruel but there may be some truth in these words, and if we want to move forward and repair the situation, we need at least to accept some of these things as possible and present dangers and then do something about them.

We can't pretend anymore that 'the church' as an organisation is fully 'fit for purpose' when it is abandoning so many of the biblical principles and teachings that underpin its spiritual and God entrusted foundations. If it isn't stable and grounded, or doesn't stand up straight for what it really believes then it is hardly of practical use.

But in spite of its present state, there is something worth holding on to so long as it gets sorted out.

Repairs take time, commitment, patience, skill and a willingness to make the effort. It takes knowledge and wisdom, when to leave something alone rather than work on changing or removing it.

Spiritually the same principles of discernment apply.

Things like the dents and dings of 'the church' are not always a matter for removal. They represent history, trial and tribulation, disappointment, guilt, perseverance and are reminders that sometimes 'collateral damage' happens, but in the end, it is not the cup that matters but what it holds. It is just a cup, it is not Christ, nor becomes Christ, nor is an object to be worshipped or venerated, but in truth it exists only to serve. That is what makes it worth saving.

So about repair.....

In OSJ (UK) we believe that every single person is entrusted with a God given and unique set of gifts talents and skills for the benefit of the Christian and wider community.

We are given the gifts talents and skills we will need in the journey of our life and just as I have silver-smithing amongst my general skills, it isn't something that I use every day, but something to be kept in reserve and used when needed.

All our gifts, talents and skills have their place and we do need to use them – that's why they were given. Right now, 'the church', if it is to survive, needs those skills put into action by people who care about it.

If 'the church' with all of its faults and blemishes is to survive it needs to be made fit for purpose once more, and to serve as it is meant to serve. It is spiritually the common cup sharing Christ with the people in remembrance of Him.

It is not so much what it is made from that matters, but what it does. It is not so much how it looks, who made it, what value it is given, its provenance or how old it is, but whether it is still able to do the job it is meant to do.

That, like the chalice, is either scrap or a sign of the love we have for God and the people He has entrusted to our care, even if it has dents, dings and imperfections. It's our choice, but the consequences of our decision run far and deep.



## **Current OSJ (UK) news and updates.**

### **The death of Rt Rev MICHAEL JOHN STAYT**

Mike was an honorary OSJ (UK) member and +David, OSJ (Wales), was personally requested to conduct the service. We have been graciously allowed by +David to present the eulogy delivered by him.

*Mike was born on the 25th April 1941 in Oxford to Lesley and Muriel Stayt. Mike had no brothers or sisters. The family moved to the town Witney in Oxfordshire of which Mike used to speak about with affection and so fondly. He attended many schools whilst growing up due to his father's job which entailed moving around the country so often because of his fathers employment. He did enjoy his schooling at Southampton that I do know and enjoyed that area of the country.*

*On leaving school Mike started his first job following in his father's footsteps working his way up the chain of command firstly in Woolworths, later he joined Eagle Star Insurance Company in London. Mike himself then found his employment involved much travelling like his father before.*

*Mike later fell in love and married. Living at Harrow James the first son was born, later Clayton was born at Watford.*

*Many may not know that Mike was an accomplished dancer and he fell in love succumbing to the dancing bug!*

*He was awarded indeed received many medals and Trophies. Mike even taught Ballroom dancing as an accomplished Instructor. So much so was it enjoyed by the staff, He would teach Ballroom dancing to them in the office when any down time occurred, which was very infrequent knowing how busy Mike can be.*

*He was accomplished and proficient both in Tennis and Table Tennis.*

*In 1972 he transferred to the Cardiff Office as a Supervisor / Superintendent a high rank in those days where he then moved to Glynneath and settled in Wales. He was a prolific reader and writer.*

*An Author of many topics, none more than his favourite subject on Freemasonry. He wrote many books on poetry having many published. He was an avid reader as stated and collector of Books, DVDs and Videos having built up a vast collection and Library.*

*Mike was a member of several Masonic Orders where he achieved Grand Rank in most. He became ordained later in life, and was elevated to the Episcopate as Bishop within the Anglican Independent Communion. (Worldwide). I had the privilege and the honour of serving for a number of years as Mikes personal Chaplain, assisting him in many Ordinations, and Services throughout the UK.*

*We remained in contact and friends throughout this time when I left to become Military Chaplain to both the Navy and Gurkhas.*

*Mike had been in poor health for many years developing Diabetes, then his eyesight and hearing got worse making him basically housebound.*

*He was suddenly admitted to Morriston Hospital for treatment and surgery but sadly passed away before the operation. Mike sadly died on Wednesday 19th May 2021. May he now Rest in Eternal Peace. RIP.*

## **OSJ (Kenya)**

We are pleased to announce that the Reverend Patrick Kimawachi has been appointed bishop and will continue as National Director OSJ (Kenya) and also take on responsibility for developing the African College of OSJ National Provinces and Jurisdictions, a new venture and one that will take many years to bring to fruition.. We ask for your continued support and prayers for him in his existing and new ministries.

## **OSJ (USA New York)**

Rev Samson Astle has been appointed State Director for OSJ (USA New York) and is to be licensed Bishop. He has been a member of OSJ for many years and recently became an American citizen, something which prompted this appointment and was approved in advance by the Executive Council. We look forward to seeing how he uses this opportunity to develop his new role within OSJ. [Please continue to support him in prayer.](#)

## **OSJ (Pakistan)**

The Order's Executive Council is also pleased to confirm the appointment of Rev Sunny Arthur as National Director for OSJ (Pakistan). Please continue to support him in prayer as this role is not without difficulty.

## **OSJ (Worldwide) Ministry Principles**

Just as exemplified in the Epistle of St James, OSJ seeks to recognise, nurture and enable effective everyday Christian ministry (responses to need that translate faith into action) in the community from within that community itself. It is 'wholly inclusive' with every member having their own special and unique part to play.

We wish to ensure ministry is made possible, everyone included, none excluded.

Ministry is for the benefit of the whole community rather than small selective parts of it. This approach is what makes OSJ very different and it's why we choose to remain an outward looking 'Order', rather than an inward looking 'church', even though we fulfil many of the same functions and purposes. We would rather be part of the solution than become part of the problem.

Our position gives us much greater access, scope and opportunity for genuinely open Christian ministry that is often missed, limited, denied or 'inappropriated' by 'the church'.

The fact is, individuals minister, not institutions.

'The church' may try to encourage and guide individuals and their ministries, but it certainly does not 'own' them or have 'spiritual authority' over them\*\*. That remit is God's and God's alone.

Our hope is that local Christian communities will come to find their own independent understanding and expression of genuinely open and inclusive community ministry driven by a dynamic, focussed and resilient faith in Christ. One where every individual feels as if they have something of personal worth to contribute, where they feel involved, valued, appreciated, fulfilled and have a genuine sense of belonging and ownership.

\*\* *See Mark 9, v 38-40 and 1 Corinthians 12, v 4-12.*

## **Licensed Bishops and Consecrated Bishops**

Consecrated bishops are permanently 'appointed' and undergo a special service in the UK that set them aside for this role by the Order's bishops (+Ian and +David). Where this is not practical or possible because of distance and/or cost, bishops may be licensed to hold temporary office but they are not permanently appointed, only for the duration of their service. Once their term of service is ended they no longer hold their title or responsibility, although their titles may be granted in certain circumstances to be held in an honorary capacity. They are not to be treated any differently from Consecrated Bishops whilst in service as they act under instruction and 'in loco episcopalis'.

## **OSJ (UK): Website Visitor Information:**

Total **page hits** to 22<sup>nd</sup> June are as follows:

January	17,267	average - 557 per day
February	17,314	average - 558 per day
March	30,217	average - 975 per day
April	45,111	average - 1,455 per day
May	56,415	average - 1,820 per day
June (to 22 <sup>nd</sup> )	30,329	average - 1,381 per day
June (projected)	41,430	based on daily average

Total **visitors** since 03/09/2013 from 242 countries recorded worldwide is on

Counter 1: 4,248,645 visitors

Counter 2: 4,974,382 visitors

*(We run two counters for comparison purposes as they record hits differently. We publish the lower figures as a matter of course on a regular basis but show the higher figures on this occasion to show that there are statistical discrepancies.)*

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

It has been decided that given the protracted situation 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 they cannot receive communion from a priest or Eucharistic Minister through unavailability.

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

Suggested forms of approved service are available (with instructions) to download using the two new links below:

1. [Self-administered Communion](#)
2. [Last Rites \(Emergency Measures\)](#)

Also to be noted, services at St Leonard's have been temporarily suspended until further notice. This is particularly regretted.

+Ian, Executive Bishop, OSJ (UK)



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



**OSJ (UK) Services, 2021.**

Unless otherwise stated:

**Services 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.

**Covid-19 precautions: St Leonard's will remain closed until restrictions are fully lifted.**

3<sup>rd</sup> January, 2021

7<sup>th</sup> February, 2021

7<sup>th</sup> March, 2021

4<sup>th</sup> April, 2021

2<sup>nd</sup> May, 2021

6<sup>th</sup> June, 2021

4<sup>th</sup> July, 2021

1<sup>st</sup> August, 2021

5<sup>th</sup> September, 2021

3<sup>rd</sup> October, 2021

7<sup>th</sup> November, 2021

5<sup>th</sup> December, 2021

17<sup>th</sup> January, 2021

21<sup>st</sup> February, 2021

21<sup>st</sup> March, 2021

18<sup>th</sup> April, 2021

16<sup>th</sup> May, 2021

20<sup>th</sup> June, 2021

18<sup>th</sup> July, 2021

15<sup>th</sup> August, 2021

19<sup>th</sup> September, 2021

17<sup>th</sup> October, 2021

21<sup>st</sup> November, 2021

19<sup>th</sup> December, 2021

We use a non-alcoholic wine so children may take part too.

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: 7<sup>th</sup> November 10.35 a.m.

Midnight Mass: 24<sup>th</sup> December 11.20 p.m.