

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

Fr. David Startup, OSJ (UK)

For many if not most, Christmas has come and gone. There's lots of food left over, not so much drink though, I suspect. Even more debt will slowly be repaid, or not, unwanted gifts taken back, faulty DVD's and smelly turkeys complained about and then our hotel room over Christmas wasn't up to much as well. Now, of course, it's all a question of financial compensation for the inconvenience. Mary could have claimed inconvenience – but she didn't.

Nothing was further from her mind. The usual people have bought a good bottle of wine at a knock down price and brought it back when the offer is over, claiming they bought it at the higher price and wanting their money back.

Mary did not waffle, “want her money back” or wriggle of the proverbial hook. But whatever, we are back to normal – whatever normal, now is. So what have we, as Christians, who celebrate everything about Jesus all the year round, learned - or have been reminded of, this Christmas?

For myself I did not realise or think about, until this Christmas, how brave Mary really was:

Mary faced humiliation, rejection,

Mary risked being an outcast (remember she was already a refugee)
however Mary was the Mother of Jesus the Messiah,

Mary was the one human who was with Jesus from His birth to His
death,

Mary knew *and put into practice* Old Testament Scriptures,

We are reminded again then that

God's best servants are often *very ordinary people*, as was Mary.

God plans *extraordinary* events in ordinary people's lives - certainly as
with Mary.

A person's true character is often revealed by his or her response to the
unexpected.

Mary had a job to do and she demonstrated trust and obedience to God which
resulted in her bravery. Being brave amidst all the recriminations from and and
doubt amongst others did not change what happened but helped her to deal
with what happened. Mary loved and trusted God - and went through with
what He asked of her. (Luke 1:38) "I am the Lord's servant" "May it be to me as
you have said" Then the angel left her. Mary is a wonderful example of
someone who trusted in and obeyed God, because she loved Him.

Learning to trust has it's roots in obedience. If we are having a difficult time

obeying God's commands, we are actually having difficulty trusting Him.

We prove that we trust Him by our obedience: the more we trust the more we obey.

If we are lacking in trust, we will have a much harder time being obedient because we are not truly believing that what He asks of us is in our best interest.

Because God has called us to forgive those who have wronged us or deeply hurt us, we know that we can obey this command because He is trustworthy.

Trust comes through obedience, and obedience brings trust. If we are told to do something for the first time we may hesitate about doing it because we are afraid that it won't work. But then, when we do it out of obedience and it does work, the next time we are asked to do something we haven't done before, we will be much more likely to do it because the person asking proved trustworthy.

By being obedient to God's commands we will grow in our trust of Him. When God says go to the person we have hurt and ask for forgiveness—or harder still, go to the person who has hurt us and seek reconciliation—we can do it because He has proven His ways are worthy of our trust.

Having faith in God is totally and completely placing our trust in Him. Webster defines trust as: "To place confidence in; to rely on the strength, character, ability, or truth of someone or something. To commit to place one's care or keeping."

Proverbs says, "Trust in the Lord with all your heart and lean not on your own understanding. In all your ways acknowledge Him, and He will make your paths straight." (3:5-6)

If we have faith in someone, we trust in them. Faith and trust go together. Faith also goes hand in hand with hope. Then comes a combination of all three, Love.

When we say that we love God, we are actually saying that we trust Him because we have faith and hope in Him.

When we worry about the future or how something might turn out or what might happen to us, we actually make ourselves out to be a spiritual orphan. Mary didn't worry.

When we first became Christians by putting our trust in the Lord, we accepted Him by faith. In professing Him as leader and forgiver, we became a believer by acknowledging Him as the Lord and Creator of the universe. We were saying "I believe, or trust, that through Your shed blood, forgiveness can, and will, penetrate every area of my life. You are my Saviour and Lord"

Worry is practical atheism. By not trusting Him in every circumstance we are tell the world that God doesn't really exist!

Trust is something that grows stronger based upon past experiences. Each of us

must prove ourselves trustworthy to one another. We learn to trust others as they prove themselves trustworthy.

This is a difficult and continuous task and something that is not easily done on a day-to-day basis. Trust in others will slowly grow until they do something that hurts us.

Jesus is the only one in the universe who has, once and for all, completely and totally proven Himself trustworthy by shedding His blood and dying on the cross. He no longer needs to prove He is trustworthy, yet He does so on a moment-by-moment basis in every circumstance and situation in which you find yourself.

Trusting in His commands will bring about the healing, restoration, and reconciliation needed in every relationship we have had or will ever have. By trusting our entire body, mind, soul, and spirit completely into His hands, we will experience His peace.

Jesus has promised us that nothing can take us out of His hands. (See John 10:28-29) The apostle Paul proclaimed, "Who shall separate us from the love of Christ? Shall trouble or hardship or persecution or famine or nakedness or danger or sword." (Romans 8:35)

Let us remember: There is no person, or tragedy, or calamity, or accident, or natural disaster, or anything in the universe that can pull us out of the hands of Jesus. His hands are grasping us, holding us with a firm grip. He has our lives under His control. He can be trusted in every circumstance in which we will ever find ourselves.

Mary trusted Him....so must we.

He will fill us to overflowing with "His joy and His peace through the power of the Holy Spirit." (Romans 15:13)

What we need to say to ourselves in this increasingly Godforsaken world is:

Don't worry, be happy..... Let us Trust, Obey and be Brave and spread the word to others.

Come – Lord Jesus Amen.

AMOS FOR OSJ [part one of two parts].

Invited by a faith community in Wales to unfold the book of Amos I offer it to OSJ members and readers as a pre-Lent study, for our erudition. Fr Ed Elsey CJ, OSJ

The words of Amos, a shepherd of Tekoa – his vision concerning Israel two years before the earthquake, when Uzziah was king of Judah and Jeroboam son of Jehoash was king of Israel.

He said: ‘The LORD roars from Zion and thunders from Jerusalem;
the pastures of the shepherds dry up, and the top of Carmel withers.’

Outline

1. Introduction to his Message [1:2]

Oracles against the Nations, including Judah and Israel [ch 1]

Judgment on Aram, Philistia, Phoenicia, Edom, Ammon, Moab [ch 2]

2. Ruthless oppression of the poor [2:6-7a)]- the system will perish [2, 13ff]

Unbridled profanation of religion [2:7b-8]

3. Oracles against Israel and judgment of God’s chosen people [3:1;5:17]

Judgment on an Unrepentant People, especially the Socialites [ch. 4]

4. Perversion of religious life [4:4-5]

Past calamities brought no repentance [4:6-11] No hope for a hardened people
[4:12-13]

5. Judgment on an Unjust People [5:1-17] Prosperity will turn to grief [5:16-17]

6. Announcements of Exile and messages of Woe Visions of Divine Retribution [7:1;9:10]

A swarm of locusts and consuming fire [7:1-8]

Vision of plumb line and basket of fruit [ch 7] Vision of The Lord by the altar [9:1-10]

7. The Good News [or the not so bad] Restored Israel's Blessed Future [9:11-15]

Revival of the House of David [9:11-12] Restoration of Israel to a Promised Land [9:13-15]

Which of the minor prophets would you most like to invite to a Dinner party?

All pretty boring you might think? Not some of the Dinners I have been to.

Glory be, what bores, some folks. Of the twelve prophets, Amos: at first meeting, seems judgey, ragey, and overall a bit party-pooperish.

But when considered in detail, and for a short book to study, there is clearly a man burdened by grief, by God's anger, by a sense of despair at the hypocrisy he sees around him. And this from a shepherd. The last of those we met were those first chosen to hear about the birth in Bethlehem and we know them to have been scared stiff by the angels' visit. The name Amos means 'burden' or 'burden bearer'. How burdened, really, are we, with the troubles of our world? Be honest.

Not a 'professional prophet' nor skilled in spiritual or historic studies - just skill handed down and learned by experience David the King too, knew the loneliness of the pasture and the dangers to flocks. Sheep, cattle figs and olives, his stock in trade. Chosen by God - but like many of us, how unlikely 'voices' for the Almighty to choose to deliver a sound message. Visions too. Remember the words in Isaiah 6,8: "Lord, here am I, send me"? Another ill-equipped messenger.

Speaking truth to power is costly. We recently lost Desmond Tutu. He knew the dangers of speaking out. But Amos knew the words had to be delivered. Too powerful and relevant not to be. I recently gave you a poem of 'even the stones crying out' if we fail to.

We, too, are ordinary people with ordinary lives. But, like Amos, we can make a difference where God has placed us: through demonstrating grace and love to those see facing challenges, danger, struggles - a voice from God for truth and justice at a time when others, especially those who should know better, remain silent. Cynicism of simple folks who feel exploited by any government which fails to identify with them - know any like that? - will instead turn to 'one of their own' they feel understands them better. A heart for the exploited, abused, misunderstood and ignored in society who need 'a voice'.

'Two years before the earthquake' [1:1 & Zechariah 14:5] is the time frame, Before mid-8C BC: as the kingdoms of Uzziah, king of Judah, and Jeroboam, king of Israel overlapped 767 BC to 753 BC. Amos from the South, called to rail against the North.

Resented, understandably [7,12]. Material prosperity, moral decadence. The privileged of Israel had no love for their neighbours, took advantage of others, and looked out for their own interests and profit. Heard that before in your lifetime?

OK for a bit of history?

Joash [802-786] was Jehu's grandson [he who drove furiously in his chariot] and he sought to recover all the cities his father had lost [11 Kings 13].

Amaziah was then king of Judah [800-783] The Assyrians had crippled Damascus, but were weakened by internal dissension and being menaced from the other side by Urartu, so now was the time to sally forth and wreak a bit of revenge and get some loot back.

Urartu? Ancient country of SW Asia centred in mountains SE of the Black Sea and SW of the Caspian Sea. Today the region is divided among Armenia, eastern Turkey, and NW Iran = Armenia and the land of the Euphrates - Babylon and for whole history a troubled area. We are also talking Ararat whence the Ark rested on a mountain, remains still visible, they say, today. The Arameans were ejected from Transjordan and Joash reduced Judah to a position of helplessness. Joash moved on Jerusalem, sacked and looted it and took hostages. He could have taken Judah as well but left Amaziah on his throne but with complete loss of face. Thus things were in those days. Amos sees it all as direct hand of God punishing his disobedient people and hammering them to return to Yahweh and start doing what they had been told. Lots more of that history for another study.

More than most Scripture, AMOS holds God's people accountable for their ill-treatment of others, the failure of the people to fully embrace God's teaching and example of justice. Not just 'the letter of the law' but its spirit also were required. Needy people were sold off for goods [happening today in Afghanistan and Myanmar] taking advantage of the helpless, oppressing those who could not resist or fight back, even some men 'using'/abusing women immorally. Arrogant with their economic success and intent on strengthening their financial dominance, they had largely lost the concept of caring for each another. Amos rebukes them that all this demonstrated they had forgotten God.

With the people of Israel in the north enjoying an almost unparalleled time of success, God decided to call a quiet shepherd and olive farmer to travel from his home in the [slightly?] less sinful south to carry a message of judgment. The northerners used Amos's foreign status as an excuse to ignore his message of judgment, even briefing against him as bringing 'fake news'. Heard that before?

While outer lives and persona gleamed with success, their inner lives had sunk into moral decay. Rather than seeking to give true 'justice, love mercy, and walk humbly with their God', they bathed in arrogance, idolatry, self-righteousness, and materialism. Amos communicated God's disdain for this modus vivendum. His prophecy concludes with only a brief glimpse of restoration.

So what is this ancient prophetic discourse saying to us in our day? Part 2 next month will go further in our thinking. AMEN. Fr Ed Elsey, February 2022

The Creed and one God or three?

Matthew 12

²⁵ Jesus said, "Every kingdom divided against itself will be ruined, and every city or household divided against itself will not stand.

It took some time for the early church to decide and confirm the status of Jesus as both man and God. The Creed is really the defining agreement of the early church as to Jesus 'official' standing but it was not without considerable disagreement, and not without casualties. Some of the early church heroes and Fathers were even declared heretics and given their marching orders.

I suspect that the formulation of the Creed was like most political agreements, a work in progress, an aggregate of the most commonly agreed but least contentious defining statements about the nature of God, Jesus and the Holy Spirit, and intended to bring the different Christian communities of together in unity and understanding whilst hiding some very deep theological divisions.

As time went on it became more complex, and by the time we come to the third century councils there is substantive and prescriptive Trinitarian expression presented by 'the church' in the Creed, no longer one God but three in one, a triune God, in order to counter a number of emergent heresies.

Whilst it may have been a wonderful theological device it has left an uncomfortable legacy for most Christians. Faith is not about 'what we are told we believe' but about 'what we actually believe', what makes sense, what works and, importantly, what is scripturally accountable.

Jesus, the man.

So let's look at what we know, what we believe about Jesus and who he was?

I have no doubts about the historic Jesus, that he really existed.

I have no doubts about the miracles, the healings.

I have no doubt about the words he spoke because they are so full of power and wisdom.

I have no doubts about his holiness and sincerity, his single mindedness.

I have no doubts about his 'human-ness'. The Gospels record him weeping for Jerusalem and for Lazarus, and his anger directed towards the money changers in the temple courtyard, all very human responses.

He knew pain and bled on the cross he was crucified on. He knew about death, human brutality and callousness, and experienced it first-hand.

He certainly ticks all the boxes regarding being a fully paid up prophet, and like most prophets, he certainly annoyed enough people enough to get himself killed for speaking honestly and truthfully and for pulling no punches.

So what was he preaching?

As far as Jesus was concerned, the religious authorities and big religious groups like the Pharisees and Sadducees were missing the point when it came to religion. For them the rules and regulations were more important than what God actually wanted, and he (Jesus) warned them about abuse of position.

He was not preaching anything new here – speaking of a God who would rather have love and spiritual obedience than animal sacrifices was something that others had preached.

According to the Gospels, Jesus' message was also about 'getting yourself right with God' (salvation through 'faith' not 'religion') and putting faith into action, something his brother James wrote about in his Epistle. What made Jesus different was his words were backed up with very powerful and evidential miracles and signs culminating in the resurrection, and authority of word.

But at what point does he become worthy of being called God, not that I believe that it was something Jesus intentionally encouraged?

Let us go back to last month's newsletter when I shared my memories of Gerald O'Mahoney, SJ. He was such a lovely person you saw both him and God when you met him. To take God out of him would be impossible as his relationship with God was part of his very being. They were inseparable.

So imagine meeting the adult Jesus and the level of God within in him was maxed out to the absolute limits of humanly possibility without losing the 'Jesus-ness'.

To meet Jesus would be to meet God for those who could be receptive enough. These two elements of 'Jesus' and 'God' would be so intertwined it would be almost impossible to see where one ended and the other began.

I certainly believe that Jesus was well aware of this, and it made itself evident in sayings like 'I and the Father are one', 'to see me is to see the Father', etc.

To meet Jesus would be to meet God, but whether one could say 'to meet God is to meet Jesus' is a moot point. I don't think there is any moment in the Gospels when Jesus claimed to be God or claimed equality with Him.

The 'Lord's Prayer' is a good example where Jesus models prayer directed to the Father, not to himself. You can ask in Jesus name but you ask the Father.

'I have come from the Father' sayings, for example John 16 v 25-27,

²⁵ "Though I have been speaking figuratively, a time is coming when I will no longer use this kind of language but will tell you plainly about my Father. ²⁶ In that day you will ask in my name. I am not saying that I will ask the Father on your behalf. ²⁷ No, the Father himself loves you because you have loved me and have believed that I came from God....

can also be understood in this context. Jesus does not suggest he is God, or 'of God' but is 'from God', and this can be interpreted in the light of the parable of the vineyard. See Mark 12 v 1-8.

***12** Jesus then began to speak to them in parables: "A man planted a vineyard. He put a wall around it, dug a pit for the winepress and built a watchtower. Then he rented the vineyard to some farmers and moved to another place. ² At harvest time he sent a servant to the tenants to collect from them some of the fruit of the vineyard. ³ But they seized him, beat him and sent him away empty-handed. ⁴ Then he sent another servant to them; they struck this man on the head and treated him shamefully. ⁵ He sent still another, and that one they killed. He sent many others; some of them they beat, others they killed.*

⁶ "He had one left to send, a son, whom he loved. He sent him last of all, saying, 'They will respect my son.'

⁷ "But the tenants said to one another, 'This is the heir. Come, let's kill him, and the inheritance will be ours.' ⁸ So they took him and killed him, and threw him out of the vineyard.

Jesus, Son of God, Son of Man.

So what about Jesus' claims about him being 'the Son of God'? How is one to interpret this title as it is not a claim that he is God or has equality with God?

The son is not the father and the father is not the son in any family but there are things that do bind them together and are recognised in both.

There may be some element of truth in the saying, 'to have met the son is to have met the father', but they remain distinct, separate and unique individuals even if they share some physical and personal characteristics and features.

So it is with Jesus and God, the Father.

Jesus may fairly and legitimately claim son-ship with God because of the closeness and intertwined-ness of their relationship but inevitably the words 'Son of God' are going to be misunderstood, misinterpreted and misused by those with other less scrupulous agendas and less spiritual understanding.

It is hardly a coincidence then that the phrase 'Son of Man' is preferred by Jesus. The phrase 'Son of Man' is used in the Gospels some 86 times, nearly three times more than the phrase 'Son of God' which only gets used some 34 times.

'Son of Man' is much more focused on the humanity of Jesus and much more demanding of understanding in empathic terms when it comes to understanding our relationship with God and one another.

'Son of God' is much more about divine appointment and authority. An example of this can be found in Matthew 8 v28-29:

²⁸ When he arrived at the other side in the region of the Gadarenes,^[a] two demon-possessed men coming from the tombs met him. They were so violent that no one could pass that way. ²⁹ "What do you want with us, Son of God?" they shouted. "Have you come here to torture us before the appointed time?"

Also when the 'God-ness' in Jesus is overwhelmingly recognised by others:
take Matthew 14 v 22-32 for example:

²² Immediately Jesus made the disciples get into the boat and go on ahead of him to the other side, while he dismissed the crowd. ²³ After he had dismissed them, he went up on a mountainside by himself to pray.

Later that night, he was there alone, ²⁴ and the boat was already a considerable distance from land, buffeted by the waves because the wind was against it.

²⁵ Shortly before dawn Jesus went out to them, walking on the lake. ²⁶ When the disciples saw him walking on the lake, they were terrified. "It's a ghost," they said, and cried out in fear.

²⁷ But Jesus immediately said to them: "Take courage! It is I. Don't be afraid."

²⁸ "Lord, if it's you," Peter replied, "tell me to come to you on the water."

²⁹ "Come," he said.

Then Peter got down out of the boat, walked on the water and came toward Jesus. ³⁰ But when he saw the wind, he was afraid and, beginning to sink, cried out, "Lord, save me!"

³¹ Immediately Jesus reached out his hand and caught him. "You of little faith," he said, "why did you doubt?"

³² And when they climbed into the boat, the wind died down. ³³ Then those who were in the boat worshiped him, saying, "Truly you are the Son of God."

In circumstances like this it is difficult to say that Jesus is 'not God' but it is also equally difficult to say categorically that he is. 'Son of God' certainly works as a compromise literal device on these occasions, the point where humanness and God-ness are inseparable and indistinguishable.

I believe Jesus even recognised this himself when he asked of others, ‘who do you say I am?’ (see Mark 8 v 29, Luke 9 v 18, etc.), and he wasn’t alone in asking that question (see Luke 7 v 49, Luke 8 v 25, etc.).

The Holy Spirit and Jesus.

In the Gospels we are presented with the expression ‘Holy Spirit’ either dwelling in or resting on a person. Either way, it loosely represents the visible and invisible power, presence and influence of God on both people and situations. On this basis it seems more likely ‘the Holy Spirit’ is a descriptive attribute or characteristic of God although sometimes given a nominative title of ‘He’ rather than ‘it’, but it describes an outpouring of God’s power rather than ‘a person’. It is the (Holy) Spirit of God that empowers and justifies Jesus as testified in the Gospels.

To give the expression context, the words ‘Holy Spirit’ only appear in the Old Testament 8 times (Psalms, Isaiah and Daniel) and some 96 times in the New Testament, 27 of which are found in the Gospels and most of these in Luke.

The bulk of the remaining 69 appearances are in fact in Acts and the Epistles, St Paul being the main user of the phrase, and sometimes used in such a way as to possibly suggest* that the Holy Spirit was an entirely separate and distinct entity to God the Father – see Romans 8 v 26-27 as just one example

*²⁶ In the same way, the Spirit helps us in our weakness. We do not know what we ought to pray for, but **the Spirit himself** intercedes for us through wordless groans. ²⁷ And he who searches our hearts knows the mind of the Spirit, because the Spirit intercedes for God’s people in accordance with the will of God.*

(*My worry is that traditionally we take too much notice of St Paul and do not readily judge his words and theological dissertations in the light of Jesus’ own teachings and words as found in the Gospels.)

This particular example may or may not be a true reflection of Paul’s thinking and be nothing more than a slightly confusing translation error, but as I write I do not recollect any sayings of Jesus suggesting we direct our prayers to the Holy Spirit or to himself, only to God the Father.

That is not to say that our words, thoughts and prayers may not be directed by God's presence and empowerment (i.e. the Holy Spirit), whether it rests on us or within us.

The Creed.

So what then of 'the Creed', the collective statement of 'the church's' belief?

How much of 'the Creed' actually stands up to what is actually evidenced in the Gospels and how much is human interpretation and extrapolation?

Well that depends on which Creed we accept or are told to use.....

I don't normally subscribe to Wikipedia, but the following 'Wikitexts' may be quite useful.

The original rule of faith in the Early Christian Church as Irenaeus (circa 120-202 A.D.)knew it, included:

...this faith: in one God, the Father Almighty, who made the heaven and the earth and the seas and all the things that are in them; and in one Christ Jesus, the Son of God, who was made flesh for our salvation; and in the Holy Spirit, who made known through the prophets the plan of salvation, and the coming, and the birth from a virgin, and the passion, and the resurrection from the dead, and the bodily ascension into heaven of the beloved Christ Jesus, our Lord, and his future appearing from heaven in the glory of the Father to sum up all things and to raise anew all flesh of the whole human race... — Irenaeus, Adversus Haereses (Against Heresies)

The Old Roman Creed (1st-2nd Century)

*I believe in God the Father almighty;
and in Christ Jesus His only Son, our Lord,
Who was born of the Holy Spirit and the Virgin Mary,
Who under Pontius Pilate was crucified and buried,
on the third day rose again from the dead,
ascended to heaven,
sits at the right hand of the Father,
whence He will come to judge the living and the dead;
and (I believe in) in the Holy Spirit,
the holy Church,
the remission of sins,
the resurrection of the flesh
(and the life everlasting).*

Comparison between creed of 325 and creed of 381

The following table, which indicates by [square brackets] the portions of the 325 text that were omitted or moved in 381, and uses *italics* to indicate what phrases, absent in the 325 text, were added in 381, juxtaposes the earlier (AD 325) and later (AD 381) forms of this creed in the English translation given in [Philip Schaff's](#) compilation *The Creeds of Christendom* (1877).^[43]

First Council of Nicaea (325)	First Council of Constantinople (381)
We believe in one God, the Father Almighty, Maker of all things visible and invisible.	We believe in one God, the Father Almighty, Maker <i>of heaven and earth, and</i> of all things visible and invisible.
And in one Lord Jesus Christ, the Son of God, begotten of the Father [the <i>only-begotten</i> ; that is, of the essence of the Father, God of God,] Light of Light, very God of very God, begotten, not made, <i>consubstantial with the Father</i> ;	And in one Lord Jesus Christ, the <i>only-begotten</i> Son of God, begotten of the Father <i>before all worlds (æons)</i> , Light of Light, very God of very God, begotten, not made, consubstantial with the Father;
By whom all things were made [both in heaven and on earth];	by whom all things were made;
Who for us men, and for our <i>salvation</i> , came down and was <i>incarnate</i> and was made man;	who for us men, and for our salvation, came down <i>from heaven</i> , and was incarnate <i>by the Holy Ghost and of the Virgin Mary</i> , and was made man;
<i>He suffered</i> , and the third day <i>he rose again</i> , ascended into heaven;	he <i>was crucified for us under Pontius Pilate, and suffered, and was buried</i> , and the third day he rose again, <i>according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the Father</i> ;
From thence he shall <i>come</i> to judge the quick and the dead.	from thence he shall come <i>again, with glory</i> , to judge <i>the quick and the dead</i> . ;

	<i>whose kingdom shall have no end.</i>
And in the Holy Ghost .	And in the Holy Ghost, <i>the Lord and Giver of life, who proceedeth from the Father, who with the Father and the Son together is worshiped and glorified, who spake by the prophets.</i>
	<i>In one holy catholic and apostolic Church; we acknowledge one baptism for the remission of sins; we look for the resurrection of the dead, and the life of the world to come. Amen.</i>

One can see that as the different Creeds become more detailed and more developed over time, the more controversies and divisions are created. Note the increasing use of more technical/legalistic theological exposition and interpretation, and the diminishing use of 'plain-speak'.

Note also the authoritarian transition from 'I believe' to 'we believe'...

It certainly suggests that by the end of the second century (A.D.) the faith is already being hijacked by committees of agenda driven theologians or at least taken into 'protective custody' by what effectively was 'a new breed of Pharisees' and experts in power politics, and there were many casualties.

Leaving aside the power politics, it seems to me that the successive attempts to clarify, particularly at a denominational level, mostly ended up causing more complication and confusion. (See [Apostles' Creed - Wikipedia](#)).

'The Creed' has effectively become the symbol of Christian politics, division and power play, and it no longer fulfils its original brief of unifying different Christian groups in common mind and purpose. Just the opposite.

Not that it matters in practice as most people just repeat the words liturgically and 'on demand' without giving them any real thought or consideration.

I have found for example that most Anglicans are not even aware they regularly say the words 'I believe in one holy catholic and apostolic church' and will quite happily deny the fact they are catholic/belong to a catholic church.

I have also found, regardless of denomination, people believe what they want to believe regardless of the 'approved words' they use in Church.

Whilst I personally favour the Old Roman Creed for its simplicity and accessibility, it is in the later more complex Creeds I want to pick up on the idea of the 'Holy Trinity'. I want to be absolutely convinced, particularly on the basis of the Ten Commandments and the Gospels, that there is real biblically consistency for this concept.

One God or Three?

Let's begin by looking at the origins of the Holy Spirit as God.

The Origin of the Holy Spirit. The idea of "procession" or "coming forth" in the inner divine life has its basis in a number of Scriptural texts. Jesus says of himself in John 8 (42), "For I proceeded and came forth from God"; and he says of the Spirit that he "proceeds from the Father" (Jn 15:26). (Source: catholiceducation.org)

So the Holy Spirit is 'of God' or 'proceeds from God' the Father, but where does scripture actually say it 'is God'? There is a big difference in "proceeds from God"/'of God' and 'is God'.

I regrettably have no answer for this question although I can see the potential for power play and political gain as the early church hammered out a 'consensus view' on what the early church (said it) collectively believed, (and which incidentally seems to me to be little more than a prototype version of 'Churches Together', where weight of numbers and loudest voices counted more than spiritual accuracy and discernment, and where any dissent was positively and actively discriminated against, and dissenters 'cancelled'.)

So to seek some kind of answer, it is to Jesus I look, rather than Paul. Jesus is the first word in everything, and as far as I am concerned, Paul's later words may be useful but they are the words of the student, not the master, and always will be.

My belief is there is only and simply one God, and that Christianity is a monotheistic faith with its origins firmly fixed in its Jewish roots.

Remember also, Jesus was a Jew and to him the concept of a God that was divided or displayed multiple personalities in any way was inconceivable.

God was 'one', the 'I am', not the 'we are'.

The first of the Ten Commandments as found in Exodus 20 makes this more than plain:

And God spoke all these words:

² "I am the LORD your God, who brought you out of Egypt, out of the land of slavery.

³ "You shall have no other gods before^[a] me.

⁴ "You shall not make for yourself an image in the form of anything in heaven above or on the earth beneath or in the waters below.

⁵ You shall not bow down to them or worship them; for I, the LORD your God, am a jealous God, punishing the children for the sin of the parents to the third and fourth generation of those who hate me,

⁶ but showing love to a thousand generations of those who love me and keep my commandments.

Verse 2: 'I' is singular, not the plural 'we'.

Verse 3: 'Me' is singular, not the plural 'us'.

Verse 5: 'for I' is singular.

Verse 6: 'love me' is singular.

There is no 'plural' in this text with reference to God – He is 'singular' and this undermines any ideas regarding plurality in the person of God.

Also bear in mind Jesus made no claim to be God, or claimed any equality with Him, so whilst they (God and Jesus) may be 'one in spirit' (e.g. see John 14 v10) the idea of 'the Trinity' is already not logically viable and is possibly a later non-scriptural addition to Christian theology.

Put in the context of Jesus' own words about the immutability of Holy Scripture - there are to be no changes or additions to 'the Law and Prophets', especially to the Ten Commandments, so there is only and simply 'one God'.

See Matthew 5 v 17-20: The Fulfilment of the Law

¹⁷ "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. ¹⁸ For truly I tell you, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished. ¹⁹ Therefore anyone who sets aside one of the least of these commands and teaches others accordingly will be called least in the kingdom of heaven, but whoever practices and teaches these commands will be called great in the kingdom of heaven. ²⁰ For I tell you that unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven.

The Creed and the Trinity.

It seems to me there is an uneasy tension in the Trinitarian relationship as it appears in the later Creeds, as theologians tried to come to an understanding and defence of the nature of God against the various heresies floating around some 1700 years ago. I feel in doing so they created more problems than they've solved and come up with a series of solutions that, in the end, people have largely ignored and quietly resolved in their own way.

A reminder to theologians that they don't always get it right perhaps.

Put another way, it's not what theologians think or say that matter when it comes to living a life of faith, it's what is practical, scriptural and 'works', and that begs the question, can there ever be a workable theology which satisfactorily explains the relationship between Father, Son and Holy Spirit?

Given our human limitations, I personally don't believe we will ever be able to come to a universally accepted consensus regarding the Trinity, simply because any answer will inevitably rely on personal faith and individual experience. It will be different for different people, but there will always be some recognisable, shared elements of agreement and points of commonality, and these will bring people together rather than divide them.

To add to that we know 'just enough' to state in simple terms what the basis of our faith is thanks to Holy Scripture.

Bear in mind that 'the Creed' was intended to be a simple but universal summary of our faith that binds us together.

The danger in it being overly prescriptive is it leads to denominational division and from 'this is what we believe based on Holy Scripture' to 'this is what we are told we have to believe by the church we attend'.

That just defeats the Creed's original purpose and intent.

Going back to the Old Roman Creed constructed sometime in the first or second century, it is the all-encompassing simplicity and accessibility I warm to and I love its creative open-endedness and its lack of detailed prescription.

*I believe in God the Father almighty;
and in Christ Jesus His only Son, our Lord,
Who was born of the Holy Spirit and the Virgin Mary,
Who under Pontius Pilate was crucified and buried,
on the third day rose again from the dead,
ascended to heaven,
sits at the right hand of the Father,
whence He will come to judge the living and the dead;
and (I believe in) in the Holy Spirit,
the holy Church,
the remission of sins,
the resurrection of the flesh
(and the life everlasting).*

There is no sense of it trying to explain the hows and whys and wherefores, or present all the answers in the form of justification or in terms of Christian apologetics, but it is instead a simple statement of faith and acceptance of scriptural fact, the 'this is what we believe and we don't need to 'prove' it to anyone.' I like the implicit confidence of faith it demonstrates.

Where now?

As we have seen in the later Creeds, clarifications seem very legalistic and don't always make things clear or less complicated – sometimes just the opposite, sometimes very divisively, especially in countering emerging heresy.

The debate regarding the Trinity still remains open for me. The historical and current theological positions have elements about them which I find don't stack up as comfortably as we would like them to or are as easily explained.

Whilst these things might need reconsidering by 'the church', I have a feeling most Christians have already worked out their own expressions of spiritual comfort, scriptural understanding and theological acceptability when it comes to Jesus's relationship with God the Father and the Holy Spirit. They may not be 'text-book' or exactly orthodox but they work and they are much simpler.

This is regardless of 'the party line' although people/congregations will faithfully trot out the words of the Creed (whichever one their church uses or permits) on demand. They may 'say the words' as a matter of familiar and comfortable ritual but doesn't mean to say they necessarily believe them.

'Religion' and 'faith' are two very different things and I'm more than happy to let 'the church' deal with 'religion' so long as it remembers 'faith' belongs to and is entrusted to the people. The principle should be 'religion' is there to support and encourage 'faith', not the other way around.

What the successive development of 'the Creed' also seems to demonstrate is it's not the basic facts that people fall out about but the exact and precise wording and who has ownership of those words.

Sometimes the archaic language used in some versions of the Creed doesn't help, and we have to remember that language isn't static; over time it changes in use, application, and meaning. It's not surprising we get confused.

There may even be a general case for saying not everything we are taught or expected to believe by 'the church' is useful or relevant. We need to feed our faith not our religion, so being selective based on need is a useful skill to have.

I'd say this was largely true in relation to 'Trinitarian' theology.

Ask most people and you will quickly realise that most people can't explain what it is or understand the rationale behind it, even with the help of the Creed. For many it's actually irrelevant when it comes to living daily life.

(When we go to turn an electric light on, all that matters is 'it works' when needed. We don't need to know how or why it works, just that it does.)

Try explaining 'The Trinity' to inquisitive and questioning children and you will soon understand how implausibly incomprehensible and complex it becomes.

I've also had experiences of children retelling me what they think they have been taught in school or at church in Sunday School. Mostly the end results have been very damaging to faith but all is not lost as I did have one child explain the Trinity as **'Jesus and the Holy Spirit helping God do His work.'**

I'd personally regard that as an astounding success and quite sufficient, far better than most explanations I've had from supposedly well informed and educated adults.

So can we still justify teaching the concept of 'the Trinity' when, according to the Gospels, there is no record of Jesus actually teaching Trinitarian theology?

I suspect it is nothing more than the 1700 year old shadow of the early church's extrapolated rebuttal of gnostic and other teaching and heresies?

To be fair to early church, at the time there were some pretty interesting but unconventional theological theories and explanations as to who Jesus was/is and the Trinity (*see end notes*) but was something that perhaps was 'of its time' and is maybe not so relevant or important in this present age. The threat of old heresies has subsided.

So why continue to teach it when the bible teaches there is only one God?

Just to remind you, in the Gospels Jesus directs people to the Father rather than himself, and the Holy Spirit evidences, empowers and justifies Jesus's ministry in the form of great works and authority, but neither Jesus nor the Holy Spirit claim to be God or claim equality with God but are 'of God'/'from God'.

That in itself rather undermines the theory of a triune God.

In the end there can only be One God, not three, and 'the church' has to take responsibility for any confusion resulting from the teaching and declarations of successive church councils, even if they were well intended.

It is what happens when 'the church' starts to explain to the trusting faithful in theological terms 'what God really meant to say' and 'what the trusting faithful should believe'.

'The church' should also remember that Jesus spoke in simple terms and reached out to the ordinary person. He made faith welcoming, accessible, understandable and uncomplicated.

I believe that 'the church' has forgotten this.

I still keep going back to the simplicity of the child's explanation* for the Trinitarian dynamic as '**Jesus and the Holy Spirit helping God do His work.**'

It is simple, easy to grasp and open ended, not closed, confusing or prescriptive, and it is scripturally sound.

Best of all it allows people to answer for themselves the question Jesus asked, '....and who do you say I am?' *Mat 16v15*

+Ian OSJ (UK)

**Psalm 8 v2: Out of the mouth of babies and infants, you have established strength....*

End Notes: Major Heresies of the Early Church

- **Adoptionism:** Belief that Jesus was born as a mere (non-divine) man, was supremely virtuous and that he was adopted later as "Son of God" by the descent of the Spirit on him.
- **Apollinarism:** Belief that Jesus had a human body and lower soul (the seat of the emotions) but a divine mind. Apollinaris further taught that the souls of men were propagated by other souls, as well as their bodies. Declared to be a heresy in 381 by the First Council of Constantinople.

- **Arianism:** Denial of the true divinity of Jesus Christ taking various specific forms, but all agreed that Jesus Christ was created by the Father, that he had a beginning in time, and that the title “Son of God” was a courtesy one.

Arius was first pronounced a heretic at the First Council of Nicea, he was later exonerated as a result of imperial pressure and finally declared a heretic after his death. The heresy was finally resolved in 381 by the First Council of Constantinople. All forms denied that Jesus Christ is “consubstantial with the Father” but proposed either “similar in substance”, or “similar”, or “dissimilar” as the correct alternative.

- **Docetism:** Belief that Jesus’ physical body was an illusion, as was his crucifixion; that is, Jesus only seemed to have a physical body and to physically die, but in reality he was incorporeal, a pure spirit, and hence could not physically die. Docetism was rejected by the ecumenical councils and mainstream Christianity, and largely died out during the first millennium AD.
- **Donatists:** Donatists were rigorists, holding that the church must be a church of saints, not sinners, and that sacraments administered by traditores were invalid. They also regarded martyrdom as the supreme Christian virtue and regarded those that actively sought martyrdom as saints.
- **Ebionites:** A Jewish sect that insisted on the necessity of following Jewish law and rites, which they interpreted in light of Jesus’ expounding of the Law. They regarded Jesus as the Messiah but not as divine.

- **Gnosticism:** Gnosticism is a collection of religious ideas and systems which originated in the late 1st century CE among Jewish and early Christian sects. These various groups emphasised personal spiritual knowledge (gnosis) over the orthodox teachings, traditions, and authority of the church.

Viewing material existence as flawed or evil, Gnostic cosmogony generally presents a distinction between a supreme, hidden God and a malevolent lesser divinity... who is responsible for creating the material universe. Gnostics considered the principal element of salvation to be direct knowledge of the supreme divinity in the form of mystical or esoteric insight. Many Gnostic texts deal not in concepts of sin and repentance, but with illusion and enlightenment.

- **Marcionism:** An Early Christian dualist belief system. Marcion affirmed Jesus Christ as the saviour sent by God and Paul as his chief apostle, but he rejected the Hebrew Bible and the Hebrew God. Marcionists believed that the wrathful Hebrew God was a separate and lower entity than the all-forgiving God of the New Testament. This belief was in some ways similar to Gnostic Christian theology, but in other ways different. Marcionism continued in the West for 300 years, although Marcionistic ideas persisted much longer. Marcionism continued in the East for some centuries later.

- **Montanus:** The beliefs of Montanism contrasted with orthodox Christianity in the following ways:
The belief that the prophecies of the Montanists superseded and fulfilled the doctrines proclaimed by the Apostles.
The encouragement of ecstatic prophesying.

The view that Christians who fell from grace could not be redeemed.

A stronger emphasis on the avoidance of sin and church discipline, emphasizing chastity, including forbidding remarriage.

Some of the Montanists were also “Quartodeciman”.

- **Manichaeism:** A major dualistic religion stating that good and evil are equally powerful, and that material things are evil. Thrived between the 3rd and 7th centuries and appears to have died out before the 16th century in southern China.
- **Nestorianism:** Belief that Jesus Christ was a natural union between the Flesh and the Word, thus not identical, to the divine Son of God. Condemned at the First Council of Ephesus in 431 and the Council of Chalcedon in 451, leading to the Nestorian Schism.
- **Valentianism:** A Gnostic and dualistic sect. Considered heresy by Irenaeus and Epiphanius of Salamis

Does attending a Church each week mean we will be spiritually strong?

Gym attendance?

A good church is like a gym; it is a place to exercise in the Word and get spiritually strong. However, church attendance (or being a member) is not enough for spiritual growth – it’s only the initial step.

There are many Christians who attend church and never develop the inner peace, strength and grace that the Bible promises.

Each week they religiously go to church and sit in the pews harbouring thoughts such as: pride, judgement, or coveting. Church for them is a place of networking and social life; and sadly, they seldom concentrate on the Message.

Spiritual strength and growth results from exercising in the Word of God. This means we need to learn God's ways – but just knowing how to exercise is not enough to build muscle. We need to apply what we have learnt to our lives to receive results. Daily, we must trust in God's promises and reflect on the profound truths found within the Bible. Furthermore, to accelerate our spiritual growth, we must refrain from doing the wrong thing (sin). (2 Tim 2:15. Tim 3:16-17).

God wants Christians to be spiritually strong and healthy. He has provided the gyms with personal trainers to guide and encourage us to this end (Priests, and teachers). If we are consistent with our exercise-program, we'll be amazed at the spiritual strength we soon gain – things that used to worry us no longer do – the stress that once overwhelmed us is easily lifted – people that we couldn't tolerate are now handled in grace. It won't be long before we have inner peace and are in good spiritual shape.

At times it is difficult to persevere but the Bible promises we will be eternally happy we did.

And whatever you do, do it heartily, as to the Lord and not to men, knowing that from the Lord you will receive the reward of your inheritance; for you serve the Lord Christ. Colossians 3:23-24

PRAYER AND INTERCESSION

Lord Jesus, we pray that in your strength we may live our days, and in the power of your Spirit, we may lead others to know you.

Lord of all joy, you are a very present help in trouble.

We thank you for all those who tell of your love.

Lord renew your people

and sustain us by your power

Loving Lord, we thank you for those who seek to restore our world, those who work to save our wildlife, make clean our rivers, replace our trees.

We thank you for the love of those who care for oppressed people, those who seek out the lost and rejected around us.

Give wisdom and understanding to those who manage food banks, who set up emergency meal services, who are called by you to feed and restore your people.

Lord renew your people

and sustain us by your power

Lord Jesus, we thank you for all who have been a strength for us. We pray for those who advise and support those in debt, those in despair.

We pray for the Samaritans and for their mission of rescue and support. And Lord, we lift up to you those we know in need.

May we seek to offer respect and reassurance to those who suffer in body mind or spirit.

Lord renew your people

and sustain us by your power.

God of love, we remember before you all who feel unloved.

We pray for the very young and the very old who feel they are unwanted.

We pray for our friends who are ill and for all who need a gentle reminder that they are precious to us and to you.

Lord renew your people

and sustain us by your power.

We give you thanks Lord that you are the One who renews us, the One who knows us and whose love remains the same whatever we do.

We pray for those we have loved who have died, that they may now rest in your loving forgiveness and tender care, restored to new life by your power.

Merciful Father

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

THE BLESSING

May God strengthen and support us this week in all we do, and may Christ reveal to us His power to keep us from all evil, and may the Holy Spirit renew and refresh us, and the Blessing of God touch you and keep you safe, now and always. Amen

'God's Work & Ours'

Jonah 3:1-5; I Corinthians 7:29-31; Mark 1:14-20

In the name of The Father and of the ~~the~~ Son and of the Holy Spirit. Amen.

In four short phrases, Jesus sums up God's work for us, with us, and in us ...

- a. The time is fulfilled.
- b. The kingdom of God has come near.
- c. Repent.
- d. Believe in the good news.

All announcements of important things come in direct, unforgettable words ...

supremely so with the announcement of our Lord. God's kingdom and royal reign in the hearts and lives of mankind has come in Jesus Christ. All the promises and preparation of the previous centuries lead to Him—and Him alone.

What God planned ... even before the foundations of the world were laid ... reached the fullness of time in Christ. To receive the kingdom is to open one's heart in faith by the power of the Spirit, and lay hold of God's promises. All that is God's work.

To see where Jesus goes to declare that work ... God's work ... the gospel of Mark points to where people live and work. One day, writes Mark, Jesus came walking along the northern shore of the Sea of Galilee. He saw two sets of brothers there, working at their jobs as fishermen. He called them to follow Him ... and they did.

On this Third Sunday after The Epiphany of our Lord, I have a feeling that it isn't always immediately apparent to us that God's work is located where we live and work. Somehow or other, we feel that God's work is located somewhere else ... and done by someone else.

So, the question on this Sunday is: Where do you find God's work? Where's your marketplace ... your family ... your neighbourhood ... your classroom, coffee shop or gym ... or your kitchen?

These, I'm sure, aren't the first answers that come to mind.

More than likely we think of church where we meet God and find His work ... some quiet spot that's conducive to meditation, learning, and prayer. Today's text, however, turns our attention in a direction not of our own choosing.

You see, there's a needed lesson here. Most often, the custom is to think of the church as a building with distinctive architecture and appointments ... a priest on hand ... a credible denomination ... and a congregation of committed people. It comes naturally to us to think of people coming to church. "If you build it ... they will come."

But notice, Jesus did none of these things. Rather, He went to where the people were ... the church and the un-church. It seems to me, then, that the church which bears His Name and lives in His Epiphany light can and must do the same. For that's what mission is all about ... reaching out to people where they are—not where we think they ought to be.

The text tells us that Jesus went to Simon and Andrew, James, and John, in order to call them to follow Him. Eight more were called to follow Him for the three years that Jesus taught and healed and proclaimed the coming of the Kingdom. Following Him ultimately meant being led to the Cross. And though all of them failed Him in the final hours before His death on the Cross, He did not fail them. Nor ... did the kingdom stumble and falter because of their weakness and lack of faith.

Our Lord stayed true to His mission ... seeing it through to the bitter end. The time was truly fulfilled when Jesus cried out from the Cross, "It is finished!" That little phrase in the Greek means that the saving work for which our Lord became incarnate was accomplished once and for all. His death on the Cross has meaning for the past and the present with on-going meaning and ramifications for the future. God's work centred in His Son was to forgive all men. The resurrection of our Lord is the sign that God's kingdom is now ready to be spread through the world in the proclamation of the Gospel.

Our call to follow Christ comes in the very same Gospel proclaimed through apostolic witness and recorded in the Book of Acts.

It is the good news that God's saving work in Christ has our name on it. God so loved you and me that He gave His only begotten Son ... that believing in Him we might have eternal life. God has called you and me to Himself through water and the Word because He loves us. Our baptisms are the beginning of our new life and covenant in His grace where we are.

Where then does God's work take you? Whether child or adult, to serve according to one's calling means that the Holy Spirit is using you to call others through your witness where you are ... to roll up your sleeves and put yourself into the work of the day. Calling or vocation ... you know ... is a great word of our faith as Christians.

It's a word that is sorely absent in the world in which we live. "To be called" ... to have a sense of one's vocation and purpose ... means that one's life and activities are organised around and centred in the Christ of the Cross. It means doing what you do because of what Christ has first done for you.

Just take time to stop and think for a minute what that means in terms of mission and service ... what it means for you personally as God's child ... what the implications are for the vision of mission and service of a parish. Think of the challenging and rewarding things that can happen as each of us awakens to our part in God's work here in this our place. Think of seeing where we live ... where we work ... where we play as our places to do God's work.

On this Third Sunday after The Epiphany, you and I are reminded that we are an integral part of this God-given work of the Kingdom. It is our calling ... we'll be there! God's work goes on out there ... we'll be there! Life is too short to be unfulfilling. Make your work and life an offering to the Lord who spared not even

His life for you and me.

In doing so, you will discover what four fishermen learned long ago. The voice that called, "Come, follow Me!" is the same voice that calls you and me. To walk in His steps ... to do His work ... is to live the abundant life. The blessed apostle Paul summed it up this way: Whatever you do in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him. (Colossians 3:17)

Sweet Lord, you have looked into my eyes; kindly smiling, you've called out my name.

On the sand I have abandoned my small boat; now with you, I will seek other seas.

✝In the Name of the Father and of the ✝Son and of the Holy Spirit. Amen. ✝

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).

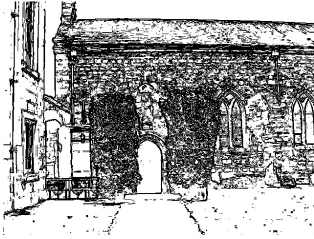
Suggested forms of approved service are available (with instructions) to download from our website downloads page:

1. Self-administered Communion
2. Last Rites (Emergency Measures)

Also to be noted, regular 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, 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.

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

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.

Midnight Mass: 24th December 11.20 p.m.