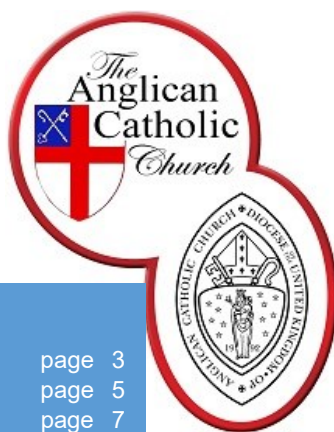


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Issue 58:

Advent
2022

Diocesan Retreat



The Diocesan Retreat took place from 2nd to 5th August 2022 once more at the wonderful Whalley Abbey.

This year's retreat was led by Fr Paul McLaren-Cook who based reflections on the theme of Following Jesus in a Hostile World using the First Letter of St Peter as the scriptural guide. His words were uplifting and powerful, and his guidance invaluable.

During the retreat, Fr Ron Evans was received into the full communion of the Anglican Catholic Church and is to be licensed as an assistant priest to Fr Gareth Parry in the Mission of the Good Shepherd and St Tudwal in Conwy.

The retreatants were made very welcome by the community at Whalley Abbey whose kindness and warmth were in evidence at every interaction. At the end of the retreat, Deacon Stenström presented the Abbey with a statue of St Francis on behalf of the Diocese. Thanks also go to Frs Andrew Scurr and Gareth Parry for organising this event.

Dean of the Northern Deanery, Fr Munn said, "now, we must turn to putting into practice what we have learned! May it prove fruitful!"

Farewell to Her Majesty



The Right Reverend Damien Mead, Bishop Ordinary of the Diocese of the United Kingdom, Anglican Catholic Church, on behalf of the clergy and laity of the diocese, extended his deepest condolences to His Majesty King Charles III, and all the Royal Family, on the death Queen Elizabeth II.

The Bishop said, "Her faithful service and devotion to duty to our Country and the Commonwealth, during her 70 years on the throne, will long be remembered with gratitude and thanksgiving. So too will the wonderful example of Christian faith and discipleship she manifested unstintingly during her entire life."

On Saturday 17th September at 12 noon, a Solemn Pontifical Mass of Requiem for Her late Majesty Queen Elizabeth II was held at the Pro-Cathedral Parish of St Augustine in Painters Forstal.

The Mass, which was the Diocesan Requiem, was celebrated by the bishop, The Right Reverend Damien Mead, deaconed by The Very Reverend Andrew Scurr (Dean of Our Southern Deanery) and subdeaconed by The Venerable Raymond Thompson (Diocesan Archdeacon). After the Mass, Fr Thompson delivered the eulogy which is reproduced herein on p6.

From the Bishop



*The Rt Rev Damien Mead,
Bishop Ordinary*

Dear Friends,

I am very conscious as I write for the Advent / Christmas edition of our Diocesan Magazine that this Christmas will be very different for lots of reasons and for so many people. The likelihood of Russia and the Ukraine still being at war is sadly most likely – although please God that this isn't the case for much longer. The economic hardships of rising fuel prices – rising costs of everything – will make life even more difficult for a considerable number of people, but especially the very poorest and many of the most vulnerable in our society. The consequences of the recession and the vast national debt caused in part by the war but more especially by the pandemic, is most depressing.

However, perhaps the biggest, and most commonly experienced, difference will be the absence this year of a tiny, frail, elderly lady holding our attention for a few minutes on Christmas Day.

The death, on 8th September this year, of HM Queen Elizabeth II, came as shock. Not really a surprise, because we were aware that she was, inevitably, drawing close to the end of a very long life, but a shock nevertheless because for most of us the late Queen has been such a part of our lives. Anyone under the age of 70 in this country has never known another Monarch. Almost universally her commitment to duty and service to our Country, the Commonwealth and even the wider world stage, has been recognised, and many words written and spoken about this most remarkable woman. Her Christian faith has been singled out for recognition and her funeral brought the Gospel to so many millions of people tuning in from around the world. When I

heard the news that she had died I was on holiday in Austria. I couldn't believe that she had been doing what she has done for 70 years – working hard - right to the end of her life, having received and appointed her 15th Prime Minister just days before. I remarked on this to those I was with. But I was wrong – her funeral proved that she was continuing to work. Her life of witness to the Christian Faith lived on past her physical death.



Elizabeth Alexandra Mary Windsor had a simple Christian faith. She had an obvious humility, which overcame her high station in life, and which is only shared by those who have the deepest of relationships with Jesus. Some members of the Royal family, past and, dare I say, present, do not appear to share that humility. But the late Queen was humble.

I am reminded of the story in the Gospel of when our Lord arrived for dinner at the house of a Pharisee. Jesus noticed that all the important people were vying to get the seats closest to the guest of honour, while those of lower classes sat at the back. Now there is nothing wrong sitting on the top table if you are invited to sit there. But the point Jesus was making was to rebuke those who invited themselves and thought of themselves as more deserving than others, and for thinking that they were better than everyone else. He warned them quite bluntly that they would be in for a big surprise in God's kingdom.

Only those who are fully committed to living out Jesus' clear commandment "Thou shalt Love the Lord thy God with all thy heart, and with all thy soul,

and with all thy strength and thy neighbour as thyself" (St Matthew 22: 37), understand why that attitude is wrong.

I am reminded of the death and funeral of another honourable, Christian man, a man who was once destined to sit on another throne. In July 2011 a man called Otto von Habsburg died at the age of 98. He was an Austrian born, successful businessman and diplomat. He was also the last crown prince of the Austro-Hungarian Empire. The eldest Son of the Emperor Charles I and Empress Zita. He saw the dismemberment of the old Austro-Hungarian empire at the end of World War I and the creation of the Republic of Austria. He and his family were exiled from the new Austria. It was many years before he was permitted to return. Before he was allowed to cross the border into Austria, he had to sign a statement recognizing the legitimacy of the Austrian Republic and to formally renounce the crown for himself and his descendants.

Otto von Habsburg became a major voice for democracy in Europe. He supported the desires of the former Warsaw pact nations to join the European Union. He was a highly respected figure in his native Austria, his adopted Germany, and in many other countries in Europe.



When he died, the funeral Mass was celebrated in the magnificent Stephans-dom, the Cathedral of Vienna, and was televised. I remember watching it avidly. It was moving when the old imperial Austro-Hungarian anthem was sung.

Finally, the coffin bearing the remains of Otto von Habsburg was taken to the Capuchin church which is built over the

Imperial Crypt. They knocked three times on the closed door leading to the Church with a mace. The Capuchin Friar inside asked, "who is there?" The Chancellor announced that they carried the body of His Imperial and Royal Highness, Otto, heir to the Emperor of Austria; the Kingdoms of Hungary; Bohemia, Dalmatia, Croatia, Slavonia, Galicia and Lodomeria; King of Jerusalem, etc.; Archduke of Austria; Grand Duke of Tuscany and Cracow; Duke of Lorraine; Salzburg; Styria; Carinthia; Grand Prince of Transylvania; Margrave of Moravia; Duke of Silesia; Modena etc...



After hearing all the imperial titles of the late Crown Prince, the Friar Doorkeeper said in reply, from behind the great big, closed doors, "We don't know him."

The Chancellor knocked three times more on the door and the Friar once again asked "Who is there?"

The Chancellor proclaimed: Dr Otto von Hapsburg, Member of the Institute of Science, Morals and Politics, Paris, Senator of the University of Bogata, Formerly Member of the European Parliament for Germany etc... after hearing all the secular achievements and honours of the late Dr von Hapsburg, the Capuchin Friar once again replied, "We don't know him."

Then for a third time the door was knocked three times, the same monk asked, "Who is there?" This time, the Chancellor said simply, "It is the body of Otto, a poor sinner." The Monk replied, "We know him." At that, the great doors were opened and the body of Otto von Hapsburg – a poor sinner was taken into the imperial crypt.

The progression in the questions and answers of the former Austrian royal family show a progression to humility. Within each of us we have a measure of pride and a measure of humility. Each of us, to greater or lesser degree, is called by Jesus to make that journey from pride

to humility – for therein lays the path to perfection in Him.

In a sense, the Pharisee thought they were God or at least knew him better than he knew himself. The sin of pride is the sin of sins. It was this sin, we're told, which transformed Lucifer, an angel of God, the very "seal of perfection, full of wisdom and perfect in beauty," (Ezekiel 28:12) into satan, the devil, the father of lies, the one for whom Hell itself was created. We're warned to guard our hearts against pride lest we too "fall into the same condemnation as the devil".

There is only room in any person's life for one God, so if you are your own God, God in heaven loses out.

The royal Habsburg family in Austria were allowed into the church for burial when they admitted that their deceased was like everyone else - a poor sinner.

During her lifetime the late Queen was indeed highly exalted – but did she claim that for herself? I don't think she did. I think she knew the

Gospel well enough to know "Whosoever exalteth himself shall be abased and he that humbleth himself shall be exalted."



Let us continue to pray for the repose of our late Queen's soul, with gratitude for a life of service and devotion to duty and her witness to the unshakeable faith in Jesus Christ she had throughout her 96 years. Let us pray too, for our new King, Charles III, he has been set the highest possible example of kingship. May he understand, as his late mother did, how only through God's help, can he ever hope to reach that ideal. Let us pray for ourselves, that we may be worthy of the promises of Christ."

+ Damien

International News

Floods in Pakistan

Record floods have affected the Indian subcontinent in recent weeks, with Pakistan being particularly hard hit. Government officials have taken drastic steps to mitigate the damage in a region where over 1300 have died and tens of thousands have been displaced.

ACC Bishop Mushtaq Andrew reports that his city is safe, but floods have affected parishes and mass centres in the Provinces of Sindh and southern Punjab. The Diocesan Committee for flood-relief has taken a decision to assist by providing food, clean drinking water, mosquito nets, clothes, medicine and other items.

Bishop Andrew states that "as people of God, it is our religious and social duties to wipe away the tears of those who are in misery.

Our words and actions can bring light and hope into the lives of those who suffer.

Donations can be made through the Saint Paul Mission Society and earmarked "Pakistan."

G3 Partner with PNCC to provide aid for Ukraine



The Polish National Catholic Church is supporting victims of the Russian invasion of Ukraine. Parishes in Poland are providing food and shelter, receiving refugees, offering medical care and services, and more. The PNCC is soliciting funds from many sources in order to assist in this mission. Orthodox Anglicans – the ACC, APA and ACA, known as the G3 – who are engaged in dialogue with the PNCC, are especially encouraged to contribute directly to the effort. Donations can be made via the Diocese under the reference "Ukraine."

The G3 bishops encourage the faithful to pray for the peace of Ukraine and for the welfare, preservation, and freedom of the Ukrainian people.

Around the Diocese

Si Quis Issued



The Bishop has issued the Si Quis to the Diocese in declaration of his intent to ordain to the order of Deacon Mr Mark Morgan who is currently the Diocesan Secretary and convenor of St Osmund's Housegroup in Wolverhampton.

Unless there is any just cause or impediment received, the Bishop intends to ordain Mr Morgan on 17th December in the Pro-Cathedral.

Please keep Mark soundly in your prayers as he prepares for this demanding and vital sacrament.

Priest received for Wales

The Bishop is pleased to announce that The Revd Ronald Evans has joined the ACC and Diocese of the United Kingdom, from the Church in Wales.

Fr Evans was ordained deacon on June 27th, 1987, and priest on June 25th, 1988, in St Asaph, by the Rt. Rev'd. Alwyn Rice Jones, Bishop of St. Asaph.

He was received into the ACC and made his canonical oaths to The Very Revd Jonathan Munn, Dean of our Northern Deanery, during the Diocesan Retreat to Whalley Abbey, Lancashire on 4th August.

Fr Munn deputised for Bishop Mead who is still recovering from the aftereffects of Covid and was unable to attend the Retreat.

The Bishop has issued Fr Ronald Evans with a Licence as Honorary Assistant Priest of The Mission of the Good Shepherd & St Tudwal / Cenhadaeth Y Bugail Da a Sant Tudwal, Conwy, North Wales.



On Sunday 7th August, Mrs. Margaret June Evans, wife of the Revd. Ron Evans, was received as a member of the Anglican Catholic Church. The Parish Priest, the Revd. Gareth Parry deputised for the Bishop. We welcome June to our congregation and wish her every blessing.

Templar Knights Albion Investiture in Knutsford



On Saturday 25th June 2022, bishop Damien Mead, Spiritual Protector of the Templar Knights Albion, a fraternal and philanthropic Christian organisation, presided over an investiture in Knutsford, Cheshire.



After the service Ronald Holme, Grand master of the TKA, presented Michael Smales, Seneschal of the Order, with the Grand Master's award for outstanding service. Bishop Mead was also presented with a gift in appreciation for his support of the KTA.

Reception & Confirmations in Salford June 2022



During his annual visitation to St Alban the Martyr, Salford, Greater Manchester, Bishop Damien Mead received Mr David Miller into the ACC and Confirmed Miss Ruth Tesfaye and Mr Gordon Hodgson.



Bishop Damien then celebrated the Mass and preached.

New Provisional Mission in Lichfield

The Diocese is pleased to welcome the establishment of the Provisional Mission of St Chad and St Francis, Lichfield, Staffordshire. The Revd Gustaf Stenström has been appointed Deacon in Charge.



As more details are forthcoming they will be shared in the listing of our locations on this website. Until then interested enquirers may contact Father Deacon Gustaf directly: g.stenstrom@me.com

Visitation to Pembrokeshire



On September 25th, the Bishop visited the Church of St Deiniol and Asaph with St Giles. He was due to visit earlier in the year but unfortunately developed COVID and was forced to postpone his trip.

The Bishop writes, "Today was a lovely Church day. Our priests in Pembrokeshire, Fr Miles Maylor and Fr Gordon Tall, made me very welcome. As did the ladies and gentlemen in our congregation which is based in the early medieval chapel of Upton Castle. The castle owners made us welcome in their dining room after Mass with a splendid buffet meal. The reception and confirmation went well - but we omitted to take photos! I know how unlike that is of me not to appear in lots of photos!"

Pro-Cathedral goes electric



Electric Vehicle Parking Bays have been painted on the forecourt of the Pro-Cathedral Church of St Augustine in Painters Forstal. The Charger will be available to the general public to book sessions to charge their cars on a Pay-As-You-Go basis.

Pakistan Appeal

Bishop Damien has responded to the appeal from our Church in Pakistan with a transfer to Bishop Mushtaq Andrew of £500 sterling from his discretionary fund. Any ACC parishes or individuals wishing to donate may do so via the donation page on our diocesan website <https://www.anglicancatholic.org.uk/donate/> marking the donation with the word "Pakistan".

Symbology of the four Evangelists.

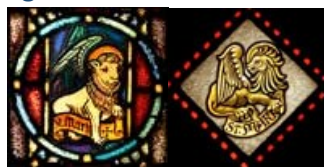
from Michael Smales

The Symbol of Saint Matthew is a Divine, Winged man.



This symbol is attributed to Saint Matthew as his Gospel, at the beginning, concerns the genealogy of Jesus. Between each of the periods from Abraham to King David, to Babylon and from the Babylonian exile to the Messiah are fourteen generations, making forty-two generations. Saint Matthew's Gospel recounts Christ's humanity, humbleness and humility, throughout his Gospel.

The Symbol of Saint Mark is a Winged Lion.



This symbol is attributed to Saint Mark as his Gospel refers to the Prophet Isaiah's foretelling of the coming of the Messiah as told by John the Baptist. The Winged Lion is seen as signifying leadership and Royalty an appropriate symbol to the Son of God.

The Symbol of Saint Luke is a Winged Oxen



In the temple, oxen and calves were offered as sacrifices. The Gospel of Saint Luke opens with the announcement to Zachariah (a priest in the Temple) of the birth of his son John the Baptist. The symbol of the Winged Oxen is viewed as the Priestly character of our Lord Jesus

Christ, who sacrificed himself for the remission of the sins of mankind.

The Symbol of Saint John is an Eagle.



Saint John's Gospel is unlike the other three books and contains lofty theological meditations upon the meaning of Christ. The book concentrates on long conversations held between Jesus Christ and others. Reference in the Gospel to Jesus' disciples receiving the Holy Spirit, makes the symbol of the Eagle, perhaps, more powerful.

Some suggest that the wings on the Evangelists' symbols show a connection with the divine, making them almost Angelic, the messengers of God bringing the Gospels, "Good News".

A reading from the Matins for the feasts of Evangelists (Ezekiel 1:4-11)

And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire. Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man. And every one had four faces, and every one had four wings. And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot: and they sparkled like the colour of burnished brass. And they had the hands of a man under their wings on their four sides; and they four had their faces and their wings.

Their wings were joined one to another; they turned not when they went; they went every one straight forward. As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle. Thus were their faces: and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies.

From the Archdeacon



The Venerable Raymond Thompson

An address delivered at the end of the Diocesan Requiem for Her Late Majesty Queen Elizabeth II on Saturday 17th September 2022

There are few of us amongst the clergy in the diocese who pre-date the reign of the late Queen and can remember her accession on the premature death of her father, the sad event of the King's funeral, and the optimistic beginnings of the new Elizabethan era. As I'm the only one of that number who could be here today it has fallen to me to speak about my memories, and of the important influence, even when unacknowledged, that her presence had on the nation.

This wonderful picture of Her Majesty was taken just before her coronation. It is a picture which made all us boys (and probably many dads) fall in love with her perfect beauty.



My memories of the accession are very similar to the events which are happening now. (Funny how memories from those days seem to be in black and white!) People were openly grieving. Many public events, including sporting fixtures, were cancelled, and the ancient proclamation at St James' palace was televised on grainy black and white tv sets. My parents purchased our first television for the funeral of George VI and I have clear memories of watching the ceremonial with my mother. The memories of watching the Coronation the following year are altogether happier, and although the day was grey

and very wet there was an atmosphere of great rejoicing. And not just because we got the day off school! I had a wonderful die-cast scale model of the coronation coach and the twelve horses, complete with their riders, which was about 15 inches long. It remained safely in its box for years, but now it has sadly disappeared, and I know not where it went. Similarly, the scrapbooks which I made at the time of the coronation, at home and at school, disappeared without trace some years ago.

Britain was still recovering from the Second World War. Rationing on some basic items didn't end until 1954. Austerity meant that many things which we have come to take so much for granted, even including new furniture and clothes, were almost unobtainable. Things that were available often had the word 'utility' stamped on them with the utility symbol Controlled Commodity 1941,

Through the 1950s Britain began to change. Drabness and dreariness were replaced by colour and optimism for a brighter future. Bomb sites (which had made great playgrounds!) were cleared and new buildings, homes and factories were erected where there had been rubble for ten years or more. This all seemed to be encapsulated by the constant and energetic presence of the new young queen and her dashing husband. It felt as if they were responsible for, or at least represented, the welcome changes which came so fast.

Around a third of the British population have either met or seen Queen Elizabeth. Amongst the over-65s that number is nearly a half. I first saw the queen was when she visited Gillingham in 1956 (October 24th to be precise). As she drove past Gillingham station, standing in the back of the open car, I lifted one of my younger brothers onto my shoulders as the crowds were so deep that he could see nothing. Everywhere she went she seemed happy to be there and that made everyone else feel the same. I also saw her on the Buckingham Palace balcony for an outdoor Christmas concert when Carol and I went up on 16th December 1979 and the DJ Mike Read, Cliff Richard and various other

celebrities delivered the concert from the steps of the Victoria memorial and the Queen and Prince Charles were on the balcony joining in. Actually, brief YouTube footage can be found of the event which had Vikings, and hundreds of flaming torches which wouldn't be allowed these days.

The world, and society in Britain, is very different from the day in February 1952 when she took on the heavy responsibilities as Head of the Nation and Head of the Commonwealth. But her continual reassuring presence has been a constant, amidst all the changes and uncertainties, and one always felt that as long as she was there we would be ok. Fifteen Prime Ministers, fourteen US Presidents, seven Popes, seven Archbishops of Canterbury ... one Queen. Former French President Nicolas Sarkozy summed it up for me when he said "You British have the wisdom to understand that where everything is changing, you need the symbols and the fixed points. The Royal Family is a fixed point." I think I was a very lucky youngster to have grown up during an age which now feels so far removed from present-day life.



A major part of her life was her deep and certain Christian faith. As the years went by she regularly made reference to her faith in the Lord Jesus Christ in her Christmas broadcasts. These broadcasts are watched by many millions of people each year. What an opportunity to remind everyone of the fact that we were celebrating the birth of the Saviour. She took that opportunity and, in her own unique understated style reminded us all of that fact. She was often pictured privately attending church services, and it is known that she was a regular communicant in her own private chapels. No "going through the motions" for her. Her "ministry", for that is what it was, was an example to us all.

She was most certainly a servant queen of the King of Kings.

I thank God that the country can say thank you to a sovereign who gave unstinting and devoted service for more years than most of her citizens have been alive. May she, with her beloved Philip, rest in eternal light and peace.

A Poem by J Boyle



Submitted by Fr Gordon Tall

Philip came to me today,
and said it was time to go.
I looked at him and smiled,
as I whispered that "I know."

I then turned and looked behind me,
and saw I was asleep.
All my Family were around me,
and I could hear them weep.

I gently touched each shoulder,
with Phillip by my side.
Then I turned away and walked,
with My Angel guide.

Phillip held my hand,
as he led the way,
to a world where Kings and Queens,
are Monarchs every day.

I was given a crown to wear,
or a Halo known by some.
The difference is up here,
they are worn by everyone.

I felt a sense of peace,
my reign had seen its end.
70 years I had served my Country,
as the people's friend.

Thank you for the years,
for all your time and love.
Now I am one of two again,
in our Palace up above.

Whalley Abbey 2022: The Diocesan Annual Retreat



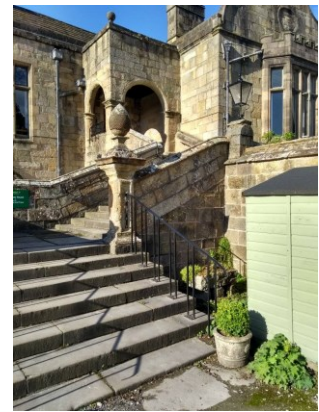
Worship on Retreat

Fr Jeffrey Gainer, a regular and most welcome guest with us at our retreats, has kindly written some thoughts about the worship during this year's diocesan retreat.

A good retreat involves common and personal (not private) prayer, relaxation, physical as well as spiritual re-creation, including examination of conscience and the opportunity to take counsel and make a sacramental confession. Fortunately, Whalley Abbey in the pleasant setting of the Ribblesdale valley of Lancashire enabled this to happen recently for members and friends of the ACC. Its modest but useful library also provided books for spiritual reading. I picked up a book by Eamon Duffy. The book, entitled "Walking to Emmaus", consists of sermons given by this distinguished church historian to university audiences but it was a reference to Anglican choral evensong that caught my attention. Although a Roman Catholic by conviction and upbringing Professor Duffy, who is an Irishman, is able to esteem that very English service of Choral Evensong. He even goes so far as to call it the chief liturgical achievement of the Reformation with its music, canticles and Scriptural readings. We who spent a few days together in retreat were likewise enabled to sing the daily offices to Anglican chant and enter into that inheritance even if our own efforts were far short of the musical excellence of the choir of King's College, Cambridge! So, thanks to the careful preparation of the Revds. Andrew Scurr and Gareth Parry, who were responsible for organising the round of daily worship

for us, we who were on retreat were able to advance a little in the art of common prayer in the chapel made available for our use. We also sang Merbecke's setting of the Holy Communion, an experience which certainly reminded me of my days as a choir boy long ago in the 1960s.

This was more, far more, however than a walk down memory lane although for some of us the experience undeniably brought back memories of Evensong in days when that service was well attended in parish churches as well as in cathedrals.



The daily round of worship on the retreat was rather an expression of living tradition which, after all, is what the ACC professes to be maintaining, - at least if I have understood its doctrinal and liturgical claims aright. After all, living tradition is far more than mere repetition, something which can so often degenerate into mere tedium. Anyhow the staff, domestic and clerical, at the Abbey noted how pleasing it had been to hear the singing from the chapel as fifteen or so retreatants joined in singing God's praises several times a day during our stay.

In mediaeval times Whalley Abbey was called a *locus benedictus*, a blessed place, partly because of its monastic foundations. It now serves as a retreat centre for the diocese of Blackburn in the Church of England. It is good to be able to enjoy the hospitality and welcome of this community which extends to seekers and searchers as well as convinced believers the opportunity to be still and to know God.

I shall leave to others any observations about the retreat addresses except to state that they were excellent, being practical and based on wide pastoral

experience. All in all, we enjoyed a blessed time in this blessed place.

An Ordinand's Reflection on the 2022 Retreat



By Mark Morgan

This was my second retreat since joining the ACC; an opportunity for much needed spiritual renewal and refreshment. I had, in my own mind, set the bar high, based on the excellence of the experience the previous year: I was not to be disappointed.

There are many factors which fall together to enable the retreat, through God's good Grace, to be the faith-enlivening success that it is: I think we all look forward, very much, to the opportunity to renew old friendships and enjoy encouraging and exploring our faith together, both formally through the reflections and informally through warm conversations, the privilege of worshipping together in Chapel and of welcoming new people into our companionship, not the least of whom this year was Fr Ron Evans who (though a long standing friend) was received by Fr Jonathan, Dean of the North, on behalf of our Lord Bishop into the A.C.C. and who is now assisting Fr Gareth with his Mission in North Wales.



We were blessed to have many excellent singers amongst our company this year and there was much mutual delight in singing the Offices and Masses together, something which the regular staff at the Abbey experience

little of sadly and it was most delightful that they expressed their sincere appreciation for our fellowship and worship.

We were all delighted that Fr Paul McLaren-Cook had agreed to lead the retreat and provided an excellent set of six reflections that challenged and strengthened our faith as we explored together who we (Christ's Church) are, how Christ calls us to holiness, how he calls us, His people to be "Church", how we are to reflect this in the world, how we are called to suffer for His sake and (in our various capacities, both lay and ordained) called to Servant Ministry.



These well-structured reflections have provided me a wealth of opportunities for private prayer and reflection, well beyond the end of the retreat and, as an Ordinand, anticipating, with a mixture of joy and unworthiness, my pending Ordination by our Bishop on 17th December 2022 to the Diaconate a much-appreciated set of spiritual resources to help in that preparation alongside the fantastic support I have received from the BoME and my Spiritual Director.



For me too, having the company of so many excellent priests (and faithful laymen) with whom I could discuss the faith at a level deeper than what I am able to enjoy in life on a day-to-day basis and to receive the good and friendly advice of so many to assist in my formation (from practical tips and encouragement to reading materials) was inexpressibly supportive and edifying for which I am most grateful.

The holy atmosphere of Whalley Abbey added much also to the retreat;

awareness of the prayers of the faithful offered over many centuries, providing a haven of faith, as I wandered through and often stopped to pray my Breviary Offices in the monastic ruins. The warm hospitality we all received once again, also helped to ensure the four days we shared together were delightful.

Many of us, myself included, had felt the three days we enjoyed last year were much too short, we enjoyed four days of retreat this year which was widely appreciated. The time flew once again however and the time came to say our goodbyes and return, perhaps reluctantly, but renewed and refreshed to our witness of Christ in our regular lives.

A Priest's Reflection



By Fr Robert McBride

As an electric car driver, I have become all too aware of the importance of keeping the battery topped up because all those journeys I undertake require a lot of energy. Likewise, as a Priest within the ACC – Diocese of the United Kingdom - my spiritual and prayer life can also take its toll requiring me, from time to time, to recharge my Spiritual Battery. Therefore, it's important to occasionally spend some time away from the rigours of our busy world and embark on a religious retreat. Doing so can be transformative and help reconnect more easily to both Spirit and God.

Many of you will doubtless have that special place where you can retreat from the world. This allows you to disconnect from the busy secular-world then emerge again spiritually refreshed and ready to face the challenges that life throws at you. This year I attended the four-day Diocesan Retreat in August hosted at the historic Whalley Abbey on the banks of the River Calder in the beautiful countryside of the Ribbles Valley. The Abbey was founded in 1296 and was one of the wealthiest

Cistercian Houses of its time. It is a beautiful Retreat House surrounded by the ruins of the former Abbey and rolling hills.

About twenty Retreatants, both Lay and Clergy, joined me on this Spiritual journey of renewal. Fr Paul McLaren-Cook, former Warden/Chaplain of Ascot Priory, helped us with themed sessions each day. Fr Paul used 1 Peter and 'Following Jesus in a hostile world' to guide and channel our thoughts. He was also able to provide some essential structure on how to conduct the Retreat and was a perfect spiritual guide to us all.



Each day was perfectly structured enabling us all to attend the Daily Offices of Morning and Evening Prayer, according to the Book of Common Prayer. There was also a daily Eucharist celebrated according to different 'approved' liturgical Rites. This enabled us all to share in and witness different Eucharistic liturgies. The Retreat also saw the reception of a new Priest, the Revd Ronald Evans, who will be joining the Revd Gareth Parry as Honorary Assistant Priest at the Mission of the Good Shepherd & St Tudwal / Cenhadaeth Y Bugail Da a Sant Tudwal (N Wales).

One of the important elements of our prayer life on retreat was through the inclusion of music. Singing Psalms, Canticles and Hymns was immensely spiritually uplifting. Each day we started with a sung Morning Prayer where the Psalms and Canticles were chanted using traditional Anglican Chants. The Evening Prayer was also sung and again Anglican Chants were used for the Canticles and Psalms. Sadly, this is the exception rather than the rule in many Anglican Parishes in the UK but thankfully is something the ACC-DUK still celebrates, embraces and encourages in its Parishes and Missions. The Eucharist was likewise sung and it was very uplifting to be able to sing Merbecke's beautiful settings. I have also to personally thank The Revd

Gareth Parry who acted as our organist enabling us to both sing hymns and chant the Psalms and Canticles. This was particularly special for me as a retired Priest who also misses singing Canticles and Psalms on a regular basis. I know also that some retreatants, unfamiliar with the traditional Anglican tradition of chanting, enjoyed being able to experience it first-hand.

I had an interesting conversation with some of the Abbey Community, who helped to make our stay comfortable and welcoming, and they commented on how uplifting it was for them to hear our group singing and chanting. They stopped what they were doing and, by all accounts, gathered to listen, unbeknown to us. Each evening we joined with the Community as they said the Office of Compline. I think this shared witness was definitely one of the positive takeaways of the retreat.

It's very easy to forget just how important music and singing is to our daily worship and Christian witness but Martin Luther described its use thus:



"Beautiful music is the art of the prophets that can calm the agitations of the soul; it is one of the most magnificent and delightful presents God has given us".

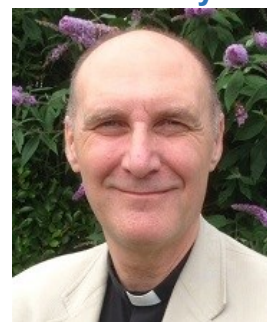
There was plenty of free time so we were able to meet informally and form new friendships and discuss our own spiritual journeys. Sharing our own experiences, and expressions of praising God, helped to expand the mind by appreciating our differences.

So, as I said my final farewells to my fellow Retreatants, I was secure in the knowledge that not only had my car

been recharged for the long journey home, courtesy of the Abbey's own wall charger, but also my Spiritual Battery too. Enabling me to face the rigours and challenges of a Priestly and Spiritual life once more and be spiritually refreshed and invigorated.

I would like to thank Fr Adam Thomas and all the Abbey Community for making Whalley Abbey a truly special place, not only of prayer, but also of Spiritual nourishment. I must also thank the Chef and his team for providing us with excellent tasty meals. Also, special thanks to Fr Paul McLaren-Cook for his excellent sessions and spiritual guidance. Finally thanks to Revd Andrew Scurr and Revd Gareth Parry for putting together the whole Retreat Programme. I personally look forward to next year's Diocesan Retreat and would encourage others to attend – you won't be disappointed!

Sermon for Trinity IX



Preached by Fr Miles Maylor

In the name of the Father, Son, and Holy Ghost, Amen.

Matthew 7.21 'Not every one who says to me, "Lord, Lord," shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven.'

This sermon carries a challenging message, again! Although some might react emotionally and strongly, I would urge them not to mishear what I am saying please. I do not set out to offend but aim to elucidate some of the consequences of disunity over doctrine. But the 'bottom line' is this: the Bible identifies who the Lord is, what He wants for His people and creation, and how He enables us to be fruitful. Unity of heart and mind is strengthened by following His will.

Last week the 15th Lambeth Conference ended in Canterbury. It had

begun in 1867 with a meeting at Lambeth Palace. Impetus to gather Anglican Bishops together internationally, had come from the Bishop of Vermont and the Church in Canada.



They feared that Privy Council decisions in Britain 'should leave us governed by canons different from those in force in England and Ireland, and thus cause us to drift into the status of an independent branch of the Catholic Church.' But, in 1998, Resolution 1.10 was promulgated to the effect that homosexual practice is not compatible with scripture, however, the church should commit itself to listening to the experiences of people with these inclinations. The Episcopal Church of the US was censured for disregarding the mind of the Church on this matter by appointing male and female bishops who themselves had active same-sex relationships. They had gone with their heart and moulded their mind to adapt to its consequences. However, bishops of provinces in Africa, India, South America and elsewhere objected to the American course of action, and formed separate fellowships along the traditional orthodox route of faith (The Global South, and GAFCON). Alongside this, Churches in Wales, Scotland, Ireland, Canada, the US and some others have now introduced changes, including new or amended canon law, to admit same sex marriage and blessings.

That was a brief summary of a complex series of events leading to disunity of bishops of the Anglican Communion. Consequently, this week there have been moves to dissolve the four Instruments of Unity, amongst which the Archbishop of Canterbury is the *Primus Inter pares* (first amongst equals).

The Prophet Jeremiah 17.9,10 writes: 'The heart is deceitful above all things, and desperately corrupt; who can understand it? "I the Lord search the mind and try the heart, to give every man according to his ways, according to the fruit of his doings."' Similarly, St Paul says, in our portion from Galatians, that: 'the desires of the flesh are against the

Spirit.' And the Psalmist (Ps 1) writes: 'Blessèd is the man that hath not walked in the counsel of the ungodly.' And Jesus in Matthew's Gospel 7.13 commands: 'Enter by the narrow gate; for the gate is wide and the way is easy, that leads to destruction, etc.' I believe it was entirely predictable that the introduction of practices that are plainly contrary to Holy Scripture, would not.... could not...promote and maintain unity within the Church.

A church led by Bishops who desire worldly approval does not produce fruit. Whilst seeking to honour and respect people who have suffered violent discrimination and persecution because of their sexual orientation, so-called 'liberal, progressives' have pointed God's people towards the wide and easy gate that leads to destruction. Particularly in European cultures, there has been a withering of the vine in respect of stable families. Sociologists and Economists agree that traditional marriage has fostered economic prosperity and less crime than that of unstable serial relationships of convenience. Jesus said: 'Are grapes gathered from thorns, or figs from thistles?' Human relationships, particularly in marriage, should be fruitful. Intention to disregard that fact, barring unfortunate medical issues, places self-gratification above biology. St Paul writes: '... those who belong to Christ Jesus have crucified the flesh with its passions and desires.' (Gal 16.24).



So, the fears and prophecy of the Canadian Bishops of 1867 have been realised. Canon laws have been promulgated in various provinces (including their own) which have led to an inevitable split in the Anglican Communion. Thus provinces, and dioceses, have less claim to catholicity than ever before. 'Catholic,' simply speaking, means: 'we take great care to hold that faith which has been believed everywhere, always, by all' (Vincent of Lerins AD434).

When the early apostles and disciples took decisions (Acts 4.32-35 etc), they ensured they had come to one mind and heart about things. That had kept them together as a faith community, even in the face of great persecution and personal sacrifice. There have been many laity and clergy, including locally, who have put their livelihoods, and their life on the line to maintain the faith transmitted over the centuries. Contrary to popular expectation, the Christian Church has grown following persecution and hardship. Indeed, still, wicked gangsters such as ISIS, boast of a harvest of killing Christians and burning places of worship.

Brothers and Sisters, some may think that I have been giving an academic lecture rather than a sermon this morning. You are intelligent people, and your commitment to the Lord needs to be informed and conscious of what is happening in what was once a beloved Church - the Anglican Church. In 1977 the Bishops and Laity of the Congress of St Louis, acted to safeguard the Church.



We are growing as a Communion with others of like mind (it's a pity some in GAFCON and the Global South didn't join us instead of covering the same ground again). We are Catholic, Anglican, and fruitful. Let us pray for an increase in unity and understanding with others who are bereft about the imminent break-up of the Anglican Communion.

Almighty God, the protector of all who trust in thee, without whom nothing is strong, nothing is holy: increase and multiply upon us thy mercy; that, thou being our ruler and our guide, we may so pass through things temporal, that we finally lose not the things eternal; grant this, Father, for Jesus Christ's sake our Lord.

Amen.

Templar Knights Albion



21st Century Banking?

Written by Michael Smales, seneschal of Templar Knights Albion, on the Twenty Second of October in the year of our Lord Two Thousand and Twenty-Two.

There is nothing new in this world! The banking system we enjoy today, has its origins in the methods developed by the Templars during the Crusades.



In the overseas areas (Outremer) and the peninsula of Iberia, the main services supplied by the Templars was a military one. In England, Italy, and France however, service was more of a financial nature. Monasteries until that time had had the role of holding valuable items, objects, and precious documents. However, by the time of the Crusades, people had gained greater mobility. This, accompanied by those travelling on pilgrimage and the resulting growth in trade, meant change was afoot! It was thought that the Templar Estates in the West (Houses and preceptories) and the network they had developed could provide a safer and more efficient service.

A new system of banking came into being, we would in this present day recognise it as a cheque book. The Templars developed the ability to deposit monies and valuables at

one of their preceptories, a credit note would be issued to the owner to the value deposited. The recipient of the credit note could then produce his note at another Templar site to be fully or partly redeemed, a commission for this service was charged. The procedure and record keeping had to be meticulous and beyond question, a skill set the Templars excelled at.



The Templar record keeping was second to none: wherever they were, Templars kept daily records of all the transactions. The name of the cashier, the name and date of the depositor, amounts, the name of the account the deposit was to be paid into, plus the nature of the transaction. All these details being entered daily into a larger register. This became part of a much larger permanent archive. Statements of

transactions plusses and minuses were provided several times a year. Included in these statements was the destination and origin of each-and-every item.

They might rightly say, "we have branches everywhere!" The Templar network had offices at both ends of the Mediterranean, and also at major strongholds in both London and Paris. Funds could not only be made available for the individual but also internationally and on large scale where and when required. The Templars additionally developed a system of International Financial Services, more of that in the future. This, from my point of view led, inevitably to the Templars' downfall at the hands of Philip IV of France and Pope Clement V, and I still haven't forgiven them!

So, if you can trace your family tree back to the time of the Templars and have a promissory note from the Templar Bankers, please don't write to me! Try Philip IV or, more likely, the Vatican (don't hold your breath). I wonder what they would think of Internet Banking?



Templar Knights Albion

A Fraternal, Philanthropic and Chivalric Christian Order



The Order is currently recruiting new members. For more information please contact the Seneschal of the Order:

Brother Michael Smales, TKA.

07840 105812

Alternatively visit us on **Facebook** – search for **"Templar Knights Albion Information"**

Although Independent of the Anglican Catholic Church, Diocese of the United Kingdom, the Order is under the Spiritual Protection of The Right Revd. Damien Mead, the Bishop Ordinary.

From the Editor



I was very fortunate this year to be able to make the Diocesan Retreat to Whalley Abbey and I am grateful to my wife for being willing and able to look after the children while I was away – not an easy feat!

Walking through the ruins of the Abbey brought no little grief to my mind at seeing a powerhouse of prayer reduced to rubble and thus reminding me of how much hatred I have for the evils perpetrated in the name of Reformation. Reformation may indeed have been necessary, even in the monastic orders, but there could have been a better way that preserved lives dedicated to prayer in behalf of the secular folk and as counsellors in the spiritual life.



Now, if my words have shocked you, please bear with me. Hatred is clearly a very strong word. Sometimes, in the Bible, “to hate” means “to love less”. This is why the Lord says that we must hate our parents, spouses and children. It’s not that feeling of intense loathing, nor a desire to wish them ill. Our Lord uses the word to remind us that we are to love nothing or no-one more than Him.

God is love and it is simply not possible for us to love someone genuinely without Him. Many of the things we love are shadows of true love. If we want the real thing then we must turn to God. God has given us our families and so it stands to reason that we are to respond

in love to Him first before our families. We aren’t to hate our parents in the sense of wishing them ill, but we are to honour them for God’s sake first before theirs. We love others by loving God first and bringing that love to others. Our Lord is speaking of the proper order of things. We love God more than our families.

But I did actually use the word hatred in the sense of the strong negative sense when I said that I hated the evils that caused and grew from the Reformation. Am I justified? Well, I hope so. If, by hatred here, we mean a serious lack of Love, then we must hate evil for where evil is, there can be neither good nor love and so no God! Anything that tries to separate us from God is evil and is to be hated simply because nothing can separate us from the love of God. Hatred can, of course, turn us away from loving Him.

We can certainly see that something wants to separate us from the love of God. I suspect you’re fed up with the deluge of bad news that is hitting the world and our country lately. It’s one thing and another: bad weather, COVID, economic turbulence, political instability here and abroad. It all seems a bit much. All this arises from the evil that is present in the world and seeks to tear us from God and we need to resist evil by living lives of prayer and holiness.



I honestly see evil in the Reformation. That’s not to say that I don’t think it was justified – it certainly was at least to address some of the abuses taking place throughout the Church. Nor do I believe that the Reformation was evil in its entirety but, for me, to destroy the monasteries and convents rather than reform them was an act of foolishness and barbarity given the punishments meted out to abbots and priors who resisted the dissolution of the monasteries. Whatever the reason for the dissolution, the effect is a silencing of the prayer of those who

have indeed given up everything for the love of God. There were indeed corrupt monasteries, rolling in money and land. There were indeed fat, indolent monks paying others to say their prayers for them. The monastic system needed a return to the fervour of lives of prayer, not to be robbed and ruined until the nineteenth century when monasticism was revived.

The presence of the monastery near towns and cities meant a visible presence of God in a similar way to the Presence of God to the Israelites. The Monastery was like the pillar of cloud by day and the pillar of fire by night. There may have been corrupt monks and nuns, but corrupt monks and nuns do not go to painful deaths in defence of the monastery. The last abbot of Whalley Abbey, John Paslew, was hanged for treason. Despite their faults and excesses, their lives of service were a testament to the reality of God and their deaths brought about the end of this reality in favour of whitewashed walls, smashed stain glass and the side-lining of the Holy Sacraments. Sacraments give grace, and grace is the active presence of God. To deprive people of that grace is a serious charge.

“Oh dear!” You might be thinking, “It can’t have been a good retreat if it brought all those negative feelings out in you!” Quite the contrary! I was much encouraged by the retreat and our clergy and lay folk. For a few days, we were the powerhouse of prayer that this world needs to find its stability in the face of Almighty God. As a Diocese, we may be spread out very thinly across the country, but we are together and we pray together.



Of course, there is some variation. Some of us use the Missals, some of us use the Prayer Book in English or Welsh. Some of us use the Sarum Rite

– that wonderful, Mediaeval and uniquely English Use prayed by the monks and priests until things changed so drastically. What unites us is the 1549 Prayer Book which is formed from the Sarum Use and the Benedictine form of offices and upon which the Missals and even the Welsh Prayer Book have been based. And we, on retreat, had that Prayer Book Tradition in our blood and how we sang it!



I am convinced by the dedication of the long dead, yet eternally alive, monks at Whalley Abbey to prayer and service that we can reclaim and continue that heritage. In Christ, grief turns to hope and joy. In Christ, Evil flees and there is only love.

What is important to note from this is that the monasteries faced an uphill struggle while the world around them changed. They needed to address the negativity – the feelings of hatred that they had for the destruction of the faith that they knew. We simply cannot shove hatred under the carpet. We need to confront it, whether it is arising from ourselves or being thrown at us by others.

My hatred for the destruction of the monasteries and murder of the monks is a hatred of evil and God expects no less of any of us. Psalm 139 says that we should hate the enemies of God right sore. But we are to combat that hatred with love, and that's the scandal!

When everything within us is screaming for revenge, Our Lord says, "no! Love them!" He commands us to will the perfection of our enemy, for that is what Love is. When we love someone, we desire not only their good now, but also their perfection and growth towards God, for God is Goodness, God is Love and God is Perfection. That, perhaps, is the most terrifying thing about love, that

it robs us of the opportunity to destroy that which has caused us such pain and grief. Too often, though, that pain and grief are not caused by the person we think. Evil itself is an absence of good and can only be destroyed by pouring good into it. Any good that we have is riddled with evil because we are fallen human beings. It takes perfect goodness to destroy evil by pouring itself into it – this is precisely achieved by the Incarnation of Our Lord and His Death on the Cross.

It means that we cannot hate anyone, though for some this is nigh on impossible, especially given the depths to which Man can fall and the atrocities he can commit. Looking out at the crumbling stone archways which used to resound with *Te Deum Laudamus* in the early hours of Sunday Morning, it is hard not to sigh with grief and think dire things about Henry VIII and Thomas Cromwell. But they, like Luther, Calvin, Leo X and the whole of the European nobility were products of their time, broken by the society into which they were born and which demanded their loyalty. I must then wonder whose lives will be broken by my brokenness. The only thing I can do is pray.

The central aspect of monasticism is love. In willing the perfection of others, the monks came together in order to build that community, a school by which they could learn to love more perfectly. That's there in the prologue of the Benedictine Rule. The Benedictine Rule presents the monk with the challenge to be part of that community, to divest himself of pride and possession so that he can be free to heal and encounter God in the choirstalls and in the face of the one who seeks to destroy those choirstalls.



Sometimes, little things get preserved. The choirstalls of Whalley Abbey were taken out and preserved in the nearby church of St Mary and All Saints.

There are still vestiges of minsters, abbeys, priories and convents. These vestiges survive because they draw us on to perfection by showing us what could have been and could still be. Whatever hatred is in our hearts can be transformed by building on these ruins, willing them to perfection and looking out for the faces of the saints and angels as we try our best to overcome the influences of sin, the world and the devil in our own lives so that we can desire fervently the perfection of others in God. This takes the grace of God which we possess at the hands of our priests and bishop.

But we do have to confront the hatred in our hearts, all the grief, sorrow and heartache that beset us. We must not let our lives be defined by what we hate, but neither can we pretend that negative thoughts will go away if we stick our fingers in our ears and shout, "lalala!" Too many people avoid serious conversations because they cannot face their negative feelings or because they do not want to give others negative feelings. The truth does hurt sometimes and that means that we have to tell it as best we can and with that fervent will that the person we are telling it to will be perfected in Almighty God.

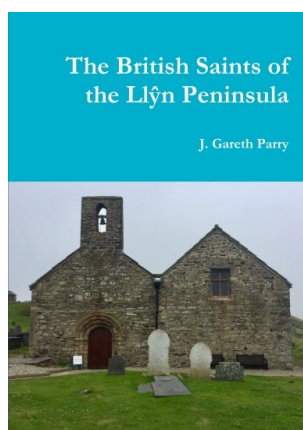
A good retreat will challenge you to face some aspect that troubles you: that really is a good thing because it brings up evil and hatred into the open where you can pray for God's healing and wholeness whilst being surrounded by good people, good friends and good members of staff who show just how to bring love out of hatred and community out of the ruins.

This is why the community is so valuable to us: with others around us believing in the same God in Three Persons and willing us to perfection in that God, we can take heart that our fallenness and negativity can be destroyed by God's goodness through the others around us. This also includes the saints and angels who have their perfection in Christ in Eternity and whose love and merits draw us closer to Him Who is truly Good.

Ex Libris

The British Saints of the Llŷn Peninsula

By Gareth Parry

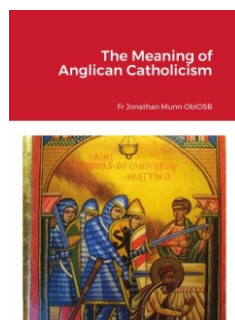


A brief history of the early British Church in western Britain, looking at the personalities of the early Christians who brought the Gospel to Northwest Wales.

Available from lulu.com, price £10.

The Meaning of Anglican Catholicism

By Fr Jonathan Munn OBlOSB

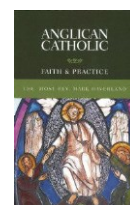


This essay seeks to address this ambiguity by demonstrating not only that the Anglican Catholic Church is well-named but also that it is utterly consistent with the understanding of those who were present at the origin of the terms "Anglican" and "Catholic".

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by the Most Reverend Mark Haverland



This book provides a succinct, yet thorough, introduction to orthodox Anglican belief with topics such as Authority in the Church, the Bible, Church History, the Sacraments and Worship, and Christian Moral Teaching. New material includes sections on the Thirty-Nine Articles, the Blessed Virgin Mary, and issues such as medical ethics.

Available from the Anglican Parishes Association web page, price \$15.

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(Eglwys Genhadol Saint Deiniol ac Asaph)
St Giles Chapel, Upton Castle, Cosheston,
Pembrokeshire, Wales

Sunday 11am Sung Mass
Holy Days as announced

Monthly Women's Prayer Group
Details: Mrs Margaret Bendelow: 01646 687089

Priest in Charge: Fr Miles Maylor
07967 584670 revmem123@gmail.com



St Augustine of Canterbury
Eastling Road, Painters Forstal, Near
Faversham, Kent. ME13 0DU

Sunday 11am Sung Mass
(1st Sunday) 12.30pm Healing
(3rd Sunday) 1.30pm Study Group
Wednesday & Major Holy Days
12 noon Low Mass

Rector: Bishop Damien Mead
01797 321704 bishopmead@aol.com

The Pro-Cathedral Parish



Our Lady & St Edward
@ All Souls Church, Astley St, Bolton BL1 8EY.

Every Third Sunday of the Month:

Mass at 10:00

Every First Wednesday of the Month:

Requiem Mass at 12:00

Please contact Fr Howard in case of
changes to the regular pattern.



St Alban the Martyr
320a Great Cheetham Street East, Salford
Greater Manchester

Sunday
11:30 Sung Mass
First Sunday in the Month:
Healing Service follows Mass

Parish Priest: Fr Charles Johnson
0161 798 6251
frcharles.johnson2@googlemail.com



St Nicholas of Myra

St Nicholas House, 42-48 High Street, Lydd,
Romney Marsh, Kent TN29 9AN

Services: As announced

Priest in Charge: Bishop Damien Mead
01797 321704 bishopmead@aol.com

The Bishop's Domestic Chapel



**Our Lady of Walsingham
& St. Francis of Assisi**

Fort Pitt Military Cemetery,
City Way, Rochester, Kent

Priest in Charge: Fr Andrew Scurr
07917 800611
ascurre@anglican catholic.org

Sunday Mass: 2nd and 4th Sundays
in the month at 10:30am

Please see website, or contact Fr Scurr
for more details.



Good Shepherd & St Tudwal

(Cenhadaeth Y Bugail Da a Sant Tudwal)
Gwydir Uchaf Chapel, Llanrwst,
Conwy, Wales.

Services: Daily offices
Sunday: 11 am Holy Communion (Bilingual)
Alternate Tues 7p.m. Bible Study at Penmaenmawr

Priest in Charge: Fr Gareth Parry
01492 622671
07899 971570
penmaen86@hotmail.com

Please Contact Fr Parry for more details

Anglican Catholic Fellowship

We have a number of
housegroups for those
scattered Anglican Catholics
around the country who are not
near an established Parish or
Mission. If you are interested in
joining – or forming! – a
housegroup, please contact the
Deans, Fr Jonathan Munn for
the North and Fr Andrew Scurr
for the South

Verbum Domini



Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the

dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls.
(1 Peter i.1-9)



St Osmund's Housegroup Wolverhampton

Meeting at 8pm every first Tuesday in the month

For details, please contact

Mr Mark Morgan 07799 578 384
email: mmorganlnwr@hotmail.co.uk

Deacon Gustaf Stenstrom
07928 783 659
email: gstenstrom@anglicancatholic.org



Provisional Mission of St Chad and St Francis, Lichfield

The Provisional Mission of St Chad and St Francis is in the process of formation in Lichfield.

For more information, please contact

The Revd Gustaf Stenstrom,
(Deacon in Charge)

Tel: 07342 221376
email: g.stenstrom@me.com

Sheffield Area

There is a possibility of a Mission forming in the Sheffield area in a year or two. If you want to be kept informed about this project then please do contact Fr Jonathan Munn ObIOSB (email jmun@anglicancatholic.org) or phone the Diocesan Office.



St Mary and St Eanswythe

31 Highfield Road,
Dartford

Please contact the
warden,

Dr Roy Fidge on 01322
220172 for details

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