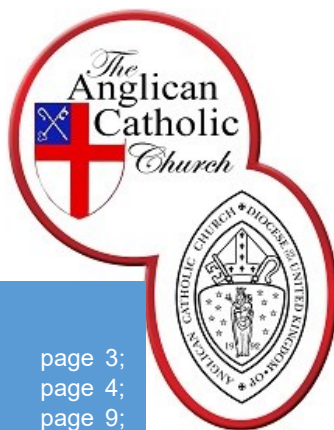


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Issue 60:

Advent
2023

Welcome, Fr Brandon



The Bishop is pleased to announce that The Reverend Brandon C. Cribbs has arrived in the Diocese of the United Kingdom. Canonically resident in the Diocese of the South in the USA, Fr. Brandon, who is very fond of his English heritage and has dual nationality as an American and a British Citizen, has secured a teaching job on the South Coast and will, in due course, transfer to the DUK. In the meantime, until the necessary procedure is completed, the Bishop is pleased to extend to him the invitation to celebrate Mass and preach in the Diocese at the invitation of our clergy.

Fr Cribbs, graduated from the University of North Florida in 2013. With a bachelor's degree in mathematics and the Gordon-Conwell Theological Seminary in 2018 as a Master of Divinity. He was ordained deacon on 1st May 2020 (Feast of St. Phillip and St. James) and ordained as a priest on 9th January 2021 by Archbishop Mark Haverland.

Welcome, Father Brandon!

Bishop Rommie Starks RIP



It is with profound sadness that the Diocese of the United Kingdom received the news of the death of Bishop Rommie Michael Starks on 21st August 2023. Bishop Starks served as Episcopal Visitor our Diocese from 2004 to 2008 and was the chief consecrator of our present Bishop Ordinary, Damien Mead, in 2008.

Bishop Starks was a native of Covington, Kentucky, USA. He received his undergraduate and graduate degrees from Eastern Kentucky University. He began attending the Anglican Catholic Church at the parish of St. John's in Dayton, Kentucky, in 1975 before moving to St Edwards Cathedral, Indianapolis to study under the Right Reverend Joseph Deyman. He graduated from the ACC's Holyrood Seminary in 1984.

Bishop Starks was ordained to the Diaconate on Saint Nicholas Day, 1984, at St. John's and to the Priesthood on the Feast of the Annunciation at Saint Edward's in 1985 by Bishop Deyman. In 2000, he was consecrated as the fourth Bishop of the Anglican Diocese of the Midwest and subsequently lived in Indianapolis.

His love for our Diocese and his larger-than-life good humour will always be remembered and treasured in the history of the Diocese of the United Kingdom,

A Requiem Mass was celebrated at the Pro-Cathedral of St Augustine of Canterbury, Eastling Road, Painters Forstal, Kent ME13 0DU at 12 noon on Friday 1st September 2023 (the day of his funeral in the USA) by Bishop Mead.

From the Bishop



*The Rt Rev Damien Mead,
Bishop Ordinary*

Dear Friends,

The death of my dear friend Bishop Rommie Starks, on 21st August this year, came as an enormous shock. Although I knew that he had not been in good health for some time, I did not imagine this would result in his untimely death.

It was especially poignant at that time because, shortly after, on Wednesday 20th September, I celebrated my 15th Anniversary of consecration as a Bishop in the Church of God. Bishop Rommie was my chief consecrator, acting on behalf of, and representing, the Archbishop. Another of my three consecrators, Bishop Roger Dawson, formerly ACC bishop of Caracas, Venezuela, has also been promoted to glory. I am in touch from time to time with Bishop Denis Hodge in New Zealand, who was the third consecrator.



Reflecting on the past 15 years, I realise that time has gone by so fast. It seems like only yesterday that the

Diocesan Synod elected me to be the 2nd Bishop Ordinary of our Diocese to succeed Bishop Leslie Hamlett (our first bishop ordinary from 1992 to 1997), and a succession of Episcopal Visitors, that is, bishops appointed by the Archbishop to look after a vacant see.

I resist the temptation to try and judge whether my fifteen year (so far!) episcopate has been successful. God alone can judge that — although I certainly know that I am still as unworthy today to hold such an office in the Church of God as I was 15 years ago. The same unworthiness that I feel to be counted as a priest in the Church of God for these past 33 years.



There are those who still have some confusion about the status of the Anglican Catholic Church and the holy orders held by clergy within her. Our orders, my orders, are Anglican, both from the original establishment of the ACC in 1978 and later by the introduction of the line of other bishops who joined us in valid orders, most notably, Archbishop Brother John Charles (Vockler) F.O.D.C., formerly Bishop of Polynesia, Assistant Bishop in Adelaide, Australia; Chelmsford, UK; Southwark, UK, and in the Episcopal Diocese of Quincy in the USA. Brother John-Charles founded the Franciscan Order of the Divine Compassion before joining the ACC and serving in a succession of posts within our Church until his retirement as Metropolitan Archbishop and Acting Primate of the ACC in 2005. He participated in many of the latter ACC episcopal consecrations. There are also lines from the Old Catholic Churches of Utrecht, including the Polish National Catholic Church and

others. Of course, while the Roman Catholic Church doesn't recognise Anglican Orders (whether held by those inside or outside the Anglican Communion) to be valid, Old Catholic Orders are generally considered to be valid — if irregular.



We have long given up arguing with those detractors who seek to suggest that the ACC isn't a real Church. While ultimately, it is again in the hands of God to judge us, we can point to examples of where we manifest the principles of what constitutes a REAL church. (Our websites, parish, diocesan and provincial, are filled with a host of information about our history).

As I write these words, in anticipation of the coming Sunday (Trinity XV) lectionary, I see towards the end of the Gospel Reading appointed (St Matthew VI, 24-34) we read an instruction of paramount importance, "...seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." I can categorically state that this has been the inspiration and goal for our diocese since 1992, and our province and church since 1978. Just as it was in the hearts and minds of those attending the Congress of St Louis in 1977 which started our "continuing" Anglican movement. Of course, the question may be asked, why have we embarked upon a journey which has taken us out of the Anglican Communion? Why are we content to struggle without the

resources and trappings of the "established" Church? For me, the answer is to be found following the above in the Gospel. "... Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself: sufficient unto the day is the evil thereof." Seeking the Kingdom of God and His righteousness has taken us on this journey, we put our trust in him and believe we are responding to His call – in the word of a certain television Meerkat – simples!

St Paul in his letter to the Galatians for the same Sunday (Galatians vi.11-18), warns his readers that there were those who "constrain you to be circumcised; only lest they should suffer persecution for the Cross of Christ." That is, there are those who would say we should conform, we should not stand apart and seek the Kingdom of God on God's terms but rather on terms which embrace a completely different intention - for us we see that as compromising essentials to the spirit of the age.

It is interesting that the early Christians encountered persecution from the Jewish authorities because they objected to what they considered to be the abolition of the Law of Moses — this, despite Jesus clearly stating that he was the fulfilment of the Law and the Prophets and did not come to overturn them.



Whereas, we hold fast to the same tenets of the faith believed by the Apostles and the Fathers of the Early Church, but in so doing, find ourselves out of step with so many of our brothers and sisters in the modern Church, we have no choice but to CONTINUE.

+ Damien

Around the Diocese

Wikipedia Page

Diocese of the United Kingdom

Article Talk

From Wikipedia, the free encyclopedia

The **Diocese of the United Kingdom** is a *diocese* of the *Anglican Catholic Church* (ACC), encompassing the entire area of the United Kingdom. It is one of the dioceses of the Original Province of the Anglican Catholic Church, and is not a part of the Anglican Communion. It is separate from the *Free Church of England*, the *Anglican Ordinariate*, the *Society of St Wilfred and St Hilda*, and the *Church of England (Continuing)*. The Diocese was formed, like the rest of the ACC, in response to the alteration to the sacraments by the *Church of England*.^{[1][2]}

The Diocese of the United Kingdom is a *Continuing Anglican* church which arose from the *Congress of St. Louis* in 1977. It was established in 1992 as the *Missionary Diocese of England and Wales*.^[3]

Thanks to Mrs Sarah Wagner-Wassen of the European Deanery, our Diocese now has its own Wikipedia page. Do have a look. If there are any inaccuracies or inconsistencies, please let the bishop know.

Congratulations to Fr Evans



This year, the Revd. Ron Evans, our Assistant Priest, celebrated 35 years as priest. He was ordained on 27th June 1988 in St. Asaph Cathedral by the Rt. Revd. Alwyn Rice Jones. He presided at the Eucharist on Sunday morning, 2nd July (Trinity IV) in Capel Gwydir Uchaf, to mark the occasion. We congratulate him and wish him many more years of health, happiness and active ministry with us.

Academic Achievements



Congratulations go to the Very Rev Andrew Scurr for his award of FVCM(Th) from the Victoria College of Music; to the Very Rev Dr Jonathan Munn ObIOSB for acquiring his Doctorate in Theology from the Johann Heinrich Pestalozzi Christian University; and to Fr Mark Morgan for the award of LVCM(Th) as a result of his sterling performance in the Diocesan Ministerial Training Programme. One of his essays may be found below.

Fr Morgan's achievement gives official ratification of the standards of training in this Diocese offered by the Board of Ministry and Education through its cordial relationships with the Victoria College of Music and the Johann Heinrich Pestalozzi Christian University to whom we are most grateful.

Harvest Service in Conwy



The Parish of the Good Shepherd and St. Tudwal, Conwy, held its Harvest Thanksgiving Festival in Holy Trinity Chapel, Gwydir Uchaf, on Sunday, 1st October. The Parish Priest, Fr Gareth Parry celebrated the Eucharist and preached, assisted by Fr. Ron Evans. After the service, the congregation enjoyed a sumptuous parish lunch at the Prince's Arms, in the nearby village of Trefriw, overlooking the river Conwy. The lunch was arranged by Mrs. Chrissie Norman, to whom we are grateful. The Harvest collection was sent to Barnabas Aid, which supports our persecuted Christian brothers and sisters in many lands.



On Sunday, 17th December, Advent III, Mr. David Dean, Chief Partnership Coordinator of Barnabas Aid, will be the guest speaker at our Eucharist.

Pembrokeshire Visitation



On Sunday 22nd October, Bishop Damien Mead made his annual visitation to the Parish of St Deiniol & St Asaph with St Giles, in Pembrokeshire, South Wales. The Bishop celebrated the Parish Mass and preached, taking as his theme the Lord's Prayer and in particular the clause "... as we forgive those who trespass against us" and using this to illustrate the response of the older brother to the Prodigal Son, which was to be found in the Gospel for the day (according to the Welsh BCP lectionary), in the Chapel of Upton Castle, Cosheston, Pembroke Dock, SA72 4SE.

Baptisms

At St Deiniol and St Asaph with St Giles on 15th July 2023, Fr Miles Maylor baptised Lady Thea Eirys Elisabetta de Vere Beauclerk, baby daughter of Lord and Lady Burford.

In the same parish on 25th October 2023, Fr Gordon Tall baptised Mark John Looker (adult).

Bishop's Visitation to Salford



On the 22nd Sunday After Trinity (in the Octave of All Saints) Bishop Damien visited St Alban's to celebrate Mass and

preach. During the service he also Confirmed Philip Edward Singleton and presented The Reverend Mark Morgan with his Licentiate in Theology Diploma from Victoria College in London, following successful completion of the course of study set by the Diocesan Board of Ministry and Education. The Bishop also read the Si Quis or Banns for Deacon Morgan's ordination to the sacred priesthood in February next year.



ACC Provincial Synod Report

The ACC's Provincial Synod was held in Orlando, Florida, USA during the second week in October. It was also the third Anglican Joint Synods, held in conjunction with our partner Churches ACA and APA. There were a good number of non-U.S. bishops present, though several were unable to be present due to visa delays and our own bishop was prevented from attending because of transatlantic crossing dates not working. It was good to see the Province of Southern Africa was also represented, including Archbishop Dominic Mduyvelwa.

The ACC's normal business went smoothly. The usual reports were presented and received. Budgets for ACC operations and for the Saint Paul Missionary Society. Adopted budgets are almost identical to those of 2022-2023: income has not increased, so the budgets cannot do so.

There was some canonical legislation passed. A new canon applies to rectors' the basic retirement rule that already applies to bishops. That is, each year after the 75th birthday the rector must submit his resignation (to the bishop). The bishop may refuse the resignation, in which case the rector remains in office for one more year, at which point the same offer

must be made. Also, canons were passed to extend the 'statute of limitations' for certain canonical offences, particularly those involving grave clergy misconduct. These canonical changes produced extended debate, but all passed by very substantial majorities.

The College of Bishops established one new diocese in the Philippines (Mindanao) in addition to the existing diocese there and elected two bishops. Synod then confirmed the creation of the new diocese. Father Arthur Rosales, a priest in the Diocese of the Mid-Atlantic States, USA, was elected for the Diocese of the Philippines. Father Jun Paul Canillo was elected for the (new) Diocese of Mindanao. There were also visitors from Tanzania who want to begin ACC work there.

From the Archdeacon



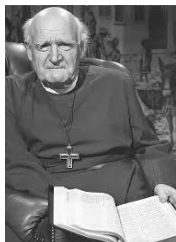
The Venerable Raymond Thompson

Remembering Archbishop Michael Ramsey

My very favourite Archbishop of Canterbury of my lifetime (the second being Geoffrey Fisher), Arthur Michael Ramsey was born on 14th November 1904. It is a much-recounted fact that Fisher, who had been his headmaster at Repton, did not want Ramsey to succeed him and advised Harold MacMillan against his appointment. The Prime Minister is reported to have replied that Fisher may have been his (Ramsey's) headmaster but that he wasn't his, and he ignored him – fortunately.

The first time I saw him in person was when I had been out on my Vespa (motor scooter), with a friend on the back, and we were returning via the village of Upchurch, Kent. It was a summer evening, and the church bells

were ringing. There was a Confirmation service.



A Morris Minor had just pulled up opposite the church and we stopped to watch as the venerable figure of the fairly new Primate of All England was extracting himself in a rather ungainly fashion from its cabin. He eschewed the limousine he could have had on the grounds that it was unnecessarily large and expensive, and the Morris suited his purposes nicely. He did not drive, which was probably a mercy for all other road users, so still needed a chauffeur, although his wife, Joan, often drove him.



A few years later I twice had the pleasure of meeting Archbishop Ramsey. One was when he licensed me as a Reader after I relocated into Canterbury Diocese, and the other was when he conducted an Institution service of the new Rector of the church in which I was serving. I was also privileged to hear him lecture and preach several times. He had no need for a microphone because his quiet sing-song voice somehow filled the largest cathedral, and you could hear a pin drop when he spoke. I consider him to be one of the most holy men I have ever encountered. As well as being of enormous intellect he was wise and humble, humorous and compassionate. I found the love of God which he radiated and his own personal charisma to be mesmerising. This might be considered strange, as he was socially awkward and had no small talk. Indeed, when he had to attend banquets or dinners it is a fact that people used to dread being seated next to him. It was a

very silent meal with time-delayed one-word answers to any forlorn attempt by his neighbour to begin a conversation! He would seldom begin one himself. Yet he was one of those individuals who did not need fiery oratory or an extrovert personality to captivate. What shone out from within was sufficient. One of my cherished possessions is my licence bearing his signature.



One New Year he sent this message to his clergy, which is still relevant for 2024 and also holds some insights for faithful laity:

"1. Thank God. Often and always. Thank him carefully and wonderingly for your continuing privileges and for every experience of his goodness. Thankfulness is a soil in which pride does not easily grow.

2. Take care about confession of your sins. As time passes the habit of being critical about people and things grows more than each of us realise. [He then gently commends the practice of sacramental confession.]

3. Be ready to accept humiliations. They can hurt terribly but they can help to keep you humble. [Whether trivial or big, accept them he says.] All these can be so many chances to be a little nearer to our Lord. There is nothing to fear, if you are near to the Lord and in his hands.

4. Do not worry about status. There is only one status that Our Lord bids us be concerned with, and that is our proximity to Him. 'If a man serve me, let him follow me, and where I am there also shall my servant be' (John 12:26). That is our status; to be near our Lord wherever He may ask us to go with him.

5. Use your sense of humour. Laugh at things, laugh at the absurdities of life, laugh at yourself.

Through the year people will thank God for you. And let the reason for their thankfulness be not just that you were a person whom they liked or loved but because you made God real to them."

Finally, from his book *The Anglican Spirit*, a quote which concludes with a message I would leave you with this approaching Christmastide: "Consider the following. God creates the world by a process of creation that is compatible with the findings of Darwin. The human being is the climax of the process. Then there comes the Fall – not to be identified with what happened in the Garden of Eden, but with a deep estrangement of the human race from the true path of godliness. While human progress – that is, moral, spiritual, and intellectual progress – is a great reality, there is also a tragic deviation. Humankind cannot be rescued into its right shape apart from an act of God coming to the rescue."

He died on 23rd April 1988, aged 83, having touched and inspired countless people in a way which few other holders of his office have done in modern times.

Featured Articles

A Reflection on St David

By Fr Gordon Tall, assistant priest of St Deiniol and St Asaph with St Giles in South Wales



"Therefore, keep awake—for you do not know when the master of the house will come, in the evening, or at midnight, or at cockcrow, or at dawn." Mark 13:35

God works through people like you and me to bring unbelievers to faith. He longs for all of us to influence others for the cause of the Gospel. How to

respond to His call will determine your success in this endeavour. Never forget that your obedience to God's will for your life is tied to the future of another. You never know who will hear the message God has sent for you to share and how their entire life may be impacted as a result. Saint David of Wales responded to God's calling on his life. His work for the Lord reaped a great reward, bringing numerous people to the faith who had never known the Lord before. After receiving a vision from God, Saint David of Wales travelled to Jerusalem, preaching the Word, and bringing many to salvation. He trusted in the Lord and went willingly where God sent him. Where is God calling you? Have you responded to that call? You can trust God fully and completely, knowing that He has authority over all and wishes nothing but the best for your life. You can respond to His calling with full confidence that He will lead you precisely where you need to be. He wants to guide you in everything, making you a vessel through which His powerful work will come to fruition. You have something special within you to offer the world. God desires to draw it out. He can utilize your unique skill set and talents in order to reach the world for Jesus.

Galatians 5: 16 commands us to "This I say then, walk in the Spirit, and ye shall not fulfil the lust of the flesh" (KJV).

God wants to come into your life and show you where to go, if only you will let Him.

Concluding Prayer

Glory be to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning, is now, and ever shall be, world without end.

Amen.

A Theology of Huts?

By Fr Gareth Parry, parish priest of the Good Shepherd and St Tudwal, Conwy



Huts have always held a strange fascination for me. I'm not quite sure why but there is something quirky, eccentric and different about them. We come across them everywhere: beach huts, potting sheds, garden sheds, a hut where a husband or wife may escape to pursue a hobby or to while the evenings away, pottering, repairing, reading, hiding. There are summer houses, gazebos, a shack which doubles up as home and general storehouse, and there is, of course, a hut for spending time in prayer. Some call them oratories, but to others they are a special place just to be on one's own in God's company, without any posh words, or furnishings or religious objects or paraphernalia. I imagine they are attractive because they are freestanding, independent of any other building. The detachedness of them is an essential ingredient.



Of course, huts go back a long way in the spiritual life. In the Old Testament, the people of God, on their long journey from Egypt to the Promised Land, spent forty years in the wilderness, learning to become totally dependent on Yahweh's provision, as He had promised them. Between their long travels, they settled briefly in places on the way. Some stops were longer than others. They lived in tents – a place of shelter from the heat during the day, and a place of warmth in the night. Makeshift as this accommodation was, it became a way of life. It was during this time that the Tabernacle was made, intricately, and according to Yahweh's instructions, the main details of which we are given in the Book of Exodus. The Latin word '*tabernaculum*' means 'tent'. This became a miniature Temple, around which they gathered. This would be their place of worship until they had a permanent temple built in Jerusalem, under King Solomon. During this

transient period, the Hebrews, under Moses, learnt to rely on God. Today, one of the main Feasts in the Jewish calendar is the Feast of Tabernacles, or Sukkot, when they remember their ancestors living in a sukkah during their time in the wilderness. The festival is now connected with harvest thanksgiving, but in order to remind themselves of their early spiritual journey, each family builds a sukkah in their garden, with branches and leaves, and spend as much time as possible in it. Although the Hebrews settled in more stable houses in the land of Canaan, they never forget these wilderness days in their temporary homes, and the story of their redemption by God's mighty hand.

In the New Testament, during times of fierce persecution in the Early Church, some Christians went out into the wilderness, not only to escape, but also to deepen their relationship with God. This was the period of the Desert Fathers, who made their homes in booths or tents, or sometimes in huts or caves. Here, they developed a dependence on God through prayer, fasting and severe discipline. Many of them testified to fighting demons, and their spiritual experience in the desert, far from being some kind of escapism, was far more testing and intense. They were frequently sought out for wisdom and counsel.

It was this tradition that was brought westwards to the British Church through the inspiration of men like John Cassian and Martin of Tours, who had come under the influence of St. Anthony the Great of Egypt. The early British Christians, some of whom were called to the eremitic life, settled on isolated promontories, coastlines and islands. They also lived in huts, sometimes referred to as 'beehive' structures. These huts were also seen within the 'Llan' community, in the countries we call Celtic.



What do we learn from all this, as Christians today, living in a very affluent, materialistic context? Perhaps one of the main things is to be aware that our so-called security is very fleeting and passing at the best of times. We have been programmed in our culture to put out trust in our personal property and in our financial stability. It is not in accord with the teaching of the Bible. Private property is not something that is permanent. Jesus states in Matthew Chapter 8, verse 20, 'Foxes have holes and birds of the air have nests, but the Son of Man has nowhere to lay His head.' The author of the epistle to the Hebrews reminds us, 'For here we have no abiding city, but we seek the one to come.' (Heb.13.14). Millions of our fellow Christians down the ages, and in our own day, have had to leave their properties and flee. Millions are persecuted in our world today. They have learnt to trust God for all their sustenance. Because of our affluence in the West, we have been lulled into a false sense of security. The Psalmist in Psalm 39 reminds us (v.6), 'Surely every man walks about like a shadow; Surely they busy themselves in vain; He heaps up riches and does not know who will gather them.'



Certainly, our theme as God's people today, as in every age, is to return to the Well of Life. 'In returning and rest shall ye be saved; in quietness and confidence shall be your strength.' (Isaiah 30.15)

Living in a hut reminds us that we need very little in fact, for our sustenance; we can survive on the very basics: food, water, clothes. Shelter is not always guaranteed, as Jesus tells us. It also disciplines us to travel light and not to hoard. In any case we cannot take our earthly treasures with us. Modern Jews may live in their sukkah for a brief period; Christians may spend some time in a hut, before returning to their creature comforts, but a time will come when we may not have those things. Huts prompt us to spend time with God

in silence, in contemplation, with very little in terms of extras. It is a lesson, perhaps a warning to us, to prepare for Christ's coming and to be ready for Him. In our Retreat last year, the Revd. Paul McLaren-Cook reminded us, particularly those of us who are spiritual leaders, that our day begins and ends at the Prayer Desk (and a lot of time in between, no doubt!). If we are even going to begin leading others in a life of holiness and prayer, we have to get our own act together first. I believe there are dark days ahead, as far as the 'world' is concerned, but we have the assurance that Jesus is forever present in our lives and provides for all our needs. I believe we all need to repent, simplify our lives, and persevere in the Way of Eternal Life. This summer just gone, I had a small summer house built in my back garden, which I hope to use as a house of prayer and contemplation. I have decided to dedicate it to the family at Bethany, the friends of Jesus, who listened to Him (Mary), who served Him (Martha), who testified to Him (Martha and Mary), who poured ointment over Him (Mary) and who testified to the Lordship of Jesus, by being raised by Him (Lazarus).

In conclusion, huts stand for that simple life of contemplation, a place where we can seek solitude from the world's clamours and spend our special time with God.

The Permanent Diaconate

By Fr Mark Morgan



This was the final essay that Fr Mark produced as part of his training for ordination. Needless to say, it was awarded a resounding pass. This is reproduced with his permission.

Question: Explain the virtues of the permanent diaconate and why it is not as recognised within the

Church as the transitional diaconate.

In order to answer this question, we must first look at the changing history of the Diaconate, its function and perception within the Church.

A brief history of the Diaconate

Deacons in the early Church enjoyed a prominent role, eventually taking up administrative and juridical positions in the Church. They were very closely connected to the Bishop, but they were a distinct group. They were not priests.

The early Church had many Permanent Deacons as their function was seen as complementary to the function of the Bishop and his Priests. The most substantive reference to the diaconate is Acts 6:2-7, which directly refers to St. Stephen as the first Deacon.



The defining charism of the order of Deacon is that of service, reflecting the servanthood of Christ "who came, not to be served, but to serve". Deacons assist the priest of the parish in which they serve, undertaking liturgical, teaching and pastoral work, in the spirit and pattern of Christ's servanthood and with all the particular responsibility and authority associated with ordained ministry. The Priest reflecting the High-Priesthood of Christ has a different service; while he does undertake teaching, liturgical and pastoral work (and in many Parishes where there is no Deacon, he bears often the full responsibility for this work) the focus of the Priest's ministry is Sacramental and the pastoral work that emanates in consequence of this.

Very early in the history of the church, Deacons were understood to hold a special place in the community, along with Bishops and Priests. The role of all ordained ministries is modelled on the

life of Christ, in St. Paul's letter to the Philippians in which he addresses "all the saints in Christ Jesus who are at Philippi, with the bishops and deacons." can be seen direct evidence of this ministry.

In the early Church the Deacon became the eyes and ears of the Bishop, his "right hand man." The Bishop's principal assistant became known as the "Archdeacon" (a title retained today, although the post holder is usually expected to be a Priest) and was often charged with heavy responsibilities, especially in the financial administration of the local church, above all in distribution of funds and goods to the poor.



Francis of Assisi, founder of the Franciscan Orders, is probably one of the best-known deacons, though many tend to assume that he was a priest.

One measure of the importance of the Deacon in the early church is the number of Deacons elected pope in the early Middle Ages. Of the 37 men elected pope between 432 and 684 A.D., only three are known to have been ordained to the Priesthood before their election to the papacy.

This caused a measure of political unrest within the Church, St Jerome for example demanded to know why Deacons had so much power, sometimes, because of their situations, Deacons were perceived by Priests, as having too much power, as Priests were sometimes resentful that often Deacons had power over them.

During the first Christian millennium Deacons undertook, as the Bishops' assistants, the functions that are today those of the vicar general, the judicial vicar, the vicar capitular, the cathedral chapter or finance officer. In current

canon law these are, in most cases, almost exclusively Priests' functions.

After several centuries of Deacons working closely with Bishops, the Church brought in the various Minor Orders, which may be seen as a dilution of the distinct role of the Deacon. There was also a practical problem, the Church was eager to ensure that the Faithful had access to the sacraments but could often not afford to support more than one cleric in a benefice, so a Parish Priest was required, and a Deacon became an unaffordable luxury in many places.



The role of the Deacon came, over time, in consequence to be more of a transitional role, that of a step to becoming a Priest and thus the transitional Diaconate expanded. This was more apparent in the Western Church where Permanent Deacons all but disappeared: Beginning as early as the fifth century, there was a gradual decline in the permanent diaconate in the Latin church, although it remained, right to the present, a vital part of the Eastern churches, both Catholic and Orthodox. One important factor was simply a failure on the part of both Priests and Deacons to understand the unique value of the Diaconate as a distinct order in its own right.

In the Roman Church efforts at renewal of the diaconate as a permanent and separate order came at the Council of Trent, which suggested this as part of the reform measures. The problem was, the implementation was left to the popes, and none saw fit to implement this until Paul VI in, perhaps, one of the only good measures he enacted. The seminary programme also instituted

by Trent has led to the Roman Church hiding Deacons away in seminaries until they become Priests in most cases, so the laity have had very little contact with them, and the Priests and Bishops had a malformed understanding of the Diaconate.

Perceptions of the Permanent Diaconate

There is a place for both forms of the Diaconate. The author has become very aware (while having the privilege as serving in a Parish as a Transitional Deacon) of the many benefits to his learning and experience being a transitional Deacon affords and has helped his formation with developing his capacity and understanding of service to Christ's people, teaching the word, giving support and trying to be a living reflection of the Gospel. It is therefore a vital part of the formation of a Priest.



There is however a role for the Permanent Diaconate, enabling men who are called by God to this service to become living embodiments of Christ the servant and play a vital role in the effective ministry of the Church. While this is fully appreciated in the East, the lack of Permanent Deacons for many centuries in the Western Church (and the common perception resultant from poor formation, that a Deacon is a "trainee Priest") have caused issues for many laity and some clergy in appreciating the role.

In the Roman Church many of the laity only value the ministry of a Sacramental Cleric, a close friend of the author who is a RC Permanent Deacon was told by a parishioner "You're of no use to me, you can't give me absolution and you can't say Mass for me" - this awful misunderstanding has arisen from the lack of proper

education (so typical, sadly, of the Roman Church).

Many see the role of the Permanent Diaconate as a better-than-nothing response to the lack of Vocations to the Priesthood in many denominations (most notably the Roman Church, where perhaps this is less consequent on the continuing requirements for celibacy (contrary to both the East and the first millennium of Western Christianity) and more in consequence of a continuing growth of false teaching, heading away from the Church Fathers and Ecumenical Councils, coupled to awful Liturgical practices). In these situations, permanent Deacons may conduct Communion Services from a reserved sacrament and fulfil all of the non-sacramental pastoral role of the Priest. This is however (while a practical response to Vocations difficulties) none the less, an abuse, or at best a misunderstanding of the function of a Deacon as understood by the Early Church, and as maintained in the East.

Contrary to this the transitional Deacon, perceived wrongly, as a trainee-Priest and not as an unique Order (even if held for a short time before being Ordained to the Priesthood) holds respect, mainly perhaps because those holding this view are looking forward towards what is to come and seeing the Diaconate as a necessary step, this sadly applies to many transitional Deacons too, who have not been formed to value their Diaconate as an unique ministry in its own right rather than just as a stepping stone.



The Transitional Diaconate, does indeed, afford a wonderful opportunity to gain experience and is an invaluable part of a Priest's formation but it is equally important to recognise that some people are called by God to serve

as Deacons. Sadly, that call may be obscured by those many denominations which fail to recognise the significance of the role.

There are many virtues to the Permanent Diaconate and its attendant life of servant ministry; A deacon personally serves the poor, the aged, the sick, and the imprisoned, bringing the Gospel to all those in need. He preaches and practices the Servanthood of Christ to His people. Deacons proclaim the Gospel and preach at liturgical celebrations. They provide catechetical instruction, adult faith formation, and sacramental preparation.



In the ACC we are most fortunate, our inheritance of understanding and practice from our Anglican, Roman and Eastern heritages affords us the opportunity to value the role of the Deacon more fully, both in its transitional and permanent forms.

It has become evident to the author (and commonly recognised in the Church) that we have been blessed with a gift for good sound teaching and our laity are demonstrably better educated than many in other denominations. In consequence of which we are better able to enable the fullness of the role of the Diaconate in both forms and their significance is better appreciated and valued by clerical and lay members of the Church alike.

Archbishop's Charge to the Provincial Synod

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

Your Grace, my Lords bishop, Venerable, Very Reverend, Reverend and dear Fathers, Ladies and Gentlemen.



When last our paths came together in this Synod we remained partially shackled by public health restrictions. This year we gather much more freely and in larger numbers. Thank God. We welcome the presence of many of our bishops and friends from dioceses outside the United States, while a few were unable to join us due to difficulties in obtaining U.S. visas. Also when last we met, we did not have a Joint Synods but an ACC Provincial Synod, although we did have visitors from the APA and ACA. Now we are back to a full Joint Synods.



We are particularly pleased to welcome Archbishop Dominic Sonwabo Mdunyelwa, from our new Province of Southern Africa, who is accompanied by his comprovincial Bishop Banzana and his canon to the Ordinary, Canon Busakwe.

The establishment of the Province of Southern Africa (POSA) was one of the chief acts of our previous Provincial Synod in September 2021. Two months later Canon Foggin and I travelled to South Africa for the inaugural Provincial Synod of POSA, for the consecration of new bishops for that Province, and for the election and enthronement of Archbishop Dominic as POSA's first metropolitan. Those developments were all positive, I believe, and are bearing good fruit.

The other principal accomplishment of our last Provincial Synod was the decision of the Diocese of the Holy Cross to join the ACC. I believe DHC has grown since that decision, and I

know certainly that the ACC has benefited from the vitality of many DHC parishes and clergy and from the energy and leadership of Bishop Hewett.

One apparent result of Coronatide is that my travel outside the U.S. has now moved from three or four trips a year to one or two. This change among other things reflects the growing number of ACC bishops outside the U.S. and, of course, the fact that POSA now has its own metropolitan.

Since our last Provincial Synod, extending into the present, we note very grave difficulties in many places where our Church works. Haiti, which I last visited late in 2019, at present is extremely dangerous. While our own Haitian work seems relatively secure for now, the areas where we are working are not, and our clergy and faithful could very quickly find themselves in great danger. Meanwhile, Father Bien-Aime is in Florida receiving treatment for cancer. Likewise, the security situation in Pakistan for Christians is poor. Just in August a number of churches and Christian homes were burned there. Eastern Congo and South Sudan also remain dangerous, due to guerrilla activity or refugee and economic crises. These problems, of course, are piled on top of what we might call the 'normal' difficulties faced by our clergy as they minister in poor and difficult circumstances. Your prayers are solicited for all of these needs.

Nonetheless, we are growing. In South Africa several dioceses have been added to the Province, as Archbishop Dominic will tell us. In the Philippines the College of Bishops have this week accepted a petition to accept a new Diocese of Mindanao and have elected as their first bishop Father Jun Paul Canillo. Likewise, the existing Diocese of the Philippines has asked the Bishops to elect for them a bishop to succeed the late Bishop McDonald, and the College has elected Father Rosales from the Diocese of the Mid-Atlantic States. In Congo we added a new diocese in 2021 and have added a new bishop for that diocese (Eastern Congo) since last we met, with the consecration of Bishop Lameck Mtundu by Bishops Ayule-Milenge, Ndegwa, and Ndukiye in Nairobi, Kenya.

We have suffered some losses of longtime leaders. Bishop Rommie Michael Starks, with whom many of us worked for 40 years, entered life eternal in August. I sang the requiem at Bishop Starks's beloved pro-cathedral of Saint Edward's, Indianapolis, and for the moment am serving as episcopal visitor to the bereaved diocese.



We also earlier this year lost our stalwart and always reassuring counsellor, Dr. Frank Wiswall. Canon Hollister some years ago reminded us of our tremendous debt to Dr. Wiswall, whose deep knowledge of canon and secular law and expertise in international law provided expert guidance to our Church for the last quarter century.

Regarding this synod's necessary business, the canonists are proposing four canonical changes, one concerning clergy retirement and three concerning the extension of time limits for presentments in some cases involving purported clergy abuse. I will not editorialize about these matters from the chair but do hope you will read and consider with care the proposals and commentary of the Constitution and Canons Committee.

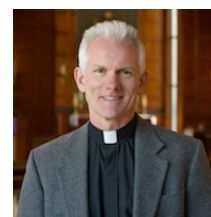
To the best of my knowledge our other business will be mostly routine: a matter of receiving reports, approving budgets, and adopting resolutions.

We welcome again to this Synod representatives from the Polish National Catholic Church. Bishop Paul Sobiechowski is co-chairman of the G-3/PNCC dialogue. Father Rob Nemkovich is the PNCC's ecumenical officer. I believe that all of us in the G-3/PNCC dialogue feel genuine affection and affinity towards its participants, quite apart from our theological and ecumenical goals, and so it is with these friends.



We also again welcome Bishop David Simpson from the Charismatic Episcopal Church. CEC bishops have been diligent in visiting our Joint Synods since 2017 and have also maintained ties on the local level with several of our clergy and parishes. In March of this year these informal contacts led to a formal meeting hosted by Saint George's Church, Columbus, Georgia. Again, the G-3 participants left the dialogue feeling that, in the words of one of our priests, we were talking to people with whom we have much in common.

Our banquet speaker for this Joint Synod was to be Bishop Ryan Reed, the Bishop Ordinary of the Diocese of Fort Worth, the largest diocese in the Anglican Church of North America. Unfortunately, Bishop Reed's father is at the moment *in extremis*, and the bishop, of course, needs to be with his family more than with us. I also should mention that the Anglican Province of Christ the King was to be represented here this week at the episcopal level Bishop Ben Jones of Raleigh. Unfortunately, Mrs. Jones in late September developed some serious medical problems, and Bishop Jones has had to cancel his travel appointments for the rest of September and for October. But Bishop Jones remains a valued link between the G-3 and the APCK. The APCK is represented here by Father Mark Brown from Alabama and Deacon Holley from Winter Haven, Florida.



(continued on p16)

The Knightly News from Templar Knights Albion



Introduction and early history of the Knights Templars, leading to formation of the primitive rule (part two)

Continued from last issue. *[At last! – Ed]*

Despite the support from powerful allies and the Papal authorities, by 1129 the order was in difficulty. A correspondence of unknown authorship (thought to be written by Hughes de Payens whilst in the west at the time of the Council of Troyes) was sent to boost the morale of the Brothers in the East.



Hughes had been successful in keeping the Order in existence to this point, and his journey to the West may have been prompted by a fear that without a wider span of support and recognition the Order might fail. The Brothers, in the East lived in real poverty without any distinctive habit, and had had only minimal recruitment success, were beset with Spiritual doubts and the practical difficulties on the ground. Their task was beginning to seem impossible,

given such small growth in their numbers and of the Order, and this may have given rise to doubts about God's approval of the Brothers mission.

Along with five Brothers – Godfrey de St Omer, Roland, Geoffroi Biscot, Payen de Montdidier, Archambaud – Hughes put the case for the Order at the council, telling those present of the humble beginnings and the history of the Order. Having deliberated upon its constitution, the Order was given its own rule based upon that of the Cistercians. This rule distinguished between Knight Brothers, who were to wear white mantles, and sergeants and squires, who were to wear black or brown mantles.

After the council, Hughes and his companions returned to their homelands to recruit and establish commanderies across Europe.

Whilst in the West, Hughes was also to find recruits for King Baldwin II who was planning to make an attack on Damascus. Hughes' activities in the West may have been financed by Baldwin.

Starting in the Champagne region of France then onto Anjou, Hughes also visited Normandy, England and Scotland. In 1128 Hughes returned to Europe and was back in the East by 1130. His efforts had been a resounding success – wherever the Brothers went they received properties, grants of land, gold silver, relief from fiefs (taxes) and men. Such was the response in France that

Hughes made Payen de Montdidier responsible for the care of the province.

Expansion in Europe continued after Hughes had returned to Jerusalem. Interest and support in the Knights activities, at this time, came mainly from Northern France, the Order also gained ground in Portugal, Spain and Provence. Raymond-Berengar III, count of Barcelona and Provence, joined as an associate member on 14th July 1130. The Council of Troyes had recognised the need of practical material support for the Holy Land. The Order's right to collect tithes on its own land was expressly mentioned in the primitive rule. With the donations of land, the Templars started to establish themselves as landlords and undertake a new function.



During the twelfth and thirteenth centuries, the reputation and riches of the Order grew exponentially – its fame and scale went far beyond the imagination of the founders. Becoming extremely wealthy, the function of the Templar houses in the West was to supply men and money to support the activities in the East. Communication between the two centres, East and West, was of vital importance and the principal method of transport was by sea. The main Templar port was Acre and all the Templar ships there were

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.

under the Commander of the Land of Jerusalem.

The Council of Troyes convened in 1129 to consider the claims for the recognition of the Templar Order. St Bernard of Clairvaux attended playing a major part in the writing the Rule of the Order. Bernard continued his moral support and actively promoted the Order amongst his fellow churchmen. After Hughes asked St Bernard for a justification of his Order, the saint wrote a tract entitled *De laude Novae Militiae ad Milites Templi*, (on the praise of the new Militia to the Soldiers of the Temple) which was written between 1129 and 1136 being the probable date of Hughes de Payens' death. The Exhortation split into thirteen parts, the first five which deal with the Templar's dilemma. The remaining eight being a description of the major Holy places and biblical events which took place there. It is thought that St Bernard had Hughes' letter and the Rule with him as he wrote. Indeed, the manuscript of Hughes' letter was found between a copy of the Rule and *De laude*.

In terms of justification of the new Order, the most important of the themes was that of the life of the new soldier-monk. Saint Bernard uses his most eloquent language in support of this argument and, with such wholehearted approbation from a man of his repute, the Templar Order could not fail in the acceptance of their aims in the highest of church circles.

We shall leave that there till next time.

[Nooooo! – Ed]

The Primitive Rule.

As a 21st Century Order we, the members of Templar Knights Albion, need to look at the 12th Century rules, keeping to the principles but interpreting them to our current times. Let us take a look at The Primitive Rule, a direct translation taken from J M Upton-Wards book, The Rule of the Templars.

The manner in which Brothers should be received.

If any secular Knight, or any other man, wishes to leave the mass of perdition and abandon that secular life and choose your communal life, do not consent to receive him immediately, for thus said my lord St Paul: *probate*

spiritus si ex Deo sunt. That is to say: Test the soul to see if it comes from God. Rather, if the company of the Brothers is to be granted to him, let the Rule be read to him, and if he wishes to studiously obey the commandments of the Rule, and if it pleases the Master and the Brothers to receive him, let him reveal his wish and desire before all Brothers assembled in chapter and let him make his request with pure heart.

From the Editor



One thing that I have been asked is, "why do you belong to an American Church?" Of course, I answer that I don't as the Catholic Church doesn't have international boundaries - it is One, a single family united in Christ. As a member of the ACC, I am part of that Catholic Church,

What does the question mean?

It seems a little unfair to my American friends, both within the ACC and without, that the question seems to be asked either dismissively of America, or that somehow I have lost my "Englishness" by joining a Church which does indeed have its organisational origin in St Louis, Missouri in the United States. There is some suspicion here, and it seems that my interrogators are like dear old Nathanael: can any good thing come out of America?

There is a certain reputation that religious bodies that come from America are a bit "loopy" for want of a better word. We now have both Jehovah's Witnesses and Mormons in this country imported from the U.S., and their former door-knocking antics

coupled with the toothy grin and wide eyes have certainly raised the British eyebrow: it is not the done thing. Of course, the Jehovah's Witnesses and Mormons are not Christian because they are not Trinitarian - they have rejected the teaching of the Catholic Church in favour of their additions and dubious Biblical scholarship. Yet there have been some "Christian" cults, and I do hear of terrible stories of those who have been subjected to some grotesque forms of social conditioning all for the "love of God". This is where the idea of "cult" comes in.

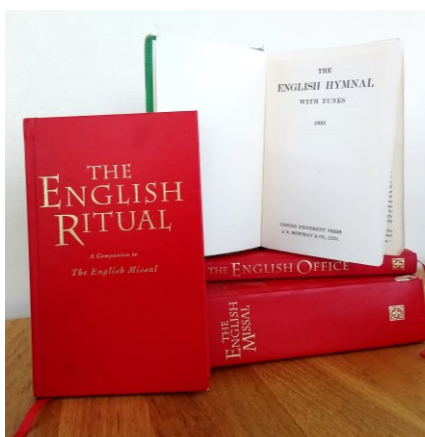


The word "cult" has a rather vague meaning and one upon which sociologists haven't quite agreed; indeed, the popular and academic definitions are somewhat different. Of course, in this context, it is the popular definition that we need to address here. It seems that this popular idea is that a cult is a relatively small group of people having religious beliefs or practices regarded by others as strange or as imposing excessive control over members. It seems that the British idea of American religion is bound up with cults like the Branch Davidian group led by David Koresh which was a breakaway group from the Seventh Day Adventists. If this is what British people think of when they think of American Religion, then that's a little bit racist against Americans, isn't it?

Certainly, it upholds a stereotype of Americans being a bit overboard in their religion. They have enthusiasm for a country that they have built for themselves; they invest more into their religion than we do; they have forged their own identity via the Constitution and, as a result of that Constitution, they cannot have a National Church. The religious American is certainly more committed to their religion. I think that's a rather wonderful thing, and one that we could do well to remember. The typical lukewarm CofE member only generally invests in the CofE by taxes and by sprinkling loose change into the collection plate. The CofE members that I've seen in my time certainly do

not want to be more involved than turning up on a Sunday morning for some nice hymns, a nice little talk by the vicar, a nice little bit of bread and wine, and then some nice coffee afterwards. Or perhaps, am I perpetuating another stereotype? If we perpetuate the stereotype of the rabid American religious nut, then surely this gives license for the perpetuation of the anodyne, pew-warming Briton. Certainly, British coffee could learn a thing or two from that Stateside. We definitely do better tea, though! Thank God for the kettle!

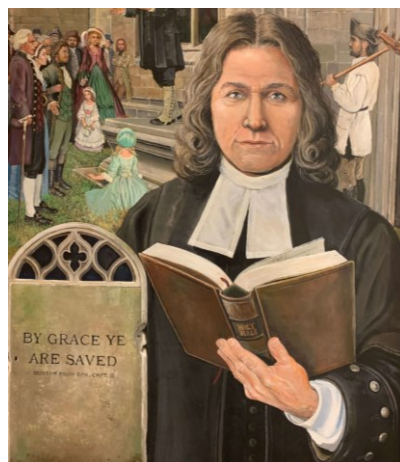
If that is not what the question means by being part of an "American Church", then what can it mean? Does it mean that an "English Church" is not good enough for me? Well, let me see. I use the English Missal and the English Hymnal which have English origins: some of my confraternity use the English Office. In my Monastic Breviary I conform to the 1549 Book of Common Prayer which is the basis of the 1662 BCP used (occasionally) in the CofE. Our Bishop is the chairman of his local Constitutional Monarchy Association. In the American part of the ACC, they use the 1928 Book of Common Prayer which is theirs and they love it passionately! It is also true that, while the Affirmation of St Louis is a primarily American document written by Americans for concerns in the American Church, but it is quite easy for it to apply internationally with only a few superficial changes.



The Diocese of the UK is very different from the Dioceses in the United States but is still no less a part of the ACC. If the ACC is an American Church, then the Roman Catholic Church is an Italian Church. I have not been required to

salute the Stars and Stripes, nor to swear an oath to uphold the U.S. Constitution. As far as I'm concerned, it's "God save the King" not "My country, 'tis of thee" even if I am not a supporter of the British Monarchy. Likewise, our Dioceses in Africa, New Grenada, Colombia, and the Philippines also retain their own identity while being integral parts of the wider ACC.

Thus, the question does not really make any sense beyond a superficial stereotyping of religion in the United States. The Church is the Church is the Church wherever it is. The ACC in this Diocese is a British Church because it is here in Britain. We do have parishes and missions in Wales and a couple of Chaplaincies on the Continent run by Fr Chadwick in France, and Fr Wassen in the Netherlands. Given that we have to maintain our own parishes, find our own buildings, rely on the investment of our congregations, that is how we follow the American model, but then other Christian bodies have to do so too. The Methodists certainly had to way back when. I suppose they were regarded as being a bit alien too and dismissed as a cult.



Does the ACC fall into the popular definition of cult?

It is true to say that we're small worldwide, and tiny in this country. We're also rather strange bunch of people in that we have demonstrated a passion for our faith that many, perhaps, would regard as unEnglish. Yet, all our liturgical practices have been part of the CofE of old time. We don't do anything that hasn't already been done in the CofE before 1992.

We really cannot be accused of "strange practices" if we're doing what Anglo-Catholics in the CofE have done and still do. These are practices which we share with our American brothers and sisters, and also with our brothers and sisters in Asia, Africa and South Americas.

Do we impose excessive control over our members? I hope that it is clear that we don't. Love demands consent, and there can be no consent without free-will. The ACC continues to regard as sin things which are only lately accepted as "not sinful" by Society and the churches which deform with Society. Sin doesn't get decided by society; Sin comes from separating ourselves from the Eternal God. If He does not change, then neither does what separates us from Him! Yet, all sin is done away by Christ - the repentant Christian will find a ready absolution and forgiveness at His Blessed hands. People are free to join and leave the ACC as they wish. Stay or go, the hand of friendship is always open to them, and if it is not, then the love of Christ is not being displayed in our hands and this needs to be addressed sharply!

The ACC counts Anglicanism as its heritage and that heritage starts here in Britain having arrived from Jerusalem on Imperial Ships. The Americans and the British share this and we keep it as best we can, given the divergence in our histories since we lost the Colonies in the Eighteenth Century. That's history. It's what we do with it that matters and we should learn from each other, taking on board the piety that we admire in the other. The intention of the ACC is to continue the Catholic Faith in the light of our Anglican heritage, both indigenous and colonial, so that we can be in union with that little first century Nazarene gentleman who turns out to be God. Blessed be Jesus Christ forever on both sides of the Atlantic!



International News

Churches attacked in Pakistan – Bishop Andrew asks for support and prayers

The Right Reverend Mushtaq Andrew, Bishop of the ACC Diocese of Lahore, has reported on an attack on Christians by Muslim extremists in Jaranwala, Pakistan, on August 17th. Bishop Andrew, along with several clergymen, visited the city, bringing food, clothing, and Bibles to the affected areas.

According to news reports, two local Christian brothers were charged under Pakistan's blasphemy laws after pages torn from a Quran were found near the men's home. Bishop Andrew notes that

the allegations were repeated in local mosques, resulting in some 5,000 Muslims descending upon a predominantly Christian neighbourhood. Over 100 houses and shops were looted, and 23 churches burned.

Bishop Andrew requested prayers and support, saying, "the Jaranwala incident has left a lasting impact on the more than 1,000 Christian families; the destruction of their homes and businesses left them homeless and financially devastated. This is a black day in the history of Pakistan."

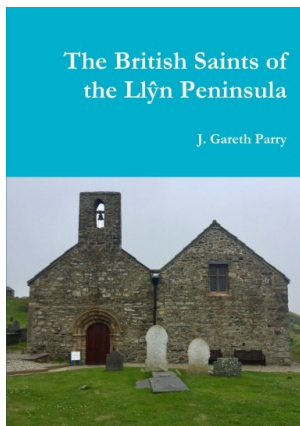
If you would like to donate to the Diocese of Lahore, please contact the Diocesan Office for details.



Ex Libris

The British Saints of the Llŷn Peninsula

By Gareth Parry

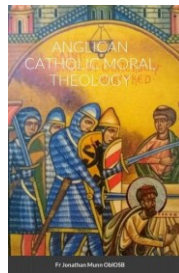


A brief history of the early British Church in western Britain, looking at the personalities of the early Christians who brought the Gospel to Northwest Wales.

Available from lulu.com, price £10.

Anglican Catholic Moral Theology

By Fr Jonathan Munn OBIOSB

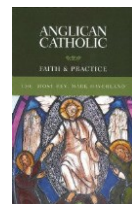


The purpose of this book is to use the Catholic Principles that lie at the heart of the doctrine of the Catholic Church to investigate the moral content of the Affirmation, to describe the moral theology therefrom and to examine the foundations and ramifications for the Anglican Catholic Church in holding these principles and how it continues to seek continuity with those with whom it shares an ecclesial heritage.

Available from lulu.com, price £27 (hardback) or £7 (eBook).

Anglican Catholic Faith and Practice

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.



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

Sunday 10am 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, Nr
Faversham, Kent ME13 0DU

Sunday 11am Sung Mass
(1st Sunday) 12:30pm Healing Prayer
(3rd Sunday) 1:30pm Study Group
Wednesday and Holy Days
12 noon Low Mass

Rector: Bishop Damien Mead
01797 321704 bishopmead@aol.com
The Pro-Cathedral Parish



Good Shepherd and St Tudwal

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

Services: Daily Offices
Sunday: 11am Holy Communion (Bilingual)
Alternate Tue 7pm Bible Study at
Penmaenmawr

Parish Priest: Fr Gareth Parry
(01492 622671 or 07899 971570)
(penmaen86@hotmail.com)



St Alban the Martyr

320 Great Cheetham Street East, Salford,
Greater Manchester M7 4UJ

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

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

Assistant Curate: Deacon Mark Morgan



**We would like to wish
all our readers a very
Happy and Holy
Christmas and a very
blessed 2024!**



**Our Lady of Walsingham and St
Francis of Assisi**

Fort Pitt Military Cemetery, City Way,
Rochester, Kent

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

Sunday Mass:
2nd and 4th in the month at 10:30am
Please see website or contact Fr Scurr for
more details



**St Osmund's Housegroup
Wolverhampton**

Meeting at 8pm every first Tuesday
in the month

For details, please contact:

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



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

(Continued from p10)

With our budget of business relatively light this year, we have asked Bishop Scarlett to share with us ideas developed by a multi-Church group of mission enthusiasts – a group that should include us all. Bishop Scarlett will be the preacher at the principal liturgy of this week, will address our Synod before then, and his group will present various workshops and events over the next two days.

Finally, and in a manner congruent with the missions emphasis of this Synod, let me say that I have proposed to the Bishops that we borrow an idea from the Anglican Province of America which has been fruitful for them. That is, I believe the Saint Paul Mission Society, whose work has primarily been a matter of channeling funds to our work in the Global South, should also take on an

annual domestic mission project. In 2024 we will work to support an in-town Atlanta mission by Father Creighton McElveen. Father McElveen as a layman was the administrator of the largest Continuing Church parish in the United States, where he also served as deacon and priest after ordination. I believe he has the skills and knowledge to grow a parish. I have already received one pledge and one gift totaling \$33,000 to help support Father McElveen in 2024. With \$11,000 from the congregation in question, that is almost \$4,000 per month for one year. I would like to double that amount, to help ensure solid support for the priest and parish. To that end, I solicit your donations for the SPMS Domestic Mission Project for 2024. We will select

another parish in another diocese for 2025 if this project goes well next year.

I am glad you are here. I am glad I am here. I pray that together we will all conclude that the time, money, and effort it took for this to happen are worthwhile.

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



Verbum Domini



Ecclesiasticus xlv. 1-14

Let us now praise famous men, and our fathers that begat us. The Lord hath wrought great glory by them through his great

power from the beginning. Such as did bear rule in their kingdoms, men renowned for their power, giving counsel by their understanding, and declaring prophecies: Leaders of the people by their counsels, and by their knowledge of learning meet for the people, wise and eloquent are their instructions: Such as found out musical tunes, and recited verses in writing: Rich men furnished with ability, living peaceably in their habitations:

All these were honoured in their generations, and were the glory of their times. There be of them, that have left a name behind them, that their praises might be reported.

And some there be, which have no memorial; who are perished, as though they had never been; and are become as though they had never been born; and their children after them. But these were merciful men, whose righteousness

hath not been forgotten. With their seed shall continually remain a good inheritance, and their children are within the covenant. Their seed standeth fast, and their children for their sakes. Their seed shall remain for ever, and their glory shall not be blotted out.

Their bodies are buried in peace; but their name liveth for evermore.

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

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