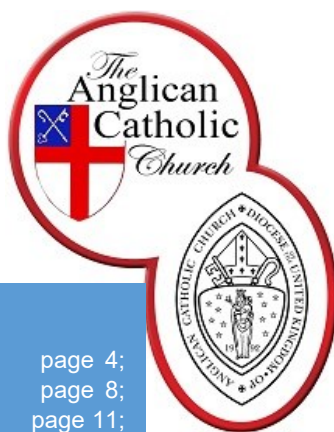


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Pentecost  
2023



## A New Deacon



On Saturday 17th December 2022 being the Ember Saturday in Advent, the Bishop ordained to the Order of Deacon, Mr Mark Morgan. The service took place during a celebration of Mass at St Augustine's Church, Painters Forstal, Kent, the Pro-Cathedral parish. Assisting the Bishop was The Venerable Raymond Thompson, Archdeacon, and The Very Revd Andrew Scurr, Dean of the Southern Deanery. Mr Roy Hipkiss served, the organist was Mr Louis Collins, and Cantor was Mr Barnabas Sharp.

After Mass the new deacon, who is to serve as Assistant Curate of St Alban the Martyr, Salford, Greater Manchester, was pleased to receive gifts and cards from some attending.



## Archbishop visits DUK



The Most Reverend Mark Haverland, Acting Primate and Metropolitan Archbishop of the Original Province of the Anglican Catholic Church arrived in the United Kingdom for a two-week visitation.

On Sunday 14th May 2023 Archbishop Haverland celebrated Mass and preached at The Church of St Deiniol and St Asaph with St Giles / Eglwys Sant Deiniol ac Sant Asaph gyda Giles, which meets by kind permission, at Upton Castle, Cosheston, Pembrokeshire, S Wales.

Afterwards a reception was held in the Castle for the Archbishop and Canon Jonathan Foggin, who accompanied the Archbishop from the USA.

Following some time exploring Cambridge, the Archbishop attended the Mass of Thanksgiving for the 150<sup>th</sup> anniversary of the building of what is now our Pro-Cathedral



## From the Bishop



*The Rt Rev Damien Mead,  
Bishop Ordinary*

*Dear Friends,*

### Honouring God with the first fruits of your resources

*Bishop's Charge to the XXXI Synod of the Diocese of the United Kingdom – Saturday 29th April 2023*

The Mass, Holy Communion, the Eucharist, The Lord's Supper, call it what you will, but it is the central act of worship we offer as Christians. Simple bread and wine, by the Word of God and the power of the Holy Spirit, become the Body and Blood of our Lord Jesus Christ. God gives us of Himself freely, just as the abundant life in Him is given freely.

During this act of worship, we come into the presence of the creator of the Universe, of all things. We are truly on holy ground, we are privileged to be given a glimpse of heaven, a foretaste of all that is to come.

Yet, as the Prayer of Humble Access puts it in the Book of Common Prayer, "We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy."

I know that I am speaking to the converted here today at Synod. We represent the most committed of our brothers and sisters in this Diocese. I know that you will each share the concern I have.

As a Diocese we have had a slight increase in clergy numbers in recent years, but our lay numbers have dropped. Several of our Missions have closed recently, the many years of devotion and commitment by Canon Don Walker at St Bede's Thames Ditton, Surrey and Fr Howard Marsh, at Our

Lady and St Edward, Bolton, have come to an end with their retirement and no viable Mission remaining. This is not a failure on their part, but I know they earnestly wish that their retirement did not mean the end of their missions.



This news is not to say that generally we are not still attracting people to worship with us, we are – but not many join the Anglican Catholic Church. It is true, I think, in society that people are not in the habit of 'joining' organisations as they once were. Many membership organisations are suffering. Recruiting volunteers for anything can be a struggle.

If, we ARE attracting people to worship with us, but they are not making a commitment, what does this say about the response they are giving to God in response to this most wondrous – in truth THE most wonderful gift - we could possibly receive from Him? We are not, after all, the Rotary Club or the WRVS.

However, even many of us who have made a commitment have a challenge to consider. Surely, it cannot be argued that simply committing to God, an hour or, let's be generous and say two hours on a Sunday morning, that is 2 out of 168 hours in the week, is enough?

One statistical report I read when I was considering this matter, suggested that someone who has lived 79 years, has spent on average around 26 of those years sleeping – with, again on average, a further 7 years trying to get to sleep! That's 33 years in total. 13 years are spent, on average, working, and over 3 years spent on holiday. Even some 4 and a half years in 79 years we spend eating and drinking!

How much time in school? Approximately only 334 days! Which when we compare it with the 235 days

it is estimated we spend waiting in queues, is terrible. Sadly, only 115 days are spent laughing – I'm rather glad that they didn't estimate how long we spend crying.

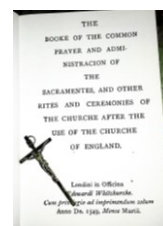
At the risk of scandalising you, the same survey estimated that the average person during their 79 years spends some 15,168 hours or 632 days "spending a penny".

Considering this then, if you lived to be 79 and had worshipped every week during your life for 2 hours on a Sunday morning, the total time spent worshipping would be ... 8,216 hours or 342 days. Even if one considers additional acts of worship, such as at Christmas or on a favourite Saint's Day, clearly the time we spare God and make him the complete focus in our lives comes extremely low down our list of priorities.

Obviously, we are of necessity considering averages here. The average Christian man or woman in the Street perhaps? There will always be exceptions – although please let us not become living examples of the Pharisee Jesus used in one of his parables (Luke 18: 9-14) – for the rule of thumb in our lives as Christians is to emulate the Publican!

Of course, we all pray outside Church, don't we? We all read our Bibles. We all give to the Church and to Charity? all spend time turning to God in sadness and in joy? I know we do ... but how much additional time does that add up to for the average among us? Worse still the less than average?

Remember the balance? He gives us Himself, forgiveness, and life in abundance. We seem to fit him in when we can!



In the Book of Common Prayer, we are reminded at every Communion Service, during the Eucharistic Prayer or Canon of the Mass, after the Words



of Institution, after the transformation of the bread and wine into the Most Sacred Body and Most Precious Blood of our Saviour:



And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee, that all we, who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service.

You will see that there are lots of ways we can and should be honouring God and showing Him to be the most important focus for our lives. The terminology is sacrifice – and sacrifice involves a cost.

I said earlier that I was talking to the converted. Well, my dear friends our conversion, our commitment comes at a cost and involves a sacrifice. Throughout Scripture, we are encouraged to give the first part of our resources to God as an expression of honour and gratitude.

“Honour the Lord with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine” (Proverbs 3:9–10).

I can understand why those who have no knowledge of the saving grace of God should ask “what will we get in return from God?” But, as committed, experienced Christians we should

understand we are already in His debt. It isn’t for God to prove Himself to us!

The Biblical tithe of 10% of your income is a guideline. In the Old Testament the word “tithe” occurs 31 times, but in the New Testament the word occurs only 5 times (Matthew 23:23, Luke 11:42, Luke 18:12, Hebrews 7:8-9). The New Testament never asks or commands us to give tithes to God, although it may be arguably because those who first heard the Word of God were used to this concept and it was an accepted part of life. But what we do know, without doubt, is God asks us to give to Him freely AND cheerfully.

Tithing honours God and is clearly laid out as a Scriptural principle of generously providing for the Church, giving to those in need, and laying up treasures in heaven. Note: whatever we decide to give to God – whether it be time, worshipping, praying, reading Scripture, volunteering, doing good works, or giving financially, it should be the first fruits – not what’s left over after everything else is paid for. This means, if you stick to the Biblical guide of 10%, this is of your Gross income. Yes, God takes precedent even over His Majesty’s Revenue and Customs.



Tithing is mentioned throughout the Old Testament, particularly when God commissioned the tribe of Levi to serve by caring for the tabernacle and providing spiritual leadership for the nation of Israel. Since the tribe of Levi was given these two unique responsibilities, God did not assign to them a portion of land (as He had assigned portions of land to the other tribes of Israel), but He instead instructed the rest of the Israelites to bring tithes of their increase to provide for the priests and Levites. (Numbers 18.)

In the New Testament, Jesus reaffirmed the practice of tithing

(Matthew 23:23), and St Paul encouraged Christians to give to those in need and to those who were ministering the Gospel (II Corinthians 9:6–15). When you tithe today, you enable those whom God has called to serve Him to faithfully build up the Church and expand the kingdom of God.

Tithing is one way to worship God — to honour Him as your provider and remind yourself that all your resources belong to Him already and are provided to you through His grace. As you give to God that first 10% of your income, you set your course to honour God in the way you handle the rest of your finances.

“Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work” (II Corinthians 9:7–8).

Give with the expectation that God will faithfully supply above and beyond whatever you need so that you can abound in good works!

Developing and committing to the practice of tithing provides a regular reminder of your dependence on God. In good times, tithing helps you remember that God is the source of all blessings, and it allows you to demonstrate your gratitude for His care. In hard times, tithing motivates you to remember God’s faithfulness, and it enables you to demonstrate trust in God to provide for all of your needs.



In Deuteronomy 14:22–23, God instructed the Israelites: “Thou shalt truly tithe all the increase of thy seed . . . of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the Lord thy God always.”

Whatever your current situation, tithing is a key to learning to live in the fear of God. Speaking and writing about money and showing commitment to God through allocating time to Him, doesn't come easy to most clergy. It can make us unpopular, especially when we know that there are among those listening and reading our words those who are already taking this seriously and giving generously of both. But you will each know which camp you fall into.

But, just as talking about sin and the need to repent, is essential regardless of how unsavoury it may be considered by some, so, too, is talking about the giving of time and talents to God. As Christians, we are challenged to set our hearts on what truly matters, not on the frivolous things of the earth. (Colossians 3:1–2.) Practicing what we preach is essential witness and testimony. It maybe the prompt that those worshipping with us but not committing need to see to help them take that step.



Jesus challenged His disciples, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also" (Matthew 6:19–21).

Remember where I started? That 79-year-old worshipping for 2 hours a week every Sunday, setting aside a total of 342 days for God during his lifetime? That is not an acceptable tithe for anyone. Is it?

*+ Damien*

### *A Short Guide to the Duties of Church Membership*

issued by the Archbishops of Canterbury and York at the request of the Church Assembly.

**A**LL baptized and confirmed members of the Church must play their full part in its life and witness. That you may fulfil this duty, we call upon you:

To follow the example of Christ in home and daily life, and to bear personal witness to Him.

To be regular in private prayer day by day.

To read the Bible carefully.

To come to Church every Sunday.

To receive the Holy Communion faithfully and regularly.

To give personal service to Church, neighbours, and community.

To give money for the work of parish and diocese and for the work of the Church at home and overseas.

To uphold the standard of marriage entrusted by Christ to His Church.

To care that children are brought up to love and serve the Lord.

GEOFFREY CANTUAR :

CYRIL EBOR :

Published by the Church Information Board and the Society for Promoting Christian Knowledge.

S.P.C.K., LONDON

## Around the Diocese

### Visitation & Receptions in Conwy, North Wales



On Sunday 19th March 2023, Lent IV (Mothering Sunday), the Bishop visited the Mission of the Good Shepherd & St Tudwal / Cenhadaeth Y Bugail Da a Sant Tudwal (Conwy N Wales)

He received Mr Kevin Lomas and Mrs Barbara Kay Lomas as new members of the Anglican Catholic Church. During the celebration of the Mass, he formally licensed and appointed Fr Gareth Parry, the Mission's Priest in Charge, as an Exorcist in the Church of God and his Advisor on the Deliverance Ministry. Fr Ron Evans, the assistant priest, representing the Archdeacon presented Fr Gareth.



We are very grateful to the minister, elders and congregation of Capel Pensarn / Pensarn Chapel, Conway Road, Llandudno Junction LL31 9RX (some of whom attended the service) for their kind hospitality to our mission.

### Easter Baptisms in Pembrokeshire



The Church of St Deiniol and St Asaph with St Giles / Eglwys Sant Deiniol ac Sant Asaph gyda Giles, Upton Castle, Coshaston, Pembroke Dock, Pembrokeshire, Wales, celebrated the Triduum with services during Holy Week in the small but ancient chapel that has stood on this beautiful site since before the twelfth century. It is believed that it antedated the thirteenth century castle built near the River Cleddau as a defensive structure (the Normans against the Welsh). The Castle grounds are open to the public and are partnered with the RHS.

Fr Miles, the parish priest, writes:

"The wind was strong and whipped up unruly flames just outside the Chapel door, as we lit the Paschal Candle. The Light of Christ was proclaimed to the strains of the Exsultet (aptly sung to the tune Woodlands). Bells rang for the singing of the Gloria. We left in anticipation of the Mass of the Resurrection, with the gospel of the empty tomb.



It was a delight to gather again on Easter Day to celebrate the joy of the Risen Lord. This year we were encouraged by the inclusion of two infant and one adult baptisms in the Mass, when Father Gordon Tall baptised Leanda Marie Beeby, Joaquim Dennis Pedro Cabral, and Bethany Marie Albertina Cabral.

For the baptisms we were blessed to use what we understand to be a rare font of great antiquity.

God's church continues from the Day of Resurrection to the Day of General Resurrection, and our little fellowship of believers continue to praise God as we wait to see Him again in the flesh."

## Retirement & Closure of Bolton Mission

After many years of service, Father Howard Marsh, Priest in Charge of Our Lady & St Edward has, following consultation with the Bishop, announced his retirement from Parish Ministry. Effective from the last day of May 2023 this will also regretfully mark the closure of our Mission and work in Bolton.

Father Marsh remains a priest in good standing in our Diocese and the Bishop is to give him a Permission to Officiate Licence.

Commenting on Father Marsh's decision, Bishop Damien said he wished to extend his thanks to Fr Howard for his ministry and service in Bolton and Salford and for a number of years on the Council of Advice and as Diocesan Treasurer.

Dean of the North, Fr Jonathan Munn also extended his thanks to Fr Howard. "I am truly grateful to Fr Howard for his company, warmth and generosity to me, and for being willing to cross the Pennines to visit me. My eldest daughter still sleeps with Bolton Bunny – a gift from Fr Howard – in her bed and that is a testament to how much Fr Howard's pastoral ministry will stay with me and my family. Many happy years!"

## Bishop's Award for 2023

When The Right Revd Damien Mead inaugurated his Diocesan Bishop's Award after his consecration in 2008, the intention at that time was there would be only one award annually and

that it would be confined to recipients who were full lay members of the ACC. Although in 2015 he made an exception to the number of awards, with a double award to his parents in recognition of their unstinting support and service to the ACC.



Dr Craig Paterson & Dr Stewart Thompson  
Recipients of the 2023  
Bishop's Award for exemplary lay service to the Anglican  
Catholic Church - Diocese of the United Kingdom.

A unique set of circumstances have caused him to award two men who, while not members of the ACC, have worked extremely hard to support raising our public profile and have been invaluable in their advice and help to the Diocesan Board of Ministry and Education.

Professor Craig Paterson, Provost of the Johann Heinrich Pestalozzi Christian University (JHPCU), Miami, Florida, USA and Dr Stewart Thompson, Principal of the Victoria College of Music and Drama, London. Congratulations gentlemen, we are grateful to you!

## From the XXXI Diocesan Synod

### Sermon for the Synod

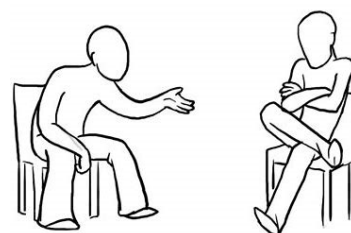


*Preached by Fr Miles Maylor*

Votive Mass Of the Holy Ghost.

Acts 8.14-17. John 14.23-31

"I hope I didn't upset you by what I just said." "No not at all." I replied, "I wasn't listening!" Well, I can guarantee that, in the first few moments of a lecture, speech or sermon, some people are concerned about crossing their legs in order to be comfortable for long enough to endure that which is to come, more than they are about concentrating on every pearl of wisdom that proceeds from the mouth of the orator. People are silently hearing their body talk. The body is loquacious, and it captures their attention by all means; foul or fair. Occasionally, when sleep overcomes them during an address, their body talks quite loudly as they suddenly jerk back into semi-consciousness. The body distracts us. One person surreptitiously crackles sweet paper as they top up their blood sugar and counteract a dry mouth. Another person ponders where the accent of the preacher originates? Yet, another coughs synchronously masking a significant point. Later, someone suddenly crosses their arms and legs signalling subconscious disagreement to an assertion.



Of course, the more cerebral amongst us (or attentive) will know that I've been describing the outward signs of body language. And I've also been talking about habits: the ones we develop as we age, if not mature, in our development of our personal listening style. But do we habitually hear the Holy Spirit, or speak over Him? Is He as loud as us? Is He listening?

I love to watch a programme called 'Faking it,' on which three experts analyse the body language, word usage, and motives of subjects who have been caught in some crime. Lately, Prince Harry's demeanour has been dissected likewise, in order to discern whether or not he is telling the whole truth and nothing but the truth. People react to scrutiny by trying, mostly unsuccessfully, to conceal their innermost thoughts until they try to

reveal them in a way that props up their self-image.

Of course, psychopaths and narcissists are well-practiced in deception, manipulation, and entrapment. They refine social signalling. On the other hand, children naïvely tell it as it is! What we might call their 'natural spirit' doesn't learn to fight the Holy Spirit. But, all generalisations are dangerous, aren't they? Even this one! (Mark Twain).

Yet, today, in dutiful piety, we are inviting the Holy Ghost to do all the things we might not want Him to do! We ask Him to watch us closely. We ask Him to give us a few moments to get comfortable, but not to allow us to doze off. We cross our arms, legs, and heart when He challenges our firmly held prejudice. We fake our Christianity, though He is expert enough to know our body language, our intentions and our potential to reform. We pretend we have been preparing every moment from our baptism to do what Jesus told His disciples to do: namely, to love one another, to be patient and kind with each other, to be generous, to leave self behind, and so forth. Those are the fruit of the Spirit.

In short, we are chronically, and habitually deluded, because we have listened to the world, the flesh, and the devil, more than we have sought to be honest with Him. As Giraudoux, a French novelist, essayist, diplomat and playwright wrote: 'The secret of success is sincerity. Once you can fake that you've got it made.' But, is the Holy Ghost, deceived in us? Note, I say 'in us,' not 'by us' as we are to let Him live in us. Neither therefore should we disappoint Him: 'Do not grieve the Holy Spirit, in whom you are sealed for the day of redemption.' (Eph. 4.30).

St Luke tells us in Acts Chapter 8 verse 14ff, that, Peter and John visited the fledgeling Samaritan Church because they had received the word of God, but realised there was something missing: (v16) 'For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.' Now, there have been lots of theological commentaries on whether or not baptism by water as an infant, or confirmation by a bishop, or both or neither of these, confer the Holy Spirit on a new follower of Christ. I acknowledge

that there are firmly held opinions on this topic. I simply want to say that Peter and John discerned that something was missing from these new believers. What our allotted reading does not include is the somewhat acrimonious rebuke of Simon Magus by St Peter. Simon Magus, or Megalé (Great) had the local reputation of being a 'great' magician or illusionist. In 8.12 it says that even Simon had believed, and attached himself to Philip, being amazed at the signs and great miracles Philip performed. But, in v18 Simon offered the apostles money for the power (translated in the KJV and the RSV as 'power') to lay hands on people (in our parlance, to confirm them) so they would receive the Holy Spirit. In fact, Simon coveted the authority to do signs and great miracles. Here in the Greek original, he wanted *exousia*, rather than *dunamis*, i.e., authority, rather than power, strength or ability. He was already a great magician and had physical power and ability to do illusions. We humans are smart enough to mimic the appearance of spiritual power, but we don't come close to genuine spiritual authority in our own strength. That belongs to God alone. He bestows His power, and we respond accordingly; or resist.



In short, Simon Magus wanted a franchise on apostolic signs and miracles. That's why Peter rebuked him. It seems to me that Simon could work signs and wonders, but he didn't understand that you can't 'work' the Holy Spirit like prestidigitation. He must 'work' us! In any case, signs and miracles are outward signs. They are Spiritual 'body language.' One might see a sign or witness a miracle - something that can't be explained in

normal terms. Either of these points to the work of God resonating with our spirit, taking materials beyond normal human or natural phenomena. God's Spirit speaks into us when we are enwrapped by Jesus Christ: we receive heavenly 'transmission' (so to speak, like radio waves) in our earthly flesh. Thus, a follower of Christ can, and must, allow God's power to be manifest in our body, through our body, in the world. Today our votive Mass invokes the manifestation of the power of the Holy Spirit in our Church and through us. We ask Him to transmit, we tune in, and we facilitate the broadcast. We must not cross our arms and legs, nor stifle Him.

The Holy Spirit comes to us as a gift, not as a right. Acts 8.20 'Your money perish with you, because you thought that the gift of God could be purchased with money!' The authority to lead our Church into truth, and the authority to convince the world of sin, and of righteousness, and of judgment, comes from God the Father. Gal 5.22 'But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.' Our Church's miracle in this world, through us, His Body, is to show forth fruit; transforming our internal relationships so that the world may wonder what is happening.

Fellow Christians, Jesus says in John 17.6 'I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.' And in v20 'that the world may believe that thou hast sent me.' He told His disciples it would not be easy, that they would be persecuted, even killed for bearing witness to Him (15.20). But he has appointed us to bear fruit (15.16). And, He says: 16.24 'Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.' How do we know that joy? We know because the Holy Spirit manifests an emotion of joy in the willing human heart. We know because supernatural courage strengthens us despite all detractors and obstacles. We know because the Spirit of Truth resounds in Logos, Scripture, heart and mind. Votive means 'offered in fulfilment of a vow.' But we do more than our duty, we praise Him with joy. It is an exchange of joy. We invite Him to

baptise us afresh and to pour over us in authority and power today. We therefore vow to the Holy Spirit, that we will work with Him to make our diocese a fruitful miracle of joy. Amen.

## Synod Proceedings



The XXXI Diocesan Synod was held on Saturday 29th April 2023 at the Pro-Cathedral Church of St Augustine of Canterbury, Painters Forstal, Nr Faversham, Kent ME13 0DU

The Revd Mark Morgan, Diocesan Secretary, writes:

A Pontifical Mass of the Holy Ghost opened the Synod of the Diocese of the United Kingdom, Anglican Catholic Church at the Pro-Cathedral of St Augustine of Canterbury, Painters Forstal, Nr Faversham, Kent.

The celebrant was the Bishop Ordinary, The Right Revd Damien Mead, The Venerable Raymond Thompson (Archdeacon and Vicar General) was the Deacon, and the Subdeacon was the Very Revd Andrew Scurr, Dean of the South. The Revd Dr Miles Maylor, Priest in Charge, Eglwys Genhadol Sant Deiniol ac Sant Asaph (The Church of St Deiniol and St Asaph) South Wales preached.

During his sermon Fr Maylor asked us to consider how frequently we listen to the Holy Ghost, let Him into our lives, our worship and how we allow Him to guide us in all our doings that we may be a true reflection of Christ in our lives. The Cantor at Mass was Mr Barnabas Sharp, the Organist Mr Louis Collins. The Mass was served by Mr Roy Hipkiss, Mr David Yates and Master Aiden (Fr Thompson's Grandson).

After lunch, provided for delegates by a neighbour to the Church, Bishop Mead convened the business session in the Parish Room. Then followed the

Credentials Report, Roll Call and data from the Annual Returns.

The Synod was pleased to raise the status of The Mission of the Good Shepherd & St Tudwal / Cehnhadaeth Y Bugail Da a sant Tudwal, Conwy, North Wales to that of a Parish Church. It was noted with sadness that the Mission of St Bede, Thames Ditton, Surrey and the church of Our Lady & St Edward, Bolton had both closed with the retirements of their clergy: Canon Donald Walker, ObIOSB and The Revd Howard Marsh, respectively. The Bishop expressed his gratefulness to both priests for trying very hard to maintain things but recognised that although difficult decisions they were for the best. The Bishop also mentioned that there were a couple of other missions which would likely close in the near future. However, the growth of our other congregations, particularly in Wales, was a cause for joy.

The Secretary had distributed the Minutes previously by email accompanied by a request for questions regarding the minutes to be submitted to him by email or in writing by the Friday in the Octave of Easter (with the intention of facilitating the smooth passage of business at Synod) no such questions had been submitted before the deadline stipulated. One matter raised less than 24 hours before the start of Synod was ruled inadmissible. The minutes were unanimously agreed by all delegates present. There were no matters arising.

In his Charge to Synod, Bishop Mead commented that while there had been a slight increase in clergy numbers in recent years, and attendance at our services was also up, formal lay membership had dropped. The Bishop challenged us all to examine our spiritual lives and question ourselves if we give God his due and if we are truly a reflection of Him as we lead lives of Christian Witness.

Then followed the Election and Appointment to the Council of Advice, the following results were available: Mr Roy Hipkiss (St Augustine's, Painters Forstal) was elected for the 3 years, and the Bishop's Appointment

was Mr Ron Holme (Good Shepherd & St Tudwal, Conwy) for one year.

In the House of Clergy, The Rev Gordon Tall (Assistant Curate Eglwys Genhadol Sant Deiniol ac Sant Asaph / The Church of St Deiniol and St Asaph South Wales) was uncontested for the 3-year vacancy. Deacon Mark Morgan (St Alban's, Salford) was the Bishop's Appointment for 1 year.

The following officers were appointed:

Chancellor: Dr Frank Wiswall

Diocesan Secretary: The Revd Mark Morgan

Diocesan Treasurer & Endowment Investment Fund Secretary: Mr Michael Smales

Assistant Treasurer: Mrs Kerry Scott

Archivist & Historian: Mrs Margaret Mead

Safeguarding Officer: The Revd Robert McBride

Risk Assessment Officer: The Very Revd Andrew Scurr

Chairman of the Board of Ministry and Education: The Venerable Raymond Thompson

Chaplains to the Anglican Catholic Fellowship: the Deans of the North and South

The Very Revd Dr Jonathan Munn and The Very Revd Andrew Scurr, respectively.

Editor of the ACC DUK: The Very Revd Dr Jonathan Munn

Trinitarian Promoter: The Revd Mark Morgan

Auditor: Mr Phillip James.

The reports had been previously distributed by the Secretary to all delegates by email. The Bishop's Report, Archdeacon's Reports, Dean's Reports and Diocesan Secretary's Report were accepted.

The Bishop, Archdeacon and Secretary had each reported on their delight in attracting three new Clergymen to our Diocese over the last year, namely Frs Gordon Tall, Robert McBride and Ronald Evans and the ordination to the Diaconate of Mr Mark Morgan.



Mr Michael Smales presented the Treasurer's Report reflecting on the difficulties he and the Bishop had experienced in trying to gain access for the Treasurer and Trustees to the accounts (currently with Lloyds) which were not yet fully resolved after several meetings, many emails and phone calls and three submissions of paperwork. This matter was still ongoing, and the Treasurer was investigating alternative banking arrangements. It was noted that the Diocese had received a generous bequest from the estate of the late Reverend Roger Bell of £100,000, but that such levels of incoming would be unlikely to occur again, at least not for some years.

At the end of the year (2022) Diocesan Accounts showed a total income during the year of £153,810 with total expenditure (including transfer to reserve funds) of £143,643

The Diocesan Endowment Fund closed the year at £60,424 Diocesan Savings £25,011

The Proposed budget set for 2023 was £45,386.

The Bishop noted, with gratitude, that his Discretionary Fund had been generously supported by the Templar Knights Albion.

Other reports were presented, received and accepted. The Very Revd Andrew Scurr added that it was his intention as Risk Assessment Officer to issue new guidance to all concerned regarding the conduct of risk assessments in the near future.

The Marriage Tribunal was approved to continue utilising the good offices of the Diocese of the Midwest given the small nature of our Diocese, should any such case arise, and it was approved that Consistory would be formed of appropriate persons in the unlikely event of it being required.

There were three items under Any Other Business: Firstly; the Bishop reported that while he was still in favour of assessing the possibility of approaching Churches Together for membership in the future, the proposition having been enthusiastically supported throughout the Diocese at the last Synod, the time was not yet. This would continue to be researched.

There was a proposal to move the date of Synod to coincide with our popular annual retreat with the hope of gaining a better attendance and that this (following the pattern of the retreats) could potentially be held one year in the North and the next in the South (Whalley Abbey and Aylesford Priory being likely contenders). The Deans were commissioned to make the relevant enquiries of the host locations as to their acceptance for the Diocese to hold Synod and it was proposed by the Bishop to hold the 2024 Synod on the second Saturday in May 2024, subject to a suitable venue being available then, in the Northern Deanery, to ensure Synod was held within the time period allowed in the Canons and Constitutions. These proposals were unanimously accepted.

The Bishop's Award went to Professor Craig Paterson, Provost of the Johann Heinrich Pestalozzi Christian University (JHPCU), Miami, Florida, USA and Dr Stewart Thompson, Principal of the Victoria College of Music and Drama, London.

The Bishop and Synod concluded by offering loyal greetings to our Archbishop, the Most Revd Mark Haverland and loyal salutations to their Majesties the King and Queen for their forthcoming Coronation. The Bishop concluded the Synod with prayer.

## Featured Articles

### Archbishop's Visitation

On Sunday 14th May 2023, we were pleased to receive Archbishop Mark at the Church of St Deiniol and St Asaph.



Also attending were Fr Gareth Parry from our North Wales Parish in Conwy and we were also able to supply a guard of honour for the Archbishop from the Templar Knights Albion - Grand Master Ronald Holme

and the Seneschal Michael Smales, pictured above flanking His Grace.

During his visitation, the Archbishop visited Cambridge, including the traditional pastime of punting on the Cam while Fr Foggin demonstrated Newton's Third Law as pictured below.



On the Sunday After Ascension, 21st May 2023, we welcomed Archbishop Mark as he celebrated Mass and preached on the occasion of our joyful celebration of the 150th anniversary of the foundation of our Church building, the former Whitehill Methodist Church and Champion Hall.

The Churchwardens escorted the Archbishop into Church at the beginning of the service and Bishop Damien welcomed everyone and the Mass was preceded with an act of celebration and thanksgiving for the anniversary. In the presence of Her Worship the Mayor of Swale, Cllr Sarah Stephen and her consort Mr Paul Stephen, invited guests, Canon and Mrs Jonathan Foggin who had accompanied the Archbishop from the USA, and some newcomers, joined the regular congregation to fill the Church. It was especially pleasing to have with us Mr David Simmons, whose great grandfather had purchased the Whitehill House, the home of Evangeline Bing Byng whose generosity enabled the building of the Church in 1873, from the Byng Family's estate in the late 1890s. We are grateful that he attended and we felt we had a direct connection through him to Evangeline.

After Mass we gathered in the Fyfe-Graham Parish Room and enjoyed sandwiches and a delicious celebratory



cake (which Madam Mayor kindly made the first cut).



We are very grateful to everyone who attended and those who worked hard on the day and behind the scenes in the days before to make the occasion a success.



The video of the service is now available on Bishop Damien Mead's YouTube Channel.

We are grateful to have had the pleasure of our Archbishop's company and wish him a safe journey home. We look forward to the next time he is with us.

## A Deacon reflects on his Ordination



*By Deacon Mark Morgan*

In a previous article, I spoke about my journey to the ACC and the joy I experienced in discovering His Church where the Truth of Christ was fully proclaimed, free of the errors taught in my previous denomination and where,

both among Clergy and Laity, there was an eagerness for Christ, His gospel and where the Holy Ghost was lively at work amongst His people. I spoke also previously of how, although I felt a calling to God's service and an ordained capacity I felt I was also being warned "not here" in my previous denomination, as I could not reconcile both some of the errant teaching an awful lot of bad practice to my understanding bought about through the reading of Scripture, Church History and the Church Fathers versus the obedience that was due to those at variance from this.

Having joined and been made most welcome in the ACC by both our Bishop, the Clergy and Laity of the Diocese, I was privileged to gain a fantastic Spiritual Director in the form of Fr Andrew Scurr, our Dean of the South who after thorough discussions and spiritual exercises suggested that I discussed formally with the BoME what I believed was my calling by God to ministry in His Church.

Now there are three major principles that underlie the ministry and identity of the Deacon (transitional or permanent). First, the Deacon's mission is intimately rooted in the mission of Christ by His proclamation of the Good News of God's saving love for humanity. Secondly, the Deacon's vocation is an authentic ministry of service, wherein deacons are called in a public fashion to apply their unique gifts and talents to the struggle for God's Truth both within and outside of the Church. Thirdly, the focal point of the Deacon's mission and ministry is the human person who has been created by God with a dignity that is unique, sacred and inviolable.

The Church understands preparation for ministry to be a process that takes place on several levels or dimensions, honouring the richness of the lives of those who would serve and the breadth of the Church's life. The four primary dimensions of formation for Deacons, as well as for priests and Lay Ecclesial ministers, are human, spiritual, intellectual and pastoral. The human dimension takes people where we are and asks us to identify and develop our gifts and talents for

service in Christ's Church. We are also challenged to recognise our limitations and learn to work within them. Formation in the spiritual dimension means deepening one's prayer and relationship with God so that as a Deacon we are open to God working in his life and recognise God working in the lives of those we serve. Practices such as spiritual direction, personal prayer and regular participation in the sacraments help those of us who aspire to the diaconate or other public ministry to grow into "the full stature of Christ" (Eph 4:13).

I was delighted to receive very careful examination and instruction for discernment from both my Spiritual Director and the BoME, the outcome of which was that the BoME and the Bishop concurred that I should become an Ordinand and my vocation to serve Christ in his Church explored and developed.

Recognising this, the BoME, ably assisted by my Spiritual Director, provided me with excellent reading, discussion, prayer and reflection provoking essays which reflected my current and variable levels of understanding and formation in various areas and aimed at providing that formation, which would enable me to build on the unfinished foundations I had bought to Christ's Church.

I felt very supported and appropriately challenged as I eagerly deepened my understanding of God, His Church, the calling to ordained ministry and the practical skills required. I was also supported by Canon Charles Johnson whose Church became my Parish as the nearest ACC Church to my home.

I was also encouraged to keep a Spiritual Diary to chart my understanding and reflections as my formation developed. Both for me to reflect on profitably and to aid those responsible for my formation in recognising where I was at and my ongoing development.

No amount of preparation can however fully prepare you for "The Moment" when you are informed that God has told His Church that you are suitable and ready for ordination: Our Bishop had been unable to make it to our Annual Retreat last year as he had been recovering from the effects of

Covid but a Zoom call was organised the following week. After the initial pleasantries, the Bishop got down to business, informing my gently "The BoME have informed me, and I am in agreement, that you are now ready for Ordination to the Diaconate". I was very glad to be sitting down at the time! There followed an immediate rush of both joy and blind panic, joy in that Christ's Church had recognised my calling to be true and that He had told His Church I was ready, and panic in my realisation of my own inadequacies.



I had three months between being informed and being ordained, time to pray and reflect and to be reminded that it would be the Holy Spirit working through me that would enable me to fulfil the responsibilities of a Deacon in Christ's Church, in spite of my inadequacies.

As all Clergymen in the DUK are non-stipendiary and are responsible for supporting themselves and their families, I must undertake secular work. Being in the workplace gives the Deacon opportunities to minister to people where they spend much of their lives. Because we are ordained ministers, Deacons bring the Church and the presence of Christ to people where they are. Sometimes Deacons do much for the spiritual lives of their co-workers and may become unofficial "chaplains" in the workplace. Through God's grace I have had the privilege of such experiences: We also meet those alienated from the Church and show them that living a life of faith is both possible and worthwhile. It is a witness to God's presence across the somewhat artificial boundaries this world sets up. Deacons live out the social dimension of the Gospel and advocate for Christ through all dimensions of our lives.

Unfortunately, today's culture promotes rationalism and atheism in a very violent and turbulent world. The Deacon, however, stands in the midst of this chaos as a dedicated, religious-minded

cleric to give witness to the gospel values and to evangelize those who are seeking the Lord in their lives.

I was able to go on a retreat prior to my Ordination to the Diaconate, arranged by my Spiritual Director and supported by the BoME who all kindly provided spiritual exercises in those final few days before I was to be ordained. Separated from the secular world and able to focus on Christ, His Church and the immensity of what was to come I was able to put myself in His hands, supported by my daily recitation of the Breviary and Holy Mass. I didn't sleep much the night before and having already prayed Matins and Lauds of the day I took the opportunity to keep vigil and (using the Propers for Pentecost) pray Votives of the Holy Ghost. I felt God's presence, gentle, encouraging and soothing, helping to prepare me for the day on which my life was to be transformed for ever. No longer would I be a lay man but an Ordained Deacon with the responsibilities of this office and desirous, however inadequately, to be a blessing to others and a reflection of Christ and His Church.

The day dawned and after the morning offices, I made the journey with Fr Andrew to the Pro-Cathedral. I was busied with the preparations for Ordination and must thank Fr Ray for making it all seem so simple and reassuring as he prepared me for the practicalities of the Sacrament of Ordination. The service started, led by our Bishop, Damien Mead who was to ordain me. Each step marked a progression in Faith through the readings for the Ember Saturday in Advent (17th December 2022) and through the profession of Faith and the Oaths of Obedience to the Faith, Holy Church and our Bishop. There was a great feeling of God's presence with me and the company of the Saints, I felt too an awareness of the prayers of St Osmund (my personal Patron Saint) and the lively prayers of the Clergy and Laity around me who had come to support my Ordination.

Then "The Moment" arrived, the moment that only ever happens once, that very moment when through the laying on of hands I was to "receive the Holy Ghost for the Office of a

Deacon" through the hands of the Bishop. I drew breath at the immensity of God. Then it happened. The Holy Ghost had come upon me through the hands of the Bishop, and I was transformed to the joy of Ordained service in Christ's Church.



I have read and been told by many Clergy of their experience at such a moment; some see lights, some hear sounds as they experience the Divine. I had an intense feeling on my head, like as if my hairs were on end and my cranium were being lifted up. This feeling has not left me, it is there, constantly and gently as I pray and go about my life. I thank God that it affords me a constant daily reminder of whose service I am in and who I must reflect in all areas of my life.

A Deacon's formation does not end with ordination. Even though he has had appropriate formation for his Ordination, there remains much to learn and many ways in which to grow. The process of being transformed by Christ, which begins for each person at baptism, is only completed in the life to come. This is even more so for a Transitional Deacon, and I have been privileged to have the excellent company, advice and Spiritual Direction on an ongoing basis from Frs Jonathan Munn, Raymond Thompson, my Spiritual Director and Fr Charles at St Alban's where I have been blessed to become the Assistant Curate and begin developing my experience of Ministry.

I have experienced also a much wider support from all the Clergy of our Diocese and the Laity who have all contributed to support and advise me on my journey.

I continue to receive that support from Fr Andrew and the BoME as I continue my journey and as Christ's Church develops and prepares me to determine if God wills that I be called to Service at His Altars in the Office of the Priesthood.



# The Knightly News from Templar Knights Albion



## Visit to St Albans

Seneschal and Diocesan Treasurer, Michael Smales writes:

Brothers and Sisters, Ron (Grand Master) and I along with Father Deacon Mark Morgan visited The Church of St Alban the Martyr in Salford yesterday. A warm welcome and lovely service Father Charles and Father Mark officiated. We were so pleased to meet Deborah Tesfaye and her daughters. The organ practice for the eldest girl was spoilt by my terrible singing. As Eric Morecambe might have said, I hit all the right notes, just not necessarily in the right order! At times being hard of hearing is a blessing I don't have to listen to myself murdering a tune!



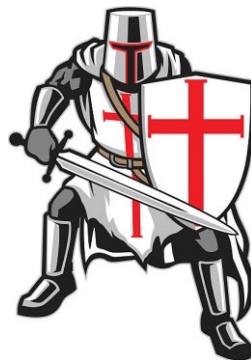
## Conditions leading to the begging of an idea.

### A new type of monk.

By Michael Smales, Seneschal of the Templar Knights Albion

The year 1119 saw the date of the foundation of the Templars in Jerusalem, though official recognition

came in 1120, between January and September of that year. At that time, no one noticed the formation of another new Christian order amongst the many others formed at that time. The order did not arrive due to popular demand, nor on the back of some inspirational wave of far-sighted ideals or plan. No clear history exists, neither from the Christian nor the Muslim, regarding the nascent formation of the order. It would be several generations before a history of the beginnings of the Knights Templar were chronicled. This is hardly a surprise as the inhabitants of the Holy City, the historians and rumourmongers, let alone the rulers of Jerusalem had bigger issues to be worried about.



The crusaders who remained to rule over the Holy Land were invaders from foreign lands, attempting to consolidate and establish their command over the volatile area, and over a mixed population of Sunni and Shi'a Muslims, Greek and Syrian Orthodox Christians, Samaritans, Jews and many poor settlers from

across Europe. Many factors, such as language, religion, loyalty, and different cultures had created a divide between the populations. The society they were living in had become somewhat toxic, while they simply tried to get along with their everyday lives. In the earlier years of 1113 and 1114, Palestine and Syria experienced severe earthquakes, leaving whole settlements razed. Many people suffocated in their collapsed homes. Plagues of mice and locusts occurred in the area during the springtime, destroying crops, leading to food shortages. Adding to these problems, strange eclipses coloured the Moon and the sky blood red. These portents played on the superstitious and uneducated minds of the settlers, seeing them as omens of doom. They started to imagine the very land they had taken in battle wanted to remove them and punish them for their conquests and impudence.

The safety and security of the occupying forces and the population preyed on their minds. Twenty years had passed since the Franks had taken Jerusalem and created the four Crusader states, the County of Edessa, the Principality of Antioch, the County of Tripoli and of course the Kingdom of Jerusalem. The fighting had been particularly fierce to gain and hold a foothold on the coast. Some major gains had been achieved, Beirut, Acre, and Tripoli. These successes were mainly due to the steady supply of troops from the Christian West, helped by a large Scandinavian expedition led by the King of Norway, Sigurd. The Scandinavian King had also helped.

## 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.



King Baldwin I capture Sidon in 1110. The impressive territorial gains, however, did not alter the facts of the difficulties of living and holding these areas under scorching sun, unpredictable Levantine coastal waters and the permanent threat of violence.

Baldwin, the first King of Jerusalem, died in 1118, followed three weeks later by Arnulf, the leading Latin Churchman and patriarch of Jerusalem. The count of Edessa succeeded Baldwin I, becoming Baldwin II of Jerusalem, an experienced crusader. Warmund of Picquigny replaced Arnulf. Warmund was a forceful cleric from a powerful northern French family. However, the transition of power emboldened the Seljuqs from eastern Syria and the Fatimids in Egypt to attack the newly formed Christian states. Defence of these states was costly in both manpower and morale, with the Frankish forces often being forever overstretched. Fulcher of Chartres, a chronicler of the times, remarked it was a "wonderful miracle that we live amongst so many thousands and thousands of enemies".

In the year 1119, things were grim, being as bad as they had ever been. Two particularly grave events occurred. Usually on Holy Saturday there occurs the miracle of the Holy Fire at the Church of the Holy Sepulchre, in which an oil lamp bursts into flame. The sacred light is then used to light the lamps and the individual candles of the faithful who gathered to witness the event. On this occasion, 29th March 1119, however, several hundred of the ecstatic witnesses having observed the miracle ran toward the river Jordan some twenty miles from the eastern walls of Jerusalem, intending to bathe and pay homage to God. They never made it. Saracens from Tyre and Ascalon, both cities still in Muslim hands, appeared, armed and fierce. The pilgrims were defenceless, tired, weakened by fasting

and mostly unarmed. The Saracens fell upon the throng, it was no fight. Three hundred were put to the sword, sixty being held as captives.

Baldwin II, upon hearing what had happened, scrambled troops from Jerusalem to reap revenge. It was too late, the attackers had returned to their redoubts, counting their spoils and their prisoners.



Scarcely two months had passed when even more dreadful news arrived from the north. More on that next time, I will finish here for now.

*Thanks for leaving us on tenterhooks there, Michael! Ed.*

## From the Editor

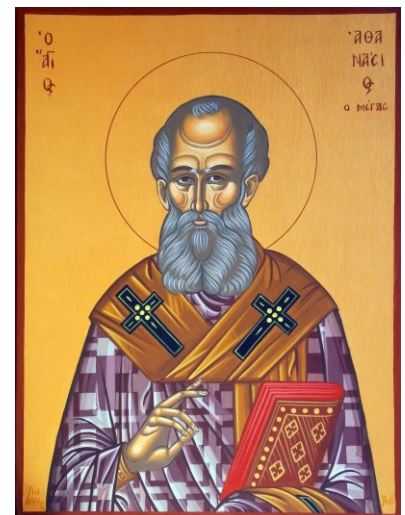


### *St Athanasius, Anglican Catholicism and the Cross*

First Vespers for the feast of the Invention of the Holy Cross requires a commemoration of Saint Athanasius because Second Vespers for Saint Athanasius coincides with the first of the Holy Cross. Our Diocesan Synod in Painters Forstal was a lovely occasion – it usually is. In times past

we have had one or two difficult characters who have been determined to stand up against what our church is trying to do and trying to turn it into something that they want it to be.

Now people may ask us, "You're a tiny church. Aren't you trying to do the same thing? Aren't you just like some of these awkward people who just want their own way all the time?" Of course, it really depends on what you're trying to do and why you're trying to do it. Christian life is about the search for God and it's a strange search because from the outset we've already found God. The Christian life begins with God, and we spend our lives trying to work out Who God is and who we are. St Athanasius has the same problem because he lives at a time where people are trying to work out who God is and who they are. Saint Athanasius is noted for being almost a lone voice when a lot of Christians in his time followed the teaching of Arius that Our Lord was a created being – first in Creation, but created nonetheless.



St Athanasius struggles against this. The phrase Athanasius contra mundum – Athanasius against the world – is quite well known. He's exiled all over the place and never really allowed to settle, which in his day is almost intolerable. His writings still speak to us today. He it is who wrote the famous phrase that God became man so that we could become gods, or beings like God (see 1 John iii.2). He possesses an earnest desire of God and to let people know that hard work is needed for the truth about God to be known.



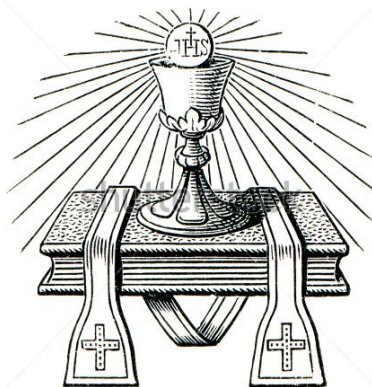
We in the Anglican Catholic Church are trying to do the same. Ours is a strange little existence because we exist precisely because we shouldn't. This makes sense because there are divisions in the church that have come about through interference with the Faith once delivered to the saints in order to be politically practical. We exist because parts of the Church made the decision, "Do we allow progressive teaching to change the way that we do church?" We in the ACC say, "No! Man does not have the ability to alter the truth." Why? Because the truth is eternal. Jesus said that He is the Way the Truth and the Life. We take a stand and, in taking a stand, we accept the burden of a cross. All Christians have to accept the burden of the cross because the cross is the acceptance of our own pain and death. It's accepting our own struggles in life, accepting the blood, the sweat, the tears, the devastation of being human.



We believe God and we believe what He tells us that He is. The difficult individuals that the Church has had to deal with in the past usually have one thing in mind and try to convince the Church of that. What's different about their stand and ours? Well, ours is very much about unity in Christ in the truth. It's about struggling with truth, and it's those who think that they've got it made, who think they understand all of Christian theology, who think that their position is right, it's those folks that cause the trouble and damage the church. Often they are in the right for their own good and not for the good of the church, though they protest vigorously otherwise.

On the other hand, we have the doctrine of the faith of God, and it's revealed to

us through Scripture, through the Church Fathers, Church Tradition, and through Reason. You notice that that's not just one person's opinion. You notice that there is a confluence of the eyewitness testimony of the apostles, of the understanding that the Church's continuation and teaching is not one person. It's not one person's ideal. It's not one person's opinion. It's that Catholicity that we are trying to preserve. The modern way of changing the faith to adapt to the times is precisely like these difficult people who try to force their opinions on us. It's like trying to work with people who say, "no, this is the right way. This is what the times say is the correct thing to do." We have to fall back upon on our own personal littleness and accept the great body of work that is the Catholic Church.



It sounds strange, but Christian doctrine is both complete and incomplete. This is true in the sense that every Christian who has ever lived has access to the same Truth throughout eternity, however we experience that truth in our own times which are unique. How do we know that we have the truth? We know that it's the truth by reference back to Church tradition, and St Athanasius is there with us because he too, in his work, is referring back to the Scriptures, Fathers, the First Christians. Through him and through the Great Councils, you know that Jesus is God, that He is not creature. He participates in creation itself. St Athanasius has nothing else he can do. He sticks, in humility, to what the Church is saying, not what the age is saying, not what the individual opinions might be.



Experience is important in our Christian life because it gives us things to test against the Catholic faith. It helps us to know what the truth is for ourselves. That's how we grow as Christians. It is our experience in life that gets tested against doctrine, not Christian doctrine tested against us. That Christian doctrine sounds like something purely intellectual. It isn't – it's spiritual as well, and that involves spiritual growth. We have to grow in the Spirit more so. As St Anselm says, however we have to have faith that seeks understanding, because that's what it means to be human. It means that sometimes you can have to tread a lonely road because we are sticking to the principles of the Catholic Faith – sticking to it even when the majority of people are not. As it says, "though thousands languish and fall beside thee and tens of thousands around thee perish". This is true with the Christian faith. We hold on to it even if tens of thousands fall away from it.



Small though we are, we have the firm ground to stand steady, even against those who shout, berate, belittle and attack us for not following their way. It's Christ's way or nothing: our job is to draw people to it for their salvation and for ours, not for the pride of being right.

## International News



As reported in the latest edition of *The Trinitarian*:

On Easter II, April 23, 2023 (Good Shepherd Sunday), the first Bishop Ordinary was consecrated for the ACC's new Missionary Diocese of Johannesburg (Province of Southern Africa). The new

bishop is the Rt. Rev. Xolani Mhlakaza. He was consecrated at the Pro-Cathedral of St. Cyprian (ACC), Pimville, Soweto, in the City of Johannesburg Metropolitan Municipality of the Gauteng Province, Republic of South Africa.

The chief consecrator was the Most Rev. Dominic Sonwabo Mdunyelwa, Archbishop Ordinary of the See of the Kei and Metropolitan of the Province of Southern Africa (POSA). The Rt. Rev. Siviwe Samuel Maqoma, Bishop Ordinary of the Diocese of Christ the King, and the Rt. Rev. Elfigio Fungai Mandizvidza, Bishop Ordinary of Zimbabwe, were co-consecrators. Joining them in the laying on of hands were the rest of the POSA Bishops. Xolani Mhlakaza was born in Mount

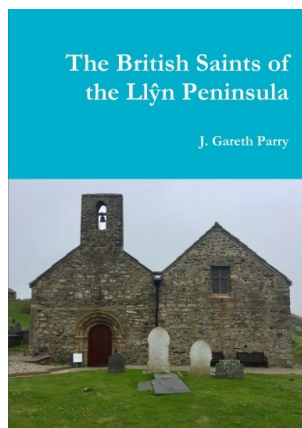
Ayliff in the Eastern Cape Province in the Republic of South Africa in 1960, was baptized in 1961, and was confirmed by the Rt. Rev. Leo Schuster of the Diocese of St. John at St. Stephen's Church in Mount Ayliff. He married Sara Nobelungu in 1991, and they have four children. He was ordained to the diaconate and to the priesthood in July 2017, by the then-Rt. Rev. Dominic Sonwabo Mdunyelwa at the Pro-Cathedral Church of St. Stephen, Ngqamakhwe. In December 2017, he was instituted by Bishop Dominic as Priest-in-Charge of St. Cyprian's, Pimville, Johannesburg. He was appointed Archdeacon in 2020, and Vicar-General of Johannesburg in 2022. Bishop Xolani will serve as Rector of St. Cyprian's Pro-Cathedral.

*If you wish to receive *The Trinitarian*, please contact the Diocesan Office.*

## Ex Libris

### The British Saints of the Llŷn Peninsula

By Gareth Parry

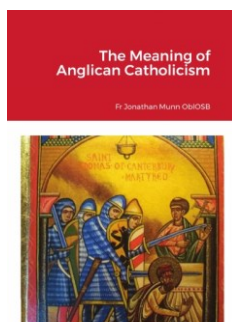


A brief history of the early British Church in western Britain, looking at the personalities of the early Christians who brought the Gospel to Northwest Wales.

Available from lulu.com, price £10.

### The Meaning of Anglican Catholicism

By Fr Jonathan Munn ObIOSB

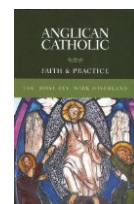


This essay seeks to address this ambiguity by demonstrating not only that the Anglican Catholic Church is well-named but also that it is utterly consistent with the understanding of those who were present at the origin of the terms "Anglican" and "Catholic".

Available from lulu.com, price £22.

### 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  
(1<sup>st</sup> Sunday) 12:30pm Healing Prayer  
(3<sup>rd</sup> 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



**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 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:**  
2<sup>nd</sup> and 4<sup>th</sup> 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

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



**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



*A reading from the Gospel of St John  
(St John xiv.23-31)*

*This is the Gospel reading from the Votive Mass of the Holy Ghost and is found at the end of Our Lord's last teaching to His disciples before His arrival in the Garden of Gethsemane before His arrest,*

At that time, Jesus said to his disciples, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that

loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye

loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do.



### Did you know...

...that Hebrew is written from right to left like Arabic? Greek, the other biblical language, is written left to right. Why?

The answer is due to the materials used for writing. Hebrew, like Arabic and older languages such as Sumerian and Akkadian

wrote by chiselling characters into stone. In this situation, the hammer is held by the dominant hand and naturally goes from right to left.

Greek was written on papyrus or parchment and writing from left to right wouldn't smudge the ink.



### 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

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### 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 [jmunnn@anglicancatholic.org](mailto:jmunnn@anglicancatholic.org)) or phone the Diocesan Office.



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