

Called by God?

Ministry in the Anglican Catholic Church

Edited by Fr Jonathan Munn OblSB



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*“And I will give you pastors according to
mine heart, which shall feed you with
knowledge and understanding”.*
Jeremiah 3:15

Foreword by the Bishop Ordinary



The Rt Rev Damen Mead, Bishop Ordinary of the Diocese of the United Kingdom

To be called by God is to experience a deep and personal stirring within one's soul. All who believe in the person and power of Jesus Christ, all who are baptised, are called to walk with their brothers and sisters on their journey to the Lord. This is an open call to all God's people, the vocation of all Christians.

But the call of God can take a more specific shape. God calls some men to a service of leadership in the Church, some to lay ministry as Readers and others to the ordained ministry as deacons or priests. In proclaiming God's word, pastoral work among God's people, celebrating the sacraments and shepherding the flock to which they themselves belong, those called to ministry live out the call they have experienced.

Although God's call is very personal to the individual, a call to public ministry is never private. God speaks to both the person exploring their feeling of vocation and to those around them, including the Church both locally and on the wider level. Indeed, it is sometimes the case that the man called is the last to know. Humility is the key to listening, responding and successful fulfilling of God's will. St John the Baptist knew that for Jesus to begin his public ministry, he, John, needed to allow him to take centre stage. "He

must increase, but I must decrease.” (John 3:30) Those called by God need to understand that this is true for them also.

May God bless and inspire you as you seek His will for your life.

A handwritten signature in cursive script that reads "+ Damien". The signature is written in dark ink and is underlined with a single horizontal stroke.

The Right Reverend Damien Mead,
KStG, DipTh, HonDD, FVCM(Th), MIoD.

Diocesan Prayer

ALMIGHTY and most merciful Father,
who by the childbearing of blessed Mary Ever-Virgin
hast revenged our ruin and by the ministry of thy holy
angels dost ever succour and defend us:
Keep, we beseech thee, our Diocese under thy
continual help and protection; that we, ever
needful of thy grace, may bring forth for thee
the fruit of good works and the harvest of souls;
through Jesus Christ thy Son our Lord,
who liveth and reigneth with thee
in the unity of the Holy Ghost ever,
One God, world without end.
Amen.

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Called by God?

What is a vocation?



In the religious sense, a vocation is a call from God: we can't make it, no-one else can give us one, it can only come from Him. The main question to be asked and answered when thoughts of ordination come into our mind is this: does God want me to be ordained? Is He calling me?

If God calls us, then we have to answer something, basically either yes or no. This is where one's 'wanting' the vocation comes in.

Our 'wanting it' or 'being interested in it' does not 'make' the vocation, but our wanting has to come into the picture, and this is where it comes in: How do I want to respond to God if He is calling me? Will my answer be yes or no?

Perhaps you are asking yourself how can you say yes or no if you are not sure He is in fact calling you? One way of seeking this reassurance is to look for some signs that are necessary for a vocation, it will help to look and see if they are present in your life. However, to go beyond the signs and actually discover if you have a vocation you need something else besides signs: you have to be 'on good terms with God' - you have to 'speak His language'.



Let us first check the signs: you must have health enough for the vocation. This includes physical health (the

minimum will vary according to different vocations), psychological health (in particular free from any major scars, neuroses, dependencies, for example - you are going to guide others so your own 'house' has to be in order), and spiritual health (belief in the Church, practice of the sacraments, giving prayer a place in your life, etc...). You must also have the human maturity that corresponds to your age, and be able to take on commitments and function stably in your present responsibilities; there must be a core to you that is not overly influenced by others so that you live by principle rather than by others' opinions. And your motives for considering the vocation must come from your faith, and not from human convenience or gain.

We said earlier that you needed to be on 'on good terms with God' and you have to 'speak His language'. What is God's language? Love. You can only get in a position to figure out if God is calling you if you love him, if you are struggling (though you might fall at times) to grow in your life of grace, doing good, avoiding sin, serving others, giving God time in prayer. We think you can only open your soul to the vocation if you love people, and love them enough to give your life to serve them.

Let's be clear: 'abstract' vocations don't exist. God calls to something specific – however varied or different the individual vocation is, for example: You may be called to the religious life as a monk, either contemplative in a monastery or



running a mission or parish. In the ACC internationally, we have small Benedictine and Franciscan communities of men and women. Or, as many men find, you may have a vocation to ‘Diocesan’ priesthood that is working in or being in charge of a parish or mission.

Recognition of the vocation that God has for you, where He wants you to be and where He wants you to work can produce two reactions – the first a deep feeling that it is right. And simultaneously there has to be



some fear, a recognition that this is not going to be easy, you’re going to have to give a lot, grow a lot, put yourself in second place. Being a priest or deacon is more than loving God, it is, in a sense, being **in love** with Him in so far as that He becomes the focus and centre of your being. Flowing from this love is the love one must have for His creation including your brothers and sisters in Christ – perhaps one of the most difficult aspects of vocation.

So, what do you do now? Consider carefully if you have the initial signs of a vocation to ordained ministry. Then pray, saying to God: “maybe it’s You who is putting these thoughts in my mind, inviting me. Help me to be generous enough, if it is You, because you know there are lots of other things I would like to do as well.” Then look. At this point you will definitely need some outside help: you need to open yourself to the experiences of others who have felt God calling them. An ACC priest whom you trust is probably the best person to turn to or you can contact the Diocesan Office. You will probably be put in touch with your nearest ACC parish in any case, if you have not already done so,

because the priest running that mission or parish will be an important part of the process for exploring ministry in ACC. You will have some books recommended to you and perhaps be invited to a meeting to discuss matters further. The process from here on in is covered later but, before we move on, let's look at time scales.

Knowing when the time is right.

You may think we have avoided the part of your question that asks how you know it is time to become a priest. We haven't: you simply cannot know before you do all the above. If you have the general signs and feel that this is something you feel is really right and have the support of an ACC priest and there are no substantial reasons to wait, it may mean 'now's the time'.

Discernment of Vocations



One thing you have to keep in mind (and it's amazing how often we forget it, but it certainly brings us a lot of peace) is that if God is calling you to His

Ministry, this can come in many forms, not only ordained (there are other ministries in ACC such as Lay Reader), however, if you receive a distinct calling to the sacred priesthood, God is definitely going to give both you and the Church enough signs for us to recognise the fact together. However, sometimes the process of discernment can take a

considerable time and it doesn't just begin and end with either an interview or beginning a training course. It is a formation process to deepen faith and understanding and to prepare one for the challenges, frustrations and joys ahead.

The formation involved in preparing you for ordination involves focusing on what the priesthood is for. The priesthood is not for our own selves, for our personal satisfaction and delight; it is for the service of the Church and souls. God makes us priests so that He will be able to make himself present in the Eucharist for all who need Him. He makes us priests so that all who need



their sins forgiven can come to us and be cleansed of them. He makes us priests so that the sick can be strengthened with the sacraments, so that His word will be preached, so that people will receive hope and be renewed through our work and service.

Ministry in the ACC

The ACC is small in comparison to many churches. We are traditional in our teaching and in our liturgy. We have limited resources, both financially and in manpower. We do not have the comfort of large historic endowment funds or have the privilege, except in a very few cases, of historic

Church buildings. Although in parts of the ACC, notably in America, some clergy receive stipends (wages or salaries). The clergy of the Diocese of the United Kingdom are non-stipendiary, receiving no payment from the Church. Some have state or private pensions, some are in full or part time employment elsewhere, and applicants for ministry would be expected to demonstrate that they are well able to support themselves, and their families, financially.



Missions and parishes are expected to pay their clergy expenses, such as: petrol, postage and reimburse them for legitimate purchases of such things as; candles, wine and other requisites. However, more often than not, ACC clergy often put in far more than ever they receive back financially.

It may be that your only experience of clergy in other Churches, is that of full-time paid church workers, often in ancient and impressive church buildings.

St Paul was a tent maker and so must we support ourselves through secular work. The Early Church began meeting and worshipping in people's homes – and so have we!

Financial security is obviously important. If you have a family to support now or plan to have in the future, then it is essential that you talk to your wife or fiancée and family about your plans, and it will be expected that they support your application fully.

Whilst it is not compulsory that they share your membership of ACC, it is highly desirable, and you will find it of enormous benefit to your future if they understand the key role they play in support of your ministry. The balance of secular work and family life with training, and then later when exercising your ministry, is a delicate one, not always easy to achieve but it is possible.



The Application Process

Before all else you should want to belong to and have a commitment to the Catholic Faith as expressed through the life and witness of the Anglican Catholic



Church. You should ordinarily be a member of the Church for at least six months before a formal application is made to the Diocese. However, in the meantime this doesn't stop you from meeting and talking with other clergy and getting to know something of the practicalities of being a priest in the ACC.

Financial Matters

Unfortunately, limitations on our resources mean the cost of the external training needs to be met by the applicant. Some help may be available in cases of genuine need and for the ACC Training component the Diocese will contribute towards some of the costs incurred, such as travel. The extent of this possible assistance will be discussed and agreed with you in advance. It's worth contacting the Diocesan Office to see if they can help you find vestments and books at prices that are more reasonable than some outlets suggest.

The Board of Ministry and Education

The Diocese of the United Kingdom has a Board of Ministry and Education comprising of senior clergy and laity. In accordance with the Diocesan Canons, the clergy on this

Board have the additional role of ‘Examining Chaplains’. They advise the Bishop and the Diocesan Council of Advice on a range of matters related to Ministry including the theological courses which may be undertaken by correspondence or extension study. The Board also liaises with our education partners – the Victoria College of Music (VCM) and the Johann Heinrich Pestalozzi Christian University (JHPCU).

Reader Ministry in the Anglican Catholic Church

A Little History



Readers have always been part of the Church ministry in some sense. The first Readers, or lectors, were used to lead the congregational responses in the liturgy especially when the congregation was unfamiliar with the words and the chants. They are still used in such a way today in the Orthodox Church. The lector was one of the so-called Minor orders of the Church.

Following the Reformation and the Elizabethan Settlement, there was a significant number of clergymen who refused to relinquish their obedience to the Pope and were therefore deposed. This left a large number of parishes without a priest. Thus, the Reader ministry began as a stop-gap solution as a member of the laity who read the Offices of Mattins and Evensong from the Book of Common Prayer. Of course, as the number of priests rose, the need for Readers dwindled.

In 1866, Reader ministry made a comeback in order to appeal to the men and women on the street who were beginning to see priests in the Church of England as being too removed from their social situations to understand their lives. Even today, there are pastoral situations which are better suited to Readers than to ordained ministers.

What Reader Ministry is not



Given that many will see the Reader dressed in cassock and surplice, it's easy for confusions to arise. Reader ministry is a lay ministry. This means that the Reader will not be the minister of any sacrament except for baptising someone in a dire emergency – a literal

matter of life or death! While some Readers do go on to ordained ministry, this is not a foregone conclusion. Reader ministry has its own dignity and should not be used as a steppingstone to becoming a Deacon. However, it is also true that the skills that one acquires in being a Reader can be put to good use in becoming a clergyman.

Moving towards Training

At the appropriate time you will be given or should request an application form. This is a fairly long and quite extensive document that asks for biographical details including a list of your work and life experience, your education and the understanding you have about the ACC and Reader ministry.

This completed form is sent together with supporting documents to the Diocesan Office. Throughout this process

of discernment, the Diocesan Office and the Board of Ministry will be building up a portfolio of evidence which will be checked against the requirements that the Anglican Catholic Church has for Reader Ministry. You will need to meet these requirements in order to be admitted and licensed. This portfolio will be kept confidential. You will be required to provide referees who can be approached to support your application.

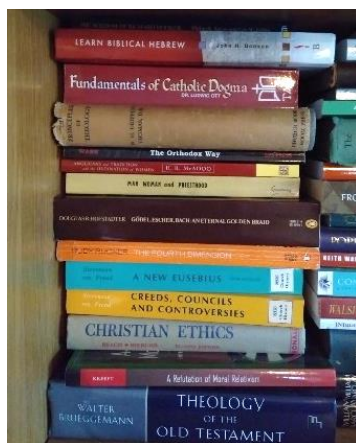
Interview

Although you may well have been to the Diocesan Office before this stage, you will be invited to formal interviews with members of the Board of Ministry and Education and your application will be discussed. You will need to bring to your first meeting your original birth certificate, certificates for Baptism and Confirmation, and any certificates for your degrees or diplomas, especially if they are theological in nature. You will also need to bring copies of these so that they can be added to your portfolio. You will also have an interview a little later with the Warden of Readers.

Becoming a Reader-in-Training

If it is decided to proceed at this stage, your application will be considered by the bishop formally. Provided you are over 18 years of age at this time, and the Bishop is satisfied, you will be referred to as a 'Reader-in-Training'.

We will then seek the references mentioned above and also ask that you undertake an



enhanced Disclosure and Barring Service (DBS) check. (This is renewed every three years). A criminal record doesn't necessarily mean that your application will be rejected however we must be certain that our applicants and candidates for ordination and our clergy are thoroughly known to us and any areas of potential concern investigated and dealt with appropriately.

The Board of Ministry and Education will then arrange for you to be interviewed those who will discuss what training you require.

Training

If recommended to train for Reader ministry you will be expected to follow a programme of study as recommended to the Bishop by the Board of Ministry and Education. If you already hold theological qualifications, these will need to be submitted to the Diocesan Office for the Board of Ministry to consider whether or not there is a need for any possible further training. You may also suggest an alternative course of study of your own choice, either by correspondence, full time or part time, which the Board would however need to consider and approve in advance.

The Diocesan training programme is linked with the VCM and will consist of reading and several written assignments which will be assessed. Successful completion of the training course will give you the opportunity to be awarded the AVCM(Th) diploma.

Interview with Bishop

At this stage, if everything has been completed satisfactorily, you will be asked to attend a formal interview with the Bishop who will review your progress so far in order to make a decision as to whether there is sufficient

evidence to suggest that you are indeed called for Reader Ministry. He may not make that decision clear at the interview, but you will be informed whether or not you will be admitted and licensed as a Reader.

Our Expectations

As a Reader, you will be expected to set an example to the laity in your parish. Remember that you are likely to be involved in teaching the Catholic Faith, so it is vital that you live it too, unlike the Pharisees who said one thing while doing the opposite. You will be expected to pray daily and this might be by using the Offices of Mattins and Evensong from the Prayer Book. You will be expected to keep your spiritual and academic reading going and complete the assignments on time and to a high standard.

At the beginning of your Reader Ministry, you will sit down with your parish priest who will draw up a formal working agreement with you so that you can both see what your parish needs you to do. You will be expected to be a true support for your parish priest and to comply with his wishes in all things lawful and honest in his leadership of the parish. You must consult him on parish matters and keep him “in the loop” in what’s happening. In the Anglican Catholic Church, priests are called “Father” for good reason as they are the representatives of God’s Fatherhood in the parish, and the Reader must respect that deeply. You will be expected to make and live by the canonical oaths below.

Your Reader licence will be reviewed every year, and, if everything is progressing well, you will be relicensed for ministry on Advent Sunday. In order to help the Diocese know what you are doing and what support you need, you will be asked to complete a Reader Report Form before the end of October each year.

Parish and Diocesan Readers

In this Diocese, we have two types of Reader – the Parish Reader and the Diocesan Reader.

Parish Readers are licensed by the Bishop to a particular Parish Priest, or Priest-in-Charge, for ministry in a Parish or Mission. This does not prevent the Reader from being invited to minister elsewhere within the Diocese, but any such invitation or intention should be sanctioned by the Parish Priest.

Diocesan Readers shall be licensed by the Bishop to the Bishop himself for ministry in parishes or missions as directed by the Bishop and subject to the Parish Priest or Priest-in-Charge in those places where that Reader is to minister.

In this Diocese, you apply to become a Parish Reader and are admitted and licenced to your priest. At some future stage, based on the way you have fulfilled your role within the parish, together with satisfactory reports from your priest and from your annual report, you may be invited to become a Diocesan Reader by the Bishop and given further training as he sees fit. Certainly, greater focus of the Diocesan Reader ministry will be on the production and preaching of good quality sermons as approved by the Bishop.

The Warden of Readers

The Bishop appoints a senior clergyman to fulfil the Role of Warden of Readers. The warden advises and, when necessary, represents the Bishop in all matters relating to Readers' training and licensing.



The Route to Ordination

Aspirant to Holy Orders

At the appropriate time you will be given or should request an application form. This is a fairly long and quite extensive document that asks for biographical details including a list of your work and life experience, your education and the understanding you have about the ACC and the priesthood. When you feel ready to begin the process you should speak to the ACC priest who is supporting your application and, provided you are over 16 years of age, with the Bishop's agreement you are at this stage considered to be an "Aspirant to Holy Orders".

Portfolio of Evidence

This completed form is sent together with supporting documents to the Diocesan Office. Throughout this process of discernment, the Diocesan Office and the Board of Ministry and Education will be building up a portfolio of evidence which will be checked against the requirements that the Anglican Catholic Church has for Ordained ministry. You will need to meet these requirements in order to proceed to Ordination. This portfolio will be kept confidential. You will be required to provide referees who can be approached to support your application.

Interview

Although you may well have been to the Diocesan Office before this stage, you will be invited to formal interviews with members of the Board and your application will be discussed. You will need to bring to your first meeting your original birth certificate, certificates for Baptism and Confirmation, and any certificates for your degrees or diplomas, especially if they are theological in nature. You

will also need to bring copies of these so that they can be added to your portfolio.

You will also be asked to undergo a medical assessment which will ask you about your physical and mental health. This, of

course, will be treated most confidentially and your general fitness to minister examined by this assessment will be added to your portfolio.



Postulant to Holy Orders

If it is decided to proceed at this stage, your application will be considered by the bishop formally. Provided you are over 18 years of age at this time, and the Bishop is satisfied, you will be referred to as a 'Postulant to Holy Orders'. You will be asked to begin a Spiritual Journal in which you will reflect on your activity in Church, in your prayer life, and how you believe God is working in your life.



We will then seek the references mentioned above and also ask that you undertake an enhanced Disclosure and Barring Service (DBS) check. (This is renewed every three years). A criminal record doesn't necessarily mean that your application will be rejected, however we must be certain that our applicants and candidates for ordination and our clergy are thoroughly known to us and any areas of potential concern investigated and dealt with appropriately.

Your Application form is then sent to the Board of Ministry and Education. The Board will then arrange for you to be interviewed to discern what training you require with our training partners – the VCM and JHPCU.

Candidate for Holy Orders /Ordinand

The Board of Ministry and Education will advise the Bishop and make a recommendation to him concerning your application. Ultimately the Bishop makes the decision whether to proceed, although he relies upon and takes very seriously the recommendation of the Board. If acceptance is confirmed by the Bishop, then you are formally admitted as a Candidate or Ordinand to Holy Orders in the ACC.

Training

Training for the ordained ministry takes place within the Diocese following a programme of assessment on conjunction with the VCM and JHPCU. It follows the requirements laid down by the canons of our church and will involve essays and reports as well as some video evidence of your actions, if feasible. Our training will lead to qualifications such as the LVCM(Th) or, should you wish, a B.Min from the JHPCU. These assignments will form your canonical examinations and will be influenced by the Bishop to ensure that your training suits both you and the Diocese.

If you already hold theological qualifications these will need to be submitted to the Diocesan Office for the Board to consider whether or not there is a need for any possible further training. You may also suggest an alternative course of study of your own choice, either by correspondence, full time or part time, which the Board would however need to consider and approve in advance.

Training Manual

In addition to this requirement, regardless of the course taken, some aspects of ACC teaching will need to be studied and this includes liturgical instruction. A training manual is being formulated to assist with this and will also include a reading list and training sessions which will be held at determined intervals and may also consist of occasional residential stays of a day or two. Where this is physically or financially impractical, provision may be possible under a more local priest / mentor who would be appointed for each applicant.

Interview with Bishop

At this stage, if everything has been completed satisfactorily, you will be asked to attend a formal interview with the Bishop who will review your progress so far in order to make a decision as to whether there is sufficient evidence to suggest that you are indeed called for Ordination. He may not make that decision clear at the interview, but you will be informed whether or not you are to proceed towards Ordination.



Ordination

Provided that satisfactory progress is made by you, and with the Bishop's agreement, Ordination to the Diaconate will follow and, provided the Bishop still agrees following further interviews, with Ordination to the Sacred Priesthood. NB: The Canonical minimum ages for ordination to the Diaconate and Priesthood are 23 and 24 respectively. There is no upper age limit.



Our Expectations

Deacons and Priests are under obligation to pray the daily offices of Morning and Evening Prayer (according to the Book of Common Prayer) and to celebrate or assist at Mass every Sunday and Holy Day of Obligation, if not more often. In addition they set time aside for meditation and study throughout their ministries to assist them in their Holy Calling. Whilst it is not an obligation for Aspirants, Postulants and Candidates / Ordinands to do so, early adoption of these practices is recommended and encouraged. In addition, retreats and quiet days, finding a



spiritual director as well as becoming acquainted, if not already, with the Sacrament of Confession is extremely important. You are expected to take your commitment to the Church and to your study and preparation for ordination seriously.

Married candidates and those with family and work commitments, sometimes find balancing time spent with family, work and church difficult. Although there really is no such thing as a part-time deacon or priest in the Church of God. We recognise that family and secular work form an important part of living your lives out as ministers of the Gospel and so shouldn't necessarily be in conflict or exclusive to your role as a deacon or priest.

Canonical Oaths

Upon Ordination, and upon taking up any office in the Church, oaths of obedience to the Bishop Ordinary and conformity to the Faith and practice of the Anglican Catholic Church must be made.

I, NN, do believe the Holy Scriptures of the Old and New Testaments to be the Word of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the doctrine, discipline, and worship of the Anglican Catholic Church.

I, NN, do willingly subscribe to and declare that I assent to, and will obey and abide by, the Constitution and Canons which have been, or shall be, from time to time, passed by the Holy Synod or the Provincial Synod, or the Synod of the Diocese of the United Kingdom.

I, NN, do swear that I will pay true and canonical obedience to you, the BISHOP ORDINARY of the Diocese of the United Kingdom, and your successors in all

*lawful and honest commands. So help me
God.*

*I, NN, solemnly declare that I have not
made, by myself or by any other person
on my behalf, any payment, contract, or
promise of any kind whatsoever which, to
the best of my knowledge or belief, is
simoniacal, touching or concerning the
preferment to the CHURCH OR MISSION
OF NN within the DIOCESE OF THE
UNITED KINGDOM, ANGLICAN
CATHOLIC CHURCH, nor will I at any
time hereafter perform or satisfy in
whole or in part any such kind of
payment, contract, or promise made by
any other without my knowledge or
consent.*



And finally...

It is always appropriate that we conclude in prayer, and in so doing we pray for you as you consider carefully God's calling for you. It may be to the ordained ministry but, then again, it may not and that's not a bad thing by any means. May you find your answers and may the peace of God be always with you!

Heavenly Father, thy Son, Our Lord Jesus Christ, through thy mercy is our Shepherd. May we listen attentively to his voice as he guides us on our journey toward a life of service. Bless our parish and our families with men who will generously respond to thy call of service as priests in thy Church. Help us to recognize the signs of thy Holy Spirit and to encourage all thy holy people whatever their vocation may be. We ask this through the same Jesus Christ, thy Son our Lord, who liveth and reigneth with thee and the Holy Ghost, ever One God, world without end. Amen.

To discuss this matter further please feel free to telephone the Diocesan Office on 01797 321704 or email: diocesanoffice@anglican catholic.org.uk

Or write to ACC Diocesan Office St Nicholas House, 42-48 High Street, Lydd, Romney Marsh, Kent TN29 9AN

Appendices

Canonical Requirements for Clergy Education

From the Provincial Canons of the Anglican Catholic Church (Original Province)

CANON 11.9. NORMAL STANDARD OF LEARNING AND EXAMINATION OF CANDIDATES FOR HOLY ORDERS. No Bishop shall admit any persons into Holy Orders except such person, on careful and diligent examination, wherein the Bishop having jurisdiction in that place shall have called to his assistance the Archdeacons or other such Officials of that place with his examining Chaplains or other such Commission on the Ministry appointed for this purpose, be found to possess a sufficient knowledge of:

§11.9.01 Holy Scripture:

The Old and New Testaments with the Apocrypha in English, their contents, teachings, theology, and historical background;

a reading knowledge of the New Testament in Greek, together with special knowledge of one Synoptic Gospel and of the Gospel according to Saint John, and of three Epistles, one of which shall be Romans or First Corinthians or Hebrews;

§11.9.02 Church History:

The History of the Early Church, the Fathers, the Councils, Doctrine, and the later Eastern and Western Churches including the History of the Church of England and Anglicanism in general, and of this Church in particular;

§11.9.03 Dogmatic, Systematic, and Patristic Theology:

The Church's Doctrine, Discipline, Worship, Tradition, and other teachings thereof, especially as set forth in the Creeds, the Fathers, the Doctors of the Church, and the Book of Common Prayer;

§11.9.04 Christian Apologetics;

§11.9.05 Moral Theology and Christian Ethics;

§11.9.06 Ascetical and Mystical Theology:

The History, Development, Theology, and Practice of Christian Spirituality, Formation, and Discipline, and its relation to Moral Theology and the Sacraments of the Church;

§11.9.07 Liturgical Theology: The Principles, History, and Development of Christian Worship; the History, Contents, Spirituality, and Liturgical Theology of the Book of Common Prayer;

§11.9.08 Canon Law and Ecclesiastical Polity: The History, Doctrines, Contents, and Development of the Common Law of the Church Catholic, the General Canon Law, Custom, and the Constitution and Canons of this Church and of the Province and Diocese wherein he is canonically resident;

§11.9.09 Pastoral Theology and its Practice:

The Office and Work of a Deacon and of a Priest; the use of the Book of Common Prayer, the Administration of the Sacraments, and the Conduct of Public Worship; Homiletics: Principles of Sermon Composition and

Delivery. In connection with the examination in this subject the Candidate shall present three (3) sermons, composed by himself, or texts of Holy Scripture appointed by the Bishop; Pastoral Care; Parish Organisation and Administration; Principles and Methods of Christian Education; and the use of the voice in reading, speaking, and liturgical chanting;

§11.9.10 Church Music:

The Study, History, and Application of Liturgical Music, especially to the traditional forms and their use;

§11.9.11 Elective Subjects:

He must also offer one of the following elective subjects:

- (a) Hebrew,
- (b) The History and Development of Christian Philosophy,
- (c) The Philosophy of Religion,
- (d) Church Music,
- (e) Advanced Exegesis of the Greek New Testament, or
- (f) A particular subject of study of one of the Church Fathers or Doctors of the Church and his teachings, a period of Church History, or of one of the Ecumenical Councils.

The Affirmation of St Louis

In 1977, an international congress of nearly 2,000 Anglican bishops, clergy and lay people met in St. Louis, Missouri, to take the actions necessary to establish an orthodox jurisdiction in which traditional Anglicanism would be maintained, by returning to the fullness of the Faith of the undivided CATHOLIC CHURCH. Acting according to the principles determined by the seven great Ecumenical Councils of the ancient Church and adopting initially the name “Anglican Church of North America”, they placed themselves under the jurisdiction of the retired bishop of Springfield, Illinois, the Right Reverend Albert Chambers.

In January 1978 Bishop Chambers expanded that jurisdiction and devolved it upon others, by taking order for the consecration of four more bishops. From these four bishops have come two jurisdictions, the Anglican Catholic Church and the Anglican Province of Christ the King, which now maintain orthodox Anglicanism in North America and beyond. Bishop Chambers died in 1993. His steadfast faith and courage earned him a notable place in the history of world Anglicanism.

Below is the text of the Affirmation of St Louis, the statement which was formulated by the Congress of St Louis and that affirms the continuance of Orthodox, Catholic Anglicanism. This Affirmation forms the basis of the spirit of Continuing Anglicanism of which the Anglican Catholic Church is a part. Knowledge of what it contains is vital for any prospective minister, lay or ordained, in this jurisdiction. The text runs as follows.

IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST. AMEN.

The Continuation of Anglicanism

We affirm that the Church of our fathers, sustained by the most Holy Trinity, lives yet, and that we, being moved by the Holy Spirit to walk only in that way, are determined to continue in the Catholic Faith, Apostolic Order, Orthodox Worship and Evangelical Witness of the traditional Anglican Church, doing all things necessary for the continuance of the same. We are upheld and strengthened in this determination by the knowledge that many provinces and dioceses of the Anglican Communion have continued steadfast in the same Faith, Order, Worship and Witness, and that they continue to confine ordination to the priesthood and the episcopate to males. We rejoice in these facts and we affirm our solidarity with these provinces and dioceses.

The Dissolution of Anglican and Episcopal Church Structure

We affirm that the Anglican Church of Canada and the Protestant Episcopal Church in the United States of America, by their unlawful attempts to alter Faith, Order and Morality (especially in their General Synod of 1975 and General Convention of 1976), have departed from Christ's One, Holy, Catholic and Apostolic Church.

The Need to Continue Order in the Church

We affirm that all former ecclesiastical governments, being fundamentally impaired by the schismatic acts of lawless Councils, are of no effect among us, and that we must now reorder such godly discipline as we strengthen us in the continuation of our common life and witness.

The Invalidity of Schismatic Authority

We affirm that the claim of any such schismatic person or body to act against any Church member, clerical or lay, for his witness to the whole Faith is with no authority of Christ's true Church, and any such inhibition, deposition or discipline is without effect and is absolutely null and void.

The Need for Principles and a Constitution

We affirm that fundamental principles (doctrinal, moral, and constitutional) are necessary for the present, and that a Constitution (redressing the defects and abuses of our former governments) should be adopted, whereby the Church may be soundly continued.

The Continuation of Communion with Canterbury

We affirm our continued relations of communion with the See of Canterbury and all faithful parts of the Anglican Communion.

[Note: Because of the action of General Synod of the Church of England, Parliament, and the Royal Assent, the College of Bishops of the Anglican Catholic Church is obliged no longer to count the See of Canterbury as a faithful part of the Anglican Communion.]

WHEREFORE, with a firm trust in Divine Providence, and before Almighty God and all the company of heaven, we solemnly affirm, covenant and declare that we, lawful and faithful members of the Anglican and Episcopal Churches, shall now and hereafter continue and be the unified continuing Anglican Church in North America, in true and valid succession thereto.

Fundamental Principles

In order to carry out these declarations, we set forth these fundamental Principles for our continued life and witness.

Preface:

In the firm conviction that "we shall be saved through the grace of the Lord Jesus Christ," and that "there is no other name under heaven given among men by which we must be saved," and acknowledging our duty to proclaim Christ's saving Truth to all peoples, nations and tongues, we declare our intention to hold fast the One, Holy, Catholic and Apostolic Faith of God.

We acknowledge that rule of faith laid down by St. Vincent of Lerins: "Let us hold that which has been believed everywhere, always and by all, for that is truly and properly Catholic."

I. Principles Of Doctrine

1. The Nature of the Church.

We gather as people called by God to be faithful and obedient to Him. As the Royal Priestly People of God, the Church is called to be, in fact, the manifestation of Christ in and to the world. True religion is revealed to man by God. We cannot decide what is truth, but rather (in obedience) ought to receive, accept, cherish, defend and teach what God has given us.

The Church is created by God, and is beyond the ultimate control of man.

The Church is the Body of Christ at work in the world. She is the society of the baptized called out from the world: In it, but not of it. As Christ's faithful Bride, she is different from the world and must not be influenced by it.

2. The Essentials of Truth and Order

We repudiate all deviation of departure from the Faith, in whole or in part, and bear witness to these essential principles of evangelical Truth and apostolic Order:

Holy Scriptures

The Holy Scriptures of the Old and New Testaments and the authentic record of God's revelation of Himself, His saving activity, and moral demands -- a revelation valid for all men and all time.

The Creeds

The Nicene Creed as the authoritative summary of the chief articles of the Christian Faith, together with the "Apostles' Creed, and that known as the Creed of St. Athanasius to be "thoroughly received and believed" in the sense they have had always in the Catholic Church.

Tradition

The received Tradition of the Church and its teachings as set forth by "the ancient catholic bishops and doctors," and especially as defined by the Seven Ecumenical Councils of the undivided Church, to the exclusion of all errors, ancient and modern.

Sacraments

The Sacraments of Baptism, Confirmation, the Holy Eucharist, Holy Matrimony, Holy Orders, Penance and Unction of the Sick, as objective and effective signs of the continued presence and saving activity of Christ our Lord among His people and as His covenanted means for conveying His grace. In particular, we affirm the necessity of Baptism and the Holy Eucharist (where they may be had) -- Baptism as incorporating us into Christ (with its completion in Confirmation as the "seal of the Holy Spirit"),

and the Eucharist as the sacrifice which unites us to the all-sufficient Sacrifice of Christ on the Cross and the Sacrament in which He feeds us with His Body and Blood.

Holy Orders

The Holy Orders of bishops, priests and deacons as the perpetuation of Christ's gift of apostolic ministry to His Church, asserting the necessity of a bishop of apostolic succession (or priest ordained by such) as the celebrant of the Eucharist -- these Orders consisting exclusively of men in accordance with Christ's Will and institution (as evidenced by the Scriptures), and the universal practice of the Catholic Church.

Deaconesses

The ancient office and ministry of Deaconesses as a lay vocation for women, affirming the need for proper encouragement of that office.

Duty of Bishops

Bishops as Apostles, Prophets, Evangelists, Shepherds and Teachers, as well as their duty (together with other clergy and the laity) to guard and defend the purity and integrity of the Church's Faith and Moral Teaching.

The Use of Other Formulae

In affirming these principles, we recognize that all Anglican statements of faith and liturgical formulae must be interpreted in accordance with them.

Incompetence of Church Bodies to Alter Truth

We disclaim any right or competence to suppress, alter or amend any of the ancient Ecumenical Creeds and definitions of Faith, to set aside or depart from Holy Scripture, or to alter or deviate from the essential pre-requisites of any Sacrament.

Unity with Other Believers

We declare our firm intention to seek and achieve full sacramental communion and visible unity with other Christians who "worship the Trinity in Unity, and Unity in Trinity," and who hold the Catholic and Apostolic Faith in accordance with the foregoing principles.

II. Principles Of Morality

The conscience, as the inherent knowledge of right and wrong, cannot stand alone as a sovereign arbiter of morals. Every Christian is obligated to form his conscience by the Divine Moral Law and the Mind of Christ as revealed in Holy Scriptures, and by the teaching and Tradition of the Church. We hold that when the Christian conscience is thus properly informed and ruled, it must affirm the following moral principles:

Individual Responsibility

All people, individually and collectively, are responsible to their Creator for their acts, motives, thoughts and words, since "we must all appear before the judgment seat of Christ..."

Sanctity of Human Life

Every human being, from the time of his conception, is a creature and child of God, made in His image and likeness, an infinitely precious soul; and that the unjustifiable or inexcusable taking of life is always sinful.

Man's Duty to God

All people are bound by the dictates of the Natural Law and by the revealed Will of God, insofar as they can discern them.

Family Life

The God-given sacramental bond in marriage between one man and one woman is God's loving provision for procreation and family life, and sexual activity is to be practiced only within the bonds of Holy Matrimony.

Man as Sinner

We recognize that man, as inheritor of original sin, is "very far gone from original righteousness," and as a rebel against God's authority is liable to His righteous judgment.

Man and God's Grace

We recognize, too, that God loves His children and particularly has shown it forth in the redemptive work of our Lord Jesus Christ, and that man cannot be saved by any effort of his own, but by the Grace of God, through repentance and acceptance of God's forgiveness.

Christian's Duty to be Moral

We believe, therefore, it is the duty of the Church and her members to bear witness to Christian Morality, to follow it in their lives, and to reject the false standards of the world.

III. Constitutional Principles

In the constitutional revision which must be undertaken, we recommend, for the consideration of continuing Anglicans, the following:

Retain the Best of Both Provinces

That the traditional and tested features of the Canadian and American ecclesiastical systems be retained and used in the administration of the continuing Church.

Selection of Bishops

That a non-political means for selection of bishops be devised.

Tripartite Synod

That the Church be generally governed by a Holy Synod of three branches (episcopal, clerical and lay), under the presidency of the Primate of the Church.

Scriptural Standards for the Ministry

That the apostolic and scriptural standards for the sacred Ministry be used for all orders of Ministers.

Concurrence of all Orders for Decisions

That the Constitution acknowledge the necessity of the concurrence of all branches of the Synod for decisions in all matters, and that extraordinary majorities be required for the favorable consideration of all matters of importance.

Re-establishment of Discipline

That the Church re-establish an effective permanent system of ecclesiastical courts for the defense of the Faith and the maintenance of discipline over all her members.

Constitutional Assembly to be Called.

That our bishops shall call a Constitutional Assembly of lay and clerical representatives of dioceses and parishes to convene at the earliest appropriate time to draft a Constitution and Canons by which we may be unified and governed, with special reference to this Affirmation, and with due consideration to ancient Custom and the General Canon Law, and to the former law of our provinces.

Interim Action

In the meantime, trusting in the everlasting strength of God to carry us through all our trials, we commend all questions for decision to the proper authorities in each case: Episcopal, diocesan, and parochial, encouraging all the faithful to support our witness as subscribers to this

Affirmation, and inviting all so doing to share our fellowship and the work of the Church.

IV. Principles Of Worship

Prayer Book -- The Standard of Worship

In the continuing Anglican Church, the Book of Common Prayer is (and remains) one work in two editions: The Canadian Book of 1962 and the American Book of 1928. Each is fully and equally authoritative. No other standard for worship exists.

Certain Variances Permitted

For liturgical use, only the Book of Common Prayer and service books conforming to and incorporating it shall be used.

V. Principles Of Action

Intercommunion with other Apostolic Churches

The continuing Anglicans remain in full communion with the See of Canterbury and with all other faithful parts of the Anglican Communion and should actively seek similar relations with all other Apostolic and Catholic Churches, provided that agreement in the essentials of Faith and Order first be reached.

Non-Involvement with Non-Apostolic Groups

We recognize that the World Council of Churches, and many national and other Councils adhering to the World Council, are non-Apostolic, humanist and secular in purpose and practice, and that under such circumstances, we cannot be members of any of them. We also recognize that the Consultation of Church Union (COCU) and all other such schemes, being non-Apostolic and non-Catholic in their present concept and form, are unacceptable to us, and that we cannot be associated with any of them.

Need for Sound Theological Training

Re-establishment of spiritual, orthodox and scholarly theological education under episcopal supervision is imperative, and should be encouraged and promoted by all in authority; and learned and godly bishops, other clergy and lay people should undertake and carry on that work without delay.

Financial Affairs

The right of congregations to control of their temporalities should be firmly and constitutionally recognized and protected.

Administrative Matters

Administration should, we believe, be limited to the most simple and necessary acts, so that emphasis may be centered on worship, pastoral care, spiritual and moral soundness, personal good works, and missionary outreach, in response to God's love for us.

The Church as Witness to Truth

We recognize also that, as keepers of God's will and truth for man, we can and ought to witness to that will and truth against all manifest evils, remembering that we are as servants in the world, but God's servants first.

Pensions and Insurance

We recognize our immediate responsibility to provide for the establishment of sound pension and insurance programs for the protection of the stipendiary clergy and other Church Workers.

Legal Defense

We recognize the immediate need to coordinate legal resources, financial and professional, for the defense of congregations imperiled by their stand for the Faith, and

commend this need most earnestly to the diocesan and parochial authorities.

Continuation, Not Innovation

In this gathering witness of Anglicans and Episcopalians, we continue to be what we are. We do nothing new. We form no new body, but continue as Anglicans and Episcopalians.

NOW, THEREFORE, deeply aware of our duty to all who love and believe the Faith of our Fathers, of our duty to God, who alone shall judge what we do, we make this Affirmation.

Before God, we claim our Anglican/Episcopal inheritance, and proclaim the same to the whole Church, through Jesus Christ our Lord, to whom, with the Father and the Holy Ghost, be all honor and glory, world without end. Amen.

