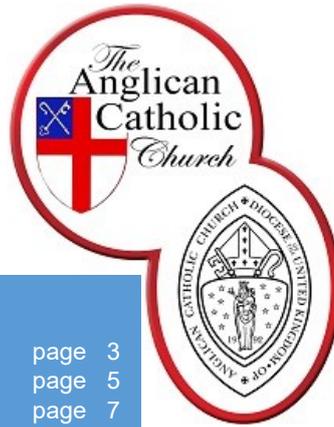


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Issue 57:
Pentecost
2022



Bishop's Award 2022



On Saturday 26th February, the Bishop announced to his Diocesan Council of Advice that the recipient of his 2022 Bishop's Award for Exemplary Lay Service to the Church was to be Mr Michael Smales. Mr Smales, who was at the meeting, was taken by surprise, but graciously accepted. The Award was presented formally at the XXXth Diocesan Synod on 30th April.

Mr Smales is a member of the ACC Mission of the Good Shepherd and St Tudwal, Gwydir Uchaf Chapel, Llanrwst, N. Wales.

He is also the Seneschal of the Templar Knights Albion. A philanthropic, non-masonic, fraternity centred on traditional Christian chivalric principles, supporting the Anglican Catholic Church and its charities, of which Bishop Damien is the spiritual protector.

New Appointments at Synod



On Saturday 26th February 2022, at a meeting of the Council of Advice meeting at the Holiday Inn Hotel, Great Barr, the Bishop made the following announcement:

"Next year's Original Province Synod will take place in Orlando, Florida, USA, from 9th – 13th October. I will, Dv, be attending, and have also accepted preaching engagements in ACC parishes in the USA at the same time. I will be absent from the Diocese from 22nd September to 16th December 2023. The Archbishop has given me his permission to be absent from the Diocese during this period, which is partly due to the necessity of coinciding my trip with Cunard's planned transatlantic crossings.

In anticipation of the above, and in recognition of some shorter periods when I will be outside the UK in the

coming 18 months, I have decided that the time has come for me to formalise the Venerable Raymond Thompson's position as the senior clergyman in the Diocese, and the full confidence I have in him, by appointing him Vicar General. He will retain the office of Archdeacon.

In simple terms, when I am within the Diocese, he will be Archdeacon and when I am absent, he will be Vicar General and act as my eyes, ears, and voice in the Diocese. Father Thompson has therefore relinquished two other offices he also holds, the first is Dean of the South the other of Chaplain for the Anglican Catholic Fellowship in the Southern Deanery. I have decided to appoint Father Andrew Scurr to both of those rôles, and he has kindly agreed to accept."

The appointments were formally inducted at the Diocesan Synod.

From the Bishop



*The Rt Rev Damien Mead,
Bishop Ordinary*

As is customary in the Pentecost Issue, Bishop Damien reproduces the charge that he made to the Diocesan Synod.

Dear Friends,

As some of you may be aware, we recently replaced our old Diocesan website with a new one. It was long overdue but something, I admit, I approached with trepidation. We are a Church which likes old, familiar things. The style of our old website was much favourably commented upon and proved itself very valuable over the years. However, the software used to create the site in the first place was no longer supported and the security updates and features stopped 10 years ago. It was easy to hack, and we are very lucky that it wasn't targeted by any number of tricksters and criminals.



So, we have a new website. So what? I know from comments made by a considerable number of people around the international ACC that our old website was visited quite often. John Omwake, the former editor of the Trinitarian Newspaper found its, often up-to-date, news feed an ideal place to retrieve news items. Many lamented the fact that other, larger ACC dioceses didn't keep their websites – if they have them – up-to-date. I confess that one of the reasons we could keep it up-to-date

was the behind-the-scenes gubbins was so easy to use. There were numerous glitches, such as the programming inexplicably turning apostrophes and speech marks in the text into question marks, and an infuriating lack of flexibility in layout. But it was familiar, comfortable and easy to manage.

I put off changing the website because I dreaded what I thought would be over complicated software and the need to develop new programming skills. Eventually it became clear we needed to bite the bullet.



Last year in my Charge to the XXIXth Synod, I spoke about the need and desirability to future-proof the Diocese. I am not sure if my words produced any fundamental shift to address this need, and so on this 30th Synod – in which we can genuinely give thanks to God for 3 decades of work and witness in these islands – I have decided to revisit this. While I was building our new website, I decided that it would be helpful to list the clergy who have ministered in this diocese since our foundation as the Missionary Diocese of England and Wales and the consecration of our first Bishop Ordinary, Leslie Hamlett in 1992.

As I started to trawl through the archives, I was extremely surprised to find that in the 5 years between 1992 and 1997, when Bishop Hamlett left the ACC, there were at least 36 clergymen ordained, received, or otherwise licensed to work in this diocese. I joined the ACC in 1999 and there were, I think, at that time only 4 left; almost all of the others had left the ACC. Some went with him, some died and others returned to the Church of England or became Roman Catholic. Although it is by no way clear who they were exactly and no

record of how many of the laity went with them. Our diocesan archives begin post-1998. Bishop Hamlett took with him the earlier records of the Diocese, along with the Diocesan Seal. The latter must be a popular practice: Fr McEune, our post-Hamlett Vicar General and, briefly, bishop-elect took the second Seal with him! Most of those 36 clergymen from Hamlett's time, together with Bishop Hamlett himself, have now been promoted to glory. We pray for them, but I am pleased to say we can also rejoice that in Canon Charles Johnson, Canon Donald Walker and, over in France, Father Anthony Chadwick, we still have three clergy remaining from the heady early nineties!



Trying to trace details of the clergy isn't easy. Perhaps more alarming is the number of Missions and Parishes which have been formed and dissolved, or which have otherwise sunk without trace. Baptism, Confirmation, Reception and Ordination records are incomplete. This is not acceptable – John 18:9 (KJV) says, "That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none." I wonder how many have slipped through the net.

In the 25 years since 1997, we have had 19 clergy ordained, received, or otherwise licensed under our 3 Episcopal Visitors or, after 2008, by me. We have far more information about them and the ministries they have or had within the Diocese. We too have seen Missions rise and wane, but we have a record of most of them.

There has been much work done in the years since 1997 to stabilise our Diocese. To bring some semblance of professionalism to how we conduct our business and now, as we celebrate our 30th anniversary year, the fruit has started to manifest itself. Relationships with external bodies such as the Victoria College of Music in London, the Johann Heinrich

Pestalozzi Christian University in Florida, have all developed because people outside the ACC can see what we have all achieved with the help of God. The establishment of the Endowment Fund, which should have been done 30 years ago, with its current balance of £18,500, which grows by over £1500 each year, is a statement of our commitment to the work God has for us in the future. We are still engaged in laying foundations for those in the future whom God calls to carry on His work, until all things come to pass in His plan for mankind.

The knowledge, too, that outside this diocese we are part of a growing family of Christians is something we can give thanks to God for. The recent establishment of the ACC's Province of Southern Africa and the organic union with the Diocese of the Holy Cross in North America, one of our G4 partners, which has now become a non-geographical diocese in the ACC. The growing closeness of the remaining G3 Joint Synods Churches, and the ecumenical dialogue with the Polish National Catholic Church and the Nordic Catholic Church, have been extremely positive.



In this coming year, it is my earnest hope that this diocese may also seriously consider and move towards seeking membership of the organisation known as Churches Together in England, formerly known as the British Council of Churches.

While the Affirmation of St Louis gives clear warning about involvement with organisations such as the World Council of Churches:

"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."

It is my contention that seeking such membership of Churches together in England, which the Archbishop has confirmed for me he considers to be an internal diocesan matter to be determined by me in consultation with you. I do not believe that it is a threat to our work, witness, and ministry, but will rather be valuable and helpful. There is no need or expectation that we compromise on our Faith and Practice. There is an expectation of commitment to Christian Unity at the core of the CTE, but this is also central to the Gospel imperative. We enjoy charitable status and registration without worry about other Churches, religious, secular, or other groups which have the same status.

It would be easy to fall into the trap that I did with our old website. Keeping to the same comfortable well-known ways. I see looking closely at CTE as the logical next step towards futureproofing the diocese and the work we have been engaged in for 30 years, to bring us out of the shadows in this country and to raise the banner of Christ on a wider stage.

International News

New Province of Southern Africa elects Dominic Mduyvelwa Archbishop

At its inaugural synod on 13th November, 2021, the ACC's Province of Southern Africa unanimously elected the Right Reverend Dominic

Mduyvelwa as its first Archbishop and Metropolitan.

Archbishop Mduyvelwa, who will continue to serve as ordinary of the Diocese of the Kei, was received into the ACC from the Anglican Church in Southern Africa in 2015. His enthronement was overseen by the Metropolitan of the Original Province, Archbishop Mark Haverland, at a ceremony in his hometown of Naqamakwe in the Eastern Cape on November 14th (Trinity XXIV).



The occasion was marked by the consecration of bishops for the Missionary Diocese of the Northwest and the Missionary Diocese of the Vaal.

IAF Collecting Aid for Ukraine



The International Anglican Fellowship (IAF) is accepting donations for humanitarian relief in Ukraine. Donations will be wired to a responsible host agency in Poland for support of Ukrainian refugees. Once the banks in Ukraine are secure the IAF will divert funds to an Orthodox Church in the country to help with relief efforts on the ground. Cheques should be made out to the IAF and marked "Ukraine relief." They may be mailed to:

The Very Rev'd Edward H. Ihde
Executive Director,
International Anglican Fellowship
P.O.Box 42
West Seneca, NY 14224

XXXth Diocesan Synod

The XXXth Annual Synod of the Diocese of the United Kingdom met at the Holiday Inn, Great Barr, Birmingham on Saturday 30th April 2022.



Before the Synod Mass the Bishop received **The Revd Gordon Tall** into the ACC from an Old Catholic Church. Fr Tall will assist Fr Miles Maylor at his parish in Pembrokeshire, South Wales.



The Very Revd Dr Jonathan Munn (Sheffield) made his canonical vows and was confirmed as Dean of our Northern Deanery. **The Very Revd Andrew Scurr** (Rochester) likewise made his vows and was confirmed as Dean of the South. **The Venerable Raymond Thompson**, Archdeacon, was also formally inducted as Vicar General of the Diocese.



The Sung Mass was accompanied by **The Revd Gareth Parry** on the organ. **Fr Jonathan Munn** preached.

After Mass delegates broke for lunch in the hotel restaurant and then reassembled in the afternoon for the business session of Synod.

Synod consented to the Bishop's appointments of:

Dr Frank Wiswall Jrn., (Original Province) as Diocesan Chancellor

Mr Mark Morgan (St Alban the Martyr, Salford) as Diocesan Secretary

Mr Michael Smales (The Good Shepherd and St Tudwal, Conwy, Wales) as Diocesan Treasurer

Mrs Kerry Scott (Non-ACC) as Assistant Treasurer and Bookkeeper

Mrs Margaret Mead (St Augustine, Painters Forstal) as Historian and Archivist

The Rev Martin Charlesworth (Our Lady and St Anthony, York) as Safeguarding Officer

Mr Ronald Holme (The Good Shepherd and St Tudwal, Conwy, Wales) as Assistant Safeguarding Officer

The Very Rev Andrew Scurr (Our Lady of Walsingham and St Francis, Rochester) Risk Assessment Officer

The Venerable Raymond Thompson (St Augustine, Painter's Forstal) as Chairman of the Board of Ministry & Education

The Very Rev Dr Jonathan Munn ObIOSB (Dean) as Northern Deanery Administrator to the Anglican Catholic Fellowship

The Very Rev Andrew Scurr (Dean) as Southern Deanery Administrator to the Anglican Catholic Fellowship

The Very Rev Dr Jonathan Munn ObIOSB (St Anselm and St Odile, Sheffield) as Editor of ACC-UK

The Very Rev Dr Jonathan Munn ObIOSB (St Anselm and St Odile, Sheffield) as Assistant Webmaster

Mr Mark Morgan (St Alban the Martyr, Salford) as Trinitarian Promoter

Mr Philip P. James, A.A.S., as Independent Examiner

The appointment of **Mr Mark Morgan** as Diocesan Secretary, was in

succession to **Dr Roy Fidge** who has served as Secretary for many years.

During the afternoon, Bishop Damien presented **Mr Michael Smales** with his Bishop's Award 2022 for exemplary Lay Service to the Diocese and ACC.



The Synod voted to allow the Council of Advice to explore possible Diocesan Membership of Churches Together in England over the coming Year, and to report back to Synod in 2023.

The Accounts for 2021 were formally approved and the proposed budget was set for 2022 at £42,248

At the end of the day resolutions were passed to send loyal greetings from Synod to Archbishop Mark Haverland, and to Her Majesty the Queen on the occasion of her Platinum Jubilee this year.



The Bishop also stated his personal thanks to **Dr Roy Fidge** for many years of service to the Diocese although, unfortunately, Dr Fidge had to leave the Synod early.

The Council of Advice now consists of:

House of Laity

Mr Roy Hipkiss (elected until 2023)
Mr Matthew Satterthwaite (elected until 2024)

Mr Michael Smales (elected until 2025)
Mr Mark Morgan (Bishop's appointment until 2023)

House of Clergy

Fr Gareth Parry (elected until 2023)
Fr Miles Maylor (elected until 2024)
Fr Andrew Scurr (elected until 2025)
Fr Raymond Thompson (Bishop's appointment until 2023)

Around the Diocese

TKA and ACC team up for Charity

Finally, after many difficulties, Michael Smales, Seneschal of the Templar Knights Albion, has been able to deliver material collected by the knights to our Provisional Mission in York. Fr Martin Charlesworth who runs the Mission is very active in charity work in the area and has benefitted from the Order's generosity and hard work.



Michael writes:

"After two years, due to Covid, Father Martin Charlesworth and I finally met up in York last weekend. The order has had in storage some items of furniture, DVDs and CDs to donate to Father Martin's charity work. It was a pleasure to catch up and hand the items over at long last. We met in one of York's park and ride car parks, on a very chilly evening. The items are going to good homes, it was a pleasure to help out. Thank you Father Martin for the opportunity."

Pro-Cathedral Roof Tiles Lost to Eunice



On 18th Feb 2022, Storm Eunice took some tiles off the roof of the Pro-Cathedral of St Augustine, Painters Forstal, Kent. Not many tiles fell but, with more rain and strong winds forecast, the congregation were concerned about

getting repairs done as soon as possible. Before Mass on Sexagesima Sunday, a lot of dust and small debris had to be cleaned up in the Sanctuary.

After the coffee hour, as the Bishop was leaving, a local roofer pulled up across the road to replace a neighbour's tile. Asking them if they could take a look at the Church roof, the Bishop was delighted by their immediate offer to repair the roof, which took only 30 minutes or so. The Bishop took to Social Media on both the Church's Facebook page and that of the Painters Forstal Village to say thank you to roofer, Louis Cole.



New look website

On 4th March, the old Diocesan web site was taken down and the new site launched. The domain name remains the same:

www.anglican catholic.org.uk.

This web site represents many hours of work over many months during Covid-tide.

There is a reduction in the amount of information for our Parishes and Missions – such as removing old galleries and newsletters etc. But the essential information remains.

We would like to encourage individual congregations to develop their own sites and have them linked to the Diocesan site. The pro-Cathedral Parish has started to benefit from its own web site www.staugustineacc.uk – they have a growing number of followers and some new folk have started worshipping with them because they found them online.

Our old web site seems to have been popular, from the many positive comments we have received in the past. We hope the new one will satisfy expectations.

Condemnation of War in Ukraine

On 13th March, 2022, the Right Reverend Damien Mead, Bishop Ordinary of the Diocese of the United Kingdom, Anglican Catholic Church, recently condemned the unacceptable aggression of the Russian armed forces against the Ukrainian people and especially the violence against civilians and non-military targets.



Writing to the British Prime Minister and the Russian Embassy protesting the aggression, he said that the people of both Ukraine and of Russia were in his prayers and he urged all in positions of power and responsibility to work together for peace.

In solidarity with the Ukrainian people, the Bishop raised the flag of the Ukraine outside the Pro-Cathedral in Kent and lit a candle for peace on the Altar in the Lady Chapel before the relic of the Veil of the Blessed Virgin Mary. The Angelus devotion is prayed regularly before the Relic for the intention of Peace, not just in the Ukraine but throughout the world wherever war and terrorism bring so much suffering.

The reliquary, within which the relic is set, was carved in the Ukraine by a wonderful Christian craftsman the Bishop has been in touch with for some time.

The Bishop also issued a statement via Social Media regarding charitable support. "With so many good causes and charities desperately raising funds to assist with those suffering as a result of this war, I have chosen to support the charitable endeavours to assist the plight of refugees via the Order of George, an international chivalric organisation, to which I have the privilege and honour to belong. I heartily commend this cause to the support of those unsure how to help. Please follow this link to their appeal page:

<https://orderofstgeorge.co.uk/2022/03/05/ukraine/>

Academic Success for Dean



The Diocese extends its warmest congratulations to the Very Rev Andrew Scurr who has been awarded an MA with Merit from the Institute of Orthodox Christian Studies which is a part of the Cambridge Theological Foundation.

Pro-Cathedral Windows Blessed



Exactly one year to the day the project started, Bishop Damien Mead blessed the 14 new "stained glass" windows at the Pro-Cathedral Church of St Augustine of Canterbury Painters Forstal, Kent, on Easter Day, Sunday 17th April 2022.

Bishop made Knight of St George

On Saturday 7th May, The Grand Prior of the Order of St George advanced Bishop Damien to the rank of Knight within the Order in recognition of his support of the Order's work. Bishop Mead said that he was very honoured to have received advancement as a Knight of the Order and was both grateful and feeling humble in equal measure.



The Investiture took place in Rochester Cathedral in the presence of Brigadier Peter Gilbert TD and the Mayor of Medway.

Our Diocesan Treasurer, Mr Michael Smales, was also formally appointed as an Officer of the Order, but unfortunately, Mr Ron Holme who was also to be recognised as an Officer was unable to attend because he was poorly.



Welcome Fr Gordon Tall!



Fr Tall was received into the Anglican Catholic Church at the XXXth Synod and will be assisting Fr Miles Maylor in the Church of St Deiniol and St Asaph with St Giles in Pembrokeshire. Here he introduces himself.

Greetings and Blessings,

I have been asked to introduce myself. Well, from an early age I have been involved with Church: I was an altar server and choir boy from 10 and brought up in a high Anglican church with the Book of Common Prayer.

From that early age, I was devoted to serving and worshipping, and had a sense of Our Lord calling me then, but my mind would always question, "is he really calling me to a life of service?"

Time and time again, I would get these nudges from the word being read, from sermons & of course my heart and mind but, still, I would dismiss it, "I'm imagining this. This can't be right!"

In my youth, like so many, I left the Church to pursue other things, but I did come back to the Church with my family and, through my family, we became attached to a sister Church

and got very involved over time by serving and becoming head server, PCC member, churchwarden and eucharistic minister. Again, the nudges kept coming – some from the congregation – and so eventually I pursued a course of action to test this calling following days of reflection

It was agreed that I should start Studying. The Diocesan Director of Ordinands put me through studying at St Johns College for two years, studying with Bouverie Court Adult Ministry Centre for three years. However, I concluded that I could not accept that the Church was accepting liberal ways and not staying true to the traditions I was brought up with. So I decided it was time to move on which was heart wrenching but something I had to do.

This brought me to a brief journey with Independent Churches and I realised that maybe I should be with Rome which I did. I also started training with Liverpool Hope University and London College of Music but eventually felt after our move to Pembrokeshire, our home should be with the ACC, with its traditions. We feel so at home now. Yvonne and I feel a very strong feeling that Our Lord called us here, to serve the Church and the people of Pembrokeshire. We have always felt guided by the Holy Ghost to do certain roles within the Church. We are also very privileged and humbled to be accepted in The ACC for Pembrokeshire to serve my vocation.

I have been brought up with strong leanings towards The Blessed Sacrament, Our Lady, the Saints and their lives and to serve the People pastorally, I will keep you all in my prayers. Please also keep me in yours God bless you all.

Fr Tall reflects:

Jesus makes a claim that only God can make: He is the true bread of heaven that can satisfy the deepest hunger we experience. The manna from heaven prefigured the superabundance of the unique bread of the Eucharist, or Lord's Supper, which Jesus gave to his disciples on the eve of his sacrifice. The manna in the wilderness sustained the Israelites on their journey to the Promised Land. It could not produce eternal life for the Israelites. The bread

which Jesus offers his disciples sustains us not only on our journey to the heavenly paradise, but it also gives us the abundant supernatural life of God which sustains us for all eternity.



When we receive from the Lord's table, we unite ourselves to Jesus Christ, who makes us sharers in his body and blood and partakers of his divine life. Ignatius of Antioch (35-107 A.D.) calls it the "one bread that provides the medicine of immortality, the antidote for death, and the food that makes us live for ever in Jesus Christ" (Epistle of Ignatius to the Ephesians 20, 142). This supernatural food is healing for both body and soul and strength for our journey heavenward.

"Lord Jesus, you nourish and sustain us with your very own presence and life-giving word. You are the bread of life – the heavenly food that sustains us now and that produces everlasting life within us. May I always hunger for you and be satisfied in you alone."

"Whenever I behold the image of the Virgin Mary, Mother of God, I cry: O immaculate Mother of God, pray to your Son and my God to have mercy on me in goodness and in mercy, for the prayers of Mary are of great weight in gaining the clemency of the Master. Do not despise the prayer of a sinner, O all-venerable one, for He can save us Who deigned to suffer for us." (St. John of Damascus, Doctor of the Church)

"Although He had said, Mine hour is not yet come, He afterwards did what His mother told Him, in order to show plainly, that He was not under subjection to the hour. For if He was, how could He have done this miracle before the hour appointed for it? In the next place, He wished to show honour to His mother, and make it appear that He did not go counter to her eventually. He would not put her to shame in the presence of so many; especially as she had sent the servants to Him, that the petition might come from a number, and not from

herself only; His mother said to the servants, Whatsoever He says to you, do it." (St. John Chrysostom, Doctor of the Church)



One woman who has affected us all is the one whom scripture described as, "Blessed are you among women, and blessed is the fruit of your womb" (Luke 1:42). Catholics throughout the ages have treasured the truth of these words of Elizabeth to Mary. At the centre of Catholic faith is Jesus Christ, who is the blessed fruit of the womb of Mary. Close to Jesus, and inseparable from him, is Mary, his mother.

Elizabeth calls her Mother of the Lord (Luke 1:43). God's beautiful plan of redemption called upon the faith, hope, and love of Mary. She said yes: "Let it be done to me according to your word" (Luke 1:38). Because she said yes, Christ was born, and we were redeemed.

So, it makes sense that those who confess Jesus as their Lord and Saviour will also show honour and respect to his mother, Mary.

We are in very good company honouring Mary. God the Father honours Mary. The angel Gabriel, sent from God, announces: "greetings, favoured one! The Lord is with you" (Luke 1:28). This is high praise. God honours Mary by choosing her and allowing the fullness of divinity to take human form in Mary.

Jesus Christ, the Son of God, honours Mary. He chose her to be his mother. At the very beginning of his public life, he changes water into wine at the marriage feast at Cana because his mother requests it (John 2:1-11). The first disciples honoured her. She prayed with them while they waited for the coming of the Spirit (Acts 1:14). Just as Jesus is born in Bethlehem of Mary, so the Church of Jesus Christ is born at Pentecost with Mary present.

The early Christian Church honoured Mary. Saint Luke honoured Mary in his gospel in the stories of the annunciation, visitation, and birth of Jesus Christ. Mary became a figure for popular devotion among the first Christian communities. As early as AD150 in the Catacombs of Rome, people painted pictures of Mary holding the baby Jesus.

The ultimate reason for honouring Mary is love. If we love Jesus Christ and believe him to be our Lord and Saviour, we love Mary, his mother, because she gave him life and nurtured and cared for him until his public ministry began.

Peace be with you.

From the Archdeacon



The Venerable Raymond Thompson

I wonder if I am not alone in breathing a sigh of both relief and satisfaction when the end of the first half of the Christian year is reached. Trinity Sunday begins the long and hopefully peaceful season which leads up to Advent and can be a time for recharging batteries whilst a less frenetic period of liturgical activity works its way through the (approximately 25) "green" Sundays of the Church calendar.

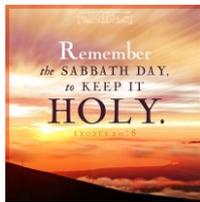
Easter, of course, is the major climax of the year, and is followed by those lovely post-Easter Sundays which each bring their own message of reassurance in the risen Lord.



The great feasts of the Ascension, Whitsunday and Trinity Sunday are followed by the glorious festivals of Corpus Christi and the Sacred Heart, when we can celebrate the joy of the

gift of the body and blood given for us, and the piercing of that sacred body for our salvation, outside the sorrowful constraints of Holy Week.

For me there are many reminders during Trinitytide of far off childhood days spent in the Church of England. The lazy summer Sundays (before Sunday shopping was all the rage) beginning with Holy Communion at 8.00 and ending with Evensong at 6.30, the quiet streets, the musty smell of the inside of an ancient parish church when the warm air outside made the building a delightfully cool refuge from the heat. All these wonderful memories of several decades ago will be common to a great many people of a certain age, but unknown to younger generations who have grown up in the fast-paced world of today, where Sunday is just another day for shopping or working.



My ancient parish church was situated on the edge of a busy town, but was set on a green and surrounded by a huge churchyard and some orchards. The orchards have long been lost to housing developers, but the green and the churchyard are still a quiet haven for those who wish to rest awhile. I have not visited there for several years now, but am reminded, as spring turns to summer, of the changeless round of God's natural creation, and give thanks for the reassuring memories of familiar things as we face the challenges to come and are led by the strong hand of God into what can sometimes seem a daunting and unknown future.

On being a Vicar General

A statement by the Bishop

My appointment at Synod of Fr Raymond Thompson as Vicar General of the Diocese of the United Kingdom affords the opportunity to explain this role and office.

The position of vicar general in the ACC is one to which appointment is made by either the Bishop Ordinary, or the Episcopal Visitor when there is a Vacancy in See. He is the highest

administrative officer of the Diocese with most of the powers of the Bishop, except those which are conferred by episcopal consecration. Usually a diocese has only one vicar general, with some not having one at all.



A vicar general can be appointed and removed by the Bishop and is licensed for a period of three years (renewable). He is appointed according to his experience and good counsel and must be sound in learning and in theological and liturgical ability.

A vicar general reports directly to the Bishop (or Visitor) and is responsible to him. His executive powers are held by reason of his office and not through delegation. Therefore in the absence of the Bishop he will automatically be responsible for the administration of the Diocese and the Council of Advice. In an episcopal vacancy, he will be the chairman of the Guardians of Spiritualities (as the Council then becomes).

The Diocese of the United Kingdom has had vicars general before, with two other clergy holding that position in its 30-year history. The first was Fr Patrick McEune, the second Fr Damien Mead. Successively they held the post from 1997 to 2008, when Fr Mead was consecrated the second Bishop Ordinary. For the last 14 years there has been no vicar general in the DUK. Father Raymond Thompson was inducted as Archdeacon in November 2011 and has assisted me in that role ever since. However, assuming charge of the Diocese has, whilst holding the office of Archdeacon, been a matter of delegating authority as and when necessary. As vicar general this delegation is no longer required but is an automatic process as of right.

He will still exercise the role of Archdeacon of course, but over the next eighteen months there will be

long periods when I will be away from the Diocese, and it was felt that the stability afforded by having a vicar general in place was desirable. A simple explanation is when I am in the Diocese Fr Ray is Archdeacon and when I am absent (or if I were to be incapacitated) he is Vicar General.

I know that Fr Ray would appreciate your prayers in this new responsibility.

Templar Knights Albion



Saewulf

By Michael Smales, Seneschal, who writes articles on the history of the Templar Knights, of which the following is his first.

Brothers and Sisters, the subject of this narrative is an Englishman on Pilgrimage to Jerusalem and the Holy Land, his journey there and what he found on arrival.

Saewulf's pilgrimage takes place on the cusp of the Twelfth century. Prior to the formation of the Poor Fellow-Soldiers of Christ and the Temple of Solomon (Latin, *Pauperes Commilitones Christi Templique Solomonici*). I tried to find a longer title for the Templars but couldn't! The inspiration for this tale comes from a book by one of my favourite historians, Dan Jones, called, simply, *The Templars*. I have also researched the tale online, in "The Library of the Palestine Pilgrims Text Society". This is an actual account believed to be written by Saewulf himself, originally in Latin, translated into English. I have mentioned the salient points here – the full transcript is available online from the above society: it is fascinating reading!

We pick up the story as Saewulf embarks on his journey from the port of Monopoli, Italy on July 13th in the year of our Lord 1102. Interesting to note that July 13th was considered to be an unlucky day to do anything (in the

heathen superstitions) as was likewise July 22nd.

So, on July 13th, Saewulf embarks for his journey. Unfortunately for him and his fellow passengers, they are hit by a storm, and the ship sorely damaged. The stricken vessel manages to regain port without loss of life. Saewulf and his companions travel to Brandic and embark again on the same ship, much repaired. Misfortune strikes again on this voyage, having commenced on the 22nd July. Another great storm assaults our pilgrims and, this time, some of his traveling companions die!

After many tribulations the party arrive at the port of Joppa. Saewulf is advised by a stranger to find lodgings in the town, lest he and his party become victims of the coming storm. Saewulf and some of the party take the advice and, during the night, a violent storm breaks. The following morning after Church, the travellers hear the crashing of the sea and cries coming from the shore. Hastily making their way to the port they observe mountainous seas, bodies of men and women – too many to count – and ships pounded into small pieces. Out of thirty substantial ships in that harbour only seven survive!

From Joppa, our brethren make their way to Jerusalem – two days' journey on a rock-strewn and mountainous road. Danger lurks upon this route for Saracens have laid traps in the hollows, caves, and behind the rocks along the way. Day and night, the Saracens are looking to take advantage of and attack small parties and those that fell away from their fellow pilgrims due to fatigue or other infirmities. One minute, there are Saracens all around, the next they disappear without trace.



The bodies of their Christian victims lie unburied, some ravaged by wild animals. The thought of the Christian victims left above the ground where they fall is a very uncomfortable one for other Christians. Those that leave their companions in order to dig a grave for the fallen may as well dig their own

grave at the same time: they will not be alive to return. Many die, on that road, not only at the hand of the Saracens but also through the effect of heat, the lack of water and some by drinking too much! Our party however reaches the destination of Jerusalem without further loss. Here, I leave our happy band to enjoy their pilgrimage for now.

We pick up news of Saewulf and his fellow travellers on the Wednesday after Pentecost sailing between Cayphas and Accaron in a group of three vessels. Twenty-six Saracen ships sail into sight on their way to assist with war upon Jerusalem. The two ships that accompany Saewulf flee as they are of a lighter quality and made for safety in Caesarea. The enemy ships sail closely around our vessel, very pleased at their prize. However, our men – about two hundred in number – arm themselves, fortify the ship and are ready to die for Christ. The enemy send aloft one of their men to assess Saewulf's resolve and reckon the force to be delt with should they mount an attack. The report is not a favourable one, the Saracen ships hoist sail and leave without a bolt fired.

Here we conclude our narrative of the adventures of Saewulf and his companions on pilgrimage. I have left out his travels to visit to the Holy sites. The point of this exercise is to explain the situation in which pilgrims find themselves in that period of time and how this leads to the formation of the Templars and the security they provide to those on such pilgrimages.

Mission

by the Revd. Gareth Parry (Priest-in-charge, *The Good Shepherd & St. Tudwal, North Wales*)



"As the Father has sent me, so I send you." (John 20.21)

As we come to the glorious feast of Ascension, we think of Jesus' parting words to his disciples after His Resurrection. The word 'mission', which is essential for the Church, comes from the Latin verb '*mittere* – *misi* – *missum*' (to give its four principal parts!) which means 'to send'. At the end of the Gospel according to St. Matthew, Jesus sends his disciples with the following commission: 'Go therefore, and make disciples of all nations, baptising them in the Name of the Father, and of the Son, and of the Holy Ghost, and teach them to keep all the commandments I have given you, and lo, I am with you always to the end of time.' Jesus called his disciples 'apostles', which means 'those who are sent'. In that Apostolic Faith, we also are to fulfil that commission.

Of course, we cannot fulfil any commission without God's strength. Jesus told his disciples to wait in Jerusalem until they were clothed with strength from on high (Luke 24.49). At the Feast of Pentecost, they were all filled with the Holy Spirit, and these hitherto frightened, weak disciples were given the strength needed for Our Lord's Mission in the world.

Nevertheless, being called by Jesus to be an Apostle had its price, for they all (except St. John) died horrific deaths for their faith. They became martyrs for their Faith, which means they witnessed to the Lord by their deaths (*martyrum* in Latin, means witness).

How are we to witness today to Him who is the Way, the Truth and the Life?

All baptised people are called to make Jesus Christ known to men as Lord and Saviour. The part we play in mission, however, is varied. As St. Paul reminds us, we are members of Christ's Body and each one of us has a certain place and calling: some are apostles, some prophets, some teachers, some perform miracles, others have the gift of healing, the ministry of supporting, of directing and of speaking in tongues (1 Cor. 12.28). The Holy Spirit has also given the Church divers gifts. Whatever calling we have, we must respond to it fully; whatever gifts we are given by the Spirit, we must use them. As in the Parable of the Talents, not only is it wasteful and a crying shame to bury our talents in the ground or to hide our

light under a bushel – it is actually sinful.

When we look at the spiritual heritage of our western culture, we see that it has been oppressed and trampled upon by the spirit of this age: materialism, hedonism, egotism, hardness of heart and unbelief. Where the Church has erred more than any other way is to compromise with the Prince of this world. This was one of the temptations that Satan presented before Jesus in the wilderness, before He began His public ministry. We are not to compromise. It is one thing to be accommodating and open by nature, and to listen to people to whom we minister, it is another thing completely to embrace the agenda of this world, especially in order to be popular.

The context of mission will be very different and varied too. Church mission in an urban setting, for example, will be very different from preaching and witnessing in a rural world. Witnessing to Christ in Britain will be very different from making Him known in an underdeveloped country. Even in Britain, the spiritual heritage of England will be different from that of Wales. Culture and history will no doubt have made a deep impress upon people's psyche and outlook. Although these islands of Britain are relatively small compared with the vast continents of the world, there are still differences. The Eternal message is the same, but the way it is presented and the way people will respond will vary.

In recent times, as a result of the pandemic, the Church has sought and found new ways of conveying the Gospel of Christ through modern technological devices. Otherwise-isolated people, locked away in their own homes, would be able to worship 'online' with services being regularly livestreamed, or congregations coming together on Zoom. We should be thankful that these things have made it possible, but they must never be used as a substitute for people meeting physically in their Church family or community. Ours is an incarnational Faith. God is into bodies. He has come among us in the flesh. He is our Emmanuel. With all our new tools and technology, it will never be able to replace a face-to-face physical contact. Jesus' followers in the Gospel accounts, were able to touch Him physically, feel His healing hands on their bodies, hear

His voice, see His smiles and His tears. The crucifixion was real; in the Resurrection, Jesus rose physically. In His resurrection body, He spoke to His disciples, had breakfast with them, called them by name. In the Eucharist, we partake of Jesus' real presence in the physical bread and wine. None of this could be done online!

Despite all our novel ideas and new toys – and some of them are very useful and beneficial – there is nothing to replace the 'old pathways'. Yes, the Church has to be accessible to people in every age and in different contexts, but nothing will ever replace the personal touch. However difficult it is to try to maintain contacts and have effective pastoral care in large, so-called 'mission' or 'ministry areas', which some churches have adopted, if we depersonalize the Church, then we lose the essence of the Faith – the Incarnation. We have to get close to people.

An integral part of the mission field in any context is to visit. Many in the ordained ministry these days will discard visiting as old-fashioned or impractical, yet, unless it happens, people will be isolated and the Church will not grow. Visiting should always be part of any ministry: in people's homes, nursing homes, hospitals, schools, prisons, factories, workplaces. When we look at Jesus' public ministry, He was always engaging with people where they were: in fishing boats, on the road, in their homes and having meals. This is what we should be emulating, whether we be ordained or lay people in God's Church. When I started my ministry, my training incumbent in Holyhead gave me a list of everyone who was on the electoral roll, over three hundred people, and told me to visit them all. It was possible and I enjoyed the work, but it wasn't accomplished in a week. Sometimes we meet people in cafes or in other venues; at other times we call on people in their workplace or even bump into them on the street. If we walk around the parish, we soon get to meet people and talk to them.

Wales, like England, is by now a very unbelieving nation, pagan from top to bottom. It is immature to think

otherwise. What were reasonably sizeable congregations in churches thirty years ago – and decline was well on its way then – have now dwindled to single figures. There is a dearth of priests and pastoral care in swathes of the country.

Three years ago, I wrote a small book about the saints, the early British Christian missionaries, who brought the Faith to my home area, the Llŷn Peninsula in Northwest Wales. The Celtic countries of northern and western Britain, Wales, Cornwall, Ireland, The Isle of Man and Strathclyde, as well as Brittany, were Christianised in the 5th and 6th centuries through the missionary zeal of hundreds of these saints. These holy men and women have left their mark on our land by leaving us a glorious spiritual heritage, as well as their names on so many of our towns, villages and parishes. Through their faith, vision and endeavours they were able to transform these parts of Britain, not by embracing the standards and cultures of the age, but by standing up for God's ways and being prophetic voices.

They set up a monastic pattern based on their 'corau' which trained the missionaries in their work, sending them out to set up new communities and converting a hitherto unbelieving populace. These new communities were called 'llan', of which there are hundreds throughout Wales, which became places of prayer, preaching, hospitality, and of living out the simplicity and richness of the Gospel.



Today, when much of the Church in the West has lost its vision and missionary zeal and has bowed down to the standards of the age, we see around us many abandoned churches, the old 'llannau'. Will we be able to rise to that challenge again and be prophetic voices in a secular and materialistic age?

From the Editor



Sermon preached at the XXXth Synod of the Anglican Catholic Diocese of the United Kingdom

The planet Jupiter is fascinating for many reasons. It is the largest planet we know in our Solar System. The Great Red Storm on its surface is more than twice the size of our planet. It has the largest number of natural moons that we know of and a magnetic field that probably helped shape our Solar System. Its gravity is enough to trap the larger rocks into its orbit thereby saving planet Earth a bit of a bashing.



However, the planet Jupiter is a failure. Despite its vast size, it hasn't enough gravity to compress and combust the hydrogen and helium gases that form it. Jupiter could have been another star, but it failed to ignite.

Ten virgins, all pure as the driven snow; all chaste; all demure; all socially acceptable; all preserved from stain. Yet only five get to go into the wedding feast. The other five failed to ignite because they didn't have enough oil.

What do we see here?

The pattern should be familiar to you: it is not the following of social rules that gets you into Heaven. It's not the impression of sanctity or holiness that cause our Salvation. It's more than that. There may be something important lacking. Something internal.

Jupiter lacks enough substance so it cannot burn. The Virgins lack oil in their lamps, so they cannot shine their light. Having the appearance of the right

materials is not enough for the fire to start.

What is lacking?

Today we remember St Catherine of Siena. She is a noted Doctor of the Church. So what is her diagnosis of those who cannot start a fire? What does she say is lacking?



She says quite clearly, "be who you are meant to be and you will set the world on fire!" Is she right?

Many would say, "yes!" but for precisely the wrong reason.

We know full well that the Church isn't about being who you want to be. That's the mistake the World makes. The person of the world says, "I am who I say I am. Accept it, or else!"

Listen to that again. "I am who I say I am!" You can really hear the problem, can't you? Only One can say, "I am that I am!" and He rules the Universe.

It precisely for this reason that the Traditional Christian Religion is not popular at the moment. It is precisely for this reason that some Christians are trying to change the Church so

that it will say, "you are who you say you are, and God loves you for that."

That is, of course, unbiblical, unfounded and unmitigated rubbish!

God loves you for who you are – this is true. But loving you means a burning desire for your good. God loves you so that you shine as the person He created you to be. He desires your good. But what is your good?

Nothing less than your perfection in Him. We are to be perfect even as our Heavenly Father is perfect. The Church is about you being who you are meant to be. Who you are meant to be is God's decision, not yours. Only God gives meaning.

Now, God created you but He also allows you the freedom to shape your life as you see fit. That is part of the glory of being human: we get a say our own creation. We are indeed free to be whoever we think we are. But leaving God out of our lives of self-creation means we will never be who we are meant to be. We cannot be perfect without God.

In trying to become who we want to be, we do set the world on fire. The fire we cause destroys. We burn up the world around us. We burn up our environment, our community, our family and friends and even ourselves, just to get our own way. We want what we want and, literally, to Hell with the consequences!

Just to become the person that we want to be, we cut off our noses to spite our

Templar Knights Albion

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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.

face in glorious vindictiveness against God Himself Who tries to show us who we really are in His love. We would rather burn up than let God ignite us. We would rather disintegrate into the ash of our own making rather than shine like stars for all eternity.

But we needn't destroy. Look at the burning bush – aflame with the glory of God, burning with a fire that illuminates the sight of Man to see God once more. But the bush is not consumed. It does not burn away, and Moses catches fire from it and he does not burn away. His face shines so that people cannot look at him for he burns with God's fire and yet he does not burn away.



That is what we are meant to be. This is what the Church is for. We are the lamp for the world set upon the hill for all to see. We are like Abba Lot.

The desert father, Abba Lot, goes to see the elderly Abba Joseph and says to him, "Abba, as far as I can I say my Little Office. I fast a little. I pray. I meditate. I live in peace and, as far as I can, I purify my thoughts. What else am I to do?"

Abba Joseph, in his great age, stands up, stretches his hands towards heaven and his fingers become like ten lamps of fire, and he says to Abba Lot, "If you will, you can become all flame."

We have all the ingredients for us to burn: we have the Catholic Faith, a Catholic Bishop, a Catholic Liturgy. We have Bible, Altar, Font. We have the Church Fathers, the authority to remit sins, the Holy Sacraments, the Word of God Himself!

We have everything we need for us to burn. We just need to be who we are meant to be. We just need the humility to accept who God means us to be. We need to struggle and be prepared to struggle because of this discrepancy between who we really are and who we want to be. Like Jacob, we wrestle with

God over our own existence until, out of love, He puts our hips out of joint, so that we might understand and accept ourselves in Him.

And who are we meant to be?

We are the Anglican Catholic Church and we are meant to be exactly that. As a part of the wider Catholic Church, we are meant to bear the Faith once delivered to the saints, the Faith that applies at all times, in all places and for everybody, to the English-speaking and English-cultured people, though of course, our mission is not exclusively English to which our Dioceses in Columbia and Pakistan, and our new province in Southern Africa bear witness.



We are to help people struggle with Life, in the midst of our own struggles with Life, so that all might find God. This is what we are meant to be, and this is how we are to set the world ablaze. We can only do so if we hold together in the unity of the Holy Ghost, living our lives alongside the saints, like St Catherine, who only appear to have died and whose lives still burn brightly with God. We can only do so if we are humble before God and each other.

If we shame the world by laying aside our own hobbyhorses, our own selfish desires, our own self-importance in order to share the same Communion of Our Lord Jesus Christ and thus further the burning love of God for mankind in a world that is growing cold.

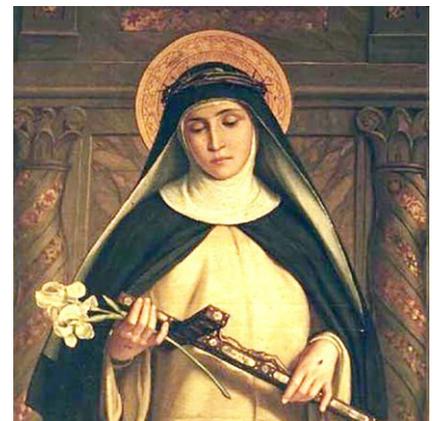
Do you know who God means you to be?

Well, how will you set the world on fire?

The Editor is always grateful for the work of all contributors to ACC UK. Though he cannot promise to include everything he receives he would be happy to receive your contributions and ideas for the next issue. Please email your contribution in a Word document to:

jmunnn@anglican catholic.org

St Catherine of Siena



(An extract from The Ministry of Women in the Anglican Catholic Church by Fr Jonathan Munn ObIOSB)

Feast Day: April 30th

In the Fourteenth Century, the Papacy was in rather a disarray. The Papal court had moved to Avignon in the Kingdom of Arles because of political disputes with France and thus began tensions with Rome resulting in a series of elections of popes and antipopes in 1378. It was most unfortunate that, in 1380, one of the most successful diplomats of the age, the one who had successfully encouraged the late Pope Gregory XI to move the Papacy back to Rome, suffered a massive stroke and died. St Catherine of Siena was only 33.

Much of what we know of St Catherine comes from the account of her life written by her confessor, Fr Raymond of Capua, and by her own writings. Catherine was born just before the Black Death would sweep Europe. She was a twin and had over twenty siblings, many of whom did not survive infancy. At the age of six, Catherine had

her first vision of the Lord Jesus seated on a throne surrounded by His disciples and at age seven, she had determined to devote her life to His service.

Her family were rather discomfited by this devotion, wanting to marry her off, first to the husband of a deceased older sister, and then to others, but Catherine deliberately went on a strict fast and cut her hair so as to prevent a suitor from finding her attractive. It was in this time of family strife that Catherine would begin her techniques to centre her thinking on Heavenly things. It is from this family strife that we begin to see a woman who wants to keep her family together and yet allow God's will to shine through and it is her experience here that prepares her for her diplomatic work with the Papal Court.

Catherine did something we might consider to be very unusual for the time. She neither married nor did she become a nun. Rather, following a vision of St Dominic and despite protests from those who did not think her suitable, she entered the third order of Dominicans – the Tertiaries – a group of layfolk who live in the spirit of the Dominican order, much like oblates live in the spirit of the Benedictine Rule. It was with these tertiaries that Catherine learned to read and write. She lived in silence, shunning the food and drink her family gave her and passing it to beggars.



In 1368, Catherine experienced a vision in which she married Our Lord Who also told her to leave her solitude and enter a public life devoted to the works of mercy. It was then that she began to influence the people around her with her piety. After being interviewed by Dominican authorities and deemed orthodox, Catherine met her confessor, Raymond of Capua and began to involve herself in politics.

Catherine began by pushing for a reform of the clergy and for directing people to live out a total love for God in order to find a better expression of repentance. Her first political success was to reconcile with the Church a growing anti-papal element in Pisa and Lucca. It was at this time that she followed St Francis of Assisi in receiving the stigmata though, at her request, only she could see it. Her success in Pisa in 1375 allowed her to write to an ever-widening circle of people in authority.

In 1376, she was made the ambassador of Florence to the Papal States to make peace with Pope Gregory XI who had put Florence under an interdict in the War of the Eight States. She failed and was disowned by Florence who then sent more ambassadors who piggy-backed on her work. Her response to Florence was rather scathing. Her continued diplomatic work to the papal court succeeded in convincing Gregory XI to leave Avignon and take up the Papal residence in Rome.



Gregory died in 1378 and the quest for his successor became turbulent. The man elected to the throne of St Peter, Urban VI, was born in Naples and not at all liked by a significant number of cardinals who promptly took themselves out of Rome and elected Clement VII as pope despite Urban VI still sitting on St Peter's throne. Urban summoned Catherine to Rome to work on convincing the nobles and cardinals that he was legitimately elected. It was while she was engaged in this task that she had her stroke from which she slowly died.

St Catherine was a great source of encouragement to so many leaders of the nations in her time. To Stefano Maconi, she famously wrote "*Se sarete quello che dovete essere, metterete fuoco in tutta Italia*" – "If you

are who you are meant to be, you will set all Italy on fire!"

St Catherine is very much a member of the school mystical theology which emphasizes the transcendent nature of God. Yet, she is committed to making this mysticism practical. She sees in the person of Our Lord Jesus Christ a bridge for us to cross to get to God, concentrating on the union of His Human and Divine natures. Her major work is *The Dialogue* (Siena 1980) in which she presents how she sees mystical theology but in a systematic manner. Her wisdom and spiritual guidance have led to Pope Paul VI giving her the title of Doctor of the Church and she thus became one of the first women to receive this.

We see in St Catherine, a young woman filled with a spiritual power for reconciliation and diplomacy. Her life is filled with instances where she has tried to bring opposing factions back together. Her focus on the person of Our Lord demonstrates clearly to her that, if God and Human can be reconciled, then human beings can surely be reconciled to each other.

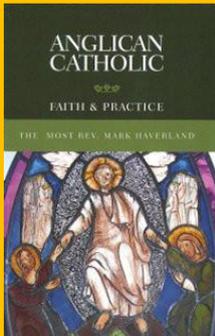


There is a sense in which St Catherine is prepared, not only to believe, but to do the impossible. While many may debate her influence in convincing the Pope to return to Rome, the fact of her involvement and the esteem in which her contemporaries hold her is beyond dispute. That she is a Doctor of the Church shows the fact of her spiritual leadership and that the Church believes that she has much to teach humanity in both sexes. Again, this calls into question very literal interpretations of St Paul's words for St Catherine is a woman who is permitted to teach men and women.

At the time of writing, Western Society is much divided in apparently irreconcilable ways. Perhaps, then, we should cultivate the prayers of St Catherine and listen to her teaching that our societies may heal their divisions in the light of the One True God.

Ex Libris

Books available from Anglican Catholic Authors



Anglican Catholic Faith and Practice by the Most Reverend Dr Mark Haverland, *Anglican Catholic Faith and Practice* provides a succinct, yet thorough, introduction to orthodox Anglican belief. Along the way Bishop Haverland covers 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. Price \$12.50 (approx. £9.50) Available from: <https://anglican-parishes-association.myshopify.com/>

A Twitch on the Sarum Thread by Fr Anthony Chadwick

This book is about the pre-Reformation liturgy of England and the possibility of reviving it in some contexts in our own time. It is intended to be a candid reflection about the question to provoke thought. Price £12.10. Available from lulu.com

A Twitch on the Sarum Thread
Anthony Chadwick



The Ministry of Women in the Anglican Catholic Church
Fr Jonathan Munn OMOB



The Ministry of Women in the Anglican Catholic Church by Fr Jonathan Munn OMOB. The Anglican Catholic Church is often criticised for not ordaining women into Holy Orders. This book seeks to show that women do have the opportunity to minister in God's Church and seeks to inspire them into discerning their vocation as part of their expression of the Traditional Catholic Faith. Price £4.99 from lulu.com

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Romantic Christianity

Romantic Christianity

Anthony Chadwick



Fr Anthony Chadwick looks into the possibility of Christianity perceived through the perspective of the Romantic world view.

Fr Chadwick writes:

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Where to worship



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

Sunday 11am Sung Mass
Holy Days as announced

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

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



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

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

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

The Pro-Cathedral Parish



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

Sunday
10:30am Sung Mass

First Wednesday of the Month
12 noon: Monthly Requiem

For other services, please contact Fr Marsh

Priest in Charge: Fr Howard Marsh
07800 744975 hjm324344@gmail.com



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

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

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



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

Services: As announced

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

The Bishop's Domestic Chapel

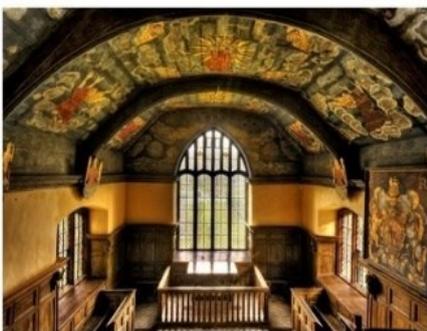


**Our Lady of Walsingham
& St. Francis of Assisi**
Fort Pitt Military Cemetery,
City Way, Rochester, Kent

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

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

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



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

Services: Daily offices
Sunday: 11 am Holy Communion (Bilingual)
Alternate Tues 7p.m. Bible Study at Penmaenmawr
Priest in Charge: Fr Gareth Parry
01492 622671
07899 971570
penmaen86@hotmail.com

Please Contact Fr Parry for more details

Anglican Catholic Fellowship

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

Where to worship



The Provisional Mission of Our Lady and St Anthony

Priest in Charge:
Father Martin Charlesworth

Email: mcharlesworth@anglican catholic.org

Mass every Sunday at 9am.
Please ask for details.

Confessions by appointment.



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 jmunn@anglican catholic.org) or phone the Diocesan Office.



St Mary and St Eanswythe

31 Highfield Road, Dartford

Please contact the warden,
Dr Roy Fidge on 01322
220172 for details

Verbum Domini



St Matthew xxv. 1-13

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish.

They that were foolish took their lamps, and took no oil with them: But the wise

took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept.

And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

And while they went to buy, the bridegroom came; and they that were

ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us.

But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.



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