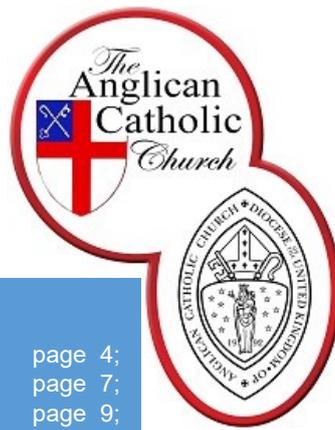


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Issue 56:

Advent
2021



Bishop's Award 2021



At the XXIX Synod of the Diocese of the United Kingdom held on Saturday 10th July 2021, Bishop Mead announced the recipient of his 2021 Bishops Award for Outstanding Lay Service to the Diocese as Mrs Deborah Tesfaye.

Mrs Tesfaye is a member of the ACC Parish of St Alban the Martyr, Salford, Greater Manchester. During the Covid-19 Pandemic when, during periods when the Church building was not considered useable because of concerns about the size of the Church and the difficulty to abide by the regulations on Social distancing, Deborah allowed the congregation to worship at her cafe, a business she operates in the area.

Bishop Mead presented the award in person on his latest visit to the Parish.

Retreat 2021: The Desert Experience



From 26th to 28th October, those attending the Diocesan Retreat assembled at Whalley Abbey in Lancashire.

The theme of the Retreat was "The Desert Experience. Spiritual Conferences were presented by Fr Gareth Parry (Good Shepherd & St Tudwal, Conwy), Fr Miles Maylor (St Deiniol & St Asaph, Pembroke Dock) and Fr Andrew Scurr (Our Lady of Walsingham & St Francis, Rochester, Kent).

We are very grateful to the warden, staff and community at the Abbey, originally a Cistercian Monastery suppressed at the Reformation, which now serves as the Retreat Centre of the Church of England's Diocese of Blackburn.

On the last morning Fr Miles Maylor gave an extremely interesting final presentation on the history and development of the High Priest of the Temple in Jerusalem, cross referencing with our Lord Jesus Christ, the Great High Priest.



Fascinating and moving in equal measure – Fr Maylor illustrated his talk appropriately dressed.

From the Bishop



The Rt Rev Damien Mead,
Bishop Ordinary

Bishop's Charge to the XXIXth Diocesan Synod on Saturday 10th July 2021

My custom for the past umpteen years has been to combine my Charge to Synod with the Synod Mass Sermon. Although, I feel, this has been reasonably successful it isn't ideal. This year we have set that aside and I am grateful to Archdeacon Raymond Thompson, for his sermon. The theme of which, as he mentioned at the beginning, sits comfortably with the theme for this Synod "Future Proofing the Diocese". His words were intended to be, and succeeded in being, spiritually edifying. My task in this Charge is to speak more about "nuts and bolts".

However, we are a Diocese within the Church of God, and therefore it is appropriate that I begin by mentioning God in connection with my theme. I have no doubt most of you will have heard this story before.

A man was stuck on his rooftop in a flood. He was praying to God for help.

Soon a man in a rowboat came by and the fellow shouted to the man on the roof, "Jump in, I can save you."



But the stranded fellow shouted back, "No, it's OK, I'm praying to God and he is going to save me."

So, the rowboat went on.

Then a motorboat came by. "The man in the motorboat shouted, "Jump in, I can save you."

To this, the stranded man said, "No thanks, I'm praying to God and he is going to save me. I have faith."

So, the motorboat went on.

Then a helicopter came by and the pilot shouted down, "Grab this rope and I will lift you to safety."

To this the stranded man again replied, "No thanks, I'm praying to God and he is going to save me. I have faith."

So, the helicopter reluctantly flew away.

Soon the water rose above the rooftop and the man drowned. He went to Heaven. He finally got his chance to discuss this whole situation with God, at which point he exclaimed, "I had faith in you, but you didn't save me, you let me drown. I don't understand why!"

To this God replied, "I sent you a rowboat and a motorboat and a helicopter, what more did you expect?"

In the Pentecost edition of the Diocesan Magazine I mentioned the challenges we will face – post pandemic. The Synod Mass was a votive for use during a time of great sickness. I do not intend to mention this new or altered reality any more than I have to, because we are all only too aware that although our wonderful doctors and nurses, other health care workers, the emergency services, the armed forces, scientists and yes, even, many politicians and business leaders, have worked so hard to try to deal with this unprecedented, in our lifetime, global emergency, ultimately, we are all in the hands of God and must trust in his providence.

The theme of "Nuts and Bolts" Future Proofing of our Diocese of the United Kingdom is not about ignoring or denying this absolute truth. Our

beginning, AND end, IS firmly in God's hands. However, so is the here AND now!



I was reminded in preparing for today, of something Archbishop Haverland said in his Provincial Synod address in 2007. I quote: 'We were grievously split years ago because, we were told, we were too rigid and too Catholic. Six years later we were again grievously split because, we were told, we were too comprehensivist and too Protestant. There are no more half-Catholics than there are half-virgins; nonetheless, the mutually contradictory charges of our critics cancel each other and suggest to me that we were and are about right. And since in both of these most dangerous passages our critics would have won the day if they had acted more circumspectly and patiently, I say that we have been God-preserved. Here we are, and we would not be if God has not willed our continuation.'

I echo this: here we are, and we would not be if God has not willed our continuation.

That Provincial Synod was the 17th such gathering for the Original Province. This Synod, although extremely different to those which have gone before, is the 29th Synod of this Diocese. These numbers should tell you something about the reality of our trusting in God. What, perhaps, is not more apparent is that these meetings and the life of the Church within which these events are convened is dependent upon a structure. Dependent upon individuals who have, and do, give of their time and talents. Not just at Provincial or Diocesan level but in our congregations.

At the bottom of this structure is the simple fact that Trusting in God doesn't

mean that we should be unwise stewards, complacent or lazy.



In 2015 we established an Endowment Fund for the Diocese. The first deposit was from a bequest from the estate of the late Mrs Diana Gillian Parry of £1000.00. This initial appeal was met by a few individuals and by some of our parishes, who generously gave of their means. However, in the years since the fund has grown much more slowly than I had hoped. The balance currently stands at £16,000. Although that is some achievement, it is slow going.

At the time of the Endowment Fund's establishment, a long term member of the diocese said to me that they couldn't see the point of the endowment fund. That we, this generation, and quite possibly the next couple of generations will not benefit from the fund. There is an Endowment Fund policy which outlines how the money is to be administered, and there are restrictions and conditions within it. There was even a suggestion that, after we are dead and buried, others might come along and fritter away our investments or plunder them. That is not perhaps as farfetched as it may sound because if large jurisdictions have suffered from financial mismanagement and dishonesty, we must be even more vigilant given our size. Another ACC member said to me that they were of the opinion we should "consider the lilies of the field and even the little birdies" and trust in God to provide for our needs and the needs of future generations. That too, is an important consideration. Neither of which, however, detracts from or replaces wise stewardship.

The philosopher A. N. Whitehead, whose theology may have been

suspect, but who nevertheless had some pearls of wisdom, had a standard of greatness which confirmed as most worthy of all: "The great man is he who plants trees within the shade of which he will never sit". He argues that such a man is unselfish, a visionary, and dedicated.



Whether we choose to recognise it or not, we are all planting these trees. What we are engaged in, what we do today, is going to affect those who walk after us, those who will enjoy the shade of the trees we have busied ourselves planting. They will inherit both our folly and our wisdom. God may intervene between now and then – but...

WE are not a rich Church. Our enrolled membership is small. We have no hidden reserves of cash and we do not receive any grants from the wider ACC – although the Original Province has been generous in paying the expenses of my predecessor Episcopal Visitors and has also met the cost, from time to time, of the registration fee at Provincial Synod for UK delegates. This is much appreciated.

Supporting the Church is extremely important through alms giving. Tithing one tenth of one's income – BEFORE deducting living expenses, may not be a popular concept today but it is biblical. The first fruits of our labour should be a free will offering to God. Come to think of it there are a lot of things in the Bible which are not popular today!

The Affirmation of St Louis, under the shadow of the bitter experience and struggle with the Episcopal Church in the USA in the 1970s, and the ensuing legal battles over the ownership of Church property, enshrined distinctly in its clause on Financial Affairs "The right of congregations to control of their

temporalities should be firmly and constitutionally recognized and protected." Note here it is the congregation's responsibility and NOT the clergy. Dear lay brothers and sisters it is your responsibility to ensure there are temporalities in the first place!

Sadly, even in this Diocese, we have had examples of clergy who have used their parish funds, perfectly legally, but without necessarily, the best interests of their congregations in the forefront of their minds. Thankfully, those responsible are no longer in the ACC. Part of the problem has been because the laity have not felt empowered to make a stand. The fear of losing the ministry of a priest can sometimes get in the way of holding that priest to account. This is also true when I, as bishop, am responsible for trying to ensure clergy are available. But the flip side of this is the clergyman who ends up doing everything, because he has no one to help him, or only a few volunteers, or, arguably far worse, those who do volunteer but lack the commitment to follow through, or end up putting their Church work low down on their list of priorities. If we struggle to get people to come and support Sunday worship regularly, it naturally follows getting people to go the extra mile and volunteer for other work is even more difficult.



That said, as I mentioned towards the beginning of this Charge, we do have unsung heroes among the laity who work for the Kingdom and do so sacrificially – but we need more! When I see the same names appearing time and time again, I worry. We will come to a point in the agenda today, when we ask for volunteers to serve on the Diocesan Council of Advice for example, it would be nice not to be met with silence. Having a choice of volunteers may not be pleasant if one is not chosen – especially if a vote has been held – but it IS very healthy. Before all else, An eagerness to serve is essential, if we are to safeguard, to future proof our Church and the legacy we are custodians of, in these Islands.

The life of our Diocese, our parishes and missions is a fine balance, and it is important that our clergy and laity work together. Of course, one of the keys to having more volunteers is growing in number our signed up and committed members. We have many people who are and have been content to come and worship with us – that is wonderful and to be encouraged. But the number of baptisms, confirmations, and receptions we have in the Diocese are far too low.



Quoting from my column in the same edition of our Diocesan Magazine I mentioned earlier:

“As the Body of Christ, we manifest His presence in the world. We offer a place of safety and security. We have the means at our disposal to help people to grow and mature in the Christian Faith. We are a loving, caring, safe, positive and Spirit-filled environment for new Christians ... or are we? Self-reflection means that we, albeit small in number in our congregations, need to look carefully at our family life as the Body of Christ – both locally and nationally. When people, who perhaps are encouraged by what they see on our website or on social media, pluck up the courage to come and meet us in person, what are they likely to find? Will they be disappointed? Will they feel like a fish out of water? We must pay attention to detail, be seen to not just preach the Good News of Jesus but live it!

We Anglican Catholics who take great comfort in age-old rituals and symbolism must be prepared to explain them to people who do not know what they mean. We must be ready to help people grow in the faith and not take for granted things we may have grown 'long in the tooth' with, overlooking newcomers and assuming they already KNOW things. We must be patient, forbearing and forgiving. Most of all people MUST see that our Christian faith has, or is,

changing us and making a difference in our family of believers, this Anglican Catholic Church to which we belong.”



Finally, in addressing the Nuts and Bolts of future proofing the Diocese, I must address the issues of your own future planning. The Covid-19 Pandemic has helped us focus our minds on the big questions. This applies to clergy and laity alike. As unpleasant as some of us may find the subject, we need to think about what will happen if we become seriously incapacitated or die, or if, God forbid, some of us decided to leave the ACC.

One of the biggest frustrations we have faced over the years has been the sickness or deaths of long term members of the Church, and their failure or lack of success, to ensure that non ACC family members are aware of their desires and preferences.

We have had members of the ACC who have died and who through oversight or by design have been denied the ministrations of the ACC in their last hours and at their funerals. Recently we received a bequest from the estate of a lady whose family had apparently delayed sending it because they couldn't see the point, perhaps even harbouring the suspicion we had coerced her mother into leaving some of their inheritance to the Church.

In Company Law, the directors of secular companies are expected to be honourable in their fiduciary duties to the Company they are employed by. Harsh penalties are meted out to transgressors. As stewards and custodians, in a similar manner, when people have donated money to the Anglican Catholic Church, which has benefitted individual congregations,

we must all be sensible, in recording and using those gifts appropriately and carefully. If we decide to leave the communion of this Church, our responsibility doesn't suddenly disappear as soon as our minds are made up.

It should be obvious that if a congregation or clergyman leaves the ACC the records or at least copies of the records they have in their possession should be deposited with our Diocesan Office. Items specifically bought or gifted for the Anglican Catholic Church should be returned or at the very least discussed. The importance of maintaining up to date inventories is essential. In practice, this has seldom happened and is a weakness.



In future proofing the Diocese and being wise and good stewards of all that God gives us, we must become more professional in the temporalities, more faithful in the spiritualities, and always willing and enthusiastic about responding to His voice ... and the calling he has for each of us to play the part he has assigned us. For ... Here we are, and we would not be if God has not willed our continuation.

+ *Payman*

Around the Diocese

Masters degree for Dean



THE UNIVERSITY SENATE

Johann Heinrich Pestalozzi
Christian University

Congratulations to Fr Jonathan Munn ObIOSB who has achieved his Master's degree in Theology (which was awarded with Merit) from the Johann

Heinrich Pestalozzi Christian University, Miami, Florida, USA.

The Diocese has been blessed by a relationship with the university in developing the training of clergy and we look forward to cultivating the spirit of Christian Education together.

Services resume in Salford



Canon Charles Johnson, priest in charge of the parish of St Alban's in Salford, has announced the resumption of services.

Starting from Whitsunday, 23rd May, the Sung Mass will be held at 11.30am. The Healing Service will be held following Mass on the first Sunday in the Month. Other Sacraments & Services are by arrangement.

Appeal for aid in Congo



Our Diocese in the Congo had recently opened two churches in the city of Goma, capital of the Province of North Kivu, Democratic Republic of The Congo. The two churches were new missions in the city. On Saturday 22nd May, the Eve of Pentecost, the city was shaken by the eruption of the nearby volcano, accompanied by a series of earthquakes. The inhabitants were forced to flee their homes and seek shelter in the neighbouring town of Rubavu in the Republic of Rwanda and another part in the village of Saki towards the border with the Province of South Kivu. Thankfully, no lives appear to have been lost among the faithful and their homes were not damaged by the

volcano or earthquakes, but during their brief absence, their property has been looted by thieves, including the two new churches. Our ACC bishop, The Right Revd Dr Steven Ayule-Milenge, has asked for financial assistance. Bishop Damien will be sending a contribution from his Discretionary Fund. If you wish to assist with a donation, this can be made via our Pro-Cathedral's Paypal Account. (Please mark donations "Congo")

Order of St George



The Right Reverend Damien Mead, Bishop Ordinary of the Diocese of the United Kingdom, Anglican Catholic Church, is honoured and grateful, to have been invited by the Grand Council to be received into membership and appointed Officer (OStG) to the International Knightly Order Valiant of St George ("the Order of St. George").

The International Knightly Order Valiant of St. George is registered as a charity in England (No. 1137397) and in the USA (as a 501(c)3 non-profit organisation).

The Order is also an organisation with Special Consultative Status with the United Nations Economic & Social Council since 2015.

Pro-Cathedral Celebration of the Assumption



Sunday 15th August 2021 saw Our Lady's Assumption being celebrated at the Pro-Cathedral of St Augustine, Nr Faversham in Kent, with a Solemn

Pontifical High Mass. The Blessed Virgin Mary is patroness of the Diocese of the United Kingdom and the Bishop was assisted at Mass by the two senior clergy; The Venerable Raymond Thompson as deacon (and who also preached) and The Very Revd Dr Jonathan Munn as subdeacon.



At the end of Mass the Church's Relic of the Veil of the Blessed Virgin Mary was venerated and the festivities concluded with a BBQ in the Fyfe-Graham Parish Room.

Board of Ministry and Education

During the past two years the Board of Ministry has expanded its remit, at the Bishop's request, to include the academic training and examining of candidates for Holy Orders, and for the Office of Reader. Our partnerships with the Theology department of the Victoria College of Music and Drama, London, and with the Johann Heinrich Pestalozzi Christian University, Miami, have enabled us to provide in-house training and studies within the framework of excellence regulated by these institutions. Further educational training where required after ordination or licensing will also be a part of the Board's responsibilities, and there are opportunities for candidates and clergy to undertake degree courses with the University. Our Board Secretary, Fr Munn, has also been industrious in his production of catechetical material both in written form with a number of new published works, and through on-line video presentations. The Bishop has therefore decided that to reflect this change of function the Board will now be renamed the Board of Ministry and Education.

Fr R. Thompson, Chairman.

Obituary

Daniel Austin Rumens

(Born 14th December 1942,
Died 24th May 2021)



One of the most faithful and devoted members of the Church, and of our Rochester congregation, Danny Rumens, passed from this life on Whit Monday, 24th May 2021. He was 78.

The Venerable Raymond Thompson, former parish priest in Rochester who paid many pastoral visits to Danny, writes:

No-one could deny that knowing Danny was an experience. Having been his priest and pastor for 18 years or so, and visiting him regularly in the care home where he spent the last three years of his life, I look back on the countless discussions we had with a mixture of affection and exasperation. He always had questions about the Faith, about the Church, and about many of life's imponderables, and he had an uncanny knack of getting hold of the wrong end of the stick and taking away from the conversation the complete opposite of what I had explained. His was a simple faith which had been his strength and stay his whole life. He was not without moments of doubt, which sometimes caused him some distress, but the underlying strength of his belief in the loving God and the prayers of Our Lady always overcame those doubts and upheld him in dark moments which he declared to be the work of the devil.

It was on the feast of the Assumption in 2003 that he first came to Mass in the ACC chapel in Rochester, and he knew straight away that he had returned home to the kind of worship that he loved and of which he felt he had been deprived as a life-long member of the Roman Catholic Church. He could be relied upon to be at Mass every Sunday and on most weekdays, even though he became increasingly infirm and it took him the best part of an hour to walk the short distance to the chapel, with several stops for a roll-up on the way. He served at mass on weekdays, and eventually on Sundays as well.

He often exhibited confusion and chaos, sometimes with an unintentionally hilarious effect, but it was rapidly advancing dementia which debilitated him during the last few years. Danny was undoubtedly one of the great and unforgettable characters. My life has been greatly enriched by having Dan as a part of it. He often said he was not afraid of dying and was looking forward to seeing his Lord, and indeed his parents again.

I thank you, Danny, for all the times we shared, and not a few laughs. May you rest in eternal light and peace. God bless you.



Statement on UK Abortion Law Decision



The Anglican Catholic Church Diocese of the United Kingdom would like to state categorically, following the news from the High Court, that it stands with Heidi Crowter and Máire Lea-Wilson in their fight to prevent the abortion upto birth of those with Down's Syndrome and, indeed, all those cases which pose a substantial risk that if the child were born it would

suffer from such physical or mental abnormalities as to be seriously handicapped.

The Anglican Catholic Church maintains that human life begins at conception and that the act of procuring an abortion is the termination of the life of an innocent human being whether or not they are disabled.

Given that those with Down's Syndrome and other disabilities live full and happy lives which are precious to Almighty God Who has chosen to create them for the good of His Creation, any suggestion that a baby with disabilities may be aborted up to birth demonstrates the lack of human dignity that this Law is giving to such children – even lower than those of fully able babies! The Law makes the disabled out to be lesser human beings.

The existence of agencies to care for, support and enrich the lives of those with disabilities demonstrates that abortion is not necessary. While there are sensitive issues which can make carrying a baby with disabilities distressing, painful and facing apparently insurmountable difficulties, the fact of the humanity of a disabled baby with the same right to life as any other baby cannot be set aside for the purposes of taking an innocent life.



The ACC DUK unrepentantly declares this Law to be unjust and presses for its rescinding. It holds all mothers and their babies in its prayers and also holds the struggle of Heidi Crowter and Máire Lea-Wilson, and their supporters, to exemplify the fight for the dignity of the human soul in this country.

The Right Revd Damien Mead Bishop Ordinary, 23rd September 2021

Retreat News

Report on the 2021 Retreat at Whalley Abbey



By Fr Andrew Scurr

We booked to visit the Abbey, which has recently been opened as a retreat centre, after one of our members saw a news item about it on the Television. The booking was made back in April when it became clear that COVID restrictions would be relaxed to enable such an event to take place. Several ACC members have popped in to visit the place since then, all gave very good reports of the Abbey so the retreat was anxiously expected by many.

As I was driving up from the South, I decided to arrive a day early and stay overnight at the Abbey before the main party arrived on the Tuesday. This turned out to be a providential decision as the journey up was plagued by horrendous traffic conditions. The M6 managed to look even more like an extended carpark than the M25 had been earlier in the day. Anyway, I eventually arrived and was warmly greeted by the guest mistress, Jane, who had stayed to make sure I arrived safely.

After a good night's sleep, I enjoyed a quiet morning exploring the retreat centre itself, the ruins of the Abbey next door, and the local amenities at the end of the road. Our party started to arrive from late morning onwards, and was completed by the arrival of the Bishop, just in time for luncheon!

Our first afternoon at Whalley saw a very interesting talk from Fr Gareth on the

theme of the Children of Israel in the Desert, relating it to our own desert experiences and how we can draw spiritual strength from these. Fr Miles celebrated Mass for the party and then Evening Prayers led into dinner time. We all agreed that the food provided by Whalley was of an excellent standard, and sent our compliments to the chef.



The first evening was a time of getting to meet a couple of new faces, and re-establishing fellowship with our brethren. Night prayer with the community (there are six people living within the Abbey complex) punctuated this, but some of the party stayed chatting until the early hours.

Despite this, everyone made it to Morning Prayer in good time – our usual start to a retreat day. This was followed by a fulsome English (or perhaps British given the number of our party hailing from the honoured Principality) breakfast. Yours truly then proceeded to pluck some random and not very original thoughts about Our Lord's forty days in the desert and how they have influenced both the Church's and individual Christians' lives. I then sang an English Missal Mass for the party, aided by fellows, at which Deacon Gustaf preached a heartfelt homily on the importance of witnessing to the Faith, and not just tackling people on points of doctrine.

We then had some free time during the day in order to explore (the local parish church is beautiful and contains the Fourteenth Century Choir stalls from the Abbey).

In the afternoon we were treated to Fr Miles' thoughts about the desert and how much we can draw from the Biblical descriptions of it, if we look a bit deeper into the realities of life in such an environment. You can read Fr Miles' talk ...

This was followed by Evening Prayer, dinner, fellowship, Night Prayer and maybe a drink or two in a similar fashion to the previous evening.

The next morning started as before with Morning Prayer and breakfast. In the morning conference, we were introduced to the High Priest of the Most High God, dressed in his ritual garb. He explained the significance of his garments, and how they related to Our Lord and prefigured his mission of salvation. He then blessed us as he did the Children of Israel on the Day of Yom Kippur. (An excellent presentation from Fr Miles that was thoroughly appreciated by all).



Fr Gareth then said Mass for the party and in his sermon talked of the witness of the Apostles, and the importance of taking on the Full Armour of the Blood of Christ each day.

Cars were then rapidly packed, the Litany was said, and the Bishop gave his blessing to all who had participated in the retreat. After lunch and a final photograph, the party went their separate ways home to reflect on the thoughtful points raised, the excellent time of fellowship, and the general conviviality of the two days. We are all very much looking forward to returning to Whalley, hopefully as soon as next year.



From the Archdeacon



The Venerable Raymond Thompson

A Message to all, inside and outside the ACC

I would like to offer some words of encouragement and invitation to those who are bewildered about their personal situation and are seeking surety in their Christian journey as the Church of England and the Church in Wales rush headlong into self-destruction. The once-beloved and venerable Church of England was where I, like many of you, nurtured my Faith. As a Sunday School pupil, then teacher; as a chorister and then server and sacristan; as a Reader whose very active preaching, liturgical and pastoral ministry had lasted over 30 years, I had always been taught to believe that the differences within the C of E were its strength. As the '80s marched relentlessly towards the rejection of all that was orthodox it became increasingly clear that these differences were not just about style, but about doctrine and the very nature of the Faith itself. The differences were, in fact, mighty cracks with a thin covering of veneer which was insufficiently strong to prevent ultimate collapse.



When the General Synod decided in 1992 that it had the authority to overturn by a majority vote the Tradition and Teaching of 2000 years of Church History and Patristics the writing was on the wall for me and for any who had held the now-unsustainable conviction that

the Established Church in this land was the truly Catholic (but reformed) Church in England. I could no longer stand and say the Creeds beside people whose statement of belief in "the Holy Catholic Church" meant something entirely different from mine. My views were no different from that which had always been taught, so who had changed the parameters? It wasn't me. Many churches and clergy now get round having to declare any orthodox belief at all by reciting some other formula which doesn't involve committing themselves to the theology that was clarified at Nicaea. I attempted, like so many others, to pull up the drawbridge and pretend the new C of E couldn't penetrate my world of Forward in Faith, but that worthy intention was to prove to be the lost cause that those who left in the aftermath of 1992 had predicted. One Anglo-Catholic bishop of my acquaintance described Forward in Faith as "terminal care" – and he was right.

As the '90s wore on and more and more ground was lost to those most intolerant and illiberal of all Christians, ironically known as the "liberals", who tolerate nothing that doesn't fit their agenda (how liberal of them!) and more and more "lines in the sand" were moved backwards in retreat, I knew that I could not with any degree of honesty remain where there were so many grey areas and questions which simply could not be answered. Sacramental assurance was of too much importance to me, and how could I stay in a Church where this could not be guaranteed? How far should one have to research to check the pedigree of who was purporting to celebrate valid sacraments – who had ordained or consecrated whom, and exactly when? The only option was to turn away with great sadness and enter a wilderness – for that is exactly what it felt like. A bereavement even. That scholarly Archbishop of Canterbury of my youth, Geoffrey Fisher, had famously declared in 1951: "We have no doctrine of our own. We only possess the Catholic doctrine of the Catholic Church enshrined in the Catholic Creeds, and these creeds we hold without addition or diminution. We stand firm on that rock. ... It is a reminder to us of the

immense treasure that is committed to our charge – the immense responsibility on us in these days to maintain unshaken those common traditions that we have inherited from those who have gone before us." The "more enlightened" leadership of the '80s and '90s was obviously having none of that. I felt too strongly that, before ditching its inheritance, Anglicanism had been truly a part of the Catholic Church and that to submit to the Church of Rome would have been, at the very least, to cast doubt on any sacramental acts I had ever received.

I knew of the Anglican Catholic Church and decided that I should find out more about it, and other jurisdictions too, whilst waiting to see where the Holy Spirit would lead me. This was in 1999, and I can truly say that after being received into the ACC a few months later I have never regretted it or felt more fulfilled in my ministry. Of course it was heartbreaking to leave behind the grand buildings, the sense of "home" and the friends that I had come to love so much. But integrity and assurance are so much more important when taking care of your soul. And I was "home" again.

I now have the joy and privilege of ministering in a Church where there is no internal division over Orders or the interpretation of doctrine and morals; and where we are all of the same mind on the sacraments and on our duty to offer to God worship which is worthy of Him.

As is to be expected, we have many, many detractors. There are those who consider that we are no more than a Society for the Preservation of the Maniple! But if you look seriously at our website, consider reading our own Archbishop Haverland's book "Anglican Catholic Faith and Practice" and the several substantial new publications by Fr Jonathan Munn of our Sheffield outpost, and come and meet us, you will see we are not deluded cranks but are actually folk of great integrity and not without intelligence! If the Ordinariate, or the Roman Church, is for you, then God bless you. But we can indeed offer you a spiritual home that honours and recognises your orthodox Anglicanism for what it always was, and, yes, "continues" it.

The XXIX Annual Synod

Saturday 10 July 2021

Held at St Augustine's Pro-Cathedral Painters Forstal, near Faversham, Kent and via the Zoom facility for those unable to attend at St Augustine's.

Report by Dr Roy Fidge, Diocesan Secretary

Owing to the Coronavirus Pandemic there was no Synod in 2020 and this Synod was only possible by arranging for Delegates to attend St Augustine's Pro-Cathedral, Painters Forstal, near Faversham, Kent and via Zoom for those unable to travel to St Augustine's. It was originally planned that The Synod Mass, a votive for use during a time of great sickness, would be streamed on Zoom as it was being celebrated. For technical reasons, this was not possible and so the Bishop arranged for it to be recorded and streamed later in the day after the Synod meeting had concluded. The Mass was celebrated in accordance with the rules currently in place to ensure the safety of those attending from the risks of Covid 19. Mass was a Solemn Pontifical Mass celebrated by Bishop Damien Mead. The Venerable Raymond Thompson, Archdeacon (St. Augustine, Painters Forstal) was Deacon and he also preached. Mr Andrew Hall (St Augustine, Painters Forstal) served; the Organist was Mr Louis Collins and the Cantor was Mr Barnabas Sharp.

Fr Thompson based his sermon on the theme of this year's Synod which was "Future-proofing the Diocese" – making the most of what we have, and building the future from it. He said that in the parable of the talents a master hands some servants a considerable amount of money to invest on his behalf. We think our time, money, and ability are ours, but all are gifts from God. We have been entrusted with them for the good of our society. He continued, "This parable always makes me wonder where I fit into the story? Do I need to be worried? Hopefully not too much. Because God is always looking out for our good points, even in judgment. Unlike human judgment that is punitive and full of retribution, God really does seek our good. Athletes go through training periods that are quite intense – they endure suffering and hardship to

become better athletes. So whatever suffering or hardship God might require us to endure, will be to make us better people. But if we know God through Jesus, the all-compassionate one, who wills our good, wants our best, loves each one of us with an unconditional love, then we are more likely to take great risks and find great joy in investing our resources, our energy, time, and money for the good of others and the growth of God's Kingdom. Let us give thanks for all the good things and allow them to shape us so that we might become the loving, compassionate, caring people God has designed us to be. If any of us is hampered by fear, may God give us a clearer vision into His nature, His goodness and grace, to know how much He cares for us, so we won't be afraid to fail, take risks, or give what we have, to work for His cause in the world and make our lives count for the short time we are here on earth".

After the Mass Delegates attending the Pro-Cathedral venue provided their own packed lunches as the Pandemic prevented the Parish providing the usual Buffet lunch (but coffee and tea was available).

The business of Synod:



The Bishop welcomed the Delegates to the first Synod being held since the Pandemic began both at the Pro-Cathedral and via Zoom. The death of the Rev Roger Bell (Our Lady and St Edward, Bolton) on Christmas Day 2020 was marked with a minute's silence. It was announced that the Missions in Europe, St Mary the Virgin, Hautot Saint Sulpice, France, and St Boniface, Orvelte, The Netherlands, were present and represented at Synod although they had transferred to the Archbishop's Patrimony at the end of August 2020. While they are no longer within the DUK, Bishop Mead has extended his

invitation to them to continue to join in with any DUK event or activity in the future.

Dr Fidge (St Mary and St Eanswythe, Dartford) reported that twelve of the possible thirteen Congregations were represented at Synod. All priests were present either at St Augustine's or via Zoom (apart from two who were unable to join the Zoom meeting as their computers lacked the necessary facilities). He recommended all members read through the Analysis of the Annual Returns which is published every year, to get some idea of the statistics relating to the Diocese (especially as affected by the Pandemic) and reported that our membership numbers had fallen slightly over the period from a previous total of 164 to 150 (a drop of about 8.5%). In all, ten members of the Clergy and eleven members of the Laity were present at Synod (totalling seven at St Augustine's and fourteen on Zoom). It was a little disappointing that more members of the Laity had not taken advantage of the Zoom facility to 'come to Synod' especially as it entailed no travelling and they could have done so from the comfort of their own homes!



Bishop Mead began his Charge with this Synod's theme "Future-Proofing the Diocese", and this is reproduced above.

In other actions:

In elections for the Council of Advice Mr Matthew Satterthwaite was elected for three years and the Bishop appointed Mr Michael Smales as his nominee (both of The Good Shepherd and St Tudwal, Conwy, Wales) for the House of Laity. For the House of Clergy Synod elected the Rev Dr Miles Maylor (St Deiniol and St Asaph, Pembroke, Wales) for three years and the Rev Andrew Scurr (Our Lady of Walsingham and St Francis, Rochester) for one year. The Bishop

deferred his Clergy nomination for the time being.

Therefore, the Council of Advice consists of the following members:

House of Clergy:

- The Rev Dr Miles Maylor [Until 2024] (St Deiniol and St Asaph, Pembroke, Wales);
- The Rev Gareth Parry [Until 2023] (The Good Shepherd and St Tudwal, Conwy, Wales);
- The Rev Andrew Scurr [Until 2022] (Our Lady of Walsingham and St Francis, Rochester);
- Bishop's Nominee – Deferred

House of Laity:

- Mr Matthew Sattersthaite [Until 2024] (The Good Shepherd and St Tudwal, Conwy, Wales);
- Mr Roy Hipkiss [Until 2023] – Diocesan Treasurer (St Augustine, Painters Forstal);
- Mrs Margaret Bendelow [Until 2022] (St Deiniol and St Asaph, with St Giles, Pembroke, Wales);
- Mr Michael Smales [Until 2022] – Bishop's nominee (The Good Shepherd and St Tudwal, Conwy, Wales).

Ex Officio:

- Dr Roy Fidge – Diocesan Secretary (St Mary and St Eanswythe, Dartford)

Other appointments

The Synod consented to the Bishop's appointments of:



- Dr Frank Wiswall Jn., (Original Province) as Chancellor;
- Dr Roy Fidge (St Mary and St Eanswythe, Dartford) as Diocesan Secretary;

- Mr Roy Hipkiss (St Augustine, Painter's Forstal) as Diocesan Treasurer;

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

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

- The Rev Gareth Parry (The Good Shepherd and St Tudwal, Conwy, Wales) as Assistant Safeguarding Officer;

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

- The Ven Raymond Thompson (St Augustine, Painter's Forstal) as Chairman of the Board of Ministry;

- The Rev Howard Marsh (Our Lady and St Edward Confessor, Bolton) as Northern Deanery Chaplain to the Anglican Catholic Fellowship;

- The Ven Raymond Thompson (St Augustine, Painter's Forstal) as Southern Deanery Chaplain to the Anglican Catholic Fellowship;

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

- The Very Rev Dr Jonathan Munn Obl OSB (St Anselm and St Odile, Sheffield) as Assistant Webmaster;

- Dr Roy Fidge (St Mary and St Eanswythe, Dartford) as Trinitarian Promoter;



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

Reports were received by Synod from the Bishop, Officers and Congregations.

Finances

The main figures from the Treasurer's Report for Year 1st January 2020 – 31st December 2020 are:

Opening Balance £ 1,442.50

Total Income £ 42,560.04

Total £ 44,002.54

Total Expenditure £ 40,172.24

Closing Balance £ 3,830.30

Other Account Balances:

Savings Account £ 2,000.27

Endowment Fund (to 31st December 2020): £ 15,100.12

Fund Raising Account (Templar Knights Albion) £ 595.76

Total Diocesan Assets (at 31st December 2020) £ 21,526.45

The Budget for next year is planned for £42,248.

Other Business included the sending Loyal Greetings to Her Majesty The Queen and to the Archbishop. The Bishop's Award for Outstanding Lay service was awarded to Mrs Debra Tesfaye (St Alban, Manchester). Synod sent a request to Provincial Synod to consider including The Sarum Rite as an authorised Liturgy in the ACC. The XXX Annual Synod will be 30 April 2022.

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@anglicancatholic.org

The Whalley Abbey Retreat

A Personal Reflection by Mark Morgan

This was my first retreat which I have been privileged to attend since joining the ACC. I have had the pleasure of attending retreats with my previous denomination on several occasions, none were as joyous or informative as this was to prove and none previously had such good companionship and unity.

Firstly I am most indebted to my Spiritual Director, Fr Andrew Scurr for having sourced and organised the location: Whalley Abbey was a Cistercian House founded in 1296 and expanded many times until the reformation. The Abbey had seen the return of living faith to this place in the twentieth century and is now a retreat centre belonging to the Church of England's Diocese of Blackburn. The current director Fr Adam Thomas has a monastic background which has stood him in good stead as he develops the community who live in or nearby. He and the lay staff who catered so excellently to all our needs ensured our stay was both comfortable and contemplative.

This was, for many, the first opportunity to meet and renew old friendships or make new ones since before lock down; the three days were to make up for the spiritual desert that I know I and many feel because of the lack of in-person social contact since March 2020.

In addition to members of the ACC (both ordained and lay) we were joined by our regular friends who support us including the excellent company of Priests in the Church in Wales who came to support our work and purpose.

"The Desert Experience" was to be the theme of our retreat this year. Not only an appropriate theme but perfectly and lovingly prepared with much effort being invested from three of our Clergy who developed our retreat with both worship, reflection and spiritual conferences researched and lead by Fs Parry, Maylor and Scurr, supported throughout by Bishop Damien who invested much time and effort into providing counsel, encouragement and advice to myself and all who needed it.

We reflected on the key differences between those who in the times of the early Church went out into remote places to seek God and know Him better through Holy Solitude (only to find a community

form around them, eager for their prayers and advice in order that they could come to know God better and seek His will for them) and those who by God's command had left situations which many had at the time felt to be comfortable (being seduced by the pleasures of this world) to (sometimes reluctantly) follow God's will for them and grow in Truth, Faith and understanding of Him.

Our well-read Clergy contextualised for us all these historical realities and their relevance to us today, as we, a community of witnesses in the twenty first century make our own spiritual journeys, both metaphorical and physical, to know Christ better and seek (however imperfectly) to do His will.

Often separated by distance, everyone present much appreciated the opportunity for regular worship throughout the three days with celebrations of Holy Mass/Eucharist according to the English Missal, Welsh Prayer Book and Sarum Missal (reflecting the rich resources and diversity of expression of Catholic Orthodox Faith within our Church) and the opportunity to pray the core offices together as a community – something which I particularly valued, having prayed the full ancient round of offices for the past thirty or so years most frequently in solitary situations. We also joined the Whalley community for their form of night prayer each evening and upon arrival formed an impromptu group for prayers at mid-day around the High Altar restored upon the original footprint in the Abbey ruins.

While I will treasure many happy and illuminating memories from this

wonderful experience, I think we would all agree the final spiritual conference delivered by Fr Miles on our last day will stand out for us all as he explained the relationship between the mortal, human High Priest of the Jerusalem Temple and Christ The High Priest of us all, True God and True Man. Fr Miles' explanation of scriptural passages including verses from the Psalter in the context of life and architectural features at the time of writing helped deepen our understanding. I was most grateful to Fr Miles for this excellent insight and for the time he invested with me answering numerous questions and posing exciting material for future reading.

In the evenings we came together in fellowship to enjoy wonderful company and enlivening discussions upon the faith together, oiled by much good-hearted banter and the odd glass of good wine or gin and tonic. These were moments I will treasure. I believe we will all take away not only many happy memories but enriched understandings and contemplative thinking and prayer to sustain us in the time ahead until we can "assemble and meet together" once again. I am most grateful for the wonderful company, encouragement and advice of our Bishop and Frs Andrew, Gustaf, Gareth and Miles, our friends from Wales Frs Paul, Ron and Jeffrey and the mutual companionship of Lee and Matthew. I could not omit either the good companionship and infectious giggle of David Yates!

I came away from the retreat renewed, invigorated, encouraged and sustained for the pilgrimage of life ahead and really can't wait for the next opportunity to assemble together once again and strengthen old and new friendships alike.

Templar Knights Albion

A Fraternal, Philanthropic and Chivalric Christian Order



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

Brother Michael Smales, TKA.

07840 105812

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

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

The High Priest of Israel

*A talk given on the Diocesan Retreat
2021 by the Rev Dr Miles Maylor*



Today we are going to learn about the High Priest of Israel. What we are about to see is unfamiliar to our modern eyes, and transports us into an alien culture. But it is one that all Christians will have been exposed to in the pages of the Old and New Testament. It has significance to all those who wish to understand Christ's own ministry as Saviour and Redeemer.

Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched by the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And having an high priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised). (Hebrews 4:14-16 and 10:19-23)

And take thou Aaron thy brother, and his sons, as he is to minister unto me in the priest's office. (Exodus 28:1)

And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water.

And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office. And thou shalt bring his sons, and clothe them with coats: And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be an everlasting priesthood throughout their generations. (Exodus 40:12-15)

With these words we are introduced to a significant development in salvation history. It is a transitional point marking a change from personal sacrifices made by individuals, through family headship of tribal sacrifices, to representative sacrifices by a priestly clan on behalf of a nation. Therein lay the hope for a perfect High Priest, which was fulfilled in none other than Jesus, our Great High Priest who ever lives to make intercession for the whole of mankind.

Called, cleansed, clothed, consecrated.

Called: Aaron was not self-appointed but called by God through his brother Moses. This was a divine appointment, though many subsequent deviations from God's will occurred as men established themselves in dynastic successions of the rich and powerful. Though they were descended from the tribe of Levi, the High Priests at the time of Christ did not believe in resurrection nor angels nor demons. They were unable to hear the true calling of God to holiness.

Cleansed: Aaron was taken to the door of the Tabernacle by his brother Moses and ritually washed in pure water. Every time any of the priests came to the tabernacle they washed their hands and feet with water from the laver. Nothing unclean should enter the holy presence.

Clothed: Moses was to dress Aaron in ceremonial robes for beauty and dignity. These included: undergarments of linen, a tunic, a blue robe with a special neck and hem, an ephod, a curious girdle (i.e. an elaborate belt), a breastplate, a turban and a diadem.

Consecrated: Moses was instructed to anoint Aaron and his sons with holy oil. This was a mixture of spices and olive oil, including myrrh and cinnamon and two others. The formula has been lost over time. Oil was poured on Aaron's head, running down to his beard, and on his right ear, right thumb, and right big toe. These were also smeared with blood from a sacrificed lamb on which they had all laid hands to transfer their sins onto it. This was a reminder to listen to God carefully and to obey his instructions. The right-hand side of the body was symbolic of strength, and anointing the right thumb was a reminder to use his strength in God's service. It was the practice of some kings to have their enemies' thumbs cut off so that they would not be able to wield a sword.

The right great toe is anointed to emphasise that he should walk in God's direction, not his own. Again, the vanquished enemy could not walk or run properly if their great toes were amputated.

These four things should be reflected in our own lives.

Called: Jesus said, 'you did not choose me, I chose you.' We listen for His call, and seek to respond. Scripture and the teachings of the Church are there to discern and approve God's calling for each of us in our different ways of serving Him. It is a corporate calling.

Cleansed: we are washed in the waters of baptism for the forgiveness of sins and as a public sign of penitence.

Clothed: Isaiah says that 'our righteousnesses are as filthy rags.' Do you remember the story of the man who went to a banquet without his festal garment and was spotted by the host, who had him thrown out? That sounds a bit harsh, but in those days the host sent a festal garment to the guests. All were expected to wear them as a sign of gratitude and respect. Not to wear it was a deliberate insult to the host. So, it was no wonder he was ejected. We who are invited to the heavenly banquet will be washed clean in the blood of Christ and clothed in His righteousness. We cannot get into heaven in our own merit.

Consecrated: This means we are to be anointed and set aside for holiness.

Surely there is a lesson here for us? Namely, that we should listen carefully to what God says. We have two ears and one mouth. We should take care what goes in and out of the other. Our hands should build the church and the kingdom rather than dismantle it. Our feet should walk the narrow path that leads to eternal life. Our minds should reflect on God's teaching so that we are truly a priesthood of all believers. Consecration is the aim of the Christian life.

Of the clothes, we are given great detail.

The undergarments were for privacy and dignity as the priests and levites could be working high up on top of the altar cleaning and clearing away the residues of the sacrifices.

The white tunic was common to all the priests. It was of fine linen, woven from flax. The High Priest's might have had an embossed pattern woven into it. Damask is woven so that the pattern can be seen on both sides. The best of this came from Egypt. It is possible that this garment had long sleeves. You may recall Joseph's coat of many colours. The Authorised Version calls this a coat of sleeves, rather than colours. Princes and princesses, or those with high rank had long sleeves which denoted their status. They were impractical unless tied in a knot over the shoulders drawn back up the arms.

The blue robe: this distinguished the High Priest from the others. Only officials of high rank wore ceremonial robes. The reward for Mordecai in the Book of Esther for doing the Emperor a service was several high status garments. Remember the fateful night that Jesus was taken before the High Priest before his trial? He was later stripped and flogged, then the Roman soldiers played a game of kings. They put a crimson robe on him, and a crown of thorns and ridiculed him with the words: Hail King of the Jews.

Little did they know that he was the King of Kings and Lord of Lords.

The blue colour came from the murex trunculus shellfish. It was very difficult to make and extremely expensive. That's why it was a colour reserved to royalty.

It has been compared to the indigo colour of denim.

The neck: this was embroidered and strengthened to prevent tearing. It has been likened to chain mail. The High Priest was to be protected from anything that would defile his ability to perform his ministry. The garments were symbolic of this office, and of the beauty of the holy nation. However, you can picture the scene when Jesus stood before Caiaphas and the Sanhedrin in an illegal court hearing. Caiaphas demanded of Jesus 'Are you the Christ?' 'You say that I am.' was Jesus' reply. And the High Priest shouted: 'You have heard his blasphemy.' Then he tore his robe. This he was required to do as a sign of sorrow that God had been sinned against.

But, this was not a biblical mistake. We know that the Romans controlled access to the High Priest's garments, and they only granted him the right to wear them on the High Holy Days. Other times they were kept in the adjoining Fortress Antonius. It is likely that Caiaphas simply tore his ordinary priestly clothes.

The hem: This consisted of small bells alternating with pomegranates.

The hem of important robes was often fringed with gold tassels. This again illustrated dignity and status. Once, when King David was fleeing from Saul he hid in a cave. But, Saul entered the cave to relieve himself. David surreptitiously cut off the hem of the robe Saul had removed, thus shaming him. As Saul went off down the hill, David shouted after him: 'How long will you believe the malicious gossip about me?' He held up the piece of the hem to show how easily he could have killed Saul.

The bells: You probably heard the gentle tinkling of the bells as the High Priest entered tonight. They were a sound to reassure the people that he was working on their behalf, even when they could not see him. The only person allowed to enter into the Holy of Holies of the Tabernacle, later the Temple, was the High Priest; and that only once a year on the Day of Atonement. However, there were two parts of the construction of the

building, the outer of which was the Holy Place, and the inner sanctum of the Ark of the Covenant was behind a thick veil. To enter the innermost part the High Priest would have removed his ceremonial outer garments. So, they tied a rope to his waist in order to pull him out if they suspected he had collapsed inside.

Jesus, we are assured is constantly working for us as the Great High Priest who has conquered death, rent the veil in twain, and ever-lives to intercede for us.

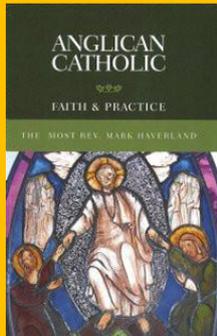
The pomegranates: These are a sign of prosperity and optimism. When someone marries in the middle east, they might be presented with them. Be fruitful and multiply. They are sometimes split on the threshold of the newly-weds house, and the hundreds of seeds denote how many children they are going to be blessed with. They were also on the Tudor coat of arms; but their relationships were not very fruitful.

The Ephod: This was a garment that hung equally down the back and the front, like a scapular. Being a priest was a messy and bloody job, so perhaps it was a way of cutting down on laundry. However, it also represents the Word of God in some way. The word 'ephod' was also a shorthand way of referring to the priest who sought the prophetic word. When David wanted to know whether the men of Keilah, who were sheltering him from Saul, would surrender him up, he consulted the Ephod.

The Breastplate: This was a bag, a span square. It was attached by golden braids to an onyx stone on either shoulder of the ephod. On the outer face of the bag were twelve semiprecious stones each with a name engraved on it of a tribe of Israel. The names of six tribes were also engraved on each of the two shoulder stones. It showed that Aaron carried authority over them on his shoulders; just as the Messiah would bear responsibility for the nation on his shoulders as the key to the House of David. Also, he bore each one of them individually near his heart. St Paul refers to the breastplate in terms of judgement and leadership. Likewise, in Ephesians it is a sign of righteousness. Christ is our judge, our

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
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leader, and our righteousness, as he bears us on his shoulders and near his heart.

Urim and Thummim: Inside the Breastplate were two objects. We don't know what they look like, but the words translate as something like 'lights and perfections'. They might have had the equivalent of yes and no on either side. They were used to divine the will of God. When thrown, two yeses meant a definite yes, and two noes a definite no, whereas yes and no meant, perhaps, wait and see! Strangely, the casting of lots was even used by the disciples to select a new apostle to replace Judas. (Acts 1:23)

The Belt: this is called a curious girdle. It simply means it is unique and made by a craftsman. The colours are the same as the breastplate, namely gold, red, blue and purple. These colours remind us of the royal purity of Christ, his blood, the colour of the heavens and earth, and the commingling of these as Jesus' humanity and divinity coexisting in the one God-Man.

The Turban: Josephus, the Jewish Historian of antiquity, said that the High Priest's turban was 52' high. Josephus has a reputation for exaggeration. However, not wishing to malign him, what he might have meant was that it was 52' long. I'm told that this is not impossible if the material was of the very finest linen.

The Diadem: on the front of the turban, was the diadem made out of gold and held in place by a blue lace. This was engraved with the words: Holy to the Lord. Kadosh l' Yahweh. It was symbolic of many things. First, it was a signet of authority. (*cont p16*)



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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

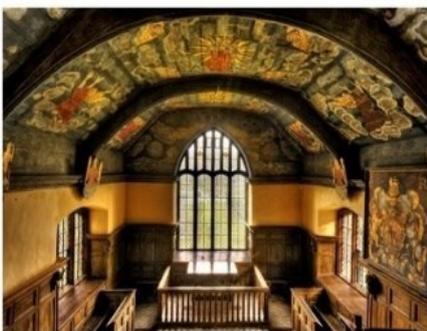


**Our Lady of Walsingham
& St. Francis of Assisi**
Fort Pitt Military Cemetery,
City Way, Rochester, Kent

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

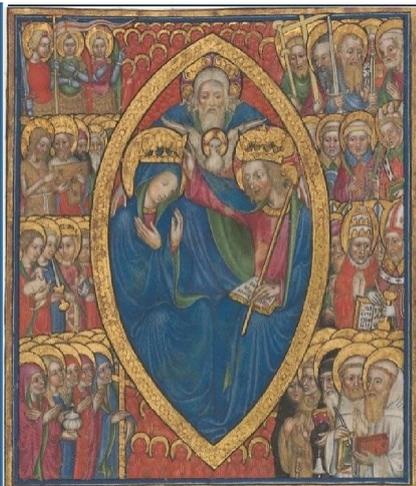
Priest in Charge: Fr Gareth Parry
01492 622671
07899 971570
penmaen86@hotmail.com

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 Bishop (St Augustine's) or Fr Howard Marsh (Our Lady and St Edward).

Where to worship



The Provisional Mission of Our Lady and St Anthony

Priest in Charge:
Father Martin Charlesworth

Email: mcharlesworth@anglicancatholic.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 OblOSB (email jmunns@anglicancatholic.org) or phone the Diocesan Office.

St Mary and St Eanswythe

31 Highfield Road, Dartford

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

Mission of St Bede

Thames Ditton, Surrey

Please contact Canon
Donald Walker on

0208 398 4304

(from p14) The wearer was proclaiming a seal of ownership. In this case it was God's authority. It reminded Aaron that he was to represent God to the nation. It also showed that he bore responsibility for the holy things including dealing with the matter of sins.

We know from the Book of Revelation that Christians will also have a seal of God set on their forehead. We belong to God, we represent the Holiness of the Lord. And, thanks be to God, Christ is the one who bears the responsibility of the iniquities of all. Jesus, though He was the King of Kings, withstood the

pain of a diadem of thorns, engraving your name and mine in his forehead, tattooed with blood. 'Died he for me, who caused his pain?'

On the Day of Atonement, the High Priest removed the ceremonial garments of dignity and beauty and entered into the Holy of Holies with the sacrificial blood of one of the two scapegoats. He sprinkled it on the mercy seat atop the Ark of the Covenant. This was inside the veil. (Lev 16).

The ceremony was to atone for his own sins and for the sins of the children of Israel.

In the Epistle to the Hebrews (4:14-16) we are told that this act is no longer necessary as Christ has become our Great High Priest and his death has made atonement for the sins of the whole world.

Aaronic Blessing:

Aaron was commanded to bless the people in the following words:

The Lord bless you and keep you,

The Lord turn his face towards you,

The Lord lift up the light of his countenance upon you and give you peace. (Numbers 6:22-26)

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Editor **Fr Jonathan Munn OblOSB**
Address **Diocesan Office,**
St Nicholas House,
42-48 High Street
Lydd, Kent TN29 9AN

Telephone & Fax **01797 321704**
Email jmunns@anglicancatholic.org
Diocesan Website
www.anglicancatholic.org.uk

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