

ACC



UK

IN THIS ISSUE:

| | | |
|--------------------------------|-----------------------------|---------|
| From the Bishop | page 2; International News | page 3 |
| Around the Diocese | page 4; Mission Possible | page 6 |
| Cathy Bosworth | page 7; From the Archdeacon | page 8 |
| Faith in a time of Coronavirus | p9; Bishop's Award | page 10 |
| From the Editor | page 11; My Journey | page 12 |

Issue 54:
Advent
2020



Retirement of Dean



The Very Reverend Charles Johnson, Parish Priest of St Alban the Martyr, Salford, Greater Manchester, has informed the Bishop of his desire, on Advent Sunday 2020, to relinquish his office as Dean of the Northern Deanery to focus on his ministry at St Alban's.

The Bishop reluctantly agreed to this and would like to thank him, and his wife Pat, for all the help, support and encouragement they have given him and the Diocese over many years.

Bishop Damien added, "It gives me enormous pleasure to announce that, on 11th October 2020, I appointed Fr Johnson as an Honorary Canon of the Diocese of the United Kingdom."



Fellowship in Theology awards for Bishop and Archdeacon



The Diocese sends its heartiest congratulations to Bishop Damien Mead and the Venerable Raymond Thompson on being awarded Fellowships in Theology of the Victoria College of Music.

The Victoria College of Music and Drama, London has been operating as an awarding body since 1890 and also served as a teaching institution until the 1950s. From the outset the College under James Henry Lewis had a wide reach and Bible Reading, as it has traditionally been known was part of that. Their Fellowship Diploma was introduced in the 1920s for use by Lay Readers and Missionaries as a recognition of three years' service or more when it was difficult to gain an

actual qualification aside from residential status for ordination. A large number of their original examiners were clergy, especially on the speech side, and two former principals were clergymen from the Church of England.

As part of its reform of the Board of Ministry and training for ordination, the Diocese will be working closely with the VCM in training ordinands for diplomas such as the Associate (AVCM(Th)), Licentiate (LVCM(Th)) and Fellowship (FVCM(Th)). We are pleased to be involved with the College as it re-establishes its Department of Theology.

May God bless this relationship and help us and the College to give ordinands the training to do His work in the world.

From the Bishop



The Rt Rev Damien Mead,
Bishop Ordinary

Dear Friends,

One of the challenges I have always had as an ordained priest in God's holy Church, in common it must be said with most of our ACC clergy, is to balance that ministry with what for me has transpired to be a non-stipendiary ministry. This means I have had to pursue a secular employment path and work for the Church as a volunteer. Even now I receive my financial income from my position as a Company Director and not as bishop. I think I can count on the fingers on one hand the separate occasions when I have received a 'stipend' for what has generally been over the past 30 years, unpaid work. Even the 'stole fees' for Weddings and Funerals have, for me, usually gone straight into church funds.



However, as I often tell our clergy and those who offer themselves for ordained ministry, there is no such thing as a part-time priest. Of course the reality is that there are only so many hours in the day - BUT that just means we just often have to fit a 'full time' ministry into the part time hours! The non-stipendiary nature of the priesthood in the ACC, at least in this Diocese, does come with as many opportunities as it does challenges – although some are both!

Many years ago, I worked for a year or so at the Ecumenical South London Industrial Mission in Blackfriars. An organisation which sent Chaplains both Lay and Ordained, from different denominations, out into industries and retail concerns throughout London, south of the Thames. The stained-glass windows in the Church where the Mission was based, Christchurch, Blackfriars, were provided by various companies. The main contributor was the Sainsbury family (of Supermarket fame) and their windows depicted their origins on a barrow in a market, right through to the towering head office overshadowing the Church today. As an aside it also gave me an opportunity to sneak in to lectures given by the Southwark Ordination Course based in the same building, which was very valuable. The work of the Chaplains was mostly appreciated and respected. Although there were inevitably some who said that the Church should keep its nose out of business and industry.



The Christian Church's involvement with workers and industries can be monumental. In some places like Poland the Solidarity Movement, dockers and ship workers, worked eventually to cause the collapse of Communism in Poland and was closely allied with the Roman Catholic Church. The very fact that we call breaks from work Holidays – reveals the origin of the word – Holy days when the Church Kalendar provided a break from labour (admittedly intended to attend Church functions, but nevertheless to have a short break from unremitting hard graft).

Ordinarily most of us will not be involved in monumental history changing events. But nevertheless as Christians – as the Church! – there is need for us to grasp an important understanding of the relationship between work and vocation for each

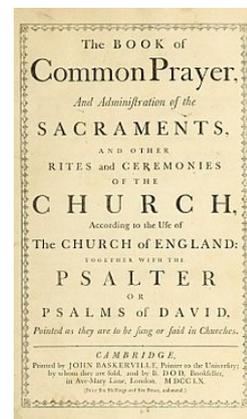
and every one of us, and why we as Christians – whether ordained or lay - collectively as the Church, should be out in the world.



Serving God can occur in a wide variety of ways and vocations can be fostered in all manner of occupations.

For most people the word "vocation" suggests something explicitly religious a call to the ordained ministry perhaps, or a vocation to enter religious life as a monk or nun. But every honest occupation and every reasonable position in life is a calling from God too. Vocation or calling comes from God in so many different guises. He calls some to be mothers, fathers, wage-earners of various sorts, students, even when perhaps our working life is over, retirement can also be a calling and vocation. It might be argued that if God hasn't called you to your heavenly reward yet, He must still have something planned for you here in this life – mustn't He?!

We shall help ourselves to live at least a bit more calmly if we can look at who we are and at what we do as things God intends for us consciously, as vocations we can pursue for his sake. If we cannot imagine that it is God who has put us where we are, we should think about a change.



The Book of Common Prayer sums it up in its explanation of the commandment not to covet. I am to "do my duty in that state of life into which it shall please God to call me." This is every Christian's vocation.

We would have an easier path through this world if we concentrated on obeying what Jesus says and fusing our faith with every aspect of our daily life, including our work and relationships, with those we work with. Doing what Jesus tells us without let or hindrance helps us to acquire the confidence that if we do what he says things will go better for us than if we try to mastermind everything ourselves.



The main work God has for all of us is to do what he tells us to do and then thank him for everything remembering that what we have to thank him for most is Jesus' death. It is the Church's mission to go out in to the world to each and every one of God's children in their multitude of occupations and teach them that true Christian vocation is fulfilled by sanctifying their work. Whether they are working on a temporary contract or have spent a lifetime of service in the same place.

Notice that I say the Church going into the world and not the world coming into the Church – that is important. The world has little of value to teach the Church.

The social and economic upheavals around the world, the recession and all the difficult circumstances that millions of people are having as a result of the Covid-19 pandemic have affected the Church too – perhaps arguably the last such world-changing experience was World War II.

It seems to me that there are some in the mainstream, larger Churches, who have

been forced to seriously reconsider and address many of the issues we have struggled with over the past 28 years of the history of our Diocese. Deprived of the use, during the lockdown, of Church buildings, many in the Church of England and Roman Catholic Church created home chapels and broadcast services online. Viewing some of these, including the Archbishop of Canterbury's own offering, I was reminded of what we have had to do with our limited resources over the years. For many there is confusion and with lockdown, or the threat of lockdown, and the need for social distancing, mask wearing and limiting contact still with us, it will be a long time before we are back to anything resembling the external normality of the practice of our faith.



But, as Jesus tells his disciples in the New Testament countless times, "Do not be afraid". Instead we must continue to trust in the faithfulness and mercy of God and do what he commands us to do. God is working his purpose out as year succeeds to year.

As the Prayer Book puts it, "We, thine unworthy servants, do give Thee most humble and hearty thanks for all thy goodness and loving-kindness to us and to all men..., but above all for thine inestimable love in the redemption of the world by our Lord Jesus Christ, for the means of grace, and for the hope of glory."

Giving thanks to God and being obedient to His will is the foundation of every vocation and calling God has for each of us, regardless of what he may also ask of us. It is the great leveller for all of us – bishops, priests, deacons, and laity in our various vocations and callings.

International News

Diocese of New Granada celebrates 25 years

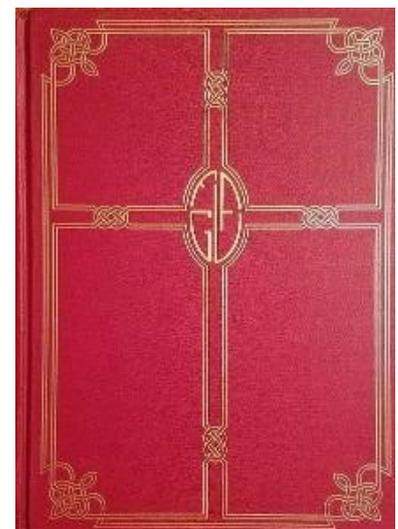


The Diocese of the United Kingdom offers its warmest congratulations to its sister Diocese of New Granada on celebrating its quarter century.

Like our Diocese, the Diocese of New Granada has had its share of ups and downs with bishops and priests causing headaches. Thanks be to God for the work of Bishop German Orrego-Hurtado who, together with the people of his diocese, has built it up to the remarkable high standards it now possesses.

Congratulations and many years!

New Altar Missal



The Anglican Parishes Association Book Publisher is taking pre-orders for the Anglican Missal, This new printing by the ACC will be available in November.

Order on the APA Bookstore website. Price: \$225

Around the Diocese

Synod 2020 Cancelled



Due to the recent pandemic, this year's Diocesan Synod regrettably has had to be cancelled. Bishop Damien writes:

"I pray that you are all continuing to be safe and well in the present uncertainties in the world around us. With so much craziness going on we can rejoice and rest secure that above, close beside us and within us we have the presence of God. How I wish so many more, from our families, friends, neighbours and the total strangers around us could share in the peace our faith, hope and love bring us.

You all know that two events which were to have taken place were, of necessity, postponed. The first was our Diocesan Synod in London, originally scheduled for May, and the second our Diocesan Retreat which was to be at Ascot Priory in June.

The Retreat may still be rebooked later this year and Fr Scurr, Fr Parry and Fr Maylor are in discussion about this.

However, after much prayer, thought and discussion with Dr Fidge and the Archdeacon, I have decided that our Diocesan Synod for 2020 will NOT be rearranged to another date this year.

With well over half our clergy falling into the high risk categories either through age or existing health considerations, as do the majority of those members of our laity who have consistently supported Synod over many years, it seems prudent and pastoral. The uncertainty of the COVID-19 virus, has led me to believe this is the best thing to do.

There is always a lot of behind the scenes work preparing for Synod which Dr Fidge and I tend to do in a planned and orderly manner. However we do this working backwards from a date firmly fixed and not subject to any likely risk of change. I am also aware that for a

number of you there is significant financial outlay and planning to be put in place.

I am given to understand that in these unique circumstances this is a perfectly canonical decision and also think that this decision will ease some anxiety about Synod obligations and the aforementioned concerns.

I am pleased to say there is no pressing business and the annual accounts will be agreed by the Trustees on behalf of the Council of Advice.

Turning our attention to Synod 2021 we will need to consider the location and venue. In due course this will be announced."

Reception in Salford



Warmest congratulations and the heartiest of welcomes to Mr Mark Morgan who was received into the full communion of the Anglican Catholic Church on Sunday 12th July (Trinity V) in the Parish of St Alban the Martyr, Salford, Greater Manchester.

The Parish has recommenced public worship but, because of all the varied complications that social distancing brings to a church the size of St Albans, services are being held in a cafe owned by a member of the congregation.

On behalf of Bishop Damien who was prohibited from attending, St Alban's Parish Priest, The Very Revd Charles Johnson, who is also the outgoing Dean of the North received Mr Morgan, who joins us from the Roman Catholic Church. Mr Morgan lives in the West Midlands.

Donation of Masks

We are very grateful for a generous donation which has made possible the purchase of some ACC branded washable and reusable Face-masks for use by the Clergy and those

attending public worship in our congregation.

Their arrival is timely, as a caring gesture, in response to the Governments ruling that all attending Church from 8th August must wear masks.



The Diocesan Council also wishes to thank the Templar Knights Albion for their generous contribution of £400 towards the purchase of the ACC branded face masks for the Diocese. The Templar's contribution to the initial donation allows us to roll it out further.



The Templar Knights Albion, pictured at an Investiture in October 2019, is an independent self-governing organisation, under Bishop Damien's spiritual care. Established as a fraternal Society, the non-Masonic Templar Order, has been extremely active in raising money for Charity. They have a presence on Facebook and are actively seeking new members.

Congratulations to Credo Care

Credo Care, the Independent Fostering Agency, which specialises in the recruitment, training and support of Foster Carers for disabled children and those with complex medical needs, is 20 years old on 31st August 2020.

Although not formally associated with the ACC it was founded by Bishop Damien Mead and ACC Lay Member

Roy Hipkiss, and working originally from a converted dining room, has grown, and now has foster carers in Kent and Sussex, The Midlands, Essex, Norfolk, Suffolk and the Home Counties.

Commenting on the anniversary Bishop Damien said the transformation Credo Care has wrought in the lives of the children and young people in our care is where we find our cup of joy runneth over! We are so very grateful to the staff, carers and above all the children, over the past 20 years, who have been with us on this adventure.



Celebrating 20 years Credo Care 31st August 2000 to 31st August 2020

The photo on the left was a publicity shot for a magazine article on the agency launch 20 years ago. The photo on the right taken in August 2020!

Baptisms in Wales



On Sunday 9th August (Trinity IX), the Mission of the Good Shepherd and St Tudwal returned to Capel Gwydir Uchaf.

On this happy occasion, Fr Gareth Parry baptised (*sub conditione*) Alun Jones and Gordon Hodgson at the morning Mass. The weather was very kind and the occasion very well-prepared by wardens Lee Wilson and Matthew Satterthwaite to whom many thanks are due.

Resignation of Commissary

On March 14th 2017 The Most Reverend Mark Haverland, Metropolitan of the Original Province and Acting Primate of the Anglican Catholic Church appointed the Right Reverend Damien Mead as his Episcopal Commissary for Europe (i.e., for those portions of Europe not in his own Diocese of the United Kingdom). Since continental Europe is not part of an existing diocese, it falls within the jurisdiction of the metropolitan.

On 21st August 2020 Bishop Mead submitted his resignation as Archbishop Haverland's Commissary in Europe. The Archbishop will decide, in due course, the appropriate way for the ACC's presence in mainland Europe to be administered.

The ACC clergy in Europe have been accorded honorary membership of the DUK and have permission to officiate.

Appointment of Honorary Assistant



On Sunday 23rd August (Trinity XI) the Bishop confirmed that the Venerable Raymond Thompson, Archdeacon of the Diocese of the United Kingdom, was to be appointed the Honorary Assistant Priest at St Augustine's Church, Painters Forstal, Kent, our Pro-Cathedral parish.

Fr Thompson retired from Parochial Ministry some years ago, but remained Archdeacon. Prior to that he

was the beloved Parish Priest of our Rochester Church.

A volunteer's life!

During the pandemic, Fr Martin Charlesworth has been busy performing voluntary services for a foodbank helping the elderly and vulnerable, and a hostel for the homeless. Here are a few aspects of his work.



Father Charlesworth on his daily route after school run (before the lockdown)!



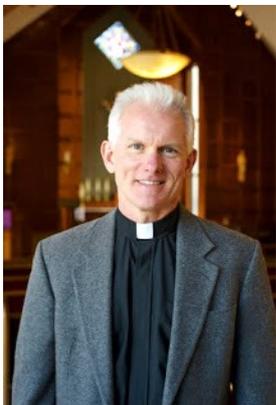
Receiving donations on behalf of Leeds South East and East Leeds Foodbank (Trussell Trust).



Father Charlesworth with lockdown hair!! He is about to drive the delivery van for foodbank across South and South East Leeds. Jason White (Warehouse Coordinator for foodbank) and Trevor Weston (co-volunteer, and former Sergeant Major of the Coldstream Guards).

Mission Possible

The following is the second of two talks (not three as was erroneously published in the last issue) about Mission delivered during the G4 Joint Synods in Atlanta GA. on 15th January, 2020.



The Rt. Rev'd Stephen C. Scarlett, Bishop Ordinary, Diocese of the Holy Trinity

Talk #2

I. A History of Our Discussions and the Error of Our Approach

It is not as though we have never discussed the topic of mission. We used to have what were called "Evangelism Congresses." These met in the off years between our synods. They were reasonably well-attended for the three or four times we met. They were based largely on the church growth literature, which had some applicable points, but they failed to ignite any significant renewal of our mission. One problem with these discussions was that the church growth literature is too deeply and subtly enmeshed with the consumer and marketing culture.

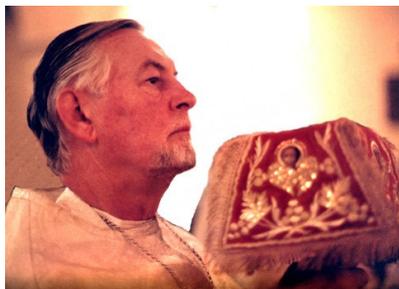
Part of the problem is the motive. Why do we want our churches to grow? My unscientific research has observed a sort of overarching attitude, which might be summarized in this way: We want our churches to grow because we like our churches and want them to continue. I was at one church where a vestry member said, "We need some new members to help us pay the bills." The problem is that no one wants to join our churches to help us pay our bills.

Of course, we want people to know Christ. But there is a subtle way in which our mission has been informed, the

unspoken truth that we want people to come and help support this thing that is really valuable to us. We want them to help us. However, true mission works in the other direction. In authentic mission, we want to share Christ with others. Christ has changed our lives, forgiven our sins, made us members of his Body, and given us a meaning, purpose and a goal or telos for life. We want others to know him as we know him. We want others to have these things also. True mission is a desire to share Christ with others, not merely the recruitment of members to help sustain us.

II. Some Foundational Questions.

Before we can share our faith with others, before we can give what we have, we must first ask: "What do we have?" We tend to answer this question theologically. We have the faith defined by the councils and creeds. We need to begin to answer this question experientially. How do we experience the redeeming and sanctifying presence of Christ as a community? What is the experience of Christ that we want to share? As Alexander Schmemmann says, "Of what are we witnesses?" (For the Life of the World, Ch. 1, p. 21).



An honest assessment of our churches reveals that before we can develop a mission, we must develop our own spiritual life as a community. If we are to be witnesses to the power of Christ in our lives, then we must have a communal experience of that power. If we want people to come, there must be something powerful and compelling to invite them to come to. It won't work to develop a great marketing campaign to get people to come to church if, when they come, they find a small group of discontented people who seem mostly to complain about the world and each other, and whose mission is mainly to keep the doors open.

III. A Reorientation of Ministry Around the Theology of the Remnant

Many of our churches need a reorientation of ministry. We need to start by focusing on our own spiritual formation. The truth is that while our church has its holy people, even its saints, we have been handicapped by spiritual and emotional immaturity among our clergy and lay leadership. Our greatest need is for clergy and lay leaders who are willing to reorient the ministry of our churches around spiritual formation. We need to develop ourselves in order to develop our witness and mission.



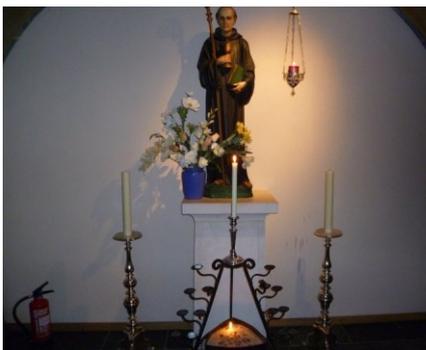
This is a reorientation we began four years ago at St. Matthew's Church and in the Diocese of the Holy Trinity after some profound experiences of missionary failure. I realized that our mission efforts had been undermined by the emotional and spiritual immaturity of our missionaries. Rather than being witnesses to Christ in the world, they tended to succumb to the pressure and anxieties that came upon them in the church. This is a church-wide issue.

We began to reorient our ministry around developing our life of prayer and focusing on emotional health. Our new approach is heavily indebted to the Anglican writer Martin Thornton, especially in his book, *Pastoral Theology, A Reorientation* (with needed adaptation because our setting is different from his) and to something called Family Systems Theory, which is having a growing impact on many churches. It turns out that other churches are facing the same issues. We have channeled our energies away from marketing campaigns and promotion and towards the spiritual formation of what Thornton calls, "the Remnant." The Remnant is not the grumpy core of traditionalists who are mad at the world. The Remnant is the

core group in the church that is willing to be serious about its own life of prayer and spiritual growth. According to Thornton, this Remnant has a vicarious and leavening impact on the larger church and the world. It is the foundation for authentic mission.



We developed a year-long class that is focused on two things. Developing one's life of prayer in the community in the church and cultivating emotionally healthy ways of interacting with other people—developing healthy ministry. The year-long class leads into a second year and a third year and culminates in membership in our diocesan "Order of the Holy Trinity." We currently have sixty people participating at one stage or another and nine members of our diocesan order. I've never made any public announcement in church about these classes. All participants have been personally invited to participate. I've been influenced by a seminary professor who said, "Jesus did not ask for volunteers. He called people to, 'follow me.'"



This approach has substantially reoriented our church around interior spiritual formation leading to outward oriented mission. Though the details of this approach may vary depending on the local setting, I believe that this framework fits our tradition as a way to reorient our ministry towards mission. It creates a parochial Benedictine spirituality in which mission is focused on hospitality and building relationships.

IV. A Mission Retreat Next Year

We want to share with others what we have learned because we believe that these themes are essential to developing the mission of our church. We are looking for conversation partners. We are not interested in starting a campaign to get the whole church excited about it. If it sounds unattractive to you or inapplicable to your situation, that is fine. In keeping with theology of the Remnant, we are only looking for those who are serious about mission and are willing to dedicate the time and effort that will be necessary to change their church culture. If you think you might fall into the category, talk with me.

We want to have a mission retreat next year, at around this same time, that focuses on this approach. We would like this retreat to be held at a location that is accessible to people across the country. We would like this retreat to become a regular gathering every other year when we do not have a synod. Let us know if you are interested in participating with us or if you have any questions.

Obituary

Catherine (Cathy) Alison Bosworth

(Born 2nd January 1961,
Died 6th May 2020)



Cathy was a member of the Anglican Catholic Church since the early days and she has been very supportive in the Missions and Parishes to which she belonged. She would often travel

long distances to help support ACC events and parishes.

Although, in later days, she was prevented by illness, she very much enjoyed going on pilgrimage to Walsingham and had a lively devotion to Our Lady.

Cathy worked for the NHS for thirty years before her early retirement. She was a senior nurse for the care of the elderly unit at St Mary's Hospital, Paddington where she worked for her degree in gerontological medicine.

In her last few years, Cathy increasingly spent more time in her wheelchair due to breathing difficulties, yet she remained cheerful.



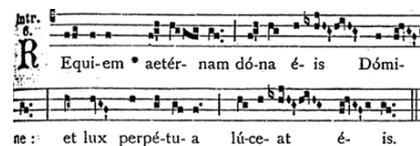
On the Tuesday evening, the night before she died, Cathy appeared alert, cheerful and joking as usual. We were informed by her consultant late on Wednesday afternoon that her condition had deteriorated and Cathy passed away soon after. Cathy was just 59 years old.

Because Cathy's passing was sudden and unexpected, and due to the coronavirus restrictions, her family were not able to be present, nor was she able to receive the comfort of the administrations of Holy Mother Church.

Cathy lived her life to the full and she touched those she met with her cheerfulness.

She was preceded in death by her infant daughter and is survived by her husband Chris who is also a lay member of the ACC.

Please remember her in your prayers and may she rest in peace.



From the Archdeacon



The Venerable Raymond Thompson

We are where God puts us

When you look back on your spiritual journey, and the path taken to get where you are today, it is fascinating to see the twists and turns on that path and thereby see what it was that shaped you. It is also interesting to ponder on what inspired you and started it all off in the first place. Well, of course, the answer to that is that you are responding to a call. But for every individual that call is personal and has very different origins. In my own case it was not necessarily a natural progression, as my family had no particular connections with church. I grew up in a very normal family, with three brothers, but there wasn't a history of being involved in parish or church life. Gillingham was a large, impersonal town and there was not the sense of community centred round the parish church which you might expect in a smaller town or village. However, I was sent off to Sunday school on Sunday afternoons at about 9 years old and found the experience quite appealing. The hall was originally built in 1904 as a daughter chapel to accommodate the overflow from the mediaeval parish church just up the road. A large pot-bellied iron stove was the only heating and had to be fed with coke (different connotation back then!) and gave you a fearful burn if you breached the rickety fireguard that surrounded it. It wasn't long before the elderly lady who ran my class suggested that I had a decent voice and that I might like to apply to join the choir. So I went to see the organist/choirmaster, passed an audition and joined up.

I think it must have been the unique set of circumstances at that moment in time which formed my appreciation of tradition and of how to do things properly, the way they had "always" been done.

The choirmaster was an elderly man who had been appointed in Edwardian times (1908 to be exact). The young vicar (Inducted in 1952) had been the curate in Sidcup of the priest who had been vicar of Gillingham before the war. So there was a tangible feeling of continuity and very little had changed regarding the traditions that had become the norm. In fact, when a new vicar was Inducted in 1966 the then Bishop of Rochester (Dr David Say) told him he wanted the place dragged into the 20th century! The church was very well-attended, with many of the members of the congregation remembering back to the end of the Victorian era, such was the aura of timelessness. I happily became steeped in this atmosphere and my sense of vocation was thus formed within it.



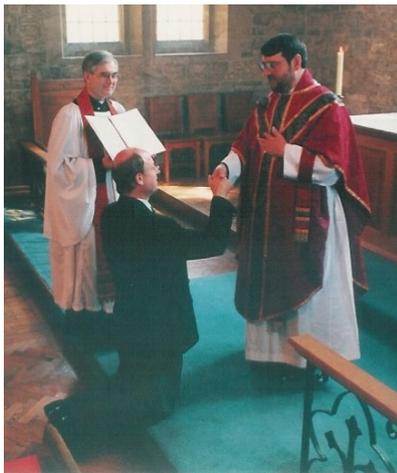
On the day of my confirmation in 1960 I was asked by the vicar if I would take on the role of sacristan. The lady who had done the job for many years was having eyesight problems and I had been assisting her for a while, so I must have impressed somebody! It was a job I thoroughly enjoyed and it gave me a love and appreciation of vestments, altar frontals, linens, chalices, candles, sanctuary lamps, and all the sacramentals which aid us in our worship. As my voice broke I progressed to the adult choir, and was also serving at said Masses when I wasn't required for singing.

I started to teach in Sunday school (to pre-school infants) at the age of 12, so it was natural, I suppose, that I should feel that I had a call to "ministry".



I gave up Sunday school teaching shortly before being licenced as a Layreader in 1969 and then began the long path which eventually led me to ordination. (It's humbling to realise that I have been involved in some form of teaching ministry for 61 years.) The 1970s were unsettling times for traditionalists in the wake of the Second Vatican Council, which affected (and infected) life and liturgy in the Church of England as well. My views on modernism and, in particular, women's ordination did not endear me to those I spoke to about a vocation. That and the Church of England's obsession with university education rather prohibited me from consideration. It is ironic to think that if I'd had a degree in, say, geography I could have been considered qualified to be recommended for training, but my pastoral and preaching experience as a Layreader (and for some time also as a Church Warden – more or less running a parish during a very long interregnum) counted for little. There was a lot of politics in the Established Church, and still is. Their theological colleges seem more concerned in turning out those competent in social work than in theology.

When the Church of my upbringing and formation could no longer authentically claim to be orthodox and catholic I knew I had no future within it. In 1999 my attention was caught by an article in a local newspaper about a certain priest who was doing duty in a local department store as Santa Claus. It turned out to be a Father Damien Mead. I made contact with him, and the rest, as they say, is history.



My journey had culminated in my being led to the ACC, and I have never regretted it for a minute. Of course I look back with nostalgic pleasure at those distant days and places where my faith and vocation were nurtured, but we are where God puts us – and that isn't always where we expected to be.

STOP PRESS

Bishop awarded honorary doctorate



The Diocese sends its heartfelt congratulations to Bishop Damien Mead, who has had conferred upon him the degree of Honorary Doctor of Divinity (Hon.DD) by the Johann Heinrich Pestalozzi Christian University, in Miami, Florida, USA. The degree is awarded in recognition of his achievements within Christian ministry with the Anglican Catholic Church and specifically since his consecration to the episcopacy. The University is in partnership with the Victoria College of Music, London, of which Bishop Damien is a Fellow.

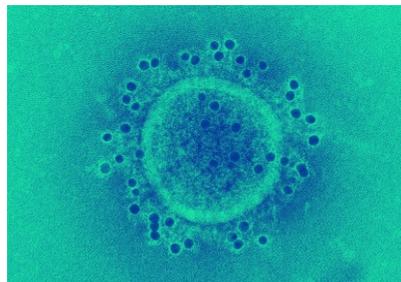
More details in the next edition.

Faith in a time of coronavirus



Fr Miles Maylor, St Deiniol and St Asaph with St Giles, Pembrokeshire.

The literati amongst us will resonate with the title of this piece, and wonder what caused the ringing to start! Well, yes, Gabriel Garcia Marquez's book, 'Love in the time of cholera' springs to mind. Unsurprisingly, 'Love in the time of corona', is the title of an American TV series. But, you will notice that the title of this article has the indefinite article. Why, because, faith has a constancy about it that is not limited to any sort of epidemic. Times of epidemics ebb and flow, though they may be characterised as **the** time of cholera, or covid, or 'flu etc. Emphasis there is on the causative agent and its clinical features. Add the word 'Spanish' to 'Flu, and the First World War springs to mind. But, for us, our emphasis should be on faith. This is a timeless quality. It continues, immune to seasonality, disease, or distress. In fact faith produces 'antibodies' to distress.



St Paul, uses the word faith almost interchangeably with the word love. In Galatians 5:6 'faith worketh by love.' Faith can be defined as 'complete confidence in something or someone.' Though love can be blind, faith doesn't have to see. Hebrews 11:1 'Faith is the substance of things hoped for, the evidence of things not seen.' As God's 'property is always to have mercy', our property is (or

should be) always to have faith. It has been said that faith is a spiritually augmented ability to believe. Love and faith result in action such that, anticipating the needs of another, they act to try to fulfil those needs. What has this to do with a time of coronavirus?

I believe that this time of virus is an opportunity to show the world that we are walking in faith. We anticipate the needs of others and try to fulfil them. Though we stand on a tightrope, we take steps along it. Some have been so frightened of catching or spreading the virus that they have stood on the platform and feared to take a step of faith. In faith, St Damien of Molokai (a nineteenth century Belgian priest) went to Hawaii in place of his sick brother to serve lepers there for sixteen years. Eventually he contracted the disease and died. That was before antibiotics had been developed. Nowadays it is known that leprosy does not spread easily, and a person can continue to work in society during curative treatment. Medical staff are significantly better at treating the symptoms of coronavirus than they were several months ago. They have acted in faith, using the insights and methods of science to help until a vaccine is available.

There is no doubt that the proportion of people dying from coronavirus is approximately 2-3% higher than that for influenza (fullfacts.org). Further, there are unknowns regarding population (herd) immunity to coronavirus (Covid19), though there is some herd immunity to influenza. There is also 'cross-over' immunity such that antibodies to one virus sometimes reduce the virulence of another virus in a person. Scientists are using their knowledge to investigate something unseen. And, they are carrying on in their occupations despite the risk of exposure to the pathogens.

One thing that I spent much time researching and publishing in my former profession was perception of risk, and how this affects clinical outcomes. An extraordinary finding, robustly supported by statistics, was that, the more a group of nurses expected pressure ulcers (bedsores) to happen by 'chance', the less they did! That sounds counter intuitive. Further, the amount of education people had

had on preventing pressure ulcers, had little or no effect on prevalence. What did matter in reducing prevalence was (again counter-intuitively) that the Ward Sisters believed pressure ulcers were just bound to happen. They thereby influenced their juniors to be proactive and vigilant to address the obvious hazards. There is a lot of talk about unnecessary confusion among the public in terms of shifting rules for lockdowns etc. People demand clarity. But, I'm afraid I simply don't agree that clarity is either possible or helpful. Caution is helpful, but false confidence is not. In fact, the latter causes people of a certain personality type to take more risks with themselves and therefore with others.

So, we are back to faith. Our maxim is to love our neighbour as ourselves. Christians are susceptible to viruses too. Our attitude to uncertainty is not to be afraid. Our approach to the management of risk and avoidance of hazards is to act intelligently to protect others. We love others because God loves us, and we act lovingly to protect them from any omission on our part. We carry on meeting together when we are able, and we leave as little viral load around us as we can. We wear our masks, we use the hand cleansers to safeguard other people, we keep our distance, and they do the same for us. That is 'faith in a time of coronavirus'.

Bishop's Award for 2020 Announced



Soon after his consecration in 2008, Bishop Mead established his annual "Bishop's Award for Outstanding Lay Service and commitment to the Work and Ministry of the Anglican Catholic Church". Usually presented at the Diocesan Annual Synod, this year that hasn't been possible.

Commenting on this year's Award, which he is to present on the Feast of Christ the King (Sunday 25th October 2020 at the Pro-Cathedral Parish) Bishop Damien said:

"My Bishop's Award for Outstanding Commitment to the Work and Ministry of our Diocese for 2020, this strangest of years, is going to someone who has reminded me through his simple acceptance of eternal truth, uncluttered by adult cleverness, of what we should be doing and why we should be doing it.

Listening for God is difficult at the best of times. We look at the complexity of the universe and expect the Creator of the universe to be complicated. We consider complicated theological terms, doctrines and dogma and expect God to communicate with us in complicated ways. We can become so focused on the letter of the law and forget the spirit which gives it life.

In fact God tells us that the things which matter the most are much more simple.

'Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.' Our Lord tells us in St Matthew's Gospel (Matthew 18:3).

Too often we adults mistake being childish for becoming child-like and do so at our peril.

Recently I was reminded of just how important taking Jesus at his word is, and of getting our priorities right in child-like simplicity.



Joshua Hall is 6 years old. Recently he became frustrated at the lack of

belief in God vocalised by many of his classmates (influenced in some cases by their parents dismissing all religion as "a load of rubbish"). This disturbed Josh, Why? Firstly he says he believes in God and "Mr Christ", because, and here I paraphrase him, "God loves us and gives us everything there is". Secondly he was concerned that by not believing in Jesus, his classmates "might not go to heaven".

Can you think of a better way to fulfil the Great Commandment to love God and to love our neighbour? Thank you Joshua, I certainly, and I suspect many others, need that reminder!"

The Bishops Award to date have been made to:

18th April 2009 Dr Roy Fidge

24th April 2010 Mrs Patricia Mary Johnson

12th March 2011 Mr Roy Anthony Hipkiss

21st April 2012 Br Peter Russell Smith, ObIOSB

13th April 2013 Mrs Catherine Ann Bosworth

There was No Award in 2014

18th April 2015 Mr Laurence & Mrs Margaret Mead

29th October 2016 Dr Frank L Wiswall

29th April 2017 Mrs Modupe Ighodaro

21st April 2018 Mrs Margaret Bendelow

4th May 2019 Mr Andrew Hall

25th October 2020 Master Joshua Hall

St Matthew xviii.1-7

At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!

From the Editor



Well? What do you think? Yes, the format of ACC UK has changed markedly, but it is in keeping with what it was, isn't it?

In consultation with the Bishop and Archdeacon, we found that a smaller print and fewer empty blocks of colour mean that we can include the same amount of material and save on printing costs – quite important for a free magazine! Of course, we value your opinion but we hope you'll see why we made the changes we did.

Sometimes change is necessary.

That might seem like a terrible heresy to some – which is why I'm wearing my tin biretta – but, considering that we've all had to change and adapt to strange and difficult circumstances, we can't oppose every change that we face. In fact, we in the ACC should be rather proud of the fact that we do embrace change rather well.

The human body needs two things in order to be a human body: flesh and bone. Without the flesh we cannot live. Without the bone we resemble unhappy blobfish and probably wouldn't be able to live anyway.



We need both flesh and bone in order to move and adapt to our environment carefully. What we don't do is change ourselves to be like something else. We don't get rid of our bones or grow extra legs so that we can become squid.

And this is true also of the Body of Christ – the Church. It has flesh and bones so that it can live no matter what Sin, the World and the Devil can throw at it. The bones of the Church are actually quite

obvious: they are Holy Scripture, Tradition and Reason.



Like a skeleton has joints, Reason hinges on Tradition which hinges on Holy Scripture. This allows the Church to move in acceptable ways and remain attached to the Head that is Christ.

The flesh of the Church consists of our lives as we experience them. We do not find our experiences in life change the Christian Faith, but rather the Christian Faith shapes our lives and helps us make sense of the experiences we have.

Experience is not, as some might say, a source of Christian Authority. It is what we bring from our lives to be joined to the Church. Sometimes we get it wrong but, in sanctifying ourselves with being joined to Our Lord Jesus, our failures in life can be used by God for the greater good of all humanity. We just need to stick to the Church.

The changes and chances of this fleeting world mean that we do not really experience things in the same way that the early Christians have. However, ours is the same faith as

theirs because we are part of the same body with the rigid skeleton. We can be sure that, if we hold the same faith as they, then we are part of the same body as they.

What we do not do is try to bend the body where there is no joint nor do we try to bend the joints too far. To do so would damage the body and break the bones. Many try to do just this by treating bone as flesh and bending Scripture, Tradition and Reason to their experience. Some even go as far to criticise the bones for being inflexible!

Our approach to change, then, is to see if it is necessary according to what the Church has always taught. If it is then we can be sure that we hold on tight to God during the times of uncertainty. If it is not then we can be sure that, even if things seem to be leaving us behind, God is staying put with us.

What matters more than anything else is the quality of the relationship that we have with God and with each other. That relationship is based entirely on Love and we certainly know that it never passes away.

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

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.

My Journey into the ACC – a personal reflection

By Mark Morgan

My home town, Wolverhampton, displays the motto on its coat of arms "Out of darkness cometh light", something I feel very appropriate to the recent journey I have made from the Roman to the Anglican Catholic Church.



First I'd like to discuss a little of my own background to furnish some context to this journey. The Roman Church as we will all be aware has ancient and Apostolic foundations but has over time promulgated beliefs, doctrines and practises that many learned and devout people have questioned with good foundation and reason.

In a nutshell, the conclusions I came to were that there are many legitimate Churches, the key features being Apostolic Legitimacy (a direct line of descent in ordination from the Apostles) and a commitment to belief in what Christ had Himself taught and what had been revealed (Church Tradition) to the early Church through the working of the Holy Ghost were what a legitimate Church should be able to demonstrate.

This led to a lot of reading around Church History and a developing awareness of the Seven Ecumenical Councils. I learned that there were in fact five principal Patriarchies within Christendom being Alexandria, Antioch, Constantinople, Jerusalem and Rome. All five had equal status. In practice because of the politics of the time and the power of the Roman Empire, Constantinople and Rome quickly developed a greater presence on the world stage – but did not in the eyes of the wider Christian Church gain any additional authority.

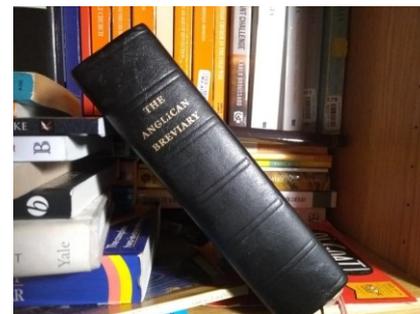
Over several years of reading and prayer I concluded that Rome was playing politics – alongside many other large Churches – and rather naughtily making claims that could not be reasonably justified. I based this conclusion on a firm trust in Holy Scripture, the authority of the seven Ecumenical Councils and the tradition of the early Church. By tradition I don't mean what service books we use or vestments are worn but by the beliefs and doctrines taught and then expressed in different ways to reflect the vastly differing cultures throughout Christendom. Our Bishop, Damien Mead, sums this up as being Churches "who believe what we believe". My conclusion was therefore that Rome was but one of many legitimate Churches who have equal authority, even if they refused to see it, refused to be in communion with each other or, as in the case of some, recognised each other's legitimacy but avoided being in communion together. I also concluded that there was only one form of infallibility in the Church – that of Scripture and Tradition as supported by the Ecumenical Councils. The Church has divided because of politics, sometimes because people have gone away to do something different from these ancient beliefs and sometime because a larger Church has itself departed from them and a group of faithful men have been moved by the Holy Spirit to come together to stand firm for Christ's revealed truth – which is the case with our own Church the ACC and several other true and legitimate small Churches in similar circumstances.



I spent a long time just sitting and not acting upon what I had learned and felt. I had considered Vocations but came to the conclusion that it was not

for me within Rome: I felt uneasy with a body that had in effect excommunicated itself from four fifths, if not more, of Christianity and secondly that there was an institutional stifling of the Spirit. This is by no means unique to Rome but like other large institutions she has become obsessed with process and conformity (initially from good intentions including the avoidance of heresy and to better the learning of her Clergy) to the extent that the gentle knock of Christ was often passed over.

But, as is common with our imperfect condition, I sat and did nothing. I struggled on as a communicant member of a large edifice, uncomfortable with some of the teaching and practice. I was grateful to receive the benefit of the Sacraments of our salvation and continued my private devotions through the daily recitation of the Hours, but I was not properly alive as I should have been to the Holy Ghost.



Then came the coronavirus pandemic, churches were required to close and I had several weeks at home furloughed from my regular work. Like many other Christians I too turned to the internet for sources of guidance, inspiration and some sense of public worship.

Now I had been aware of the existence of the ACC for a while. Our Lord Bishop revealed in a recent online sermon how in earlier years he had been attracted to evangelical populist Christianity and that while he came to find it unsatisfactory none the less the better parts of it creditably remain with him and help inform his faith and worship. I must confess that I've only ever gone through one phase in terms of worship style, I call it the "Sarum Phase" and it's still with me. At about 19 years old I discovered the beauty of the Sarum Use of the Western (Roman) Rite. I instantly found a deep spirituality

expressed clearly and simply with the potential if wanted to be elaborate to the extent that it can make a 1962 Roman Missal celebration look rather Low Church or a simple quiet and honest dignity that our non-conformist brothers and sisters could recognise.

I'm always curious about things, as indeed we all should be; I set about some research. I concluded that the ACC was indeed a very legitimate Church with valid Ordinations and Sacraments and a worthy continuing body within the wider Anglican Communion which I had been saddened to see in the case of the C of E start to lose its legitimacy through practices contrary to scripture, tradition and the Ecumenical Councils. At this stage though, I did no more and remained uncomfortably within the Roman fold

Then Frs Scurr and Chadwick both advised their intentions to celebrate Mass online in the light of the covid pandemic, I decided to witness the sacrifice. I found a lively faith and beautiful inspiring worship, I started to exchange conversation online with Fr Scurr who was very supportive, practical and encouraging. Discussion became more intense and Fr Scurr became my spiritual advisor; I have made more strides after Christ's will in the last few months in consequence than I have in years.



Fr Scurr encouraged me to make contact with other ACC Clergy, to research the Church more using our excellent website and to watch via videos our Church in action. What I saw was a live and legitimate Church actively seeking Christ's will, rightly and duly administering His Holy Sacraments. I exchanged conversations with several ACC priests. I found each to be active in God's garden with a lively faith and eager to discuss faith and to encourage. I encountered a brotherhood of Godly men (fellow journeymen) who were alive

to Christ, filled with the Holy Spirit and rejoicing in their faith and Ministry.

I must put on record my sincere thanks and gratitude to those wonderful men of God who have inspired, advised and welcomed me so heartily. Firstly my Lord Bishop Damien Mead whose intense spirituality and wonderful effervescent humour have moved my faith much: a humble and quiet man who takes his Vocation as Bishop with the seriousness this Holy office deserves but who could never take himself as a person seriously, a man without guile or political ambition. I must also thank in addition to Frs Scurr and Chadwick Frs Charlesworth, Parry, Munn Johnson and Deacon Gustav for their friendship, guidance and prayers. God bless them all!



Prayer led me to realise this was God's call to me, here too was a real Church, with real Priests, a real Bishop and real sacraments but with an active depth of faith I had not experienced in years and a genuine and enthusiastic welcome.

With assistance from Fr Scurr I approached the Bishop who kindly spoke to Fr Johnson on my behalf. Fr Johnson graciously received me into the full communion of the ACC on the Fifth Sunday after Trinity this year before Mass at the Church of St Alban the Martyr, Salford.

Now for anyone who may be thinking about joining us I would like to say a few things of encouragement.

It's very important to understand that we don't and never will claim to be The One True Church. What we do say is we are a legitimate part of Christ's Church, alive to Christ and obedient to Holy Scripture, the Ecumenical Councils and traditions.

That doesn't mean we are some sort of fundamentalist group either, far

from it. We humbly follow Christ's teachings and offer a genuine warm welcome to anyone who would like to come and see what we are about.

Unlike our brothers and sisters in the larger Churches our buildings are smaller and humbler but Holy and beautiful none the less. Sometimes we meet in missions in hired rooms or even members' homes. This in no way detracts from our effectiveness or the beauty and Holiness of our worship.

It does in fact replicate the conditions in the very early Church at the time of the Apostles. Please do not make the mistake of associating large church buildings and wealth with legitimacy or Holiness. Our Clergy are non-stipendiary (they don't get a salary for being priests) and many work in secular roles like myself and other members of the laity. This gives them a greater understanding of ordinary day to day life. We are blessed that because of our small size, there is no greasy pole to climb, no lucrative positions and no positions of power to hanker after. We are all here (Clergy and laity like myself alike) because we want to be, because we see an active and legitimate Church and because we want to grow in our faith together, learn from each other, support each other as a community and share that faith with others.

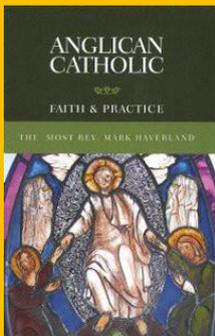
While many of our Clergy work in roles outside of the Church in order to support themselves and their families what you will never find is that they are part time Priests. Our clergy are refreshingly alive to God, eager to share the faith, non-judgemental, eager to advise, to counsel and to help us grow in faith and as a community. You are guaranteed a very warm reception from both Clergy and laity, please come and find out about us, we are a legitimate part of Christ's Church, a body of people, fellow travellers on a journey to God together guided by our Bishop, Priests and Deacons.



(continued on the next page)

Ex Libris

Books available from Anglican Catholic Authors

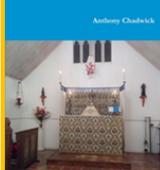


Anglican Catholic Faith and Practice by the Most Reverend Dr Mark Haverland, *Anglican Catholic Faith and Practice* provides a succinct, yet thorough, introduction to orthodox Anglican belief. Along the way Bishop Haverland covers topics such as Authority in the Church, the Bible, Church History, the 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



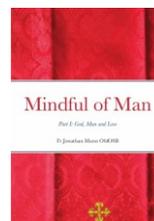
The Ministry of Women in the Anglican Catholic Church by Fr Jonathan Munn ObLOS. The Anglican Catholic Church is often criticised for not ordaining women into Holy Orders. This book seeks to show that women do have the opportunity to minister in God's Church and seeks to inspire them into discerning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

If you have difficulty ordering these online, please contact the Diocesan Office.

(continued from p13)

An independent opinion is often regarded as a good thing, perhaps I should reflect in conclusion on remarks made to me by several friends who have known me a good while: They have remarked that since making acquaintance with and then joining the ACC I have become more focused, happy, balanced and those who also have a faith have recognised a development in my spiritual life and Christian witness. All of them agree I can't shut up about it. Perhaps the best remark came from a close friend who said recently "You've got some great new mates there, you've grown as a person and grown in your faith with them, you want to keep them guys close".

Mindful of Man Vol I



Fr Jonathan Munn's latest book explores the consequences of the dignity of being human in the light of the Catholic Principles. The book shows that we hold to traditional morality precisely because of the commandments to love God and neighbour, and that this traditional morality is a vehicle for freedom in God as opposed to the slavery to the world that progressive morality brings.

Available from lulu.com: Prices are (hardback) £27, (paperback) £17.



Don't forget to use Amazon Smile to help the Anglican Catholic Church! It's very easy.

1. Go to smile.amazon.co.uk.
2. Search for the Anglican Catholic Church Diocese of the United Kingdom and add it as your designated charity.
3. Every time you want to shop at Amazon, start by typing smile.amazon.co.uk into your web browser.
4. For every purchase you make, Amazon makes a small donation to the ACC.

Every little helps.

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.

Services in **All Souls Church**
Astley Street, Bolton

Every Sunday

Sung Mass - 10.30am

Services in the **Cobden Centre**
Astley Street, Bolton

First Wednesday
of the month

Requiem Mass - 12 noon

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

Assistant Curate: Fr Roger Bell
07962 985863 rogerfbell@hotmail.com



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

Sunday
9.45am Mattins
10.45am Sung Mass
Last Sunday Monthly
11.45am Healing Service

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**

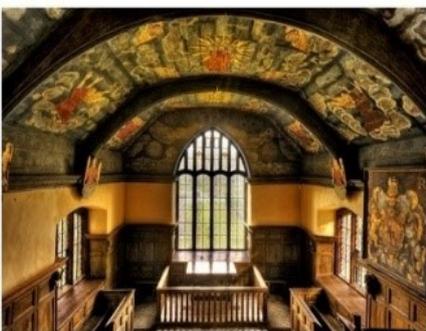
Fort Pitt Military Cemetery,
City Way, Rochester, Kent

Priest in Charge: Fr Andrew Scurr
07917 800611

ascurr@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



Provisional Mission of The Most Holy Trinity & Our Lady

Priest in Charge: Father Martin Charlesworth

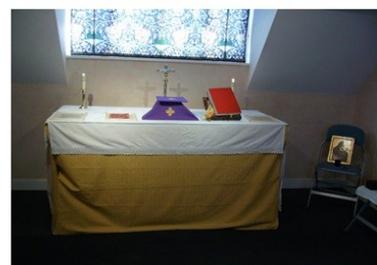
Tel: 07702301103

Email: Father-martin@email.com

Mission Address:
c/o 67 Huntington Road, York, YO21 8RL

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

Confessions by appointment.



St Bede

Vera Fletcher Hall, 4 Embercourt Road,
Thames Ditton, Surrey.

Sunday: 11.15am Low Mass

Priest in Charge: Canon Donald Walker
0208 398 4304

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 & St Eanswythe

31 Highfield Road, Dartford, Kent

Priest in Charge: Vacant

Warden: Dr Roy Fidge 01322 220172

Please telephone the Warden to confirm details

Verbum Domini

It's good to let God have the last word.

(I Thessalonians iv.13 – v.8)

But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are

asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.

But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then

sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night.

But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.

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

Telephone & Fax **01797 321704**
Email jmunn@anglican catholic.org
Diocesan Website
www.anglican catholic.org.uk

Donations

This magazine is now provided **subscription-free** in the UK! However donations are most welcome and encouraged towards both production costs and postage. Cheques should be made payable to the **"Anglican Catholic Bookshop"** and sent to the Diocesan Office (address to the left!) Please do contact us about the possibility of BACS transfers

Disclaimers

The presence of an advertisement or article in this magazine does not necessarily imply that it represents the opinion of the Bishop, the Anglican Catholic Church or the Diocese. We do not knowingly use copyrighted photographs or articles without prior permission. Every effort has been made to trace any and all copyright owners, any infringement of copyright is inadvertent and for which we apologise