

Magazine of the Diocese of the United Kingdom (Anglican Catholic Church)

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New Mission and New Priest in York



On the eve of the Feast of Saint Benedict, (20 March 2020), the Bishop received the Reverend Martin Charlesworth, into full communion of the Anglican Catholic Church.

Father Charlesworth has been known to the Anglican Catholic Church and Bishop Damien for quite a number of years, and more recently through his dear friend and former colleague Father Andrew Scurr entering into full communion with the ACC.

Father Charlesworth was scheduled to be received into the Anglican Catholic Church on the Feast of Saint Benedict, 21st March, 2020, however the

Coronavirus and the temporary closure of our Churches for public worship made that impossible. In the same way the long distance between York and the Pro-Cathedral in Kent made travel inadvisable at the moment. So, uniquely in our Diocesan history, the Bishop invited Fr Charlesworth to make his canonical obedience oaths via "Facetime" online, witnessed at the Charlesworth's end by Mrs Veronika Charlesworth and at the Bishop's end by Mr Roy Hipkiss, Fr Charlesworth has been licensed to the office of Priest in Charge of the, newly formed, Mission of the Most Holy Trinity and Our Lady, in the city of York.

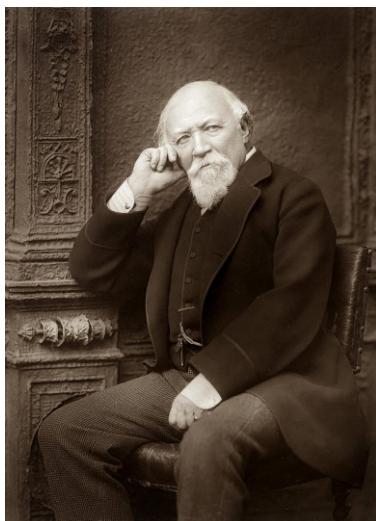


However, the sentiments of Browning's poem are still true – No matter what this world brings upon itself as the result of sin, God is still God, and He is still good.

From the Bishop

Dear Friends,

This “From the Bishop” is being written on a lovely warm sunny day, with the French doors open, looking out on to flowers a freshly mowed lawn and a contented Toby, my little dog, laying in the sun. On the surface I am reminded of Robert Browning’s poem, “Pippa’s Song”:

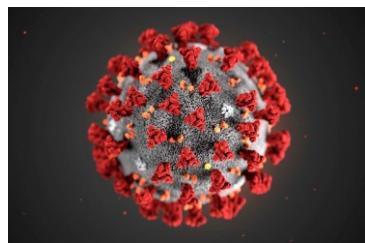


THE year's at the spring,
And day's at the morn;
Morning's at seven;
The hill-side's dew-pearl'd;
The lark's on the wing;
The snail's on the thorn;
God's in His heaven –
All's right with the world.
Robert Browning (1812-1889)

Is it true? “God's in His heaven — All's right with the world!” Even the most optimistic of us cannot deny that there are many things wrong with the world. Murder and terrorism, crime and suffering abound in the world. Our present circumstances, in common with much of the world, are unusual and for most of us unprecedented. Television, newspapers, radio and the internet is constantly buzzing, 24 hours a day, with reports on the COVID-19 Pandemic. The minute details of what

we must or must not be doing to keep ourselves and other people safe, is repeated constantly. The statistics – illustrated by creative graphs and charts – are used to support almost every angle and argument for and against the way in which governments around the world are dealing with the crisis.

Statistics are very useful and helpful but a dictionary definition of the term “the practice or science of collecting and analysing numerical data in large quantities, especially for the purpose of inferring proportions in a whole from those in a representative sample.” Is as impersonal as the mathematical principles behind the calculations - although since two of the priests in our Diocese are serious Mathematicians I had better not say too much about that!



I belong to a Facebook Group “Shine a light to fight Coronavirus” which has 344,000 members and growing. Members post the individual stories behind the statistics. There is a balance of reporting on loved ones who have contracted the virus, on those who have recovered and those who have died. Photos reveal the faces of those for whom prayers are sought and side-line the statistics in the face of the resultant tug on the heartstrings.

However, the sentiments of Browning's poem are still true – No matter what this world brings upon itself as the result of sin, God is still God, and He is still good. He is still

on His throne, and His world is good! Even though we live in a world beset with sin, we Christians have “the earnest of our inheritance” (Ephesians 1:14) because we have the Spirit of God living in us.

The earliest Christians understood that their primary citizenship was in heaven. Therefore, they could be, and indeed went out of their way to be, a blessing to the communities within which they lived. Whilst their hearts were clearly aflame with love of God, they maintained a heart for the world. They knew they lived in the world, and desired to live for the world. This approach was anchored firmly in the knowledge that they were citizens, first and foremost, of the kingdom of God. They proclaimed Jesus as Lord rather than “Caesar”, which meant that the political powers of their day often persecuted them. Although even the persecutors themselves and others who were not friends of Christianity recognised that Christians stood out in marked contrast to the ‘less threatening’ pagan religions.



We worry about the decline in Church membership and attendance, and no matter how understandable that worry, we must not allow it to distract us from the strategy that has successfully attracted people to Jesus for two thousand years – living our lives shaped by authentic Christianity.



If we simply do what Jesus commanded us to do: love God, love our neighbours as ourselves, care for the poor and the sick and the broken-hearted, stand up for the oppressed, be generous with our time and our money, and live our lives in peace, allowing God to fill us with His Spirit and grace, being always ready to speak with others about our faith, sharing the light in the darkness, proclaiming the Good News, this will manifest Him to others through our witness.

The earliest Christians understood that their primary citizenship was in heaven. Therefore, they could be, and indeed went out of their way to be, a blessing to the communities within which they lived.



Christians have always lived indeed often thrived, in cultures where they are minorities. Christianity began in a Jewish culture and thrived in a pagan one. St Paul offers advice in his epistles to the early churches in pagan societies. In I Corinthians 5:9, St Paul encourages the Christians to focus on their own affairs first. The

Christianity challenged the perception of the worth of man, inspired by the knowledge that being made in the image of God and loved by God to such a degree, Christ was willing to die on the Cross for mankind.

church there needed a good makeover. It was affected by sexual misbehaviour, internal strife, and a division between rich and poor. Paul tells them to be strict with themselves, and expecting fellow Christians to obey the demands of Jesus, but not to hold others to the same rules. To do so is akin to the futility poetically conveyed by the term to “kick against the pricks” (Acts 26:14)



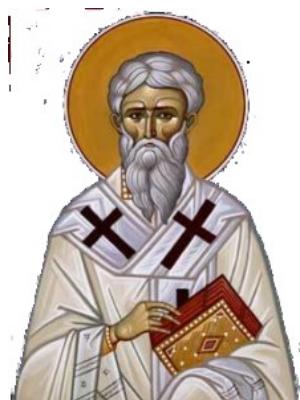
An unknown writer of the second century has left us, in the Letter to Diognetus, the following description of Christian life: "The Christians are distinguished from other men neither by country, nor language, nor the customs which they observe. They display to us, nevertheless, a wonderful and confessedly striking method of life. They dwell in their own countries, but simply as sojourners. As citizens, they share all things with others, and yet endure all things as if foreigners: Every foreign land is to them as their native country, and every land of their birth as a land of strangers. They are in the flesh, but they do not live after the flesh. They pass their days on earth, but they are citizens of heaven. They obey the prescribed laws, and at the same time surpass the laws by their lives. They love all men and are persecuted by all. They are insulted and repay the insult with honour. They do good, yet are punished as evil-doers. . .

To sum up all in one word: what the soul is in the body, that are Christians in the world. The soul is dispersed through all the members of the body, and Christians are scattered through all the cities of the world. The soul dwells in the body yet is not of the body; and Christians dwell in the world yet are not of the world. The flesh hates the soul, and wars against it, though itself suffering no injury, because it is prevented from enjoying pleasures; the world also hates the Christians, though in no wise injured, because they abjure pleasures. The soul loves the flesh that hates it, and the members; Christians likewise love those that hate them. ... Christians are confined in the world as in a prison, and yet they are the preservers of the world. The immortal soul dwells in a mortal tabernacle; and Christians dwell as sojourners in corruptible bodies, looking for an incorruptible dwelling in the heavens. God has assigned them this illustrious position, which it was unlawful for them to forsake."



One of the distinctions of the early Christians was the virtues they displayed in their lifestyles in their communities. Christianity challenged the perception of the worth of man, inspired by the knowledge that being made in the image of God and loved by God to such a degree, Christ was willing to die on the Cross for mankind. The commandment to love God and their neighbour was understood.

This contrast between the Christians and pagans of the time, in respect of this agape (brotherly love), was clear during a Pandemic from history which ravaged the cities of Carthage and Alexandria in North Africa. While the Pagans deserted their sick friends and left the dead unburied, the Christians cared for the plague-stricken with all tenderness and respected the dignity of remains of the dead. At the same time Christian charity was extended to those outside the Church.



St Cyprian, Patriarch of Alexandria, exhorted his people to extend their care to their pagan neighbours, reminding them, that as children of God they ought "to imitate that divine clemency which bestows blessings upon the just and upon the unjust". One might be tempted to think from the secular humanist narrative which is prevalent today that the Church had no influence or responsibility for the development of health care provision, charitable good works, education and social work. Nor for that matter an influence over our culture and laws for the betterment of all.

This Letter to Diognetus clearly focuses attention on the lifestyle Jesus calls all Christians to live, and this has not changed. As our secular culture becomes more post- and increasingly anti-Christian, it is

imperative that we rise to meet the challenge of who and what we are called to be as authentic Christians. During this time of social distancing, while our buildings may be closed for public worship, the CHURCH is NOT closed.



I have been impressed with those of our clergy, and clergy outside the ACC, who have taken to the internet and streamed services or, as I have done, uploaded videos. The sermons and other resources published online and uploaded to our Diocesan website are a wonderful contribution. Clergy and laity have also been very active in relief efforts across the Diocese – God bless you all! We must remember and remind the world that there are individuals behind the statistics – and their families and friends. Being pro-life doesn't begin and end at conception and birth. As Christians we must be even busier. We must use this opportunity to deepen our prayer life, equip ourselves to better explain and share our faith through study and deepening our spirituality.

While the Pagans deserted their sick friends and left the dead unburied, the Christians cared for the plague-stricken with all tenderness and respected the dignity of remains of the dead.

A handwritten signature in black ink, appearing to read "Fr Damien".

International News

Volcano in Philippines



Fr Thomas Lee writes:

Please continue pray for Central Luzon Philippines where most of our ACC parishes and mission areas are located. We are compelled to extend help to those who are directly affected near Taal volcano areas. We are knocking the hearts and ask donations from our generous friends. Your donations will surely help tend their basic needs (food, canned goods, clothes, facemasks, toiletries, etc.). For monetary donations, please send it to our diocesan account.

Death of retired bishop



We in the United Kingdom are sad to hear of the passing of one of the former Bishops in our church. The Rt Rev Edward LaCour was at one time the Vicar General in the Diocese of the South.

Canon Sanford Sears, Vicar at Holy Guardian Angels, Florida, writes:

"Of your charity please pray for the repose of the soul of the Rt Rev Edward LaCour. It is with great sadness to announce that the Bishop passed away this evening. He was the savior of Holy Guardian Angels

Church, being that his church purchased the then Guardian Angels Church. He was a dear sweet man and a gentleman. May he Rest In Peace."

We in the Diocese of the UK also pray that he may rest in peace and rise with Christ in Glory.

G-4 Anglican Partners Emphasize Mission and Renewal



Bishop Hewett of the Diocese of the Holy Cross

One of the major themes of the G-4 Joint Synods in Atlanta was the need for mission and renewal within the Continuing Church

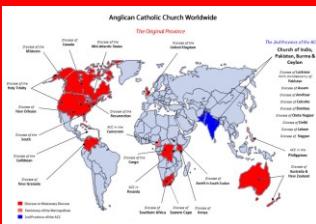
Following on a keynote address by the ACC Bishop Stephen Scarlett, concrete steps were taken as a task force for mission, evangelism and renewal, met on January 14th.

Dubbed Continuing Forward, the organization is led by Bishop Paul Hewett of the Diocese of the Holy Cross. The other G-4 churches are represented by Bishop Bill Perkins (APA), Father Matt Mirable (ACA) and Mr. Joel West (ACC).

At the January meetings, clergy and laity from the four jurisdictions discussed the opportunities and challenges faced by the leaders of new or smaller Continuing Anglican parishes. All expressed interest in pooling resources and working cooperatively to plant new churches and improve the health of existing churches.

The Trinitarian is published six times annually--January, March, May, July, September, and November.

Subscriptions for the Trinitarian can be made online. Please check the ACC Website for details



Archbishop's Statement on COVID 19 Virus



As world leaders work to combat the spread of COVID-19, many have asked what the response of the Church should be. My belief is that parishes as a whole and their healthy individual members are not made healthier by avoiding the Chalice of life and the Sacrament that is the Medicine of immortality. For this reason I strongly encourage our clergy and parishes to maintain public worship and the sacramental life of our parishes to the greatest extent possible. We ourselves as individuals, our churches, and our society are all harmed by the absence of the Holy Eucharist, and that harm must be taken into account when considering a way forward.

Those who are ill, those who know they have been exposed to an infectious disease, and those with compromised immune systems or who are otherwise in fragile health should remain home. All of us should obey curfews and lawful regulations issued by the civil authorities. Otherwise, as much as possible, we should carry on our normal lives, in and out of church. For those who have concerns about receiving the Eucharist, one can look to long-established alternatives in the history of the Church—having the clergy intinct the Host for us, receiving communion under the species of bread alone, or receiving communion

at home by means of presanctified hosts. For those who are unable, or find it inadvisable, to do the above, an act of spiritual communion is acceptable as well.

All of this is as always during 'flu season. The current situation is, of course, different from other 'flu seasons or times of infectious disease in that there is no vaccination available and no developed immunity in the populace. We have a duty to those around us, particularly to the elderly and those who are immunocompromised, to do what we can to slow the spread of this disease. I therefore encourage our clergy to work with local leaders and their parish vestries to find prudent, pastorally sensitive solutions to the challenges we face, keeping in mind that churches must address both the physical and spiritual needs of their parishioners.

The difficulties we face today remind us of the importance of prayer, a duty we are already called to enact in this season of Lent. I leave you, therefore, with both the assurance of my prayers and a recommendation for use in your own devotions, public or private:

O most mighty and merciful God, in this time of grievous sickness, we flee unto thee for succour. Deliver us, we beseech thee, from our peril; give strength and skill to all those who minister to the sick; prosper the means made use of for their cure; and grant that, perceiving how frail and uncertain our life is, we may apply our hearts unto that heavenly wisdom which leadeth to eternal life; through Jesus Christ our Lord. Amen.

*Most Rev Dr Mark Haverland,
Metropolitan Archbishop and Acting
Primate of the ACC*

We ourselves as individuals, our churches, and our society are all harmed by the absence of the Holy Eucharist, and that harm must be taken into account when considering a way forward.

News from around the Diocese

Cubs visit Winter Venue for Welsh Mission



Fr Gareth Parry, priest in charge of the Mission of the Good Shepherd and St Tudwal writes:

"Our winter venue is Pensarn Presbyterian Chapel vestry, Llandudno Junction, by kind permission of the minister and officials. The Feast of the Presentation of Christ in the Temple, celebrated on 2nd February, was our second service there.

We were very pleased to welcome the 1st Llandudno Junction British Boy/British Girl Scout Group to our Eucharist. Our warden, Mr Lee Wilson, has been Scout Leader of this group for a number of years, and as part of their programme, they visit local churches regularly. Although moving from Capel Gwydir Uchaf, near Llanrwst, was a practical decision, because of the cold, and lack of heating, nevertheless, having a venue in Llandudno Junction provides opportunity for outreach in a more populated area.

We may, God willing, establish a more permanent presence here, with the hope of attracting new worshippers to our midst. It is early days but we are glad of the contacts we have made and we are pleased to welcome newcomers to our congregation. The Cubs were very well-behaved, participated well and enjoyed themselves. Tea, coffee and refreshments were served after the

service. We hope to welcome the Cubs again very soon.

We envisage returning to Capel Gwydir Uchaf in April, but may hold extra services at Llandudno Junction in the future."

New Reliquary at Pro-Cathedral

On the Feast of the Purification of the Blessed Virgin Mary, (Sunday 2nd February) The pro-Cathedral Church of St Augustine in Kent, celebrated the installation of Parish's Relic of the Veil of the Blessed Virgin Mary in a new reliquary.

Bishop Mead commented on the new reliquary "Hand carved in the Ukraine from oak and fashioned as an icon of The Protection of the Theotokos, the Church now has a suitable holder for veneration of the relic. Originally intended to be a wall plaque, Andy Hall our wonder working handyman, has adapted the carving to be a hand held veneration reliquary. Although the previous reliquary was very grand it was impractical to access for veneration."



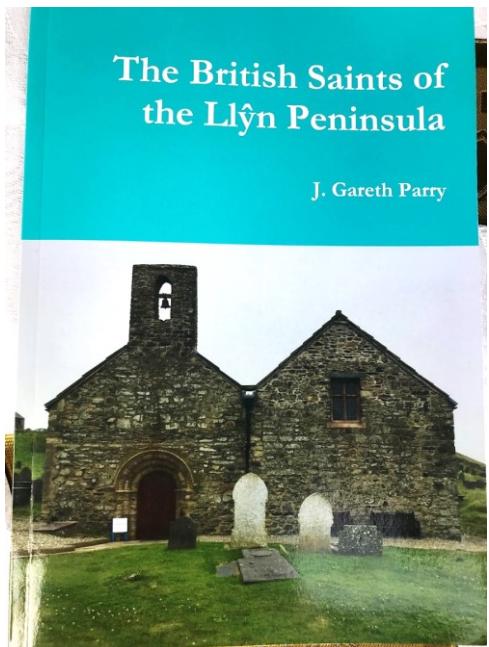
The relic was originally presented to the parish on the Feast of the Assumption, 15th August 2009, when Bishop Mead blessed the display case within which he placed the Relic of the Veil of the Blessed Virgin Mary. This relic had been



gifted to the parish and originates from a closed convent in Belgium. It was accompanied by a document of authentication dated 1909.



New books by ACC Authors

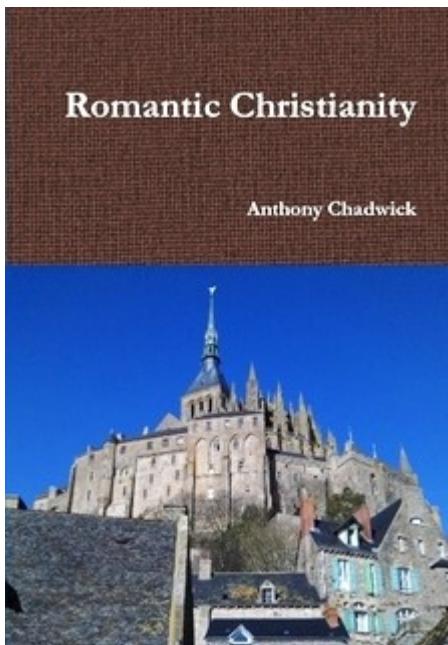


We are very pleased to announce that Fr Gareth Parry of the Mission of the Good Shepherd and St Tudwal will be publishing his research, *The British Saints of the Llŷn Peninsula*. According to Fr Parry, this is:

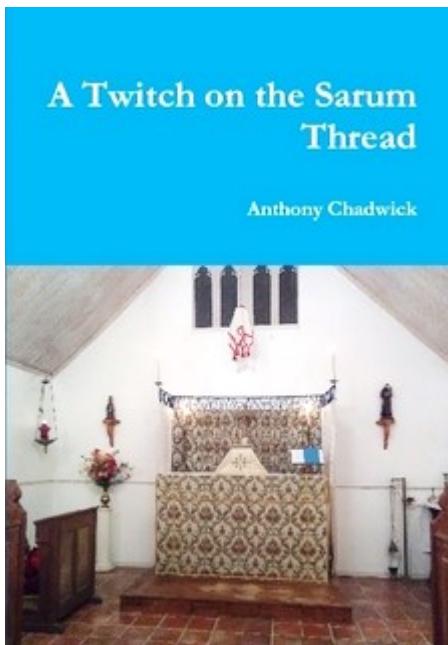
"A brief history of the early British Church in western Britain, looking at the personalities of the early Christians who brought the Gospel to North West Wales."

Do please contact Fr Parry to find out when this is available.

Also, Fr Anthony Chadwick (Chaplaincy of St Mary the Virgin, Hautot Saint Sulpice, France) has published two books.



This book looks into the possibility of Christianity perceived through the perspective of the Romantic world view. Price £12.20 from Lulu.com



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 from Lulu.com

Templar Knights Albion donate to Homesavers



On Tuesday 11th of February 2020, the Templar Knights Albion met with The Homesavers Charity based on the Wirral. The purpose of the meeting was to give a donation of crockery, clothes and various household items. The items are used to assist people to set up a home after a difficult period in their life.

Mr Danny Mahon accepted the items on behalf of the charity at Hammond House, West Kirby, Wirral. Grand Master Ronald Charles Holme and Michael Smales, Seneschal of the order, were in attendance on behalf of Templar Knights Albion.

The Order will be making further donations throughout the year as items become available.

The Templar Knights Albion are a philanthropic organisation who have Bishop Damien Mead as their Spiritual Protector.

Ecumenical Cordiality



On Saturday 22nd February 2020 the third ecumenical meeting between the Anglican Catholic Church - Diocese of

the United Kingdom and the Nordic Catholic Church, was held at the ACC's pro-Cathedral Parish near Faversham, Kent.

The day began with a Votive Mass for Christian Unity celebrated by Bishop Damien Mead (ACC) at which Bishop Roald Flemestad (NCC) preached.

Following lunch those present gathered for a meeting to discuss the challenges facing Christians in the UK and Europe.

Our gatherings have mirrored similar gatherings in the United States between the ACC (and the other G4 continuing Anglican jurisdictions) and the Polish National Catholic Church.

COVID 19 Pandemic

On 23rd March, the United Kingdom went into lockdown to prevent the spread of the coronavirus known as COVID 19. Given that many of our clergy and laity are vulnerable to this disease, it became clear that all services across the Diocese should be suspended and, if possible, online arrangements made.

There is now a special section on the Diocesan webpage which contains video recordings of Masses, especially those celebrated by the Bishop in his domestic chapel of St Nicholas of Myra in Lydd. There are copies of sermons and reflections as well as Fr Gareth Parry (Good Shepherd and St Tudwal, Conwy) leading the litany.

It was a great disappointment to learn that the Diocesan Synod, due to be held on 23rd May, has had to be postponed until the situation becomes much clearer. Nonetheless, this is a temporary setback and the Diocese continues to operate. We all continue to offer our prayers for those afflicted and affected.



Featured Articles

My first Church Retreat

Lee Wilson (Good Shepherd and St Tudwal) reminisces about the Diocesan Retreat to Ascot Priory in 2019.



Having been a member of the ACC for a couple of years now in the role of Church Warden for Father Gareth Parry at the Anglican Catholic Mission of the Good Shepherd & St Tudwal here in North Wales, I jumped at the chance of attending my first retreat with the ACC.

As a child I attended church a lot and was part of many Christian groups in school. I also attended church a lot when I was 17 in the Welsh Guards for strength and guidance. In my twenties, my walk with God felt it had hit a fork in the road and I was lost for direction. Although never losing my faith, I kind of held it at arm's length before finding my path back to church in my 30s. It was through my Scouting and studying with the Christian Leaders Institute that helped rekindle my faith. It was a chance meeting with my old R E teacher Fr Gareth Parry that helped guide me back to my path this

leading towards the Anglican Catholic Church.

Having never been on a retreat I didn't know what to expect, my mind was full of wonder and questions, would I enjoy it? Would I find it boring? Would I be accepted by all these priests or would they think what is he doing here? Would I gain a greater knowledge of the church? Will it be full of nuns and monks? So many questions and thoughts went through my head.

The journey down in the car with Fr Gareth was long. We chatted a lot and had a few stops it felt less daunting knowing I knew Fr Gareth and Michael another member of our church would be there. I would least have someone to talk to and share the experience.



As we arrived and drove down the long drive the trees slowly cleared revealing the most amazing looking building and gardens, the church windows of the priory shining in the sun against its grand architecture. It was truly breathtaking! We were met at the car by the caretaker's wife who led us to our rooms whilst giving us a guided tour of the building. Sadly all the nuns had passed away with the last nun dying in 2004 and half the building becoming a private care home.

Anyone discerning about whether to attend a retreat, I say to you go for it: you will leave a richer person; you will see God in a way you never thought possible; it will leave you wanting more.

The rooms were clean, comfy and ensuite and a lot better than I had thought they would be. We were given a private lounge and kitchen for our group to use as well as the use of the whole building and the chapels.

The meals were lovely, served in a little dining room, and our services were held in the smaller chapel and they were nice services with each person bringing something different to their service.

After meeting the ACC Priests who we would spend our retreat with, I was put at ease straightway. I felt accepted and they genuinely wanted to know about me and my personal journey of faith. I was guided on everything at the retreat: we ate together; we prayed together; we had free time together. In my time there I managed to spend a little time with each person on the retreat and got to know them and about their journeys with God and the ACC.

I felt God had blessed me with many graces on my retreat. I felt really enriched and felt my walk with God was stronger than ever. The talks we had were very educational. I learnt a great deal from these experienced people I would gladly call my friends.

It was great to be in God's Company in such a great community of people. Walking around the grounds I felt a warmth in my heart knowing this was part of my journey and God was truly calling me.

Anyone discerning about whether to attend a retreat, I say to you go for it: you will leave a richer person; you will see God in a way you never thought possible; it will leave you wanting more. I returned from there with a greater respect for my belief and my own journey with God.

Fr Martin Charlesworth



The Diocese of the United Kingdom is very pleased to welcome Fr Martin Charlesworth.

Father Charlesworth started out his vocational call as an Anglican religious (he was known as Brother Martin Benedict), living in a small community of Benedictines under the stern protection of Bishop Anselm Genders CR of Mirfield. Here, Father received his Baccalaureate in Theology, which was conferred by Saint Patricks College, Maynooth. Later, after the closure of that community, he worked in various secular fields then in due course was clothed as a novice of the Premonstratensian Canons taking the religious name of (Brother) Benedict.

Whilst at seminary, his peace was dashed when he met a young lady, Veronika. He fell in love with his soulmate and followed his heart, left the monastery and two years later was married. He worked for British Gas for a few years before joining the Police. He served in the Police whilst struggling with the call of his vocation. During this time he submitted to the Old Roman Catholic Church Latin-rite and was subsequently ordained. In 2011, Father resigned from the Police to begin a small mission in Yorkshire whilst juggling duties of a stay at home parent. Father was consecrated as a bishop to be coadjutor of the Old Roman Catholic diocese of Haemus,

and moved with his growing young family to Hungary, the epicentre of the diocese.

Several years later Father Charlesworth and his young family made the very difficult decision to return to the United Kingdom to take care of his elderly mother who had been diagnosed with dementia and was slowly deteriorating. They were invited to live in Leeds, in a clergy house attached to the vicarage. Fr (the Bishop) Martin, resigned his episcopal status and the diocese of Haemus, happily laying it aside to follow this new path, and the Call of the Gospel to serve the people of South Leeds. The local CofE bishop tasked Fr Charlesworth to support the vicar whom Father had known since the early 90s. Fr Martin began his work building up the community, forming links with local organisations. He formed a uniformed youth group, growing from two members to 30. He was co-founder of a pay-as-you-feel cafe, which fed people five days a week. He set up and ran a welcome centre, outstretching a warm welcome to everybody with no judgement or prejudice. During this time Father Martin came to the conclusion that future ministry in the CofE was not where God wanted him to be, and having visited the various missions and churches of the ACC, he made clear his intention to the Bishop to enter full communion with the ACC as a priest.

In November 2019, the family moved to York, to begin a new life, a "forever-after life" (as Archdeacon Raymond Thompson so beautifully put it) growing a new Anglican Catholic community in the beautiful and ancient city of York. His work continues with his involvement with the Foodbanks, local charities and work with the homeless in the city.

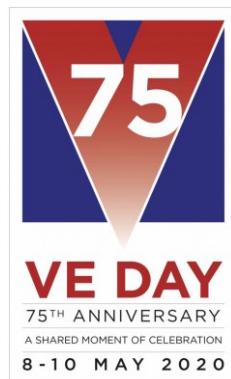
Lend with Care report from Pro-Cathedral

While the present Coronavirus Pandemic has meant that St Augustine's is closed for Public Worship, our Church life and ministry continues and we are pleased and amazed to report that the Parish has broken the £5,000 barrier for Micro-Finance loans to entrepreneurs in developing countries to help them work themselves out of poverty.

Although far from ideal Care International's work has helped a considerable number of people who do not have the wherewithal to getting loans from other organisations.

We have helped 694 entrepreneurs and through the loans to them 2,437 members of their families.

Victory in Europe - 75th Anniversary Thanksgiving

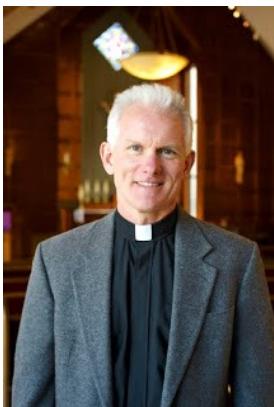


The Fourth Sunday After Easter, 10th May 2020, the Bishop celebrated Sunday Mass from his private Chapel at his home in Lydd, on the Romney Marsh in Kent.

Before the Mass began, to mark the 75th Anniversary of Victory in Europe, he conducted a short Act of Thanksgiving. The order of service was adapted from that used on 8th May 1945 at Westminster abbey in London.

Mission Possible

The following is the first of three talks about Mission delivered during the G4 Joint Synods in Atlanta GA. on 15th January, 2020. The remaining talks will be published in subsequent editions



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

Talk #1.

I. The Main Challenge We Face

I want to thank Archbishop Haverland for the opportunity to talk for a few minutes about the mission of our church. The topic of mission needs to occupy a larger and preeminent space on our agendas. We have been encouraged over the last few years by our movement towards unity. Unity is important and essential to our mission. We've been handicapped by both external and internal disunity and acrimony. In his high priestly prayer in John 17, Jesus linked unity and effective mission (17:21). However, while our unity is a necessary foundation, it will not, in and of itself, create an effective mission. Thus, organic unity within the G-4 is not our most pressing challenge. Our most pressing challenge is to discover and develop our mission.

We are facing significant challenges. Many of our churches

are aging and are not reproducing themselves with new spiritual offspring. However, when we gather as a church to do our organizational business we do a rather efficient job of ignoring this challenge. I want to urge and exhort us to change our priorities and place prayer for mission and dialogue about mission at the top of our agenda from now on.



II. The Origin of Our Challenge

It is easy to misinterpret our mission challenge as a criticism of the ministries of our churches. We have good and godly people in ministry who are doing good and godly work. Our problem is that the mission we started with as a movement is no longer our mission. We have not adjusted to the changed cultural environment. Our original mission was to define and defend Anglican Catholic orthodoxy and differentiate ourselves from the heresy that arose in the mid-twentieth century within the Anglican tradition. The heroes of our movement took a stand and paid a price for the Truth. Because of that heroism, there was a church for me to return to when I went through a conversion in college in 1981. Because of that heroism we have a church and movement to sustain us as we wait for the fulfilment of our blessed hope (Titus 2:13).

But this cannot be our primary mission any longer. We now know who we are, and we are who we are. The question now is: How are we going to bear witness in more effective ways in the new world in which we find ourselves? This new world is dramatically different than



the world we started in. How are we going to develop an effective ministry in it? How are we going to reach the lost and wounded of our culture? How are you going to reach at least some of the lost and wounded in the neighborhood or region of your church? They don't know what an Anglican Catholic is and they don't really care—unless an Anglican Catholic will love them and introduce them to Christ and to the community of Christ's church.

When I began my ministry in the 1980's, you could still develop a church by advertising our unique strengths to people who were looking for a church. You cannot do that in most places anymore. Fewer and fewer people are looking for a church. For many, church is either irrelevant to their lives or, worse, is a source of a deep wound because they have been hurt by a church. How do we reach out to people in this new setting?

III. A Modest Proposal for a Starting Place

If we are honest, we will admit that we don't know what to do. This can be a good thing if we embrace our vulnerability and our need to trust God in new ways. Moses did not know what to do when his back was to the Red Sea and his eyes were on the thundering herds of approaching Egyptian soldiers. But he found a new pathway forward for his people because he listened to God, prayed to God, and trusted God (Exodus 14:10-15).

I want to make a modest proposal for a starting place. Because we do not know what to do, we need to establish a corporate practice of fasting and praying for the mission of our church. In Acts, the early church waited and prayed in the upper room before the

Holy Spirit came and led them into ministry (Acts 1:12-14). We need to enter into an extended season of church-wide prayer and fasting for the development of our mission.



About seven or eight years ago, Bishop Wilson visited our diocese. He told us, "If you want your churches to grow, you must fast and pray." We listened and established Wednesday as a day of fasting and prayer for the mission of our church. We ask our people to fast in some way on Wednesday and to pray a "Litany for Mission" that we developed. I propose that we make this a practice of our entire church; a day a week on which we fast and pray for our mission. The activity of fasting and prayer for mission will put the topic of mission on the map of our church. It is a way to begin; something we can really do. If we cannot commit to regular prayer and fasting for our mission, it means we are not serious about it.

As we fast and pray, we need to listen for God's voice and guidance and discuss the new things we might do; the new doors we might open into our churches; the new ways we might reach out to those who are not now our members; the new good works we might do. Prayer for mission and discussion about church renewal and mission need to be regular, weekly activities of our church. And these need to be the central focus of our energy when we gather for synods.



Old Faithfuls

By Marcia Giardelli, Church of St Deiniol and Asaph with St Giles

The other morning, before the day began, instead of allowing my mind to be bombarded with never-ending COVID-19-related fear, anxiety, negativity and ‘what if’ scenarios, I decided to sit quietly in our warm kitchen with my cup of tea and to focus instead on Jesus, St Ignatius style!

Stilled, I began to imagine* Jesus with me in the room. Very quickly, I ‘saw’ him out of the corner of my eye, standing in front of the AGA. He was happily humming away to himself and making me a cooked breakfast! I started to wonder what He was cooking but my focus was drawn to ... his feet! He was wearing slippers! ‘Old faithfuls’ which had seen better days. Brownish-grey, apparently nothing special although He did later intimate, with a twinkle in his eye, that they were made of camel hair!



He wasn't wearing smart, well-polished Italian leather shoes because He had not come to negotiate or do business with me. He wasn't wearing heavy walking boots because He hadn't come to take me on a pre-planned route march. He wasn't barefoot either. I concluded that this was probably because He knew that I would be concerned about His feet getting cold and dirty on our tiled, farmhouse floor. He knew that ‘foot washing’ would have come to my mind and that I would feel awkward

about that. No. He paid me a huge compliment by coming in footwear which showed me that He was relaxed in my company and felt at home in my house albeit quite unprepared for his visit.

His choice of footwear invited me to be relaxed in his presence, which I was, even in my pyjamas at nearly ten in the morning! His slippers were well worn because for years He had been wearing them around my house waiting for me to stop my endless mental and physical activity and notice that He was with me, just as He had promised.

In that moment, I experienced first-hand some new aspects of what it feels like to be around Jesus and to interact with Him in the everyday - His lightness of spirit; his complete understanding of the way I tick; his joy in the ordinary of life, and unbelievably his delight in being with me.

And now, some days later, I find that I am enjoying revisiting and reliving that incident, pondering it anew and each time exploring another facet. This brings much comfort, especially at this time of crisis in world history.



I know that it wasn't the first breakfast which Jesus cooked for his disciples and, my hope is that in sharing this, it won't be the last.

(*I later read about the two hemispheres in the brain: the right being the reasoning, logical side and the left the imaginative, intuitive part which is where, it is suggested, the Holy Spirit tends to communicate with us.)

In that moment, I experienced first-hand some new aspects of what it feels like to be around Jesus and to interact with Him in the everyday

From the Archdeacon



From the point of view of one who is under lockdown, like many of our number, and not supposed to even leave the house except for solitary walks, I have been able to offer nothing in the way of practical ministry, but have enjoyed and appreciated the efforts of those who have the expertise to broadcast liturgies and other devotional material on line. This is an area which I am sure can be developed and used for the good once things return to comparative normality.

However, I have been far from idle at home. My time has been spent productively and, in true Benedictine style, my work in the garden has been offered as prayer for those in need, both in general and in particular. I have been on some walks in the wilds that have led me to explore some parts of the Island which I had not discovered before, all within easy walking distance of home, and I never cease to marvel at the wonders of Creation spread before me. God always seems to find some new way of saying to us "Look, here I am!" A pause from the busy-ness of life to enjoy the gifts we usually take for granted is a benefit which, notwithstanding the tragic and economic toll of the current situation, has allowed many to step back and get a fresh perspective.

Having said that, I am full of admiration and gratitude for those among our numbers who have been on the front line, as it were, and demonstrated ministry (ordained or lay) in action, be it working in the community bringing much needed supplies, words of support and comfort, or by keeping in touch by telephone or email with the souls committed to their charge. While we

have seen this crisis bringing out the worst aspects of human nature in a minority, we have also witnessed the best in the majority. Let's hang on to that!

Lichfield Emergency Night Shelter (LENS)

by Fr Deacon Gustaf Stenström

LENS is an ecumenical project run by Lichfield Churches Together and Lichfield City Council. It has run now for 2 years. In its first year, LENS was available only for two months. This year it was open for two-and-a-half months. Unfortunately, LENS closed down due to Corona-19 outbreak.

I told Churches Together, "I was awake for 4 nights a week during the entire project. The impact I made is probably very little or none. Having said that about me, LENS has made more of an impact than any other ecumenical project I have seen before and, trust me, I have seen many projects over the years from worldwide to local."

The LENS project has not just brought the guests to a safe place to bed down. It has brought people together that otherwise never would have met or worked together by their own choice. If through us, LENS has been able to show our guests unconditional love, support and a secure place to sleep for seven nights a week during the four and a half months then this project has been a success. LENS changed not only ours (staff and volunteers) lives forever: it has also changed the lives of our guests.

One morning after breakfast, one of our guests looked as if something profound was going on in his mind. He looked like he had seen the Ghost of Christmas Yet-To-Come. After that breakfast, we did not see him at shelter again. I met up with him a few months later and he was looking for a proper job and living in a flat with his girlfriend.

And this year we succeeded to house all the guests except for two. I ask you to pray for all that they will succeed to turn their lives around. In His Holy Name.



Renewal Of Ordination Vows



By Fr Gareth Parry, Mission of the Good Shepherd and St Tudwal

There are no set dates for Ordination, and many of us in the Diocese of the United Kingdom have been ordained at different times of the year. Likewise, there is no set time for reflecting particularly on our Ordination, but this period approaching Pentecost is considered the traditional time, based on the commission of Jesus to Peter in Matthew Ch. 16, "I will give you the keys to the Kingdom of Heaven" and in John Ch. 21, "Feed my sheep; tend my lambs." My original deaconing was actually on the Feast of St. Peter, 29th June, 1996, with my ordination to the priesthood just over a year later on the 6th July. Many of us in the ACC have had conditional ordinations also.

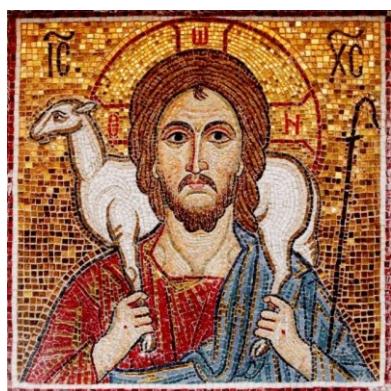
Whatever time we received Holy Orders was a very special and joyful time for us, as we were grafted into the Apostolic ministry, with so many praying for us. It is apt, therefore, to spend some time, or a special day each year when we are able to give thanks to Almighty God for our vocation, and to have the high privilege of building up His Church. It is also an opportunity to renew our Ordination vows and to reflect upon

our ministry, asking God to renew us daily by His Holy Spirit.

I find the words of the Charge from the Ordinal of the Church in Wales particularly moving:

"The Church is the People of God, the Body of Christ, the Temple of the Holy Spirit. All baptised persons are called to make Jesus Christ known to men as Saviour and Lord, and to be fellow-workers with Him in his renewing of the world; but you are now being set apart for the office and work of a priest in the Church of God."

A priest is called to work with the bishop and his fellow priests as servant and shepherd. Your task is to proclaim the gospel of Jesus Christ to all men, to call sinners to repentance and to declare God's forgiveness to them. You are to teach, to baptise, to preside at the celebration of the Holy Eucharist, and to perform the other ministrations entrusted to you. You are to care for all alike, young and old, strong and weak, rich and poor, in the name of Him who came not to be served, but to serve.

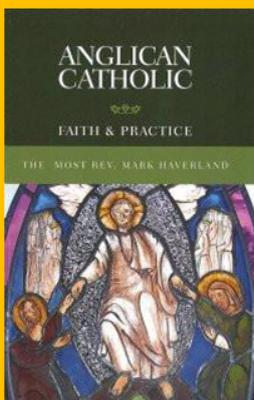


Keep the Good Shepherd always before you as the pattern of your calling. Study His teaching and meditate upon it, that you may encourage his people in the way of holiness. Guided by the Holy Spirit, pray constantly that your life may be a pattern of obedience and holiness, and so reveal the power of the Kingdom of God."

You are to teach, to baptise, to preside at the celebration of the Holy Eucharist, and to perform the other ministrations entrusted to you. You are to care for all alike, young and old, strong and weak, rich and poor, in the name of Him who came not to be served, but to serve.

Ex Libris

Books available from Anglican Catholic Authors



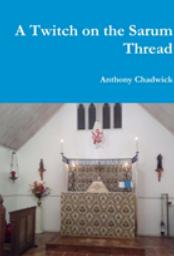
Anglican Catholic Faith and Practice by the Most Reverend Dr Mark Haverland, *Anglican Catholic Faith and Practice* provides a succinct, yet thorough, introduction to orthodox Anglican belief. Along the way Bishop Haverland covers topics such as Authority in the Church, the Bible, Church History, the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



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



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

Price £4.99 from lulu.com

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From the Editor

What a strange year it's been so far! There is no synod to report on, nor have the various patronal festivals and Paschal Ceremonies taken place except, perhaps, in private. However, we have carried on as best we can, and that is something that we've learned to do well.

Throughout this pandemic, I have been humbled by my brother clergy who have gone out of their way to record things and reach out across the internet. I've tried to do the same but without the same success. My video reflections make me look like a gurning Humpty Dumpty rather than the picture of the reverend father at prayer that my colleagues seem to pull off easily. It's early days and, though I have been blogging for fifteen years, this is a new medium for me to try.

The internet has an added bonus. It's called the Off Switch and this is vital, especially for the Christian who is intent on living a life of prayer. The pandemic has made us all Carthusians.



The Carthusian Order is committed to a life of contemplation and solitude within a community. Monks and Nuns spend the best part of the day in their cells leaving only to say the Night Office and the Mass. The pandemic does give us a bit of an opportunity to press the Off Switch and spend some quality time with God. While the mobile phone is very useful, its immediate accessibility means that we are constantly picking it up to see

whether someone has contacted us. It's high time that we put down the phone and picked up the prayer book and the Bible to see if God is trying to contact us.

In the last issue, I mentioned the importance of staying in touch and not isolating ourselves. I said that we should value Synod as an opportunity to remember our corporate identity and to take strength from that. It seems that the pandemic has made a mockery of my words! It would indeed be a mockery if we were not a church and believing in the Communion of Saints. If we're in communion with saints who are continents apart from us in space and centuries apart from us in time, then we can still be in communion with our brothers and sisters despite our obvious solitude.



Of course, solitude is a challenge at the best of times and enforced solitude must be virtually intolerable for some people. For some, this is because they have difficulty being in their own company. Being on your own means you have to face up to unpleasant thoughts which you can dispel easily when you can go out for a drink. Even if you're not on your own, tensions are raised because you have to spend all the time with the people you live with. It's at times like these that the little things which

If we're in communion with saints who are continents apart from us in space and centuries apart from us in time, then we can still be in communion with our brothers and sisters despite our obvious solitude.

irritate us become unavoidable. Tempers can run high.

Again, the discipline of prayer can help because we can confront these issues with God. If we are in solitude then we do not have to face the recurring painful thoughts alone. We have the opportunity to confront those thoughts with God standing by us and showing us the truth.

The key thing is balance. We can use the time of enforced solitude to make up for the times when we've crowded God out through busy social calendars or from focussing on our work. When the lockdown lifts, there will be lots of social gatherings and parties and celebrations and what-have-you. These will be wonderful opportunities to tell others about our experiences of God in the confines of our isolation.

One rather useful practice is that of journaling. This is a spiritual way of keeping a diary. The idea is to keep a notepad by you while you read your bible or say your prayers so that you can write down some of the thoughts that come to you while you're close to God. It also helps you to organise your thoughts so that you know which experiences you can share with others and those which are entirely private to you. Over time, this journal can help you spot where God might be leading you.



It seems that the lockdown might turn us all into reluctant monks and nuns, but this is no bad thing. We lost the monasteries at the Reformation and, while there was a revival of the religious life in the nineteenth and twentieth centuries, the numbers of

monks and nuns are declining. The monasteries used to be power-houses of prayer that formed communities and built hospitals and universities. While they may have lost sight of their purpose by the time of Henry VIII, they have been responsible for much that we take for granted today.

Perhaps then, our lockdown should be used to supply what our society is lacking – prayer. Prayer brings God back into the life of our community when it is sorely needed. It is hard work getting the discipline going but once it's there it can start the process of transforming our society like the monasteries did of old.



Seeing that our society is also to be found on the internet, we might feel called to become "virtual" monks and nuns building communities of religious observation that are not geographically close, but electronically close. This would mean interpreting the old rules of Christian living into rules more suited to the internet.

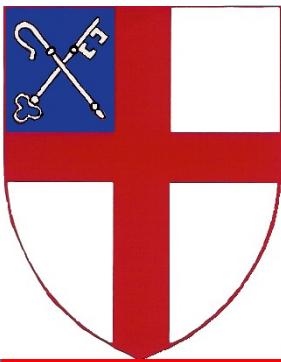
Our task as Christians is to bear witness to God in a world that is determined to forget Him or change its relationship with Him in order to make Him fit its requirements. We can only do that if we make the use of the opportunities that God gives us to bear that witness. Lockdown may give us an idea of what our testimony is going to be.

God bless you richly and make your time of social distancing fruitful.



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:

jmunn@anglicancatholic.org



Where to worship ... (subject to COVID 19)



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



"I will go unto the altar of God, even unto the God of my joy and gladness."

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

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@anglicancatholic.org

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

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



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

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

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



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



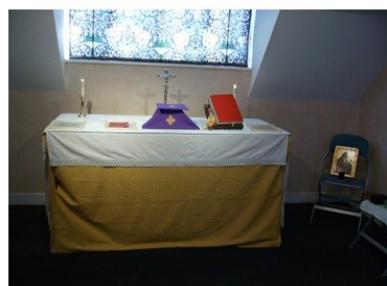
St Nicholas of Myra
 St Nicholas House, 42-48 High Street, Lydd,
 Romney Marsh, Kent TN29 9AN

Services: As announced

Priest in Charge: Bishop Damien Mead
 01797 321704 bishopmead@aol.com
The Bishop's Domestic Chapel



**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
 Live-stream Mass broadcast 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



St Mary & St Eanswythe

31 Highfield Road, Dartford, Kent

4th Saturday Monthly: 12 noon Low Mass
Priest in Charge: Vacant
Warden: Dr Roy Fidge 01322 220172

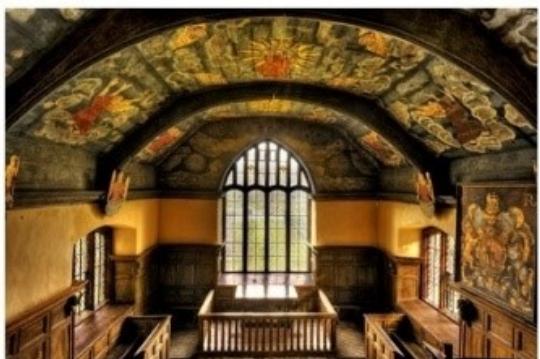
Please telephone the Warden to confirm details

NB: Every effort is taken to ensure these times are correct but please telephone or email beforehand to double check if uncertain



Anglican Catholic Fellowship

We have a number of housegroups around the country 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).



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



Where to worship...European Deanery



Chaplaincy of St Mary the Virgin

193 route d'Héricourt, 76190
Hautot Saint Sulpice, France.



Services: Daily Mass & Offices

Chaplain: Fr Anthony Chadwick
(0033) 235 963036
anthony.chadwick@wanadoo.fr

Please Contact the Chaplain for more details

Chaplaincy of St Boniface (Gemeenschap van Sint Bonifatius)

Mailing Address: Brugstraat 11, 9441 PG,
Orvelte, The Netherlands



Services: Regular Mass & Daily Offices

Chaplain: Fr Gregory Wassen
(0031) 06-57281018.
fr.gregorywassen@gmail.com

Please Contact the Chaplain for more details

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