

# ACC



# UK

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## Fr Roger Bell, RIP



Of your Charity please pray for the soul of Roger Frederick Bell, priest, who lost his battle with cancer on Christmas Day 2020. Please remember his wife, Liz, in your prayers.

The funeral of Fr Roger, Assistant Curate of the ACC Parish of Our Lady and St Edward, Bolton, took place on Tuesday 12th January 2021 with the burial at Aughton Cemetery in Lancashire at 2pm. The officiant was Fr Howard Marsh, Parish Priest in Bolton.

Simultaneously the Bishop, assisted by the Archdeacon, who represented the College of Priests in the Diocese, celebrated a Requiem Mass at St Augustine's Pro-Cathedral in Kent. The Covid-19 lockdown prevented many who wished to attend from doing so.

The Requiem Low Mass was recorded on video and was uploaded to enable those who wanted like to pray and pay their respects an opportunity to do so.

## Honorary Doctorate for Bishop



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.

On the announcement made by the University, Bishop Damien said, "My goodness, this honour was totally unexpected.

I do not feel worthy of such an award, but if my ministry and work for the Kingdom of God and His Church on

earth has been deemed to have been even partially worthy of such recognition, I am extremely grateful.

I am also very grateful to the Board, Senate and Faculty of Johann Heinrich Pestalozzi Christian University and also to those this side of the Atlantic who have been responsible for this consideration and honour.



The opportunities and the encouragement this gives me, and, I know, will also give the clergy and lay people committed to my charge, is a wonderful blessing."

## From the Bishop



*The Rt Rev Damien Mead,  
Bishop Ordinary*

*Dear Friends,*

During the Coronavirus pandemic, many Churches, including our own, have had to transform the experience of worship in church. This has raised a number of questions and highlighted how people with little or no understanding of “The Church” perceive us.

In the public consciousness, references to “The Church” are commonly understood as a building used for public worship or, perhaps, an administrative entity but the biblical definition characterises the church clearly as people first.

We see the word “church” used in the Bible in different ways. One of the most important references to the Church is as the body of Christ.



St Paul, who was called to be an apostle of Jesus Christ after our Lord had Ascended into Heaven, begins his letter to the Christians in Corinth, “Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our LORD, both theirs and ours.” (1 Corinthians 1:2). This is just one example of the church being defined as

a company or assembly, indeed it reminds us too that we are also identified as saints.

Quite often when people talk about church, they identify closely with a local congregation or assembly. They may or may not feel connected to the ‘wider’ Church of the Diocese or Province – let alone anything much more profound.

Next to this local or even larger organisational structure, THE church is defined as the body of all believers. When Paul preaches the Gospel after his conversion, he says to those he meets, who know of his former persecution of Christians, “For ye have heard of my conversation in time past in the Jews’ religion, how that beyond measure I persecuted the church of God, and wasted it.” (Galatians 1:13) Paul also said, “For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.” (1 Corinthians 15:9) Both of these verses signal that the church is a body of living people.

Of course, we Catholic Christians also recognise that the membership of the church encompasses those who have died, both the saints in heaven and the souls at rest. When St Peter makes his confession of Christ, Jesus replies, “And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.” (Matthew 16:18) From these examples, we see that church is not something we do individually. It is something we do collectively. A critical aspect of our Christian life is not just what we do by ourselves but also what we do together with other people, united through not just physical contact but through our traditions and the witness of our brothers and sisters asleep in the Lord from times past.

Perhaps because one of the most difficult aspects of Covid-19 Lockdowns and all the Social distancing and other regulations is not having been able to worship together as we have been used to for so many years. But I want to say now that, as challenging as it has been, I think for us in our small corner of the Christian

Church, the past year of restrictions and difficulties should be seized upon and transformed into more of a blessing than anything negative.

I know that individuals, both lay people and clergy, have suffered in many ways. But challenging us to find new ways to look after people, to encourage worship to continue and to engage with modern technology. All this has allowed us to “think outside the box” in how we engage with our members and, perhaps more importantly, those outside the ACC.

There is for me an overriding consideration which we really must address. Although worship is the primary duty and joy for Christians, fellowship and the many other benefits of coming together and meeting as likeminded people cannot be underestimated. Most of us have come from other Churches into the ACC and we have, perhaps, had to unlearn some things and change our expectations. Hopefully we have been pleased and encouraged at what we have found but I sense that, for some, the struggles sometimes become draining and the enthusiasm grows less easy to summon. There are encouraging signs however, for among us there are a handful of people who have had their first exposure to the Gospel and to membership of the church, through our ministry in the Anglican Catholic Church.



Going forward into the future this will, through the empowerment of the Holy Ghost, be the only way we will grow in numbers. One of the other important truths of the Church’s nature is that it exists as the “family of God”. In this instance, in a World where so often people have a negative experience of their own family life, we must be certain about what we mean. We understand

that a positive family experience is to be mutually dependent on each other. To trust and look out for each other, to encourage and to support. The same goes for the church. Just as with other churches, we have reached out to more people online than we could ever do during our regular worship services in our scattered geographical locations. Some have connected to a church for the first time in their lives, through Facebook and other social media. This is not a surprise. When people are in pain or have questions about existence and the meaning of life, Jesus Christ offers encouragement and hope. They are searching and looking for answers. Some people who are not even aware of what they may be searching for still stumble across us online. Friends or family may have shared our worship on social media, or they may have stumbled across a recorded or live streamed service through Google or another search engine.

We must not lose sight of the opportunities we have to reach new people and share the message of Christ in ways we never have before.

Now, however, is a challenge far bigger and more difficult than providing worship opportunities and reaching out to people and hoping and praying they will become followers of Christ. We must now cultivate the Charism of Self Reflection.

As the Body of Christ, we manifest His presence in the world. We offer a place of safety and security. We have the means at our disposal to help people to grow and mature in the Christian Faith. We are a loving, caring, safe, positive and Spirit filled environment for new Christians ... or are we?



Self-reflection means that we, albeit small in number in our congregations,

need to look carefully at our family life as the Body of Christ - both locally and nationally. When people, who perhaps are encouraged by what they see on our website or on social media, pluck up the courage to come and meet us in person, what are they likely to find? Will they be disappointed? Will they feel like a fish out of water?



We must pay attention to detail, be seen to not just preach the Good News of Jesus but live it! We Anglican Catholics who take great comfort in age-old rituals and symbolism must be prepared to explain them to people who do not know what they mean. We must be ready to help people grow in the faith and not take for granted things we may have grown 'long in the tooth' with, overlooking new comers and assuming they already KNOW things. We must be patient, forbearing and forgiving. Most of all people MUST see that our Christian faith has, or is, changing us and making a difference in our family of believers, this Anglican Catholic Church to which we belong.

That, my brothers and sisters, is the real challenge of the pandemic!

*H. Daykin*

## New Housegroup

The Bishop is pleased to announce the establishment of a new House Group, meeting in Wolverhampton, West Midlands. Under the care of Fr Dcn Gustaf Stenstrom, hosted by Mr Mark Morgan, and dedicated to St Osmund, it is hoped in due course that the monthly meetings of the

Group will lead to the establishment of a Mission.

Meeting at 8pm every first Tuesday in the month at Mr Morgan's home for Christian fellowship and Bible study in Wolverhampton (1.5 miles from the City Centre between Wolverhampton and Willenhall). Free on-street parking and regular bus service.

For details please contact

Mr Mark Morgan 07799 578 384  
mmorganlnwr@hotmail.co.uk

Or

Dcn Gustaf Stenström 07928 783 659

## Diocesan Retreat 2021



A provisional booking with the new retreat centre at Whalley Abbey for Tuesday 26th to Thursday 28th October. Details of the Abbey may be found at

:<https://www.whalleyabbey.org/>

As usual, we will have access to the chapel in order to celebrate Mass and some Offices, and will also have a room in which we can conduct conferences.

The Abbey has 18 rooms in total, so if no-one shares, this is the maximum number of people that will be able to go. However, if any are willing to share we may be able to take more (up to 35 maximum I believe). Rooms are ensuite, and the retreat is full board.

If you are interested in coming along, please contact Fr Andrew Scurr for an application form. His email address is

ascurr@anglican catholic.org

Fr Scurr is very happy to answer any queries.

We will circulate a plan for the retreat later as details become finalised.

## From the Council of Advice

### Council of Advice Newsletter for 2020

*Dr Roy Fidge, Diocesan Secretary*

During the 'Year of Lockdown' as 2020 might be known, the Council of Advice has only met for one formal Meeting. This was the scheduled January Meeting on 18 January and any other Meetings were subsequently overtaken by the events of what has been called the Pandemic. The other Meetings for the year; 18 July and 14 November, together with the XXIX Annual Synod planned for Saturday 23 May at Central Hall Westminster, were all eventually cancelled. The Synod was initially postponed in the hopes that the Coronavirus epidemic would soon be brought under control, but as we all know we are now, at the end of March 2021, a year on from the beginning of the first Lockdown and still not clear just when things will begin to get 'back to normal'.

Let me first report on the business of the January 2020 Meeting. Almost as a shadowing of the shape of things to come two Members of the Council took part in the meeting by digital means by both phone and video conferencing, Fr Chadwick from France and Fr Parry from Wales.



One of the first items to be discussed concerned **the draft of a proposed new Medical Section of the Diocesan Application Form**. Fr Maylor had been asked by the Bishop to draw up revisions which would produce a more comprehensive medical and health profile of new applicants. This draft had been sent out to Members and comments returned to Fr Maylor. These were supportive of going ahead with the proposed revision since while it appears very simple any information it contained of an applicant could provide a good health profile and, in some cases, raise certain questions which might need to be addressed with him. He also said that the document would need careful consideration of several policy matters

before it could be implemented. There needed to be more clarification of the correct titles of Diocesan Officers who would be authorised to deal with matters in this section. The Bishop said that as a charity we were required to have certain policies in place especially in conformity to Employment Law. He said we would need to try to find a policy which had already been developed in order to modify it to suit our organisation. Dr Fidge pointed out that as it stood it was considerably more extensive than the brief which was given for this revision because the draft had sections for Annual Health checks for existing clergy, Provision for checks for Clergy returning after a period of absence or illness or a change of role, and the inclusion of Non-clerical Officers. He suggested that the draft needed to be modified to present that which was only applicable to health checks for men applying to train for the Ministry in the ACC or to join, having already been ordained in another Jurisdiction.

It was agreed that the draft be amended to contain only those sections applicable to providing a health check section to the Diocesan Application form, which Fr Maylor said he would do.

For some time, concern has been felt by some that **the Diocese has no form of regular income** to meet the running costs which are essential to run the Diocesan Office, apart from the annual Tithes from the Missions and irregular gifts or bequests. Dr Fidge said he will circulate a draft of the proposals to try to remedy this, to Members for their perusal before preparing it for an item at Synod. But of course, there was no Synod in 2020 and it is expected to carry this forward to the next one (wherever, whenever and however this is convened).

In the **Bishop's Report** the Bishop referred to a meeting between the ACC and the Nordic Catholic Church (NCC) due to be held in February at the Pro-Cathedral in Kent. The Bishop had no objection to the Very Revd Geoffrey Neal, Vicar General of the NCC in the UK, inviting others to this event, but he wondered who, from the TAC, The Free Church of

England, Forward in Faith and SSC would come especially as they have known about the ACC for years and little has come of that. The Bishop said that he had been thinking of the bold suggestion made by Bishop Road (NCC) regarding communion between the ACC and the NCC. He said he was happy to invite clergy and laity in the NCC to receive the sacraments in ACC missions and parishes in the DUK and, if the invitation is there, for ACC clergy and laity to make their communion in NCC congregations. The Bishop also said he had consulted with Archbishop Haverland about the meeting and matters regarding the NCC generally.

At the time of our January Meeting the **Visit of the Archbishop in 2020** was still being planned but for a variety of reasons in addition to the havoc of the Pandemic, that has not happened.



Mr Hipkiss submitted the following **Treasurer's Report** - Draft Financial Report to 31 December 2019. All Diocesan Accounts

Opening / Closing Balance	1 <sup>st</sup> January 2019	31 <sup>st</sup> December 2019
General Fund Lloyds Bank	£ 1390.43	£ 1442.50
Bishops Fund* Lloyds Bank	£ 0	£ 0
Fund Raising** Lloyds Bank	£ 549.08	£ 995.44
Endowment Fund Lloyds Bank	£ 11,883.07	£ 13,386.95
<b>Total</b>	<b>£ 13,822.58</b>	<b>£ 15,824.89</b>

Total income during 2019

**£43728.33**

Total expenditure during 2019

**£43676.26**

**The Diocesan Combined Insurance** was renewed in January at a premium of **£2,170.73**. And the Bishop has agreed this. Invoices for Parish and Mission contributions were sent out. Our insurance is being paid monthly. The **Gift Aid Refund** of £6541.23 was received.

**The Provincial Tithe** has been paid. Mrs Kerry Scott was appointed **Book Keeper** in 2019 and has done exceptional work keeping track of our income and expenditure and assisting Mr Hipkiss in managing the Diocesan Accounts.

For the **Board of Ministry** Fr Thompson reported that Deacon Gustaf Stenström was ordained *sub conditione* by the Bishop and was licensed to a curacy at St Alban's, Salford. Another candidate in Holy Orders is to be interviewed. Both men will be an asset to the Diocese and Deacon Stenström has already put plans into action to start a provisional mission in Lichfield.



In their reports on the **Anglican Catholic Fellowship** Fr Thompson (Southern Deanery) said, Danny Rumens remains the only person at present to be in need of this ministry and has been visited with the sacraments on a regular basis. And Fr Marsh (Northern Deanery) reported, that the people that they minister to in the North are well. He is in contact with them by email and has visited where possible but had some problems with driving which has not been easy.

Fr Scurr sent the following **Risk Management and DBS Report**:

“On the risk assessment side, I am pleased to report that all Missions and Parishes have now completed their Risk Assessments, except one. I will be contacting this Mission directly with a view to asking the Priest in Charge to let me have his completed Assessment as soon as possible.

On the **DBS checks**, there is only one member of the clergy who has not yet registered. I will be contacting him personally to ask that he registers and completes the necessary forms straight away.”

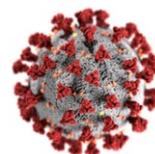
Dr Fidge sent **forms to Missions for Annual Returns** and the Bishop said he would be circulating the Formal Notification and usual information regarding Synod in accordance with the Canons.

Fr Chadwick said that he understood that after the age of 88 the **Diocesan Insurance** does not cover Clergy at all or only to a limited degree or in particular circumstances. Roy Hipkiss referred to the Insurance schedule which noted reduced cover between the ages 81 to 87 but was unable to clarify the position from age 88. He said he would contact the Insurance Company immediately to find out what the position is.

Regarding the **Diocesan Retreat**, Fr Parry said he had spoken to Fr Scurr about holding the Retreat in June. The Bishop said he was not sure if bookings were being taken yet as Ascot Priory lost its community recently and was turned into a trust for Anglican retreats. The method of financing the establishment had changed which might have an effect on the Retreat Centre and there was a question as to whether the Centre and its chapels would be able to continue. Fr Scurr had been in regular contact with Fr Paul McLaren-Cook. If Ascot turns out to be unavailable Fr Parry said he could suggest an alternative possible venue in St David's and the Bishop asked that Fr Parry and Fr Scurr consult over this as soon as possible

As you can see a great deal of business was covered in the meeting and on the whole, this is the kind of variety and spread of the items dealt

with by the Council at its meetings. But since this first meeting in 2020 no more formal meetings have been able to take place either physically or digitally. In the first place most of us thought that the epidemic, serious that it appeared, would be soon controlled and fade out like other international epidemics. The postponement of the Synod was an indication that we felt it would be possible to have one later in the year and only gradually did it become clear that it was impossible to predict. I was in correspondence with Central Hall Westminster regarding the possible altering of our dates for 2020 which might have needed rescheduling (but as we now know they were completely overtaken!). Once the Bishop came to the decision that it would not be realistic to hope we would have a Synod in 2020 and he had consulted with the Archbishop as to the wisdom and Canonical appropriateness of this I discussed with him the need to maintain the Council of Advice, until the next Synod so that members were in place to meet whatever items of business or advice might occur during the crisis. The most appropriate action in the circumstances was to simply extend the period of service for each member for one year so that re-elections and appointments could take place at the next Synod as normal.



As it happens the closing down of 'physical' church-going for much of the time and only limited, controlled, church-going in accordance with Government restrictions, has had the effect of bringing about almost a state of hibernation in some respects and in many cases we have found other ways (often online or by digital methods of meeting) of continuing the Lord's Work in many very imaginative and positive ways.

Several members of the Council did contact the Bishop with questions about having some form of meeting up or consultation(s) to keep things 'ticking over'. But with the continuing uncertainty of the situation and whether or not decisions made in Council could

be implemented or fulfilled, there seemed little need for meetings. The main thing was that the Council was still in office and available if any urgent need arose, and in the meanwhile the day-to-day business of the Church was being managed quite adequately by the Bishop, Treasurer and Secretary (and by the Deans and Archdeacon when necessary).



With the seemingly endlessness of the crisis, it appeared that we would reach the end of the year and not have got back to some form of normality, so I suggested to the Bishop that we should circulate the Council members with the Minutes of the January Meeting and such other documentation associated with the council and to invite any such response to this information package as might seem important to each member. If that produced a body of comments, suggestions or queries related to the information package which needed further consideration the comments etc., could be circulated and maybe considered at some kind of 'zoom' meeting. In the event only three comments were actually received and two of those were more to do with the organisation of what members would need to take part in a digital meeting, that there did not seem to be a need to organise a formal meeting at that time.

However, the Bishop and I have discussed in some detail the need to plan possible dates for the normal three COA Meetings and Synod during 2021 and to have such arrangements in place for these to be either 'zoomed' or geographically booked, depending on Government Regulations/Restrictions and what might be termed 'the end of the Pandemic'. Any first COA Meeting would need to be a test run or experimental and the rest based on what we can all manage. So, while there are tentative plans in hand, they are not yet sufficiently firm to be published or implemented. And that is how things stand at the moment!

## Obituary



**Roger Bell, Priest**  
24th July 1942 - 25th December 2020

This is a piece of writing I had hoped would come easily to me having known Roger for over seventy years, that really is a lifetime of knowledge and experiences to try and condense and still make his life meaningful to those who didn't know him so well.

Let's go back to the late 1940's to the Tonge Moor district of Bolton where we both lived not as neighbours but near enough to be part of the same group of lads that met up and played together. Every member of our group was brought up to attend St Augustine's Church, Tonge Moor-the best known Anglo Catholic Church in the Northern Province of York - with a staff of four priests all C M P members and three sisters from the Community of All Saints - we attended a power house of prayer, devotion and religious fervour. Cubs, scouts, guides, brownies, altar servers, choristers, youth club members, men's guild, tennis club and of course the Mothers' Union. St Augustine's had them all and Roger many, many times used to reminisce and we'd agree how lucky we had been to have enjoyed St. Augustine's in what was its golden age - Masses packed and waiting lists to join the many organisations were commonplace.

As is usual when teens become twenties many move away from home in pursuit of professional qualifications or to just gain more experience of life in general. Roger made surveying his aim and he achieved good positions in various parts of the country, Darlington in particular, and he enjoyed visiting Peter Hurst in Durham City on my behalf. He could stop off in Darlington

and visit friends he had made during his time there. I would meet up with him now and then during our middle age years and when eventually I returned to Bolton I saw a lot more of him-he had moved to Aughton near Ormskirk. I became aware that his wife Judith Alison had died in 2005 and that their son Christopher James was well and living at home. I know that during this time Roger was attending St Paul's, Croxteth and became a good friend of Fr. Brookes the parish priest. He accompanied Fr. Brookes on his pilgrimages to Walsingham and helped out with the young people from the Liverpool parish.

At the beginning of August 2014 Roger rang me to ask a favour. Would I please celebrate a Requiem Mass for his son Christopher who had died whilst on holiday in Norway. For some people losing a wife and son would test their faith if they had any to the limit and to breaking point, but Roger's faith was so well grounded and secure that it helped him through this heart-breaking time in his life. Some time later he expressed a wish to seek ordination. Like so many of us who had become disillusioned with the Church of England he looked to the ACC as a possible home in which to exercise an ordained ministry. Greatly thrilled by this I started to put the wheels in motion. He was ordained Deacon in April 2016 and ordained priest in June 2017 in All Souls Church in Bolton - where the mission parish is based. Roger loved All Souls and felt a great sense of occasion standing at the High Altar and celebrating Mass on Sunday mornings in this cathedral sized building.

Liz who has been his constant companion for many years nursed him through the dark and painful stages of his illness. They were to be married at All Souls on the 29th December after a civil ceremony the previous day. With deteriorating health I was called to the Hospice in Southport on Christmas Eve afternoon where a hurriedly arranged marriage took place. Both Fr. Johnson and I were witnesses. At the conclusion I was able to go into the bedroom and administer the Last Rites of Holy Church. There was a smile on his face and he attempted to join in some of the prayers. I left him dozing. He died on Christmas Day at 3:15 and Liz was with him.

A kind and generous person and a good conscientious priest who always made people feel welcome. *Requiescat in Pace* dear friend of 70+ years and a beloved Curate.

Fr. H. J. Marsh, Our Lady & St Edward Bolton.

## International News

### Death of Retired Bishop



Of your charity, please pray for the soul of The Right Revd Alan Kenyon-Hoare, (21st December 1936 - 20th January 2021), retired Bishop of the ACC Missionary Diocese of South Africa, who died in hospital.

Please pray too for the comfort of his widow, Jos, and their family.

### Retirement of Trinitarian Editor



The 31<sup>st</sup> December 2020 marks the retirement of Mr John Omwake as editor of the ACC's Newspaper and Gazette, The Trinitarian.

The Bishop, Diocesan Council of Advice, Clergy and Laity of the Diocese of the United Kingdom extend their heartfelt thanks and good wishes to Mr Omwake for his commitment to the ACC during his 30 years' service as editor and the many kindnesses he has shown our Diocese since its formation in 1992.

We hope and pray that he will have a happy and long retirement.

We also congratulate his successor, Fr Jonah Bruce, on his appointment.

## Around the Diocese

### New Dean of the North



Warmest congratulations to The Very Rev. Dr. Jonathan Munn, ObIOSB, (pictured), on his appointment, Advent Sunday 2020, as Dean of our Northern Deanery.

Fr Munn follows in the footsteps of The Rev. Canon Charles Johnson who retired from the office of Dean after 12 years' service. Fr Johnson continues as Parish Priest of St Albans, Salford.

The Diocese of the United Kingdom is currently divided into two Deaneries, North and South. The clergy appointed by Bishop Damien to serve as Dean, do so with a three-year licence. (which is renewable). The Dean of the South is The Venerable Raymond Thompson, who combines that role with Archdeacon.

### Baptism on St Nicholas Day



On Sunday 6th December 2020. Bishop Damien Mead baptised Neevee Robyn Aubrey Hall, baby daughter of Andrew and Samantha Hall, at the Pro-Cathedral of St Augustine of Canterbury, Painters Forstal, Nr Faversham, Kent.

## New Look Bishop's Awards

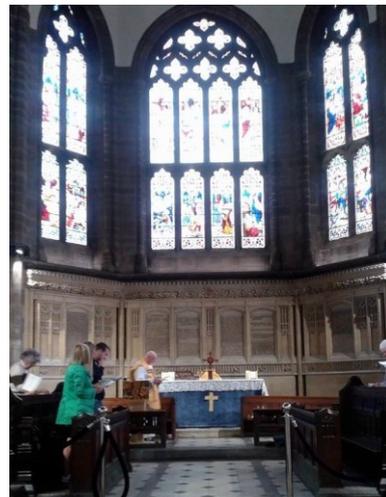


The Awards for Outstanding Commitment of the Laity to the work of the Diocese of the United Kingdom, Anglican Catholic Church, have received a makeover. Bishop Mead, established this in recognition of the contribution made by lay people to the life of the diocese soon after becoming bishop in 2008.

Replacing the framed certificate, and necklace or cufflinks and tie-pin, featuring the Bishop's personal Coat of Arms, the new look award is etched glass incorporating a certificate and comes with a lapel badge.

The Diocesan Office sent the replacement awards to previous recipients before Christmas.

## Monthly Requiems to resume in Bolton



Fr Howard Marsh (Our Lady and St Edward, Bolton) has announced that the Monthly Requiems will resume on the first Wednesday of each month at 12pm at All Souls Church, Astley St, Bolton BL1 8EY beginning on Wednesday 2nd June.

For more information, please contact Fr Marsh (07800 744975)

## Palm Sunday Sermon



(as preached by Fr Miles Maylor, at the Church of St Deiniol and Asaph with St Giles)

In the name of the Father, the Son and the Holy Spirit, Amen.

Zechariah 9: 9 (KJV) 'Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.'

Zechariah 9:9 (Literal Standard Version) Rejoice exceedingly, O daughter of Zion, Shout, O daughter of Jerusalem, "Behold, your King comes to you, righteous and having salvation, afflicted—and riding on a donkey, and on a colt—a son of female donkeys."

Judges 5:10 (Literal Standard Version) 'You who ride on white donkeys, sitters on a long robe, and you who walk by the way, meditate!'

Probably the last time I sat on a donkey was on the beach at Blackpool. I seem to remember it having very rough hair that chafed my legs. Our Queen has sat on a few horses in her time. She particularly favoured 'Betsy', a black-brown mare in the 1960s. She used a black mare called 'Burmese' to troop the colour for eighteen years until 1986. The latter was spooked when a seventeen year old man shot six blanks at the Queen in 1981. With consummate horsemanship she steadied the animal and continued on with the parade.

There is much more to donkey's than meets the eye! There are five different Hebrew word-roots and composite words which apply to our English word donkey. Further, there are ambiguities (to our mind) regarding whether scripture is referring to a mule, or an hinny, or a colt, or an ass, or a donkey. Simply put, a donkey is a domesticated ass. What would it matter if the animal was male or female? Does its hair colour

make any difference to its ability? Isn't a donkey a poor substitute for a magnificent ceremonial war-horse? How would it look if the Queen turned up on Horse Guards Parade on a donkey to inspect her cavalry? Would tourists want to take a selfie with a Royal Horseguard in resplendent shiny armour sitting so low to the ground atop a donkey that they could easily touch the floor?

Economising on linguistic explanations, it is probable that Jesus was riding on a white colt of an ass when he entered Jerusalem on that original Palm Sunday. Unlike us living in a motorised modern society, the people who lined the road into the city of Jerusalem knew something of great symbolic importance was being enacted by Jesus of Nazareth. They were more literate in Hebrew Scripture, and aware of prophetic teaching than many of us. Jesus' actions echoed, fulfilled, challenged, and clarified what had happened in the history of the Jewish people to that point. Way back in Genesis (49:8-11), Jacob had prophesied of his son's descendants that in the last days: 'Judah, thou art he whom thy brethren shall praise: thy hand shall be on the neck of thine enemies; thy father's children shall bow down before thee. ... The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes.' (Shiloh here is a reference to the Messiah). Notice that Jesus' disciples had loosed the ass for their master, thereby demonstrating Jesus' control over the animal and the owners.

Further, most of the donkeys were domesticated so that they could carry people and burdens. They were usually black or reddish black. Judges 5 (see above) is the Song of Deborah, following a great military victory. She recalled how villagers would not fight against their oppressors, but now the Princes of Israel had led them to victory.

These princes rode on docile white she-asses. Linguistically, these asses

'shone' with purity; they were culturally associated with wealth, power, and influence. All king David's sons rode on she-mules, and Solomon was brought to be anointed on a wild ass (1 Kings 33 ff) tamed for David. The royal donkey is a 'pirdat mèleh' or 'père.'

Zechariah tells the people to 'rejoice greatly for your king comes to you riding on an ass, on a colt the foal of an ass... to cut off the chariot of Ephraim and the war horse from Jerusalem.' The colt is a son of a female donkey. In short, no one else but the Messiah has the authority and power to ride on a young wild donkey colt that has never been sat upon (Luke 19:28 ff). Princes did not ride to war on untrained wild asses or mules! But, here, Jesus was showing that, though he had the power to control an untrained animal, i.e. even power over raw nature, his authority was not going to be exerted through military might, but through peace. He was the heir to the promises made to David. The crowd shouted 'hosanna, son of David'. He was indeed a prince of the royal line of Judah. The prophecies were now fulfilled in Him.



Some depict the triumphal entry into Jerusalem as Jesus riding humbly on an ass to show that he was no military threat. Further, that there was an ignorant, fickle crowd who lauded him at the start of the week, but turned against him at the end of the week. There are many possible and reasonable assumptions about the significance of this event. Indeed, the King's attitude on entering Jerusalem to clear it of war-horses is described in Zechariah as either lowly or afflicted. Yet, he is also triumphant and victorious. On 11th December 1917 General Allenby got off his own war-horse outside the Jaffa Gate and walked in to accept the surrender of Jerusalem from the Arab leader Sharif Hussaini. In fact, there had been three previously attempted surrenders, first to a couple of cooks who had entered it to find eggs for their officers, the second to a Brigadier,

which was revoked by his own General, then all of these were revoked and replaced by the official surrender to General Allenby.

Allenby knew of the prophecies of the Messiah, and of the triumphal entry of Jesus in the New Testament. He also had the humility to respect the significance of this most recent entry to the Holy City.

Symbolism is important. It is a unique expression of human awareness of things that are beyond mere words or signs. But it only exists because of time and space.

We are creatures of time and space. Jerusalem is made of stone, bricks and mortar. It was the place where our Saviour rode on a real creature. But, not everybody accepted his authority, nor his offer of salvation.

Today, people can despise Christianity in our Western Culture, as Churches play down the significance of the donkey. Let us avoid relegating the events of Palm Sunday to a fairy tale story for children. Jesus still had more to teach the onlookers, even to the point of shedding His own blood because of their/our ignorance and sin.

In the name of God, Father, Son, and Holy Spirit. Amen.

## From the Archdeacon



*The Venerable Raymond Thompson  
Chairman of the Board of Ministry*

## News from the Diocesan Board of Ministry

After I was appointed by the Bishop at Synod 2019 to take on the role of chairman of the Board of Ministry he and I discussed ways of making changes to

the operation of the Board. I felt that one way it could benefit was to have applicants travel to see individual Board members, according to the requirements of the Canons and depending on whether they were lay or clerical applicants, and that different people would be enlisted or co-opted as part of the interviewing process partly relative to their locality. It was also felt that it would be vital to have someone to act in a secretarial capacity, to collate and distribute the applications and supporting material to interviewers and to receive the reports and recommendations of those who had been involved in the interviewing process, which would then be forwarded to me. From this I would formulate a report and recommendation to the Bishop who, of course, is solely responsible for the final decision. Fr Jonathan Munn agreed to be appointed by the Bishop to fulfil this role. The only fixed positions on the Board, appointed by the Bishop, are those of chairman and secretary, and in future forms and paperwork concerning upcoming interviews will be provided only to those who will be directly invited to be involved in each interview. Those who will see candidates will be asked on a case-by-case basis to do so and those asked may well be different in each case. There is no permanent membership of the Board apart from the chairman and secretary.

The past year has been an exciting one for the Board and the Diocese for a number of reasons, in spite of lockdowns. We are indebted to the BoM's secretary, Fr Jonathan Munn, for the sterling work he has done in establishing contact and dialogue with the Victoria College of Music, London, and the partnership which has resulted. The VCM has a 130-year history of validating and awarding diplomas and, with the new partnership with the Diocese, has revitalised its theology department and inspected and approved our training requirements. The BoM will be involved in the ongoing academic training and formation of our candidates. It has been a great benefit to us that Fr Munn, with his background in academia, was ideally suited to undertake this. The College has since awarded Fellowship diplomas in Theology, based on study

and the practical experience of many years of ministry, to the Bishop, Fr Johnson, Fr Munn, and myself. The diploma awards are made at various levels – Diploma, Associate, Licentiate, and Fellow – and the Board encourages all clergy and Readers to consider enquiring about making an application. Fr Munn will be the first port of call for those expressing an interest, and he will be happy to suggest the level at which an application should be made. The VCM is also a partner of the Johann Heinrich Pestalozzi Christian University in Miami, and we have now established links with them as well. Having discussed the matter in some depth the University's Senate (consisting of renowned academics and theologians) was, as has previously been reported, pleased to offer our Bishop the degree honoris causa of Doctor of Divinity (a very rare honour), and we were delighted to send him our hearty congratulations.



The University has been developing new courses of study leading to the degrees of Bachelor, Master, and Doctor of Ministry. The final details of the requirements for the BMin are, as I write, still under consideration, but it is likely that credits will be made towards this degree from study, practical experience and recognised qualifications already achieved. When we have full information to share we will do so, and we hope that existing clergy will find it of great interest. I am also delighted to report that Fr Munn is working towards a Doctorate in Theology (DTh) and his MTh thesis has been completed. Many congratulations go to him.

It is, of course, worth re-emphasising that the Board exists to assist and advise the Bishop and is answerable only to him.

## Zoom for Knights

By Fr Andrew Scurr



During the lockdown for the pandemic, the Templar Knights Albion managed to extend their membership by recruiting a number of new members. This led to the establishment of a Commandery in Kent, based close to the parish of Our Lady of Walsingham and St Francis. For this reason, I volunteered, with the Bishop's permission, to function as chaplain for the new Commandery. Almost as soon as I had done this, I was asked whether I would like to act as chaplain for the whole Order, which again (with the Bishop's permission) I agreed to.

In chatting with a couple of the Knights, it became apparent that they met occasionally online in order to read the Bible together. It was therefore a natural next step to suggest an online Bible study session gathered together over Zoom. A short poll was held on the Knights' Facebook page, and a suitable time was arranged for the first session.

Of course, we had not really contended with the vagaries of modern technology and so it took a few weeks of telephone calls, written instructions and a little exasperation before we got completely to grips with Zoom, but all that is behind us now and we have settled into a good rhythm.

After the first couple of weeks, we decided that it would be useful to expand the scope of the sessions to include some historical aspects, so we now have a four-week cycle where the first and third weeks are taken with Bible Study, the second with Church History and the fourth with Templar history.

In the Bible study, we have looked at the introduction to the Gospel of John, and drawn parallels with the Creation story. We then went back to Genesis and have been looking at the Creation itself, the Fall, Noah and the Flood and the story

of Abraham. We are about to look at the story of Abraham's son Isaac, who is about to get married.

In Church history, we have considered the early centuries of the church, how the church went from the Apostolic Age to the age of the Fathers, how she went from persecution to the State religion of the mighty Roman Empire. We are about to look at what this meant for her structures and the life of ordinary Christians.

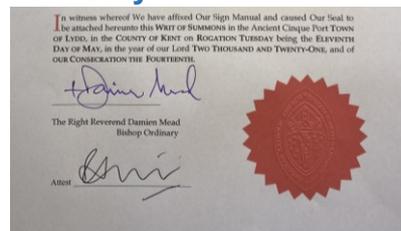


For Templar history, we have heard about the founder Hugues de Payens, the religious and military foundations of the Order, the early patronage of St Bernard of Clairvaux, the spread and impact of the Order across the world, the Crusades and the prowess of the Knights and finally their scandalous persecution and suppression.

The sessions are held every Wednesday evening at 8pm via Zoom. Anyone is welcome to join – just let me know if you need a link. If anyone would like to cover a particular subject, I am sure we would be very willing to hear about it!

## Bishop's Diary

### XXIX Diocesan Synod - 10th July 2021



The Bishop has issued the Writ of Summons to the Clergy and Lay Delegates to the XXIX Diocesan Synod. The hard copy is being posted today, 11th May 2021.

This year's Synod will be held at the Pro-cathedral of St Augustine of Canterbury, Eastling Road, Painters Forstal, Kent on Saturday 10th July 2021.

The day will commence with a Pontifical High Mass at 11am followed by the Synod Meeting at 1pm. We hope to also have an online facility via ZOOM conferencing as an option for clergy and lay delegates who are unable to attend in person specifically because of Covid-19 concerns.

## Bishop to Visit Salford Church



The Bishop will, Dv, visit St Alban the Martyr, Salford, on Sunday 27th June to celebrate the Church's Patronal Festival Mass at 11:30am. Please contact Canon Charles Johnson, the Parish Priest, for more details

## RIP: HRH The Prince Philip, Duke of Edinburgh 10.06.1921 - 09-04-2021



The Diocesan Council of Advice, on behalf of the Bishop, Clergy and Laity of the Diocese of the United Kingdom, Anglican Catholic Church, extend to Her Majesty The Queen and the Royal Family, sincere and heartfelt condolences at the news of the death of His Royal Highness, The Prince Philip, Duke of Edinburgh.

GOD SAVE THE QUEEN

## From the Editor



The warmest congratulations to Bishop Damien on the acquisition of his honorary doctorate! His is a doctorate in Divinity (DD) which is regarded as the highest of the doctorates in university understandings, though it has to be said, that with the decline in religious belief, the status of the DD is not as highly regarded as it once was.

The word "Doctor" is Latin for teacher and is not restricted to your GP, who will typically not actually have an actual doctorate, but rather some very highly regarded degrees which reflect the seriousness of their profession and which certainly deserve the title Doctor.

You might ask what Divinity is as a subject. Rest assured! It is not the business of wandering about the countryside with a twig looking for water. Nor is it looking into a crystal ball or studying sheep entrails. This is divinisation and is forbidden in Holy Scripture. Christians have no need to know the future: they are to trust God who knows the number of hairs on our heads.

And this is the key to understanding what Divinity is. It is not the same as Theology, but rather how we practice Theology. A Doctor in Divinity is one who has received authority to teach people how to live the Christian Religion.



This is certainly the duty of every bishop and, indeed, it used to be the practice that every newly-consecrated bishop automatically received a DD from his university. This was back in the days

when the Christian Religion was taken very seriously by Society. Becoming a bishop meant that you had earned your doctorate. Of course, the DD was not restricted to bishops but rather a serious academic discipline of studying Holy Scripture and the Church Fathers.

A doctor is a teacher and that is important. When a doctor is exercising his or her expertise in teaching, you can expect that they know what they are talking about. If you want to learn, then you need to listen to a teacher and what they say. The Church has a number of saints who are called doctors which means that the Church has found the teaching of these saints to be supremely helpful in guiding us in how to live the Christian life. There are some obvious doctors of the Church such as St Thomas Aquinas, St John Chrysostom, St Augustine of Hippo and St Jerome. The Roman Catholic Church declared that there are four female doctors: St Theresa of Avilà, St Catherine of Siena, St Thérèse of Lisieux and St Hildegard of Bingen.



We know that Bishop Damien does indeed work hard to teach us how to live the Christian Life – that is his duty as the bishop of our souls – and this is reflected in being awarded this

doctorate. Each and every priest in this Diocese has to be a doctor of Divinity, too because they are responsible for guiding Christians into the ways of holy living and finding a sound and healthy relationship with Almighty God. This means a commitment always to being a pupil before being a teacher and learning the Faith diligently with love and devotion rather than pride and condescension. St Paul tells us clearly that Knowledge puffs up, but Love builds up!

The sad fact is that Divinity departments in universities are closing in favour of Theology. This might not seem terribly important but Theology is easily divorced from Christianity. Every Church has its own theology and, it is because of new and dubious theologies that our Anglican Catholic Church exists. We strive for the theology that the Church has always taught and which doesn't innovate. We struggle in the face of the fact that the decline in religious belief seems almost insurmountable. The theology that is fashionable requires a faith that is just a "yes" to the question "do you believe in God?" and nothing more. It is a "dead faith" puffed up and bloated by knowledge.

The only way that we can reverse the decline is to live out our faith honestly and openly so that people see that there is so much light in the darkness, so much joy that will spring out of sorrow, and so much hope and meaning in a time of disbelief. This is precisely the practice of Divinity and, through Christ, we have much to teach this world. We all really have to be DDs.

## 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.**

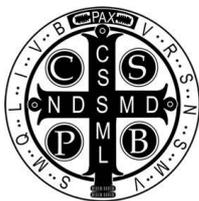
**07840 105812**

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.

## “Now I Don't Want To Gossip But.....”

By Br Boltoph OSB,  
monk of Bethlehem Priory, Michigan



Keep thy tongue from evil, and thy lips from speaking guile. Ps. 34:13

And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. James 3:6

Scripture has some pretty pointed things to say about the tongue and none of them are nice. I wonder why? It might be because the tongue is capable of causing and has caused more damage than war, disease, or natural disaster. The tongue has ruined friendships, reputations, families, churches, communities, businesses.



The tongue is a very small member of the body with the power to absolutely annihilate and destroy. And unlike the results of war and natural disaster, the damage done by a sharp and wicked tongue often cannot be reversed. The damage is permanent. And it is permanent because in addition to the tongue, the willingness to listen and give credence to gossip prevents a recovery of relationships, families, communities. More now than ever an accusation equals automatic unquestioned guilt to the extent that no amount of refutation can sway opinion. If the accusation has been made, the target of that accusation

is guilty. Because they were accused. Because someone decided that the desire to destroy another is more important than controlling the tongue. Because revenge takes precedence over reconciliation. Because we have convinced ourselves that by inflicting irreversible damage we will somehow feel better. We will be vindicated and vindication takes precedence over proper resolution.

More important, however, is that for Christians who engage in this type of behavior, scripture and church teaching has taken a back seat to the desire for "fairness". And it often couched in a "prayer request". Now I don't want to gossip, but please pray for \_\_\_\_\_ and then the seemingly well-meaning gossip begins to gossip. They tell the whole story to as many people as they can while "asking for prayer". This is not a prayer request. This is gossip. But it is more than gossip because in many cases they are one-sided and our perception clouds recall. Intentional or not, that gets very close to bearing false witness. It certainly crosses the calumny and division line. And that is a mortal sin.

So what do we do when we feel someone has wronged us? The same scripture that warns about the evil of the tongue also contains instructions for these situations.

\*Finally, all of you, have unity of mind, sympathy, brotherly love, a tender heart, and a humble mind. Do not repay evil for evil or reviling for reviling, but on the contrary, bless, for to this you were called, that you may obtain a blessing. For "Whoever desires to love life and see good days, let him keep his tongue from evil and his lips from speaking deceit; let him turn away from evil and do good; let him seek peace and pursue it. For the eyes of the Lord are on the righteous, and his ears are open to their prayer. But the face of the Lord is against those who do evil." I Peter 3:8

\*A Psalm of David. I will sing of steadfast love and justice; to you, O Lord, I will make music. I will ponder the way that is blameless. Oh when will you come to me? I will walk with integrity of heart within my house; I will not set before my eyes anything

that is worthless. I hate the work of those who fall away; it shall not cling to me. A perverse heart shall be far from me; I will know nothing of evil. Whoever slanders his neighbor secretly I will destroy. Whoever has a haughty look and an arrogant heart I will not endure. ... Ps. 101:1-8

Don't repay evil for evil. As tempting as that may be, it is destructive not just to others, but to us as well. But it's worse than that. Look at what David says: Whoever slanders his neighbor I will secretly destroy. I will destroy.

Scripture also has something to say to those who willingly listen to gossip:

Finally, brothers, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is commendable, if there is any excellence, if there is anything worthy of praise, think about these things. Phil. 4:8

We cannot think on what is true, honorable, just, pure, lovely if we are actively listening to gossip. It's impossible because gossip, while it MIGHT be true, is most often one-sided and untrue, dishonorable, unjust, and impure. It is impure because the motives behind it are impure. And presenting it as a prayer request neither justifies nor mitigates the effect that gossip has. I leave you with the words of St. John Chrysostom, known as the golden tongued preacher:

Of how many evils are we now full, without being conscious of them? We bite one another, we devour one another, in wronging, accusing, calumniating, being vexed by the credit of our neighbors. (Cf. Gal. v. 15.) And see the difficulty? When a man wishes to undermine the reputation of a neighbor, he says, "Such an one said this of him; O God, forgive me, do not examine me strictly, I must give account of what I have heard." Why then dost thou speak of it at all, if thou dost not believe it? Why dost thou speak of it? Why dost thou make it credible by much reporting? Why dost thou pass on the story which is not true? Thou dost not believe it, and thou entreatest God not to call thee to strict account? Do not say it then, but keep silence, and free thyself from all fear."

## 2019 Diocesan Retreat Ascot Priory

20th – 22nd August

*Given that no retreat was possible last year and in order to refresh the memory, Fr Andrew Scurr – the retreat organiser – reports on the proceedings of the last retreat held in 2019.*

After the success of the 2018 Diocesan retreat at Aylesford Priory, it was decided that we should try Ascot Priory for 2019. The choice of August proved a little problematic but we were a select group of eight. Unfortunately, the Bishop, who was due to join us, was taken ill at the last moment, and so was unable to attend. This had two unintended consequences, firstly Fr Andrew allocated himself the Bishop's suite, and secondly it meant everyone had an en-suite room.



Ascot Priory is a beautiful setting, sounded by wonderful gardens, and with two stunning chapels. We were kindly given exclusive use of the Lady Chapel for our liturgies.

The company arrived around midday on the Tuesday, and after introductions, a light lunch, and the usual health and safety briefings and prayers, had some time to explore the gardens around the priory.

The first retreat address was given in the afternoon by Fr Miles. He took as his subject "What is a Retreat?" and spoke

eloquently of the idea of withdrawing from the world to gain spiritual nourishment for normal life. This was followed by Evening Prayer (the Welsh BCP was used for Offices during the retreat) and then dinner. The evening was then spent in buying wine from the local supermarket, and enjoying fellowship in the large common room we have been invited to use.

Wednesday started with Morning prayer fairly early, followed by breakfast. We then had the first conference of the day, in the delightful sunshine of the garden. This was given by Fr Gareth, who spoke about his experiences of spiritual warfare and deliverance ministry. Fr Gareth had some excellent personal experiences to share that we greatly appreciated by the group.

Next event of the morning was Mass, celebrated by Fr Andrew (as a poor substitute for the Bishop) according to the English Missal. Lunch then followed, and the afternoon was free as per the previous day.

The second address of the day, once again in the beauty of the garden, was given by Fr Andrew who spoke about spiritual direction. He underlined the importance of this for all, but especially for those in orders with the cure of souls. Once again Evening Prayer and Dinner led to the evening relaxation and fellowship in the Common Room.

Thursday started in the same way with early Morning Prayer, breakfast and then the morning address (again outside as the weather was stunning for the whole time) was given by Fr Roger. He spoke of his recent spiritual reading of Tom Wright's works, and in particular the need to recognise that the Kingdom is not somewhere "up there" but what we should be building day by day in our lives.



The Eucharist was then celebrated by Fr Gareth using the liturgy of the Welsh BCP, and thereafter we had a short closing meeting with reflection on the time spent together and prayers for the journeys home, and for future fellowship. The retreatants departed after lunch.

We have had some discussions about the retreat since leaving Ascot Priory and have all agreed on a number of things. Firstly, what an important activity retreat is, how much can be derived from a time away like this and our desire to ensure that this is a regular activity in the Church. Secondly, that August is probably not a good time, despite the wonderful weather, and we should probably consider slightly earlier or later in the year. Thirdly, that Ascot Priory is a very lovely place, and that we could not have been better looked after than by Fr Paul and his wife. They were generous in making all facilities available to us, and feeding us royally throughout the retreat.

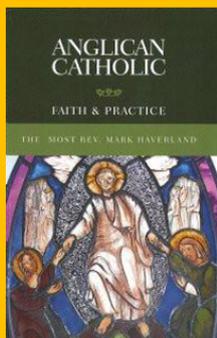


And finally, we hope that we can persuade more people to enjoy this important activity in the future, and we would certainly recommend Ascot Priory as an excellent choice for future retreats.

*Please do contact Fr Scurr for details on the impending retreat in October. As of Ascension Day 2021, there are sixteen planning to attend. You will see that this is clearly a wonderful opportunity for fellowship and spiritual renewal.*

## 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](http://lulu.com)

A Twitch on the Sarum Thread

Anthony Chadwick



**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](http://lulu.com)

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

## Call No Man Father?

### Call no man Father?

Fr Jonathan Munn ObIOSB



“Call no man ‘Father!’” is something that has often been shouted out to Anglican Catholic priests. There are, however, good reasons to call our priests “Father” and bishops “My Lord” that benefit both the individual, the priest, the bishop and, indeed, the whole Church. This little booklet explains why, contrary to the opinions of some, it is actually good to call priests “Father” and why Anglican Catholics need to be serious about it.

Price £4 from [Lulu.com](http://Lulu.com)



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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.

**Sunday**  
10:30am Sung Mass

**First Wednesday of the Month**  
12 noon: Monthly Requiem

For other services, please contact Fr Marsh

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



### St Alban the Martyr

320a Great Cheetham Street East, Salford  
Greater Manchester

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

**Parish Priest:** Fr Charles Johnson  
0161 798 6251  
frcharles.johnson2@googlegmail.com  
**Assistant Curate:** Deacon Gustaf Stenström  
g.stenstrom@me.com



### St Nicholas of Myra

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

**Services:** As announced

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

*The Bishop's Domestic Chapel*



### Our Lady of Walsingham & St. Francis of Assisi

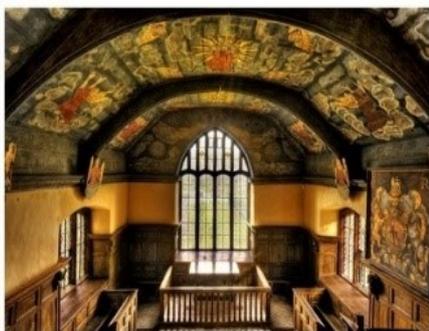
Fort Pitt Military Cemetery,  
City Way, Rochester, Kent

**Priest in Charge:** Fr Andrew Scurr  
07917 800611

ascurre@anglican catholic.org

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

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



### Good Shepherd & St Tudwal

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

**Services:** Daily offices  
Sunday: 11 am Holy Communion (Bilingual)  
Alternate Tues 7p.m. Bible Study at Penmaenmawr

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

*Please Contact Fr Parry for more details*

### Anglican Catholic Fellowship

We have a number of housegroups for those scattered Anglican Catholics around the country who are not near an established Parish or Mission. If you are interested in joining – or forming! – a housegroup, please contact the Bishop (St Augustine's) or Fr Howard Marsh (Our Lady and St Edward).

## Where to worship



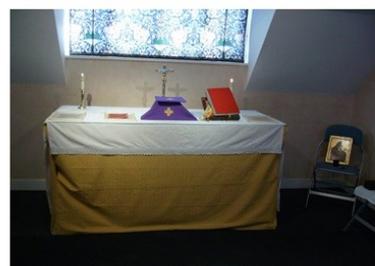
### The Provisional Mission of Our Lady and St Anthony

Priest in Charge:  
Father Martin Charlesworth

Email: [mcharlesworth@anglican catholic.org](mailto:mcharlesworth@anglican catholic.org)

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 [jmunns@anglican catholic.org](mailto:jmunns@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

*St Paul demonstrates that we need to take care of other people's consciences and not act in a way that will hurt or scandalise others by our claiming superior knowledge.*

Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth. And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know. But if any man love God, the same is known of him. As concerning therefore the eating of those things that are offered

in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled. But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are

we the worse. But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak. For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; And through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend. (1 Corinthians viii)

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