

‘COMING HOME’: ACA REUNITES WITH ACC



The Bishops of the ACC and of the former ACA united.

JIM SIEBOLD PHOTO

The Anglican Church in America has reunited with the Anglican Catholic Church, coming together to form the largest jurisdiction of the new G2. The Anglican Province of America (APA) remains the only other jurisdiction of the original G4 churches. The ACA, ACC, APA, and the Diocese of the Holy Cross entered into an agree-

ment of full communion in Atlanta, Georgia, USA in 2017. The Diocese of the Holy Cross joined the ACC in September 2021. The ACA’s move was finalized at a Joint Provincial Synod and associated meetings held by the ACA and ACC October 13-17, 2025 in Charleston, South Carolina, USA. The changes were ratified by both Synods on October 15, after which the dividing wall between their meeting

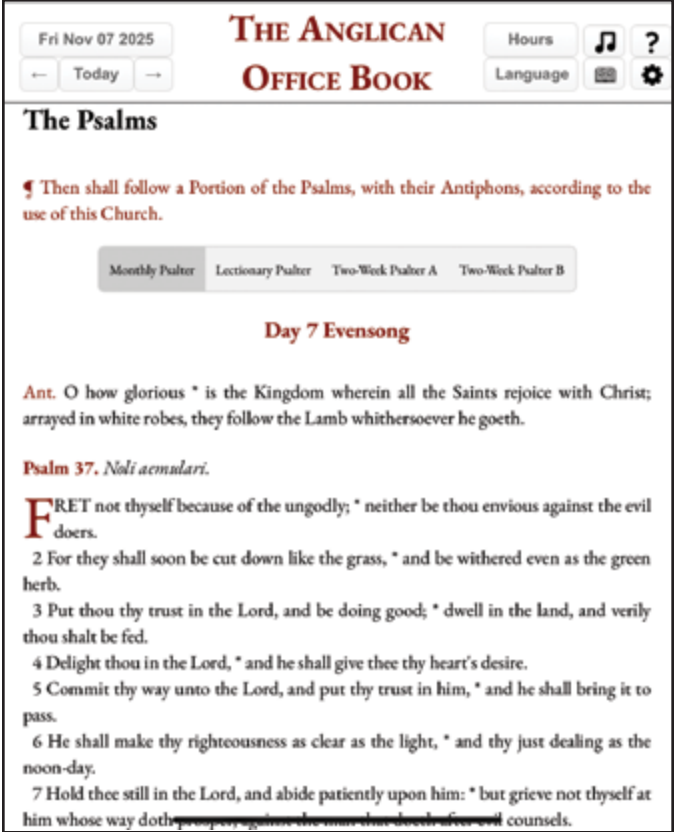
spaces was removed and the combined Synod reconvened. Commenting on the removal of both literal and figurative barriers, Archbishop Haverland told the ACC Synod, “The ACA has now approved unanimously this union; therefore I believe that we are ready to take down the wall of division.” The statement was

Please see ACA-ACC REUNITES/5

ANGLICAN OFFICE BOOK NOW ONLINE

by The Rev. Lance Davis

Since the publication of the *Anglican Office Book* in 2021, there have been many requests for an online edition — whether as a resource for those who travel and cannot carry a physical copy, or as a guide to help newcomers learn the rubrics of the Office. Though the idea of a digital version appealed to me, I lacked both the programming knowledge (and, frankly, the free time!) to undertake such a project myself.



A screenshot of the online *Anglican Office Book* showing options for the Psalter at Evening Prayer.

To my great surprise, in March 2025 I was contacted by Mr. Shaun Evans, a doctoral candidate at the University of Notre Dame, who had already begun work on digitizing the *AOB*. With academic interests in historical theology and web development, he was uniquely suited to bring this project to life. When I asked why he had chosen to digitize the *AOB*, he explained that he and his wife often host friends with whom they wish to pray Evensong. Owning only two copies of the book, they found it difficult to pray together as a group — hence the idea was born to create an easily accessible online version.

After reviewing his preliminary work, I was deeply impressed and gave him permission to complete the website, which debuted this July. The major Hours of Mattins and Evensong are provided, together with the minor Hours of Prime, Terce, Sext, None, and Compline — all exactly as given in the *AOB*, complete with the full temporal and sanctoral propers. Unlike the printed edition, however, the online *AOB* also includes the entire Office in Latin, and a fully noted musical edition is currently in development. The layout of the site also makes it easy to produce congregational booklets for public recitation of the Office, incorporating the additional propers provided in the *AOB* (this is especially helpful for those parishes that use the Missal, as it allows full integration of the Mass and Office).

Within 24 hours of its launch, the site had welcomed over 1,500 visitors from more than 40 countries. As Mr. Evans has stated, the website is not intended to replace the physical book, but rather to encourage its wider use. It is my hope that this digital edition will help clergy and laity alike not only to maintain their personal discipline of daily prayer, but also to revive the public recitation of the Office in parishes and small groups.

I am especially grateful to Mr. Evans for his excellent work in bringing this resource to a wider audience. If you visit the site and find it of benefit, I encourage you to consider making a small donation to him as a token of gratitude for his service to the Church.

The Reverend C. Lance Davis, SSC, is curate of All Saints’ ACC, Aiken, South Carolina, USA.

ACC SYNOD REPORT

In his charge to the XXVI ACC Provincial Synod in October, Archbishop Mark Haverland made use of the symbolism of the Exodus, noting that prior Archbishops had made consistent use of this theme in early Provincial Synods. “If we push the Exodus theme a bit,” he said, “then the G4 Concordat was the end of the Exodus.”

Citing the Book of Joshua, however, Haverland said that “the end of an Exodus is not the same as success in a new home.” “Nevertheless,” he said, “if we are not yet sitting every man under his fig tree and vine, we are at least more united today than we have been in many years since the first four bishops, consecrated in Denver, ended up in four different Churches.”

Recent events, he told attendees, have brought us full circle, back to a place where there are two main Continuing Churches. He noted recent growth in both the APA and the ACC, highlighting especially explosive growth in the ACC Diocese of Tanzania.

Haverland also cited the trend of younger people being attracted to more traditional Churches. He said that one Gen Z member told him that “Gen Zers are attracted to traditional Churches because they are countercultural.” “Golly,” Haverland said to the delegates, “Welcome to the Counterculture!”

After the lunch break and the conclusion of their Synod, ACA delegates joined the ACC Synod as members and the separate houses met.

Please see ACC SYNOD REPORT/3

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METROPOLITAN'S MESSAGE

'ANGLICAN'

In recent weeks the word "Anglican" has appeared frequently in the news, mostly in not-good ways. In the old Canterbury Communion a lesbian has become head of their group in Wales and another woman is slated to be put onto the throne of St. Augustine in Canterbury itself. In the neo-Anglican world headlines have announced several major leadership problems in ACNA (Anglican Church in North America). Meanwhile GAFCON, a self-appointed alternative to the Canterbury grouping, continues to be internally divided by major disagreements over matters such as women's ordination.

When my parish in Georgia began in the early 1980s we often described it simply as "Anglican". At the time that name was meant to indicate that we were not Episcopalian, which indeed we were not. We also meant to indicate by "Anglican" that we were closer to the Church of England than were the Episcopalians: and again, at the time, that also was true, because women's ordination was not approved in England and because the official English Prayer Book in England was the traditional book of 1662. Nonetheless, I was often called upon to explain our name. A paragraph was required. No single word or even sentence would suffice.

Not much has changed. When The Washington *Post* reports that an American "Anglican Archbishop" is mired in accusations of a scandalous nature, people must read the article to discover that I am not he. We still must explain names. In the U.S. we can safely use "Anglican Catholic" and know that *that* name means and can only mean our Church. Other terms still require a paragraph, or two. For today we can be thankful for our full name and brand.

We can be thankful for the negative reasons just noted: we are not Canterbury or Wales or ACNA or GAFCON. But we also have positive reasons to be thankful. In October the Anglican Church in America and the Anglican Catholic Church reunited. The ACC in the United States expanded from about 85 congregations to about 150. This development reversed the worst split that the Continuing Church, with its penchant for circular firing squads, ever

inflicted upon itself. The leadership of the ACA bishops — now, happily, ACC bishops — made this possible, but the people of both Churches heartily desired the outcome.

As a college student preparing for seminary, the doctrinal suicide of the Episcopal Church in 1976 seemed to me an almost overwhelming catastrophe. The Church of my childhood — my baptism, confirmation, first holy communion, affection, and (at least nominally) college — committed suicide. It was not clear that there would be an Anglican alternative. In retrospect, the loss of that Church home, while disastrous for many, also brought many blessings to those who found their way into the Continuing Church. The great Congress of St. Louis and its *Affirmation of Saint Louis* (1977) fulfilled the promise of Anglicanism. The ambiguities and warring parties of the older Anglican world were largely put aside.

After the formation of the ACC in the late 1970s there were many harmful splits. But even those subsequent splits and defections in retrospect can be seen as serving a purpose. Those who really wanted to be Roman Catholic made honest men and women of themselves by following their heart's desire, first under the Pastoral Provision and then to the ordinariates established after *Anglicanorum coetibus*. Others found other ecclesial homes where, we pray, they are content. But the Continuing Church has provided a liturgical, sacramental, ecclesiastical, aesthetic, and devotional world clearly rooted and grounded in our Anglican patrimony. We are Western, not Eastern; Catholic but not Roman; Anglican but not muddled or ambiguous. Much was lost in the *nakba* of 1977. But God had his reasons. In hindsight, much has been gained.

In a sense we are back to where the ACC was in the late 1980s. There are now once again two relatively strong Continuing Churches (the Anglican Catholic Church and the Anglican Province of America). But unlike the late 1980s, those two Continuing Churches are in full communion with each other and enjoy cordial relations. What we now must pray is that one or the other or both of us will prove attractive both to smaller Continuing bodies and to the more traditional and catholic-minded of the neo-Anglicans. The core of the Continuing Church is sound, is not muddled, and has shown that it can reverse the fragmentation and splitting of our early years. Here we are, ready to move forward with the treasures of our patrimony intact and with a desire to bring the gospel and the sacraments to our dying world.

LETTER TO THE EDITOR

I was able to participate in my first Provincial Synod in Charleston, SC October 12-17, 2025. I was a delegate for St. Timothy's Anglican Catholic Church [in Charleston], and since my church was the host church for the Synod, I was able to assist Fr. Peter Towle and Deacon Daniel Farley, who is my husband. I assisted in delivering everything that was needed for the masses for the week.

It was a privilege assisting Fr. Michael and Mrs. Debbie Weaver, who did an excellent job on all aspects of the Synod.

It was enjoyable helping register participants, particularly seeing so many Bishops, other clergy, and laity whom

I met at our Diocesan Synods the last two years in South Carolina.

The Most Rev. Mark Haverland mentioned to Deacon Dan that the week was like an "ordination retreat" since he was going to be ordained to the priesthood the following Sunday. Many participants offered prayers for Dan and me during the week and on the following weekend.

Participating in the Synod was a wonderful experience for me. It is a privilege and an honor to belong to the Anglican Catholic Church and to be supportive to now Fr. Farley.

Respectfully submitted by Susan Farley



THE MOST REV.
**MARK
HAVERLAND**



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VOICES

ANGLICAN CATHOLICISM CAN CHANGE THE WORLD

by The Most Rev. Chandler Holder Jones

[The following is excerpted from Archbishop Jones’ recent charge to the Synod of the APA Diocese of the Eastern United States. It has been edited due to space constraints and to tailor it to a more general audience. — Ed.]

The Church is ever ancient, ever new, as Saint Augustine proclaimed. It is our task perpetually to renew the life and operation of the Church by the Holy Ghost. The historic Catholic Church of this country, our particular expression of the Mystical Body of Christ, true Anglicanism, is alive and vigorous.

We are nothing less than the Orthodox and Catholic Church of the Seven Ecumenical Councils and the Seven Holy Sacraments, the Church of the Apostles, Confessors, Doctors, Martyrs, and Virgins. Here gathers the very fullness of the Church as created by and founded on Our Lord Jesus Christ and established in the Apostles and their successors.

... [A]s the Anglican Joint Synods communion continues to coalesce, with the impending union of the Anglican Church in America (ACA) with the Anglican Catholic Church (ACC), we can joyfully exclaim that the Anglican Joint Synods (G2) relationship is progressing, strengthening, and drawing us all more closely together. Far from being a failure, the Saint Louis Affirmation Churches are advancing by the grace of God. We are Anglicanism, full stop. The APA remains fully committed to our full communion agreements with the Anglican Catholic Church (including the ACA) and the Traditional Anglican Church (TAC). Together as one communion, we are the singular, viable, sound option for all orthodox Anglicans throughout the world. All other communions of churches are theologically or morally compromised. We are the orthodox continuation of the Anglican Communion, and we always have been. As has been the case since 1992, wherever the Canterbury Communion fails and falls into error and heresy, a new Continuing Church arises. The Saint Louis Affirmation Churches are One Sacramental Body, moving forward together in synchronicity, as one, in mission and ministry.

A note, please, about where we stand in our current American situation. The entire Christian world is being seized at this very moment by a remarkable and earth-shaking revival of interest in orthodox and traditional liturgical worship, especially amongst the young. This revolution is being reported in mainstream news articles and videos, and amongst podcasters and vloggers. Over the last year, this phenomenon has been reported by everyone from the UK Spectator to The New York Times.

Generation X, Millennials, Generation Zed, and Generation Alpha people are flocking to traditional Churches in the Western world, particularly in the United States. As the pagan culture around us continues to transmute our environment, younger people and their children are turning to the traditional Church. We are seeing this very procession into most of our own parishes and missions in the APA. Holy Tradition in the Traditional Mass and Traditional Sacraments is making inroads into the lives of younger believers in a way we have not seen for decades. And we, as traditional Anglican Catholics, are at the forefront of this Spirit-driven restoration and promotion of the Church’s ancient Faith and Practice.

What is imperative for us, and for our place, in this literally radical movement, this movement back to the radix, the root, is our fidelity and unswerving pledge to the historical and classical Anglican liturgical patrimony, to the form and substance of the Western Catholic tradition. The heretical liturgical experimentation and novelty of the past 60 years has now been proven quite definitively to be precisely what we always knew it was: a disaster for the Faith. We must, with courage and fortitude, advance the ancient

Catholic Faith as articulated in the 1928 American Book of Common Prayer and the Anglican and American Missals. “It is the Mass that matters.” Ours is a communion of love, joy, and freedom – all of us in this hall today, and all those seeking for us all round us, are here voluntarily, and long for the same Deep Church in worship and in spiritual and theological formation that shapes us as faithful Christians. We are neither high nor low, but Deep Church. ...It is our Catholic and traditional distinctiveness that attracts people of all kinds and backgrounds to us.

We shall safeguard and transmit this sacred legacy to our posterity. This Diocese remains firmly established in the Common Prayer we have received from our forefathers, the Mass of the ages, the Mass and Sacraments of the traditional Anglican Rite. The errors of modernism, relativism, indifferentism, latitudinarianism, “big tent religion,” “tepid centrism,” and the like, whatever we wish to call them, in doctrine or worship, have no place amongst us and clearly no longer have any place in the hearts of seriously-intentional Christians. We are called to be heralds of the Holy and Apostolic Tradition as instantiated in our own liturgical patrimony, a patrimony which should be celebrated and hallowed with dignity, reverence, solemnity, and the beauty of holiness.

...Catholic Faith, Apostolic Order, Orthodox Worship, and Evangelical Witness have the inherent power to transform society. In times past, it transformed the ancient world, the Europe of the Middle Ages, and the Americas of new discovery and promise; it certainly has the power to convert in our own backyards and neighborhoods.

But it must convert us first to a sacrificial life of self-giving Gospel obedience and service, before we in turn can be used to change our surroundings. Traditional Anglican Catholicism has been “America’s best kept secret” for far, far too long, and it is high time to reverse that posture in our own personal lives of Christian consecration and in the life of our beloved parishes and missions as a whole.

The more earnestly we take our profession of Faith, the more effectively God will use us for His glory. May our heavenly Father grant us new opportunities in the future for missionary outreach and greater graces to launch into the deep to make His Son known, loved, and adored by all, in our own communities and round the world. God desires us to be the unique instrument by which He reunites heaven and earth, and restores communion between God and man. We are called to deify and sanctify the universe as the Sacrament of Jesus Christ, Himself the Greatest Sacrament.

...There can be no authentic Christianity, no New Life in Christ, without mission. “As the Father hath sent me, even so send I you.” The Lord Jesus Christ is the Divine Apostle of the Father, the One whom the Father sent into the world to save, sanctify, and glorify it. In turn, this Heavenly High Priest and Apostle calls every adopted son of God, every baptized and confirmed Christian, literally to go out; to be apostled. We are to be “Godsends,” men and women of Apostolic calling and zeal who carry Christ to others, thus inaugurating in Christ the New Creation, a world redeemed and divinized by grace. Jesus reproduces His life and love, His mission, in us.

As we conclude, we commend this prayer for your use every day as we seek to fulfill God’s holy will and to extend His Kingdom:

O GOD, who hast made of one blood all nations of men for to dwell on the face of the whole earth, and didst send thy blessed Son to preach peace to them that are far off and to them that are nigh; Grant that all men everywhere may seek after thee and find thee. Bring the nations into thy fold, pour out thy Spirit upon all flesh, and hasten thy kingdom; through the same thy Son Jesus Christ our Lord. Amen.

The Most Rev. Chandler Holder Jones is Presiding Bishop of the APA and Bishop Ordinary of the APA Diocese of the Eastern United States.

ACC SYNOD REPORT

CONTINUED FROM PAGE I

The Synod delegates took the following actions at the business sessions:

- Adopted provincial budgets for 2026 of \$147,600.00 USD and for 2027 of \$150,768.00 USD, as well as budgets for the St. Paul Mission Society (\$112,200.00 USD for 2026 and \$112,200.00 USD for 2027) and

for *The Trinitarian* (\$75,612.00 USD for 2026 and \$76,212.00 USD for 2027).

- Approved canons to integrate existing ACA dioceses into the ACC and clarifying the extent and names of all ACC dioceses.
- Received updates from Tanzania, Kenya, South Africa, South America, Pakistan, and the Philippines.

METROPOLITICAL APPOINTMENTS

- (1) Provincial Chancellor – The Rev. Guy DiMartino
- (2) Deputy Chancellors – all Diocesan Chancellors
- (3) Provincial Secretary – Mrs. Michael (Debbie) Weaver
- (4) Provincial Bursar – Mrs. Guy (Joan) DiMartino
- (5) Deputy Provincial Bursars – Paul Holmes for *The Trinitarian*; LeAnne Dickey Berry for St. Paul Mission Society.
- (6) Provincial Registrar – The Rev. Canon Jonathan Foggin
- (7) Official Principal – The Rev. Gerald Wells “Jonah” Bruce
- (8) Provincial Historiographer & Archivist – Vacant
- (9) Metropolitan’s Administrative Assistant – The Rev. Canon Jonathan Foggin
- (10) Metropolitan’s Administrative Council Appointment – The Rev. Canon Brad Matthias until Provincial Synod XXVIII

ASSEMBLY OF THE LAITY

Jackie Kylander (DOS) – Speaker of the Laity
Jane Baer (DMAS) – Deputy Speaker
Jessica Brackett (DOR/DNE) – Recorder

Amy Hendrickson (DOW) – Administrative Council through Provincial Synod XXVII
Howard Elliott (ADEUS) and Alex French (DMW) – Provincial Court through Provincial Synod XXVIII

SENATE OF THE CLERGY

The Very Rev. James Rocha (DMW) – Prolocutor
The Very Rev. Zachary Braddock (DHC) – Deputy Prolocutor
The Ven. Michael Weaver (DMAS) – Recorder
The Very Rev. Michael Kerouac (DHT) – Administrative Council through Provincial Synod XXVII (completing the remainder of Fr. Braddock’s term)
The Rev. Geordan Geddings (DHC) and The Rev. Brendan Helms (ADEUS) – Provincial Court through Provincial Synod XXVIII

HOUSE OF BISHOPS

The Rt. Rev. Brian Marsh – Administrative Council through Provincial Synod XXVIII
The Rt. Rev. Brian Marsh and the Rt. Rev. Alexander H. Webb – Provincial Court through Provincial Synod XXVIII



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VOICES

ANGLO-CATHOLIC NOVELS

by The Very Rev. Robert Bader

In 2023, I was invited to join the hosts of *The Sacramentalists Podcast* for an episode discussing our favorite novels. My five selections for the episode included three by Roman Catholic authors and two by Anglican authors. I will here combine my two Anglican selections with three other Anglican selections, in the hope that they might be of some interest to other readers. There are, of course, many novels that contain references to Anglicanism. These range from the works of Jane Austen to the modern *Grantchester* series by the son of Archbishop Robert Runcie. But my selections all relate in some way to the specifically Anglo-Catholic aspects of the Church.



Barchester Towers is Anthony Trollope’s look at clerical life in a fictional cathedral town in the 1850s. This was my first choice on *The Sacramentalists*. While not as specifically Anglo-Catholic as my other choices, this novel gives an important understanding of the life of the Church of England in the early days of the Catholic movement and makes considerable reference to issues of churchmanship. This is the best known of Trollope’s series of novels about Barchester.

Compton Mackenzie’s Anglo-Catholic trilogy consists of *The Altar Steps*, *The Parson’s Progress*, and *The Heavenly Ladder*. These novels provide depictions of significant aspects of Anglo-Catholic life in the early part of the 20th century and some of the characters are based on well-known clergy of the time. It should be noted that the author converted from Anglo-Catholicism to Roman Catholicism before writing these novels.

Rose Macaulay’s *The Towers of Trebizond*, published in 1956, features the travels of the narrator with her Anglo-Catholic aunt and a relic-collecting priest. It has been said that the character of Aunt Dot was based on Dorothy L. Sayers and that Father Chantry-Pigg was a composite of three well-known English priests. It reminds me of a Graham Greene novel, with the exception that the characters are Anglo-Catholics.

The *Starbridge* series by Susan Howatch ambitiously covers the life of the Church of England from the 1920s through the 1960s, with many references to specifically Anglo-Catholic themes. The novels are *Glittering Images*, *Glamorous Powers*, *Ultimate Prizes*, *Scandalous Risks*, *Mystical Paths*, and *Absolute Truths*. There are ample allusions to real events and people. And the chapters of each of the novels begin with quotations from Anglican theologians or spiritual writers.

Paris Leary’s *The Innocent Curate* is the most obscure of my selections. It was my second Anglican selection on

The Sacramentalists. Published in 1963, it is again available through the Lulu publishing company. The novel is set in an Anglo-Catholic parish in upstate New York whose curate receives the Stigmata. Leary was himself the curate at St George’s, Schenectady, but it would not be right to presume that his fictional depictions reflect the actual state of parish life or people depicted here.

As a point of interest, my Roman Catholic selections on *The Sacramentalists* were Graham Greene’s *Monsignor Quixote*, Henry Morton Robinson’s *The Cardinal*, and Morris West’s *The Devil’s Advocate*. While I believe Greene’s *The Power and the Glory* is the best of his novels, that had already been spoken for on the episode. West is probably better known for *The Shoes of the Fisherman*, which is also an excellent novel. An interesting reflection on the religious landscape of the time is that *The Cardinal* was the year’s most popular book, including fiction and non-fiction, in 1950. And the 1963 film version of the novel was nominated for six Academy awards, with its liturgical adviser being Father Joseph Ratzinger.

All of the novels chosen have, in my view, some spiritual merit to them. And they certainly convey insights into church life during the times in which they are set. I hope that readers of *The Trinitarian* may enjoy some of my choices.

The Very Rev. Robert Bader is Assisting Priest at St. Hilda’s ACC, Atlanta, Georgia, USA.

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These are exciting times for Continuing Anglicans. Three leading jurisdictions — the Anglican Catholic Church, the Anglican Church in America, and the Anglican Province of America — are now in full communion and are committed to achieving — complete organic unity, fulfilling the promise of the Congress of St. Louis and responding to our Lord’s fervent prayer that we all be one.

Accordingly, THETRINITARIAN has now extended its news, advertising and circulation coverage. **We are now the only publication, print or digital (and we are both), that reports news from all three jurisdictions.**

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JIM SIEBOLD PHOTOS

ACA-ACC REUNITES

CONTINUED FROM PAGE 1

met with resounding applause.

In his address earlier in the day, Archbishop Haverland observed:

“I have attended every Provincial Synod of our Church since 1983. In that year the first metropolitan was elected and enthroned in Orlando. The final years of Archbishop Falk’s leadership were tumultuous and ended with his departure from the Anglican Catholic Church for the new Anglican Church in America, which he formed with the leader of the American Episcopal Church. Today we come, in a sense, full circle. The ACA and the ACC reunite. That is the principal fact of this XXVI Provincial Synod.”

Haverland offered special thanks to the ACA bishops and leadership, and especially to Bishop Brian Marsh, who “for many years has labored as the ACA’s representative within the G4 and the G3.” He noted that Bishop Marsh “has as much as anyone made today possible” and also that “Archbishop Garcia and the other ACA bishops have been most gracious.” “We look forward,” he said, “to many years of shared life in Christ.”

The ACA formed in 1991 when ACC Archbishop Louis Falk attempted to bring together the ACC and the American Episcopal Church (AEC). The majority of the ACC, however, did not recognize the merger, leaving Archbishop Falk and others who supported it to form a separate jurisdiction: the Anglican Church in America.

At the 2023 Joint Synods meeting in Orlando, Florida, USA, the General Synod of the ACA voted to seek full union with the ACC. In April of 2025, the ACA House of Bishops, acting on the authority given by the General Synod, voted unanimously to reunite with the ACC.

Writing to *The Trinitarian* at the time, the Rt. Rev. William Bower of the ACA said, “This is a move to reunite the ACA with the ACC and not a merger. The theology, doctrine, polity, and ethos of the two jurisdictions is indistinguishable one from the other. The ACA views reunion in the light of the Prodigal Son returning home, as we return to the



Archbishop Haverland addresses the united Synod.

Original Province of the Continuing Church.”

Speaking on behalf of the APA due to a conflict in Archbishop Chad Jones’ schedule, the Rt. Rev. David Haines greeted the Synod and affirmed that the APA remains committed to the 2017 agreement. He noted, however, that there are canonical and ecumenical issues that will need to be worked out:

“Our canons make it very difficult for us to do this, so we’d have to find another way to come together. So all of that to say is that it’s all in God’s hands. ... We are in communion with the TAC and we’re in communion with other groups that you’re not in communion with, so those are things that are more difficult. We would not, I don’t think, entertain the idea of severing those relationships in order to bring all of this together, so it’s going to take some time to sort those things through.”

Bishop Haines concluded by assuring the Synod that the APA would stand “shoulder-to-shoulder” with the ACC in every way “as this Continuum becomes more of

a united force.”

For his part, speaking to the Synod of his Diocese of the Eastern United States in advance of the reunion, APA Archbishop Jones said, “As the Anglican Joint Synods communion continues to coalesce, with the impending union of the [ACA and ACC], we can joyfully exclaim that the Anglican Joint Synods (G2) relationship is progressing, strengthening, and drawing us all more closely together.”

Prior to the Synod, the jurisdictions had worked out a plan for the integration of ACA dioceses into the ACC.

The ACA Dioceses of the Eastern United States and of the West began operating as non-geographical dioceses of the ACC as of October 1, 2025. Both dioceses are to cease on December 31, 2030 and their congregations are at that time to become constituent congregations of the existing ACC dioceses within which they are geographically situated.

The ACA Diocese of the Missouri Valley began operating as a non-geographical diocese of the ACC as of October 1, 2025. The commentary on the report of the ACC’s Constitution and Canons Committee notes that there are several options for this diocese going forward: the diocese may merge with the ACC Diocese of the Midwest (both are currently served by Bishop Patrick Fodor, who has been serving as ordinary of the ACA diocese and episcopal visitor to the ACC diocese); the boundaries of the ACC’s Diocese of the Holy Trinity, which overlaps much of the ACA diocese, may be altered “to accommodate again an ACC Diocese of the Missouri Valley”; or there may be “an amalgamation of the DMV and DMW”. The report notes that “for now the Diocese of the Missouri Valley is received as an ACC diocese, without a time limitation, and future synods can take up the question of altering diocesan boundaries.”

The ACA’s bishop in Puerto Rico, the Most Rev. Juan Garcia, will become the bishop ordinary of the ACC Diocese of the Caribbean and his congregations will join the ACC.

The ACA Diocese of the Northeast will merge with the ACC Diocese of the Resurrection. The current ACC ordinary, the Rt. Rev. Rocco Florenza, will retire but maintain pastoral responsibility for some congregations. The Rt. Rev. Alexander H. Webb will become bishop ordinary of the combined diocese.

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VOICES

CHRISTMAS CARDS AND THE MEANING OF CHRISTMAS

by The Rt. Rev. Damien Mead

[This article is edited and excerpted from Bishop Mead's "From the Bishop" in the Diocese of the UK newsletter. — Ed.]

As we enter the holy season of Advent we mark the beginning of the Church Year. It has always occurred to me that whereas the World sees the end of each year as 31st December, we in the Church have already said goodbye to the last year and are well into the next. I suppose in a similar vein I am always surprised when people see the weekend as consisting of Saturday AND Sunday, when for Christians the First day of the new week IS Sunday. Not that any of this should come as a surprise because as Christians our approach to everything is different to the World's.

If you are like me, I suspect that you start to receive a good number of Christmas cards even before Advent is underway. They come with increasing regularity in the last days before the great feast day of Our Lord's nativity (and some even arrive afterwards). Even with modern technology, and the terrible increase in postage and the cost of cards, they still endure. ...

As we are in the time of preparation for Christmas, I will ask you to stop and think about the Christmas cards you usually receive, and the Christmas cards you send.

I am very lucky: often people who send me cards take some trouble over choosing a suitable one. Most often a religious one, sometimes a very funny one because they know my sense of humour. Although sometimes they send me cards that I find humorous even though that wasn't the intent. I remember once I received one, which depicted Our Lady wearing what looked like a polyester onesie, you know the sort I mean with the entire cosmetics counter from Boots plastered on her face! She was next to a nervous, shifty Joseph, who looked a bit like a market-seller of dodgy knocked off watches, and next to them was a donkey who actually appeared to be grinning, and the baby Jesus sitting up in a horse trough, looking like a two year old toddler rather than a newborn babe, smiling, with a halo, that looked more like a doughnut, mysteriously hovering a couple of inches above his head! To be honest



it probably wasn't really like that — but you know the sort of cards I mean!

The thoughtfulness that goes into most cards I receive is appreciated. So let me ask you to think about what happened when you chose the cards you have sent or will send out this year? Did you really think hard about the card? Did you think about the people you were sending them to? Or was it a chore? Did you just buy a bumper box and everyone had to take potluck?

What about the ones you receive? What happens when you open them? Do you read them? Was there a personal message inside to you? Did you put a personal message inside the ones you sent? What did the printed greetings say? If I asked you to name those people who have sent you a card and those you haven't heard from yet could you tell me all of their names? Is there anyone you think you have forgotten?

Of course, I don't blame you if you didn't write personal greetings or selected cards very carefully for the people you send them to. There are after all so many things to think about aren't there? I'm afraid I tend to print cards and hand sign them — as I have around 450 to send out each year, it makes life easier.

I'm not surprised if cards are the last thing on your mind. Last minute presents, what to buy for Christmas dinner, rushing around tidying up and cleaning, finishing work, going to parties, nativity plays at school. A whole host of things to keep us busy in the run up to Christmas, how could we possibly pay attention to a little thing like Christmas Cards?

Unfortunately for many people in this great rush something else gets forgotten. The reason we celebrate Christmas in the first place. I am sure we all consider Jesus' birth at Christmas at some point, perhaps looking at the Christmas crib or hearing a carol we might stop and pause for a moment and think "Ahh" or "Ooh that's nice."

However, I am not simply talking about the little Baby born in a manger 2025 years ago (or thereabouts). I am talking about WHAT the birth of that little Baby means.

We can find some supernatural events in the Bible, like the Virgin giving Birth in the Stable at Bethlehem, which reveal to us distinctly how God loves us. Indeed, in another part of the Bible we find that love extended so far that God allowed that little Baby, full grown, to be nailed to a cross and to die because He loved us THAT much.

If we search all the pages of the Bible, again and again, we

see that God comes more often not through supernatural means but through the ordinary things of life. He comes to us in simple things. In bread and wine. In simple acts of kindness and love. Perhaps like sending a thoughtful card, through genuine good wishes for Christmas, rather than just empty pleasantries.

This Christmas, and in those to come, I invite you to take time and look at your Christmas cards carefully, and, as you do so, sit down and ask yourself, "How do I feel about this person?" Say a little prayer for them, commend them to God and ask that he bless them in the coming year.

When you see old friends and family this Christmas rejoice in them and show them love and appreciate them. Let not Christmas become just stressful and over in a few days; let its effect remain, resonating through the new year. Remember the Church has designated an Octave, that is 8 days following the Feast, for Christmastide to continue. This rolls into Epiphanytide which celebrates the arrival of the 3 Kings. Epiphanytide also has an Octave of 8 days!

So, this Christmas, with our faith so often at odds with the World, let's not be influenced by those who even on Christmas Eve, start replacing Merry Christmas Signs with Sale Signs in shops across the nation. Let the season of love and good will flow on and on ...

Finally, my friends and readers. Don't be stingy with your greeting people this Christmas. "Let 'Happy Christmas! Merry Christmas!' be on your lips readily! Even 'Season's Greetings' — if you must! Although that is not wholly appropriate, but it is better than nothing. Why? Well, I have been talking about Christmas Cards and Gifts and the care taken in choosing them. However, there are those who walk among us who do not have anyone to send them greetings or wish them a "Happy Holiday!"

We need to see God in the people around us because that is where God reveals himself so often. We need to care for them for they are precious and important in his eyes. We need to value them and appreciate them. We need to love each other — after all it was for love's sake that that little Baby was born in the Manger. The love God has for us and the love we have for God is the real meaning of Christmas, and Jesus said, that if we really want to show our love for God, we can't do it unless we also love each other.

The Rt. Rev. Damien Mead is Bishop Ordinary of the ACC Diocese of the United Kingdom.

ACC BISHOP HELPS HONOR REVOLUTIONARY WAR HERO, PRIEST

St. Anne's ACC is located in **Charlotte Hall, Maryland, USA**, an historic region with many ties to the American Revolution. The area was the site of the 1776 Battle of Brooklyn, in which a delaying action by the 1st Maryland Regiment fought against a much larger British force allowed the main body of the Continental Army to escape. It was also home to Hatch Dent, a local citizen, soldier, teacher, and clergyman who was recently honored by the Thomas Stone Chapter of the Sons of the American Revolution.

At a ceremony on the Feast of St. Francis, October 4, 2025, the organization arranged to have a patriot grave marker dedicated at the site of Dent's grave, which is adjacent to **Dent Memorial Chapel**, an 1883 building which houses St. Anne's parish. The Rt. Rev. William McClean, rector of St. Anne's, gave the invocation at the ceremony, which took place on the grounds of the chapel.

Hatch Dent served as an officer in the 1st Maryland Regiment and participated in the Battle of Brooklyn. One of the few survivors of the battle on the American side, he was captured and held prisoner until 1778. He later served as an officer in the 2nd Maryland Regiment.

Dent was a teacher after his military service ended, and started a school which operated on property belonging to Trinity Church, the local parish. He also served as principal of the Charlotte Hall School, established in 1774 by Queen Charlotte. Dent was ordained to the priesthood by Bishop Samuel Seabury in 1785.

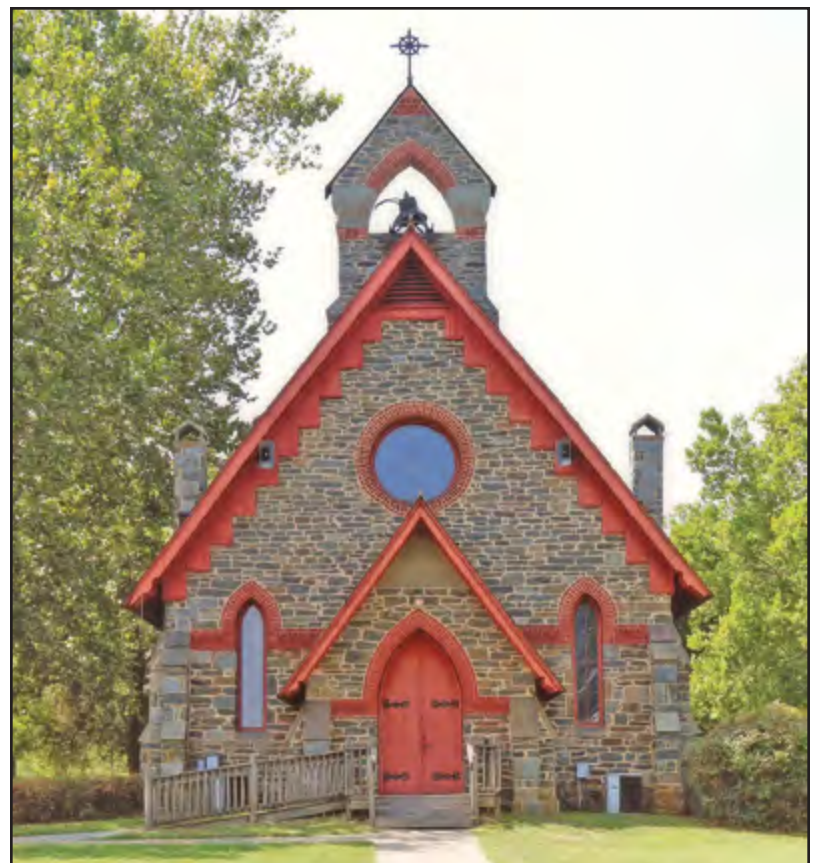
The ceremony included a color guard of reenactors who gave a musket salute, as well as speeches by local dignitaries. Hatch Dent's fourth-great-grandson read



Bishop William McClean at the dedication ceremony.

Dent's biography.

Six graves for members of the Dent family are located behind the chapel's high altar. Bishop McClean officiated



Dent Memorial Chapel, home to St. Anne's ACC.

at the burial of one of Dent's descendants there in 1998, and has maintained his association with members of the family for over 25 years.

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WESTERN UNITED STATES

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The Rt. Rev. Stephen C. Scarlett, Bishop Ordinary

ALASKA

ST. GEORGE'S MISSION – Juneau
8892 Duron St.
Juneau, Alaska 99801
Contact: Dr. Mary Jane Pilgrim
(907) 790-3608

CALIFORNIA
S.F. Bay Area

ST. JOSEPH PARISH – San Mateo
770 N. El Camino Real (94401)
(650) 347-1123
The Rev. Craig Looney, Rector
Sun: 9:00 A.M.
Sung Mass, Sermon, Church School
Weekdays & Holy Days: As announced
Sacrament of Penance: By appointment

Orange County

ST. MATTHEW'S – Newport Beach
2300 Ford Road, Newport Beach, CA 92660
office@stmatthewsnewport.com
stmatthewsnewport.com
The Rt. Rev. Stephen C. Scarlett, Rector
(949) 219-0911
Fax: (949) 219-0914
Sun: 7:10 A.M.
Holy Communion
9:00 A.M.
Holy Communion
with Choir
10:11 A.M.
Education Hour
11:00 A.M.
Holy Communion
with Choir
* Childcare is provided

ST. MARY MAGDALENE – Orange
203 S. Glassell (92666)
(714) 512-2431
e-mail: info@stmarymagdaleneacc.org
stmarymagdaleneacc.org
Rev. Neil Follen, Rector
Sun: 8:00 A.M. Holy Eucharist
9:30 A.M. Mattins
10:00 A.M. Sung Mass and Sermon
Sunday School
Wed: 9:00 A.M.
Mass and Healing Service
6:30 P.M. Evening Prayer
Prayer Book Holy Days:
7:00 P.M. Mass

COLORADO

ST. MARY'S – Denver
2290 S. Clayton St.
Denver (80210)
(303) 758-7211
The Rev. Patrick Maclean, Priest-in-Charge
Sun: 7:30 A.M. Low Mass
9:30 A.M. Sung High Mass
11:15 A.M. Sunday School/
Christian Education
Daily Masses:
Call for Schedule
sa1nmarysacc.org

MISSOURI

ST. PAUL'S –
Fr. Richard Rudd
Deacon Patrick Kelly
(816) 594-6554





CHURCH DIRECTORY

VIRGINIA (U.S.A.)



5400 Shawnee Rd., Suite #102
Springfield, VA 22312

Holy Communion: Sunday 7:45 a.m./9 a.m.;
Wednesday 12 p.m.

The Rev. Father Carlton C. Clarke, Rector
Ph: (571) 358-4034 • email: mail@allangelsacc.org • www.allangelsacc.org



All Saints Anglican Church
48 New Street, Saluda, Virginia 23149
Serving Middle Peninsula and Northern Neck
Sunday Service Holy Communion 11 a.m.
The Rt. Rev. Jeffrey S. Johnson, Rector
Contact: (757) 374-6724

Saint Alban's Anglican Catholic Church
Serving Central Virginia
4006 Hermitage Road, Richmond, Virginia 23227

Sundays: Holy Eucharist 8:30 a.m. and 11 a.m.; Evensong 6 p.m. • Daily Morning Prayer 8 a.m.
The Rev. Thierry Halpern, Rector
Mr. Bernard Riley, Music Director
Phone: (804) 263-6100 • Email: slabnsacc@gmail.com • Website: www.saintalban(anglican).org



St. Peter the Apostle
ANGLICAN CATHOLIC CHURCH
230 West First St., Christiansburg, Virginia
Sundays: 8 a.m. and 10 a.m. Holy Communion
followed by fellowship and Christian Education.
Thursdays at Noon, Holy Communion.
The Rev. Peter Geromel, Rector • (540) 382-2676 • www.stpetersacc.org





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4th Sunday: Matins and Holy Communion @ 11 a.m.
The Ven. C. Thomas McHenry, Rector • frtomva@gmail.com • (540) 862-1619



Saint Luke's Anglican Church
65 Warrenton Road
Fredericksburg, Virginia 22405
Telephone: (540) 369-8725
www.stlukeanglican.org
Facebook@stlukeanglican

Morning Prayer: Sunday 9am
Religious Education: Sunday 10am
Holy Mass: Sunday 11am, Wed. 6:30pm



The Church of the Ascension
The Rev. Michael C. Weaver - Rector
Holy Communion each Sunday at 10:00 a.m.
Holy Days - Please check Web site
Christian Education following Services and Nursery available

13941 Braddock Road,
Centreville, VA 20120
(703) 830-3176
www.ascension-acc.org

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Nursery & Sunday School Offered
Wednesdays: Noon

*The Rev. Fr. John L. Roddy, Rector
The Rev. Fr. Randolph M. Bragg, Curate
The Rev. Fr. Christopher Fish, Assisting
The Rev. Fr. Anton Yoe, Assisting*

402 E Monroe Ave
Alexandria, VA 22301
(703) 683-3343

CANADA



Traditional Anglican Church of Canada – ACC
A Missionary District of the Anglican Catholic Church
TACC Phone: 705-746-7378

Vicar-General
The Very Rev. Robert Mansfield SSC
http://www.traditionalanglican.ca/

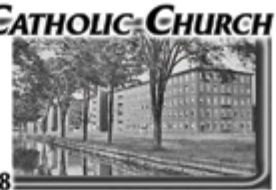
Parishes:

St. John's, Parry Sound, ON. Fr. R. Mansfield SSC. 705-746-9720
Holy Trinity & St. Jude, Thunder Bay, ON. Dr. Milo Shaw, Lay Reader. 807-251-3489
Our Lady of Walsingham, Brantford, ON. Fr. R. Mansfield, SSC. 519-756-3053
St. Mary's, Chappleau, ON. Fr. Mansfield. 705-864-0909
St. Matthew the Apostle, Ottawa, ON. Fr. Peter Jardine. 613-256-8494
St. Athanasius, Belleville/Roslin, ON. Fr. James Gibbons. 613-477-3098
The Ascension, Waterloo, ON. Fr. R. Mansfield SSC. 705-746-7378
The Resurrection, Walkerville (Windsor), ON. Fr. James Chantler. 519-255-1703
St. Bride of Kildare, Pitt Meadows, BC. Fr. David Marriott SSC. 604-551-4660

NEW HAMPSHIRE (U.S.A.)



St. John's Anglican Catholic Church
Join us in the Upper Room for Worship
Sundays 10:00am
www.stjohnsacc.org
603-505-8788
36 Canal Street #224 • Somersworth, NH 03878



UNITED KINGDOM



Diocese of the United Kingdom
Bishop Ordinary: The Right Revd. Damien Mead
*Diocesan Office: St Nicholas House,
42-48 High Street,
Lydd, Romney Marsh,
Kent TN29 9AN*

Telephone: +44 (0)1795 53364
Email: dioceseuk@anglicancatholic.org

www.anglicancatholic.org.uk

ACC DUK Est. 1992 Registered Charity (in England & Wales): No 1068168

GEORGIA (U.S.A.)



St. Stephen's Anglican Catholic Church
Pro-Cathedral of the Diocese of the South
800 Timothy Road, Athens GA 30606
(706) 543-8657 • www.ststephensathens.org

The Most Rev. Mark Haverland, Bishop Ordinary, Acting Rector
The Rev. Canon Jonathan S. Foggin, Assisting

Sunday
8:30 a.m. Mattins • 9:00 a.m. Low Mass
10:00 a.m. Sunday School Adult and Youth • 11:00 a.m. Sung Mass

Weekdays
12:00 p.m. Low Mass: Tues., Wed., Fri. • 6:00 p.m. Low Mass: Thurs.

Holy Days • As Announced

DIOCESE OF THE HOLY CROSS (U.S.A.)



DIOCESE OF THE HOLY CROSS

Alabama, Birmingham, *St. Bede's*,
http://www.stbedesanglican.org

Alabama, Prattsville, *Church of the Resurrection*,
The Rev. William N. McQueen, Rector

Alabama, Smith Station, *St. James the Great*,
www.stjamesalabama.org

Colorado, Bristol (near Lamar), *St. Isadore the Farmer*,
610-955-8769 (information)

Connecticut, Greenwich, *Church of the Advent*,
www.facebook.com/greenwichanglican

Georgia, Hopeful, *Hopeful Anglican Church*,
404-788-6742 (information)

Massachusetts, Brockton, *St. Paul's*,
www.stpaulsbrockton.com

Michigan, Swartz Creek, *St. Bartholomew's*,
www.stbartsanglican.org

North Carolina, Southern Pines, *Christ Church of the Sandhills*,
www.christchurchanglican.us

Pennsylvania, Ardmore, *St. Patrick's Chapel*,
pboathouse@gmail.com

Pennsylvania, Phoenixville, *Church of the Transfiguration*,
http://www.transfiguration-anglican.org

South Carolina, Beaufort, *St. Benedict's Chapel & Study Center*,
jsboxon@gmail.com

South Carolina, Blackville, *St. James*,
stjamesanglicanblackville@gmail.com

South Carolina, Columbia, *Cathedral Church of the Epiphany*,
http://www.epiphanycolumbia.org

South Carolina, Columbia, *St. Theodore's Chapel*,
StTheodoreSC@gmail.com

South Carolina, Greenwood, *St. Andrew's*, 864-220-9873

Texas, Cypress, *St. Peter's*,
http://www.stpetersanglicanchurch.com

Virginia, Marshall, *St. John the Baptist*,
http://www.st-johnthebaptist.org

Virginia, Winchester, *St. Michael the Archangel*,
http://www.churchwinchester.com

MARYLAND (U.S.A.)

St. Anne's Church
Dent Memorial Chapel
Charlotte Hall, MD

SUNDAY:
Holy Eucharist at 10:00 a.m.
Nursery and Sunday School at 9:50 a.m.
Adult Education at 9:15 a.m.
Coffee Hour following the Eucharist
Most Holy Days 7:00 p.m.

The Rt. Rev. William McClean, Jr.
Rector
(301) 934-6873

OTHER JURISDICTIONS

ACC jurisdictions not running paid notices in the Church Directory:

MISSIONARY DIOCESE OF AUSTRALIA AND NEW ZEALAND

In Australia:
The Ven. Matthew Kirby, Archdeacon
Phone: 61 (0) 2 4934 4154
Mobile: 61 (0) 0447 344 154
lrmkirby@vuzemail.com.au

The Rt. Rev. ar Woodman
611 451-189-012
woodman@anglicancatholic.org

In New Zealand:
The Rev. Andrew Wooding
(64) 21-969-466
andrewwooding@ecan.net.nz

DIOCESE OF AWEIL (South Sudan)

The Rt. Rev. Wilson Garang
P.O. Box 23435-00100 (G.P.O.)
Nairobi, Kenya
anglicansudan@yahoo.com
Home: 612 4932 0101
Cell: 264-721-60106

MISSIONARY DIOCESE OF THE CARIBBEAN (Deanery of Haiti)

The Very Rev. Jean Bien-Aime,
Vicar General
jean.buteau@yahoo.com

MISSIONARY DIOCESE OF CONGO (Democratic Republic of Congo)

The Rt. Rev. Steven Ayule-Wilenge
P.O. Box 393
Gyangugu, Republic of Rwanda
ayulesteven@yahoo.fr
Phone: +243 (0) 853712088 or
+243 (0) 812223660

DIOCESE OF CHRIST THE REDEEMER (Republic of South Africa)

The Rt. Rev. Solomon Samson Mentijs
P.O. Box 21640
Port Elizabeth 6000, South Africa.

DIOCESE OF KENYA

The Rt. Rev. John K. Ndegwa
P.O. Box 22379-00100
Nairobi, Kenya
Phones: +254 720387919 or
+254 20 2303401
john.ndegwa@googlemail.com

DIOCESE OF LAHORE (Anglican Catholic Church — Pakistan)

The Rt. Rev. Mushlaq Andrew
St. Mary's Church and High School
Narowal 51660,
Punjab Province, Pakistan
Phones: 0092-301-638572 or
0092-342-411931
accpakistan@gmail.com

DIOCESE OF NUEVA GRANADA

The Rt. Rev. German Ortega Hurtado
M. Ildefoncias Las Garzas
Avenida 30 de Agosto No. 54-30,
Bloque 5 Apartamento 104
Pereira, Colombia
Cell: 011-5318-265-7866
orregerran59@gmail.com

DIOCESE OF LUZON PROVINCES OF THE PHILIPPINES

The Rt. Rev. Arthur D. Rosales, Bishop Ordinary
B-16 L18 London St., Summerwind Subdivision,
Brgy. Burol, Dasmarinas City, Philippines 4115
Phone: (+63) 0922-729-5282
arth1007@yahoo.com.ph

DIOCESE OF THE RESURRECTION (Northeastern U.S.A.)

The Rt. Rev. Rocco A. Flanzena
6 Church St.
Ansonia, CT 06401
Phone: (203) 231-0309
Email: froccmit@sbcglobal.net

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Or Email: trinitarian2010@gmail.com
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Or Fax: (303) 798-9435

Advertise in THE TRINITARIAN

CLERGY NEWS

On Trinity XVIII, October 19, 2025, at St. Timothy's (ACC), Charleston, South Carolina, USA, the Most Rev. Mark Haverland ordained the **Rev. Daniel Paul Farley** to the priesthood. Fr. Farley was ordained to the title of St. Timothy's, where he had been serving as deacon.

On the Feast of St. Francis of Assisi, October 4, 2025, at St. James-on-the-Glebe (APA), the Most Rev. Chandler Holder Jones instituted the **Rev. Kevin Fife** as rector.



Archbishop Mark Haverland and Fr. Mark Farley at Fr. Farley's ordination in Charleston, SC.

INITIATIONS

BAPTISMS

On the Feast of St. Matthew, September 21, 2025, at the Church of the Transfiguration (ACC), Phoenixville, Pennsylvania, USA, the Rt. Rev. Paul C. Hewett confirmed **Matthew Lebermann** and **Avery Lebermann**.

On the Feast of St. Matthew, September 21, 2025, at the Pro-Cathedral of St. Stephen (ACC), Athens, Georgia, USA, the Most Rev. Mark Haverland baptized **Carson Joseph Cheek**.

On Trinity XV, September 28, 2025, at St. Paul's (ACC), Brockton, Massachusetts, USA, the Rev. Czarr Freeman baptized **Pearl Abreu**.

MATRIMONY



GRACE WALDEN PHOTO
Cameron & Isabella Neher

On the Vigil of the Feast of St. Matthew, September 20, 2025, at the Pro-Cathedral of St. Stephen (ACC), Athens, Georgia, USA, **Isabella Claire Bruce** and **Cameron Michael Neher** were joined in holy matrimony, the Most. Rev. Mark Haverland officiating and celebrating the nuptial Mass.

On the Feast of St. Francis of Assisi, October 4, 2025, at St. Peter's (ACC), Cypress, Texas, USA, **Destiny Jones** and **John Laxton** were joined in holy matrimony, the Rev. Geordan Geddings officiating and celebrating the nuptial Mass.

Deadline For The
JANUARY-
FEBRUARY 2026
Issue Of THE
TRINITARIAN
Is December 26, 2024

CONFIRMATIONS
AND RECEPTIONS

On Trinity XII, September 7, 2025, at St. Michael the Archangel (ACC), Winchester, Virginia, USA, the Rt. Rev. Paul C. Hewett confirmed **Wendy Michelle Clarke** and **Josiah Matthew Bounds**, and received **Rachel Bounds**, **Steven Barron**, **Sarah Barron**, **Russell Fitch**, **Helen Fitch**, **Lew Legarde**, **Deborah Legarde**, **Shepherd Clarke**, and **Gina Clarke**.

On Trinity XIII, September 14, 2025, at St. Bartholomew's (ACC), New Bern, North Carolina, USA, the Most Rev. Mark Haverland confirmed **James Franklin Moody** and **Emmanuel Lewis Ruiz** and received **As-trid Kristin Schlegel**.

On Trinity XV, September 28, 2025, at St. Paul's (ACC), Brockton, Massachusetts, USA, the Rt. Rev. Paul C. Hewett confirmed **Jacob Hayden**, **Austin Haynes**, **Belitzma Maurius**, and **Kherslee Maurius**, and received **David Gargiulo** and **Richard Shanks**.

CORRECTION

The **Clergy News** section of the September-October 2025 edition incorrectly stated that the sentence of deposition of APA Bishop Robert Todd Giffin was entered by the Most Rev. Chandler Holder Jones on August 30, 2029. The correct date was August 30, 2025.

MIDWEST (U.S.A.)

THE DIOCESE OF THE MIDWEST

INDIANA	OHIO
INDIANAPOLIS St. Edward the Confessor 6361 N. Keystone Avenue (865) 719-8051 SUN: Matins 9:30 A.M., Mass 10 A.M. Call for weekday Mass times. The Very Rev. Corey French, Rector www.stedwardsindy.org	AKRON St. Mary Anglican Catholic Church 1677 Triplett Blvd. (330) 794-2141 SUN: Mass 8 A.M., 10 A.M. The Rev. Canon Leigh A. Kester, Rector
MERRILLVILLE St. Andrews the Evangelist 8555 Grand Blvd. (219) 947-0700 SUN: Mass 9:30 A.M. Holy Days times are variable Priest-in-Charge: The Rev. Guy S. DiMartino www.anglicanchurchofstandrew.org	CLEVELAND St. James 1681 E. 55th Street, Cleveland, OH 44103 or P.O. Box 603949, Cleveland, OH 44103 (216) 431-3252 SUN: Mass 10:30 A.M. See website for daily Mass schedule.
KENTUCKY DAYTON St. John the Evangelist 619 O'Fallon Avenue (859) 261-8173 SUN: Mass 10:30 A.M. Childcare Available Rev. Timothy Butler, Rector www.stjohnnacc.com	DAYTON All Saints 2755 Wilmington Dayton Rd., Bellbrook (937) 848-2563 SUN: Mass 10 A.M. Holy Days: As Announced The Rev. James Rocha, Rector www.allsaintsdayton.org
MICHIGAN GRAND RAPIDS St. Paul's Anglican Catholic Church (616) 450-3129 SUN: Morning Prayer or Mass 10 A.M. Rev. Thomas B. Wirth, Priest-in-Charge	WISCONSIN MENOMONEE FALLS St. John N89 W 16211 Main Street (262) 255-9626 SUN: Mass 10 A.M. Rev. Thomas B. Wirth, Rector www.stjohnnacc.org



SOUTH CENTRAL UNITED STATES

The Diocese of New Orleans Parish Directory

Rt. Rev. Terry Lowe • www.anglicancatholicchurch-dioceseofneworleans.com

FLORIDA	VINTON, LA • St. Gabriel Chapel	TEXAS
PANAMA CITY, FL • St. Michael's Contact Jack Lloyd, Senior Warden (850) 763-5750 10:30 AM Sunday Services ZOOM service offered. jacklloyd@knology	Meeting at: 1545 Woods Loop Sunday 10:30 AM Holy Communion 5th Sunday 10:30 AM Morning Prayer and Litany Rev. Ben Lyons, Priest-in-Charge (337) 313-8744	CLEVELAND, TX • Holy Cross 307 W. Houston St. Sunday 10 AM; Wednesday 12 Noon Father Joshua Espinoza, (832) 920-4512 Priest-in-Charge
PORT ST. JOE, FL • St. Peter's 3449 Garrison Ave. 32456 10 AM Sunday Services Father Louis Little, Rector (850) 229-6219	MISSISSIPPI GOLDEN TRIANGLE AREA, MS • St. David's of Wales 549 Mayhew Road, Mayhew, MS Deacon Father Rick Jones (662) 386-8481 Deacon Fr. Lee Hatcher, Celebrant Bill Guerry, Senior Warden (662) 889-5841 Call for times and location	DALLAS (Lucas), TX • St. Stephen 11 Horseman Dr. Saturday 5 PM Mass; Sunday 10:30 AM Mass; Wed-Fri 10:30 AM Mass Father Paul Andreasen, Rector (945) 333-6428 www.ststephensacc.com
LOUISIANA METAIRIE, LA • Christ Church, Pro Cathedral 4316 Woodlawn Ave. 10 AM Sunday Services The Very Reverend John Hollister, Dean (504) 456-7170 christchurchacc860@att.com	PICAYUNE, MS • Holy Angels 1811 E. Canal St., Picayune 39466 10:30 AM Sunday Services; Wednesday 6 PM Rev. Larry Wagoner, Rector (601) 590-0553 holyangelschurch.weebly.com	ROUND ROCK, TX • St. Andrew 1524 Sam Bass Rd. 9 AM Bible Study; 10 AM Holy Communion Sunday Services Bishop Scott Dennis, PIC (512) 244-2909 Father Bill Wilson, Asst.
NACHITOCHES, LA • St. Hilda of Whitby 225 Scarborough Ave. 10 AM Mass 1st Sundays – Rt. Rev. Terry Lowe 10 AM Deacon's Mass all other Sundays – Dcn. Fr. Christian Hancock Rt. Rev. Terry Lowe Dcn. Fr. Christian Hancock (318) 344-4395 – Please leave a message	TENNESSEE MT. JULIET/NASHVILLE, TN • Holy Comforter 2034 Mt. Juliet Rd. 10:30 AM Morning Prayer (616) 397-2913 www.facebook.com/HolyComforterACC	SAN ANTONIO, TX Western Archdeacon The Ven. Sam Catlin (540) 226-2352

WESTERN UNITED STATES

DIOCESE OF THE WEST	
The Rt. Rev. Robert Hammond, Bishop Ordinary www.anglicanDOW.org	
ARIZONA PHOENIX St. Andrew's Anglican Church 8433 N. 12th Street 602-881-6504 www.standrewsparish.org	NEW MEXICO ALBUQUERQUE St. Peter's Anglican Church 8100 Eubank Blvd. NE 505-822-1192 sg.baker@yahoo.com
CHANDLER St. John's Anglican Church Valley of the Sun Mortuary 10940 E. Chandler Heights Rd. 623-680 3839	OREGON PORTLAND St. Francis Anglican Church (Meets at Oregon Latvian Center) 5500 SW Dosch Road 503-656-4528 www.stfrancisportland.org
CALIFORNIA AUBURN St. Peter's Anglican Church 457 Grass Valley Highway, Suite 7 916-730-8713 www.stpetersauburn.org	WASHINGTON TUMWATER St. James Anglican Church 219 B Street SW 253-906-6900 www.stjamesactumwater.com
FILLMORE St. Stephen's Anglican Church 1002 Chambersburg Road 831-801-0051 rlhammond4764@hotmail.com	WYOMING CASPER Church of the Holy Family 4100 S.E. Wyoming Blvd. 307-262-6875 www.anglicandow.org/ church-of-the-Holy-Family
FOUNTAIN VALLEY All Saints Anglican Church 18082 Bushard Street 714-981-3053 www.allsaintsanglican.com	LANDER Mission Church of the Morning Star Wind River Reservation 317 Ethete Road 330-353-8006
LOS ANGELES St. Mary of the Angels Anglican Cathedral 4510 Finley Avenue 323-660-2700 www.stmaryshollywood.org	SHERIDAN Holy Trinity Church 2644 Big Horn Avenue 307-751-3098 www.anglicandow.org/holy-trinity
MONTANA HAMILTON St. Augustine of Canterbury Church 206 W. Ravalli Street 406-363-4090 www.staugustinehamilton.org	

DIOCESE OF THE NORTHEAST (U.S.A.)

The Anglican Church in America, Diocese of the Northeast

The Rt. Rev. Dr. Alexander H. Webb

3 Gray Hill Rd., Peterborough, NH 03458 • 603-582-4934

CONNECTICUT, OLD MYSTIC - ST. MATTHIAS

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www.stmatthiasanglicanct.org • Sunday 10 AM

MAINE, CAMDEN - RESURRECTION MISSION

www.resurrectionme.org • 207-236-2421
Please call for service time & location

MAINE, DEBLOIS - ST. FRANCIS MISSION

1069 Route 193 • 207-638-2441
www.stfrancisme.org

MAINE, ELLSWORTH - ST. THOMAS

373 Bangor Rd. • Sunday Mass 10AM
www.stthomasellsworth.org • 207-667-2001

MAINE, MECHANIC FALLS - CHURCH OF THE TRANSFIGURATION

• 64 Elm St.
www.anglicantransfigurationme.org
207-312-7318 • Sunday Mass 10 AM

MAINE, PORTLAND - ST. PAUL'S

279 Congress St. • www.stpaulsportland.org
207-828-2012 • Sunday Mass 9 & 10:30 AM

MAINE, RAYMOND - OUR LADY OF SEVEN SORROW'S PRIORY

• 207-665-4441
www.ourladyofsevensorrows.org • 4 Shaw Rd.

MAINE, SCARBOROUGH - ST. AUGUSTINE OF CANTERBURY

• 2 Church St. • 717-515-8658
www.staugustine-aca.org • Sunday 11 AM

MASSACHUSETTS, LEOMINSTER - ST. ANDREW

62 Maple Ave. • 4th Sunday 3 PM
Fr. Ron Hansen • 978-340-0908 • niinortey@live.com

MASSACHUSETTS, BELCHERTOWN - ST. BARNABUS

• 18 Park St. (on the common,
Congregational Church chapel) • Saturday 4 PM
Fr. Tom Stockton • Bp. Brian Marsh • 413-323-6445

NEW HAMPSHIRE, AMHERST - ST. LUKE'S

3 Limbo Lane • Sunday Mass 8:30 and 10 AM
www.st-lukes-nh.org • 603-672-6054

NEW HAMPSHIRE, CHARLESTOWN - GOOD SHEPHERD

• 176 Main St. • 603-835-7900
www.thegoodshepherdanglican.org
Sunday Mass 10 AM

NEW HAMPSHIRE, CONCORD - ALL SAINTS

124 Hall St. F • 603-545-9079
www.allsaintsnh.com • Sunday Mass 9 AM

NEW HAMPSHIRE, CONWAY - ST. MARGARET OF SCOTLAND

• 85 Pleasant St. • 603-447-2404
www.conwayanglicans.org • Sunday 10 AM

NEW HAMPSHIRE, ROCHESTER - TRINITY

180 Rochester Hill Rd. • Sunday 8 AM & 10 AM
www.trinity-anglicanchurch.org • 603-322-4121

NEW YORK, BROOKLYN - ST. JOSEPH'S

125 Arlington Ave. • 718-314-7100
www.sjac-ny.org • Sunday Mass 11:15 AM

NEW YORK, CANANDAIGUA - HOLY REDEEMER

4575 East Lake Rd. • 585-334-3512
www.holyredeemerny.org • Sunday 10 AM

NEW YORK, TUXEDO - ST. ELIZABETH'S

38 Chapel Turn • 845-753-5338
www.stelizabethstuxedo.org • Sunday 10 AM

NEW YORK, WEBSTER - HOLY CROSS

615 Bay Rd. • 585-713-0411 • Sunday 10 AM
www.acanedio.org/parishes/Holy/Cross

NEW YORK, WILLIAMSVILLE - ST. NICHOLAS

10 Indian Trail • 716-804-2615 • Sunday 9 AM
www.anglicanchurchofstnicholas.org • Wed: 7 PM

NEW YORK, WEST WINFIELD - ST. LUCY'S

10265 U.S. Route 20 • 315-725-3745
www.acanedio.org/parishes/stlucy/

VERMONT, POULTNEY - ST. DAVID'S

150 Main St. • 802-265-2206
www.stdavidsvt.org • Sunday 10 AM

VERMONT, WHITE RIVER JUNCTION - TRINITY

851 Fairview Terrace • Sunday Mass 11:15 AM
www.trinityanglicanwebanon.org

Chancellor: Rev. Byran Dench

78 Hersey St.
Portland, ME 04103
207-333-0695
bd1949@maine.rr.com

Secretary: Mrs. Linnea Shaver

544 Eagle Valley Rd.
Tuxedo, NY 10987
845-753-2024
email: linntwinl@juno.com

Treasurer: Mrs. Katherine Lippman

P.O. Box 131
Amherst, NH 03031
413-427-3442
email: RichardL36@icloud.com

VOICES

VOICES RAISED TOGETHER IN PRAISE OF THE LIVING GOD

by Joey Wells

[Attendees at the recent Provincial Synod in Charleston, South Carolina, were treated to some very fine liturgical music, led by Fr. Lance Davis. The choir was provided from the Church of the Epiphany in Columbia, SC. Joey Wells, his wife, and some of his children were all choristers, and Mr. Wells was asked by the Editor to provide an article on his family choir. — Ed.]

My father was a Baptist pastor and my mother played the piano and organ, so I grew up in a house full of music and the love of Christ. Both my wife and I had a little formal musical training growing up, as well as plenty of informal experience. God gave us 11 children and we have made worshiping him with singing a big part of our life at home. Amanda sings hymns and psalms with the children during the day (we homeschool) and we sing together at evening prayer frequently. We sing hymns and psalms when we get together with the cousins and with other families. We have instruments in the house, and some play informally from time to time. Some take piano lessons. But everybody sings. Children are born singing. Most give it up as they age these days, but it doesn't have to happen that way. Having music in the home, and cultivating the musical impulse just a little will produce a man with musical literacy almost every time. Their minds are made to do it—they don't have to learn. It is like a language. And we know that singing is universal — hard-coded into man. It is the one activity we do here that we know for sure we will do in the New Jerusalem. St. John saw it. Our children don't really know they are in the choir: they are just accustomed to singing.

We, as Anglos (and Europeans in general), come from very musical people. But the twentieth century saw singing relegated to the professional. We have lost so much, especially in our churches. I think part of my vocation as a father and layman is to claw singing back into the realm of the common man. Everyone should be musically literate, just like everyone should be able to read and write. Most people can't write a sonnet, and that's fine, but everybody should be able to read the gospels. Similarly, few can compose a symphony, but there is no reason that everybody should not be able to sing the Psalms.

At the Church of the Epiphany, the sung Masses have only a small all-male choir. We sing the minor propers and lead the congregational singing. We hardly ever sing an anthem. Instead of "choir practice" we have "singing practice" every week. The whole congregation (and anyone, really) is invited. We go over music that will be sung in worship in the near future and do some very basic vocal technique, theory, and sight reading training. I say that our aim is to be able to sit down as a congregation, open the hymnal to an unfamiliar hymn, and be able to sing it proficiently with no accompaniment after fifteen minutes' work. Basic musical literacy. We also sing things for fun — I doubt the saints St. John saw singing the new song were frowning. So the congregation at Epiphany is the choir, basically. And they do really well. Fr. Braddock is a real believer in congregational singing. Right now we are between organists and we are singing the Mass and four hymns a capella every Sunday, and still picking up a new piece from time to time. Everything in the 1940 Hymnal doesn't work without an organ, but plenty of it does; plus we have a deep, deep well of Christian music to draw from besides. It has only been 2000 years and we have more to draw from than can be used in one lifetime. As Anglicans, having one foot in Rome, one in Geneva, and a third in Constantinople, we can draw on more of it than most.

Man was designed to worship God with congregational singing. It is medicine for any ailment the human can suffer from and preparation for the life eternal. The demons flee at the sound of voices raised together in praise of the living God. Everybody should sing as much as possible in this life. It is the rehearsal for the perpetual worship service of which St. John saw a glimpse. Singing God's praise is

Fr. Lance Davis (seated at organ) leads the Synod Choir in a rehearsal.



the privilege of every man, no matter the level of skill he possesses. My grandfather, who was also a Baptist preacher, used to say, "If you can't sing good, sing loud."

At the synod, Fr. Davis was responsible for the music and Fr. Braddock (our parish priest) was responsible for the liturgy. I have been a delegate for years and was going anyway, but I was very excited to volunteer to help with

the music. A few of my children were going anyway, too, and they are just accustomed to singing in church. So there were five of us in the choir. Fr. Davis did the real work of planning and pulling last-minute rehearsals together. The whole thing was a blessing and a privilege. And it really raised the standard for our synods, I hope. If we are getting together, it is a poverty to not do some singing.

Center Point Volunteer Fire Department, Inc.

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September 1st, 2025

A MESSAGE OF GRATITUDE FROM THE CENTER POINT VOLUNTEER FIRE DEPARTMENT

Dear, The Anglican Catholic Church

When the recent floods swept through the Texas Hill Country, they left behind destruction that shook our community to its core. Yet in the face of that devastation, what rose higher than the floodwaters were the extraordinary strength, compassion, and unity of people like you.

Your impactful gift is far more than financial support it is a declaration that our community will not be broken. With your help, we are replacing essential equipment, repairing what was lost, and ensuring our firefighters remain ready to answer every call for help. Because of you, we can continue to serve with courage, protect with determination, and rebuild with hope.

Moments like these define who we are. And thanks to your support, we will emerge stronger than ever, not just as a fire department, but as a community bound together by resilience and generosity.

From every member of the Center Point Volunteer Fire Department, please accept our deepest gratitude. You have given us more than resources; you have given us the confidence to rise, rebuild, and carry forward with unwavering strength.

With profound appreciation,



Chief Charles Holt
On behalf of the Center Point Volunteer Fire Department

#HillCountryStrong #CenterPointStrong

Letter of thanks from the Center Point, TX, Fire Department for a donation from the ACC of \$4,485 toward flood relief.

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