

The Liberal Catholic Church

IN THE BRITISH ISLES



NEWSLETTER No.14



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ONCE AGAIN we have celebrated the Feast of Whitsun -- the descent of the Holy Spirit to help and guide us in the world of today.

In many ways the truths of the Spirit are echoed in the East by the teaching of the great Hindu Elephant God GANESHA, for, as we know, Truth is universal and not confined to one Age or Religion.

Last year we included a Whitsun Sermon and if you still have a copy of our Newsletter 10, why not re-read it, or it is available on our Web Site or the Main Church Site, if you are on the Internet.



We have seen many 'photos of our early Bishops so here is one of **The Rt. Rev. Sir HUGH SYKES.**
Bart
who did much to steady this Province



Here is an old picture
Server Training
St. Francis, Tekels Park.
April 1981

OUR CONTENTS

Our theme is continued in a Whitsun Talk (p.7) and for those who are new to a ceremonial setting or only have experienced services in a small Oratory there are some useful notes on page 7, taken from the Booklet *A Young Person's Guide*. Our new **Children's Corner**

We have also added a short extract from one of Bishop Pigott's books which might be of interest.

On the final page -- by popular request -- we have again included a Quiz as an antidote to the more serious reading. We hope that you will enjoy it.

On an interesting note, what do you think of the poem about Satan on page 9. It makes a point for thought.

Finally we are able to squeeze in a Report on the recent important EUROPEAN CONGRESS.(p.4) Also see our Web Site

As always, we are on the look out for new material, so if anyone has any comments or an appropriate article that they would like to be considered, do send it in.

+Allan

SPECIAL NOTICE

THE FOLLOWING ORATORIES ARE NOW IN INTERCOMMUNION WITH US:

Oratory of Our Lady Theotokos

Brookdale, Quarry Lane, Heavitree, Exeter. EX2 5JR

Holy Eucharist, & Healing Services

Clergy: The Rt. Rev. John Wheaton

Telephone: 01392 275878 for details

Oratory of Our Lady of Compassion

Flat 2, Abbeyfield Court, Station Road, Sidmouth. EX10 8NW

Services: Regular Holy Eucharist, Benediction & Healing

Clergy: Rev. Albertha Meyer

Telephone: 01395 577164 for details



ORATORIES

**Under the Episcopal Vicar General
The Rt. Rev. Allan Barns**



ORATORY OF SAINT RAPHAEL

37 Tufton Rd, Rainham, Gillingham, Kent. ME8 7LF

Holy Eucharist: Usually on third Sundays -

Other Services: Please call.

Clergy: The Rev. Robert Harbour,
Priest-in-charge

The Rev. Carol Harbour
Deacon

Telephone: 01634 232673

ORATORY OF OUR LADY OF THE STAR-LIGHT

Jasmine Cottage, Apperley, Glos. GL19 4DE

Holy Eucharist: Please telephone for details.

Complin: Healing/Benediction: As arranged.

Clergy: The Rev. Christopher Parker,
Priest-in Charge

The Rev. Elizabeth Parker
Assistant Priest

Telephone: 01452 780277

ORATORY OF OUR LADY OF COMPASSION

6 Tudor Court, Tunbridge Wells, Kent. TN2 5QH

Services as arranged

Clergy: The Rt. Rev. Allan Barns,
Priest-in-Charge

Telephone:- 01892 689420

EALING:

21 Hollingbourne Gdns. Ealing. W13 8EN

Services as arranged

Clergy: Rev. John McGlashan,

Telephone:- 02089 979449

VISIT OUR WEB SITE
www.lccinbi.org

Or the Main Church Site
<http://TheLiberalCatholicChurch.org>
For useful literature and details of the
World-wide church

or our Clergy can supply leaflets

TRINITY XX

Serenity

This weekend our Liturgy suggests that we think of Serenity as our Special Intent and the Collect for Sunday draws attention to the fact that the Godhead reigns at peace serene above the waterfloods. As a teenager said the other day' when talking about the state of our world, 'He should be so lucky!'

Outwardly, peace and serenity seem to be the last things that surround us at the moment. We are in the middle of the waterfloods of manmade death and destruction and natures catastrophes and calamities. Is this part of God's Plan or is it the final death throws, the last fling, of evil in the world? Are we living at the crossroads?

Recently, we have been forced by current world circumstances to look to the future of Christianity in general and particularly to the future of our own Liberal Catholic Church. We seem to be dividing up into many smaller branches from what a friend referred to as the 'old stump' founded by Bishop Wedgwood.

For older 'Libcats', to use a horrible Australian phrase, we miss the comfortable security and large services of the past. We can easily become depressed. The last thing that we see around us is 'that holy peace' of our collect. But is the situation depressing? Challenging, yes. We are on the cusp of an exciting future. Old forms are being broken down to take advantage of humanities advancing knowledge so that we can start to reshape the truths that they contain and bring forward God's plan for the world.

Remember the saying of Jesus that is quoted in Matthew, Mark

and Luke. 'You do not put wine into cracked bottles. The wine is there. The waters of esoteric knowledge that the New Age Water carrier Aquarius is bringing forward, as always, is there; the design of the bottles is there; it is up to us to allow the wine of Gods message to have a firm container. While each church has its own designed container, Gods message is as always the same. In our case it is enshrined in our liturgy and ideals.

But you may say this is still in the future. It is here that we need to remember that the future is not something in the distance over the horizon. We are its custodians now. To us falls the task of translating our heritage from the past into a shining vessel for future work.

The whole point is, that we should not be thinking of the future. Our work is here and now. To borrow the title of McNeal's latest book, it is The Present Future.

This is certainly not straightforward. We have no easy task to make the age old truths appeal to today's world and help the young around us. Our attitude and work is two pronged.. Certainly, as Liberal Catholics, we should be preserving and promoting the form, the services, that we have inherited. At the same time, as stated in our 'Statement of Principles' we have the duty to do Christ's work, to feed his flock.

This is not something that requires us to sit in a corner guarding our Liturgy for the few, very few, who sit with us. It requires us to be working out in the market place; to support and encourage and work with all who have the future of humanity, secure and at heart. To encourage and love humanists, for example. To Support all, church goers or not, who wish to help the world.

That is to work for the Christ.

This is the only way to heal the division that are so abundant in the church today. We think that formal ceremonies help as a connecting link in the Kingdom. There are others who do not find such formal church worship helpful.

We must not let that be a barrier between us. 'In my house are many mansions'.

If you can find a moment, do read the story in St John's Gospel, Chapter 4. where Jesus talked to the outcaste Samaritan women at the well of life. His final words are that we should worship God in Spirit and in Truth. Beyond the form of things.

That is the message of our Intent for today, Serenity. Serenity in our true abode with Christ – serene above the waterfloods of this world. But that is only half of the message, for it is from that background of serenity and surety that we are pledged to go out into the floodplains of these troubled times to do the work of our Master Christ. To feed his flock as we are reminded in the opening sentence of our Statement of Principles. Our Liturgy and teaching are the tools are in our hands. Now it is up to us.. The future is secure in Christ. The future is now.

Allan B Barns



THE EUROPEAN CONGRESS 2008

The 2008 European Congress took place at Wolfenhausen near Frankfurt. Bishops, Clergy and Congregations from Sweden, Holland, Germany, USA, Austria and the British Isles gathered to celebrate the annual festival of Corpus Christi. Old friends greeted each other and new friendships were made and cemented through the spirit and love of Christ.

It was a wonderful occasion with a full range of services taking place in German and English including: Prime, Complin, Healing and Benediction as well as the daily Eucharist with Ordinations to: Cleric, Doorkeeper, Deacon and Priest. Our congratulations go to the Revs. Bertil Tedhall (priest) and Elfriede Hafner (Deacon) and also to Ms. Monika Schdler and Robert Schulz on their progression in their spiritual journeys. The main services took place at the Church of St. Raphael in the centre dedicated to Peace, others in the nearby hotel and outdoors.

CONGRESS ALTAR



It was one of the highlights of the weekend when Bishop Peter carried the Sacrament in procession through the town to take on their pilgrimage to Santiago de Compostella in Spain. The sun was warming and the skies clear. The procession wended its way through the streets, up the hill to a clearing in the woods onto a grassy area where a temporary altar had been erected. A gentle breeze gave a vivification to the air and the birds sang! The presence of our Lord was felt.

After supper we listened to an insightful talk on the Angel Gabriel by the Rev. Johannes van Diel, Vicar General for Germany, the summary of which will be found in a future Newsletter. The next evening from Rev. Kenneth Christensen we learned of the experimental work of the Danish province during the Easter services, with their emphasis on the primordial wisdom of the Divine feminine.

Being able to sit and talk with people from different countries that share a similar love of worship, grounded in the LCC tradition was very uplifting and renewing, giving us all a new impetus to serve God through the church and minister to congregations and those in need throughout the world.

Rev. E. Parker



Some extracts from **LIBERAL CATHOLIC LITERATURE**

Pamphlet No. 2. 1925

by

F. W. Pigott, M.A.

Revelation and Authority

The Christian Scriptures, like the Scriptures of other religions, contain much literature that is undoubtedly inspired. But Scriptures, whether Hebrew, Christian, or of other religions, are not in every part infallible and in no part is inspiration a guarantee of verbal inerrancy. Since it is not possible for man to discriminate exactly between the inspired and the uninspired, or between the more and the less inspired portions, and since the words attributed to Our Lord Himself cannot be taken as necessarily representing His *ipsissima verba*, it is useless to regard the Scriptures as a standard of orthodox teaching or as a test of ultimate truth.

Nor can the decrees and definitions of the Church when expressed either through an Ecumenical Council or through an infallible Pope, nor the "tradition" of the Church be held to be binding on Christian people.

There is no outer authority which is infallible in matters of belief and conduct; therefore there is no orthodoxy and no heresy. Yet there is progressive revelation, the truth of which can only be tested by placing it side by side with the Spirit of Truth within every man.

On this point, it is scarcely necessary to say, the Liberal Catholic Church breaks right away from the position of all other Catholic, and of most Protestant Churches.

The Incarnation and the Church

God is working a purpose out. He has a plan and His plan may be summed up in one word—Evolution. (*this actually is effected through LOVE Ed*), The only thing worth living for or caring for is evolution. The purpose of Christ's mission to our world some two thousand years ago, commonly known as the Incarnation, and of the extension of that Incarnation in and through an outer and visible Church of His founding, and endowed by Him with sacraments, was, and is, to assist evolution.

Here the Liberal Catholic teaching differs fundamentally from the historical teaching of the Catholic Church, which from very early times has declared that the purpose of the Incarnation of the Lord Christ and of His subsequent work in the Church by the Holy Spirit was to effect man's redemption. Yet the two ideas do not essentially exclude each other. Redemption, considered as the emancipation of man's higher nature from domination by the lower, not only assists evolution, but is the very process of evolution.

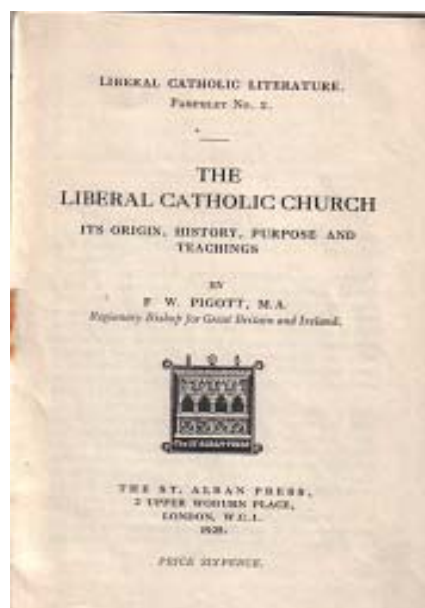
It is in this sense that Liberal Catholics mostly think of redemption; but the traditional teaching, Protestant as well as Catholic, is very different, involving as it does, and as the

evolutionary teaching does not, a complicated net-work of theological ideas of a Fall, the wrath or eternal hostility of God to evil causing a breach between Him and sin-infested humanity, and a propitiatory sacrifice offered as a supreme act of love by the Lord Christ. The difference on this point is, therefore, really a difference of understanding of the nature and meaning of redemption.

To the Catholic of the Liberal Catholic type redemption is naturally bound up with the process of evolution and is a continual process; to the Catholic of the traditional type it is the readjustment, by an act of grace, of a disorder in God's plan caused by man's disobedience or Fall and was effected once for all on Calvary's Tree.

This is a very considerable and a very important difference, for it concerns the very basis and background of the whole scheme of Christianity.

It is the point, if we mistake not, that the historian of the future will indicate as the main point of departure of the new Catholicism from the old.



Extract from
**THE HIDDEN SIDE OF
CHRISTIAN FESTIVALS**

by
C. W. Leadbeater

Whitsun-Day

We must therefore understand this festival as the celebration of the union of God and man, and of the consequent descent of the Holy Spirit upon the world.

I do not question that some such event may have occurred in connection with the life of Jesus, but its importance to us is the fact that it happens in the course of the Initiate life, and that it will therefore one day happen to every one of us.

The very name of the day indicates that, although a mistaken derivation is given to it by many people. It is often said that Whitsun-day is a corruption of White Sunday, and that it was so called because on that day candidates robed in white were presented for baptism.

That is not the true derivation, for Whitsun is really a corruption of an old Anglo-Saxon word *Pfingsten*, which means the Holy Ghost. Therefore it should be pronounced with the accent on the first syllable, and it is to help our people to remember that pronunciation that I am carefully spelling it with a hyphen.

CWL



Children's Corner
**How The Church Is
Arranged**

Talk 6 from *A Young Persons Guide*

'Now, today we will see where all the things that we have talked about fit into the church — God's House. 'In a big Church everything has a special name, so many names in fact that many people don't know even half of them and as that does not seem to worry them we will not worry either. But what we will do is just look at the end of the Church where the Priest and his helpers work. It is called the SANCTUARY, and generally has a table at the far end at which he works. From the Latin again, it means a holy place for God's altar. It is often separated from the rest of the Church by a low railing called a SANCTUARY RAIL, with a gate in the middle.

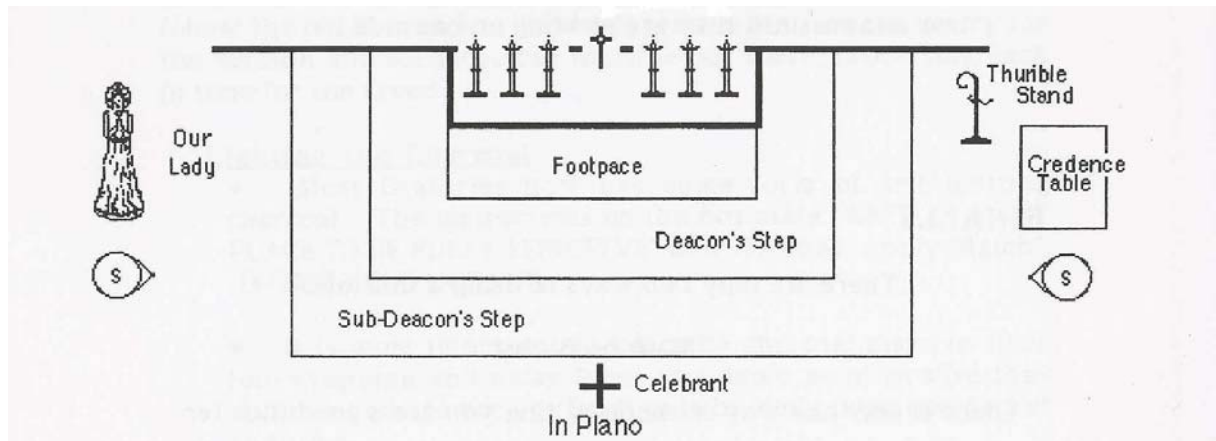
'Now we will skip up the steps, they all have names. Why do human beings always have to give names to absolutely positively every single thing. I like grass,' sighed Water-Lily, 'and I like chewing curtains, they are good but I am not allowed to. All the different grasses and all the different curtain materials have special names. I do not know why!' She shook her head.

NOTE: In case there are any of the specially really important young people reading this, the Bishop insisted on a diagram of the Sanctuary being included with all the names of everything written on it, and showing the steps and everything 'I want to walk up the steps', interrupted **Henry** (The Teddy Bear) Don't be silly! You know that you can't walk and I have to carry you,' scolded Emma.

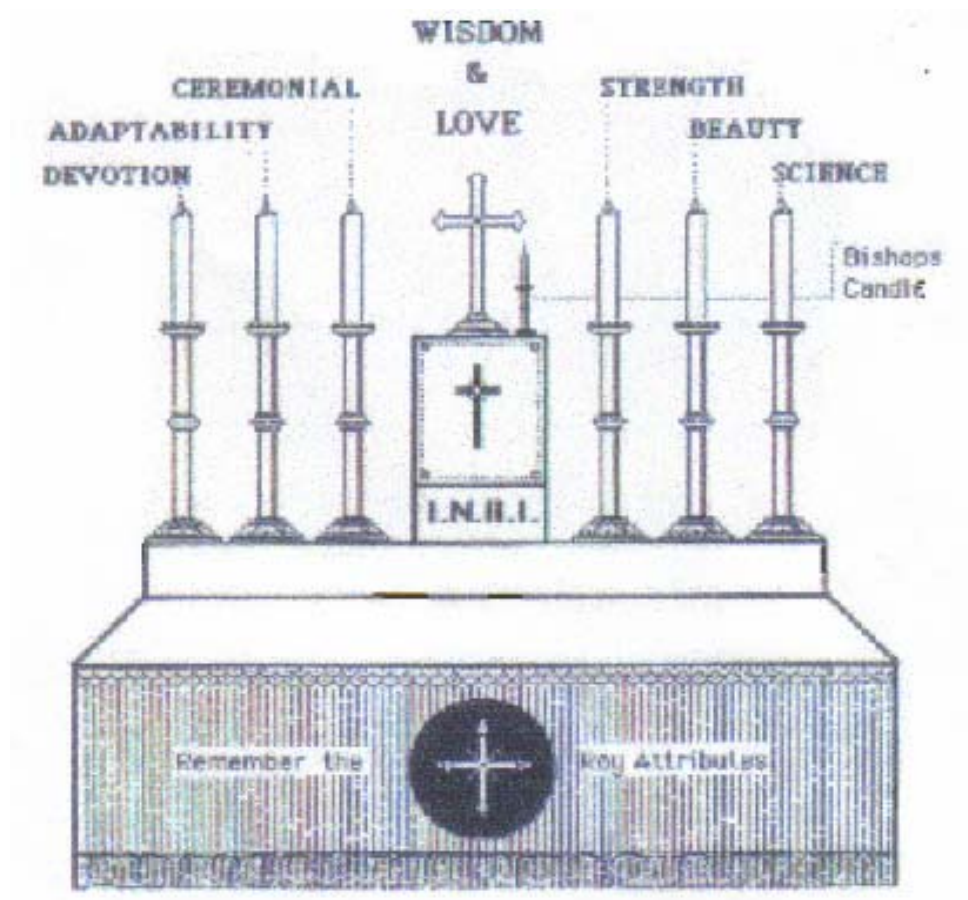
'The Altar Table normally has a cloth of the colour of the day hanging over the front although sometimes it is made of carved stone and sometimes of wood. It has not one, but three white cloths on top often decorated with lace to make them pretty. Can you see Mummy putting three cloths on your dining room table! Although I expect that, when you were very young, she put an extra mat where you were sitting in case you made a mess.'

'I always have to give Henry mat things,' interrupted Emma, 'he is a scrunchily messy eater, you see!'

NOW HERE IS THE WAY THAT THE SANCTUARY IS SET OUT



NOW THIS IS THE ACTUAL ALTAR



**HERE IS SOMETHING TO
MAKE US THINK**

In the Fullness of Time

by

James Stephens (1882-1950)

ON a rusty iron throne
Past the furthest star of space
I saw Satan sit alone,
Old and haggard was his face;
For his work was done and he
Rested in eternity.

And to him from out the sun
Came his father and his friend
Saying, now the work is done
Enmity is at an end:
And he guided Satan to
Paradises that he knew.

Gabriel without a frown,
Uriel without a spear,
Raphael came singing down
Welcoming their ancient peer,
And they seated him beside
One who had been crucified.

*Printed in The Oxford Book of
English Mystical Verse*

If you wish to delve further into the possible relationship between traditional **Satan** and that of **Lucifer**, the Light Bringer why not look up :-
<http://www.dpjs.co.uk/lucifer.html>
It has lots of quotes including Blavatsky, Steiner etc.

+ABB



Extract from
Bishop Wedgwood's book
**THE LARGER MEANING
OF RELIGION**

**AN EXPLANATION
OF CHURCH
WORSHIP**

WORSHIP is something which does not concern the individual alone. It is not entirely a question of giving "worship" to God, or of deriving strength, encouragement, love and illumination for oneself. It is also a matter of working for the outside world, and, let me add, of working very hard, if one really understands what a prodigious work one is enabled and entitled to do.

We could use no better word than "service." A church service is a "service" rendered to the world in which we live, and it is equally a "service" rendered to God because we are privileged in being able in that way to co-operate with Him, and to take our share in His great work of pouring out strength and blessing upon the world.



*Consecration of
Bishop Wedgwood
13 February 1916*

BIBLICAL QUIZ TWO

1. Who wandered in foreign grain?
2. Whose boat survived?
3. Grasshoppers and honey seems an odd meal for him.
4. Do you really believe that he sold his wife for footwear?
5. Would you call him warm?
6. It is doubtful that the Tank Engine was named after him.
7. She was a feet washer without a towel.
8. One good pull brought the Temple down.
9. He played with fire & rode in a chariot.
10. Jewish Day of rest.
11. The rock on which the Church was built.
12. Book support & Apostles symbol.

SCORE: _____

QUIZ ANSWERS

1. RUTH. 2. NOAH. 3. JOHN THE BAPTIST.
4. NEBUCHADNEZZAR. 5. LUKE. 6. THOMAS. 7. M. MAGDALENE. 8.
SAMSON. 9. ELIJAH. 10. SABBATH. 11. PETER. 12. EAGLE

CALLING CARD

A new priest was visiting in the homes of his parishioners.
At one house it seemed obvious that someone was at home,
but no answer came to his repeated knocks at the door.
Therefore, he took out a business card and wrote 'Revelation 3:20' on the back of it and
posted it in the door.
The following Sunday he found that his card had been returned.
Added to it was this cryptic message, 'Genesis 3:10.'
Reaching for his Bible to check out the citation he smiled.
Revelation 3:20 - 'Behold, I stand at the door and knock.'
Genesis 3:10 -
'I heard your voice in the garden and I was afraid for I
was naked.'