



The fact is that we are now in the 21st Century. Communication with the internet and many other things is so very different to 1918 when our branch of the Church was started. We should be preparing for the future of the Church not trying to revive the past. Yes, our first Bishops were ahead of their time, and we should be following their example. That is why, although there are many first class articles by them, we try and use contemporary pieces in this Newsletter. God is not locked in a time warp of the early days of the Church. Surely He continues to speak and guide us, but in a new language - the language of today. What someone called "virtual reality".

Surely what is needed is a fresh appraisal, a cheerful outlook, preserving the marvellous work that we have inherited and adapting it, as far as we can see God's plan and cheerfully to try and fit it for the future. A future which does away with the "them and us" and brings, involves, all God's people, laity and women. God is speaking to us, but in a new language. We should listen and try and move forward while persevering all that we have inherited. (See page.7)

**+Allan, Editor**

**THE FOLLOWING ORATORIES ARE 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 Gardens. Ealing. W13 8EN

**Services as arranged**

**Clergy:** Rev. John McGlashan,

**Telephone:-** 02089 979449

**VISIT OUR WEB SITE  
[www.lccinbi.org](http://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**

## **ASCENSION** **the reaffirmation** **of Life Eternal**

**'The Great forty days are over'**, so the priest solemnly announces on Ascension Day, being the fortieth day after Easter Sunday—celebrating the ascension of Jesus into Heaven, according to Mark 16:19, Luke 24:51, and Acts 1:2. The feast falls on a Thursday. It is between the great feasts of Easter and Pentecost, celebrating the Risen Christ and the ascent into Heaven whilst awaiting Whitsunday or Pentecost when the spirit descends to the Apostles, giving them spiritual grace with which to perform their ministry. In the Eastern Church this feast was known as analepsis, the taking up, and also as the episozomene, the salvation, denoting that by ascending into His glory Christ completed the work of our redemption as Christ the King. The terms used in the West, ascensio and, occasionally, ascensa, signify that Christ was raised up by His own powers.

Tradition designates Mount Olivet near Bethany as the place where Christ left the earth. When you read the Catholic Dictionary it states it is among the most solemn of feasts in the calendar. However when Chris and I visited Ascension mount on Ascension Day a few years ago there was a cacophony of solemnity with at least six different Eastern Orthodox churches all celebrating the festival at once and taking it in turns to enter the Ascension dome! It was glorious confusion yet had a real feel for spiritual devotion dressed up in the outer garments of vestment and dramatic ritual, with jingling bells, clouds of incense and processional crosses!

The observance of this feast is

of great antiquity. Although, according to the Catholic Dictionary there is no documentary evidence of it existing prior to the beginning of the fifth century, It may be that the fact narrated in the Gospels were commemorated in conjunction with the feast of Easter or Pentecost. Yet it rightly deserves its own place for the message it has to give.

Representations of the mystery of Ascension are found in diptychs and frescoes dating as early as the fifth century. Mystery here has the meaning of mystical rather than its modern meaning. In the biblical Greek, the term refers to "that which... can be made known only by divine revelation."

Certain customs were connected with the liturgy of this feast, such as the blessing of beans and grapes after the Commemoration of the Dead in the Canon of the Mass, the blessing of first fruits, afterwards done on Rogation Days, the blessing of a candle, the extinction of the paschal candle, and triumphal processions with torches and banners outside the churches to commemorate the entry of Christ into heaven. There is an old English custom of carrying, at the head of the procession, the banner bearing a depiction of a lion and at the foot the banner a dragon, symbolizing the triumph of Christ in His ascension over the evil one. In some churches the scene of the Ascension was vividly reproduced by elevating the figure of Christ above the altar and through an opening in the roof of the church. In others, the figure of Christ was made to ascend, that of the devil to descend.



Generally the day celebrates the completion of the work of our salvation, the pledge of our union with Christ, and His entry into heaven so glorifying our human nature with higher things.

The mystical and metaphorical language of the Bible describing the Ascension can be interpreted accordingly. To say that He was taken up or that He ascended, does not necessarily imply that heaven is directly located above the earth; no more than the words "sitteth on the right hand of God" mean that this is His actual location. In disappearing from their view "He was raised up and a cloud received Him out of their sight" (Acts 1:9).

For the Eastern Orthodox, Christian life is centered in the Mystery of the Incarnation of Christ, the union of God and man. However, the redemption of man is not considered to have taken place only in the past, but continues to this day through Sacramental worship and are the most important means by which the faithful may obtain union with God after appropriate preparation. Orthodox Christians believe that God is present everywhere and fills all things by his Divine grace, and that all of creation is, in some sense, a "sacrament." However, they believe that He is more specifically and intensively present in the Sacred Mystery of the Eucharist which He instigated himself at the Last Supper.

In John 6:62, Christ asks the Jews: "What if then you shall see the son of Man ascend up where He was before?" and 20:17, He says to Mary Magdalene: "Do not touch (translated "approach" in the Aramaic) Me, for I am not yet ascended to My Father, but go to My brethren, and say to them: I ascend to My Father and to your Father, to My

God and to your God."

In the LCC liturgy these ideas are reflected in the Epistle, Gradual Gospel and Preface and the solemn extinguishing of the Pascal Candle, which hits at the heart of the Ascension:

The Great 40 days are over....for a token that as its light, leaving this lower world, passes to the higher realms, so may we in heart and mind thither ascend and with him continually dwell.

In the Epistle - Acts of Apostles - The two men in white say, "This same Jesus who is taken from you into heaven, shall so come, in like manner as ye have seen him go into heaven."

The Gradual exhorts us to, "lift up your heads O ye gates... and the king of glory shall come in." We may wonder what is meant by this and it may be worth contemplating the Yoga philosophy which holds that the sense gates of sight, hearing, etc. are the outer forms or gates which receive messages from the world, which, if closed in meditation or quiet reflection, allows manifestation from above.

By the Gospel Luke 24 - we anticipate Whitsunday or Pentecost when the disciples received the grace of God in the, "Peace I leave with you," which is given and received in every Eucharist and made explicit in the Long Form.

The Preface is a positive call to will and action," that where he is, thither we might also ascend, and being partakers of the Godhead might reign with him..." It is about the experience of unity, of the One Life in a more sublime realm, which can often elude us as we tend to everyday matters.

Do we then sometimes feel a longing for something that we have lost, that we hold dimly in our minds

especially in moments of feeling low? In our loneliness and confusion with the world around us do we seek comfort and solace in a different reality? Gradually we come to realise that we are part of the One Life and that the teachings of Christ are not necessarily as we may have been taught as a child; that as we mature in our spiritual lives Jesus is no longer the son of God but we share in being one of the children of God and part of the body of Godhead. This becomes a guiding light for us to want to travel to meet our in the Ascension of the our great Teacher Jesus Christ into the Christian Heaven.

Dick Wissa, a very dear friend, and a translator of Gnostic teachings, in hospital, shortly before he died said to Chris and me, 'I am going home soon and I mean HOME!' He pointed upwards. He was talking about his physical death and ascension to the realms above. He died four hours later. To have such a conscious awareness of what this meant was indeed wonderful and a great comfort to him and his family. Death is perhaps the gate we most fear and will ever have to open. Here the Ascension should be a comfort to us also, knowing others have gone before.

Whilst the traditional Catholic teachings also speak of Jesus Descending into Hell, Liberal Catholics might also want to consider, that as, Jesus sits on the right hand of God, Descending may actually mean passing down through the higher realms to greet us when we close our sensual Gates and communicate with our maker in the silence of meditation. We can allow Jesus to descend into our energy fields and become real in our lives if we prepare ourselves through devotion and longing for the One life. It is nor

inconceivable that the spirit and life of those who have gone before us feel close to us at particular times in our lives as we ascend in our moments of quiet reflection and they descend to meet us.

For Wordsworth we are born and descend into matter. In the Ode to immortality he describes that as we grow we become imprisoned in matter as we grow up. He states quite clearly 'In trailing clouds of glory we come from God who is our home.' In our troubled times and in moments of quiet reflection we may become homesick – for our true home. Ascension Day gives us the promise of Eternal Life – here and now in this body.

**Rev. Elizabeth Parker**

AN EXTRACT  
from

## **THE PROPHET**

by  
**Kahlil Gibran**

AND if you would know God,  
be not therefore a solver of riddles.

Rather look about you and you  
shall see Him playing with your  
children.

And look into space; you shall  
see Him walking in the cloud,  
outstretching His arms in the  
lightning and descending in  
rain.

You shall see Him smiling in  
flowers, then rising and waving  
His hands in trees.

## CLERGY PROFILE - **Rev. Carol Joy Harbour**

Deacon - Rainham Parish of LCC of  
the British Isles

### **Liberal Catholic Church** **History**

#### **1986 – 1989 Liberal Catholic Church (Mainstream)**

Introduced to the LCC by +Gerard Crane, who was at the time an NFSH healer and progressing through Minor Orders within the church. Baptised 1988 by +James Burton.

Minor Orders 1989 – 1990.

#### **1990 – 2005 Liberal Catholic Church (Theosophia Synod) Tulsa, USA**

1991 Ordained Sub-Deacon in Tulsa by +John Schwartz

1992 Ordained Deacon in Tulsa at the same service as my husband Robert received his Ordination to the Priesthood. A first for the Church!

#### **2005 – To Date Liberal Catholic Church of the British Isles**

*(I would like to take this opportunity to express a debt of gratitude and sincere thanks to +Gerard Crane, +John Schwartz and +Allan Barns for their love and support during different stages of my 'Church' life.)*

**Why the LCC?** What attracted me about this Church was the spiritual beauty of the Mass and other services, and its respect for the individual conscience in the interpretation of the scriptures. Also, the Church is tolerant of other faiths recognising the 'Ancient Wisdom' that stands behind all the major world religions. I believe we have to live many lifetimes in order to become

'perfect', until we are finally released from the 'wheel of earthly life', and the LCC teaches this, too. I had no religious upbringing as a child but my much loved parents were morally strong, and loving. They were wonderful examples of how people ought to live. My first spiritual awakening as a teenager was the T.V. series Kung Fu, about a fugitive Shaolin monk in America, and inspirational books, 'The Prophet' (Kahlil Gibran) and 'A Christmas Carol' (Charles Dickens).

### **Personal Details**

I was born 30.09.53 and I have been married to Robert, who is the Priest in Charge of the Rainham Parish, for over 31 years. We have no children but are guardians of two beautiful 'rescue' cats! I have two lovely sisters and five nieces, three nephews, three great-nephews and one great-niece! Most of my career has been in Banking (34 years) and I currently work in the City of London and commute daily by train.

**Interests/Hobbies** – I love nature, especially trees, and I adore all animals, which is why I am vegetarian. I enjoy nothing better than walking, or horse riding in the countryside, and I love swimming in the sea. I get a lot of pleasure from reading, and my daily commute by train to work gives me time to indulge in it! I also love to get together with my family, whenever time allows!

**Celebrity Claim to Fame** – Once kissed by Jeremy Beadle at a charity 'Auction of Promises' in London!



## THE ASCENSION

### *A sermon preached at Christ the King, Grays. May 1989*

"Where there is no vision, the people perish:" PROVERBS 29:18

A well known proverb, but the second part of the verse is possibly not so well known:

It continues, "but he that keepeth the law, happy is he."

Let us then spare a few moments to explore the relevance of the ideas behind our quotation and how it can throw light on the Feast of the Ascension whose octave we are celebrating today.

The Ascension forms one of the four major Feasts of the Churches Year, linked, as it is, with Whitsun and the Descent of the Holy Spirit in a weeks time. It enshrines the age old truths of the Ancient Wisdom itself. For those who understand these things it is the symbolic setting forth of the Great Fifth Initiation. The moving onward of Jesus Christ, freed from the chains of humanity and karma. A freedom that is followed by the voluntary descending involvement of the Spirit, the Holy Ghost. Note the words.

This ancient way of looking at the Feast brings with it to Liberal Catholics a broader understanding. A fresh light on the marks that are set out in St Mark, Chapter 16, where Jesus mentions the signs of a belief in the Holy Spirit.

1. The casting out of devils in his name. 2. The speaking with new tongues. 3. The taking up of serpents. 4. If believers shall drink any deadly thing it shall not hurt them. 5. The efficacy of the laying of hands upon the sick.

We know that even today all these signs have been taken literally by

signs have been taken literally by various Christian Sects. The handling of snakes in America was shown on television only a few months ago and sent shivers through many a viewer.

But take Christ's list of signs up to a higher level and one can start to realise the depth of the promise that they contain. They spell out the fruits of man's ascension and are well worth study.

For it is true that in the teaching of the Ascension we are given an insight into the Vision that we must grasp and have a duty to pass on to others.

Without the vision of the glorious future that awaits humanity and of which the Rising up of Christ was the pre-cursor, we must remain in the darkness of ignorance. Lost in the Black Hole of matter!

To-day, do you think that we have this vision? — We only need to look around the churches to see that, to use the archaic: language of the Proverb, "the people perish."

What are the Church Leaders of all denominations doing about it? To be rude and generalise, with some notable exceptions, they are wallowing about and bumping into each other like so many beached whales, while the people they are meant to serve look on in wonder and perish. The Liberal Catholic Church was founded to bring the inner vision of the Teaching and ritual magic of Our Lord out into the openness of the modern day world. And it did - have no doubt of that. But what is it doing today? If we were all dashing around playing with serpents, that would be something. If we were all talking gibberish in tongues. That would be something. Maybe we are!

One of our priests wrote re-

cently that in his opinion the special ideas, the particular offering of our church had been copied and overtaken, even if in a muddled way by many other churches and our ancient ceremonies are no longer needed and we should quietly retire into oblivion. Do we agree with that?

Have we then forgotten the forward looking vision? Are Liberal Catholics in danger of being described, when they are known of at all, as small groups of people who get into huddles with their cronies to perform -- often badly according to Bishop Wedgwood's standards - and in dirty conditions - magic rites that only they are allowed to understand? Is that an accurate "scenario"-to use the current, jargon?

No. I don't think so.

No, but the biblical writing is faintly discernable on the walls of our meetings. In this country, it is touch and go whether 'Lib Cats' become orthodox Catholics wearing violet birettas or trendy clerics in clowns' hats.

A sweeping and unkind generalisation maybe, but in view of today's religious climate we should face up to the possibility and our place.

What then is the answer? What should we do? Or do we just not want to bother?

I think that, despite pessimistic attitudes we do want to bother. That the answer is so simple that we have all overlooked it. Despite the reminder in the second part of our text, "he that keepeth the law, happy is he." Despite all we are taught about the Ascension and its equal and opposite, the descent of the Holy Ghost at Whitsun we have missed the point.

The law to which the proverb refers can best be taken as sloppy, misused word LOVE. Talk to any

Nun and you will learn about it. Re-read Chaucer's Prologue to the Canterbury Tales and you will find the gentle Prioress with a crowned "A" about her neck, standing for "Amor vincit omnia." - Love conquers all. Maybe we would prefer the Pauline word, "Charity", but let us try and grasp the actual essence of the idea.

It is this and only this that can resolve the differences between the Bishop of Durham's ideas on the Ascension and those of the politicians and fundamentalists. Between the Pope and the Anglican Communion on the ordination of women. I have a horrible and sacrilegious feeling that if we could presume to see into the mind of God He might find the whole subject rather boring in the light of eternity.

But let us try and be practical about the message of our text and about the message of the Ascension. Put to one side the thought of the church "up there". The future of humanity "up there" and think instead for a moment of that great universal symbol of the point within the perfect circle. We are that point. In us now grow the seedling of Divinity, to use a phrase of which Bishop Pigott was so fond.

If we will only recognise it, we have now the Vision of love and tolerance and light that has come down through the Holy Spirit. It only needs us to grasp it and look outwards to the furthest circumference that we can reach.

If the state of flux in which the world at present finds itself is to be resolved we, Liberal Catholics, need to re-set, our co-ordinates, to stop looking up to a future or down to a past, we ought to look within to the mystery of the heritage of the Prodigal Son, a heritage which is ours already although we do not

recognise or deserve it.

Surely our Church has been granted a unique insight into the Ancient Wisdom that all have inherited. Let us not throw that, heritage away.

Let us gain refreshment, from our services and teaching as far as we can understand it and then turn outwards, with love, to the farthest reaches that all may have a share in the vision.

If we do not bother, surely the people will perish and even more surely our Church will continue on its way to oblivion -- its past purpose served -- senile old age with no sons to take over and revitalise the work.

The message of the fifth initiation, of Christ's Ascension and our own ascension in the very distant future, is not that of a going away, a desertion, but a handing on, a new impetus from and through the activity of the descending Holy Spirit.

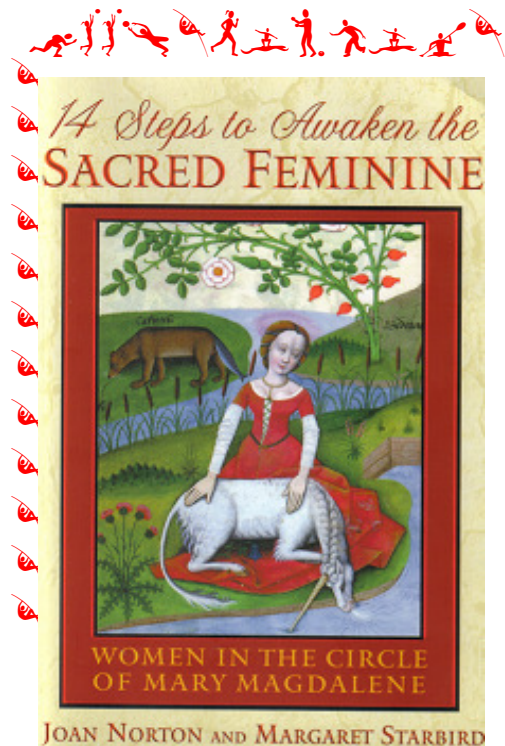
Our early Bishops have physically gone from us. Do we want to see their special teaching of the Ancient Wisdom of Christ perish because we are too lazy to grasp their true meaning and develop it to meet modern scientific advances?

We must pass on in our turn the vision for which they worked so hard.

The future of the Church is up to us.

"Where there is no vision the people perish. But he that keepeth the law of LOVE, happy is he."

*See the Editorial*  
**REV. Allan Barns**



*Published by Bear & Co  
Rochester, Vermont. 2009. £11.99  
Written by Norton & Starbird*

Maybe not a book to buy but certainly one to read. The 14 Mary Magdalene Circles Lessons each have short pieces by the two authors which throw considerable light on the Magdalene story and useful biblical references.

Most appropriate for strengthening and growing realisation of the importance of women in today's world and that of the future.

There are quite a number of M.M. books available through the Internet, some of which look of dubious value, but it is thought that the above should cover the facts.

**ABB**

**The Mary arose. . . And began to speak to her brothers: Do not remain in sorrow and doubt, for His grace will guide and comfort you. Instead let us praise His greatness for He has prepared us for this. He is calling us to be fully human."**

*From the Gospel of Mary Magdalene  
(9:12-20)*

## Our WHITSUN QUIZ

1. Where the Ark landed
2. The man with a revelation
3. Technically, the Sunday after Easter
4. Jacobus -- Oh for English
5. Where the clergy dress in Church
6. Whose head on a Charger?
7. Surely not an excessive requirement
8. Great disciples visible sign
9. What comes after the Collects?
10. Have a good sprinkle to get started
11. Who is a servant of the servants?
12. The doubting one

### QUIZ ANSWERS

1. ARARAT 2. JOHN 3. LOW SUNDAY 4. JAMES  
5. SACRISTY 6. JOHN THE BAPTIST 7. SURPLICE  
8. MARK  
9. EPISTLE 10. ASPERGES 11. BISHOP 12. THOMAS

### A PRAYER

O God., whose splendour shines through the whole of creation, we pray Thee to pour down Thy strength and blessing on the clergy and all members of our Church.

May we constantly labour in all good works in spreading the love and wisdom of the Christ and ever serve Thee more fully in the path that Thou hast prepared for us. Through Christ Our Lord. Amen