

**The Liberal Catholic Church**  
**INDEPENDENT BRITISH SYNOD**  
**NEWSLETTER**

**CONTENTS**

Editorial.....1  
**STATEMENT**.....2  
 News & Views.....3  
 Articles etc.  
**On Becoming a Sub Deacon**...3  
*Elizabeth Parker*  
**The Divine Office**.....5  
*Colin Stebbing*  
**Time for Change**.....7  
*Bishop Allan*  
**Chalice Prayer**.....10



**The Rt. Rev. Allan Barns**  
**Editor**

**EDITORIAL**

THE covering note to this Newsletter, hopefully, explains the background to our Group so all that remains is to set out the guide lines and purpose that we have in mind when starting this new Liberal Catholic enterprise

We aim to appeal, stimulate, and maybe sometimes even train, our co-workers, friends and particularly those young brethren whose future world it is our duty to prepare. To help achieve this goal, we hope to produce a regular magazine four times a year. Not long and ponderous, but with short contemporary articles and pictures rather than even more reprints of our Church Founders works, some of which are now rather dated.

We aim to include also information about our church background so that we have the knowledge to lead on to understanding, particularly when talking to others. We aim to give practical effect to our Statement of Beliefs, which we print on page two of the Newsletter. We feel strongly that the future of Christianity, of our Liberal Catholic movement, lies in love, tolerance and respect. We are all, whether we realise it or not, servants of the Christ, clergy and laity form one brotherhood.

To this end we are anxious to have your views and questions and look forward to a lively and stimulating series of letters and e mails.

The future of this new venture depends on the interest and involvement of you all. Maybe if we are successful in promoting all these ideals the demand for copies will grow and we will need to charge a subscription. Hopefully that will be the case, but this first number is free, paid for by donations.

We honestly look forward to having your reactions.

**Bishop Allan**

# The Liberal Catholic Church

## Independent British Synod

The Liberal Catholic  
Church



Independent British  
Synod

## STATEMENT

**We BELIEVE** that, as a part of the Liberal Catholic Church, we have an exciting and important future growing forward from its firm foundations in the past.

**WE BELIEVE** and support *The Statement of Principles*.

**WE BELIEVE** in the equality of men and women in the Church and that both have a vital part to play in its rejuvenation and development.

**WE BELIEVE** that the laity should have an equal role in the government of the Church and participate fully in its ritual.

**WE BELIEVE** that the current schisms in the Church are an early sign of the working of the Holy Spirit in the New Age and that other brethren's point of view should be met with respect, love and tolerance.

**WE BELIEVE** that we are here in the Church, not for our own glory or magnificence but to carry out the work of our Master Christ for the perfection of all humanity, as far as we, with our limited prospective can at present glimpse it.

**WE BELIEVE** that the spirit of the Holy Trinity, **Light, Love and Action** are at work in the world and the future is secure.

*The Rt. Rev. Allan B. Barns*  
Trinity VII 2005  
on behalf of the IBS

## **NEWS & NOTES**

### **DATES OF SERVICES**

At Our Lady of the Starlight,  
Apperley

Holy Eucharist 11 a.m.

11 September. 23 October

11 December

Midnight Mass 24 December

Contact Rev. Chris Parker for  
details on 01452 780277

**Sunday, 7th August** was a momentous day in the life of The Oratory of Our Lady of the Starlight, with Pontifical High Mass in the morning during which our sister Elizabeth Parker was ordained to the Sub Diaconate. This was followed by a sumptuous Buffet Lunch after which we had A Service of Healing and Solemn Benediction.

We were more than fortunate to have Colin Stebbing on the Organ and the support in the Sanctuary of the Revs. Robert and Carol Harbour as well as Rev. Charles Muggleston as our M.C. The love and enthusiasm of the large congregation as well as the good wishes from a number of friends who were unable to be present physically was truly uplifting.

However, to catch the real inner flavour of the service, read the short piece by the Ordinand Elizabeth.

It is encouraging that a number of members and friends expressed interest in this, our first Newsletter and it is our hope that with such support it will be a useful forum for the Church.

+Allan Editor

### **NOTES:**

1. Contributions and letters to the Editor are always welcome on the understanding that they may have to be edited.

Send to our e mail address:

[independent.britishsynod@virgin.net](mailto:independent.britishsynod@virgin.net)

Or post to The Editor, 6 Tudor Court, Tunbridge Wells, TN2 5QH

2. With the exception of our Statement or Official Notices, the views expressed in this Newsletter are those of the contributors, not the Editor or IBS

## **On Becoming a Sub Deacon**

Apart from the sunshine, which seemed to be an outer symbol of the inner radiance, being ordained to the Subdiaconate on the 7<sup>th</sup> August 2005 will always hold fond memories of a beautiful day, made more so by those physically and the invisible congregation present in mind and spirit. It was also a catalytic moment with several jurisdictions coming together to bring a new awakening to the LCC in the UK. O happy day!

On a personal level I would like to thank everyone for their presence, some coming from across the country, representing various organisations which mean so much and to those who helped with the physical arrangements for the day, as well as those who sent: cards, emails or made phone calls wishing me the best. It certainly could not have felt more loving and supportive. The team of clergy and laity working together for the first time in the Oratory and enjoying each other's company in the refectory after the service, getting to know each other and cementing existing relationships was so special, truly an auspicious occasion.

In the service of ordination the Subdeacon's role is clarified in the Bishop's charge. C W Leadbeater (CWL) reminds us that the Subdiaconate is 'merely a preparation for what is to follow... and... its general purpose... is to enable the ego to express itself more freely through the personality' It is preparatory in the sense that the bishop 'attempts gently to widen the connection between the soul and the body' (1) so that in the ordination to Deacon the soul/body connection can be developed more easily and formally in the acceptance of major orders. On a practical level the deacon needs assistance.

During the prostration it felt as though a crowd of invisible helpers came in with their love, forming a rosy glow around me and when +Allan brought his crosier onto the crown of my head (see note) it seemed like a shower of cooling blue waters flowed over me enabling the heat of the fiery rose to be absorbed safely in a protected environment; a special moment outside of the ordinary world.



**Elizabeth Parker's Ordination to the Sub Diaconate.**

Historically the first mention of the Subdiaconate appears the letter of Pope Cornelius (A. D. 255) to Fabius of Antioch, in which he states that, there are among the Roman clergy forty-six priests, seven deacons, and seven subdeacons. Their existence in the Oriental Church is testified to by St. Athanasius in 330 and by the Council of Laodicea in 361. They were also mentioned in Africa in the fourth council of Carthage in 398. However, early in the thirteenth century Innocent III authoritatively declared that the subdeaconship was to be enumerated among the major orders(2). CWL points out that Christ did not institute it as an order (1), so it is a creation of the church.

Nothing stands still. For several decades after the death of CWL the Pope, in 1972, overturned one thousand, five hundred years of traditional practice by suppressing the order. It has been maintained in the LCC as the bridge between minor and major orders. Yet the main branch today does not ordain women. In 2004 the church of Greece restored the diaconate for women. The LCC International has been ordaining women for several years. My ordination to the subdiaconate falls in line with the policy of the GCS to ordain women to all the orders.

I feel it is an important part of the development of the church in the Aquarian Age where the balancing of male and female energy is essential if it is to keep to the biblical straight and narrow path rather than fall into the crooked ways of disharmony and dissention.

We know it is our duty as servants of Christ to perpetuate the beautiful and true. In a service of this magnitude, if open and receptive to the higher worlds, we are given the strength to carry the beautiful with us into our outer lives in the world to serve the Lord. Appropriately, the intent of the day was discernment. On the spiritual path it is an essential first basic skill to grow and practice. May we all aspire to the wisdom of discernment and may peace be everywhere.

**Bibliography**

- (1). The Science of the Sacraments, C W Leadbeater. Ninth reprint of 2<sup>nd</sup> edition 1920, Theosophical Publishing House.
- (2) [www.newadvent.org](http://www.newadvent.org)

NOTE: The Crosier was not actually placed on her head. The Effect described was of the very powerful Six fold Blessing given by the Bishop during the Litany.. Ed



**Some Brief Notes on  
The Hours of the Divine Office  
and their History**  
by  
**Colin Stebbing**

WHEN I first became interested in the Office I was baffled by its structure, and searched around to try and find the rationale. The information I discovered was often inconsistent in different sources, but, for what it is worth, here is the understanding of it all which I decided to adopt. I hope it is helpful!

The Divine Office or Liturgy of the Hours, to give its other name, is made up of Eight 'Offices':

Matins	Before sunrise
Lauds	Dawn
Prime	1 <sup>st</sup> Roman Hour
Terce	3 <sup>rd</sup> ditto
Sext	6 <sup>th</sup> ditto
None	9 <sup>th</sup> ditto
Vespers	Dusk
Complin	Evening

It is worth remembering that the Church follows the Jewish practice of starting each day on the evening before. Therefore, in fact the above list should start with Vespers. You may remember that the First Service of Easter is Solemn Benediction on the evening of Holy Saturday.

**Terce, Sext and None**

These were prayer times which corresponded to the Roman system of telling the time. At the time of Jesus, the country was under Roman occupation, and Roman practices held sway. Terce was the third hour, or nine a.m. in our system, Sext was the sixth hour, or midday to us, and None was the ninth hour, or three p.m. The Jewish people went to the Temple to pray at these times ( as is clearly set out in the New Testament) and the early Christians kept the system going.

**Vespers, Matins and Lauds**

The early Christians thought The Christ

would make a second coming immediately and so they kept an all night vigil on Holy Saturday, then on every Saturday/Sunday and then also on other great feasts. They started at dusk (Vespers ) and high points were reached at cockcrow (Matins) and dawn, when they burst into the psalms of praise (Lauds).



Eventually they got fed up and went home and sneaked back in the morning! In that way, the offices became separated...Vespers in the evening, and Lauds in the early morning, often combined with Matins. In the Anglican tradition, these two offices were indeed combined and called simply Matins.

**Prime**

St Benedict invented this for his monks, who often went back to bed after Lauds and needed another form of morning prayer when they got up again.

**Complin(e)**

Again Benedict started this one. Since there was a gap after Vespers until bedtime, it became necessary to insert another prayer before retiring.

**LCC Practice**

As will be seen, the LCC 1983 edition has reorganized this structure into four Offices - Prime, Sext, Vespers and Complin. The LCCI, on the other hand has five flexible services, Prime, Lauds, Sext, Vespers and Complin and made the contents the same for each day. On the other hand, unlike the LCC, the Anglican and RC systems have a monthly cycle, and many monasteries a weekly cycle of rotation of the Psalms.

**Modern RC Practice**

Once again, the LCC beautifully anticipated the Vatican II revisions, which now prescribe five hours ...Lauds as Morning Prayer, midday Prayer, Vespers as Evening Prayer, Compline as Night Prayer and the Office of Readings (Matins/Vigils) as a floating hour, to be celebrated whenever desired. It recommends

that those who pray the hours voluntarily, should concentrate on Lauds and Vespers

**A word about None**

At one time the faithful were mad about fasting, and even did so each and every day until after None ( 3p.m.!) Necessity being the mother of invention, the faint hearted started praying the office of None at midday which became known as “noon” by corruption of the word ‘None’.

\* \* \*

It is hoped that these brief notes will assist those who use the Liturgy of the Hours in their meditation and prayer life, with the knowledge that they are following traditions with which even Jesus Himself complied.

© Colin Stebbing  
5 June 2005



Our Founding Bishop,  
**Bishop J. I. Wedgwood,**  
*Docteur (Sciences) de l’Université de Paris*  
Photograph take outside his house in Tekels Park, Camberley in the late 1940’s

**ARTICLES AVAILABLE**

We have a number of longer articles and Training leaflets available at cost plus p & p for those interested in learning more about the Liberal Catholic Church, its background and rituals.

- **A Study Paper on the Inner Working of the Holy Eucharist.,** being extracts from Francis Udney’s book *A Help to Worship in the Liberal Catholic Church.*
- **What is a Liberal Catholic?** by Rev. C. Parker
- **The Sacrament of Holy Baptism**

- **Frank Waters Pigott**
- **The Sacrament of Holy Orders, its Esoteric Background**
- **The Landscape of the Liturgy.**
- **Wedgwood. A Bishop for Today,** by Rt. Rev. A. B. Barns

In addition to this short List there are many other booklets available through The St. Alban Press that we would be pleased to order on your behalf..

We hope to list further items in our next Newsletter.

Interested. Contact the Editor or Rev. Chris Parker.

**EXTRACT FROM  
Rev. Parker’s important Article  
What is a Liberal Catholic?**

The Liberal Catholic Church is a living part of the Body of Christ with a distinctive presentation appropriate to the twenty-first century.

It is autonomous and independent of the See of Rome and of any other see or authority outside its own administration. Being a ceremonial church that combines the ancient form of sacramental worship with the utmost liberality of thought.

It calls itself Liberal Catholic, because while its outlook is liberal, it retains the hallmarks of catholicity in being universal, historical and traditional.

It is therefore not a new sect. It combines the traditional catholic form of liturgical worship. . .

*It is well worth having. Ed*



**The Rev. Christopher Parker**

## TIME FOR CHANGE

### An Esoteric Approach

by

+Allan Barns

The TIME Magazine carried an interesting leading article the other week concerning the new place of women in science.

This well illustrates that the long slow process of reinstating women once again in their rightful place in society initiated by Mary Pankhurst — and do not forget Annie Besant in her early days — is at last bearing fruit.

As we are only too well aware, this situation is reflected in that most hidebound of institutions, the Church. Women in the Sanctuary! Women Priests!! Women Bishops!!! Of course, we all realise that it had to happen and that it could easily split, or maybe, already has split, the churches into fundamentals and liberals. The Tsunami subterranean ground swell is still gathering momentum. Look at the many Internet Web Sites. I suppose one of the best is that put out by Roman Catholics! Notice that there is now even a Site catering exclusively for Women Priests vestments and garments. Times are changing, but this is not the main point.

Like so much that is going on in the world today it is surely but one of the many parts of the preparations for the future that God has planned for his world. A world where all are recognised equally as God's children; complementary sides of his nature male/female, united in love. This is the secret esoteric teaching that was given to the pure in heart from the beginning. Now that the waters of the Spirit of God are being slowly poured out, as we can comprehend it, in the coming Aquarian Age humanity is ready for that which was secret, the esoteric, to become the exoteric. We may wonder sometimes just what is happening, but humanity has advanced sufficiently to begin to grasp the outline of God's Plan and the reason for the terrific 'clearing of the foundations' that is currently taking place. The rea-

son for the current battle of the old against the new.

The inner esoteric core and teaching of Christ's Church is world shattering and unchanging but, and this is important, the Churches presentation of his promise for humanities advancement must again be brought to the fore, not to help us older folk, but those who are now coming into incarnation. That is the duty Christ has placed upon us. If we sit complacently on past endeavours, the Christian Church will die and the powers above will bring forward a more fitting vehicle for the work of our Master.

If it can grasp the opportunity put before it, our Church is in a position to once again tune in to the needs of the time. Bishops Wedgwood and Leadbeater did not turn away from the imperative of reviewing the historic shape of the Liturgy and we are still justifiably proud of our heritage.

However, remember that Bishop Wedgwood also produced other Liturgies. His Eastern Rite for example and there have been a number of other 'efforts' since, American, and Australian, an Affirmation Mass and even an 'Orthodox' Version, but maybe that was rather long winded!

The point is that we are in the unique position of being able to bring out into the open the Aquarian Mass based on the ideas of our past, our unique Eucharist, but carefully reset to tone down the Jewish and archaic wording so out of touch with the youth of today. It would need to be an interim Eucharist, for our knowledge and inspiration is still limited. It should most certainly bring in a Aquarian esoteric flavour of Group Work, of Team Work doing away with the old division of Priest one end and congregation the other side of the dividing gates. The days when Dr. Besant had to preach her sermon outside the Sanctuary gates at St.Mary's London are over. Men and Women, Male and Female, Yin And Yang, should all be functioning together as one complementary team to build an edifice suitable for the work of our Master.

What an opportunity is presented to us. If we do not take it up we will not be fulfill-

ing the wishes of our forward-looking founders. Yes, such action needs tolerance, tact, understanding of others points of view. It needs us to carry out in heart and mind and action the opening sentences of our Statement of Principles. It needs us to work for our Master Christ, not our own limited perceptions.

Surely this is worth serious thought. Our esoteric past is showing us the way to the Light of an exoteric future. The changing climate of world attitudes shown by the TIME article is just a small pointer. Other churches are feeling their way ahead, often blindly. We have the unique heritage of being a forward looking Church.

We have only to think of thatmarvellous Chapter 21 in the Book of Revelations. Behind all the disasters and upheavals of today's world we should never forget that the Tabernacle of God is with men. Christ has never left us, and his message of love is always the same 'Behold, I make all things new.' **Rt. Rev. Allan B Barns**

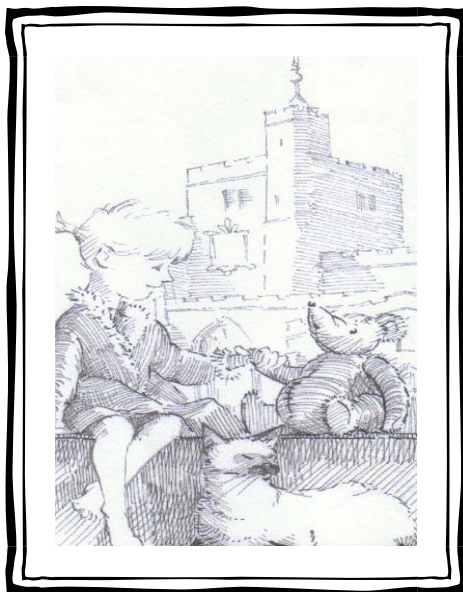
(Strangely enough) 'Women's World Day of Prayer'

4/3/05

This will be the Front cover design of a new book with professional illustrations

## A YOUNG PERSONS GUIDE TO THE HOLY EUCHARIST

A children's book for grown-ups



## IN PRAISE OF THE ELEMENTS

Praise to Thee, Lord for Brother **Wind**, for the air and the cloud, for calm weather by which Thou givest sustenance to Thy creatures

Praise to Thee, Lord, for Sister **Water**, very useful is she, and humble, and precious and chaste.

Praise to Thee, Lord for Brother **Fire**, by whom the night is lightened. Lovely is he and blithe, and lusty and strong.

Praise to Thee, Lord, for our Sister Mother **Earth**, who upholdeth and careth for us, who brings forth the divers fruits, painted flowers and the grass.

PRAISE and Bless the Lord, and give Him thanks, and serve Him with great humility.

Adapted from 'The Lauds of Creation' by St. Francis of Assisi.

## THE POINT WITHIN THE CIRCLE

Live in the unwavering consciousness that with GOD ... good ... love ... all things are possible. GOD is within your innermost being, and if only you will train yourselves to realize this, that you are a point within the circle of GOD, you are the point within the Blazing Star, then you will find deep peace in your heart.

**WHITE EAGLE**



## A USEFUL REMINDER

**An** uneasy transition is happening as we become masters not victims of circumstance and of the subsequent process of evolution. It is an inevitable destiny and part of the divine plan that we discover the image of God within us and take up some of the responsibility for shaping the world. It is also fraught with risks and dangers and the moral dilemmas that already face us are immense. We are by no means in control of, or cognizant of all the repercussions of our new-found powers. Genetic engineering and the newly acquired techniques for recombinant DNA experiments open up a road leading to paradise or hell depending on your hopes or fears.

The Christian cannot avoid facing these issues. ...

Mankind can only take up the responsibilities of co-creating with God if it truly loves the world.

ADAM FORD *Universe: God, Man and Science* Hodder & Stoughton , Kent 1986 (pp 90-91)



**THE CONSECRATION OF THE RT. REV. SIR HUGH SYKES, Bart.  
at St. Mary's Pro-Cathedral, London  
on 15 May 1951, by The Rt. Rev. F. W. Pigott, MA Oxon.**

A number of you expressed interest in our Archive photographs, so we have included this one here. The Bishop's Crozier Bearer is Rev. Allan Barns. The kneeling priest, Rev. Harry Farrow, with Rev. Bill Shepherd in Cope as M.C. Dr. Eric Taylor is holding Bishop's Missal and Bishop Charles Shores is sitting in the foreground.

+Allan Editor.

**S  
U  
B  
DIACONATES  
P  
R  
A  
Y  
E  
R**

**Oh Lord, King of infinite Love and goodness who dwells in the invisible chamber of our hearts, help us, to receive Thy love and peace of the higher worlds, in our thoughts and feelings bringing a more enlightened approach to living on this planet. Let us work in the light of the new millennium, making it a time of renewed love in service to promote the finer aspects of life. May we spread the light of love in our speech and actions to our friends and neighbours; to the countries nearby and encompass the globe, as if it were a fragile baby wanting the care and protection of its parents. Give us the Will to grow in tenderness and compassion, radiating a deep inner peace to all we meet, for the perfection of the earth and all mankind. Amen**  
*Freely adapted by E.P. from an unknown source*

