



# The Liberal Catholic Church

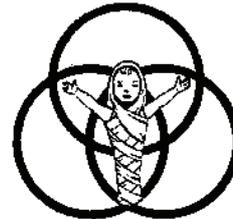
## IN THE BRITISH ISLES



# NEWSLETTER No. 3

### CONTENTS

Editorial ..... 1  
 Official News ..... 2  
 Wedgwood, a Bishop for today ..... 3  
 The Churches Year ..... 6  
 The Age of Aquarius ..... 7  
 Book Reviews ..... 9  
 Parting of the Ways, 2 ..... 10  
 The Holy Land in Poems ..... 10



### EDITORIAL

## A Very Happy New Year to everyone

We are entering a most challenging and important New Year and one in which, we, as Liberal Catholics and our friends, are called upon to play a vital part. A part in which, we hope, our Newsletter can take its share. It is to this end that the theme of this magazine is aimed.

#### OUR CONTENTS

Firstly, we have included an important article about the coming new age of Aquarius. Then, as we gave some reminiscences of Bishop Pigott last time, we thought that readers might be interested in a reprint of a talk about our Founding Bishop, Bishop Wedgwood, together with a photograph of his Consecration. Finally for Training we have some notes on the Churches Year and we have introduced a Book Revue section.

Needless to mention, if any readers have an article, poem, revue or picture that they think might be of interest do please forward them on.

We have received a great response to our Newsletters and a number of friends, as well as existing members, have been kind enough to send in donations towards the cost and to request future editions. Most encouraging.



### CHURCH REGISTER

16 Nov 2005 — Cremation Chi Fai Wan  
 30 Nov 2005 — Cremation Veronica Burlinson

### Towards the Future

Make a note of our CHURCH WEEKEND

**“Advance”**

at Apperley  
Friday 7 April  
to Sunday 9 April  
2006

*Full details and Booking Form available shortly*

**See handout enclosed**  
Palm Sunday Service. Ordination  
Minor Orders. Discussions



With the Churches standing at the cross-roads it is most important that our message of brotherly love and the significance of unselfish work for the good of humanity rather than group or individual interest, is widely known. Do pass on the message, or, better still, let us know of anyone who might be interested so that they can be sent a complementary copy.

**MAIN CHURCH**

Since our last Newsletter we have learnt that the Regionary Bishop for the British Province, Bishop Graham Wale, has been elected as their new Presiding Bishop. We wish him every strength and blessing in the difficult task of once again invigorating his group.

**TRAINING**

Also as part of our Training Programme for servers and, of course, others, may we recommend our new Booklet,

**A YOUNG PERSON'S GUIDE TO THE HOLY EUCHARIST**

See attached leaflet for details.

**FINALLY**

We cannot miss the opportunity of again recommending our Church Weekend over Palm Sunday in April. Details can be found in the enclosed Notice and on page 1 of this issue. We have run these Weekends for a number of years in the past at Hourne Farm, and they always proved popular being especially useful for our scattered members and friends We are anxious to continue this tradition and keep them enjoyable as well as instructive.

With every blessing for our future work.

**Bishop Allan.** Editor

**A PRAYER FOR THE COMING YEAR**

Oh Thou, who art ever the same,  
Grant us so to pass through the coming year with  
faithful hearts, that we may be able in all things to  
please Thy loving eyes. Amen

*Mozarabic, 700 AD*



**ORATORIES**

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

**ORATORY OF SAINT RAPHAEL**

(see Page 9 for photograph)

Paradise Now, Mow Hill, Witnesham, Ipswich,  
Suffolk. IP6 9EH

**Holy Eucharist:** 1st Sunday in month at 11:00 am

**Other Services:** Please call.

**Clergy:** The Rev. Charles Mugleston,  
Priest-in-charge

**Telephone:** 01473 785672

**ORATORY OF SAINT RAPHAEL**

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

**Holy Eucharist:** Usually on third Sundays -  
Please call

**Other Services:** Please call.

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

Deacon The Rev. Carol Harbour

**Telephone:** 01634 232673

**ORATORY OF OUR LADY OF THE STARLIGHT**  
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

**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

**NOTES:**

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

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[lcc.inbi@vtirgin.net](mailto:lcc.inbi@vtirgin.net)

or post to The Editor, 6 Tudor Court,  
Tunbridge Wells, Kent. TN2 5QH

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



## Wedgwood A Bishop For Today

A Talk given at Hourne Farm. Crowborough  
Sussex England 15 September 2001

by

**The Rt. Rev Allan B. Barns**

AS some of you might be wondering just who this Bishop Wedgwood was, I should stress at the outset that he could be considered to be the actual founder of the Liberal Catholic Church that we have today, building it up from a small obscure Old Catholic Mission to this country, into a worldwide communion almost single handed. He was ordained in 1913 and took over as head in 1916. We therefore owe our very existence as part of the Christian Communion to this one man.

James Ingall Wedgwood, a member of the famous family, was born in 1883 and died at the early age of 67 years on 13 March 1951. A short life, made even shorter by chronic ill health, which forced him finally to retire from active work in the church in the 1930s. However, he was always available to give advice and guidance and carried on an active correspondence from his final home at Tekels Park, Camberley. So, you might say, only 30 active years working for the Church, the Theosophical Society and Masonry. What an achievement!

To understand his ideas and ideals we need to recollect a little of his early background. A sportsman at school, his cup for running 100 yards was still 'kicking around, very tarnished', at the Church Office in the 1980s. He originally studied chemistry but then, a practising Anglo-Catholic, he took up the Organ as a pupil and Assistant Organist at York Minster. He gained his Doctorate in Science at the University of Paris with a Thesis on Organ Construction, and his Dictionary of Organ Stops and their mechanics is still prized today.

Having heard Dr. Besant speak at York, he became an ardent Theosophist. which, greatly to our gain, meant that he was thrown out of his Anglican post and joined the Old Catholic Movement under Archbishop A. H. Mathew. Thus he found his true future. I mention these brief details to highlight the background that coloured this unique man in all that he subsequently did and taught.

A very active and energetic Bishop with a love for and understanding of correct Church ceremonial, a good grounding in Church music and all bound together with a scientific approach. A truly great recipe for a new approach to inaugurate a Church for the future. Nor should we forget his kindly and impish sense of humour, which often lightened discussion.

Let us start with the underlying, what one might term, the physical aspect of his work — Music. While Bishop Leadbeater, his later collaborator, liked a jolly good sing with rousing hymns, Wedgwood favoured a more mystic scientific approach. His detailed article on Church Music [it can be found in the collection of his articles *New Insights into Christian Worship* (1)], stresses that music in the connection of corporate Church Worship is not so much listening to beautiful organ or choir pieces but 'as sound as a vehicle of self-expression.'

'Greater intensity of effort is required when a service of words is sung than when uttered in the normal speaking voice.' (p.45). He taught that this created much stronger vibrations on the higher planes. To this end he introduced simple Plainsong chants into our services to enable correct stresses on important words to be brought forward and also, which was initially not liked until one got used to it. very brisk execution. 'Next to the celebrant the organist is the most important official of the church.' (p 54). Only the very old amongst us will remember the speed at which

services used to be taken. It kept the congregation awake! It provided the unity and energy for the angels on higher planes, and it lifted us up out of the mundane world. In this he was well ahead of his time, when slow ponderous hymns were the norm.

This leads us quite naturally on to another aspect of our corporate church work that he always stressed — Sound. I do not need to elaborate on this. We are all familiar with the importance of Sound, of vibration and its effect, not only on our physical bodies but, particularly in the case of the Holy Eucharist on the higher invisible worlds. One has only to think of the use of mantras in the East, of the key to reciprocity of sounding forth of a name. To know another's true name is to convey power. While Bishop Leadbeater saw and described what seemed to happen during the service from a clairvoyant point of view— see his book *The Science of the Sacraments* (2) which highlighted the importance of knowing what one was doing, Bishop Wedgwood tended to approach the matter from a more down to earth scientific view-point, the sounding forth and full understanding of the meaning behind every word that we use. Once again he was ahead of his time and moving away from the passive attitude to church worship of the Victorian era.

He taught the clergy, in particular at Naarden in 1928 (3) to meditate upon and reach the very essence of each word and phrase that is used in the service so that when they were sounded forth they automatically connected with what one might term, a whole book of ideas and resonance's: that the brisk singing left one free to carry this forward, to concentrate on these ultimates without having to be tied down with the actual physical sounds and meanings: in the same way that one physically drives a car automatically and can concentrate of the road conditions. The whole idea is that, during the service, we all work together as one at the highest level that we can touch. Generally at a higher level than in ordinary life.

In fact he stated a valuable truth that 'in the symbolism of the Holy Eucharist there are great exercises in YOGA for the development of the higher consciousness' (3) He insisted on priest and congregation repeatedly practising the singing of phrases and words and would not pass on until he was certain that they had achieved the highest of which they were capable:, often much to the frustration of the congregation, so I am told, who wanted to get on to the next bit! Once again, compared to the general standard of services in those days he was well ahead of his time.

Now we can move on to Ceremonial, Good ceremonial practice of which Wedgwood was a master, is the second great gift he has left our church. The first of course being the Longer Form of the Holy Eucharist.

He once gave a definition of what Ceremonial is and what it is that we do. 'Ceremony is the Science of form' and 'I would define it as the intelligent use of form that they may be the best expressions of the life. The ceremonialist uses them to get the best effect for his purposes.' (ibid.)

Obviously correct unobtrusive and sharp ceremonial action as a adjunct to the words, to the sound of the service, has a profound effect on the higher planes. The effect of helping the world around you. Mind you, he was a stickler for having everything just right. I have a copy of a letter that he sent to Bishop Cooper in America when the Blue Book on The Ceremonies of The Liberal Catholic Church were being prepared, stating how 'it wounds me to the quick to see the Catholic heritage of our church slowly being bartered away as it is, not by Protestantism, but to inexperience and incompetence. It literally hurts me to have these realities abrogated just because it is thought more convenient to do otherwise, and to pander to the want of training and knowledge in our clergy and servers.' (Letter 4) On subjects dear to his heart it was wise not to cross him!

Yet, despite being a stickler for correct ceremonial action, he was open minded, ingenious where there was good reason. For example, his method of censing or his ideas about when to replace the biretta at the Ablutions.

It was quite extraordinary that he and Bishop Pigott, notwithstanding their different temperaments, seemed to get on so well during those last years at Camberley: this despite Bishop Pigott having to prohibit him from taking services when his illness deteriorated. ( see their joint statement in *The Liturgy* (5)

When I knew him in the 1940s, he was no longer able to take an active part in the services but I remember him showing me his church shoes — they were ballet shoes so that every step he took in the sanctuary was an integral part of the moving tableaux of the work for Our Lord. Sitting in the congregation in cassock he always took charge of ringing the bell!

I hope that these short comments have shown that our Bishop was not only a founder of

an important and unique section of the Catholic brotherhood but also that he had the faith and knowledge to move forward towards the future. Undoubtedly he was a man of the future but at the same time he meticulously preserved all that was best in the churches heritage from the past. As Bishop James said in his Biography of Wedgwood's early work for the church — 'In a few short years the labour, it seemed, of centuries had been compressed.' (1)

In his work on the Liturgy he saw, just as the Archbishop of Canterbury stated recently, that the church is constantly changing and growing. Yes, services can be over long. Yes, services can be boring for younger people, but these are things that we can address without losing our true task of working for our Master in the helping of the whole world.

Why then do I state that Wedgwood is a Bishop for Today. I would like to finish with two quotations:

Firstly from the Bishop himself in the last paragraph of the joint statement with Bishop Pigott *The Liturgy an Explanation*, circulated privately in October 1941. 'Theosophy has been and is the principle influence in my life. I ask only that our appeal to the world shall be universal - truly "catholic".' (5)

People in the 'outer world' vary enormously in their outlook, their make-up and their degree of development. We have our duty as a Church to this 'outer world.' 'We all know that theosophical teachings can be given in much fuller measure to some people and not to others. It is here that the exercise of discrimination is demanded. Let the language of our basic Liturgy be fundamentally Christian, so that our appeal as a Christian Church may be as wide and as far reaching as possible. There is plenty of opportunity for the more specialised inner interpretation of the liturgical processes to be expounded in pamphlets, books, conversation, lectures and sermons.'

From these short and very incomplete comments we can say that we have here a Bishop who combined the three basic and essential principles that are ideal for the expanding world of today.

Firstly, and of most importance Enthusiasm for doing the work of our Master 'Feedings Christ's Flock', 'to forwarding Christ's work in the world.' as the Statement of Principles puts it. All Humanity, not just a small inner circle. We, all of us here, are pledged to serve humanity, not for our own development or our own gratification, but for the helping of ALL the Kingdoms of the worlds.

Secondly, a scientific approach to the Church, while carefully preserving the underlying truths of the Ancient Mysteries. Not an easy task! All of us at times want to scrap the old and do something brand-new, not realising our limited knowledge.

Thirdly, making available to those who can profit by it the universal teachings of what we call 'Theosophy' but which can at one level be considered as something far deeper and more universal. Nameless. The Real.

Finally, may I conclude this quite inadequate talk by quoting the last paragraph of Bishop James biography of our Founding Bishop (6) —

'It is thus that the true greatness and genius of a man may come into recognition as the years pass, and reveal essential achievement which his contemporaries did *not* quite appreciate. He is greater because he meets the needs of the *future*. Humanity grows *into his* dimension'

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4. *Letter to Bishop Cooper* 24 August 1934
5. Pigott. F. W. & Wedgwood. J. I. *The Liturgy. An Explanation* 1941
6. Burton. J. Biography in *New Insights* . . . (1)
7. Drinkwater. G. N. *The Liberal Catholic* Dec 1966 (Vol.XXXV No.8.)





**Bishop Wedgwood's Consecration — 13th February, 1916**  
 Bishop's King, Wedgwood, Willoughby & Gauntlett

## THE CHURCHS' YEAR

By Colin Stebbing

Every year we all recall dates which are of importance to us: Birthdays, Anniversaries or other special events. The same is true of the church. Of course, we are here concerned with the Liberal Catholic Church, which is only one of several different branches of Christianity, each of which will have a slightly different view of how to arrange its diary and calendar, while retaining a great deal in common.

The comments which follow, have been drawn extensively from The Liturgy of the Liberal Catholic Church, to which the reader is referred for greater detail.

As may be expected, each year we recall prominent events in Our Lord's life. The Liturgy describes it as "the commemoration of the life of the Christ, which in itself...is typical of the life of every Christian"

The most important of these events are His Birth and His Resurrection, ie Christmas and Easter.

The degree of importance ascribed to them is marked by the fact that both celebrations have specially designated periods of time both before and after them.

The period of Advent is a time of preparation for Christmas, and Christmas itself is followed by a season of time which is divided into two sections by the celebration on 6<sup>th</sup> January of the feast of the Epiphany, which recalls the visit of the three wise men.

The season after the Epiphany then lasts until Septuagesima Sunday.

The period of 40 days before Easter is known as Lent, and the three Sundays before Lent starts are known, in order of occurrence, as Septuagesima, Sexagesima and Quinquagesima, because they fall respectively within seventy, sixty and fifty days before

Easter. The period after Easter runs until Whitsuntide, Pentecost being fifty days after Easter.

Within this structure are placed in chronological order celebrations of other main events in the life of Our Lord. Some of these events will be seen by some as representing the Initiations which Our Master experienced and which are also milestones on the path of transformation which we are all called to follow.

The sequence is as follows:-

His Birth	25 <sup>th</sup> December
The Epiphany	6 <sup>th</sup> January
His Baptism	15 <sup>th</sup> January
The Transfiguration	25 <sup>th</sup> January
His Crucifixion (Good Friday)	Movable
His Resurrection (Easter Sunday)	Movable
His Ascension	40 days after Easter

Jesus promised that the Father would give another Comforter, the Holy Spirit. Whitsunday, or Pentecost celebrates that event, and is next followed by Trinity Sunday.

The re-enactment of these events in the life of the Lord having been concluded, there now follows the season after Trinity, during which we contemplate the acquisition of spiritual virtues and qualities, and which lasts until Advent, when the cycle starts all over again.

The LCC also ascribes certain days to the memory of our Lady and of a limited number of other Saints, as can be seen by reference to the Liturgy book or a calendar.

It will also be observed that certain celebrations are of such importance that they have an octave, that is to say that they are celebrated for a week and a day.

I hope this will assist the reader in following and enjoying the unfolding of the Church's year and to feel able to participate more fully in its sequence.



## THE AGE OF AQUARIUS

By The Rt. Rev. Allan. Barns

The other day I brought out an old jigsaw puzzle. It was a circular one with the artistic pictures of the Zodiac together with their Signs, Planets and dates, all set around a central group of four different coloured triangles and four pretty maidens.

However, what struck me as significant was that Aquarius was illustrated by a very nubile maiden pouring out water from a golden jar. For some reason one tends to think of the Water Carrier as a man and carrying the water rather than pouring it out onto the earth. Maybe we have here hints of the coming New Age. Hints as to our work towards the future. A recollection that man is made in Gods image, equally both male and female. Important for the coming Age.

There are so many truths embalmed in this vital symbol, most of which it is doubtful that we can really comprehend at this stage. Nevertheless, we can sense some of the many points, stimulation's that are gradually coming into manifestation. First and foremost, the brightening of the Light of the Supernal. The result of the Sun being in Aquarius and the strong predomination of the Seventh Ray at this time.

This is very important. While we might tend to equate Water with the emotions, in actual fact the light is coming down

to the mental plane. The waters are of Esoteric Knowledge to which, at last, humanity is starting to become receptive. Yes, it is the pouring out by the Holy Spirit in the world, or, following on from our jigsaw puzzle, the gift of Wisdom, the feminine side of God.

Remember that we should never forget that, behind all the ideas we have just considered, water is the great purifier and that the initial work of the carrier of water, the water boy, was for cleansing and quenching of thirst. For life and health. We might say that this is the physical characteristic of Aquarius, as a pre-cursor of the spiritual gift that it conveys to humanity at this time.

There is another important point worth bearing in mind here. With the great advances in scientific knowledge (admittedly not always coupled with understanding!) and the light, physical and otherwise coming into the world now, the esoteric is no longer just confined to occult secret societies and disciples. It is available to all men of goodwill. To all who are dedicated to the service of humanity. To doing Christ's work.

This is in no way to belittle the ground work done by the various occult schools, the Masonic and similar movements. They have enabled man to become familiar with the concept of 'initiation' (for want of another word) into God's goal for our future.

More and more the tenets of the Age, of the Seventh Ray are being recognised. They are Team Work, Group Work, Tolerance, Action. The meaning of Ceremonial in its broadest sense. All motivated by The Plan. By mental planning, rather than just pushing on. This is where the Waters of Wisdom are so important. While, as always, they are poured out freely, it is early days yet and not everyone can benefit from its teaching. Remember St. Paul seems to imply that we teach

wisdom to the wise and knowledge to those who have got understanding.

Gone are the days of individuals working out the Plan as they see it in the secret dark. Gone are the days of small groups confiding their hard won knowledge to a chosen few. We are entering the Age of Aquarius, we are all called to be Water Carriers. Each in his way, but working as a group out in the world.

But, as someone asked pertinently, 'these ideas are all very well, but what are we actually meant to do?' We know that in the world of being, answers and detailed instructions are not handed out on a plate. We may be able to sense the end, the plan, but we have to work out the details of our task for ourselves. That is freewill. That is the way of Christ's disciples.

As is so often the case, the clue is given to us in the Liberal Catholic Act of Faith. 'We know that we do serve him best when best we serve our brother man.'

Let us approach this logically. The goal is 'To serve our Master and feed his flock', i.e. to help forward his plan for humanity. We know that the world is changing, struggling; is being turned up-side-down, preparing for the incoming impulses that will advance it forward into the Age of Aquarius. We should therefore be out in this world, spreading the new Light and Love of Christ's mission that is increasingly becoming available to us. Not by dashing around converting people. Not by big rallies. Not by shouting our perception of the Truth from the roof tops. But by example, by Tolerance, by being a channel for the work of the Holy Spirit. By the encouragement of others. Men and women, holders of the jar from which Christ's wisdom is freely poured. This requires meditation and planning.

We also know that Committees and formal meetings can often be a dreadful

waste of time, if not strictly controlled. We need to be careful. However, co-ordination and co-operation will lead us to the key word, Communication. This is where the Seventh Ray attributes really come in to their own. We mentioned them above. Team Work, Group Work, Tolerance leading to Action.

So we know that we have a vital message. We need to let Right Action be our Intent for the day. Right Action springs from Knowledge, Right Thought, Right Attitude. Yes, we can talk to those interested about the Light and Love of the New Age, but just a importantly is the effect that we can have on the thought climate of the world by our example and behaviour and meditation. We are all Water Carriers. We all can catch dim glimpses of mankind's future. It is our duty to pour out the waters of esoteric knowledge on to a needy world.

If we have any uncertainty we only need to turn to the ideals in our Act of Faith, to the prayer of the Special Benediction. Surely the tools are in our hands.

© Allan B. Barns  
All Saints 2004

Pouring  
The  
Waters



of  
Esoteric  
Truth

**ACCORDING** to Esoteric Christianity, the proximity and entrance in the Age of Aquarius - occurring after the present Age of Pisces (or age ruled by the "Sword") - will bring to the majority of human beings the discovery, true living and real knowledge of the inner and deeper Christian teachings which the Christ spoke of in Matthew 13:11 and Luke 8:10. This age is regarded as an intermediary preparation toward the Christ in the etheric plane, the New Galilee: the "*new heavens and a new earth*" to come in a future not identified time. In the Aquarian age at hand it is expected a great spiritual Teacher to come ("*is coming*") through the school which works as herald of this age. **Extract from Wikipedia**

## BOOK REVIEW

### The Gnostic Gospels

**Elaine Pagel's book.** "The Gnostic Gospels", is not so much about the Gnostic Gospels themselves, but is an analysis of why Gnosticism sank almost into oblivion, whereas the orthodox Christian community flourished and survived, ("orthodox", in this context, not meaning the Eastern Orthodox church, as such, but the mainstream of early Christianity.)

This is a short look at what she tells us.

In December 1945, near Nag Hammadi in Upper Egypt, there was discovered a buried jar containing thirteen papyrus books of early Christian writings, the contents of which differ radically from those contained in the New Testament and in other early orthodox writings. They had been suppressed as heretical documents.

Many of them claim to offer secret teachings of Jesus, which were hidden from the majority of Christians, and available only to those having intuitive knowledge (i.e. "gnosis") of such matters.

The characteristics of the teachings contained in these works are,

- first, a rejection of the chasm between humanity and its creator but instead an emphasis on the divinity within mankind,
- secondly, the interpretation of Jesus' role as a guide to enlightenment, rather than redeemer from sin, and
- thirdly, the rejection of the idea that Jesus remains for ever distinct from the rest of humanity, but rather that all receive their being from the same source

The discovery suggests that early Christianity was far more diverse in its manifestations than the typical hierarchical institution which treated itself as the guardian of the "true faith", and which rejected other view points as heretical,—to the extent that it destroyed almost all evidence to the contrary—until, that is, the find at Nag Hammadi.

Professor Pagels goes on to analyse several points of Christian doctrine, to examine the opposing views of orthodoxy and Gnosticism on them and finally to try to understand why the orthodox view prevailed.

She deals with:-

- Christ's Resurrection: Historical Event or Symbol?
- "One God, One Bishop": The Politics of Monotheism
- God the Father? God the Mother
- The Passion of Christ and the Persecution of Christians
- Whose Church is the "True Church"? and
- Gnosis: Self-Knowledge as Knowledge of God

Pagels considers each of these topics in detail and explains why the orthodox view appears to have prevailed.

She concludes by pointing out that it is the winners who write history--- but that these documents invite a serious review of the accuracy of that history.

Both Gnostic and orthodox forms of Christianity are variant interpretations of the teaching and significance of Jesus. Conflicts arose between those restless inquiring people who marked out a solitary path of self discovery, on the one hand, and, on the other, the great majority, who chose the institutional framework, which was modelled on Roman political and military organization. Gnosticism was forced outside and survived only as a suppressed current which resurfaced from time to time.

The ultimate question, she tells us, takes the form "What is the relationship between the authority of one's own experience and that claimed for the Scriptures, the ritual, and the clergy."

The answer given by the orthodox was less diverse than those given by the different groups within the Gnostics.

I suspect that many Liberal Catholics will be interested in the views of the Gnostic Ptolemy, who Pagels tells us taught as follows: Both Gnostics and orthodox belonged to one church, both were baptized, both shared in the celebration of the Mass, both made the same confession. What differentiated them was the level of their understanding...those who had gone on to receive gnosis had come to recognize Christ as the one sent from the Father of Truth, whose coming revealed to them that their own nature was identical with his—and with God's.

*The Gnostic Gospels by Elaine Pagels is published by Penguin Books. ISBN 0140134689*

C.S

**A Book, well worth reading. Ed.**



**THE WELL CHAPEL  
Witnesham**

Rev. Charles Mugleston's new WELL CHAPEL dedicated to St Raphael. So named because of its proximity to a nearby deep well. For times of services, see page 2. **Note:** In addition to normal services of the Holy Eucharist he intends to have regular Healing Services on third Sundays

## THE PARTING OF THE WAYS

by  
The Rt. Rev.F.W.Pigott, MA

Part Two  
of a précis by  
Colin Stebbing

### 2. The Deposit of Faith

The traditional church maintains that it alone has the prerogative to reveal the Truth.

Liberals, on the other hand believe that each person will find the truth, little by little, as he or she strives for it.

However, it is not enough for a church merely to be liberal. Its members must not only be free to seek the truth, but they must actually do so, and having done so, they must teach the truth which they have discovered.

Being liberal, the Liberal Catholic Church cannot lay down doctrines, yet it must have teachings upon which its members are broadly agreed, so as to make clear what it stands for.

The question arises as to how such freedom may be reconciled with discipline and order.

The liberal answer lies not in despotism, but in trusting in evolution to bring people to a level of development in which self discipline will ensure that no other form of order is needed, and that in the teaching undertaken by its members, the Liberal Catholic Church will not pay too heavy a price for permitting this freedom.

Against this background we must ask: what indeed does the Liberal Catholic Church stand for?

To answer the question, we must look in turn at various traditional teachings and then suggest what Liberal Catholic Church people probably believe about the same subject matter. We deliberately say "probably believe", not "must believe", for we respect their freedom of belief in such matters.

The essence of traditional teaching is contained in the Creeds, known as the Nicene Creed, the Apostles Creed and the Athanasian Creed, which represent the teaching of the first four General Councils of the church ending in 425 AD.

In the period which followed, these Creeds have been interpreted and expanded upon by many different theologians at great length, but these developments are not of great concern to liberals, who will wish to study the prime documents, namely the Creeds themselves, and to find the truths which lie behind them.

In so doing, we will next look in turn at the Doctrines of God, of Christ, of Man and of Atonement.

*To be continued*

### One of the Poems from

## Introduction to A Pilgrimage to the Holy Land in Poems.

by  
Elizabeth Parker

**It was** an inspirational time in The Holy Land. One that was bittersweet. We were united in spirit, stimulated to think and feel not only the wonder of Christ's earthly ministry, but also the tensions that seem inevitable in a place where three religions have an uneasy peace, sometimes more than others. The poems take cognisance of the Agony and the Ecstasy that is still evident today.

**Bethlehem** explores the tensions between Israeli and Arab. It was shocking to see the twenty four foot high wall being built around Bethlehem and listen to stories of the local who were witnesses to the violence. When the media speak of it as an open prison I can understand how it can look and feel to the ordinary person caught up inside the tall wall which defies the natural order of living not being able to enter and exit Bethlehem without crossing a check point. Ironical when it is heralded as the birthplace of Christ, truly an awesome and beautiful experience .

### Bethlehem

Passports checked Bethlehem cries out to me  
Come, come and set my people free!

Inside the garret of concrete pyres  
There lives and breathes a nest of spires  
Shalom oh my Shalom the heart cries out  
In this world how can there be any doubt  
That loves the finest, not force of gun  
Young women handling guns is no fun  
When whizzing bullets dance and people die  
Isn't it time to yield and give love a try?  
Christ's love so vast does not build walls  
But rather stop and pull them down he calls  
Build bridges and inroads instead of military  
bases  
All that can produce is irrational mental cases  
When Inside the church of the Nativity seek  
Feel the humble, the simple, absorb the weak  
Know the vulnerable all can be found in One  
When Mary gave birth to God's son, it was done!  
The stone manger so simple, serene and strong  
Spiritually expressed we sing a Christian song  
'O little town of Bethlehem' we whisper, so dear...  
Outside Palestinian people ask us to lend an ear  
To come and pray for peace, prosperity and life  
Instead of begging in a closed yard, living a torrid  
life.

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**There are two more Poems in this collection  
which we hope to include in our next Number.**