

The Liberal Catholic Church

IN THE BRITISH ISLES



NEWSLETTER No. 6



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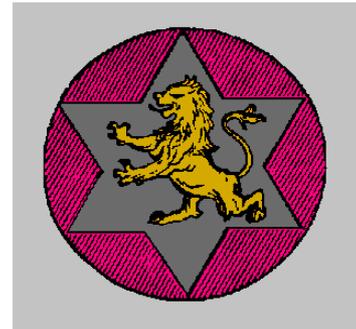
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CHURCH REGISTER

17 July 2006 — Cremation

Thomas James Akers

St Raphael & the Healing Angels, Tulsa



SUMMER EDITORIAL

IT HAS BEEN a time of consolidation since our last Newsletter, with its exciting reports, of our services and happenings abroad.

Now, we are pleased to be able to mention that the programme for our Church Weekend at The Well Chapel, Witnesham – 27-29 October 2006 is taking shape and should prove to be an interesting and worthwhile time, introducing a number of new (or should we say old) Liberal Catholic ideas. See Programme on the separate sheet. This, is apart from our Pilgrimage to Walsingham next year. (page 10)

Plans for our own Web Site which was suggested at our last Discussion Group are in hand but we want to take things slowly to ensure that we get them right.

Our Presiding Bishop, Bishop Maurice, has been kept very busy with many parts of Germany joining us, quite apart from the large French speaking African dioceses that have been rather neglected in the past and welcomed the support of a French speaking Presiding Bishop and the fact that we are able to translate most of the formal Liberal Catholic literature into French for their study. Bishop Maurice's visit was a great success with literally hundreds attending services and ordinations.

It is flattering that a number of members and friends have been asking when the next Newsletter was coming out. So here it is, a little earlier than was originally intended!

The Newsletter seems to be very popular, as our distribution increases considerable for each new edition.

While we do not in anyway go out recruiting for new members, it is gratifying to know that we now have a number of people interested in joining us. We are obviously meeting a Liberal Catholic need.

OUR CONTENTS

Interest has been shown in the précis of Bishop Pigott's *Parting of the Ways*, so we are continuing printing this Chapter by Chapter. Then there is the interesting and useful series by Rev. Chris on The Early Years of Christianity. This is particularly recommended as giving an insight into this important subject without having to read up a whole lot of dull books!

The exciting report of the Parker's trip to Copenhagen, shows how our part of the Church is developing and the importance that we are playing in recognising the place of women in today's church life.

Think that it was only some two years ago when Beryl was upbraiding the Church hierarchy on their 'head in the sand' disgraceful attitude to women. In her memory, I publish her last article on this subject written a few months before she died.

For a change, we have a lovely short piece by Rev Carol Harbour on *Dreams* and some short comments on our Act of Faith as a reminder on something we tend to say automatically without realising its vital importance.

It is hoped that all in all, you will find this number useful summer reading. We are always pleased to have your comments and suggestions by letter or e mail.

Finally do not forget our October Church Weekend at Well Chapel and our planned Pilgrimage to Walsingham next Spring. We include details. You must come.
+Allan Editor

A VOICE FROM THE PAST

That our Church should be made a storm-centre is not surprising. We stand between not two, but four, fires. The Church people find us too theosophical. Theosophists find us too "Churchy." Catholics and ritualists consider us too free in our beliefs; protestants too Catholic in our worship. We, however, believe firmly in our principles; and the hope and courage that people derive from the teaching of our Church, the inspiration they gain from our worship and the phenomenal growth of our membership, are the true test of the work we do.

The world would certainly be happier if each man :-could but learn to show towards others the tolerance he claims for himself.

Let me conclude by saying that not one of our clergy receives any financial remuneration for his services. The whole of our work is voluntary.

+ J. I. WEDGWOOD.

An extract from *The Facts Regarding the Episcopal Succession in the Liberal Catholic Church*.

Early, but date unknown.



ORATORIES

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

ORATORY OF SAINT RAPHAEL

Paradise Now, Mow Hill, Winesham, 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/Vespers/Prime/Healing/Benediction:

As arranged.

Clergy: The Rev. Christopher Parker, P-in Charge
Deacon The Rev. Elizabeth Parker

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

CENTRE OF OUR LADY, SEAT OF WISDOM

4, Patten St., Birkenhead, Merseyside CH41 8DN

Complin: 1st Monday in the month

Other Services: as arranged.

~~**Telephone:** 0151 201 9170 (Calin Stebbing)~~

VISIT OUR MAIN CHURCH WEB SITE

<http://kingsgarden.org/English/organizations/LCC.GB/LCC.html> where you can download useful leaflets and news of the latest developments. Click on Further Magazines, Albanus or Liberal Catholic Institute of Studies (LCIS)

THE PARTING OF THE WAYS

by

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

Part Four
of a précis by
Colin Stebbing

4. The Doctrine of Christ

The Old Testament idea of God was that of an Eternal Creator, far removed from his creatures.

The question which preoccupied the minds of the early teachers in the church was to decide upon which side of the dividing line between Creator and Creation stood Christ.

The problem created enormous difficulty over a lengthy period of time.

Controversy raged until at last the bishops of the church had to dispel what they saw as a succession of heresies. Those heresies include, for example, Arianism and Nestorianism. (You can check the terms with the Internet)

Ultimately, after the development of a series of these heresies, quashed in successive Councils of the Church, the final position, as enunciated in additions to the Creeds, stood as follows:- Christ was declared to be both Perfect God and Perfect Man:one person, with two natures.

All these difficulties could have been avoided but for the accepted concept of God.

The underlying assumption upon which all this arguing was based was the premise that the nature of God is as set out in the Old Testament idea, that is to say, far removed from the nature of mankind whom He created

However, if you reject the Old Testament idea, with its concept of a great gap between God and man, but instead acknowledge the immanence of God, which therefore sees Divinity in man, then the difficulty is easily solved, and solved without any denial of either the humanity of Christ or His divinity.

This does, however require an acknowledgment of the divinity of man, and in this respect is likely to represent a parting of the ways between traditional teaching and the views which Liberal Catholics are likely to find convincing.

This is rather a difficult Theological Chapter, but hopefully conveys a general understanding of the situation.

Ed.



**FRANK WATERS
PIGOTT**
A great Bishop;
an inspiring leader;
an eloquent preacher;
a wise counsellor;
a faithful friend;
a noble man.

DREAMS & REALITY

I have always been fascinated with dreams, since an early age, being one of those people who remember them upon waking, especially if vivid and real. I experience all the five physical senses and dream in the 4th dimension. Occasionally, I have woken myself up with joyous laughter or, when the dream has been sad, with tears. I am able at times to stand back and to look upon myself in a dream observing the drama unfolding, and if it gets too scary I hear myself say, "Don't worry, it is only a dream!"

During dreamtime our subconscious mind (the soul), and the superconscious mind (the spirit) communicate with our conscious mind (the physical). All of these parts of the mind are working together but we are usually only aware of the physical mind when awake. We receive instruction during sleep by means of symbols and interpreting them can be an interesting insight. Last night's experience, however, was a first for me. I was aware that I was travelling back in time to a period before I was born, (possibly the 1940s). There were few vehicles on the roads. I tried to identify by the car registration numbers what year it was in order to investigate later. I saw a coal lorry and the driver was selling coal in brown paper bags for 1p (or rather 1d!). As I walked along the road I was convinced this existence was real; I stamped my foot on solid pavement and tugged at my clothes. 'This time', I said out loud, 'it is real; this is definitely not a dream!' What a shock, then, when I woke up to this reality!! Now, I have had many dreams before that have been 'real' but I've never knowingly travelled back in time and then confirmed in the dream it is indeed real!

I think the significance of my experience last night was confirmation to me about something I had been thinking about during the day, sparked by an article I read in the Crusader magazine, titled 'Life after Death'.

I quote, "Mystics and founders of religions have testified to man's ability to free him/her from the clutches of temporal existence by opening themselves to the divine. Some people feel quite suddenly and unexpectedly carried away in spirit, becoming emerged in a 'cosmic consciousness' – one with nature. Being able to transcend time and space could mean that in the depth of his nature, man is connected to an extra dimensional continuum.. . There is one certainty that when we die, each and every one of us will start on a journey that countless many have gone before and those alive at present and yet to live will one day surely follow. And for the loved ones that are left behind; they must remember that we have not left them but only just walked on ahead."

With the Middle East crisis upon us, it is comforting to be reminded, in whatever form it takes, that our physical existence here is only transitional, just one stage in our long journey of life whilst growing in spirit, until after many lifetimes we reach the glory of the Godhead that awaits us all!

God Bless you,

Rev. C. Harbour

Wonderful, Wonderful Copenhagen 30 June – 2 July 2006

Flying over the Friesian Islands Revs Chris and Liz (deacon) awaited arrival in Copenhagen with baited breath. We felt we were going home to people we had not met in this lifetime. We were not disappointed. Greeted by our host, Peter Bantz, we were guided through the city to the Unitarian Kirk hired for the LCC ready to practice for Rev. Natascha's (deacon) ordination to the priesthood.

We were greeted with hugs (mandatory) by Rev. Kenneth and introduced to the team. The next couple of hours saw intense study and we realised this was the first time the whole team had worked together. Ordaining Bishop Evert Sundien, from Sweden, kept us all in line and Liz was privileged to be his crosier bearer; often intuiting when she had to move as the whole thing was in Swedish with a peppering of Danish here and there. Great fun! We survived well and retired to Peter and Anita's house for a delicious Avocado soup and salad supper.

Rev Kenneth collected us early the next morning for the Ordination. It was at this point it was decided that it should be a high mass as there was enough expertise in the team. Hence Rev. Chris was propelled into Deacon and Rev Uffer sub-deacon. We were part of an international team with clergy and friends from Denmark, Sweden, Holland and England and we all acted as one with everyone pulling together to give Rev. Natascha the experience of a lifetime.

Both Rev Chris and Liz found themselves singing in English at various points in the service, there had been no time to practice either Danish or Swedish! Liz was sitting next to Bishop Van Outer from Holland at one of these moments; he looked quizzically at her, recognised what she was singing and gave a beaming smile in approval that lit up the world. All was well.

It would be remiss not to mention the wonderful organ interlude that had been composed especially for the ordination by a young composer, who has been appropriately hailed as the Danish Mozart. Indeed the music was terrific and he nearly blew the organ stops! We look forward to receiving a recording of his music which can be used throughout the LCC in due course.

Over seventy people sat together for a celebratory lunch in which several short speeches were made with everyone of a like mind that today had worked really well!

There was no doubt that Rev. Natascha had received the priesthood.

Sunday provided another heady experience with Rev. Liz serving as sub-deacon for Rev Natascha's first Eucharist. It was a brave lady to perform her first mass as a high mass. She was assisted by Rev. Jan (Deacon). We did have time for a short practice. To be part of her first mass was an honour and we all worked together as if we had known each other for years, aeons even. What Chris and I hadn't realised was that there was to be a confirmation in the middle of this service. Not only was it for a delightful young lady from Iceland but fifty members of her friends and family had flown in to support her. The church was once again full! Rev. Kenneth, being the all inclusive priest he is, organised the service and so: the mass was conducted in Danish, the Epistle read in English, the Confirmation performed in Swedish and a hymn sung in Icelandic!

Sadly all too soon we had to fly back to England, taking with us precious and loving memories of the European LCC. We would like to thank everyone for making us feel so welcome. On a personal level a few memories outside of the services stand out: visiting Tivoli gardens and watching Kenneth eat a melting ice cream in his dinner suit! The hot weather also enabled us to have a relaxed breakfast in Peter and Anita's garden, just chatting away as if long lost friends were catching up. If you read this Kenneth and Olga, the cow cruet set you gave us sits proudly on our kitchen window sill. Many thanks for everything – Tak.

Rev. Liz Parker

After the Ordination Service



THE EARLY YEARS OF CHRISTIANITY

Part 2a
The Rev. Chris. Parker

In the previous article we looked at how Jesus, born Yeshua Ben Joseph of Nazareth, started a small Jewish sect. In this second part we investigate St. Paul 'The Jew of Tarsus' as he referred to himself.

In his writings Saul (pre-conversion) or as he later called himself 'Paul', though strictly not one of the Twelve, described himself as an apostle, one "born out of time" (e.g. Romans 1:1 and other letters), claimed he was appointed by the resurrected Jesus himself during his Road to Damascus vision; specifically he referred to himself as the Apostle to the Gentiles (Romans 11:13, Galatians 2:8). He also described some of his companions as apostles (Barnabas, Silas, Apollos, Andronicus and Junia) and even some of his opponents as super-apostles (2nd Corinthians 11:5 and 12:11).

As the Catholic Encyclopaedia states: "It is at once evident that in a Christian sense, everyone who had received a mission from God, or Christ, to man could be called 'Apostle'"; thus extending the original sense beyond the original Twelve. Since Paul claimed to have received the Gospel through a revelation of Jesus Christ (cf. Gal 1:12; Acts 9:3-19, 26-27, 22:6-21, 26:12-23) after the latter's death and resurrection, (rather than before like the Twelve), he was often obliged to defend his apostolic authority (1st Corinthians 9:1 "Am I not an apostle?") and proclaim that he had seen and was anointed by Jesus while on the road to Damascus; yet James, Peter and John in Jerusalem accepted his apostleship to the Gentiles (specifically those not circumcised) as of equal authority as Peter's to the Jews (specifically those circumcised) according to Paul in Galatians 2:7-9. "James, Peter and John, those reputed to be pillars ... agreed that we <Paul and Barnabas> should go to the Gentiles, and they to the Jews." (Galatians 2:9) Paul some-

times replaces Matthias in classical depictions of "The Twelve Apostles" He is sometimes referred to as the thirteenth Apostle.

Who was St. Paul?

He was the first pure Christian; that is to say the first to fully comprehend Jesus's system of theology, to grasp the magnitude of the changes it embodied and the completeness of the break with Judaic law. Herein lies the paradox. For by birth 'Saul' was a pure Jew, of the tribe of Benjamin. His family came from northern Galilee, near to the lake of Genasseret and was ultra-conservative. The young Saul had been sent to the rabbinical high school in Jerusalem where he learnt Greek and Aramaic and read the scriptures in Hebrew and in the Septuagint. (The Greek version of the Old Testament) As a young man he had assisted at the martyrdom of Stephen and subsequently taken a leading part in the Pharisee Drive in the diaspora (dispersed throughout other parts of the world) against the Christians. It is most important to realise that Saul did not simply become a Christian. He moved right across the religious conspectus, from narrow sectarianism to militant universalism and complete repudiation of the law – the first Christian to do so: not even Jesus had gone so far! Paul insists, repeatedly, that his change of view was instant and complete; it was in fact miraculous. He had the truth revealed to him instantaneously by Jesus himself.

Saul had been living in Tarsus which has been termed 'the Athens of Asia Minor', it was a trading centre and he would have come into contact with other religions, cults and mystery traditions of every kind. It was a cultural and religious crossroads. Paul was a product of this diversity and can be seen as a Hellenist or a rabbi, a mystic or a chiliast (one who believes in the second coming of Christ to reign on earth a thousand years) and even a Gnostic. (one possessing intellectual or esoteric knowledge of spiritual thing). Paul is, next to Jesus, clearly the most intriguing figure of the 1st century of Christianity, and arguably far better known than Jesus because

he wrote all of those letters that we have as primary sources.... There are many astonishing things about him. For example, modern scholars have tended to divide various categories. There are gentiles, and there are Jews. There are Greek speaking people and there are Hebrew speaking people. There's Palestinian Judaism, which includes Apocalypticism. (a belief in apocalyptic prophecies, regarding the imminent destruction of the world and the foundation of a new world order as a result of the triumph of good over evil). There's Rabbinic Judaism and there's Hellenistic Judaism, which has derived deeply from the Greek world. Paul seems to fall into several of these categories, therefore confounding our modern divisions. So he's an intriguing and puzzling character in these respects.

What was Paul's impact on Christianity

The main impact he has left on Christianity is through his letters, but in his own time, he sees himself primarily as a prophet to the non-Jews or Gentiles, to bring to them the message of the crucified Messiah. He does this in an extraordinary way. He is a person who is somehow a city person, and he sees that the cities are the key to the rapid spread of this new message. ...At one point he can write to the Roman Christians, "I have filled up the gospel in the East, I have no more room to work here." What could he possibly mean? There are only a handful of Christians in each of several major cities in the Eastern Empire.

When we look at those places and we see that each of them is on a major Roman road or it is at a major seaport. They are the great trading centres of the world. They are the centre of migrations of people and he sees this world, from a Roman point of view, which is an urban point of view that the surrounding country is centred in that city and the spread of Christianity depends upon getting it to those major centres....

Paul alludes in a number of his letters to the message that he would have communicated verbally probably in the settings of the forum... and the homes of private indi-

viduals in these cities. In talking about what he preached to them, he emphasizes two things; on the one hand, very clearly, the importance of the death and resurrection of Jesus, on the other he also emphasizes the importance of understanding the 'end time', and the immediacy of the end time, and that one must be prepared for it, and the way one prepares for it is to be good. We find a lot of ethics in Paul. And it's around this issue of how one lives in anticipation of the end time that's just around the corner for Paul. This is tied very importantly to Paul's message about the saving significance of the dead, now risen, Jesus.

Clearly the message about the coming end time was the part that would have been threatening to a Roman official and would have been threatening to any native population that had vested some authority in Roman officialdom. And it's very important to keep that in mind. For Paul would not just have upset potentially Roman officials; Paul would have upset local populations dependent on Roman rule for their livelihood and continued peace and security.

Paul's notion that it was possible for gentiles to join the congregation of God without some of the rules of Judaism, interestingly enough seems to be a conviction on his part that comes from his own interpretation of the Jewish scriptures. In fact he gets it mostly from the prophet Isaiah. Paul's message of the conversion of gentiles seems to be predicated on the Isaiah language of what will happen when the kingdom comes when the Messiah has arrived and there will be a light to the nations, "a light to the gentiles." And in that sense Paul views the messianic age having arrived with Jesus as being a window of opportunity for bringing the gentiles into the elect status alongside the people of Israel. So what Paul is really doing is creating this apocalyptic message of what the kingdom is about, and the arrival of the gentiles, the engrafting or integrating of the

gentiles who will come to believe in the true God of Israel into the community of Israel as the elect nation, then is one of the hallmarks of the messianic age.

St Paul's Travels

Paul's travels and teaching around the Mediterranean and Aegean made him a controversial figure throughout his life. It started when he was back in Antioch. It continues throughout his Aegean ministry, and... the conflicts and controversies that Paul precipitates by virtue of his personality and his preaching really will follow him throughout his career. By around the year 58 or 60, though, Paul seems to have felt that he had done as much as he could do in the Greek East and was preparing to move on. When Paul wrote the letter to the Romans, it's the longest of all of his letters and the last one that he wrote, he was preparing to go to Rome. He was writing to Rome but he himself had never been there. We know who was carrying the letter. This being his house church patroness Phoebe who had gone ahead to Rome to prepare the way.... Paul was going to Rome to get the Christian communities in Rome to support him in a new endeavour to go to Spain...to start a new gentile mission in an area that had never before heard the preaching of Jesus. But before he does that he wants to fulfil a promise that he had made to Peter and James back in Jerusalem.

For ten years he had been in the Aegean, where his congregations were collecting monies together to take back to Jerusalem. Now we find him gathering all that up, each congregation sending an emissary with their part of the contribution. They all as an entourage went to lay money at the feet of James in Jerusalem. James is the brother of Jesus, now the leader of the Jerusalem congregation, and it is the direct legacy to Jesus himself through the family members that seems to be very important in this first generation of the Jerusalem congregation.

Paul apparently never got to Spain, although we don't know this for sure. What seems to have happened is when he went back

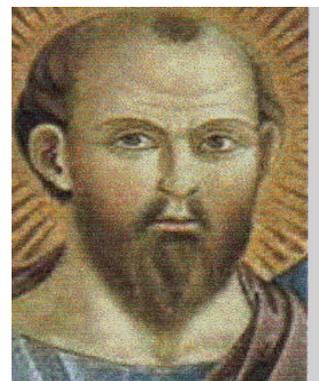
to Jerusalem with the contribution; he was arrested as a rabble rouser.... This sets the stage for his eventual trials and... tradition holds he was shipped off to Rome,

Although we don't know precisely what happened to either Peter or Paul. Tradition holds that they were both martyred in Rome in around the year 64. This was after the great fire, and the emperor Nero seemed to have wanted to blame the fire on a variety of groups in Rome such as Jews and Christians. Now what really happened to Peter and Paul, we can never say for sure but by around 62 and 64, it does appear that both Peter and Paul have died. About the same time Josephus tells us that James, the brother of Jesus at Jerusalem, was also dead. All in about the same two or three year period, so by the mid sixties the original first generation of leadership of the Christian movement has passed away and this is going to set the stage for an important shift that will occur within the next few years.

We also shouldn't minimize the level of expectation that was going through the minds of those early Christians at that time because ... with the passing of this first generation, the expectation that all of those coming events must be closer to hand probably was a concern for a lot of people. At the same time the situation in Jerusalem where the original Jewish 'Christians' still lived was becoming a good bit more tense...

In Part 2b we will look at what happened to the Jerusalem Church.

Rev Chris Parker



St Paul

AN ACT OF FAITH

ACT — ‘something done or performed’.
FAITH — ‘strong or unshakeable belief’.
(Collins)

Now what about our ACT OF FAITH. It is one of the corner-stones of the Liberal Catholic Church. This is recognised by the fact that you will find it shown on the most of the L.C.C Web Sites and handouts, generally updated to modern practice by substituting ‘all his children’ ‘for all his sons’. Surely an important development?

However, we tend to take the well known words for granted as just part of the service. But what are we doing about it? After all an act is something done and not just the title of something that we say automatically during a service. Action, any old action, is not enough to lead us into the future that we confirm every time we say our Act of Faith. Creative Action is the watchword.

We state that we believe that God is Love, Power, Truth, Light. What are we actually saying esoterically? That God is Love, we have been taught from childhood, even if, looking around at the state of today’s world, some may wonder. But what about God as Power? Obviously not the dreaded vengeful God of the Hebrews. From an inner point of view we are given the idea of Strength, purpose, might, authority. Maybe ‘Action’ would be a more understandable word. Action, the constant underlying pressure of the Holy Spirit at work in the world.

Nevertheless, we should not forget that we also affirm a belief in two other ultimates -- Truth and Light. Truth might seem to be the odd one out of the modern Trinity of Light, Love and Power (Action) that is mentioned before in many recent articles on the coming Aquarian Age. It is, of course, one of Plato’s Ultimates and essential if we are to get to grips with the problems thrown up in to days world. ‘The Truth shall make you free.’ *John VIII:32*

But to move on. Do we believe ‘that perfect Justice rules the world’? Unless we are prepared to at least accept as a hypothesis the ideas of karma and reincarnation, this is a difficult statement to swallow. With our limited vision we must often think that it is injustice that has the upper hand. The Brotherhood of man often does not seem to apply. Good people are shot down. Bad people flourish. When we are not beating each other up or swindling or neighbours the world ‘Gaia’ takes a hand and kills or maims thousands with earthquakes and floods. Where is the Perfect Justice in that?

Then we go on to affirm that all God’s children shall one day reach His feet. A pious thought that cuts across the old Christian ideas and marvellous paintings of people

who have ‘misbehaved’ on earth going down to the fiery furnaces of Hell.

So it is that we realise that, to state that ‘we believe’ in something is not necessarily the same as saying that we understand it.

However, particularly for those with a religious background and, even more particularly for us in the Liberal Catholic Church, there is a secret ingredient concealed in that Act of Faith. LOVE. ‘All you need is love’ as the Beatles used to sing after they came back from their meditation trip to India. Love is the Second Person of the Trinity. Love is the Christ working, through us, in the world of to day. Maybe we do not always realise it. Maybe the tramp in the gutter who sticks up two fingers as we drive by is in more need of our love and compassion than the haughty Bishop in the church down the road!

If God is Love, and we seek to be Christ’s disciples; if we accept and take to heart our Act of Faith, then we need to do two things. Firstly, to try and understand God’s view. Not to be despondent with the disruptions in the world of today; but to accept God’s time and not our limited idea of time. Progress and development are God’s purpose and cannot be, confined to the short life-span that is all we know down here. The message of our Act of Faith is that God’s purpose for humanity is secure, held in his eternity and it is up to us to work for its fulfilment.

Secondly that we should work now in the present. The past is past, and just sitting back and thinking of the future just does not work.. Right Action is what we should be doing now. Remember that an Act is something done not just a pious hope. That Faith in humanities future is secure unshakable. We may not know when, but we do know that it is up to each one of us to forward God’s Plan in every way that is presented to us.

So shall he blessing rest on us and peace forevermore.

+Allan

**We believe that God is Love and Power
and Truth and Light;
That perfect justice rules the world;
That all his children shall one day reach
his feet, however far they stray.
We hold the fatherhood of God, the brotherhood
of all humanity;
We know that we do serve him best when
best we serve others.
So shall his blessing rest on us and peace
for evermore. Amen.**





ODDA'S CHAPEL

An important late Seventh Century Chapel with a medieval timber-framed farmhouse built on the east end.



It is located in the country-side Deerhurst, near Apperley, Glos. The ninth century Font is, most likely, one of the earliest Celtic fonts still existing.

For more information contact Rev Chris Parker.



Beryl W Barns

24 October 1918 — 19 June 2004

**Associated with the Church and the Theosophical Society since the late 1940s
Oratory Secretary from 1950**

For a number of years Congress Secretary at Tekels Park and Royal Holloway College as well as for our Parish Weekends at Horne Farm

Privately Ordained Sub-Deacon 1994



Dear Editor, The Liberal Catholic

WOMEN PRIESTS

It is heartening, at long last, to read the E Mails in the current magazine (2003) questioning the strange attitude to the Ordination of Women taken by the LCC.

The Founding Bishops were not afraid to be innovative, to try to prepare for the future of our Christian heritage. Yes, they were sometimes wrong. Yes, they planned for an inter-regnum Church ready for the imminent coming of the Lord. However, as Peter Simon points out, CWL realised the possibility of Women Priests in the future, but with his human frailties felt that this was not practical at the time.

However, times have changed. Why are we so frightened of women? Why are they allowing the Church to split and break-up on the issue of the Ordination of Women? What is happening in the Netherlands? We should be at the forefront of Christian work, once again ahead of other Churches not behind them. Even Roman Catholic women (and men, for that matter) are awakening to the cause. Have a look at their excellently produced Web Site 'www.womenpriests.org'. It will surprise you. Ms. Sally A. Hunter produced 'A World Wide Network Supporting Women in the LCC' at the beginning of the Millennium but it was too timid and seemed to have died, (or been suppressed!)

Now is not the time to once again put forward the old arguments about the role of women in the earliest days of the Church, or what St. Paul did or did not write. Although, it might be worth recalling Dr. Annie Besant's early fight for the rights of women and the many ideas now coming forward about women being present at the Last Supper, for example, (see Bohdan Piasecki's historic painting), or the part played by women in the early church as revealed by the Gnostic Gospels, (see Elaine Pagels books).

The point of uppermost importance surely is that now, in the present, is the time to recognise the true vocation of women in the Church and, instead of harking back to human pronouncements of the past, to concentrate on carrying out the work of Our Master in today's world. Surely He uses every means and avenue of approach that we can offer. Surely, with all humility, we may think that He does not turn down the channel of a Service because it is conducted by a Woman Priest.

The Priesthood of Women has so much to give in the modern world of today. With a dwindling male Vocation women are needed in the Church. They have so much to offer to lead us into this New Age.

Remember the Book of Revelations 'Behold I make all things new.'

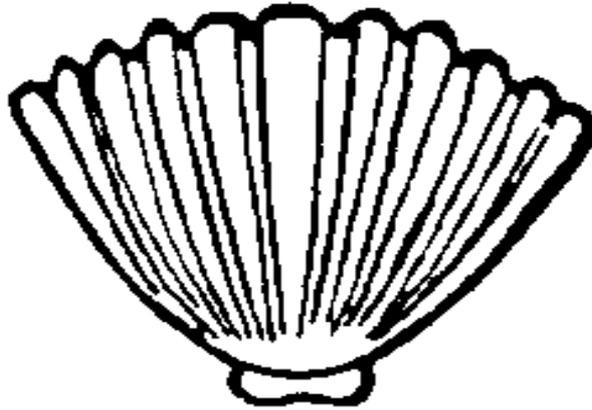
Beryl Barns

19/1/04

This is the last article that Beryl wrote before she died. The L. C. Editor was not allowed to carry on with the e mails and so it was never published and he resigned soon afterwards!

IN MEMORY OF BERYL

A faithful servant of the Church



INTERNATIONAL LIBERAL CATHOLIC PILGRIMAGE TO WALSINGHAM, 23/24/25 March 2007

The LIBERAL CATHOLIC CHURCH IN THE BRITISH ISLES is currently planning an International Pilgrimage to Walsingham "England's Nazareth" - "A place of Visions and Angels" revealing 'The Mysteries of Mary' to the Hearts of The Faithful since 1061.

We have intentionally used the word 'International' because our Pilgrimage is open to all Liberal Catholics, their friends and those interested in our work, not only in this country but particularly from abroad. We aim all to be united in a common pilgrimage.

If you would like to receive details of this forthcoming event in The Mother Province of The Liberal Catholic Church when they become available, please contact:

**Rev. Charles Mugleston,
Paradise Now,
Mow Hill,
Witnesham,
Ipswich, Suffolk.
IP6 9EH
United Kingdom**

Tel: 01473 785 672

E-mail : charles.mugleston@virgin.net

Meanwhile, do visit www.walsingham.org.uk for further general information.