

A WORD FROM THE REGIONARY

When we take the time to read to the core of the Holy Scripture, we find the promise of a wonderful life. We discover that Our Lord will be with us, any time we assemble in His name, that He will be with us until the consummation of the ages, that He not only will come back, but has come back millions of times since the day of the Ascension, in the hearts of every human being...

We claim, as Liberal Catholics, that our doctrine has a theosophical character, which means that God's revelation has not stopped with the revelation recorded in the New Testament, but that it happens all the time, every day, every hour. All we need to do is be aware, to be open to contemplate this truth, this mystery, this wonder. But are we prepared to accept the wonder? I recently heard the story of a dog and his owner which illustrates the need for awareness.

A man liked to play frisbie with his dog, throwing the toy over the water of a pond. His old dog had died recently, so the owner decided to go to the local animal shelter and adopt a new dog. The animal seemed very smart, so the man started to play right away. He took the dog to the pond and threw the frisbie. The dog by instinct, ran, picked it up, and brought it back. The man stood there, frozen in complete surprise: the dog had run over the water and returned bone dry. The man went home and wondered what he would do about this dog. He thought that none of his friends would believe that this dog could walk over the water. So he invited his best friend to come to the pond and asked him to throw the frisbie. Again the dog ran over the water, picked up the toy and brought it back to shore. There was not a drop of water on the animal's coat and its paws were dry. The owner waited for a reaction from his friend, but none came.

Both men went home, and the dog's owner was expecting some kind of reaction from his friend. After a while the owner couldn't wait any longer and asked his friend: "Didn't you notice anything special about my new dog?" His friend's response came right away: "Yeah, the stupid dog can't swim!"

How many times do we let our perception of wonder be imprisoned by our narrow thinking? How many times do we remain blind to the wonders of life? How many times in our lives do we look and see dogs who can't swim?

Maurice

ABOUT THE INVISIBLE WORK IN THE CHURCH (Part 2)

by the Rt. Rev. Adriaan Vreede

Let us consider the great beings who participate in the services of the Church. The very first one is Our Lady. She doesn't have an independent place in the Catholic Church; she has a parallel status. Her status is due to the fact that all the energies which are operating in the Church of Christ are subjected to Him, even the great cosmic World Mother who is primary in creation, more elevated than the sun and all the stars. Compared to the light, she is more elevated. But her appearance in the Church is the one of Our Lady, Mother of the Lord. At the cosmic level, the World Mother is equal to God Almighty, but in the Church she occupies a particular position as Our Lady, the help of mankind, the consoler of the sad and the oppressed.

So, She helps mankind and through humanity the entire creation to awaken and be slowly set free from the sins and difficulties humans have accumulated upon themselves by misusing the freedom She gave, by the rape of the laws of nature and their application to wrong things. All this spiritual healing belongs to the work of Christ because He took upon Himself the consequences of the sins and ignorance of humanity, allowing for the lessons to be learned without perishing under the results of human ignorance. Our church has its spiritual foundation in Christ in its material corporeality and rests on earth upon living people who are ready to participate in its protective, saving and liberating work. Such co-workers don't work for themselves, but for the benefit of humanity, indeed for the entire world.

When we try to contemplate this opinion, we arrive at a complete new meaning about what the church is and what religion is about. Materially (but at the same time invisible) the church is structured as the old form of a place of worship, a rectangle or long square with an enclosure wherein the altar, the holy place, is located. By the addition of the seven ray crosses containing the consecrated jewels and in the relationship with the precious stones that are shining on the altar, a bow is formed which shall remain in place for the duration of the service. The beings of light and fire, who have been attached to the stones by their consecration, irradiate the entire space of the church and transform it into an instrument which can be used by the Lord in the invisible world to operate in the worlds of matter and of vitality. In this operation, the participation of material and mortal people is unavoidable. The beings of light are the directing, enlightening and fruitful energies that illuminate and inspire the human spirits, which become a parallel and complementary energy of the fire that fills the human soul with holy, warming fire.

When the service begins and the procession enters the sanctuary, and even before when the congregation arrives, some angels of a seraphic nature - we could call them the guardians of the borders - come and prepare the space of the invisible church. Its surface varies depending on the number of people present and on their spiritual capacity. As the procession enters, something remarkable happens: all the symbols of the church and on the ornaments worn by those present begin to shine.

For example, when a priest wears a triangle or a cross on his cope, the triangle or the cross comes to life and radiates, then all kinds of beings shaped like triangles or crosses come and begin to work. The entire church takes shape on the created surface and is covered by a roof of the various colors of the rays to form the invisible church in which all begins to live.

What can people do to participate? They need understanding, good will and devotion, but understanding may certainly not be absent. This is the reason for the singing of the opening canticle of the shorter form: “We are no longer strangers and foreigners, but fellow-citizen with the Saints and of the household of God.” We are indeed literally building together the “habitation of God through the Spirit”, and in this process not only our corporeality is included in the mystical body of the Lord, but also our feelings and our thoughts. This is the process by which we may be of service to Our Lord. In answer to our prayer, an angel is sent whose task it is to assist in the remainder of the service.

We can now have an idea of the church as an instrument operating in all the worlds, which is full of energies of light wherein patterns take shape gradually. The entire church then begins to pulse at all levels. I cannot describe here what happens further during the service. I will explain only one important thing. The four beings of fire come to stand in the church in the shape of a cross, East-West, North-South, and attach the invisible church on the surface created by the seraphic beings.



Christ “in Glory” and the Tetramorph

In the Christian symbology these four beings are represented by the tetramorph: lion, eagle, steer and angel.

This is a representation full of meaning under which are hidden energies and beings of fire. They are sometimes named the Great Protectors of humanity or also the Brothers of the Divine Mind.

While they are taking their position, the four Cardinal Virtues, four feminine angels belonging to the dispensation of Our Lady, take their place at the four corners. Their names are: Humility (Southwest), Purity (Southeast), Poverty (Northwest) and Obedience (Southeast). They should not be understood as abstract concepts as they are real beings who belong to the feminine side of manifestation.

While they are taking their position, the four Cardinal Feminine Virtues, four feminine angels belonging to the dispensation of Our Lady, take their place at the four corners. Their names are: Humility (Southwest), Purity (Southeast), Poverty (Northwest) and Obedience (Southeast). They should not be understood as abstract concepts as they are real beings who belong to the feminine side of manifestation. We enter the church through the gate of "Humility," and then are purified with our offering (Collect, Offertorium) if we are able to do so, and finally we are ready to carry on, by understanding Obedience, the cross of the Lord, and to follow Him in His spiritual work.

We follow this path in every service, and it becomes the path of the cross and of perfection, not the path of personal advancement, but of liberation of humanity from its self-made prison of sin and selfishness. Hereby appears the mystical truth that without self-forgetfulness and self-dedication spiritual advancement is impossible. Humility opens the gate. Purity (which has nothing to do with the oath of celibacy used in monasteries) prepares the way and the principles of sanctity come into development. Poverty makes advancement on the path possible by the separation from all that prevents us from advancing; and through Obedience, "Thy will, o Lord, not mine," the service to humanity is accomplished.

As you know, when the service begins, the floor is laid first and then several shapes come slowly forward which are made of the material of the invisible enclosure of the church. The material is provided by the angels, the creatures of Dire and the people present. It becomes the mother substance by which the church is enclosed. It appears that humanity begins to work through the congregation with the feminine constructive energies and these energies are manifested by the congregation. They rise from the people and meet the creative energies of light which descend from the sanctuary over the congregation. This is the process by which the polarity I spoke about comes into existence. The two kinds of energy begin to work on each other. When the second part of the Eucharist begins, the atmosphere becomes increasingly clear and looks like, when we are in a boat on water, the mist disappears and little clouds appear. We witness a certain righteousness, clarity and luminosity. A new light shines from within through this substance, a light from above, Christ's light, which is clearer than whatever we can imagine. Gradually, the atmosphere is prepared for Christ's arrival. This arrival is sometimes described as golden steps constructed by the builders, by which the Angel of the Presence -- which is an aspect of the Lord -- descends between two rows of angels and comes to stand above the celebrant. A new polarity is manifested consisting of the Angel of the Lord as masculine polarity and the entire congregation, with the priest as the feminine polarity. He is the Lord of Light and we are full of the fire of devotion.

The cloth of His sanctity comes with Him, a glowing substance from His divinity and it is in this substance that, later, His humanity may participate in His consecration and Communion. The congregation stands as *pars in toto* as a part in the whole for all humanity and the Lord can share His endless love and His divinity..

The human corporeality now plays an important role, because it is through this communion of mortal people that the energies of salvation and sanctity of the immortal Lord may penetrate the deeper layers of the suffering and wandering humanity.

The end of the service comes when the celebrant says the words: "Ite missa est." An angel from the hierarchy of Gabriel appears who, also in the service of the Lord, bundles together all the blessings and energies accumulated and spread them over the surroundings of the church. Each person receives what is suitable and useful for his or her renewal and sanctification. All the churches are inertly linked together, especially those having the Apostolic Succession, thus with sacramental forces, they exchange the invisible gifts received. I remember how Bishop Leadbeater, with a certain happiness declared that our small Liberal Catholic Church in Sydney interacted with the large Catholic Cathedral of St. Mary in this capital city and that our contribution was not inferior, that we gave more than we received because we were free of dogmatic limitation. There is a functional unity between churches, and even a functional unity in all of humanity, and our church operates really in an ecumenical manner.

By this description and exposition I do not say that the congregation nor the celebrant should keep these particular images in mind. On the contrary such practice would prevent their operation. It is good to have a general idea of the beauty and marvel of the work of the church, but, during the services the celebrant and the congregation should let themselves "go" in adoration of Him, who is the Light of the world. We have to abandon all our personal ideas and leave behind the mirage of "doing-it-ourselves" and try to open ourselves to join the collective work of the beings of light and fire, following the example of the Protectors and Angels who work for the spiritual advancement of humanity. The Lord is the center of the service, the manifestation of God in the human form, the divine Light which forever shines among the people.



Bp, A, G, Vreede (1877-1966)

Consecrated on 15 Aug 1928, Huizen [Naarden], the Nederland, by the Bishops:

James Ingall WEDGWOOD, Frank Waters PIGOTT, Arthur Gerald HOUNSFIELD, John Moynihan TETTEMER, Johan Hubert BONJER

Bp. Vreede served as Regionary Bishop for the Dutch Indies (now Indonesia), further Regionary Bishop for the Netherlands in 1935, and for Belgium in 1938. Resigns from these functions in 1946. Regionary Bishop for East Europe in 1946. Again Regionary Bishop for the Netherlands and Belgium in 1949. Resigns as Regionary for Eastern Europe in 1955. Fourth Presiding Bishop of the Liberal Catholic Church in 1958.

NEWS FROM OUR CHURCH. HERE, THERE, EVERYWHERE....

The Province of Belgium and Luxembourg

Parish of Our Lady, Antwerp

The Parish has once again lost its place of worship and has suddenly lost its deacon-in-charge, the Rev. Eddy Doms, who resigned from the Liberal Catholic Church. Elections for the offices of the Parish Vestry were held in early December, and the new president Mr. Christian van de Kerkhove, managed to find a new location for the services. In a recent email he expressed his joy with the words: "A Gift of God".



The Protestant Congregation “De Wijngaard” [The Vineyard] has agreed to host the Liberal Catholic services of the Parish in its Church, located in Antwerp. The first service will be celebrated the third or fourth Saturday in January, 2008.

The LCC in the British Isles.

Clergy Training Weekend 24 – 26 August 2007

It was a pleasure to welcome +Allan, Rev. Liz and Rev. Chris to join us at our Rainham Parish for the first Clergy Training Weekend. Rev John McGlashan was unfortunately not able to attend on this occasion and passed on his apologies, via +Allan.

The weekend got off to a later than planned start on Friday evening, due to work commitments and travel delays, so after the meal it was agreed not to hold Complin as everyone was tired. +Allan stayed with us, while Liz and Chris were booked into a B&B close by. On Saturday morning the clergy practiced the singing

of the Mass and everyone thought it was a worthwhile couple of hours. Robert agreed to record the sung parts of the Mass for future training purposes. After lunch we participated in a guided meditation, which relaxed us nicely for the Clergy Synod meeting held directly afterwards. Cook was given the evening off and a takeaway curry was ordered from Raj Rani – Rainham’s award winning Indian restaurant! Complin finished off a productive day.

Sunday morning Mass was celebrated by +Allan with Carol assisting and this was followed by the Healing Service taken by Chris and assisted by Robert. After lunch the weekend was brought to a close. It was a good opportunity for getting to know each other better and to understand the different ways we worship. For this reason the agenda allowed for time to chat and relax.

We look forward to the next get together to be arranged sometime in the New Year.

The Province of Central Europe

The members of the Province met from Nov. 1 to Nov 4. During these days, the Rt. Rev. Evert Sundien celebrated three confirmations and the ordination of the Rev. Elfried Hafner to the diaconate. The Rev. Hafner has the intent to revive the Liberal Catholic Parish of Graz in Austria. She visited the Rev. Johannes van Driel around Christmas and received training for the celebration of the Mass by a Deacon.



Autumn Meeting Province of Central Europe - Vienna November 2007

The LCC in the Democratic Republic of Congo aka Congo-Kinshasa

On December 3, 2007, the Rev. Modeste Pumbilu and his wife Thérèse Mujinga have been blessed with the birth of a son Michael. The child and the mother are both in good health

Christmas in Kinshasa



The Rev. Jean Pierre Kayembe celebrated a Midnight High Mass on Christmas Eve assisted by the Revs. Rds, Muya, Madila, and Modeste. The Rev.. Kabasele was absent as he was also celebrating Midnight Mass in the church of Saint Francis. On Christmas Day, during the Mass, the Rev. Madila admitted 15 new members and the Rev. Muya, baptized several adults. It was a great day, with the atmosphere of a living church.

The Province of Denmark

OFFICIAL

The Presiding Bishop paid a quick visit to the Province of Denmark, Norway, and Iceland on October 27, 2007, to attend the meeting of the Clerical Synod taking place at the home of the Rev. Morgens E. Blichfeldt in Bendstrup.



During the meeting, the Rt. Rev. Kai Jørgensen expressed his desire to be relieved of his function as Regionary Bishop of the Province, invoking age and ailing health.

His resignation was accepted, and according to the Canon Law, he was succeeded by the Presiding Bishop. Bp. Kai has now the status of Auxiliary Bishop in the Province and has been appointed as Episcopal Vicar General. He also agreed to serve occasionally as celebrant for Confirmations and Minor Orders, and to keep his seat in the G.E.S.

Bp Kai was consecrated as Regionary Bishop on April 13, 1996, in Amsterdam, the Netherlands, by the Rt. Revs. Johannes Cornelis van Alphen, Tom Degenaaers, Johannes Philippus Draaisma, and Maurice Henri Joseph Ghislain Warnon.

Because of Bp Kai's retirement, some changes had to be made in the assignment of the Clergy to the various Congregations. In particular, the Rev. Morgens E. Blichfeldt has become the priest-in-charge of St Gabriel in Århus, the Rev. Asbjørn Jørgense has agreed to try to revive the Congregation in Oslo which has been left without clergy in Major Orders since the demise of Bp. Degenaaers. The Rev. Asbjørn will also form a new congregation in his home town.

A new congregation came to life about a month later in South-West Zealand, in the city of Naestved. The Rev. Kenneth Christensen has been appointed as priest-in-charge. Services will be held regularly once a month. Below is a picture of the new congregation after the first regular service.



The Province of the Netherlands

The Rev. Frans H.M. ten Brink from Delft, in the Netherlands, passed to a higher light Saturday November 24, 2007. He was 82 years old. The Rev. Frans was ordained to the Priesthood by the Rt. Rev. Brandt Sr, on July 26, 1942, thus in the middle of World War II. The Requiem Mass celebrated for his peaceful transition was celebrated in the Church of Saint Alban, The Hague, on Thursday, November 29, 2007. He has been an exceptionally faithful and tireless servant of the Lord. Driven by a strong will, he celebrated Services past his 90th birthday.

May the Angels of the Lord receive him in their holy protection.

+ Peter O. Baaij

The Province of Sweden

A Call for Prayers, by Sr, Carina

Yes, please, pray for me! And please, do include my parents in your prayers too. My mother is waiting for a surgery she has been wanting for two decades, and it seems that she will get it done before Christmas. My father is very ill; his doctor had to deliver the bad news that my father's kidneys stopped working, and since dialysis is not an option for him (it would make him a permanent resident in the hospital for the rest of his life, since he is too old, 73 yrs, to be allowed a kidney transplant) we must face that his life is going downhill terminally and probably quite fast. Of course the news threw him right into an existential crisis, but luckily he came out a stronger man. Now he too can do what mom and I have been doing for years: savouring each moment instead of wishing for the impossible. It is a great gift!

In Jesus Christ, always your sister Carina.

Other News

The LCC in Athens, Greece

Mr. Constantine Varvias visited the Church of Our Lady, Mother of the World in Rock Tavern, NY, last summer while on business in the USA. He and several friends had already participated in several services of our church in the pro-Cathedral Church of Our Lady of Peace in Natoye, Belgium. He requested to be admitted as a member of the LCC before returning home. Later on an email announced that about eight families are interested in beginning a congregation in Athens, Greece, and that Mr Varvias had offered his home as the premises for a chapel. Some of them have also shown interest in the Holy Orders.

The Presiding Bishop is planning a visit to Athens during the first half of 2008. Mr. Varvias and his friends have brought considerable help to the LC school for abandoned children in Kinshasa.

At this point in time, a discussion is underway about liturgical practice, as a large majority of the people in Greece worship according to the Greek Orthodox Rite. The Rt. Rev. James I. Wedgwood, during his research for the selection of a suitable rite for the LCC also composed an Orthodox Rite used for occult investigation. Both his Latin and Orthodox Rites are currently being reviewed in Athens with the purpose to find a form familiar to the people in Greece.

Because of the liberal nature of the Liberal Catholic Act of Faith, the issue of the "*Filioque*" which has separated the Orthodox and Roman churches for centuries will not be an issue. The Summary of the Doctrine and other material has already been translated into Greek and is published on the internet.

NEWS FROM THE PROVINCE OF THE UNITED STATES OF AMERICA

Provincial News.

Church of Saint Francis, Minneapolis, MN.

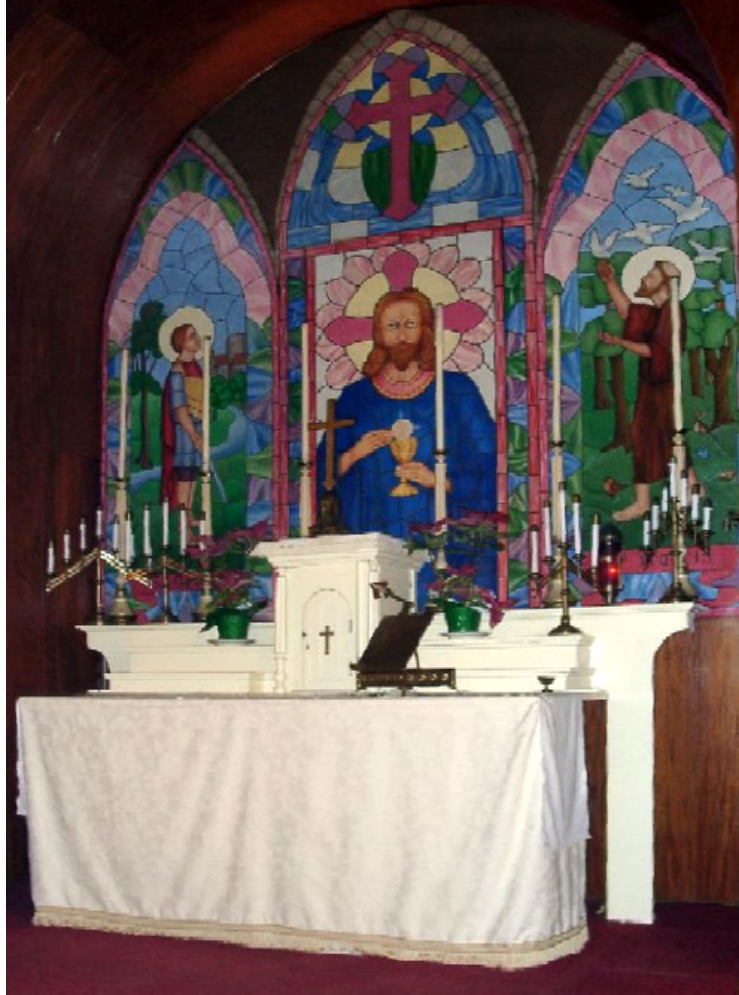
HISTORY OF THE LIBERAL CATHOLIC CHURCH OF ST. FRANCIS,
Minneapolis, Minnesota

by James T. Lippert

As a note on this article, Rev. Judie Cilcain from St. Francis wrote to tell us that in February, 2008, St. Francis will celebrate the 80th anniversary of its consecration. I hope readers of the newsletter will help them celebrate that occasion. Jim Lippert is a longstanding member of the St. Francis congregation.

In 1920, May Rowan and Rev. George Collier invited the Rev. Edwin Burt Beckwith, rector of the "Sacramental Church of the Living Christ" (later to be known as St. Francis Liberal Catholic Church), Chicago, Illinois, to visit Minneapolis in the hope that interest would be generated in establishing a congregation in the Twin Cities. The first service, which was the celebration of the Holy Eucharist, was held in the Star Hall in the Masonic Temple on Hennepin and Sixth Street on May 2, 1920, with sixty people in attendance. A second service was held on June 27, 1920, with the Rev. Beckwith officiating.

It was after the second service that the first steps were taken to establish a congregation in the Twin Cities. The service of Complin, with Rev. Collier presiding, was held on Sunday afternoons at 3:00 PM, also in the Star Hall, with an average attendance of fifteen to twenty people. The Rev. Beckwith visited the Twin Cities again in September of 1920.



Saint Francis' Sanctuary

In August the congregation moved to 109 South Ninth Street, where they rented a room on the second floor. They moved once more in November, 1920, when a store at 78th South Twelfth Street was rented for services. Services were continued at this location until 1924 when a fire started after an overheated sanctuary lamp broke and the oil from the lamp ignited the altar linens. The damage was not covered by Insurance.

While searching for a new location, they found an abandoned church building at 969 Raymond Ave., in the Midway District of St. Paul. There was one drawback to purchasing this property - at the time this location was considered inaccessible to the members both from St. Paul and Minneapolis.

While searching for a new location, they found an abandoned church building at 969 Raymond Ave., in the Midway District of St. Paul. There was one drawback to purchasing this property - at the time this location was considered inaccessible to the members both from St. Paul and Minneapolis. The congregation held a meeting to decide, resulting in a tie vote from the membership. The Rev. George Collier cast the deciding vote and the property was purchased. The congregation then proceeded to elect a vestry and selected the name of "The Sacramental Church of Christ - Liberal Catholic." This was later changed to the Church of St. Gregory.

In 1925 there was a growing conviction that a center needed to be established in Minneapolis, and with the consent of the Rt. Rev. Irving Cooper, Regional Bishop for the United States, a mission was started with the Rev. Newton Dahl in charge. On March 1st, 1925, a meeting for this purpose was held at the home of the Rev. Newton Dahl. Those present at this meeting were:

Rev. Newton Dahl, Andrew Dahl, Emma Dahl, Florence McLean, Eleanor McLean, Florence Sherwood, Ethel Sands, Mr. & Mrs. C. O. Newman, Kate Grace, Florence Greenwood, Albert Bren, Jessie Bren, May Rowan, Signe Lagerstrom, E. C. Boxell, and Mary Boxell.

A fund of \$200 was raised at this meeting for obtaining the necessary sanctuary equipment. Florence Greenwood was appointed to find a suitable location for holding services, and May Rowan was selected for the work of making the required vestments. The first service was held on May 17, 1925, at the Sun Room of the Curtis Hotel, with seventy people in attendance. Mr. William Heyting, a Theosophical lecturer from Australia, and one of Bishop C. W. Leadbeater's associates, delivered the homily.

In the fall of 1927, the congregation purchased the former church building of Golgotha Lutheran Church located at Pleasant and 32nd Street. The building was purchased for \$4,250 with a down payment of \$1,000. The balance was carried on a contract for deed with payments of \$25 per month, including interest. The church was consecrated by the Rt. Rev. Irving S Cooper on February 12th, 1928.

On January 10th, 1930, a meeting was held for the purpose of incorporating the church and adopting a constitution, by-laws, and articles of incorporation under the laws of the State of Minnesota. Members who were present at this meeting were: Rev. Newton Dahl, Agnes Jarvis, Walter Jarvis, Emma Dahl, Andrew Dahl, Idel Smith, Lena Neuman, Amanda Rinchlew, Arthur Rinchlew, Albert Bren, Eunice Bren, Anna Dolmseth, Ole Sundt, Leonard Dolmseth, Mathew Nelson, Florence McLean, Evelyn Newman, Victor Newman, Anna Garmoe, Helen Loenholdt, Fritz Loenholdt, and Eleanor McLean.

The first vestry was composed of the following members: Walter Jarvis, Senior Warden; Walter Rinchlew, Junior Warden; Ole Sundt, Andrew Dahl, and Eleanor Mclean as Vestrymen; Eleanor McLean, Secretary; Ole Sundt, Treasurer.

NOTE:

After the consecration of the Rt. Rev/ Irving Cooper in 1919, in Australia, and his return to the United States, George Collier and Newton Dahl went to Chicago to meet with Bishop Cooper to discuss the possibility of receiving Holy Orders. At this meeting it was decided that Bishop Cooper would visit Minneapolis and raise George Collier to the priesthood and Newton Dahl to the order of sub-deacon. When Bishop Cooper arrived in Minneapolis the plans were changed: both George Collier and Newton Dahl were ordained sub-deacon, and deacon on Friday, February 18th, 1921, and both were raised to the priesthood on Sunday, February 20, 1921.

Church of Our Lady, Mother of the World, Rock Tavern, NY

On December 24, 2007, our congregation celebrated the 29th consecutive Christmas Midnight Mass. The celebrant was Bp. Michael Warnon, assisted by the Rev. Joan and the Rev. Buck serving respectively as deacon and subdeacon. The little church was close to capacity in spite of the slippery, icy roads and the difficulty of access to the building because of snow. After the service we all met to share some seasonal food and drink some "Bishop," a kind of warm punch made with

cherry juice and herbs, which is very popular in the Netherlands. It was also the occasion to say goodbye to Sarah Lawrence, who is going to college in Danta Fe. Sarah has been a member of our parish since childhood.

The Church of the Holy Sophia, Stockholm WI

Rev. Wally Zick

St. Sophia had a very happy holiday season. We hosted Thanksgiving and Christmas "Holiday Orphans" dinners for those who did not have other plans for those days. About 30 persons attended each dinner, although it was a different group each time, more than half from outside the church membership. In each case some of the dinner guests also attended the service prior to the dinner, then all greatly enjoyed the community feast, many lingering long after the meal was over. We had a Eucharist service on Christmas day rather than a midnight service, which doesn't work for those who drive long distances. We also had a wonderful turnout for our candlelight caroling event in early December. As usual, this event was followed by a potluck, which turned out to be a grand feast, with more than 60 people attending.

Our membership remains stable and will probably not change much. About 35 persons call this church "home," which we think is a pretty good number in this rural farming country. Most local people are comfortable with their traditional church, often a long-term family church, and changing would be a very traumatic event. Most of our members attended no church, as most local churches are quite traditional and conservative compared to the LCC and liberal seekers usually did not feel comfortable at them.

We have been working on a project to improve the use of our church basement space by removing most or all of the vertical posts (8 of them) in our basement and replacing them with horizontal beams at the ceiling. The bids, however, came in much higher than anticipated and we are now studying alternative design ideas. We had hoped to complete the work this winter, but that is now not feasible.

We continue to pray for our beloved +Maurice and hope he makes a complete and speedy recovery from his eye surgery.

The Church of St. Raphael, Tulsa, OK

The Rt. Rev. John Schwarz has ordained two priests in the Church of St Raphael in Tulsa. The Rev. Ruth L. Matheus, from Ojai, CA, and the Rev. Charles G. Guth, Phd., DD., from Colorado Springs, CO. Both priests will open Missions in their respective residences.

The Rev, Leesa Crawford has recently opened a Mission in Terlton, OK, where regular services are celebrated.

ALBANUS Press

A new booklet has been recently published for use by congregations. It contains the Shorter Form of the Holy Eucharist, the Healing Service and the Solemn Benediction in Spanish. It was published at the request of the Vestry of the Church of Saint Francis in Minneapolis, Minnesota, who intends to have celebrations of the Liturgy in that language. The text of this new edition was reviewed and edited by Mrs. Benedicta Nieves, professor of Spanish language at the University of Poughkeepsie, NY. This new publication and many others can be ordered through our eBookstore at

<http://TheLiberalCatholicChurch.org/ALBANUS>

The LCC in Cyber space

The international web site has developed new pages in German to support the Province of central Europe at

[http:// LIBERALKATHOLISCHEKIRCHE.ORG](http://LIBERALKATHOLISCHEKIRCHE.ORG),

Two other sites are in development, one in Danish at:

[http:// LIBERALKATOLSKKIRKE.ORG](http://LIBERALKATOLSKKIRKE.ORG) and one in Greek at:

<http://kingsgarden.org/EKE>. This section will get its own domain name when the project is more advanced.

OFFICIAL

A number of our parishes have received the visit of people claiming to be “independent” Liberal Catholic priests. According to our Canon Law, (Para 30 of the General Constitution) the only priests authorized to celebrate public services at our altars are those in possession of a current License signed by their Ordinary Bishop.

The validity of such License may be controlled at:

<http://TheLiberalCatholicChurch.net>

The requests made at this address provide the name of the person, their Orders in the Liberal Catholic Church, and a photograph. The Licenses may also be used for Clergy identification when visiting hospitals, prisons, schools, or any other institutions requiring proper identification.

**THE LIBERAL CATHOLIC CHURCH IN
THE UNITED STATES OF AMERICA**

Parish of Saint Francis

3201 Pleasant Ave South
Minneapolis, MN 55408

Rector: The Rev. Richard W. Curney
1-612-823-4276

Email: lcc.minneapolis@kingsgarden.org

Parish of Saint Raphael, Archangel

2714 East 15th Street,
Tulsa, OK 74104

Rector: The RT. Rev. John Schwarz III
1-918-749-3580

Email: lcc.tulsa@kingsgarden.org

Saint Raphael's Mission

211 Coachlight Square,
Montrose-on-Hudson, NY

Priest-in-charge: The Rev. Edward Fagan
1-914-749-3580

Email: lcc.montrose@kingsgarden.org

Mission of Saint Gabriel

Route 3,
Jones, OK 73049

Priest-in-charge: Enos Jones
1-405-399-2746

Email: lcc.Jones@kingsgarden.org

Oratory "Excelsior"

31187 Chitwood Hollow Drive
Blue River, WI 53518

Priest-in-charge: The Rev. James White
1-608-537-2973

Email: lcc.BlueRiver@kingsgarden.org

Parish of Our Lady, Mother of the World

King's Garden
460 Station Road
Rock Tavern, NY 12575

Rector: The Rt. Rev. Michael Warnon
1-845-496-4344

Email: lcc.newwindsor@kingsgarden.org

Parish of the Holy Sophia

PO Box 3
Stockholm, WI 54769

Priest-in-charge: The Rev. Wallace Zick
1-715-442-2519

Email: lcc.stockholm@kingsgarden.org

Oratory of Saint Alban

6601 North Pike Circle,
Larkspur, CO

Priest-in-charge: The Rev. Maximo Cumsile
1-303-681-2943

Email: lcc.Larkspur@kingsgarden.org

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