

The Liberal Catholic Church

IN THE BRITISH ISLES



NEWSLETTER No.10



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WHITSUN THE PROMISE FOR THE FUTURE

CHURCH REGISTER

5 May 2007 — Marriage
 Martin Parker to Emilia Nedeva



EXTRACT FROM ST. MARK'S PARISH MAGAZINE

Stories from Technical Support (all true!)
Male Customer

Hi, good afternoon...! can't print.
 Every time I try, it says 'Can't find
 printer'.

I've even lifted the printer and
 placed it in front of the monitor, but
 the computer still says it can't find
 it..

.A woman customer called a help desk
 about a problem with her printer.

Technical support: Are you running it
 under Windows?

Customer:

No, my desk is next to the door, but
 that is a good point. The man sitting
 in the cubicle next to me is under a
 window, and his printer is working
 fine.

This Whitsun promises to be a turning
 point in the work of our Church in
 this country – and, no doubt, in the
 world as a whole.

To help move things forward
 we have started a LETTERS TO
 THE EDITOR Column and it is
 hoped that this will bring in your
 comments, not only about the News-
 letter, but also about the Church
 situation. Your honest suggestions
 and remarks are vital to keep the
 Newsletter fresh and relevant.
 Please help.

The initial letter from Sue
 makes a valid point. We already try
 to be up-to-date and forward look-
 ing. Whenever possible contribu-
 tions are from current friends or
 members rather than reprints of old
 articles from the early Bishops of the
 Church. After all, those are generally
 already available on the
 “kingsgarden” internet.

In keeping with these opening
 remarks we have included two out-
 spoken contributions putting forward

Current ideas without belittling our incomparable background of Liberal Catholic teaching, which, surely, is even more needed in today's questioning world. Here again your comments would be invaluable.

We are continuing the valuable contribution on the Early Church by the Rev. Chris.

So at this Whitsuntide, we pray for the guidance and help of the Holy Spirit in our work for the Christ and His world.

+Allan

NOTE. Opinions expressed by contributors in this Newsletter are not necessarily those of the Editor or the L.C.C.

SPECIAL NOTICE

THE FOLLOWING ORATORIES ARE NOW IN INTERCOMMUNION WITH US:

Oratory of Our Lady Theotokos

Brookdale, Quarry Lane, Heavitree
Exeter. EX2 5JR

Holy Eucharist, & Healing Services

Clergy: The Rt. Rev. John Wheaton

Telephone: 01392 275878 for details

Oratory of Our Lady of Compassion

Flat 2, Abbeyfield Court, Station Road,
Sidmouth. EX10 8NW

Services: Regular Holy Eucharist,
Benediction & Healing

Clergy: Rev. Albertha Meyer

Telephone: 01395 577164 for details



A HORNE FARM CHURCH WEEKEND



ORATORIES

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



ORATORY OF SAINT RAPHAEL

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

Holy Eucharist: Usually on third Sundays -

Other Services: Please call.

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

Deacon The Rev. Carol Harbour

Telephone: 01634 232673

ORATORY OF OUR LADY OF THE STAR-LIGHT

Jasmine Cottage, Apperley, Glos. GL19 4DE

Holy Eucharist: Please telephone for details.

Complin: Healing/Benediction: As arranged.

Clergy: The Rev. Christopher Parker,
Priest-in Charge

Deacon The Rev. Liz 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

EALING:

21 Hollingbourne Gdns. Ealing. W13 8EN

Services as arranged

Clergy: Rev. John McGlashan,

Telephone:- 02089 979449

VISIT OUR WEB SITE
www.lccinbi.org

Or the Main Church Site
<http://TheLiberalCatholicChurch.org/English/organizations/LCC.GB/LCC.html>, for useful literature.

or our Clergy can supply leaflets, if preferred



ENCOUNTERING SACRED SPACE

by

Rev. John McGlashan

March 2007

LIBERAL CATHOLICS are no strangers to the idea of sacred space. For the Liberal Catholic, the space in which an altar is set up and in which the Eucharist is celebrated, immediately becomes sacred. From the intricate complexities of a solemn high mass to a simple low mass stripped down to its ritual essentials, the Eucharist provides its own sacredness. The location, whether it be a permanent consecrated church building, a tiny cramped oratory, or a more relaxed domestic dining table setting, becomes permeated with an unmistakable sense of the holy - it becomes sacred space. This is the objective experience of countless people, clergy and lay, who worship liturgically and sacramentally.

In his monumental work "The Science of the Sacraments", Bishop Leadbeater expounded his own unique understanding of sacred space. For him the power and efficacy of the Eucharist in any chosen location, was supplemented by a complex system of consecrated jewels and crosses deployed about the church or oratory. When these were "activated" by a celebration of the Eucharist these consecrated objects triggered an interlacing network of rays and forces which resulted in the creation of a giant eastern-temple shaped form of vibrating super-physical matter which towered above the church building and poured out spiritual power and beneficence upon the surrounding neighbourhood. This quasi-magical approach to the creation of sacred space may have a valid symbolical value, and indeed has its devotees, but it also seems to many to be an unnecessarily clinically mechanistic view of what is essentially a spiritual and indefinable matter. It seems to ignore and invalidate the experience of

the thousands of people down the ages who have experienced sacred space under much simpler and less controlled conditions.

The Eucharist has been celebrated, often forced by circumstances, in simple, primitive, and often unusual surroundings. The writer has celebrated an Easter Mass on a rickety table in a ramshackle guest house high in the Western Himalayan foothills of India, without benefit of anything consecrated - no altar stone, incense, or vestments, only a crumpled travelling stole, a pottery goblet and plate, for a clutch of fellow travellers. That prayer-filled strange room, with the wind howling outside, became electrifyingly holy, a true sacred space. The writer sadly has no oratory or dedicated place of worship in his home, and uses the family dining table for the occasional house Eucharist. The celebration is trimmed down to its minimal form - and the room becomes sacred space.

External sacred space too has been a reality for many down the ages. The ancient Christian Celts were intimately connected to the idea of external sacred space and for them this was a principle source of their experience of the immanence of God, that is, God being present within his creation. God's presence permeated the created world and no part of it, nor any created thing, was devoid of the Divine. This intense relationship with the Divine could be experienced in wooded groves, springs, hilltops, islands, and caves, or in any place where there seemed to be a "thinness" between the physical and spiritual worlds. The Celtic experience was based upon an understanding of the intertwining of the spiritual with the physical. "Heaven", so-called, was therefore all about one, "nearer than hands and feet", and could be felt and experienced to such an intense degree that it seemed that one could reach through the veil which conjoins the two realms. It is a delightful concept, and

Century Christians can benefit. It reveals to us that all creation is sacramental, the outward revealing the inner in subtle and often dramatic ways. To experience some of those ancient luminous holy places, where people have connected with the Divine, is to leave one feeling privileged to have experienced God in a particularly intimate way. Every slice of the natural world which especially appeals to us, in some inexplicable way helps us to appreciate the fundamental sacramentality of all things.

Our Eucharistic worship will then become charged with a vitality and renewed awareness of sacred space in all its guises, and which interweaves with, and surrounds us, and yes, that includes our precious churches and oratories! But we shall also come to appreciate that all these sacred spaces are but a foretaste of our discovery of the most sacred space of all - the human heart.

Rev. John McGlashan



LETTERS to the Editor

Please post to Rt. Rev. Allan Barns at 6 Tudor Court, Tunbridge Wells, TN2 5QH or E Mail to allanbarns@aol.com

Letters may have to be edited.

Dear Bishop Barns,
I enjoy your Newsletter, especially the pictures.

However, could you include some more up-to-date articles? The Churches are being forced, reluctantly, to change and ideas suggesting where we should be going forward in the 21st Century rather than what was done in the past would be welcome.

Sincerely,
Sue. (Croydon)

THE EARLY YEARS OF CHRISTIANITY

Part 3c
Rev. Chris Parker

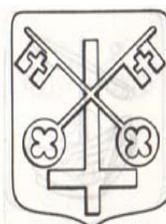
THE APOSTLES

Simon Peter

Peter was the most enthusiastic and brave among the apostles.

At their very first encounter, Jesus told him: "Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone." (John 1:42). *Cephas* is an Aramaic word, meaning *rock*, the same way as the Greek *petros*, from whence the name *Peter* originates. Jesus named him Peter for he recognized Jesus as the Christ.

To Jesus' question, "But whom say ye that I am?", Simon Peter responded: "Thou art the Christ, the Son of the living God." Then Jesus answered: "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matt. 16:17-19)



The two miraculous fish catches may also point to Peter's role as the apostles' leader. On the first occasion, despite casting their nets all night long on the sea of Galilee, Peter, Andrew, James and John caught nothing. At Jesus' request, Peter launched out into the deep again and caught so much fish that their

net broke (Luke 5:1–11).

The four men brought their ships to land, abandoned everything they had, and followed Jesus who told them: "Follow me, and I will make you fishers of men." (Matt. 4:18–20; Mark 1:16–18)

The second miraculous catch happened after Jesus' resurrection. Peter, together with six other disciples, was returning to the shore on the Sea of Galilee after a night of unsuccessful fishing. Jesus, whom the apostles did not recognize, stood on the shore and asked them to cast their net again on the right side of the ship. They complied and caught so much fish that they couldn't draw them out. Then John exclaimed: "It is the Lord", and Peter immediately put his clothes on, jumped into the water and swam ashore to Jesus (John 21:1–7).

Fishing symbolizes "fishing of men", that is saving the souls of men. On the first occasion, Jesus asked only Peter to sail back to the deep again; the second time He instructed all the apostles who were present. Peter participated in a third miraculous catch. When the tax collectors asked them to pay the tribute, Jesus sent Peter to go fishing, and told him that the first fish he catches would have money in its mouth, which should be given as their tribute to the tax collectors. And so it happened (Matt. 17:24–27).

Jesus strengthened Peter's leading role after His resurrection. Jesus asked Peter three times if he loved Him. Peter repeated three times: "Yea, Lord; thou knowest that I love thee". To these faithful answers Jesus responded in sequence: "Feed my lambs", "Feed my sheep" and "Feed my sheep" again. At the same time He foretold Peter that he would suffer a martyr's

death: he would also be crucified (John 21:13–19).

"Simon, who is called Peter" is always mentioned first wherever the apostles are listed (Matt. 10:3; Mark 3:13; Luke 6:14). Several of Peter's deeds are mentioned in the books of the New Testament. Some of them, like his walking on water, are known even by those unfamiliar with the Scriptures. One night, the disciples were horrified seeing Jesus walking to their ship on the water's surface; they thought they saw a ghost. Peter set out to meet Jesus, he himself walking on the water. He started to panic and doubt as he saw the stormy waters, and as a consequence he began to sink into the sea. Jesus rescued him and said: "O thou of little faith, wherefore didst thou doubt?" (Matt. 14:22–31).

Peter was a simple, illiterate (Acts 4:13) Galilean fisherman, who worked together with his brother, Andrew. We can infer he was a married man, since it is recorded in Mark 1:29–31 that his mother-in-law's fever was miraculously healed by Jesus. Peter's enthusiasm sometimes caused him to make wrong statements. When Jesus told the apostles about His future death and resurrection, Peter started to rebuke Him: "Be it far from thee, Lord: this shall not be unto thee." Then Jesus replied to him, "Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men." (Matt. 16:21–23) (Peter was speaking under the influence of Satan). He spoke unthoughtfully at Jesus' transfiguration as well, when he suggested they build tabernacles for Jesus, and

for Moses and Elijah who appeared to them (Matt. 17:1–4; 9:2–5).

Peter was very devoted to Jesus. When many disciples stopped following Jesus for His “hard sayings”, the apostles did not abandon Him and Peter said: “Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God.” (John 6:68–69)

Peter often asked Jesus questions, for example: “Lord, how oft shall my brother sin against me, and I forgive him? Till seven times?” Jesus answered: “I say not unto thee, Until seven times: but, Until seventy times seven”. Peter also asked what the apostles’ reward would be, for they left everything behind to follow Jesus. Jesus replied that when He will sit in the throne of his glory (at His second coming), the apostles will also sit on twelve thrones and will judge the twelve tribes of Israel. What He said afterwards is a consolation for all Christians: “And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit everlasting life. But many that are first shall be last; and the last shall be first.” (Matt. 19:29–30)

In the description of the Lord's Supper and the events that followed, we often come across Peter's name. Jesus asked Peter and John to prepare the Passover lamb (Luke 22:8). After the supper Jesus washed His disciples’ feet in a symbolic act, whose meaning they did not understand at that time. Peter did not want to allow this to happen, saying: “Thou shalt never wash my feet”. Jesus answered him, “If I wash thee not, thou hast no part

with me.” Peter hastily replied: “Lord, not my feet only, but also my hands and my head.” (John 13:6–10)

After the Lord's Supper, on the Mount of Olives, Jesus foretold them that they would all be offended because of Him that night. Peter assured Him that he would never be offended and that he would rather die with Him than deny Him. Then Jesus predicted that Peter would deny Him three times before the cock crew (Matt. 26:30–35; Mark 14:26–30; Luke 22:33–35; John 13:37–38). On that night, turning to Peter, Jesus said that Satan had asked God for the apostles to “sift” them. But Jesus promised that He would pray for Peter so that his faith would not fail and that later he would strengthen the other apostles (Luke 22:31–32).

Peter showed great courage when he cut off the right ear of the high priest's servant, one of the armed men who came to arrest Jesus (John 18:10–11). But on the same night he denied Jesus three times in Caiaphas’ courtyard; he even began to curse and swear the third time. The cock immediately crew. At that moment, Peter remembered Jesus’ prediction and started to cry bitterly (Matt. 26:58–75; Mark 14:66–72; Luke 22:54–62; John 18:14–27).

On the day of Jesus’ resurrection, Mary Magdalene ran to Peter and John with the news that the tomb was empty. The two disciples immediately ran to the tomb of Jesus. Despite the fact that John arrived there first, he stopped at the entrance and let Peter go in first.

After Jesus’ ascension to Heaven, Peter was the one who suggested that they should appoint another apostle in Judas’ place (Acts 1:15–22).

After the apostles were filled with the Holy Ghost on the day of Pentecost, they started speaking different languages. Seeing the amazed and confused people, Peter stepped forward and spoke on behalf of the apostles. He explained the mission of Jesus to them, and as a result about three thousand people were converted and baptized that day (Acts 2:14–41).

Another day, Peter and John healed a lame man in the temple, then started to preach the Gospel to the crowd gathered at the news of this miracle; 5000 men were converted on that occasion. After this, the two apostles were imprisoned by the enraged chief priests and Sadducees. The next day they were brought before the elders, chief priests and scribes, who forbade them to continue preaching in Jesus' name. When they refused to comply, they were threatened and then released. Subsequently, they prayed to God and were filled with the Holy Ghost.

They preached the Gospel with boldness from there on (Acts chapters 3 and 4).

The next time the apostles were imprisoned, the angel of the Lord opened the prison doors at night and released them. They immediately went to the temple and resumed teaching. They were brought before the council and questioned again. They answered: "We ought to obey God rather than men." A learned Pharisee, called Gamaliel, diverted the council's urge to kill them, reasoning that if the apostles' work is of men, they would fail, but if it is of God, the council cannot overthrow it. As a consequence, they were only beaten before their release (Acts 5:17–42). They did not cease preaching Jesus Christ afterwards

Preaching Jesus Christ afterwards and the number of converts increased continually.

While praying in Joppa, Peter had a vision: he saw a great sheet descending from heaven full of all kinds of animals considered unclean by the Mosaic Law. A voice told him to slay and eat. Peter started arguing that he had never eaten anything unclean before. The voice replied, "What God hath cleansed, that call not thou common." This dialog repeated another two times, and Peter later understood that it meant they should also preach the Gospel to the Gentiles, not only to the Jews, as nobody is common or unclean (Acts 10 and 11). Later, King Herod Agrippa imprisoned Peter, but the angel of the Lord released him again (Acts 12).

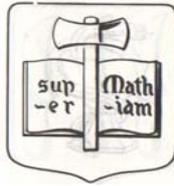
Peter is the author of two books: *The First and the Second Epistle of Peter*.

According to the *Church History* of Eusebius, Peter preached in **Pontus, Galatia, Bithynia, Cappadocia, and Asia**. According to John Foxe's *Book of Martyrs*, after hearing Nero's intention to kill Peter, the Christians convinced him to flee Rome. "But coming to the gate, he saw the Lord Christ come to meet him, to Whom he, worshipping said, 'Lord, whither dost Thou go?' To whom He answered and said, 'I am come again to be crucified.' By this, Peter, perceiving his suffering to be understood, returned back into the city." [3] He was then killed in Rome at the order of Nero around AD 68, one of thousands of Christians martyred during this emperor's reign.

According to Tertullian and Origen, he was crucified head downwards at his request. He said he was unworthy to be crucified the same way as Jesus Christ.

Matthias

After the Ascension of Jesus, the disciples appointed two men, Joseph Justus and Matthias, who had both accompanied them and Jesus "from the baptism of John, unto that same day that he was taken up from us". They prayed to God to show which one of the two is chosen to take part of the ministry and apostleship in Judas' place, then cast lots and the lot fell on Matthias (Acts 1:15–26).



Matthias comes from *mattathias*, which means *gift of God*.

Matthias was stoned to death and then beheaded by the Jews in Jerusalem.

Thomas

The Gospel of John says that Thomas was also called Didymus (John 11:16, 20:24), which is a Greek word meaning "twin".



On one occasion, when Jesus planned to return to Judea, His disciples warned Him not to go, because the Jews wanted to stone Him, but Thomas said courageously: "Let us also go, that we may die with him" (John 11:1–16).

During the Last Supper, Jesus told His disciples that He was going to prepare a place for them in His Father's house, and "whither I go ye know, and the way ye know". Thomas remarked, "Lord, we know not whither thou goest; and how can we know the way?" Jesus replied, "I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him." (John 14:1–7).

Thomas is often remembered for his unbelief of Jesus' resurrection. On the evening of the day of

His resurrection, Jesus Christ appeared to His disciples, but Thomas was not present. When Thomas heard the event, he couldn't believe it, and said: "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." Eight days later Jesus appeared to them again and Thomas was convinced: "And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." (John 20:24–29) Thomas was fishing with other six disciples at the sea of Galilee, when Jesus appeared to them again (John 21:1–2).

Thomas preached the Gospel in **India** and to **Parthians, Medes, Persians** and other nations.

He arrived in India in 52 A.D., and landed at Kodungallur on the **Malabar (presently Kerala)** coast. He preached the Gospel to the Brahmin families of Kerala, many of whom received the faith. He established seven Churches there: Kodungallur, Kottakkavu, Palayur, Kollam, Kokkamangalam, Niranam and Chayil. It is also a tradition that he frequently visited Malayattoor hills for prayer. Later, he moved on to the east coast of India. He was martyred with a spear in 72 A.D. by a fanatic at Little Mount (Mylapore now a modern suburb of Madras not far from Adyar. His tomb is venerated until this day.). However, his bones were removed by early crusaders and an arm bone was later returned to India by the Pope and is currently in a fine modern church on the Western coast in Kerala.

Judas Iscariot

In their list of disciples, Matthew, Mark and Luke always place Judas Iscariot last and add that he betrayed Jesus. *Iscariot* in Aramaic means *man of Kerieth*. Kerieth was a town near Hebron, so Judas was the only Judean among the disciples.

The Gospels do not record that he was called to be a disciple by Jesus, only that he was chosen to be an apostle from among the disciples.

He was the treasurer of the apostles and John called him a thief (John 12:6). He was money-grubbing and hypocrite. When Mary of Bethany anointed Jesus' feet with a costly ointment, Judas said: "Why was not this ointment sold for three hundred pence, and given to the poor?" (John 12:5). John comments: "This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein" (John 12:6). In the end he even betrayed Jesus to the chief priests for thirty pieces of silver (Matt. 26:14–16; Mark 14:10–11).

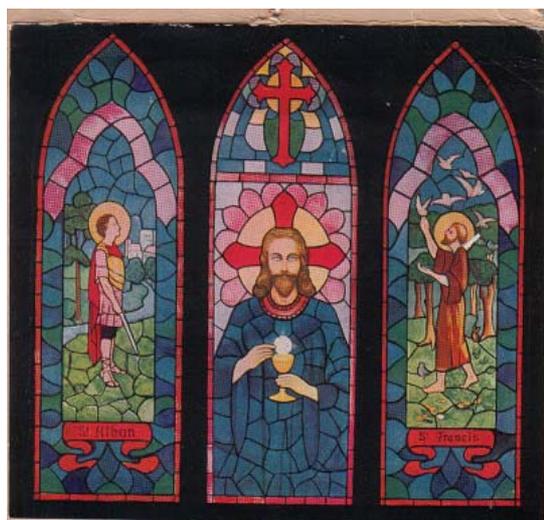
Early in His ministry, Jesus warned His disciples that there is a traitor, a devil among them, but he did not reveal his name (John 6:70–71). During the Last Supper, Jesus predicted three times that Judas would betray Him (Matt. 26:21–24; Mark 14:18–21; Luke 22:21–23; John 13:21–27). Judas even asked, "Master, is it I?" Jesus answered, "Thou hast said" (Matt.26:25) and "That thou doest, do quickly" (John 13:27) According to Luke and John, Judas betrayed Jesus Christ after Satan had entered him (John 13:27, Luke 22:3) The Following verses describe Judas's fate:-



Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? See thou to that. And he cast down the pieces of silver in the temple, and departed, and went and **hanged himself**. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day." (Matt. 27:3–8)

In the next few parts of this series we look at the development of Christianity up to the Council of Nicaea in 325. Still to come, the Christian Gnosis and the early Church Fathers, Celtic Christianity and the books that never made it into the Bible.

C.P



**THE EAST WINDOW
OF THE PRIVATE CHAPEL AT
THE MANOR, MOSMAN
PAINTED BY Mrs. T. ST JOHN
From one of Bishop Leadbeater's
Christmas Cards**

A WHITSUN SERMON -

June 1990

It was hot that day. It was Pentecost, I remember, the Feast of Weeks. Fifty days after Passover.

We had fallen silent. The rattan blind, keeping the sun off the first floor balcony, hardly moved.

In the dusty alley you could see occasional hot windless eddies as the noonday sun beat down. Even the donkey was huddled tight against the whitewashed wall trying to keep in the small patch of shade. The ripening melons on the open flat roof smelt strong and sour. Silence hung everywhere.

Suddenly, all was changed. There was a great wind in our little upper room, beating their wings. A sound like a multitude of birds Yet the blind had not stirred.

I cannot recall what happened next. We were all too dazed. Did the room light up with a thousand shooting stars? Did we dream it, or were all the circles of celestial heaven falling on our heads? Fire. I am sure there was fire and burning heat and yet nothing was touched. Nothing was changed. Or was it? The eyes of our minds; the past and the future were opened up. We understood. We could speak with one voice.

Someone, was it Peter?, said "He promised to send a Comforter to be with us always. This fire is verily the Spirit of Truth. The Initiation by the Holy Ghost. Initiation into a Higher Kingdom. Adeptship."

Just as suddenly all was again in silence, in peace, but, yes, there was a difference; a sense of Power; of Life;

of Wisdom; of Joy, that uplifted our once timid hearts. Hearts that a moment ago had been heavy with sorrow.

The future lay before us. I looked out on the balcony. Nothing had changed. The hot sun still shone; the yellowing melons still ripened and the donkey gently swished his tail to dislodge the myriad flies. As I looked, maybe it was a trick of the light, but I am sure he winked at me. He had shared in the Triumph and happiness of Christ. He had seen the cruelty and foolishness of man.

Was it like that? We shall never know. What we do know is that 'in time' something happened to change a small scarcely known Jewish sect into a worldwide force. A God given Gift to man earned by Man in the person of Jesus Christ.

The world-wide force set in motion that day and still with us, not only inspired - breathed into man - great acts of love and self-sacrifice: the human echo of the cosmic Cross and Rose: but also the atrocities of the Inquisition: of the Crusades. The Templars, who were both a Religious and Military Order show mans attempts to reconcile his own dual nature; the desire to get back to the neutrality of the Gift of the Holy Ghost, as do Chinese and Eastern potent symbols and teaching.

The universality of the point where the united Gifts of the Spirit meet is the Mystics 'Ground'. The 'Ground' of all religions. God's Source of Plato's ultimates of Goodness, Truth and Beauty.

Are we not taught that perfect freedom only comes from perfect service. That 'the Spirit breaths where it will.'

Maybe Whitsun has repercussions

for the Astrologers. The Twelve Signs of the Zodiac represented by the Apostles, which are already familiar to many of us and the Seven Great Rays shining through and activating the universe.

Note a very important truth. These Seven Rays are only activated by a reflecting back to God. Like a war-time 'Asdic', each of the twelve balls of heavenly fire divided down into the seven rays of the cosmos and were reflected back by man to the heavens from whence they originated. Only through the participation of man can God's plan be active.

This occult law of reciprocity, duality, the balance between opposites that we were looking at, is that which created the neutrality of God's Gifts. Nowhere is this better illustrated than in this service of the Eucharist. As in Christ, God and Man meet as equals, so at the consecration of human bread and wine, Man, in the physical form of priest and people, creates a channel upwards through the host of Angels to the Throne of Christ Himself so that His blessing, His power, His joy, His sorrow can be transformed, transmuted or stepped down for our salvation. Remember that theologically this can only take place through the 'Epiklesis' - through the invocation of the Holy Spirit which forms an essential part of the Consecration Prayer. Read. — Dom Dix's "The Shape of the Liturgy" if you are interested in this line of thought.

From this we can see that Do this in Remembrance drme' i.e. the self-offering up of the Body and Blood of Our Lord has an intimate connection with the descent of the Holy Spirit. For as Alan Watts writes in his book "Myth and Ritual in Christianity" (pp. 187/8)

"The Apostles receive Wisdom and Understanding and the gift of interpretation, only in the moment when the historical Jesus disappeared.... For the Third Person of the Trinity is precisely that "breath of God", that "ruach Adonai" which was breathed into the mouth of Adam, so that to be enlightened by the Holy Spirit is to realize the divinity and eternity of the true self, of that which one IS, as distinct from that which one WAS."

A very profound thought.

This is not a sermon of answers. That is not the Liberal Catholic way. It is a sermon of questions.

What happened to those first disciples at the Feast of Weeks?

What changes of consciousness, what Initiation took place?

What does the Spirit, the Wind, the 'peuma' of change mean for us as the inheritors of Adam into whom God breathed his Life?

Most importantly, what does Whitsun mean for the future of the world; for the present where we should be living NOW?

Remember the donkey.

The natural world takes for granted God's joy and involvement in things as they are. A donkey was proud to share in His triumph on Palm Sunday and the silent branches of palm, torn down and scattered by the people, were happy to lighten His path. But they both know at first hand and accept the other side of the coin, man's cruelty and neglect.

So often man's role is that of the mythical Jester, Trickster or Fool, to use archetypal images from the primeval past. God creates and man destroys through careless ignorance.

But Pentecost changed all that. Through Christ's Ascension, in Christian Terms or the attainment of Adeptship in the Ancient Wisdom, the pre-ordained descent of the Holy Spirit can constantly take place. Christ has earned for us the power of right action, the finger of God that can, if we relax and allow it, enable us to speak to all, to be understood, in many tongues. To speak of His plan. To unite the opposites. The cancellation of the blight of the Tower of Babel has been bought by Christ's triumph.

Whitsun is the final fulfillment of the life of Christ in the world.

Rev. Allan Barns

A NOTE ON AN HONEST APPRAISAL

As most of our readers are members of the Liberal Catholic Church and/or have access to the Internet, I am pleased to be able to include an Article by our Rev. Robert which I asked him to write on his ideas about the future of our Church.

What he has to say is relevant to the state of the whole Church, and not just the part of it that we know. Unlike the early days, there are now many, many small LCC groups in this country and abroad. More and more seem to be springing up all the time. As you will know, the aim of our Presiding Bishop, Bishop Maurice, has always been to bring about friendly relations with all groups. To achieve a happy Unity in Diversity. His 'kingsgarden' Web Site lists many such Groups as well as our own. After all, we have two things in common. We all try to follow Christ's teaching and we are all sprung from the same stock, the Bishop Wedgwood heritage.

The Rev. Robert's article should make us take serious thought.

What do you think?

AN HONEST APPRAISAL OF THE STATE OF LIBERAL CATHOLICISM IN GREAT BRITAIN TODAY

I **have been asked** by + Allan to write a short piece on the future of the Church in the Province of The British Isles.

Firstly, you should know that I have been a serving Priest for fifteen years. Over this period I have seen many resignations and attempts to offer something different which perhaps was lacking in the former part of the Liberal Catholic Church. Who can say or interpret the truth but there does seem to be an element of 'Mitre' chasing and a lack of commitment to the church in general. A great deal of the unrest among clergy seems to originate from the age old problem of not getting along with others as well as we should. Problems such as these are not uncommon in any group but it is amplified many times over when you add the effect of the spiritual energies at work. Individuals who have continued to receive further advancements without mastering the many disciplines to which we expect someone in Holy orders to have achieved suddenly find themselves out of their depth and each time this happens and they receive further orders/ordinations and consecrations the more these problems are magnified.

From a purely personal point of view I feel that nothing really has changed within our Church. We all know that there must be an underlying problem and perhaps the words Liberal and Catholic used in the same breath has something to do with it.

We give the impression to our congregations that we are an open Church who welcome all, and that

they are free to come and go as they please. However, when it comes to the Clergy, this is not the case and I wonder if they really fully understand the undertaking to which they have agreed. We are supposedly all subject to our oath of canonical obedience but I truly believe this stands for very little these days. Loyalty, devotion and service to others should be at the top of our priorities but this soon gets forgotten when something happens which we either do not like or agree with. We should not forget that we already enjoy a certain amount of freedom within our individual Parishes but we still represent our Church and have certain responsibilities to which we must adhere to. We should recognise the true meaning of this responsibility and if we don't agree with something why does it have to end in resignation or going elsewhere. Please, let's talk about it and sort it out.

From my own experiences, I feel that no one Priest/Bishop should be responsible for the training of an individual. All those who are in major orders should be able to help and assist in an Ordinand's training without fear that they will upset someone. The wonderful thing about being a human being is that we are all different. However it is too easy to forget that all of us have different qualities which could prove useful in the training of others. Perhaps we need to approach training in a different way. I would also like to introduce some kind of record card for Ordinands on which we could give indications to when they could receive further advancements. In this way we would prevent candidates from "hanging in the air" and do away with any misunderstandings which otherwise may arise.

If we are to retain our people, we need to improve our communica-

tions at all levels .

For those of us who are trying to preserve the Liberal Catholic way, we must try and foster a sense of true belonging and I am in no doubt that our world needs all the help it can get. Our Principles are noble and above reproach but we cannot prevent what amounts to human frailty. All of us are subject to getting things wrong sometimes, but if we preach and live unconditional love why can we not accept things as they are.

Resignations should be viewed by all of us as an absolute last resort when every other avenue has been explored.

Rev. Robert Harbour



I asked Bishop John if he could give us his ideas on exorcism and am pleased to be able to pass on his comments. Ed.

EXORCISM THE NEXT FRONTIER

by

Rt. .Rev. John Wheaton

In February 1991 'The Liberal Catholic'¹ published an article on Exorcism as I saw it at the time, this is still valid, but I've moved on since then.

A famous Liberal Catholic Priest writing on Magic and Exorcism implied that a trained Magician could exorcise anything that needed doing, but in the same book a situation is mentioned that he left alone as being too dangerous.

Ordination does not make one an exorcist, however, a competent priest must be capable of exorcising salt, water and objects such as crosses and chalices. Also cleansing a church before the start of a service and as part of the Healing Service. These

things are of the nature of 'Minor Exorcisms' as defined by Dom Robert Petitpierre O.S.B., an exorcist of great experience.

For real Exorcism dealing with powerful evil forces one must have the 'Gift'. In the article previously mentioned I tried to define what this 'Gift' really amounted to. Since then I have been given further information on the subject. Information which I believe would be unacceptable to most Christian clergy.

The ancients said that man was made up of 'Four Elements'. Energy manifesting on four different levels; Earth, Water, Air and Fire of The Wise. An equal armed cross is a symbol for these 'Elements', whereas a Pentagram is a symbol of the Elemental man with the Spirit working through him. Each of us have one of these Elements predominating, the other three taking somewhat of a back seat.

It is only the Fire person that can be a real Exorcist. Although not necessarily, as other things are also involved. One can develop the powers and abilities of the Elements but the highest levels of Air and Fire can only be obtained in a male body. A female body is necessary for the greatest development with Earth and Water. Sorry that's the way it is.

In the previous article I suggested that most people would not be in danger from Black Magicians only if they had upset them or had something the Magician wanted. This is not true.

EVIL is highly organised; we have the White Brotherhood or Hierarchy on the other side as a form of Inner World Government. We also have a Brotherhood or Hierarchy of Dark Adepts and Masters. Concurrent with this are Hierarchies of Demons, Archdemons and Dark Gods.

These entities are involved in all evil practices, human sacrifice, ab-

duction, human trafficking, mutilation, torture, rape, murder, drug dealing, terrorism, war, and the production of Biochemical warfare products. Evil grows on Pain and Fear. Evil is not an absence of Good, it is a highly organised network.

Dark entities target politicians and those who run the Media by influencing them to further the cause of Evil. For example recent legislation helping to make homosexuality appear normal and part of everyday life. However it is used to further spread Spiritual Darkness.

I believe that most crimes of violence are instigated by the Dark. Someone on drugs, really drunk, not in control of their passions or those whose 'Lift' does not go all the way to the top. These people are readily manipulated into doing the most horrific things.

What can be done about all this? The evil entities on the other side can be destroyed made unmanifest, finished, no return ticket.

Ordinary Exorcism only deals with the lower echelons. It confines itself to brushing away the entity or sending it to the place appointed (wherever that may be). In one of Max Freedom Long's books he mentions an English priest who actually confined an evil entity in a bottle, then threw it into the sea.

Destruction of evil entities is the only real answer, and it is going to take a long time.

PLEASE! A warning, if any reader feels there is an evil entity getting at someone or infecting a place. DO NOT TRY AND DEAL WITH IT. For one thing you will not be able to, and you will make yourself a target. A lot of my time is taken up protecting those who work with me, and myself.

The Rev'. Bertha or myself will be happy to deal with any problem you may have in this line.

+JW