

The Liberal Catholic Church

IN THE BRITISH ISLES



NEWSLETTER No.11



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CHURCH REGISTER

- 7 July 2007 Ordination to the Priesthood
Elizabeth Parker
- 8 July 2007 Admission of Organist
Marianne Broadway



We all know the story of the funeral burial—
“In the name of the Father and of the Son,
in the hole he goes.”

Here is The Lord’s Prayer:

OUR Father who does art in heaven. Harold
is his name.
His tandem come. His well be dug in Perth
as it is in Devon.
Give us today our daily read and forgive us
our trash passes as we forgive those who
passed trash against us.
And lead us not into Thames Station but
deliver us some E-mail.
For Brian is the King’s son, the tower and
the story for ever and ever. Amen.



THE NATIVITY OF OUR LADY

ON the Seventh day of the Seventh
month of Two thousand and Seven
an important act took place; our
dear friend, The Rev. Elizabeth
Parker was duly Ordained to the
Priesthood to help with the work at
Apperley in Gloucester.

The day, the ceremony and
the support of many friends certainly
lived up to this important date.
We offer our congratulations to Rev.
Liz and heaps of thanks to all who
supported us and made is a very
special occasion. Thank you every-
one.

OUR CONTENTS

Rather than a formal report, we
have as our main article a very per-
sonal summary of the day and what
it meant to our new Priest.

As the two Feasts, the As-
sumption and Nativity of Our Lady
occur in September we have taken
Her and the growing importance of
Women Priests as our Newsletter
theme.



THE British Isles have always been rather slow and cautious in trying anything new. This is particularly the case of the Liberal Catholic Church in this country. You have only to compare the, dare we say, sleepy quiet inertia of its branches here with the work and enthusiasm of our Churches in Europe, U.S.A or Africa for example. Maybe some a little bit too enthusiastic !

However, we are now starting on the new fresh journey into the Aquarian Age with all its work and promise. It is therefore particularly important that we should play our part in forwarding our Master's work in the often difficult situations around us today. We are in a special position to act as a brotherly and thoughtful presence. On the one hand, to be a careful influence to avoid excessive new untried ideas, and on the other, not to remain caught up in past attitudes. Remember that +JIW and +CWL never claimed to be infallible but stated clearly that the work they started was only the best that they could see at the time.

With our first Woman Priest we should move forward with love and care.

+Allan

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



ORATORIES

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

**The Rt. Rev. Maurice Warnon
Presiding Bishop**



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 STARLIGHT

Jasmine Cottage, Apperley, Glos. GL19 4DE

Holy Eucharist: Please telephone for details.

Complin: Healing/Benediction: As arranged.

Clergy: The Rev. Christopher
Parker,
Priest-in Charge
Assistant Priest
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](http://TheLiberalCatholicChurch.org/English/organizations/LCC.GB/LCC.html),
for useful literature.

or our Clergy can supply leaflets



FROM DEACON TO PRIEST
A Very Personal Account of
Ordination to the Priesthood
Rev. Elizabeth Parker
7 July 2007

A new day dawned with glorious sunshine, something somewhat lacking this summer in England, and the preparations continued for my ordination to the priesthood. Contemplation before the event was a luxury but I did manage to have some time before the others got up to meditate and do the last inward preparations. A few weeks earlier, whilst driving to work, I suddenly became aware of the priesthood and that I was being aligned ready for the formal ceremony on 7/7/07. I remembered the words of C W Leadbeater (CWL) who wrote that the subdiaconite is 'merely a preparation for what is to follow...' It is preparatory in the sense that the bishop 'attempts gently to widen the connection between the soul and the body' so that in the ordination to Deacon the soul/body connection can be developed more easily and formally in the acceptance of major orders. Yes it did make sense. Subtle and yet somehow true, I had accepted major orders despite personality doubts and fears that were now firmly in the past.

Yesterday, The Revs. Kenneth and Mogens, Marianne and myself visited Prinknash Abbey. Rev.

Mogens called me over to the Lady Altar there- a holy space where we felt the blessing of Our Lady. It was at this moment I understood why we had visited there. The play of light through the stained windows and the quiet waft of incense brought the energies to life providing a sense of the sacred to emerge and communicate its being in a wonderful atmosphere.

So many people who were unable to be with us had sent me best wishes including three bishops and several priests and many friends to whom I send my thanks, for their love and support was and is very much appreciated.

After a hectic burst of activity setting up the church in the hall I did manage two or three minutes of peaceful quiet and contemplation before the service and the next thing I found myself greeting everyone and the service began. Sitting on the side seemed very strange with my chasuble beside me and then it all flowed, being presented by Rev. Chris and receiving the love of so many people and beings from the invisible realms was quite overwhelming, never to be forgotten and to be called upon as a source of strength and a guiding wisdom. It was, is and shall be beautiful everlasting!

It was during the prostration, a moment I had been looking forward to as I had enjoyed it so much in the previous ceremony and had said you'll have to lift me up as I will probably want to stay there! Sure enough it was wonderful but in a different way from the Diaconate. There I was simply surrounded by love and blessings. Now I felt that love travelling through my energy body and into every little channel empowering me with love and blessing – something quite different. The

preparatory alignments were now being fulfilled. If this had not been done I am sure a circuit would have been blown as it was so special, translucent and ethereal, like the most beautiful cathedral music. It felt as if the Holy Spirit was descending and finding its way into my bodies. My heart was bursting and my mind unable to keep up with the experience.



ANOINTING OF THE HANDS

The rest of the ceremony was somewhat a blur with the exception of having my hands anointed and fastened. Here I understood the commitment I had undertaken and whilst it is a wonderful experience I realised I was bound by spiritual law to undertake the work of a priest seriously and with utmost care as we are bound by our actions, speech and thoughts. These experiences, although we may write about them signify nothing if the work they empower us to do is not carried through in everyday living. Yes the burden is sweet and heavy but also, like the North Star a navigation point, as Shakespeare wrote of true love, "it is an ever fixed mark that looks on storms and is never shaken." In a spiritual sense this is an absolute truth. Even Rev. George Herbert, the Jacobean poet, had his moments of wanting to give up but was called back by God in the poem, 'The Collar.'

My experience of the Collar, yoke or burden so far is one of sweetness and light, but I am sure it will also see me through the difficult times when my personality is vexed, confused or just plain sad. I feel that everything I have ever done has led me to this consummate moment. Praise be!

Celebrating alongside my dear friend and mentor +Allan was a privilege and an honour. The rest of the team and congregation gave so much of their time and energy to be with me that it was truly a humbling experience. It was lovely to bring together people I meet in a variety of contexts and for them to get to know each other. It restores faith in human nature!

The fact there was such a tremendous buffet afterwards meant we could bring those energies back to earth – tasty food and convivial company. There is no need for anything else. Thank you all.

As a postscript I would like to give special thanks to the Synod of the LCC in the British Isles for their love, support and acceptance of a woman priest and especially to my husband who has been with me every step of the way. We now have our first woman priest in England within our church, while there are still those who have difficulty with this particular reality. To them I send my love and extend the hand of friendship. I also hold in mind those women and men who believed in the feminine priesthood, especially my spiritual mothers Beryl and Eileen and the Revs. Kenneth and Mogens whose beliefs enabled them to travel to England from Denmark to be with us all.

May peace be everywhere.

E.P.

OVER a decade ago I wrote a Paper on Women Priests. Much has changed since then. There are now a number of dedicated Web Sites as well as many books on the subject, such as *When Women were Priests*, K.J.Torjeson or *The Mystical Priesthood of the Mother of God* W.Taylor-Javier. Even the Liberal Catholic Church has, in parts, altered its attitude in recent years. Regrettably this does not yet embrace the "main" church, which seems to be in decline.

In view of our recent Ordination of a woman in July — fully covered in this Issue — I thought that a reprint of my old Paper might give some background to the occasion .

+A. Editor

**DISCUSSION DOCUMENT
CONCERNING THE
ORDINATION OF
WOMEN
IN THE LIBERAL CATHOLIC
CHURCH
MAY 1995**

1. OBJECT

This is an attempt to take a fresh, open and impartial view of the problem from a Liberal Catholic viewpoint. This is difficult for someone who has been an 'old fashioned' church member since childhood and who is personally involved; but it is hoped that it will encourage unprejudiced discussion.

2. ORTHODOX BACKGROUND

In the early days, when the structure of the church was forming, women played an important, equal role alongside men and well ahead of the prevalent attitude of the time. They were Prophets and Martyrs, Saints. Deacons with equal status, c.f. St Paul, Rom 16:1 where he commends Phoebe.

It was only when the formal-

ised Church of Rome grabbed to its priesthood many of the Fruits of the Spirit, Healing and Exorcism, that women were pushed out.

Nevertheless, they have always been molders of the Church, e.g. St. Clare, Julian of Norwich, Katherine of Sienna, not forgetting at least one Pope! (which must have muddied the waters somewhat!) Then we have St Paul's oft quoted statement 'In Christ there is neither male nor female'.

To sum up - in reams written by the orthodox objectors, one could paraphrase *The Case Against the Ordination of Women*, John Saward. London 1975. as follows; 1. Christ did not choose any women as his disciples (NOTE Jewish and Eastern attitudes at the time would have made this unthinkable. He did not pick uncircumcised men either!) 2. Priests at the Eucharist impersonated Christ who was a male, (what about St Paul's statement!)

To move forward-'In the future, ordination for women will take its place in the changing pattern of life and will be accepted as normal'. *She for God. Katherine Moore. London 1978.*

The same year (1978) the Synod of the C of E decided that there were no fundamental theological objections to admitting women to the priesthood.

The whole subject is covered in careful, impartial and erudite detail from Jesus's time, and the early days when women were not second class churchmen, to the present day, by an ex-nun. *The End of Silence — Women & Priesthood. Katherine Armstrong, London 1993.* Essential reading.

Fortunately, today most people have come round to the Eastern idea that God has no gender and is not male or female, so that is one hurdle

surmounted?

None of this really affects the L.C.C. attitude, but before we look at our own history we do well to recall the first Anglican women priest — Florence Tim Oi Ling ordained by Bishop Hall of Hong Kong on the 25th January 1944 (The Feast of St Paul) to meet emergency circumstances in Free China and without being able to contact any brother Bishops. The action was sincere and surely under the guidance of the Holy Spirit. The Rev Ling was as near to Sainthood as one is likely to see today!

3. THE LIBERAL CATHOLIC VIEW-POINT

Officially this is set out quite unequivocally in *The Science of the Sacraments* 'Another of the conditions under which we receive this mighty gift of grace is that it is arranged to flow through the masculine organism.' That is it!

This has been repeated and expanded upon ever since, c.f. Bishop Johannes *Catechism — 99 Questions and Answers*. Q.44 and currently his long statement on Homosexuals and Women in the Sanctuary in the July 94 *Liberal Catholic*. Never has our church put out a statement so damaging to our ideas. It makes us seem a lot of unthinking blinkered bigots or frustrated sex maniacs. I did not realise that I was 'in an excited state of sexuality' when celebrating. Vesting in my girdle (I expect that as it is gold Bishops get even more excited!) will never be the same again.

Up to the time of writing ((1995) most groups follow this, the general L.C.C. line.

There seems to have been very little scientific study done since the early days to test these ideas. We have all accepted them. Fresh

thoughts are badly needed in view of the current advances in knowledge, especially in waves, vibrations, chaos theory, resonance, all of which are relevant and should enable us to replace more accurately C.W.L's illustrations of 'wires and tubes and taps' which are so repugnant to many and lacking in dignity in his original descriptions.

It is interesting that, despite his dogmatic statement, if one reads the *Science of the Sacraments* and his various Questions and Answers you will find that he still maintained the ancient truth that it is the Christ himself who consecrates, blesses and transmutes the Sacred Elements, not his servant.

Quoted in the September 1929 *Liberal Catholic*, he stated that — in reply to a question by JIW about ordinations carried out by Bishop Ryle who had no intention of ordaining 'massing' priests — The Master replied categorically 'It is not Bishop Ryle who ordains, it is I.'

Other examples: 'When the holy sign is made, at once the Angel of the Presence appears, and the life of that higher world flows in, providing conditions under which can take place the wonderful changes of the Consecration . . .' 'It is by the power of the Angel of the Presence that the inner change takes place in connection with the elements.' 'When the Angel of the Presence deflects the bundles of "wires" connected with the Host.. .' 'His (*the Angels*) presence is necessary for the act of consecration. 'The Angel of the Presence by the actual transubstantiation makes the line of fire along which Christ can pour it.' Not the priest.

To an outsider, it might seem that the important factor is not the state of the physical body of the celebrant but his 'intention' and the working of Our Lord himself. Not being clairvoyant I

cannot substantiate or deny what Bishop Leadbeater saw. However, from my own experience, having met an American scientist who claimed to be a L.C.C. priest, as far as I could see, she remained perfectly sane and in good health. In addition, having observed a woman C of E parish priest conduct the Holy Eucharist with care, intention and faith I cannot believe that Our Lord would allow both her and her some 40 communicants to be partaking the Sacrament under a delusion and that they might as well have been at a prayer meeting and picnic on the green outside. What happens then? I am too human to know. or to risk being irreverent,

Did Our Lord say , 'I do not find this woman suitable and so will "short-circuit" what she is doing and effect the Elements direct.' Maybe that is what CWL is telling us actually happens? At any rate none of us, Bishops or clergy, are more than very imperfect and faulty instruments of God's grace. On the other hand did Christ say, 'you are all created in Gods image, you are my brothers (and sisters), faith (a neglected word) and sincerity and a desire to work for my plan is all I need.' I do not know! Nevertheless, Bishop Johannes has high-lighted the paucity of our knowledge of the workings of Our Master and the richness of our conceit.

4. POSSIBLE CONCLUSIONS

I, and I am sure my brother Bishops also, proscribe to the formula that we will only ordain priests when there is a demonstrable need for them and a specific parish or office to which they can be assigned. Most of our Groups at present are small and women priests could be of considerable help in our work.

My personal feeling is that Bishops are the servants (deacons) of Our Master and 'the servant is not greater than the master' so we are in

in no position to tell Our Lord what to do but must carry out His wishes as our very limited knowledge allows us to perceive it. We should not be influenced by the thought that we might attract 'bad' karma or upset other churches. That is not the point. L.C.C teaching is surely that we work, not for the good of our Souls, but for the helping of humanity. If we are called to go into the mud for Our Master we should gladly accept the honour. That is Bunyan's true valour.

By the next decade there will undoubtedly be different rituals, and undoubtedly women priests. God's kingdom is in the heart of all mankind and there is no turning back.

+Allan



Statue of Our Lady of Compassion Ticehurst

A CHILD'S PRAYER FOR OUR LADY

LET us pray to Our Lady, Mother of all growing things.

In the glory of the morning,
In the heat of noon-tide bright,
In the quietness of the evening,
In the folded peace of night:
Forget us not, though often we
Will wander far, forgetting thee.



HAIL MARY, Mother of the World.
 Hear us.
 Thou who art the Queen of the Angels;
 Star of the Morning; come as the Mystic
 Rose and permeate our lives with the
 secret fragrance of thy **JOY**.
 Tower of Ivory; stand for us as the
 beacon and the Gate of Heaven; that
 through thee we may learn the secret of
LIFE; the wisdom of this world.
 Inspirer of the works of nature; reveal
 thy **LOVE**.
 Let us know thy presence in the
 green places of the earth; the woods;
 the streams; the flowers.
 Thou art in the rain and in the wind.
 Thou it is who comforts the small
 things that play among the grasses.
 The birds are in thy care and the
 stars pay thee homage.
 All the children are thy special
 concern. Thou it is who watches over
 them and whose loving presence is
 ever near,
 for thy mantle is the seamless sky.
 Thy throne and glory, the world that
 is in thy charge.
 Let us know thy presence that, like
 the moon that is thy footstool, we
 may reflect, thy **JOY**, thy **LIFE** and
 thy **LOVE** throughout the world.
 We ask this that we also might be
 co-workers with thy Son, Christ
 Our Lord. Amen

**QUOTE FROM OUR FOUNDING
 BISHOP'S WRITINGS**

In the case of the major ordina-
 tions, the linkings of the various princi-
 ples, etc., concern the bishops of the
 Church rather than the congregation.
 However, it is sufficient if we lift up our
 consciousness in glad devotion to the
 Lord. **Fortunately, it is He, and not
 ourselves, who is concerned with
 the making of these stupendous
 changes.**

Adapted from Bishop Wedgwood

We give below a remembered ex-
 tract from a topical local sermon in
 the flooded Tewkesbury area. It
 maybe felt that it is a little 'light-
 weight' for a serious Newsletter, but
 given some thought it surely con-
 veys a constructive message and
 some useful ideas for further study.
 What do you think?

Editor

THE rains came down and the river
 began to rise. Soon Old Bill's house
 started to flood. Due to the depth of
 water he found it difficult to escape,
 fortunately a boat came along to res-
 cue him but he told his rescuers that
 he was going to stay, as

Jesus will save him.

He moved upstairs but the wa-
 ter continued to rise, he heard a
 knock on his bedroom window, it
 was a second boat; the rescuers
 said "you need to come with us as
 the water is still rising", Bill refused
 saying I am staying as

Jesus will save me.

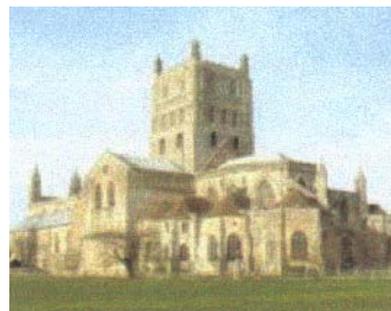
As the water continued to raise
 Bill was forced onto his roof, fortu-
 nately a helicopter came along but
 Bill told the winch man I am staying
 as

Jesus will save me.

Unfortunately, the water came
 up further and poor Old Bill was
 drowned.

When he got to Heaven he asked
 Jesus why did you not save me?

To which Jesus said
 "I don't understand it, I sent you two
 boats *and* a helicopter!"



TEWKESBURY ABBEY