

# The Liberal Catholic Church IN THE BRITISH ISLES



## NEWSLETTER No.13



### CONTENTS

Editorial .....	1
List of Oratories .....	2
Biography of The Rt. Rev Maurice Warnon .....	3
Book Review .....	5
An Easter Sermon .....	6
Maundy Thursday .....	7
Church Colours.....	8
Biblical Quiz .....	10



### GOD IN NATURE

**O GOD**, who hast made all things, the flowers and trees and the green grasses, the sea, the sky, the stars, the birds, and all living things: and hast made man in thine own image, that he might know who is the creator of all these things; open our eyes to see thee everywhere and glorify thee in thy works;  
through Jesus Christ our Lord.  
Amen.

*From Prayers for Country Use*  
by  
Paul A Welsby



## CHRIST IS RISEN A HAPPY EASTER TO EVERYONE

**LOOKING** over the Downs at the blue sky with small fluffy white clouds moving slowly across, one cannot but be grateful for the beauty of God's world. Looking at the newspapers and television one is sickened to see just how man is behaving in this world that we have been given, not just destroying nature but each other, from young yobs, knives, drink, dishonesty, fighting; you name it. It seems that 'only man is vile.' It seems that nature is getting its own back with floods, storms and climatic changes. Such is the start of the Aquarian Age.

Yet, despite all this chaos, Liberal Catholics believe 'that perfect justice rules the world.'

Every day that goes by it is most important that we constantly affirm the truths that are in our Act of Faith. Truly believe in them and put them into practice in our everyday lives. In short 'serving our brother man.' Surely this is the message of Easter.

## OUR CONTENTS

Our main theme in this Number is Easter — looking to the future.

However, firstly, we were most fortunate in persuading our Presiding Bishop to send us a Biography of his life and work for the Church. It makes fascinating reading and we have given it pride of place.

Then there is an Easter Sermon and we have included some comments by Bishop Leadbeater on the strange Feast of Maundy Thursday that leads up to the Easter Festival.

On the final page -- by popular request -- we have this time included a Quiz as an antidote to the more serious reading. We hope that you will enjoy it.

As always, we are on the look out for new material, so if anyone has any comments or an appropriate article that they would like to be considered, do send it in.

**+Allan  
Editor**

## 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**



### 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

The Rev. Carol Harbour  
Deacon

**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

The Rev. Elizabeth Parker  
Assistant Priest

**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](http://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**



## BRIEF BIOGRAPHY OF

### The Rt. Rev. MAURICE WARNON Presiding Bishop

#### Maurice Henri Joseph Ghislain Warnon

Born April 5, 1937 in Uccle (Brussels, Belgium). Only child from Jean Henri Ghislain Warnon, attorney, specialised in Commercial, Maritime and Consular law, and Elisabeth Ghislaine Feraille, concert pianist.

Father mobilised in Belgian Army in 1939 as an officer, killed by Nazis on May 10, 1940 during the battle of Flounders, while trying to hold the German advance on Dunkirk.

Mother, active in the "Comet" underground network, participated in the rescue of about 40 RAF airmen before being arrested and condemned to death by the German Luftwaffe tribunal. (1943). Sent to concentration camps of Ravensbrück and Mauthausen.

Maurice is placed in orphanage and later adopted by a young Swedish couple, Gösta and Analisa Sjölander from Stockholm in 1944.

Mother, saved by the International Red Cross, survived the concentration camps and returns to Belgium in 1945.

Maurice is sent back from Sweden to Belgium and placed again in orphanage until the age of 16, as mother's health is too frail to take care of a child.

With state assistance, Maurice completed high school, teacher's college in Morlanwelz and a license in Pedagogy at Brussels University.

Joined the Theosophical Society on Christmas Day 1948 after attending a lecture on Indian Dance by Shrimati Rumania Devi Arundale. Meets the same day with the Rt. Rev. Ernest W. Nyssens, Liberal Catholic Bishop. Admitted as a member and server at the St. John the Baptist Liberal Catholic Church in Brussels.

The LCC suffered enormously during WW2. From the 23 priests active in 1939, only two were alive in 1948. After the death of Bp. Ernest, only one chapel remained. Maurice took the habit to visit St. Michael's Center in Huizen, the Netherlands at least once a month and during the Summer vacation. He served there at the altar and received ceremonial training. After completing his study at university, he was asked by Bp. Adriaan Vreede to reorganize the St. Michael's Liberal Catholic Seminary to give it a form closer to the academic practice.

During the Summer of 1958, Maurice met with Joan Mathilde Poortman, one of the daughters of the Rev. Henri Ch. Poortman, priest-in-charge of the Liberal Catholic church of St Alban in Leeuwarden, the Netherlands.

Both Joan and Maurice being teachers, volunteered for a tour of duty in the then Belgian Congo. They were married on July 29, 1959. A few months later, the Congo War erupted and the plans for volunteering were canceled.

Maurice was drafted in the Belgian Armed Forces and, objecting to bearing arms, served for one year as Navy Chaplain and first line Medic.

As the economical situation in Belgium had deteriorated after the Congo War, Joan and Maurice, and their son Michael born in June 1960, emigrated to the Netherlands. Maurice found a job as teacher in French, Chemistry and Physics at the International School "Eerde", occupying the premises where J. Krishnamurti organised the famous "Star" camps.

In 1964, the Warnon family, returned to Brussels, Belgium with Michael and Jean-Marc born in February 1964. They opened a book store in the old city. At the request of Bp. Augustus Goetmakers, Maurice started the St Michael Parish with the few remaining members of the LCC.

He was ordained to the priesthood on All Saint's Day 1965.

While Joan was taking care of the book store, Maurice studied and began a career in Computer Sciences, traveling in Europe as a consultant. He worked as an analyst for the Ministry of Agriculture in Moscow, USSR, as a cryptographer for NATO and designed part of the statistical project which served to allocate resources at the time of the foundation of the European Union. He later became the Director of the Computer Dpt. of the Belgian branch of Avon Products, and American Cosmetic company.

Over the years, the number of members of the LCC increased, and several young men expressed their interest to serve in the clergy. Chapels and churches were opened in various cities of the country wherein regular services were celebrated.

In 1976, Maurice was elected to the Episcopate and consecrated on June 7, 1976 in St Michael's, Huizen, by the Rt. Revs.

Adriaan Herman van Brakel, Augustus Willem Goetmakers, Willy de Rijk, Helenus Marinus Brandt, André Lhote, Børge Sjøgaard, as Diocesan Bishop in the Province of the Netherlands and Belgium. Belgium had been a separate Diocese in that province since 1937.

In August 1979, Maurice was transferred to the headquarters of Avon Products in New York, USA and continued his career as International Consultant in Communication, while continuing various assignments as independent consultant, in particular for CERN which is the creator of the internet. Before retiring in 1996, Maurice worked also on the "artificial skin" project, a new technology which replaces animal testing in the cosmetic and pharmaceutical industries. It is generally estimated that this project saves on average 2 million animal lives every year.

Although living in the USA, Maurice continued to work in the LCC in Belgium. During the meeting of the General Episcopal Synod in Woudschoten, the Netherlands in 1988, the Diocese of Belgium gained the status of a Province, with Maurice as the Regionary Bishop. At the same time, he was appointed as Bishop Commissary for Canada, a Province considerably neglected after the resignation of its previous Regionary Ernest Witfield Jackson in 1977.

From his home in the USA, Maurice opened LCC congregations in Bridgewater, Nova Scotia, Montreal, Magog and Alma in Quebec, Toronto, Ontario and Vancouver, British Colombia.

Maurice had been an ardent supporter of the ordination of women in the Liberal Catholic Church. After the GES of Sydney, Australia in 2000, he immediately trained and

ordained a number of female candidates to the Minor Orders in Belgium and Canada. During the Meeting of the General Episcopal Synod of Camberley in December 2003, which expelled the Dutch bishops, Maurice protested and began an association with the Dutch Province and several other bishops from Northern Europe to organise a reform of the LCC without leaving the church. The first official meeting of the new movement took place in Grinsted, Denmark in the Summer of 2004.

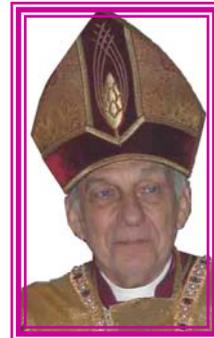
The Belgian government passed a law requiring total equality between men and women in all aspects of social life. This meant that the LCC, as a corporation, was required to open the Holy Order to women by December 31, 2004; the penalty being the loss of its incorporation. As the then Presiding Bishop, the Rt. Rev. Ian Hooker, refused to grant permission, the members of the LCC in Belgium, during their annual general assembly, unanimously declared their intention to join the new movement and the Dutch province. The Canadian Province followed soon after.

A new GES, independent from the one presided by the Rt. Rev. Hooker, was formed under the presidency of the Rt. Rev. Tom Degenars.

After the demise of Bp. Degenars in 2005, the new GES elected Maurice as its Presiding Bishop. Since, he has also worked in French speaking Central Africa in creating the Provinces of Cameroon, Democratic Republic of Congo [Kinshasa] and the Republic of Congo [Brazzaville]. Furthermore, he has attempted, with various degrees of success, to reunite several independent branches of the Liberal Catholic movement.

Maurice has also been active in the Theosophical Society as a lecturer.  
+Maurice

***Bishop Maurice kindly wrote this Biography for us in response to a number of requests from our readers.***  
+Allan



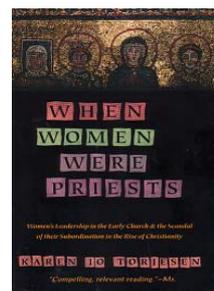
**An Ordination in Belgium**

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## BOOK REVIEW



**WHEN WOMEN WERE PRIESTS**  
*Women's Leadership in the Early Church & the Scandal of their Subordination in the Rise of Christianity*

By **KAREN JO TORJESEN**

HarperSanFrancisco 1995 £7.99

Maybe not worth buying for your Library, but a useful summary.

## AN EASTER SERMON

**ONCE AGAIN** we are meeting together to celebrate the Churches greatest Feast, Easter. But this time, everything is different. We are at the cross-roads of mankind's future. Above the surface of the old life, changes of the so called New Age, the Age of Aquarius, are just starting to show. The seedlings of Christ's promise are breaking up the earthy surface of the world around us in preparation for their slow growth upwards into that new world that is our promise.

Easter. A re-erection, a rising up to our true home above the material world, our true home in the spirit. But we should always remember that, as in the Resurrection story, we are lifted up on and through the cross of matter. The everyday world around us is still God's world, is still permeated with the all embracing love of Christ. As the Collect for the day reminds us, good must always finally triumph over ill and that death to this world is but the gateway to reality.

Surely, at Easter, the teaching of reincarnation and karma really come into their own. While we are assured that the future is secure, 'that all his children shall one day reach his feet' and that in God's mind all are ultimately moving towards perfection, we also have to realise that hard work and choices over many lives are involved, to bring our imperfect lives up to the perfection of the Spirit. We are here to do our Master's work to lift up the world's cross to its true home.

We have all the instructions before us: Becoming a channel for Christ's unselfish Light and Love,

leading through the Ascension and Whitsun to Right Action into the world of Pentecost. Think of the Intents in our Liturgy. To Imagine God as Light is not too difficult, but we often find the Love part tests our actions. We might be Sons of the King but the beggar at the gate is also our brother whatever we think of him.

Despite of, or maybe because of, all the changes, traumas and horrors going on in the world around us, we must realise that a great breaking up of old forms is taking place; surely making ready for something new. While, regretfully, the churches still seem to be very much stuck in the breaking up stage, surely there are signs that the human family is slowly starting to work together as a team to help others suffering throughout the world and not just on its own door step.

This is the keynote of the Aquarian Age. Team Work and Openness -- The pouring out of the esoteric waters of the Spirit for the advancement of humanity. Christ promised to be with us even to the end of the age and he is very much so today. That is the message of this Easter. Being lifted up he will draw all men to him. We might not recognise him in the market place but he is nevertheless very much at work in the world and it is up to us to play our part, remember, with the help of the angels in his work. Let us not be found wanting and have a happy and productive Easter.

+Allan



## A MAUNDY THURSDAY SERMON

**Bishop Leadbeater**  
St. Alban's Church, Sydney

MAUNDY THURSDAY is the day of the commemoration of the founding of the Blessed Sacrament of the Body and Blood of Our Lord. It comes in the middle of Holy Week. Now, in the outer services of the Church, this is regarded as a time of mourning and of sorrow; and yet all the time the sorrow is strangely interpenetrated by the Triumph that is to come on the following Sunday; and so this Holy Week in Christianity is something quite apart by itself. It is a season of mourning and fasting and humiliation, and yet at the same time a part of the great Drama which is leading onwards now so swiftly to its culmination. But this day at least is celebrated as a day of joy. Our Cross remains veiled, but veiled in white instead of in violet, and we interpolate a Festival Service in what might, not inaptly, be called the gloom of Holy Week.

We do not emphasise the gloomy side of Holy Week; but we hold that the suffering typified by the Crucifixion came assuredly to the Christ, as it comes to every one who tries to follow in His footsteps. The Way of the Cross is the path of the Spirit triumphant; but still there is, very truly, great suffering.

I should like to make clear that there are always two meanings - the symbolic meaning referring to the Initiations through which we all shall have to pass; and also another which might be called the mystical, the spiritual meaning which lies still further back.

We do thank God for the institution of this Sacrament; and it is true that through it the Christ is physically present with us, just as He was with us of old, but in the form of

Bread and Wine instead of in the body of flesh. It is indeed a vehicle, and so intimate a vehicle, that it has been spoken of as the Body of the Lord - but only in that sense that it is His vehicle, and that in it there is His full spiritual Presence.

In addition, there is the symbolical side, the mystic interpretation which is referred to in the Gospel of the Day. Remember how He says there: 'He that eateth My Flesh, and drinketh My Blood, dwelleth in Me, and I in Him'.

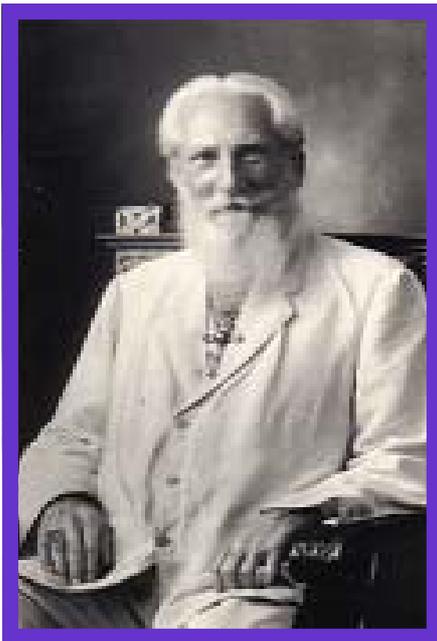
Of course, if we were to take it literally it would be a terrible thing. It does not mean that at all. It does surely mean that in receiving the Host we do receive the power and the glory of the Christ; and we can shed it abroad upon our fellowmen. But when it is said that he that eateth Him shall live for ever, and that without that Food there can be little progress, no salvation. That is a reference to the other and inner meaning of the Christ within every man. Unless the Christ be thoroughly and truly within man, unless Christ be in the soul of the man just as surely as the Sacred Wafer enters into his body, then indeed for that man there is no possibility of progress in every man is the Christ - 'Christ in us the hope of glory'. Without Him truly you would have no hope, because you would be an imperfect being. The Christ within you, that which we call the Intuitional Wisdom, that which is the Christ within your hearts, is to be brought to birth, is to be brought forth into your lives, so that Christ becomes for you a living factor, the Divine Life for evermore. In that sense he that partaketh of Him, he shall live by Him; and truly without that hope our case would be parlous indeed.

In every man is the Christ. It is the duty of everyman so to live that-

the Christ within Him may shine forth, that the Christ within may come to respond to the Great Christ without. That is one of the many lessons attached to the Sacrament of our Lord, and, that is the inner interpretation of that otherwise strangely-sounding Gospel of the Day.

But In the mystical, which we are now considering, the main conception is of the Christ within us, in everyone of us and in every human being, whether he calls himself a Christian or a Hindu matters not, in every one is that Divine Spirit, the Spirit of the Christ; and we have so to live that that Spirit may develop and shine forth through us. It is there in the worst of men; it is there in the wickedest and the most depraved; because, without that man would not be man at all. In some it is very deeply hidden; in others it is beginning to show forth.

Let us learn to live in such a way that the Christ may manifest Himself through us, that the Christ Who is within us may shine forth not only for our uplifting, but for the helping and the blessing of our fellow-men.



**A RATHER GOOD PICTURE OF  
BISHOP LEADBEATER**

## **A BIT ABOUT COLOURS**

**Being TALK 4**

**from**

### **A YOUNG PERSONS GUIDE TO THE HOLY EUCHARIST**

.Yo~wl. (said the Bishop's Siamese cat) you will remember that we said that various vestments can have different colours.' Henry (the Teddy bear) nodded wisely. 'The Chasuble, the Stole and the Cope. Which colour the priest uses depends on the Colour of the Day — not just the one that he fancies wearing. Now, here they are: They are called LITURGICAL COLOURS.'

**WHITE** or **GOLD** — for great festivals, really special occasions such as Christmas Day, the birthday of Jesus Christ or Easter, his Resurrection or the Ascension — going up on to a higher place. White is a colour of joy and purity — think of a white wedding dress. White vestments can also be worn when the correct colour is not available.

**VIOLET** — for services when we are thinking about preparing for a great celebration. Can you remember our outline of the Church's Year. Well, violet is worn during Advent — when we are preparing for Christmas and in Lent when we are preparing for Easter.

**RED** — for days especially connected with the Holy Spirit and the Saints. I think that we talked about them at the beginning. It reminds us of Fire; the warmth of flames.

**GREEN** — for all other occasions. It reminds people of nature, the growing things in the countryside and so we think of Spring, of the future and summer time that follows. 'Henry likes summer time cos he can lie in the grass and go to sleep.' said Emma, but Water-Lily was trying to be serious and did not like the interruption.

**BLACK** — The Liberal Catholic Church does not use black as it is very depressing particularly when men wear it, although Mummies can look very smart in it at formal

events.

'Now, we have mentioned a number of strange names to do with what are called Feast Days. We covered most of them in our Talk about Great Occasions, but you do not need to worry too much about the names just now.

'The priest will often explain more about them in his serious talks during the service called SERMONS (which means the sharing of good news).'

Henry looked relieved, and Emma tried very hard to look knowledgeable and, of course, Water-Lily looked very superior, just like a Headmistress.

So it was back to the Palace to check that the Bishop was behaving and not becoming involved in anything difficult like discussing how many angels can sit on a pin head!.



The front over of the Booklet about 'Water Lily's instructions on Church layout, vestments and the services.

IN HIS BOOKLET  
**THE LIBERAL  
CATHOLIC CHURCH**

Its Origin, History, Purpose &  
Teaching (1925)

**Bishop F.W.Pigott, M.A.**

Gives us a comprehensive  
summary of our Churches  
attitudes.

Here are his comments on

**The Christ**

**The definitions** of the Person of Christ contained in the " Nicene " Creed and in the Quicunque Vult are perhaps as true as any definitions can be. He is " of one substance with the Father." He is " perfect man," not only in the sense that He is in all respects human (" of a reasonable soul "), but also in the sense that He has reached the perfection of manhood and passed beyond human evolution; yet He has not ceased to be one with His brethren who are still no more than human. The difference between Him and His less evolved brethren is a difference of degree, not of kind. All are fundamentally " of one substance with the Father " but all are not, as He is, consciously one with the Father.

The Christology of the Liberal Catholic Church is thus identical with the universally accepted Christology of the Christian Church. The teaching, however, of the fundamental deity of all men is quite distinctive of the Liberal Catholic Church.



# BIBLICAL QUIZ

1. Who changed his name after seeing a great light?
2. A watery grave?
3. This one was not used by a cheat.
4. Where are Blake's feet?
5. Contents of a reed basket.
6. Who had his head on a plate?
7. Where the walls came down.
8. Only a wise man would know how to spell this?
9. Where the gardens hang out.
10. The Canterbury Arch.
11. He must have had a whale of a time.
12. Was he the apple of her eye?

**SCORE:** \_\_\_\_\_  
(Answers below. Now don't cheat!)

## Tekels Park WEDDING OF THE HOUSEMANS



Acacia



NOTE  
Michael  
Houseman  
designed the  
main heading  
for our Web  
Site



12. ADAM  
6. JOHN. 7. JERICHO. 8. MYRRH. 9. BABYLON. 10. ROWAN WILLIAMS. 11. JONAH.  
1. PAUL. 2. DEAD SEA. 3. CRIB. 4. JERUSALEM. 5. MOSES.  
**QUIZ ANSWERS**