



**CONTENTS**

**Editorial .....1**

**Official News .....2**

**The Parting of the Ways (4).....3**

**Weekend Sermon .....3**

**Church Weekend Report .....4**

**Holy Week at Apperley .....5**

**Watchman, What of the Night? ..6**

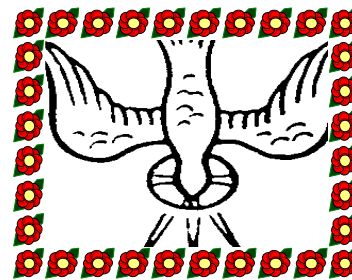
**The Stages of the Eucharist .....7**

**Early Years of Christianity (1) ....9**

**Walsingham Pilgrimage .....10**

**CHURCH REGISTER**

15 Mar 2006 — Cremation	Brian, Anthony Walsh
24 Mar 2006 — Cremation	Russell John Baker
31 Mar 2006 — Cremation	Deborah Nora Rose
8 Apr 2006 — Diaconate	Elizabeth Parker
9 Apr 2006 — Admission	Hilary Howell
9 Apr 2006—Minor Orders, Doorkeeper	Colin Stebbing



**EDITORIAL**

**It might seem** a little early to be issuing a Whitsun Newsletter but, understandably, everyone wanted to read about our exciting Church Weekend, 7-9 April (over Palm Sunday) and our Easter Festival activities.

In addition to the usual Holy Week Services it was very rewarding to be able to raise to the Diaconate Elizabeth Parker as her help is required urgently at our Apperley Parish. An added bonus was the fact that a number of people attended the Liberal Catholic service for the first time and went away impressed with our standards and Liturgy.

Full details of all these events are on pages 4, 5 and 6. We have also included just a few of the many photographs that were taken at the time. Hopefully, they will convey some of the atmosphere of the occasion.

In our Discussion Group for the Laity after the Buffet Luncheon on Saturday we sought ideas for the Future of our Church and the Christian Church as a whole now that we are starting on the world’s journey into the new Aquarian Age.

Many fresh, interesting and unusual ideas were thrown up. Amongst which were:(1) Much to the embarrassment of the Editor, who is not keen on them, people indicated that they liked Sermons and even wondered if we could

have Questions and Answers during Sermon time! (2) It was felt that Altar Rails tended to divide the Congregation from the Clergy instead of uniting them in one act of service. (3) The traditional Liturgy should not be tampered with. (4) We should have our own Web Site. (5) Work with other Churches was thought to be important.

It is worth repeating the reminder on-page 5 about our next Church Weekend at Well Chapel on 27-29th October. It covers TrinityXX with the Intent of 'Serenity; incidentally, it falls within the octave of +Allan's Consecration on 25th October, 1992. We hope that you will make a note of the date and join us in this celebration.

Finally, one other point for your diary and consideration. By popular request, we are hoping to raise sufficient support to organise a Weekend Pilgrimage Retreat to the Shrine at Walsingham. Rev. Charles has been given the grand title of Director of Pilgrimages and will be making the arrangements. (see his Notice on page 10 )

All are assured that these and the other-points will form the basis of an Action Paper to be drawn up by the Clergy by the end of May. Everyone is thanked for their interest and contributions. You will hear more later.

+Allan, Editor

### LITTLE NOTE

The whimsical piece on page 6 — **Watchman, What of the Night?** was written in 1997 and appeared on The Esoteric Christianity E-Magazine Web Site in 2003. We hope that you find that it is worth repeating.

Ed

## THE NEW DEACON'S CELEBRATION CAKE



## ORATORIES

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

### ORATORY OF SAINT RAPHAEL

Paradise Now, Mow Hill, Winesham, Ipswich,  
Suffolk. IP6 9EH

**Holy Eucharist:** 1st Sunday in month at 11:00 am

**Other Services:** Please call.

**Clergy:** The Rev. Charles Mugleston,  
Priest-in-charge

**Telephone:** 01473 785672

### ORATORY OF SAINT RAPHAEL

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

**Holy Eucharist:** Usually on third Sundays -

Please call

**Other Services:** Please call.

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

Deacon The Rev. Carol Harbour

**Telephone:** 01634 232673

### ORATORY OF OUR LADY OF THE STARLIGHT

Jasmine Cottage, Apperley, Glos. GL19 4DE

**Holy Eucharist:** - Please telephone for details.

**Complin: Healing/Benediction:** As arranged.

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

**Telephone:** 01452 780277

### ORATORY OF OUR LADY OF COMPASSION

6 Tudor Court, Tunbridge Wells, Kent TN2 5QH

**Services as arranged**

**Clergy:** The Rt. Rev. Allan Barns,  
Priest-in-Charge

**Telephone:-** 01892 689420

### CENTRE OF OUR LADY, SEAT OF WISDOM

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

**Complin:** 1st Monday in the month

**Other Services:** as arranged.

**Telephone:** 0151 201 9179 (Colin Stebbing)

### VISIT OUR MAIN CHURCH WEB SITE

<http://kingsgarden.org/English/organizations/LCC.GB/LCC.html>

where you can download useful leaflets and literature. Click on Further Magazines, Albanus or Liberal Catholic Institute of Studies (LCIS)

Or our Clergy can supply leaflets, if preferred.

## THE PARTING OF THE WAYS

by

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

**Part Three**  
**of a précis by**  
**Colin Stebbing**

### 3.The Doctrine of God

In fact, there is much in common in the views held by both traditional and also Liberal Catholics on this subject.

The Creeds teach that

- there is one God,
- who manifests as a Trinity,
- which comprises three distinct persons,
- having but one substance (essence is perhaps an easier word) and who are co-equal and co-eternal.

There is thus a huge distinction between God and creation.

This description of God is a description of God transcendent, that is to say a description of God as the Absolute.

There never was a time, then, when God was not.

However, God is also generally regarded as being omnipresent, as being everywhere.

On that basis, God is immanent, or present within each person.

These are two apparently irreconcilable views of God.

How is the gap between the Absolute on the one hand, and God immanent within each of us, on the other, to be bridged?

It may be filled partly by the Trinity.

Others would go further and say that the God in whom we believe is the God or Logos (Word) of the solar system to which we belong, and that there are Logoi of other solar systems, behind and beyond all of whom stands the Absolute.

Such a view would certainly represent a parting of the ways from traditional teachings.



## CHURCH WEEKEND 2006

**Sermon by E.V.G.**

Today we are celebrating Palm Sunday.

I think that we will all agree that this Weekend and the following Easter Services mark a very important high point in the work of the Liberal Catholic Church in the British Isles.

Reports from our Presiding Bishop in America, Bishop Maurice Warnon, confirm that we seem to be putting forward the right ideas for the future of the Church and the increasing number of Priests and congregations that wish to join us bears this out. This is shown particularly by the many joining members, both from Europe and also from French speaking Africa, which has been sadly neglected in recent years. Nor should we forget the interest we have received from a number of clergy in this country, many of whom strongly support the idea of admitting women into full participation in Holy Orders and realise that this is an essential way forward in the life of the Church.

To set the scene, we can recall that the earthly triumphal entry into the Holy City, Jerusalem, celebrated today, leads us onwards to that death of the lower nature, symbolised by the Crucifixion and finally the heavenly triumph of the Resurrection into the real life of our true home. Maybe, this sequence of events finds an echo in the upheavals, hatred and calamities that are charactering the world around us at the start of the coming age.

Nevertheless, we firmly believe, that, despite all that is happening at the moment, it is God's will that our future (mankind's Resurrection) is secure.

As we have a great deal of work to do this weekend I will not take up your time with a lengthy sermon. However, I should like to draw attention to the collection of up-to-date leaflets that we have available. Many of the old booklets go back to the early days of the founding of the Liberal Catholic Church in 1918, but, while the basic inspiration and ideas of our Founding Fathers remain firmly with us, more appropriate presentation seemed to be needed to meet the aspiration of today's changing and advancing world.

It is up to us to cooperate in uplifting humanity. That is why the Liberal Catholic Church is a Church for the future. If we look closely, the signs, maybe at present small and humble, are all around us. It is up to all men and women of goodwill to look ahead, not back and work for this glorious future.

We have more important work to do, after all, we aim to be 'The Church for the Future' and our theme of the Weekend is **TOWARDS THE FUTURE**

+Allan



**THE HIGH ALTAR AT NORTON  
VILLAGE HALL**



**BLESSING THE INCENSE  
AT THE ORDINATION  
OF  
REV, ELIZABETH PARKER  
8th APRIL 2006**

## **REPORT ON OUR 2006 CHURCH WEEKEND**

**By Rev. E. Parker**

**Our Lady of the Starlight** hosted the LCC in The British Isles Church Festival over the Palm Sunday weekend. It was a glorious occasion with clergy and congregation coming together from all around the country: Kent, East Anglia, Coventry, Liverpool, Bristol, Somerset, and Gloucestershire, to make it a very special event.

Friday evening began with Benediction and Complin taken by Rev. Charles Mugleston and Rev. Carol Harbour respectively. This set the tone and started raising the energy levels.

A busy Saturday morning ensued setting up the Village Hall, transforming it into a church to hold 33 people to attend the Ordination to the Diaconate of Liz Parker and the buffet afterwards. Bishop Allan presided, assisted by Rev. Carol as Deacon and Rev. Robert Harbour as Sub-Deacon. The atmosphere certainly built up and you would never have known that it wasn't a church, the presence was there and the atmosphere buzzing with intensity. On a personal note, when instructed to rise from lying prone on the floor I just wanted to stay there and be with the angelic forces that were flying in from every direction.

The buffet stood us all in good stead with so many delightful dishes and a beautiful celebration cake, all so kindly donated. The collection raised £100 for the Shaftesbury Society whose work is with children and teenagers with learning difficulties and social problems.

In the afternoon Bishop Allan led a study on 'Looking to the Future' of the church with valuable contributions from all who attended. This was followed by the first Church Synod for the LCC in The British Isles in which Bishop Allan was appointed Chairman and Acting Treasurer and Rev. Liz, Secretary.

Following the Synod a special Healing Service and Solemn Benediction took place taken by Rev. Chris Parker administering the Healing Service with Bishop Allan. Rev. Robert took Solemn Benediction with Rev. Carol assisting.

By now everyone was feeling the spiritual

the day had reached a very high note.

On Sunday morning Rev. Chris blessed the palms which were distributed to the Congregation. Following this a High Mass was celebrated by Rev. Robert with Rev. Liz as Deacon and Rev. Carol as Sub-Deacon. This service also saw two more important landmarks with Colin Stebbing given the Minor Order of Doorkeeper by Bishop Allan and Hilary Howell being admitted to the church in a ceremonial way by Rev Chris. Once again love and light poured into the Oratory.

The weekend closed with a buffet lunch, in peace and harmony.

I would like to thank all the people who attended and sent good wishes. It would be wrong not to give a vote of thanks to Colin for playing the organ so appropriately during the services and to all those who helped in the kitchen over the weekend: Margaret, Hilary, Beryl, Pauline, and Jean in particular, and to those who made themselves available when needed.

## 2006 HOLY WEEK IN THE ORATORY OF OUR LADY OF THE STARLIGHT

**This year** we decided to celebrate as many of the services as we could. On Maundy Thursday Bishop Allan consecrated the Oils in a beautifully moving ceremony, replenishing supplies for the clergy. Seeing the Bishop breathing on the oils was quite alarming until I realised he was not fatally expiring but injecting the Holy Oils with even more energy and goodness!

Later that day Rev. Chris stripped the altar of all its adornments, leaving an empty tabernacle with its door open. The Oratory looked so bare and forlorn and a great sense of sadness entered in, to be felt until the light was brought back in by Rev. Liz. The mantric value of repeating the words four times and responses were magical and uplifting:

D. Christ is our light.

C. Let his light shine in our hearts.

When all the candles were lit; the Epistle and Gospel read, the warm energy once more circulated in the Oratory. We all felt better. Easter bouquets of gold and white adorned the Altar.

Easter morning found Rev. Chris admiring the crystal Celtic cross that stood in place of the regular wooden one on the Tabernacle, bought as a surprise for such an important festival day as Easter. Bishop Allan took the service. The congregation stayed for what was going to be a light lunch but turned into a festive board hard to match by some four star hotels. It was a happy and enjoyable occasion.

**Christ is risen. He is risen indeed. Alleluia!**

**PLEASE MAKE A NOTE IN YOUR  
DIARY THAT ANOTHER WEEKEND IS  
BEING ORGANISED AT  
PARADISE NOW, IPSWICH  
BY REV. CHARLES ON THE WEEKEND  
OF OCTOBER 27/28/29<sup>th</sup>.  
HOPE TO SEE YOU THERE**



**PREPARING TO READ THE GOSPEL  
REV. ELIZABETH'S ORDINATION**



**CUTTING THE CAKE**

**COLIN STEBBING — DOORKEEPER****APPERLEY LANTERN ALTAR****WATCHMAN, WHAT OF THE NIGHT?**

**THE** Watchman's rounds were finished. All was quiet. The faithful Guardians, cloaked figures, crouched close to the embers of the dying fire, for the night of earth was cold, bitterly cold, and the coming dawn of the New Age, still a forgotten memory. The ancient stone walls of the Eastern Gate hardly showed against the night sky.

Suddenly, the fire gave a final blaze, stirring the sleepers. In their midst, out of the smoke and flame, stood the two Great Ones, the Archangel Messengers of the Lord. Michael with his two-edged sword of Karma — Justice and Equity, the terrible engine of the freewill of God flashing forth. On his left, his brother, the fallen Archangel of God's anguish, Lucifer, the Light Bearer who brings the Divine Darkness in his train; his blazing light concealed under the heavy black cloak of the worl's blindness.

The power and authority of their voice echoed and re-echoed off the crumbling ramparts of the dying past of man's outer court.

'Awake! Summon the Trumpeters. Muster the Men at Arms. Let the Pennants of the King be once again unfurled on the battlements of time. Assemble the Builders of old at the City Gates. A New Dawn is at hand.'

From a fold of Lucifer's world-weary cloak a shaft of light beamed forth catching the tip of Michael's blade. 'The whole sleeping City must awake, for the dew of the morning

shines on the feet of the people. The Lord is with you. He will lead you as Man, as Christ. He will lead you onward after the long journey in the wilderness, onward through the Gates of Time into your true inheritance.'

Michael's sword flicked out the last embers of the old fire of the past, in a gesture of disdain. The burning laser-ray of the Light Bearer spoke again of the awful power of the Lord. The work of His Church was not yet complete, the old ways must be burnt away, broken, that the Serpent's Secret Wisdom, of which the Archangels are the Guardians, can now in part be unveiled.

'Humanity is coming of age and the City must be rebuilt anew. Rubble must return to rubble. Dust to dust, that the foundations of the promised future of mankind may be firmly set.'

They were gone. Darkness again spread its silent velvet over the scene

Alone, the Watchman trimmed his lantern, preparing for the approaching day, for he must soon be out on his rounds. He, the forerunner of the New Dawn. Would the citizens of our ancient world heed the age-old message that his lantern conveyed? 'All shall be well, and all shall be well. All manner of things shall be well.'. The future of a fresh dawn once again touches with glory the Pennants of the King. His Tabernacle is even now pitched at the Gate. Awake. Awake. Prepare to welcome him.

## THE STAGES OF THE EUCHARIST

### An extract from the 'Work of our Church'

#### A Talk by Bishop Wedgwood in 1928

**I would like** to say a few words about the Eucharist and its different stages. There are certain sections into which the service of the Eucharist can be divided and in doing so, one gets a clearer understanding of what is being done. All the beginning part is a process of purification. Look at the conditions from which people come into church, the conditions of modern life, and consider what an amazing variety of influences are brought into a congregation such as this one.

**Purification.** You have a very heterogeneous set of people to deal with, people of different types, sometimes of different nationality, of different interests, of different ages, some in good health, some in bad health, with different degrees of faculty, with experience in the past markedly varied, and in a certain sense that is very valuable, because you get very varied aspects emphasised. You have all that to deal with at the beginning; you have to draw the people together in order to get a certain harmony and unity in the expression of a general devotional aspiration. Therefore an intelligently devised service like the Eucharist begins scientifically with a definite process of purification and with the welding of the people together. It is necessary, as far as possible, to free the people from the extraneous influences of the world outside, in order that they may be in as a refined and purified condition as possible in the church. You begin with the ASPERGES, the sprinkling of Holy Water, in our Church and with the recitation of something in common, which throws off the ordinary habits of thought and brings the people together. The singing of the opening canticles unites the people in thought. The CONFITEOR which in other Churches is an expression of unworthiness, in our particular Church is a reaching up to our essential nature; people are asked to identify themselves with the Higher Self, instead of talking of themselves as 'miserable sinners'. It is followed by the ABSOLUTION, which is intended to put the consciousness

straight with the Ego.

### Corporate Act of Devotion

When you have made that effort towards the purification and unification of the people, you pass on to the definite work which we do together, the co-operative effort in a great act of devotion. In this part to build up what Bishop Leadbeater calls the Eucharistic Structure. The INTROIT, the GLORIA, the Collects, Epistle, Gospel and Creed - all this early part of the service builds up this structure; they also build up the unity of consciousness. The thought we should have in mind during this part of the service is a high and pure ideal of common effort, of common aspiration, lifting our consciousness as high as we can.

**First Offering.** With the Offertorium comes a new aspect of the service. We turn first of all to the forces of nature, the offering of bread and wine to be used as the channels of the Presence, but in this first instance they are offered as tokens or representatives of the fruits of the earth. The powers of fire, earth, air and water, are drawn up through the altar stone. We attract the influences of nature from outside, especially if we work consciously and realise our unity with nature; we attract the forces of nature in the trees and the flowers, and all them into co-operation with us in our worship. We may also include here the material part of our bodies, in as much as they are derived from the natural products of nature. In offering the fruits of nature, we are offering ourselves in our bodily capacities at this stage; they are offered as 'a sacrifice pure and acceptable in the sight of the Lord'.

**Second Offering.** At the Orate Fratres we pass on to the second stage of the offering, that of 'ourselves, our souls and bodies', that is to say, our consciousness - not the natural body and the forces of nature, but we put into it also the richness of human consciousness, high and lofty feelings, will, intuition and so on, and offer that as a pure and acceptable offering to God.

**Third Offering.** Thirdly, in the SURSUM CORDA and PREFACE, we call on the collaboration of the Angels.

**Fourth Offering.** Then comes the CONSECRATION. We now wipe out the lower elements and anything that is not high and pure and noble and these offerings are prepared to be channels for the spiritual power of the Lord, to become suitable vehicles of His Presence. A great deal of purification is needed for that. We lift ourselves very high, thinking of the Cosmic Order, the Universal Sacrifice of the Second Logos; and in the prayers which follow we recall the Last Supper, the institution of the Sacrament of Bread and Wine. In this final stage they become the Body and Blood of the Lord, the vehicles for the Life Force poured out in Sacrifice for us and for the whole world. There are various other stages which would demand another talk. I want to ask you just to reflect upon those different stages I have mentioned.

### **Knowledge of God**

One very interesting result one may obtain from work of this kind is the proving to oneself what we may call 'the existence of God'. If people desire to know that God exists and to have some experience of divine power themselves, this is one of the best ways of achieving that. I do not, of course, mean that it is a direct demonstration of that, or expressible logically, but it is possible to prove that there is some great downpouring of power to which we can make ourselves sensitive in response to the effort that we send out. As far as my own experience goes, it is easier to gain that kind of realisation through this particular method of work than in any other way. I know that there are all sorts of mystical experiences which people have. They may have some marvellous revelation of divine power while among the beauties of nature, they find themselves lifted suddenly into the immensity of things and are filled with the marvellous wonder of it. But as a scientific method of making this experience a regular feature of our consciousness, I do not know of anything better than the sacramental form of worship. For when people divest themselves of selfishness thinking of the good of the whole, putting aside even the personal satisfaction they get in these high forces and making it a disinterested and glowing sacrifice, you get in response a tremendous down flow of power

which is quite different from the ordinary consciousness and most people will feel it for themselves. By practising this day after day, I think we may gain a recognition of the divine life through our personal experience. The many teachings and traditions of religion which have come down to us through the ages, that were before: theoretical, would become matters of real experience and we should recognise that they are true and based on sound knowledge.

### **Influencing the World**

I would like to end up with the thought with which I began - that all this does not exist for ourselves. One particular idea for which this Church has made itself specially responsible is that worship is something that does not only concern the individuals taking part in it. Most people think of going to church for the good of themselves, as an act of duty, to get benefit and spiritual help. In this Church we try to realise that it is not only those who are present who are benefiting, but that the world in general is helped a great deal by such an outpouring as takes place through the Holy Eucharist - the other kingdoms of nature, the nature-spirits, our fellow beings who do not come near the Church, and so on. It is a wonderful privilege to be able to send out this power into the world and when we learn to work in this particular way, touching very high levels of thought and emotions through the beautiful language brought before us and with the great power of the Lord flowing through, then we can do a powerful and efficient work for changing the thought-atmosphere of the world. This effort does a great deal to melt away the disharmony and discord in the world. It is given to some of us to use that power. A number of people working in this way can do a tremendous lot and the higher the level we can reach the more effect the work we can do. When this work goes hand in hand with the more practical work that is necessary and as this work develops more and more - as it is doing through the mediumship of the Church - we shall be helping in the social work that is being done by changing the thought-atmosphere of the world.

In this we have a wonderful power for helping humanity and for helping on God's plan of evolution.

+J.I.W

## THE EARLY YEARS OF CHRISTIANITY

The Rev. Chris. Parker  
Part 1

**Following** a number of interesting discussions held recently with members of our congregation, I felt that it would be useful to write an article for the Newsletter to look at the early days of the Christian Church. What began as a short article now seems to have grown into a Magnum Opus to the extent that it will now be spread across a number of additions of the Newsletter. It should be pointed out that this is not the definitive history of the Christian Church but rather an overview.

It begins with Jesus forming a nucleus of followers and progresses through the spread of Christianity and its clash with other cultures, following the lives of some of the disciples and the early church Fathers. I will attempt to deal with the divergent ideas and Gospels that proliferated in the first few centuries including Gnosticism, the split of the Eastern and Western Churches.

The Birth, Death and Resurrection of the Messiah are foretold in the Old Testament, it is in light of these prophecies that the Christian story evolved. It is important to recall that Christianity, in its earliest beginnings, was part of Judaism... a small sect, among a number of varieties of Judaism in the Roman Empire.

Jesus, Mary and all the Apostles of Jesus were born Jews and it was from this foundation, based firmly upon the Old Testament that the Christian religion is built. The person we know as Jesus was actually born and known to his first disciples as Yeshua Ben Joseph or Yeshua of Nazareth. Later, Pauline Christians gave him the title Jesus 'The Christ' (Jesus was derived from Iesous, the Greek version of Yeshua; Christ means Messiah the Emanuel or anointed one - a title often given to King of Israel).

At the age of about 30, circa 26 CE, he was baptized by John the Baptist, who we are led to believe was his cousin. John was a Jewish prophet, and probably a member of the Essenes. The Essenes were the smallest of the four Jewish religious political groups active in Palestine at the time; the others being the Pharisees, Sadducees, and Zealots. Yeshua left home to become an itinerant preacher whose message found an enthusiastic audience. He collected around him a core group of followers during his ministry of which about 10 are fully described in the New Testament. It may come as a surprise to many that possibly about half were male, and half female.

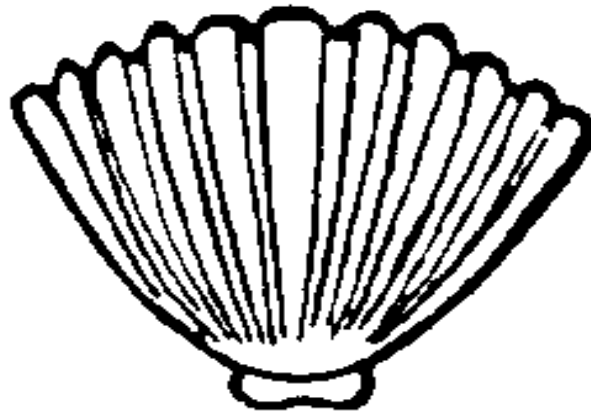
The Bible tells us that there were 12 disciples at one time and at another time, 70. There is much confusion over their names. It is a common belief amongst many Christians that he had exactly 12 disciples, all male: that women held a lower status among his followers and that the women were not eligible for consideration as disciples. This is very much a later idea propagated after the Council of Nicea in 325 CE, but I am getting ahead of myself.

Jesus' brother James became the group's first leader after Jesus; following their Master's instructions they continued to spread the teachings to fellow Jews from their centre in Jerusalem. The Jews called them Nazoreans (Nostrim in Greek), and Christians (Christianoi in Greek) by the Gentiles (non-Jews). As the sect grew they started to organize themselves into communities which shared wealth and possessions in common, in an elementary form of communal living. As an evolving Jewish sect they regarded themselves as a reform movement within Judaism.

We learn from St. Paul that they still required their male members to be circumcised and for all to follow the Jewish laws regarding ritual and diet. Some went on missionary journeys to Jewish settlements in cities throughout the Roman Empire. St. Thomas for instance went to the Jewish settlement of Cochin in India and eventually to Madras where he died. As Christianity began to spread outward there arose many points of conflict between the Jewish Christians and the Gentile Christianity of St. Paul.

**Part II** will look at St. Paul and how he changed Christianity for ever.

**Rev. Chris Parker**



## **INTERNATIONAL LIBERAL CATHOLIC PILGRIMAGE TO WALSINGHAM, SPRING 2007**

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

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

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

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

**Tel: 01473 785 672**

**E-mail :** [charles.muggleston@virgin.net](mailto:charles.muggleston@virgin.net)

Meanwhile, do visit [www.walsingham.org.uk](http://www.walsingham.org.uk) for further general information.