



***THE SACRAMENT OF HOLY ORDERS,
a Message from the Regionary***



The recent ordination of our friend Wally Zick to the Priesthood, and of other candidates to Minor Orders, is a very special occasion, and an appropriate time to reflect on the nature of the Sacrament of Holy Orders. For those of us who were there, the memory of our experience and our joy at witnessing our friends dedicate their lives to the service of our Lord and His Church will support our understanding of how this sacrament is to be applied.

After a debate of more than 25 years, our movement has opened this Sacrament to *all* suitable candidates who have the desire to serve our Lord within the Liberal Catholic Church. We have made this decision for very specific reasons that I would like to share with you.

When we consider the seven Sacraments, we can divide them into two major categories as defined by the Rev. Croegaert, Roman Catholic Professor of Liturgy in Brugge, Belgium. These categories are *the Sacraments of Christian Initiation: **Baptism, Confirmation, and Eucharist***; and *the Sacraments of Christian Life: **Marriage, Absolution, and Holy Unction***. The Sacrament of **Holy Orders** stands separate from these categories, as the Sacrament of the transmission of the **Apostolic Succession**.

There is another reason to give a different status to this Sacrament. All the Sacraments have, one time or repetitively, one single and complete effect. We are

baptized or confirmed, or we are not; we are married or we are not; we are absolved or anointed or we are not. In our modern time we may use a contemporary metaphor and say that the six sacraments just listed are “digital,” on or off, in a certain way.

The Sacrament of Holy Orders, however, is not “on or off.” Rather, it is conferred in a series of degrees which are arranged in seven major stages that gradually increase the powers and responsibilities of the Apostolic Succession. We may extend the metaphor by defining it as “analog.” So this seventh Sacrament operates in a very different manner, and, having noticed this difference, we want to determine the factor or factors that allow a controlled and gradual transmission of the various degrees.

Before going into more detail, we have to take into account the differences in the nature of the Minor and the Major Orders. An Order is a fraternity of human beings having a common purpose, and dedicating themselves permanently to the perfecting of their personality and to the service of the world. The Minor Orders, the Order of Acolytes being the highest, are *admissions* into the Orders. Major Orders on the other hand are not an admission into a group or fraternity; rather they are a gradual transmission of the gifts of the Holy Spirit, not for the work on oneself, but to benefit Congregations.

What is then the controlling factor allowing such gradual effect of the Sacrament? Tradition indicates that this factor is the **intent**. As an example, it is recommended that three bishops lay hands upon the candidate to the Episcopate, the reason given that a consecration by three bishops will provide undisputed proof of the **intent** to consecrate. Episcopal consecrations by a single bishop are valid (this was the case for the consecration of Bp. Leadbeater), but the issue of intent may be raised by individuals or groups opposing an Episcopal Consecration.

For Minor Orders, which are individual admissions, the intent of only two people is required, namely the intent to ordain by the Bishop and the intent to serve by the recipient. Such intents are, of course, implicit. In the LCC, the intent of the candidate is symbolized in the physical plane by a formal application. In the recent past, a female candidate was ordained to Minor Orders as an experiment to see the results of ordination on women. The candidate claimed to have become ill as a result of ordination, then proclaimed that her illness was evidence that ordinations were for men only. But is it really the case? In the Netherlands, in Belgium and in Canada, nearly twenty women have been ordained to various Orders, using the same liturgy, without experiencing any more inconvenience than what is normally experienced by male candidates. So what is the reason for the negative effects experienced by this particular candidate?

In this particular case, both the ordaining bishop and this candidate have admitted that their intent was to see the effect of ordination on women. This intention was, of course, motivated by a sincere and laudable intention. But if we look closely at their intent, we realize that it rests on a doubt in the power of Christ and of His Angels to bestow God’s grace and blessings, a doubt that the Holy Spirit can change and

sanctify everyone, everything, everywhere. Such doubt is evidently the source of the *wrong* intent--to test the limits of God's power. It is thus not surprising that, if **intent** is the regulating factor of the Sacrament of Holy Orders, a wrong intent may produce a negative effect. We shouldn't be surprised to witness negative effects, even health problems, although the purpose of this particular ordination was apparently altruistic. Those candidates, male or female, who ask to be ordained with the intent to serve Christ and His Church, cannot and will not experience negative effect. How could the sincere desire to serve the Lord of Love harm anyone?

In the case of Major Orders, another dimension is added to the process, because those in Major Orders must serve congregations. For these candidates, the intent of the congregation is essential, and is to be expressed as well. The congregation must welcome and accept each candidate. This is clearly illustrated by the requirement of Canon Law to announce all major ordinations by posting the names of the candidates for 30 days, and to ask if anyone has objections to the ordination, at the beginning of the ceremony.

Of course, some people may still expect that Major Orders will have adverse effects on women. But from history we learn that when suitable female candidates are ordained, or even consecrated to the Episcopate, these fears are groundless. In an article published recently in *The Liberal Catholic* magazine, I had the opportunity to describe the life of St. Gertrude of Nivelles who was consecrated as a Roman Catholic bishop in the 1400s and was recognized as such by the secular authorities. But there is a more recent example, and much closer to us. The Archbishop of Utrecht, Gerard Gul, assisted by the Bps. Van Thiel, Demmel, and Matthew (the origin of Bp. Wedgwood's Apostolic Succession), consecrated Jan Michael Kowalski to the Episcopate on October 5, 1909. Bishop Kowalski became the Archbishop of the Mariavites Catholic Church. In that capacity, he consecrated nine male and five female bishops, the most famous one being Isabelle Wilucka. Bp. Wilucka was consecrated on March 29, 1929, for the female ministry. She, in turn, consecrated eleven female bishops. All these female bishops led long healthy lives and served the Mariavites Catholic Church of Poland with devotion and distinction. Their ministry was ended when the agreement between the Nazis and Pope Pius XII allowed the Roman Catholic Church to continue to operate after the invasion of Poland in 1939.

On June 6, 2004, we had a common intent, and it was the right one: the intent to serve Our Lord and His Church. You as the congregation, Wally as the candidate, and myself as the ordaining bishop, had the common intent, to accomplish the act that has made a new priest. In your name, I congratulate Wally in this congregation, and wish him a long and happy career of service.

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***A CHURCH ON THE MOVE,
by the Rev. Wallace Zick.***

MY MASTER IS A JEWISH CARPENTER.
1968 bumper sticker.

About 18 years ago, my best friend Pat Carlson and I were looking for a church to attend. We had each grown up as Roman Catholics, but were divorced and could not remarry in the Roman Catholic Church. We had tried several Protestant churches as well as the Unitarian Church, but always left with the feeling that something was missing. One day a friend of Pat's who was also looking for a place to remarry found the Liberal Catholic Church in the yellow pages and they called St. Francis in Minneapolis for information. We attended Mass at St. Francis the following Sunday and have been going there ever since. In 1989, we were married there. We love the liturgy and the freedom of conscience as well as the people who attend. Since the LCC encouraged self-study, we began to read as never before. After several years, I began to serve at the altar and this awakened in me a feeling I had had as a boy, the desire to become a priest.

Fr. Richard Curney, Rector at St. Francis, encouraged me to take the Liberal Catholic Institute of Study coursework and decide later what to do. I began slowly, but felt a strong resonance with the material. I also felt that the LCC was a wonderful vehicle for spiritual advancement. When my wife became very ill three years ago, I decided that the priesthood in the LCC was something I definitely wanted to pursue, and began working on the LCIS material with some vigor.

Last year, just by chance, I found out that the Stockholm Moravian Church, which was located in the small rural community where I now live, was disbanding and that the church building would be torn down if it was not moved off the property. I spoke up for the building, met with the remainder of their congregation and their Bishop from Madison, Wisconsin, and they agreed to let me have the church building if I had it moved. The building is about 30' x 60' and seats 96. It was built in 1920 as a Swedish Lutheran Mission Church and was converted in 1932 to Moravian. It has a sloping, theater-style floor and seats, tin ceiling, wood wainscoting, and though it is complete with an organ, piano, and pulpit, it had no altar.

As I was looking for a place to move the church, preferably not too far, a friend who lives nearby mentioned that the farmer nearest the church had a couple of acres that were a problem for spring planting because of snow drifts and shade. I approached him; he was willing to sell; and I was able to buy a 2-acre parcel only a quarter mile from where the church had been. Also fortuitous, it was situated such that the church would face the west, the altar located in the east.



This was in early 2003. I then solicited bids for moving the building and got a very reasonable bid from a reputable mover whose workers turned out to be real professionals. They did a terrific job of moving the complete church, including front porch, rear porch, and bell tower. A local excavator dug the basement with an entrance ramp; the church was then wheeled into place and left high on blocks while the foundation was constructed. It was set down on its new foundation in September 2003. At that point of time, I didn't yet have plans to become a priest, or know if a congregation was possible. But things took on a life of their own.

The original church had no altar or vestry, so I put an addition on the rear of the sanctuary in which to place an altar I would build later. The addition provides space for an office/vestry, handicapped restroom and rear entrance on the first floor, as well as a kitchenette, restroom, and utility/furnace room in the basement. Since I am doing most of the work myself, including carpentry, wiring, plumbing, etc., it is slow going. For work that requires more than one person I have gotten help from friends in the area who are interested in the church.

Meanwhile, in the summer of 2003, our current church, St. Francis, voted to withdraw from the Province of the USA after the Regionary "inhibited" our rector and attempted to suspend the vestry in order to install a rector of his choice. Although it left us an "independent" Liberal Catholic congregation with no bishop, the members of St. Francis voted unanimously to withdraw from the US Province. And though I was making great progress on the church building in Stockholm, without a bishop

available, I did not see how I would ever become ordained. In spite of this, I was entirely in favor of this vote.



As they say, “not to worry.” Very soon thereafter, Bishop Maurice Warnon came to our attention, and St. Francis invited him for a visit. He arrived in February, 2004, visited Minneapolis, and spent a day with me in Stockholm. In March, the congregation of St. Francis voted to align with the new Liberal Catholic movement he represented. This decision included both the Church in Minnesota and the new Mission, in Stockholm, Wisconsin.

It is also interesting to note that at just this time, my good friend and mentor, the Rev. Bill Holmes (emeritus), of Rochester, Minnesota, who had operated the Mission of St. Paul the Apostle for years, was emptying his house to put it on the market and gave me his vestments, his library, and all other liturgical supplies, enough to equip the church from top to bottom. I had been at a loss as to how I would acquire all these things without going into even greater debt. Now I had my answer. Sadly, however, shortly after Fr. Bill had given me all these things, he died very suddenly, and did not get to see the new church he helped get started.

As soon as the upper floor of the church is usable, probably midsummer, I will begin formal study groups. I have already had discussions of an informal nature with people and friends in the area. People I don’t even know have called and inquired about the church and have said they expect to attend services when it is ready. Many of the local residents in Stockholm made the 70-mile drive to attend my ordination.

They tell me they are looking for a place that is different from the other churches in the area, mostly conservative, fundamental churches that do not resonate well with our local artist community. I look forward to serving them.

***THE TASK OF THE LIBERAL CATHOLIC CHURCH,
by the Rev. Prof. J. van der Stok.***

The following is a summary of the second chapter of the Course of the Liberal Catholic Seminar (The Celestial Powers behind the Church Festivals), revised by the late Rt. Rev. Adrian Vreede, former Presiding Bishop.

We are very aware that since the foundation of our Church and its beginning it has been protected, because it will have an important task to fulfill in the future. It is the message of Our Lord for the new cycle, for the New Age, and His message fills His church continuously.

We can consider in that respect, from different viewpoints, what the Liberal Catholic Church can bring to the world.

The Liberal Catholic Church can be compared to an airplane, luminous and flying high in the sky. It shines as if it were made of a new kind of metal, looking like silver. It looks like a current of new life streaming from the future, from the pure snow-clad mountains towards the present. If we consider the future in this way, we can see it as a snow-covered mountain top of future realizations. It is as if the melting snow begins to stream to the present, straight from the pure snow of the future. Part of that stream flows through the Liberal Catholic Church which, with the other Christian churches, is rooted in the eternal unity of Christian worship.

We have been told that this stream fills the old channels with new waters. These waters are coming from the future. Much will depend on how mankind receives these waters, how it reacts to this new leaven which is given in this way. Much will also depend on the bishops and priests of the Church, if they remain adaptable and receptive, more directed towards the future than to the past. There are two ways by which we can accomplish much of our task. The first is to make the work of the Church more intense. Our Church is young, and its stream until now is but a small brook, though full of life, brilliant and sparkling with many new colors. The other is the mission work, the work of spreading new truths in the world. Wherever we have a chapel or a church, the floodgates can be opened, so the new waters can irrigate the land. The importance of this flood is immeasurably great.

Speaking in the visionary language of the Book of Revelation, we can describe the function of our Church as an ongoing everlasting renewal and recreation of the world:

“Come to the new City, The Bride, the New Jerusalem, the city without a temple, for the whole city is dedicated to the One Ruler, and to the Lord.”

“There dwells the Light and all is there as of glass, the walls are of transparent jasper and there are three times four portals, which are always opened.”

“There is no light from the sun or the moon, for the eternal Light shines through the walls. There is a golden river, but it too is as of glass. This city is built on the foundation of twelve stones which are as jewels. ”

If one enters this eternal crystalline temple, this eternal city, one stands before the foundations of the universe, of the system, and from there springs up the river which gives the Waters of Life which are flowing through the city. It is there also that the Tree of Life which eternally renews itself is rooted. Civilizations rise and fall, but the foundations remain. And from these foundations all is renewed.

There is still another source of renewal, an eternal source. This one comes from an even greater depth. In the Book of Revelation it is seen in a special symbol as “the Woman.” She is standing on the moon and is crowned with the sun, and twelve stars shine above her head. Beneath Her are the great oceans of Wisdom, immensely deep, the Wisdom of the countless systems for the future, ever filled with promises for future different systems and universes. When we consider what we see and what we know, nature appears only *“her footstool and the sun is only her robe and all the stars of Heaven are only jewels in her crown.”* She is also as a great Mountain, a virgin rock of new, deep, and faultless Wisdom.

There is then the vision of the One sitting on the Throne. When we try to behold Him, we will see Him as we saw eternal truth. He is the Light of Light, the Lord of Lords and the King of Kings and He is the Light of all the worlds. The sun and the moon are in Him. All that is pure strength and all that light and that strength are the source of never-ending renewal, solace, and rebirth in the world. From these sources, Life streams forth and fills our Church, and through it, flows into the world, which is in such a need of renewal.

Metaphysical Insights in the Liberal Catholic Church

In a series of sermons that were published under the title *The Christian Festivals*, the co-founder of our Church, Bp. C.W. Leadbeater, has given completely new explanations of the deeper meaning of the different cycles and festivals of the liturgical year. With his unmatched precision and his scientific methods, Bp. Leadbeater gave us

in this work and, of course, also in his classic, *The Science of the Sacraments*, a structural insight into the metaphysical background of the church, its work, its sacraments, and its services. This, in addition to the direct interest of the Lord and his Saints, is the motive for the particular importance of our church in the present time and in the future. What Bp. Leadbeater did with his research in the higher worlds is unique: never before had anyone done anything like it, and it probably will not be matched for centuries to come. This is a work for all time. He was the first in history to research the higher worlds systematically and was able to bring back the results of his investigation in his physical mind. In this manner he was able to describe the contents of the higher worlds -- the forms, beings, people -- in terms of physical consciousness.

By his work, he opened the way for future occult research and every detail of what he described can be considered in itself as perfectly right and every researcher who stays within the boundaries of his descriptions will be safe. There are no fantasies, no emotional disturbances, just facts described with scientific precision.

Other teachers followed other methods of working. Mrs. Blavatsky, or the ones who spoke through her, took a loftier flight, as they opened completely new, and till now unknown, vistas. They gave hints and riddles to the intuition, not at all in the scientific way of Bp. Leadbeater, but indicating the fundamental, the ultimate questions concerning man and cosmos. The other founder of the Liberal Catholic Church, J.I. Wedgwood, had a very different way of experiencing and disseminating deeper knowledge.

While Bp. Leadbeater described the structural side of planes, of the higher bodies and of the operations of the sacraments and the initiations, Bp. Wedgwood saw intuitively the operation of the forces, the way in which the communities should work in order to attract the many different forces from the higher realms, towards the earth. He indicated how in ceremonial services, in cooperation with the angels, mystical bodies can be formed, which are to be used for the reception and emission of these forces for the benefit of suffering humanity

The Higher Worlds

By the untiring work of these great teachers Helena Petrovna Blavatsky, Charles Webster Leadbeater, and James Ingall Wedgwood (and we have to add Dr. Annie Besant to this list of honor) we now have at our disposal an almost complete "topography" of the higher worlds and an elementary understanding of the life functions in these worlds.

On this foundation is based this new, necessarily schematic rendering of the functions of the church and the heavenly powers behind the church cycles.

The division into planes (physical, astral, etc.) each with its different permanent atoms is indispensable for a clear insight into the construction of the universe, but at the same time these planes can be considered in relation to their functions, and can then be divided into three groups:

The world of Being and of Light -- the intermediary world, with on one hand the fundamentally distinguishable (and still also fundamentally linked with) "lower world," the world of existence and fire, on the other hand linked with the "transcendental world" the Great Beyond, called Nirvana by the Lord Buddha, an expression often mistakenly used for the world of "Not Being."

These three worlds, in which a human being expresses himself respectively through his personality, his individuality, and his Monad, can be considered according to their functions as the worlds of: outside-Being, within-Being, and above-Being.

The three worlds are respectively inhabited by 1) the creatures of Divine Mind, to which man also belongs as far as his personality is concerned; 2) the Beings of Light, the Angels, and man in his capacity as individual; and 3) by the Divine Beings and man as Monad.

Even as these worlds are working on each other, being at the same time functionally distinct and still one, thus in the same way, though fundamentally distinct, the monad on one side and the personality on the other side influence each other in the human consciousness.

"The Lord Christ, dwelling in the Middle (Intermediary) World, the world of Light, as the Lord of Being, unites in Himself the Three Great Lights: the Power of God the Father, the Wisdom of God the Son, and the Love of God the Holy Ghost."

An aspect of this last Light is mentioned in the first chapter of the Seminar, the dissolving aspect of the Third Light, which is Change and Renewal. This Light is mainly active in this third world of existence, which in a certain aspect is the world of Change and Death.

It is in these lower worlds, that we as humans have our special task to fulfill; there is the immeasurable suffering that must be redeemed and the one who refuses this suffering and escapes in the fantasy of "working in the (so-called) higher worlds" is an escapist and self absorbed, and has no part yet in the work of the "Children of Light."

This Church is meant to be, and therefore should be, an instrument in the hands of the Lord of Light, in which all His Children can work, not for their own salvation, as

the orthodox Christian churches proclaim, but for the common goal of setting free suffering humanity of her own folly and her own ignorance.

Cycles

The idea of cycles and periods of time is in principle something very fundamental and in practice very enlightening.

In this path the perfection by which every creature comes to its full expression, a still slumbering - we could say still dreaming - perfection that is in each creature in every being, in each human and in each atom. Each atom, each monad, every unit holds something unique. Uniqueness, being unique, is the condition, the essence of existence. And in this lower world *uniqueness* has to reveal itself, and has to come to its ultimate perfection. This is the reason for existence, the goal of this lower world.

It is down on this earthly plane that the ultimate measure of perfection lies. The Absolute, the Unmanifested, the Unconditioned, manifests periodically in a 'generatio spontanea,' a spontaneous generation, which will forever remain a mystery to us.

This Divine Breath goes through the whole of creation and descends until the physical world is reached and once arrived here below, forms an image of perfection that has to be returned, reintegrated, or brought back to its own source and reality. This Wisdom aspect is manifested as the "Breath of Divine Strength" and as a "Ray of the Glory of the Almighty." In this manifestation "God" and the "Almighty" both are to be considered as the Absolute, the unknowable Pleroma, the Fullness in Itself, from which all proceeds and in which all returns.

According to the Indian tradition, which has been brought to the West by Ovidius and other classical poets, there are four fundamental time cycles or "yugas." The breathing out of the Absolute (called Brahma, in India) brings to existence first rhythm, and then vibration.

This happens in four stages: The first stage is called the *Golden Age*, *Aurea Aetas*, followed by the second, the *Silver Age*, and then the *Copper Age*. In the *Iron Age* (or *Kali Yuga*) in which we are at present, the Breath has come to its ultimate limits, it has, as it were, reached the circumference, and is again pulled inwards.

This inward movement brings into existence three new periods of return: named again *Copper*, *Silver*, and *Golden Ages*, though they will have then acquired new and different colors.

Thus this fundamental and periodical movement and manifestation of the Divine Will into Manifestation, shows itself in four periods, which at the same time, are essentially sevenfold.

We need periods of time, of unthinkable tremendous duration, to approach our earth and to incarnate on it, and we have in our passage here, much shorter cycles, which are still so huge that they extend far beyond our human history. Our great brother C.W. Leadbeater has given us in his books a precious indication of what a "kalpa" is, a period of about 12,000 to 14,000 years which started about 12,000 years ago. It is this cycle of time in which we presently live on earth and move and have our being. This long era can be divided into seven more or less defined periods which always follow the same rhythm: three periods of descent, one of inversion on the point of return (the most dangerous one), and three ascending periods.

Each of these periods, which have similar duration, have specific characteristics. When such a period begins, enormous changes occur: floods and great catastrophes, important transitions, a huge transformation. The field is plowed in depth and harrowed and otherwise prepared to receive the Golden Seed. So an enormous change in circumstances takes place. This Golden Seed gives the particular rhythm, the special uniqueness, of the period.

Instead of the image of the seed, which is very eloquent because it accentuates the past as well as the future, one can also use the image of the Word or Message, or of the little babe, swaddled in cloth, that symbolizes the new Substance.

Eventually I may have the opportunity to describe the essential development of the past six smaller periods. But now, it will suffice to indicate that at this point in time, we find ourselves in the transition from the sixth to the seventh period. This seventh period is the most important and it is in that period, in that seventh and last period of the great cycle, that our Church, as a Church for the future, will come forward as an instrument for perfection. In this seventh stage, everything will have to be brought to perfection, to that perfection that was intended at the beginning of the entire cycle.

Everything that will have stayed behind in the former six periods will come forward and will play its particular role in order to reach the predestined goal. These "leftovers" are called *skandas* in Buddhism. These undigested remains ball together and are cast into the *athanor* of this seventh period. It is, as it were, frozen capital, that has to be brought back into circulation.

Would this recirculation not take place, the seventh period would end with an enormous catastrophe, because its end coincides with the end of the whole larger period, which would be the ultimate failure. That failure would give the following period a very bad start.

Although the six previous periods also formed their own Golden Seed, and though some of that seed may be taken into the following cycle, most of it reappears in

the last period, at the moment when these seven periods come together. All seven form a cycle that has to wait for its own perfection, and to reach its predestined goal.

It has to come to the ultimate uttering of the Redeeming Word, that will be spoken at the close of each seventh period: the "*Consummatum est*" (it is done), the final Absolution, the One Act of Charity, that will free everything that has come to maturity, in the past times in absolute Perfection.

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[NEWS FROM THE PARISHES](#)

Church of Saint Francis, Minneapolis, Minnesota.

The Church of Saint Francis, Minneapolis, Minnesota, welcomed our Regionary Bishop, Rt. Rev. Maurice Warnon, and his wife, Rev. Joan Warnon June 4-7. On Saturday, June 5, Bishop Maurice admitted three women to Minor Orders. Sharon "Lil" Brenny and Jodie Christensen were admitted to the Order of Cleric, and former Deaconess Judie Cilcain was admitted to the Orders of Cleric, Doorkeeper, and Reader. Bishop Maurice also raised Doorkeeper Lee Dunn through the remaining Minor Orders of Reader, Exorcist, and Acolyte to Sub-deacon. Thirty people attended this Saturday Eucharist. After a vegetarian potluck luncheon in the church parlors, Bishop Maurice presented a two-part tutorial for the assembly: Commentary on a chapter of the Liberal Catholic Seminar by Prof. van der Stock on the spiritual reasons for the existence of the Liberal Catholic Church, translated from the Dutch, and an esoteric and pictorial approach on the symbols of the Altar, with comments and discussion.

On Sunday, June 6, Bishop Maurice, assisted by Rector Father Richard Curney, ordained our Deacon, Rev. Wallace Zick, to the Priesthood. We were thrilled with the attendance of 75 people at this joyous event. Father Zick and his wife Pat Carlson had arranged for friends of theirs to cater an Indian luncheon and reception afterwards, and this filled the church parlors. For both days, we were graced with Ruth Martin's superb musical skills on the organ.

We at Saint Francis are all deeply indebted to Bishop Maurice and Rev. Joan for their presence here in June and for the work that they so generously performed on our behalves.

Judie A. C. Cilcain

Church of Our Lady, Mother of the World, Rock Tavern, New York.

The President of the Board of Officers of our Parish, William Johnston, has announced his retirement after more than fourteen years of faithful attendance to the services of our congregation. His experience as a Methodist Minister has a great contribution in the organization of the operation of the Church.. He moved to North Carolina, at the end of April We wish him a happy retirement, and good health, in his new life.

Bill has inspired us in our many projects, following up and providing for an atmosphere of joy and good spirits. His encyclopedic knowledge of the Christian Scripture and the spiritual interpretation he gave us so freely, helped many of us to understand the many teachings hidden in the Epistles and Gospels.

We certainly miss him....

ERRATA

The following statement in the spring issue of this Newsletter: "Bp. Hooker and his wife remained in the Netherlands for three months after the Camberley meeting" is incorrect and should have been: "Bp Hooker and his wife stayed in the Netherlands for a short period after the meeting of the General Episcopal Synod in Camberley. They returned to Holland for another stay in March 2004."

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