

A WORD FROM THE REGIONARY

When we take the time to read to the core of the Holy Scripture, we find the promise of a wonderful life. We discover that Our Lord will be with us, any time we assemble in His name, that He will be with us until the consummation of the ages, that He not only will come back, but that He is coming back millions of times since the day of the Ascension, in the hearts of every human being.

We claim, as Liberal Catholics, that our doctrine has a theosophical character, which means that God's revelation has not stopped with the Revelation recorded in the New Testament, but that it happens all the time, every day, every hour. All we need to do, is to be aware, to be open to contemplate this truth, this mystery, this wonder. But are we prepared to accept the wonder? I recently heard the story of a dog and his owner which illustrates the need for awareness.

A man liked to play frisbie with his dog, throwing the toy over the water of a pond. His old dog had died recently, so the owner decided to go to the local animal shelter and adopt a new dog. The animal seemed very smart, so the man started to play right away. He took the dog to the pond and threw the frisbie. The dog by instinct, ran, picked it up and brought it back, The man stood there, frozen in complete surprise: the dog had run over the water and returned bone dry. The man went home and wondered what he would do about this dog. He thought that none of his friends would believe that this dog could walk over the water. So he invited his best friend to come to the pond and asked him to throw the frisbie. Again the dog ran over the water, picked up the toy and brought it back to the shore. There was not a drop of water of the animal's coat and the paws were dry. The owner waited for a reaction from his friend, but none came.

Both men went home, and the dog's owner was expecting some kind of reaction from his friend. After half an hour, the owner couldn't wait any longer and asked: "Didn't you notice anything special about my new dog?" His friend's response came right away: "Yeah, the stupid dog can't swim!"

How many times do we let our perception of wonder be imprisoned by our narrow thinking? How many times do we remain blind to the wonders of life? How many times in our lives do we look, and see dogs who can't swim?

Maurice

ABOUT THE INVISIBLE WORK IN THE CHURCH (Part 1)

The Rt. Rev. Adriaan Vreede

An improvised talk to the representatives of the Council of Parishes. The Liberal Catholic Seminary - St. Michael - Huizen, The Netherlands, 1954

The Rt. Rev. James Ingall Wedgwood lived at St. Michael's for many years. During that time, he prepared a number of members of the Dutch clergy to continue the work of our founders in the field of clairvoyant research. Dr. Vreede, who became later the Presiding Bishop, and Prof. Johan van der Stok are the most experienced and reliable members of this group. Language has often prevented their work from being known by the English-speaking part of the Liberal Catholic Church.[Ed.]

We will come together, tomorrow, for the construction of the organization of the Diocese of the Netherlands and to improve and reinforce the visible structures. Tonight, in this confidential circle, I want to speak about the invisible part of the Church, which is much more important than the visible one. We have read in 2 Cor. 4, 18, and know that the invisible is more important than the visible, because these are the things eternal, while the things belonging to the temporal world, are the transitory which will pass.

I have given myself tonight the task of making an attempt to introduce you to the mystical concept of a Diocese on the mental plane which could become such an important tool in the hands of the Lord. In the realm of religion, there are three possible ways to look at things. If they are contemplated, as it is done in most churches, by faith alone, we can then say that the source of our faith is in the Bible and the Tradition. The Protestant churches restrict themselves to the Holy Scriptures, the Roman and Greek Catholic Churches also give a great value to church Tradition. We agree with this last opinion, but a new element came in our Church, which may be called the occult research.

We have obtained a certain amount of such knowledge through the work of our founders, the Rt. Revs. Wedgwood and Leadbeater, and also by some other visionaries. We have thus some understanding of the operations in these invisible worlds, of the beings living and working in them, and of the energies and powers which are concerned with the work of our Church. We have the book *The Science of the Sacraments* which has given us an enormous lead in the performance of our work in the Church.

There is even a third approach than the occult vision, which is the mystical vision. This is in fact the element that our Church must slowly develop. We should no longer be attracted by the phenomena and apparitions in our search for the sense and the meaning of the spiritual things; we should no longer look for the abundance of the spiritual beings, powers and substances, but to the inner operation, the inner goal, to the noumenon, instead of the phenomenon. This deeper understanding begins to grow in our Church, and my opinion about the great value of Dr. Besant's *Esoteric Christianity* is leaning towards this mystical side. The courses of our Seminary are also working towards this mystical vision, which develops the creative imagination. With the assistance of theological, traditional, and occult information, a sensible outcome can be reached which directs us again towards the mystical unity. Whatever the number of occult books - which means books which are hidden to most people - holy and otherwise, we can collect, read and study, we will never reach the spiritual liberation, not even come in real contact, with the inner touch with the Lord.

Our Church is a part of the Universal Church of Christ which means that every single thing in the Church is subordinated to Christ. The spiritual powers and energies which are operating in our Church are also subordinated to Christ. Christ the Protector of humanity belongs, in spite of His divine nature, to this earth and to this humanity. Other great spiritual beings, as the angelic hosts under the Archangel Michael who stands before the Face of the God of our solar system are also subordinated to

Christ. They act and function in our Church in a temporary if permanent capacity under the direction of Our Lord. If we consider the great being of the World Mother we see that She also works in our church under Christ. In a certain sense, this church is exclusively a Christian church. It is not a Muslim church, or a Hindu church, nor is it a mundane church, it is a Christian church with all the institutions which were directed by Christ, an instrument invented by Him to serve as an instrument for the development and protection of humanity.

Two principles operate in the church as in the Cosmos: the Light-principle and the Fire-principle. Indeed is the Lord in all aspects the Light of the world. He wants that Light to shine in the darkness, on the limitations and the sins of mankind and make it an instrument to that effect in His church. To the opposite, or I could better say, as a complement to that creative and clarifying power of Light, stands the welcoming and warm power of the Fire. The first being the generating power of the universe, the second its nourishing and fertile energy. Both powers have been implemented by the Lord Christ in the service of His church.

The service of Holy Saturday illustrates these aspects. It is the service of the Fire, and at the same time, a festival of Light. The fire is lit with the light of the Sun, using a lens. We have thus the two elements, simultaneously, which are primordial to the entire working of the Church. The light is then represented by a candle which is then used to light all the others in the church; the other aspect is represented by the burning charcoal in the thurible. The aspects operate in the entire building of the church. The sanctuary, for example, represents the Light principle, masculine and creative. The congregation stands for the Fire, for the feminine element; and this repeats itself in endless variations. All the beings, who are useful in the church of Christ, participate also in the Light side or the Fire side, complementing one another.

For a moment, we can look at these Light and Fire sides as two poles: the shining Light above, the warming Fire below. Humanity stands between these two poles. In this human world, four powerful Beings of Fire stand who are the four Protectors of Humanity. They stand in the shape of a cross. On this horizontal space, humanity develops its own singularities. Each human being has the faculty of thinking (Fire), his intelligence (Light), and above all his personal freedom, freedom of choice in which he shall use both his thinking and his intelligence, gradually using his active and developing Will, which is Love. The human being is also afflicted with corporeality. When Christ works from the higher worlds, He needs a fixed point, a fulcrum, a point of reference, from which He can operate. This point is located in the nature of the human corporeality. This is the reason for the necessity of human presence in the work of the Church. A church cannot exist without the principle of corporeality, without such point of reference. The task of humanity is thus to awaken such energies, which will liberate not only humanity but the entire Creation.

Any Church, and especially our Church was not called to life for the “salvation” of the people who participate in the services, but to put them to work for the liberation, the enlightenment and warming of mankind, which is the final objective of the entire Church of Christ.

Let us consider the great Beings who participate in the services of the Church. The very first one is Our Lady. She doesn't have an independent place in the Catholic Church, she has a parallel status. Her status is due to the fact that all the energies which are operating in the Church of Christ are subjected to Him, even the great cosmic World Mother. The great cosmic World Mother is primary in Creation, she is more elevated than the Sun and all the stars. Compared to the Light, she is more elevated. But her appearance in the Church is the one of Our Lady, Mother of the Lord. At the cosmic level, the World Mother is equal to God Almighty, but in the Church she occupies a particular position as Our lady, the help of mankind, the Consoler of the sad and the oppressed. So, She helps mankind and through humanity the entire creation to awaken and be slowly set free from the sins and difficulties humans have accumulated upon themselves.

PERCEIVING THE PRESENCE OF THE HOLY SPIRIT
A Homily, Whitsunday May 27, 2007

Rev. David Carpenter, Saint Raphael, Tulsa, Oklahoma

Today, on Whitsunday, we remember the day of Pentecost, fifty days after the Jewish Passover, or for us Christians, forty-nine days (a week of weeks) after the resurrection of our Lord. The liturgical color of this day is red, signifying the Holy Spirit, who is said to have appeared above the heads of the Apostles as tongues of fire. The name “Whitsunday” is derived from the color worn by believers in the early church to signify purity. In the primitive church, new converts were typically baptized on Easter Sunday and wore white robes when in church until the day of Pentecost before changing to the seasonal liturgical color of green for “ordinary time.”

Another explanation of the name Whitsunday stems from the nature of the activity of the Holy Spirit on Pentecost, when wit and wisdom descended upon the apostles. Thus, it may be more appropriate for us to consider this day as a commemoration of the ancient wisdom available to us through the workings of the Holy Spirit in our lives.

The bible describes the workings of the Holy Spirit, primarily by the gifts imparted through the Spirit, and are usually listed as those described by St. Paul in his first letter to the church in Corinth, in Chapter 12, verses 4 – 14: the word of wisdom, the word of knowledge, faith, the power to heal, the working of miracles, the gift of prophecy, discernment of spirits, speaking in tongues and interpretation of tongues.

This list is commonly used by our evangelical sisters and brothers to demonstrate, through the receipt of one or more of the above listed “gifts,” that a person is (or is not) born again. Since the phenomenon of speaking in tongues is not easily disproved, it may be fairly common that persons, wishing to be seen by others as having at least one gift of the Holy Spirit, indulge in the very forgivable deception of uttering gibberish that they declare to be “private prayer language.” It’s easier to fake speaking in tongues than it is to fake, for example, healings or miracles. I am content that these children of God continue to use tongues to demonstrate their faith, as it is at least an honest appeal to God to hear their cries for attention. I believe that God does, in fact, hear their cries, as He does ours, but I am also convinced that the way God normally chooses to answers our prayers is through the mediation of the Holy Spirit, to whom Whitsunday is dedicated.

We are told so often that God’s ways are above our ways, as the heavens are above the seas. This is indeed true, as the writer of the Book of Isaiah says in Chapter 55 at verse 9: “As high as the heavens are above the earth, so high are my ways above your ways and my thoughts above your thoughts.”

The mind of God transcends our lower mental bodies to such a vast extent that we cannot even comprehend the sheer magnitude of the differences in the two minds, much less enter into the mind of God and comprehend it. Perhaps I can be granted the grossest of comparisons by recalling our own human evolution.

Far back in time, before the days of even Lemuria, in the early days of what would one day become humanity, our particular kingdom began to manifest out of the etheric plane and into the dense physical plane, which we call the earth. In those days, our emerging physical bodies were not under the degree of control that we enjoy today. Then, it took all our limited powers of concentration to cause molecules of nourishment to be digested and the beginnings of our circulatory systems to pump nutrients to cells that were not in direct contact with the life-giving sea. Every activity on the physical plane had to be consciously determined and carried out in order to insure our survival. As we evolved as a kingdom, we eventually transcended the need to consciously control the physical vehicle, directing our

attention instead to the emotional and now mental vehicles. The crisis leading to the destruction of Atlantis, and commemorated in the bible story of Noah and the flood, was a crisis of control of the emotional vehicles of the majority of humanity. The failure of humanity as a whole to resolve this crisis led to Atlantis' destruction, with the result that most of us still grapple with emotional control today – though we should have put this task behind us, concentrating instead on developing our mental vehicles as the preparatory work to the Great Initiations.

As the eons rolled on, we have evolved to the point that we no longer consider the mundane workings of the organs and systems of our physical bodies. The physical body has become, for us, an automaton which more or less operates without our having to devote significant conscious attention to it. When was the last time you consciously directed the exchange of oxygen for carbon dioxide within the cells of your physical body, or consciously caused your endocrine system to behave in a particular fashion?

In like ways, God has transcended the day-to-day consideration of our lower mental consciousness. It is incorporated into His mighty consciousness in a way that enfolds our complete existence, up to and including our Monads. In this way, God seems removed and unattainable, which may be the reason Madame Blavatsky argued that there existed no personal God in the way commonly understood by the vast majority of churchgoing Christians.

God, however, knowing well our feeble frames, does not remain aloof or uncommitted to our wellbeing. For as much as we do not despise our circulatory systems – even though we no longer consciously control them – God does not abandon us. Instead, He chooses a more efficient means of remaining in contact. He uses the Holy Spirit to connect us to Him, and by extension, to each other if we can but enter into conscious cooperation with the Holy Spirit.

How can we establish such a rapport with the Holy Spirit that we can enter into conscious cooperation with God's great plan? We can begin by recognizing that God is so gentle with us that He never forces us to do anything, allowing us instead to find our own path to His feet, however far we stray. Because of this fact, which is an aspect of grace, we must take the first steps toward God. For us, that can take the form of beginning to relate to the Holy Spirit as a real and existing fact in our lives. The Holy Spirit, through the sacrament of Baptism, enters into constant communion – or rather the potential for constant communion – with us. But since we must initiate that contact, we have to open ourselves to the Holy Spirit. Fortunately, that is not very hard to do.

We can begin merely by carrying on a conversation with the Holy Spirit, as if we were conversing with a friend, which in fact we are doing. Of course, the Holy Spirit will not answer in a way that registers upon our physical vehicles. No air molecules are caused to stimulate the eardrum and register as physical sound. Instead, the Holy Spirit is more subtle, speaking to us with mental impressions, perhaps causing an eagle to fly before us as we drive down the highway, perhaps giving us such vivid dreams that we know beyond question that a special message has been imparted to us.

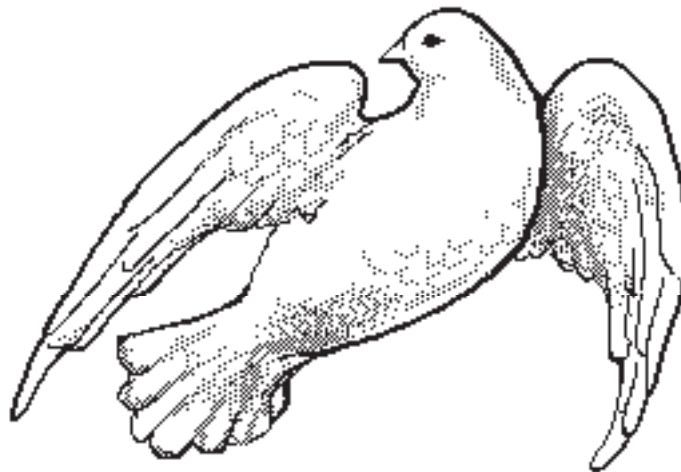
When we continue this seemingly one-way conversation, both while going about our daily lives as well as in meditation, we draw the attention of the Holy Spirit to the sincerity of our intentions. The Holy Spirit begins to strengthen Its tie with us and communicate back to us in ways we have shown to be likely means of receiving that communication, such as dream awareness and giving thanks for answers received.

So, if we are to honor the Holy Spirit on Whitsunday, how should we best do so? I believe that the answer is found in an alternative list of the gifts of the Holy Spirit, as shown in the Book of Romans to be: prophecy, ministry, teaching, exhortation, giving, leading, and showing mercy. These gifts are the traits of humility, openness, compassion and service, which originate in the Buddhist consciousness,

and when attended to by us will manifest all the virtues throughout the planes of expression – the physical, emotional and mental planes. By these traits, we demonstrate our allegiance to and alliance with the Great Plan of Hierarchy and fulfills the purpose of the Holy Spirit in our lives, which is to bring us safely back into reintegration with our Buddhic vehicle, so that we might in turn help to bring others back to theirs.

The seventeen-century metaphysical poet, George Herbert, wrote about the path to the Holy Spirit in his poem entitled “A Wreath”:

A WREATHED garland of deservèd praise,
Of praise deservèd, unto Thee I give,
I give to Thee, who knowest all my ways,
My crooked winding ways, wherein I live,
Wherein I die, not live ; for life is straight,
Straight as a line, and ever tends to Thee,
To Thee, who art more far above deceit,
Than deceit seems above simplicity.
Give me simplicity, that I may live,
So live and like, that I may know Thy ways,
Know them and practise them : then shall I give
For this poor wreath, give Thee a crown of praise.
Amen.



NEWS FROM OUR CHURCH. HERE, THERE, EVERYWHERE....

The Province of Belgium and Luxembourg

The Parish of St. Ekeuthere in Renlies has “inherited” considerable church equipment from the Dutch province: one hundred chairs from St. Michael and All Angels in Huizen, which has been entirely renovated and equipped with brand new chairs. Items were also donated by the Church of Our Lady in Amersfoort. The Renlies Chapel is still under construction, but Rev. Jean-Marc Warnon hopes to begin regularly scheduled services for the Advent 2007 season.

Our Regionary stayed the entire month of October at “Shanti” the headquarters of our Church in Belgium. During the Episcopal High Mass on Sunday, October 21, Raymond Bastin was elevated to the sub-diaconate and appointed to the Parish of Saint Lambert in Liège. We also welcomed back our sister Christine Covelli, organist at the ordination, who had been visiting her family in the USA for the past nine months.

The Belgian Province, created by the General Episcopal Synod of Woudschoten in 1988, will celebrate its 20th anniversary next year. The Church in Belgium began in 1930 as a diocese of the province of Western Europe and became an independent diocese within the Province of the Netherlands and Belgium, under the Rt. Rev. Ernest W. Nyssens in 1937.

The LCC in the British Isles

The Rt. Rev. Allan Barns

Our Church in this country has made steady progress since our last report. Apart from the ordination to the priesthood of our sister Rev. Elizabeth Parker at the end of August, which we reported earlier, we held an informal training weekend for clergy at the Oratory of the Revs. Robert and Carol Harbour. Five clergy members were able to be present.

Our main objective was to train ourselves in the unaccompanied singing of Mass under the knowledgeable guidance of Robert who used to sing in a church choir. The highlight was an Episcopal Missa Contata followed by Healing. A recording is being made to help our new priest. We also took the opportunity of holding a Synod, which enabled our normally somewhat scattered clergy to bring up many useful points covering the way ahead. It was a really useful weekend and we record our special thanks to the Revs. Harbour for looking after us so well and creating a comfortable and relaxed atmosphere.



Photo of Rt. Rev. Allan B. Barns (right) and Crozier Bearer Rev. Robert Harbour at whose Oratory the training weekend and retreat was held.

The LCC in the Democratic Republic of Congo aka Congo-Kinshasa

Extremely bad weather has been the reason for a long period of darkness in the capitol city of Kinshasa. This was particularly hard on the street children in the poor areas, an estimated seventy percent of whom have been rejected by their families who accuse them of being *kindoki* (child sorcerers). A large number of them have lost both parents to AIDS, and hide in the streets. Many are the victims of unscrupulous Evangelical or Catholic priests who know more about greed and sadism than theology. They believe these children must suffer for the remission of their sins, so they deprive them of water and food for at least nine days, then submit them to dangerous “exorcisms” or “wash” them in hot palm oil.

It is now a government requirement for churches to provide social services. To that effect, the Rev. Jean Pierre Kayembe, a Liberal Catholic priest opened in 2002 a school for such children. Today, the Liberal Catholic School named ***Le Canal du Réveil*** [*The Channel of Reawakening*] has 170 students of whom 80 are abandoned children from the streets of Kinshasa. When interviewed by the press about his motivation, the Rev. Kayembe answered: *Our government is powerless in the fight against such practices. It has no program to help these children. The NGO's {non-governmental organizations} in place are too busy collecting money to take care of their projects. This is why, as priests, we want to help this segment of our population. Jesus of Nazareth never chased children, He never deprived them of food and water, He never hit them or tortured them, nor exorcised them. He blessed and protected them.*”

Recently, Western Union International heard about ***Le Canal du Réveil*** and donated enough money to cover about one third of its annual budget. The Rev. Kayembe was approached by the ambassador of Angola with a request to introduce the Liberal Catholic Church in his country.

The Rev. André Ngaandu returned to Kinshasa after working in Meniema for sixteen years. He visited his relatives, friends and colleagues from our Church. While there he celebrated the 25th anniversary of his ordination to the priesthood with a celebration of the Holy Eucharist. A reception was organized to celebrate this event.

During the last few months, we have noticed an increase in our membership. In Kinshasa there were 7 baptisms, including the baptism of the 3-month-old son of the Rev. Kayembe. Also 32 new members were admitted to the church and 7 servers (5 males, 2 females) were trained and received on the altar.

The Province of Denmark, Norway and Iceland

The president of the Clerical Synod, the Rev. Kenneth Christiansen, invited the Presiding Bishop to attend its annual meeting, which was held on Saturday, October 27, 2007. During this session, the Rt. Rev. Kai Jørgensen requested the Emeritate, which was granted. Bp. Kai has served as regionary for many years with great dedication and beyond the call of duty. According to Canon 33, his title is now Regionary Bishop Emeritus, and his status is Auxiliary Bishop in the Province of Denmark, Norway and Iceland. The Sunday before, he resigned as rector of the Saint Gabriel Parish in Århus. The Rev. Morgens Blichfeld will succeed him as priest in charge of Saint Gabriel.

The Rev. Asbjørn Fram Jørgensen has agreed to try to revive the Church in Norway, which is presently without clergy. This is a difficult enterprise, after the demise of the most devoted member in Oslo, who had offered her house for many years for the celebration of the Holy Eucharist.

The Province of the Netherlands

LCC parish of St Gabriel, Amsterdam by the Rev. Piet Standaar, priest-in-charge

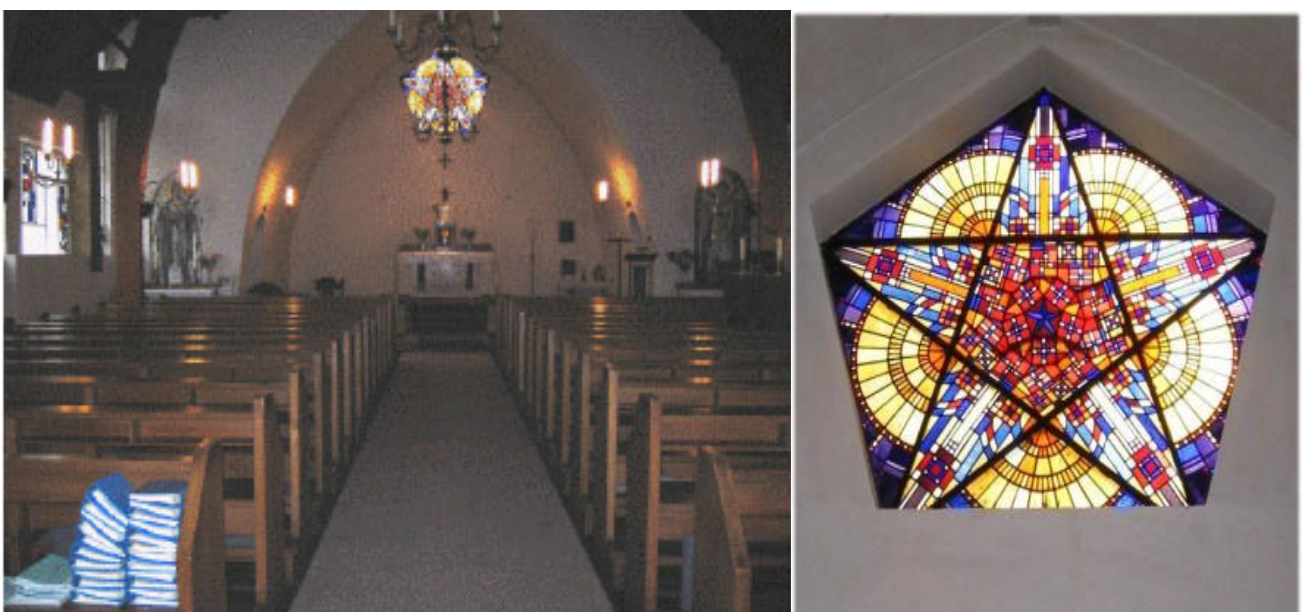


The parish of St Gabriel at Amsterdam

History and Architecture

Our church was built in 1928 and is one of the earliest LCC churches in The Netherlands. The quite simple building, which can accommodate 200 people, is situated in a residential area in the southern part of Amsterdam, built in the same period as the church. Rev. J. L. M. Lauweriks was a co-worker of H. A. van Anrooy, the architect of the original building, and was also one of the first priests in this church.

Although the building looks somewhat unapproachable from the outside (many people think it is a monastery) on the inside it gives a warm and friendly feeling. The roof timbers are made of pine and light comes through characteristic leaded windows. At the entrance of the church one's attention is drawn to the multi-coloured leaded glass window in the form of a pentagram just above the altar.



Entrance of the church and Pentagram above the altar

The side altar at the left is dedicated to Our Holy Lady Mary; the other at the right side is dedicated to the Archangel Gabriel, the Patron Saint of our church.



Altar of Our Holy Lady Mary



Altar of St Gabriel

Both are made from mosaic glass pieces and designed by Rev. Pam Rueter (1908–1998), a famous artist and also a priest in our church. On the north side of the building there is a Latin cross, made of concrete, and visible from the inside as well as the outside of the building. This building is of great architectural value and needs our full attention especially the maintenance which is very expensive.

[Services](#)

The Holy Eucharist is served every Sunday at 10:30 am and once a month there is the Benediction of the Most Holy Sacrament on Thursday evening at 6:30 pm. Furthermore there are services on special days during the church year. A Healing Service is held every second Sunday in the Month and if needed on request. Although we have about 100 people registered as members of our church, in practice about 20 people are in attendance most Sundays. Most people live in Amsterdam or nearby. In addition to myself as priest, there is one altar server, Mrs. Nora Noya. She is of great help in assisting at the different services and other activities.

[Activities](#)

Mainly during the winter season lectures and discussions are held for our church members and interested persons. These meetings are called “Living Room Meetings” as they were originally held at

someone's home. These gatherings have mainly a social purpose as well as an "educational factor." Among the items discussed are the Holy Bible, Gnostic books (Nag Hammadi), meditation, etc.

One of the important issues of our church is the pastoral work. Although I have a full-time job, I try to visit on a regular basis people who cannot come to the church for whatever reasons. Very recently more attention has been paid to outreach activities especially in the neighborhood. On special occasions (e.g. Christmas, Easter) flyers and posters have been distributed. Every two months our communications magazine gives an overview of the services for the coming period and a short description of all events. On the front page of the magazine our church logo (shown below) is depicted. Also our web site is kept up-to-date.

During the last three years music concerts have been performed in our church, which have been wonderful social events for the neighborhood. All activities are organized in cooperation with our church council.



St Gabriel's logo

The Province of Sweden

The Traditional Feast Days of Saint Michael and All Angels in Sweden *Sr. Carina Carlström, deacon*

It's always a great thing to come together during the weekend when we celebrate Saint Michael and All Angels, but this particular year proved what we have sensed since the separation of synods in 2004; that our future is bright, and that we share both vision and enthusiasm in multitudes. The entire atmosphere spoke of it: we believe in this Church and in the work we do as servants of God Triune.

Friday was a study day for the clergy. But laity turned up too, and together we studied the liturgy and practised the Holy Eucharist to learn more about its inner life and deeper meaning. The fact that laity participated in this was great – it is of vital importance that every individual come to understand his/her unique share in the work we do during mass. After all, it is in unity we perform the Eucharist, clergy and laity side by side!

A tradition for us is to celebrate the Solemn Benediction Friday evenings, and this Friday night we could experience something new to all of us: a female ministrant led the congregation in prayer, kneeling at the foot of the living Jesus Christ in the monstrance. It was awesome to listen to the litany verses sung by a solo woman's voice and then responded to by a choir of male voices!

The services are moments of energy input, and we take the opportunity to fill ourselves with energy as often as we can, so Saturday morning started with a Holy Eucharist celebrated by Bishop Evert Sundien, assisted by a deacon and a subdeacon. Then we held our annual general board meeting, during which we elected board members for the coming year, and after which we went out to have dinner in restaurants nearby. The evening hours were then spent discussing our future – what do we want to do, and how do we reach our goals? We shared background stories, discussed what we feel is the heart and the identity of this church, laughed and cried together... and afterwards we gathered in the chapel to celebrate a service of Healing before we reluctantly went in different directions to get some sleep.

The Feast of Saint Michael is a very important day for us in Sweden, since it was this day 37 years ago we consecrated the church building that is since then our “cathedral.” Thus the Eucharist always contains two processions – the first in memory of the consecration and the second to let the congregation be blessed by the living Jesus Christ in the monstrance, carried by bishop Sten-Bertil Jakobson. Bp. Sten-Bertil also celebrated the Eucharist, assisted by a deacon and a subdeacon, and in his sermon he talked about the importance of the angels in Creation and thus also in the life of every Christian. Afterwards we gathered to enjoy coffee, tea and cake, while we concluded that if the future will bring us more times like this weekend, we will have to consider an expansion of the church building!



Saint Michael's Celebration, Stockholm, Sweden

Front row, from left: Christer Berglund (cleric) and Nappe Holmstrom Bjornius (cleric)

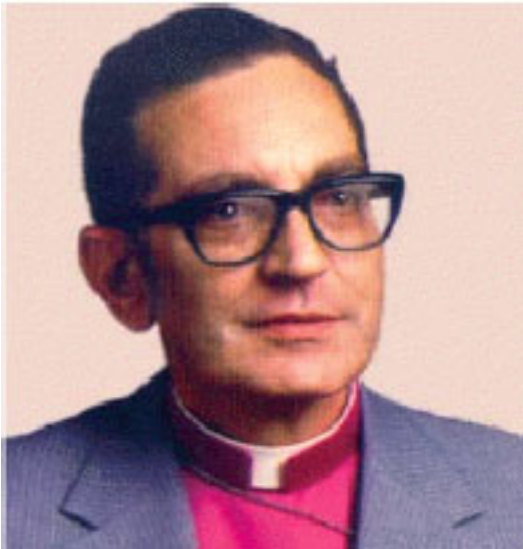
Middle row, from left: Gudrun Fleetwood (subdeacon), Carina Carlstrom (deacon), Ingemar Aronsson (subdeacon) and Krister Fast (priest)

Back row, from left: Bjorn Svensson (organist), Evert Sundien (bishop), Sten-Bertil Jakobson (regional bishop) and Fredrik Falknert (doorkeeper)



NEWS FROM THE PROVINCE OF THE UNITED STATES OF AMERICA

IN MEMORIAM



The Rt Rev. Joseph TISCH, Auxliary bishop in the US Province of the Liberal Catholic Church passed away recently to a higher Light. Bishop Joseph was a tireless worker in the service of the Church, particularly in Florida. He also has been for many years, the Editor of UBIQUE the Magazine of the US Province.

Joseph Le Sage Tisch was born on September 3, 1933 and was elevated to the Episcopate on February 14, 1987. The consecrators were: the bishops Lawrence Jay SMITH, Raja Erminger WATSON, Robert Samuel McGINNIS, Maurice Henri Joseph Ghislain WARNON.

Victim of false accusations, particularly by the Rev. Johannes van Alphen, then Presiding Bishop, Bp. Joseph resigned in 1994, but was reinstated without prejudice by a unanimous vote of the General Episcopal Synod in Sydney, Australia (1996).

Bp. Joseph was a very charismatic man, courageous in adversity. In spite of the physical disability he suffered from the last few years, he continued to exercise actively the Episcopal ministry. As he was a good, faithful and loyal servant of God, and a sincere and faithful friend as well, may the Angels of the Lord accompany him on the path towards Eternal Life.

THOSE WHO SEARCH FOR THE TRUTH SHALL SHINE AS STARS, BUT THOSE WHO TEACH IT TO OTHERS, ACCORDING TO THE WAYS OF RIGHTEOUSNESS, WILL SHINE FOREVER IN THE SKY.

The Zohar

MIDWEST DIOCESE

The Autumn Retreat at the Excelsior Retreat Center - September 28-30, 2007

The Rt. Rev. James Zinzow, Bishop-elect of the Oratory of St. Michael, Waukesha, Wisconsin

Our spiritual family from four midwest centers gathered to enjoy the beauty of a Wisconsin fall at the Excelsior Center, nestled in the foothills of the Ocooch mountains (Little Smokies). Rev. James White and his wife Christina, our hosts, made us all comfortable in their cabins in the woods and served wonderful vegetarian meals. Everyone breathed deeply of the clean fall air, feet rustling in the leaves during the day, and thrilled at the night sky winking down from heaven as it did a million years ago. There is no light pollution here in this sacred place, consecrated over thirty years ago for humanity, one person at a time.

Our Theme for this retreat was the book **“WAKING THE GLOBAL HEART, Humanity’s Rite of Passage from the LOVE OF POWER to the POWER OF LOVE”** by Anodea Judith, PH.D. As retreat leader, I guided the discussions as we looked for meaning in this transition year for humanity in

the spirit of this book, in which Dr. Judith describes the human condition in the first decade of the new millennium as an adolescent emerging with the crushing awareness of adult choices. We looked for meaning in our practice of sacramental worship in Solemn Benediction, the sacrament of Healing & Communion, and in the Holy Eucharist. We also found meaning as we sang Taizé song meditations around a bonfire high up on the ridge to the music of a battery-powered boom box.

We asked the question “How many living saints can you name?” When Mother Teresa was alive that was always the easy answer. Finally after we had thought about that for much of the weekend I read to the group about one from the September, 2007, issue of *National Geographic*, talking about Pakistan: “But it is a measure of the country’s underlying goodness, and a sign of hope, that 60 years after independence the most revered figure in Pakistan is not a mullah or a sports hero, but a 79-year-old man who routinely washes dried blood off dead bodies and fishes his clothes from a donation barrel.” His name is **Abdul Sattar Edhi** who started serving his fellow citizens a few years after the founding of Pakistan, when he opened a free clinic in Karachi. Edhi’s one-man charity has grown into an acclaimed international foundation, while he still tends to Pakistan’s dirty work, body by body. When Mother Teresa was asked how did you do it? She replied simply “one at a time.” It is my belief that one of the important jobs of religion is to provide a launching pad for more saints. It has happened throughout the ages, quietly and anonymously, in every religion and every country where inspired men and women grow and serve their brothers and sisters in the tradition of luminary souls that began these great traditions so long ago, and still inspire us in the now.

“Being a Christian is to have an intimate relationship with the LIVING CHRIST...”

Some thoughts we were given in a handout for inspiration at the Friday night Theme Overview were adopted from the book “Putting on the Mind of CHRIST, The Inner Work of Christian Spirituality” by Jim Marion:

WHERE DO WE GO FROM HERE?

STEPS TO CONSIDER:

1. Assess where you are on the spiritual path (use Ken Wilber’s AQUAL, IOS).
2. Listen to the “small still voice” of the Spirit within.
3. Work HARD on ourselves.
4. Be patient. It takes years. The Spirit works very gently, never by force.
5. Remind ourselves daily who we are; we are already perfect in Gods eyes:
 - We are already God’s beloved sons & daughters.
 - We are already sinless.
 - We are already heirs with Jesus of the “Kingdom.”
 - Our essence is LOVE.
 - We are already SAVED.
 - We are already IMMORTAL.

PRACTICE:

- Pray, meditate (America is a level 5 society, 3 years of meditation —> level 7)
- Practice the liturgy
- Receive Holy Communion each day
- Keep a daily journal/dream journals
- Spend quiet time walking
- Find a community of people who think as we do

Some thoughts from two of the people attending:

Sherry said with a smile that she had not expected the mystical experience that she found on her first Liberal Catholic retreat. Sherry, please spread the word.

Vicki said the retreat offered an opportunity to: “Nurture with unconditional love, relax with nature, trust in the divine healing, grow with new friendships, expand personal confidence, and connect with the inner knowing.” She told us that she liked the section in our Theme book beginning on page 288: “BEGIN THIS AT HOME...Waking the global heart begins with you. It radiates outward from your daily thoughts and actions. It begins with awakening your capacity to really love, with the joy of giving service, and the inclusion in a higher purpose. It begins with your daily offering, your way of making something—anything—a little better than you found it.” Also on page 293: “Celebration...The realm of the heart is filled with what you love and the things that make you happy...Let what you love occupy the center of your life. Make the fulfillment of your longing your highest priority...The heart is nourished by celebration and play, pleasure and beauty, creativity and laughter. These are the seeds of love...Contentment is a result. Foster the age of the heart with glorious celebration, creative collaboration, and passionate production of continuous delight.”

The ceremonial work was conducted with great care by Rev. Wallace Zick, rector of St. Sophia, Rev. James White, priest and founder of the Excelsior Center, Rev. Judie Cilcain, Deacon of St. Francis and myself. Rev. Jim’s wife Christina was the force behind some of the most wonderful retreat meals we have ever had. And various delights like “pull-apart garlic bread” from the master baker David Cargo served to bring satisfied smiles of pleasure to everyone’s face.

It has been suggested that we use the above-mentioned book “Putting on the Mind of CHRIST” as the theme resource for next year’s retreat. Our thanks go out to all those whose help and participation brought us together this year, and we hope to share our experience with those of you who might like to dream about joining us in 2008.



Excelsior Retreat Center, Blue River, Wisconsin

One of the perfect fall days at the retreat center

Church of Saint Francis, Minneapolis, MN. by David Cargo & Rev. Judie Cilcain

On August 19, Rev. Curney baptized Ms. Lisa Gorbunow and baby Thomas Stewart. This family has been coming to St. Francis for baptisms for several years, though they live outside the Twin Cities. We held our quarterly vegetarian potluck on August 26, with a modest but well-fed turnout, and we look forward to seeing more friends at the annual Thanksgiving potluck at noon. On September 28-30, Judie Cilcain and David Cargo represented St. Francis at the LCC retreat in Blue River, Wisconsin. On October 7, we began to do the Healing Service before the Eucharist on the first Sunday of the month. It was very well received and appreciated by the congregation. We continue working on the church building - most recently holding a "work party" to clean out our storage room. During that project we unearthed lost treasures, and a number of still-useful items that we donated for other people to use again.

The Church of the Holy Sophia, Stockholm WI by the Rev. Wally Zick

St. Sophia carried on its regular schedule of church services over the summer, though with smaller than usual attendance. This is primarily because Stockholm, along with the surrounding Lake Pepin area, is a very popular and busy tourist destination and among the congregation we have artists, farmers, a museum director, and shop owners who work on summer Sundays. Three of us were able to attend the retreat at the beautiful Excelsior Retreat Center in Blue River, Wisconsin, and enjoyed the experience very much.

This fall and winter St Sophia plans again to host a series of speakers and Friday night movies for the community, as well as a Thanksgiving potluck primarily for people who do not have families nearby. Past holiday potlucks have been well attended and very much appreciated by those in attendance. The church is also used regularly by a group practicing Qi Gong, and a writing group that has been meeting for more than a year.

Also, in September, St Sophia received its 501(c)3 designation from the IRS.

SOUTHERN DIOCESE

The Church of St. Raphael, Tulsa, OK by the Rev. David Carpenter

We continue to hold Sunday services once a month at noon on the last Sunday of the month, and are also planning to hold a noon Christmas Eve Mass on December 24th.

Bishop John Schwarz, Diocesan bishop for the Southwestern United States, has ordained the Rev. Ruth Mathews to the priesthood. She is currently celebrating in her Oratory in Ojai, California. The Rev. Mathews plans to open a chapel in Arkansas.

The church property of St. Raphael is being put up for sale, in the hope of acquiring more suitable property (with parking) in Tulsa. St. Raphael will also put to a vote of the congregation a new and revised set of corporate by-laws. This will be voted upon on the last Sunday in December.

Deacon Leesa Crawford has announced her intention to minister a second place of worship in Tulsa, dedicated to St. John. The Rt. Rev. John Schwarz had admitted the Rev. Dr. Charles G. Guth II, from Colorado Springs, Colorado, as a priest into our Movement. Rev. Guth was appointed priest-in-charge of the Oratory of St Francis, in Colorado Springs.



Bishop John recently had the privilege and pleasure of baptizing his great grandson, Treighton Carter. The picture shows (left to right): Deacon Gary Crawford, Ashley Tobey (Treighton's mother), Deacon Leesa Crawford, Danny Carter (Treighton's father), Treighton Carter and Bishop Schwarz.

NORTHEAST DIOCESE

Church of Our Lady, Mother of the World, Rock Tavern, NY

On September 2, 2007, our Parish had a visit from Mr. Constantine Varvias, a longtime friend from Athens, Greece. Our brother Constantine had participated in Liberal Catholic services during previous visits to "Shanti" the headquarters of the LCC in Belgium. After attending the Holy Eucharist, he applied for membership and was received by the Rt. Rev. Maurice Warnon, becoming the first member of our Church in Greece.

Shortly after his return to Athens, word came that he had contacted friends and was offering his home in central Athens for the celebration of Liberal Catholic services. A dozen people have shown interest in the work of our Church and are willing to help.

In the immediate future, some issues have to be resolved, in particular the one concerning the Liturgy. The people in Greece are very much attached to the Orthodox Rite. For the moment, the people interested in the LCC are studying the Orthodox Liturgy revised by Bp. Wedgwood and should eventually use it as an alternative to the Latin Rite. This Orthodox Liturgy, based on the one by St John Chrisostom, was written by Bp. Wedgwood while he was exploring the various rites, as described in the introduction to the first edition of the complete Liturgy. The text was reviewed by the master of ceremonies of the famous Orthodox Monastery of Chevetogne and was considered in conformance to their tradition. He recommended however that the Prothesis, which had been deleted by Bp. Wedgwood to shorten the service, be reintroduced.

Mr. Varvias is an employee of Western Union International. He learned about the difficulties encountered by *Le Canal du Réveil*, the school in Kinshasa and applied for a grant from his company. A donation was granted, which covers about one third of the annual budget of the school. The money has already arrived in Congo and was received with gratitude.

The Mission of St. Raphael, Montrose-on-Hudson, NY

The Rev. Ed Fagan continues to celebrate services regularly in his oratory. A public Holy Eucharist is celebrated the first Sunday of the month. He recently asked for the opportunity to say Mass at Our Lady, Mother of the World, and beginning in October, he will celebrate on the third Sunday of each month.

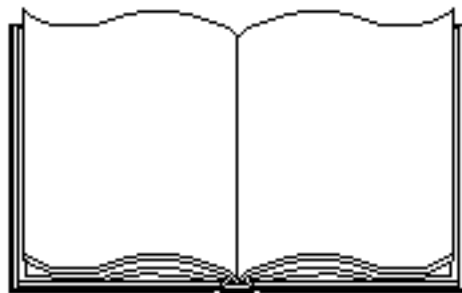
THE LCC IN CYBERSPACE

Our international web site has been expanded considerably with new pages in Greek, German, and Danish. Its presence on the internet is essential to spread Liberal Catholic thought and doctrine. It is visited by several thousand people each month.

ALBANUS PRESS

Contrary to the practice of other Liberal Catholic publishers, Albanus provides not only translations of Liberal Catholic works in translation to other languages, but also has begun to offer works originally written in other languages in English translations. Many interesting books not previously available in our Province will appear in the future.

If you would like to order Liberal Catholic books before Christmas, please visit our little iBook store at: <http://TheLiberalCatholicChurch.org/ALBANUS>



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