

## *A WORD FROM THE REGIONARY*

### The Future of the Liberal Catholic Church

We are at the beginning of a new century. Our Church was born at the beginning of the time of the individual charismatic leaders, who lead us to the social, political and spiritual changes we went through during the 20th century. Great souls came to walk in front of us to show the way and to sing for us the Song of Life. Annie Besant, as a Worrier for women's right and the freedom of India, J.I. Wedgwood, for the freedom of religion and thoughts, Gandhi as the Apostle of non-violence, Martin Luther King and Loretta Scott King as the promoters of the Civil Rights Movement, and so many others. The powers of darkness also had their charismatic leaders, whose names will be remembered in history as those who have raised human cruelty above any level we can conceive and lower human dignity below any imagination.

But times have changed, We no longer live in the times of charismatic leaders, of soloists. We live in the era of choirs, of groups of people who come together to sing together the Song of Life, the even more beautifully music of Freedom and Brotherhood. To face this new challenge, our Church also needed to change its focus and even its structure. We had the privilege, in the 20th century, to be governed by charismatic leaders as Bp. James Ingall Wedgwood, Charles Webster Leadbeater and Sten von Krusenstierna. We should be grateful to them to have led us to where we are today.

But we have now to practice our religion in accordance with the message of the new times. We have to act collectively, and no longer for our personal salvation, or spiritual growth. The message is clearly set for us: None of us will reach unity with God, as long as one of us will remain outside His Presence, None of us will be free as long as one of us is not. Our Church can no longer be governed by one charismatic leader, it has to be by us collectively. Our parishes should no longer be led by a charismatic priest, but all the members must have the opportunity to decide collectively. We should no longer practice the cult of the personality, but join together is our common glorification of God, and in the service of our fellowmen, according to the teachings of

Our Lord. This was the true motive for the reformation of the Liberal Catholic Church our movement has created, and it is probably the reason for the unexpected response our movement has received from so many Liberal Catholics.

The compliance with the needs of our times requires the ancient structures to be replaced by new ones allowing the energies of the future to operate through the magnificent forms of the spiritual structures we have received from the Catholic Tradition. The beautiful forms are eternal, as they are inspired by the Divine, what needed to be changed were the structures created by man, and the changes must continue until the organization and the government of our Church is in concordance with the stage we have reached in the divine Plan.

God is not sending another J.I. Wedgwood, or another Messaih, the old times have passed. and will not return. People will emerge to work together as the New Church, the Ecclesia, the Assembly of God.

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*And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea*



Albrecht Dürer

Rev 21:1

## *MISSA CONTRA POPULUM* *by M.H.W.*

I have been asked to give my opinion about the celebration of the Holy Eucharist *Contra Populum*, in which the celebrant faces the congregation. The practice of this mode of celebration dates from several centuries ago, but not surprisingly the issue is raised again, after the literary success of the book "The Da Vinci Code," which revived interest in Leonardo's painting "The Last Supper."

If the celebration of the Holy Eucharist is just the commemoration of the Last Supper on the first Holy Thursday, a setting around a table seems to be logical. However, at the time of Jesus there were no tables and people would actually have sat on the ground. Da Vinci and other Renaissance painters introduced the table as the setting for a meal, which led to the idea of the church altar.

The "*Contra Populum*" advocates use the image of the Last Supper as the major argument for having the priest face the congregation, but this is obviously a faulty argument because the idea of a table at the Last Supper is an invention of the Renaissance. However, even if we accept the idea of the table at the Last Supper as the prototype for the altar, Da Vinci's painting places all the Apostles at the same side of the table, which is not consistent with the priest facing the congregation.

But the question was raised in the scope of Liberal Catholic Rite. We have to see why the Rt. Rev. Wedgwood, the author of the Liberal Catholic Liturgy did not include this practice in any of the Forms of the Holy Eucharist, and what impact such celebration would have on the lines of forces of the Liturgy. We also have to remember the celebration of the Roman Catholic Mass occurred when the Services of that Church began to be broadcasted on television. Turning the back to a camera is, as we all know, a mortal sin.

We know that Bps. Wedgwood and Leadbeater spent three years in Sydney, Australia, to study practically all the Christian Rites of the celebration of the Holy Eucharist, before publishing the result of their work, which are the two Forms of the celebration we still use today. It is unlikely that they didn't come in contact with the celebration *Contra Populum* so we can safely assume that this practice was not in harmony with what they both had in mind for our Church.

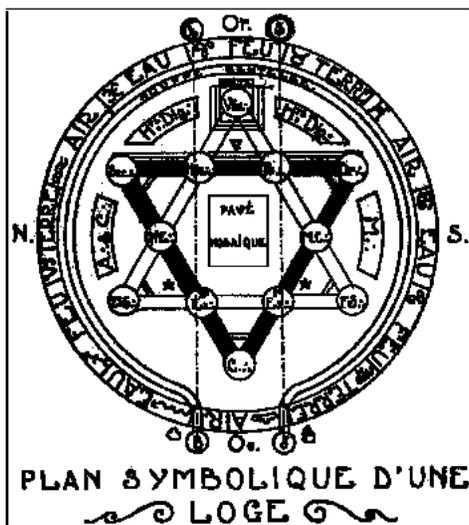
At no point of time in their study, have the bishops described any of the Rites as useless, or wrong, or invalid. Indeed all the celebrations performed by a priest or bishop who has received Apostolic Succession are manifesting the true Presence of Our Lord, from the splendid celebration in Saint Paul's Cathedral to the secret celebration in the Nazi Mauthausen concentration camp. There should be therefore no doubt about the validity of a celebration *Contra Populum*.

"The Holy Eucharist is part of a definite scheme of symbolism and efficacy," according to the Rt. Rev. C.W. Leadbeater in the *Preface to the First Edition of the Liturgy*. It is thus not only the commemoration of the acts of the "historical" Jesus, "to commemorate in symbol the eternal oblation and the Sacrifice by which the world is nourished and sustained," (from the Prayer of the Consecration in The Holy Eucharist, Longer Form), but also the celebration of the Mass has a powerful influence on the world around us. I believe that the word "efficacy" is used in that context.

Bp. Wedgwood was not a flamboyant character as was his colleague Bp. Leadbeater. He was much more reserved and managed to keep the various domains in which he was working separate. Most of his followers didn't know how creative he was, especially in the area of "ceremonial magic" in rituals. One thing is certain, that Bp. Wedgwood introduced into the Rites of several movements the use of consecrated gems as tools to increase their efficacy in this world and to give them a well-organized structure in the invisible.

Long before joining the Theosophical Society and entering Holy Orders in the Old Catholic Church, Bp. Wedgwood was an accomplished ceremonialist. As early as 1900, he had received the highest degrees of the Scottish Rite (33rd) of Egyptian Masonry (94th), of the Strict Observance and of Martinism. He wanted to apply his discovery of the power of consecrated gems, not only in the Liberal Catholic Church, but also as a tool for the restoration of the Ancient Mysteries in various movements.

But his advanced ideas were not always accepted. This was the case in the Obedience "Le Droit Humain" he had helped found. This led him to work before World War II with several of his closest followers (Bp. Ernest Nyssens and his wife; the architect Pierre Marille; the General Secretary of the Theosophical Society in Belgium, Georges Duchène; and the residents of the Monada Community) on the establishment of a special Masonic Rite he contemplated becoming the Rite of the New Age.



Unfortunately for us, all the archives of this movement were destroyed when the home of Mr. Georges Duchène was destroyed by Allied bombing. The only remaining evidence is the "Plan de la Loge," drawn up by Pierre Marille, indicating the place of the twelve Officers and of the Consecrated Gems. The Ritual itself was lost. Bp Wedgwood obviously derived his "Plan" from the Seal of the Theosophical Society, as Mrs Blavatsky derived her Seal from the Universal Pantacle, from the 18th century Theosopher and Mystic, Louis-Claude de Saint-Martin (*Des Nombres*, Paris 1839), The same basic structure is also used in the placement of the Ray crosses in the Liberal Catholic Rite

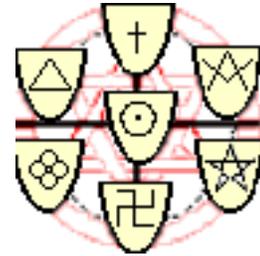
This document is mentioned here to highlight the importance Bp. Wedgwood gave to the use of consecrated gems, and how careful he was to use them to define the “sacred space” in which the ceremonial must take place, as protecting walls as well as concentrators of energy. In his view, the Officers of the Lodge or the Celebrant of the Holy Eucharist works INSIDE the space limited by the gems, not outside.



Seal of the Theosophical Society (1875)



L-C de Saint-Martin's Universal Pantacle (1778)



Ray Crosses in the Liberal Catholic Church (1916)

The placement of the Ray crosses determines the lines of energy, and constitutes channels of two major currents of energy, both necessary for the efficient distribution of Christ's Blessing: the circular current moving through the “cornerstones” of the third, fourth, fifth, and sixth Ray crosses, beginning with the third one, the “chief” cornerstone, the *Sedes Sapientia*, located near the altar of Our Lady; and the East-West axis of the church, used by the celebrant to operate all the major acts of the Eucharist, in the Name of Christ (second Ray), to the Glory of God (first Ray), and to the service of humanity (seventh Ray). It is on this line, using this channel of tremendous energy, that the Tabernacle is rightfully located, and that the celebrant places the sacred vessels and performs powerfully and safely the four major movements of the Eucharist: Offertorium, Consecration, Elevations, and Communion.

If we go back to Bp. Leadbeater's description of the scheme of the Liberal Catholic Holy Eucharist, symbolism and efficacy, we cannot ignore what happens if the celebrant places himself on the other side of the altar. First, there is the loss of the symbolism of the priest operating in unity with his congregation and contemplating with the faithful, *in the same direction*, the mystery of the Holy Presence. We should also consider the efficacy aspect of the *Contra Populum* celebration. By being placed outside the holy space, outside the sanctuary, such celebrant is deprived of using at least the currents of energy of the axis of the church. Our Liturgy is designed to use, in association with the Angels, a more efficient distribution of Christ's Blessings.

Answering the question with such details demonstrates the richness of the Rite revised by Bp. Wedgwood and Leadbeater, which has been demonstrated in *The Science*

of the Sacraments, and shows much is still to be discovered. Our Liturgy is not only a powerful Rite, generating beautiful structures in the invisible world; it is also a channel to distribute peace and blessing in the world around us. It is also a source of initiatory teachings many of us have not yet discovered. In spite of the changes in the world, our Liturgy remains remarkably in tune with our time, and will remain extremely useful in the years to come. We should be careful not to change it, even the smallest detail, before we have completely understood all the aspects of its operation, and we have found a better replacement, symbolically and effectively.

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

***Do you want more details about our Congregations?  
Visit our web site at: <http://TheLiberalCatholicChurch.org>.***

#### ***The Province of Canada***

*The Rev. Eric Archambault reports:*

Spring has arrived. The days are longer than the nights and winters is on the way out. The work in the Church has continued in spite of the cold weather. Two devoted members and regular servants at the altar have received Minor Orders: Diane Tremblay, up to Acolyte and Marc Simard became a Reader.

Bp. Maurice Warnon, Presiding Bishop and our Regionary came on March 18, for a day of lectures and discussions.



A new family came to the service on Sunday. They are all fans of famous cartoon characters, the Marsulipamis living in the mythic country of Palumbia.

After the ordinations, one of them, who is a talented cartoonist has shared with all his particular view of the event.

We're happy to share his drawing with you....

May the Lord bless you all and may His Light shine on your joy in life.

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

Since the last issue of our News Letter, sixteen Liberal Catholic Parishes from the Democratic Republic of Congo (aka Congo-Kinshasa) have joined our movement. The working conditions of the clergy are extremely difficult because of the civil war, and the absence of episcopal ministry. Bp. Ilunga Kamangi resigned in 2003, leaving the Church in total abandonment. Begin January 2006, a group of lay members contacted me through the internet and asked for help. An election was held to fill the vacant position of President of the Clerical Synod, resulting in the election of the Very Rev. Jean-Pierre Kayemne, from Kinshasa. The V. Rev. Jean-Pierre went to work with enthusiasm and managed to have our movement incorporated as the independent branch of the Liberal Catholic Church in his country, on February 2, 2006. He also served as coordinator between the various congregations.

There is a great need for Liberal Catholic Liturgies, literature, and training material in French, which is the official language in the DRC. A team of four volunteers has been assembled for the translation of the 'Bleu Book' in French. This material had never been translated. about 1/3 of the book is already ready, The book will be published in digital format only.

*The V. Rev. Jean-Pierre Kayembe reports:*

"We have held, here in Kinshasa, a clergy retreat from Easter Wednesday till Sunday. Many lay members have joined us. I celebrated the services of Maudy Thursday, those of Good Friday were celebrated by the Rev. Madika, those of Holy Saturday, by the Rev. Kabasele. The Easter Solemn Eucharist was celebrated at the Parish of the Holy Apostles, by the Rev. Muya, who admitted twenty new members. There were 587 people present in the congregation.. We have sent Easter Candles to the Parishes of Mbujimayi and Mwene Ditu."

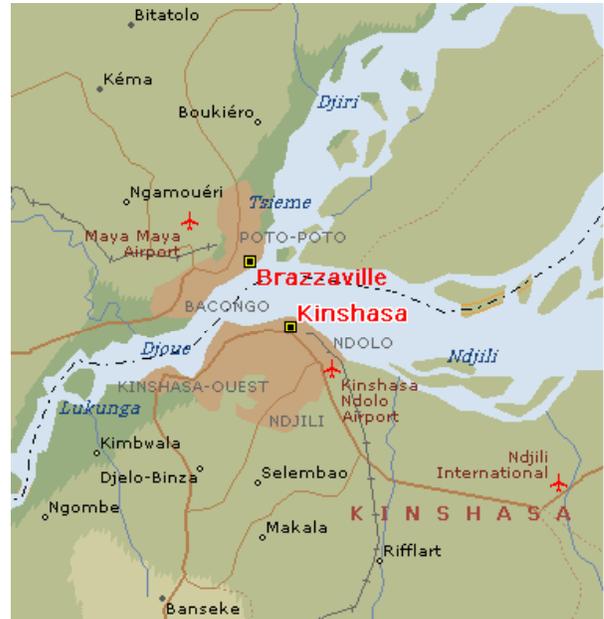
## ***The Republic of Congo AKA Congo-Brazzaville***

The cities of Brazzaville and Kinshasa are in fact twins, each city located on opposite sides of the Congo River. But as twin cities, they are quite unique because both are capital cities of two independent countries of the same name, due to the arrogant insensitivity of two colonial powers.

People of the same Bacongo nation have been separated for centuries, but have kept in contact as the giant river provides even today a convenient mode of transportation. It is thus not surprising that the news of the birth of our movement in the Congo-Kinshasa crossed the river within a matter of weeks. By the middle of March, 2006, the two parishes of Brazzaville had also filled out their applications to join our movement. Although not involved in a Civil War, these parishes are feeling abandoned as well.

The members of the two active congregations in Brazzaville and Pointe Noire, also need the same support as their twin parishes: they lack Holy Oils, Liturgies, books, and training. It is too early in the process to know how many other will join, but it already looks like our approach to Liberal Catholicism is

very well received. The proximity of the two countries will be very helpful in providing the necessary help.



The Congo River

## *The Province of Central Europe*

### *Announcement*

The last bishop for the Liberal Catholic province of Central Europe (Austria, Germany, and other German speaking countries) was the Rt. Rev. Rudolph Hammer, an Austrian architect very devoted to our Church. Bp. Rudolph died in 2000 and was never replaced.

Canon Law arranges for any Church territory without a bishop to fall under the jurisdiction of the presiding bishop. Unfortunately, at the time of Bp. Rudolph's demise, a new presiding bishop had just been elected, named the Rt. Rev. Ian Hooker, who lived in Australia.. This bishop had no international experience and was of poor health. The needs of many foreign countries were never addressed.

Because of their state of episcopal neglect several members of the clergy left the Church, and many congregations disappeared. Germany asked to join our movement several months ago and Austria, on April 1, 2006. As these territories have a common

Liberal Catholic history and culture, it seems more practical to keep the former structure of one single church province consisting of two dioceses. This area will continue to be under the jurisdiction of the Presiding Bishop, with Bp. Evert Sundien as Episcopal Vicar General with the authority of Ordinary. Bp. Evert has appointed the Rev. Johannes van Driel as General Secretary of the Province.

### *The Diocese of Austria*

*The Rt. Rev. Evert Sundien reports:*



*Bp, Evert Sundien ordains the first women in Vienne,*

On April 1, 2006, the members and the Clergy of Austria holding their annual meeting in the restaurant Shalimar Schmalzhofgasse 11, 1200 in Vienna, decided to join us. All voted in favour. None in opposition.

The following day, April 2, 2006, during the Holy Eucharist celebrated by the Reverend Wolfgang Peschel, Bp. Evert Sundien pontificating, Herta Elfride Hafner, confirmed by Bp Ringer and received as a Diaconess by Bp Hammer was ordained to the degree of Cleric

The Rt. Rev. Evert Sundert has appointed the V. Rev. Wolfgang Peschel as his Vicar-General for Austria.

### *The Diocese of Germany*

The V. Rev. Valerian has been appointed as Vicar General for the German Diocese by Bp. Evert Sundien.

*Rev. Johannes van Driel reports:*

Last year, the Province of Germany decided to join the new Liberal Catholic movement. Unfortunately the congregations are very small and most of the people are of high senior age. But we try to keep the flame of spirit alive and hope to grow again some day. We were very glad to welcome Gü nther Thomann in our ranks. Mgr. Sundien has ordained him to Acolyte in accordance with the holy rites.

In the region of Saarland a new oratory was erected. On New Year's Day, the Rev. Johannes celebrated the first Holy Mass at this place, and from that day on regular services are being held every three weeks. Of course there will be a Special Service at

Easter. The next services will be held at the 21st of May, 11th of June, 2nd of July, and 23rd of July. We do expect Most Rev. Maurice at one of our Services in July to bless the oratory and to dedicate this place to the patroness of the congregation in Saarland, Saint Lucia of Syracuse.

In the region of Hessen, the Rev. Valerian is still suffering from his strokes, and due to the very cold winter there were just some small services at his place. But he will start regular weekly services from the end of March again. Also there will be a clerical synod at the last weekend of April, which will last three and a half days. There will be several services in German, English, and Swedish; there will also be liturgical training, a board meeting, a visit at the town of Limburg and hopefully some ordinations as well. Visitors are welcome, but if you want to stay at night you will have to contact Rev. Johannes as soon as possible since the hotel is not very big.

In Bayern (Bavaria) the next service will be held in Grafing sometime in May if possible, but there is no fixed date yet. We do hope to have Mass over there every 3 months but since we don't have a priest over there, we cannot tell in advance at exactly what interval this will be. We do hope that Rev. Wolfgang from Vienna will be of assistance again as he used to be in earlier days.

In Schleswig there are no regular services at the moment. Rev. Cornelius sometimes celebrates at his place in private, but he accepts visitors. So don't hesitate to ask. Also Rev. Johannes will pay a visit to Stockholm to prepare the next clerical synod in April. Mgr. Evert will in return visit our province again and be present at this weekend.

There are plans to have a liturgical weekend in summer at Valerian's place with the participation of members from Denmark and Sweden, but it is all just in the beginning of planning. If possible we would like to work a bit on the chapel in Wolfenhausen all together. So if you are interested to give us a helpful hand, just drop a mail.

We are very sorry to announce that Ms. Etelka Laban has passed away. She had always been of great assistance in Munich and had been our contact person over there for a very long time. May the eternal light guide her on her way to the great master. Now to be sure that you may stay in contact with us, here are the addresses of our congregations:

### ***The Province of the Netherlands***

*Regionary bishop Frank den Outer reports:*

What is new in our Dutch province?

In the Netherlands there are ten parishes, all of these have a proper church building. Among them are four built in the very beginning of our Church in 1920s and 1930s. These are located in Naarden (Huizen at that time, where Mgr. Wedgwood stayed for some years), in Amsterdam, Arnhem, and in Haarlem. Each Sunday, Mass is

celebrated and also on weekdays there are evening services, often combined with reflection on religious subjects or with meditation. We have some fifteen priests and two bishops.

Although this is indication of a lively and active community, we are worried about the growth of church members: too little in several parishes. The Dutch LCC should pay more attention to local circumstances and possibly is concentrating too much on national activities that include the annual church Congress, the so called Landdag (on 2nd Easter Day, the theme this year: 90th anniversary of the LCC) and the magazine *Reflectie* (four times a year). Also various committees are active. A Liturgy committee has been formed to propose alternative readings, and alternative and additional collects, to be used during the Eucharist, based on the intents and festivals during the year. The committee is to propose a modern Dutch translation, knowing that the present English translation (of the 1983 Liturgy) dates back to 17th century *King James' Version*, as is the Dutch from the same period.

Although we are worried about the little growth of membership, we see an increasing number of very suitable, inspired, and dedicated altar servers that have been admitted to Minor Orders and even to that of deacon. Last year some thirty or more Ordinations were given, and judging from what has happened so far and has been planned in the coming half year, that number will be given also in 2006.

Advertisement is considered very important, but articles in national and local newspapers appear scarcely, with the exception of one this year on the occasion of the first woman ordained to the priesthood and related to the said 90th anniversary (based on a 'written' interview of some of us). Oecumenical contacts between the denominations, in the city of Utrecht, alternatively in each of the churches in that town, with discussions on doctrine, liturgy, and music (!).

April 2006

### ***The Province of Sweden.***

*Deacon Sister Carina Carlstrom reports:*

Here in Sweden we haven't had much going on during winter, except services according to the Church Calendar. Everyone is preparing for the two big occasions of spring: that deacon Krister Fast in St. Michaels and All Angels, Stockholm, will be ordained priest April 22 and deacon Stefan Brauer in Mission of Mary, Lund, will be ordained priest May 27. Both deacons are highly respected and loved by both laity and clergy, and we look very much forward to have them as priests in the Swedish province.

Bp. Evert Sundien has visited Germany a couple of times to get to know the clergy and the laity. It seems they are welcoming him with open arms, and he feels confident about working with them. Back home, he continues his work as bishop, supporting our regionary bishop Sten-Bertil Jakobson in his work. We feel very positive about the developments in the Swedish province, and the future looks bright for us! The clergy will hold its Spring synod April 13, after Mass.

Many greetings to all of you!

## ***The LCC in the British Isles.***

*Rt. Rev. Allan Barns reports:*

Our Church Weekend, with the theme "Towards The Future" was held from April 7 to April 9, 2006 and went very well.

On Saturday 8th April we held a High Mass during which I Ordained Rev. Elizabeth Parker to the Diaconate. The service was held on the Saturday because there were a number of local friends who wished to be present but had their own churches to attend on the Sunday. Because of the numbers '33 attending' we had to hire the local Village Hall for the day. All went very well and a number of people who had not seen a Liberal Catholic Service before were most impressed and joined in Refreshments and discussion afterwards.

On Palm Sunday, we were back in our own Oratory of Our Lady of the Starlight, where we again held a High Mass and in addition to the usual Blessing of the Palms we give our brother Colin Stebbing the Minor Order of Doorkeeper.

During the course of the Weekend we were able to hold Solemn Benediction, a Healing Service, and Complin.

The Weekend seemed to be a great success and we hope to hold a further one in October at Rev. Charles Muggleston's Well Chapel.

## ***NEWS FROM THE PROVINCE OF THE UNITED STATES OF AMERICA***

### ***Church of Saint Francis, Minneapolis, MN.***

*Junior Warden David S. Cargo reports:*

Our rector, Rev. Richard Curney, has largely recovered from his hand injury; skin graft surgery, which had originally appeared likely, was not needed.

We had our annual meeting on January 29; at a subsequent monthly meeting it was pointed out that we had not celebrated our church's 75th anniversary. We plan to celebrate our 80th anniversary in 2007.

On Feb. 12, our Subdeacon Judie Cilcain started a six-week class covering *The Seven Rays and the Holy Eucharist*, a booklet by Arthur M. Coon published by Saint Francis in 1937. When this class concluded, Rev. Curney began a six-week study class on Geoffrey Hodson's book, *The Inner Side of Church Worship*, on March 26. Both classes have been well attended.

On February 24, Father Curney was pleased to unite Jodie Pasch and James Olson in holy Matrimony at St. Bonifacius Church in Hastings.

We had our quarterly potluck vegetarian Sunday, February 26. We had a good turnout and lots of good food. Our next potluck will be on Sunday, May 28.

We continue to say Our Lady's Rosary of the Seven Rays on the first Saturdays of the month, celebrate weekly Eucharists, and hold healing services on request. We gathered to make palm crosses the Saturday before Palm Sunday, a lovely old tradition that we all enjoy very much.

On April 8, our Deacon Lee Dunn began a 12-week series of *Chi Gong* classes held in the church parlors on Saturday afternoons. Lee has been a *Tai Chi* *Chi Gong* instructor for many years.

### ***Mission of the Holy Sophia, Stockholm, WI.***

*The Rev. Wallace Zick and Ms. Pat Carlson report:*

Since the first of the year, we have celebrated a baptism, a wedding (on St. Valentine's Day), and a funeral. The funeral was for the son of dear friends who have been great supporters of the church and in fact bought the stone altar top.

We have continued the schedule of celebrating the Eucharist on the first and third Sundays, with Prime and a discussion group on the second and fourth Sundays.

Attendance is usually fifteen to twenty, with new people almost every week recently.

Membership is up to twenty, and Sunday collections are on the generous side with expenses more than covered. We now have two servers plus a reader who likes to read the Epistle. We have three people who can function as organists but have not completed our training to sing the entire Mass, so we sing only parts of it.

Our discussion groups are well attended, and people seem to like them very much.

We have been discussing quantum mechanics and Deepak Chopra's ideas of how the quantum interface between Divine Will and physical reality seems to work (from his book *How to Know God*). At the discussion group on the second Sunday of March we had a presentation by Karl Schlotterbeck whose talk was "The End of Karma." He is a psychologist who deals with the past lives of his patients to help them. It was a fascinating talk, and we have invited him to return, a proposition he seems to find acceptable.

At the beginning of March we started an eight-week spiritual writing group, which is attended by ten people in addition to the facilitator, who is a professor writing

a book on human transformation. Just several weeks into it, we are pleased by the dynamics of the group and are moved by the work we are producing.

Work on the building is ongoing. The first-floor bathroom is now mostly finished and is also usable. A second-hand Jenn-Air kitchen range and an almost brand-new refrigerator were donated, and this is a great help when we have "doings" at the church. Otherwise our furnishings are simple but functional (including a large number of folding chairs generously loaned to us by St. Francis in Minneapolis), and we are constantly amazed by the wonderful food that shows up every Sunday for our gatherings after the service. If you are in the area, please join us.

### ***Church of Our Lady, Mother of the World, Rock Tavern, NY.***

On Sunday January 29, 2006, the Rev. Buck Lawrence was ordained to the Diaconate by the Rt. Rev. Michael Warnon during the High Mass of the Transfiguration of Our Lord.. He prepared himself with enthusiasm to participate in the Services of the Holy Week, which are always a highlight of the activities of our Parish.

The service of Maudy Thursday assembles those members who want to participate to the Blessing of the Holy Oils for the Sick, for the Catechumens and the Holy Chrism we send to many congregations in Belgium, Cameroon, Canada, Congo, and in the USA.

The Rev. Buck served as a deacon during the service of the *Veneration of the Cross* on Good Friday and carried the triple candle in the ceremony of the *Blessing of the Fire*, on Holy Saturday. After the Solemn Pontifical Eucharist of Easter, the Spring sun was warm enough to have our commun lunch outside, under the blooming giant marple tree.

### ***ALBANUS Press.***

ALBANUS was created during the GES meeting of Woudschoten in 1988 as a subsidiary of St Alban Press, with the specific objective to facilitate the distribution of Liberal Catholic literature in non-English speaking countries. From the beginning of its existence, ALBANUS was managed and operated by volunteers of the Belgian Province of the Liberal Catholic Church. Very soon, this organization became involved in the distribution and publication of Liberal Catholic literature in other languages, mainly in French and Dutch. In 1996, Albanus opened an eStore named ALBANUS on line, but this conversion was not supported by St Alban Press. After 2003, St Alban refused to honor the orders by ALBANUS, which had then become a fully operational Publishing House.

Today, ALBANUS is still focusing its services towards non-English speaking members of the LCC, but occasionally publishes material in English which is out of print or was never published earlier. The services are provided to all the Liberal Catholics regardless of their jurisdiction.

Visit ALBANUS' eStore at: <http://TheLiberalCatholicChurch/ALBANUS>

## *The Liberal Catholic Church in cyberspace.*

Our Liberal Catholic web site continues to attract a large number of inquirers from all countries. Its major accomplishment, recently, was to be an effective tool in the admission of the 6.000+ members in our Liberal Catholic Province of Cameroon. But many others are contacting us on a regular basis, and other new congregations may join in the future.

The individual requests for information are answered by volunteers and redirected in preference towards existing congregations located closest to the address of the inquirer, regardless of jurisdictions. Our web site has distributed more than 1/2 a million pages in 2005, of which 1/4 was general information, 1/8 information about congregations. The rest is generated by our ever more popular Digital Library.

After considering the transfer of our site to a commercial host, we have decided to keep running it on our own equipment for the time being, as there are more and more attempts by domestic and foreign governments to reduce the free circulation of ideas.

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**THE LIBERAL CATHOLIC CHURCH IN  
THE UNITED STATES OF AMERICA**

***Parish of Saint Francis***

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