



St. John the Beloved
LIBERAL CATHOLIC CHURCH

91 Carroll Crescent (PO Box 193)
Glen Iris Victoria 3146

No. 56

Harbinger

September 2015

PARISH HAPPENINGS

A New Server

Sunday 12th July was the sixth Sunday after Trinity, and has as its Intent ‘Steadfast Service’. This proved to be very apposite for what happened on that day. The procession into the church included Katie Blakely, and with due ceremony she was admitted a server of St John The Beloved. This was welcomed with acclamation by the parishioners. Congratulations Katie!

Guild of Our Lady

It is many years since a Guild of Our Lady operated in Melbourne. It was discovered recently that members of two families are devoted to Mary and the Vicar decided that the time was right for a Guild to be established.

The service for the day was specially devised by the Vicar. It included the Ceremony of Lighting the Candles at the beginning of the office of Prime and the Ceremony of Extinguishing the Candles at the conclusion of the service. (This has not been performed at St. John’s for several decades.) It was also the Feast of the Assumption of Our Lady, and to highlight the feminine aspect the ladies conducted these ceremonies. During the office of Prime the Vicar brought the nine founding members of the Guild to the communion rail, declared the Guild duly launched with a prayer and a blessing. Members were

presented with a medallion on a blue cord, and also devotional and reading material. The Vicar then invited deaconess Margaret Engel to be its leader.

The Guild is open to both men and women of the parish and others may attend its activities. It has also received the blessing of the Regionary, Bishop Graham Preston. It is pleasing to see three men among founding members. It is intended to be a devotional guild and to pursue its spiritual work both privately and collectively.

Renovations

The church building is very much like the human body: it needs its own maintenance and sometimes major renovations to keep functioning. Well, the very old ceiling in the social room (hidden behind the false ceiling) is falling down, so carpenters were called in and they took it out altogether. Also, some guttering and downpipes were rusted and needed replacing, and the lino in the kitchen and toilet area has seen better days – it is disintegrating! This also has been replaced. And now with the lights in the back half of the church having fused, we are in the process of getting an electrician!

It seems a good time to do all of these things, as we have across the street the huge excavations for the new rail line that is going under Burke Road. So, our projects may be minute by comparison, but they are just as important. The new section of line will be operational early in the new year (we hope), so there is a chance of some peace and quiet being restored in 2016.

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CLERGY CONFERENCE

by Rev. Russell Cole

The conference took place at Santa Teresa Spiritual Mission Queensland and was attended by representatives of all parishes of the Australian church. Also in attendance were two of our Bishops

(Graham Preston and James White) with Bishop Allan Bradley on occasions. The Bishops attended in an advisory capacity.

The conference was chaired for three of the four days by V.Rev. Fred Shade in his capacity as Vicar General, the last day being chaired by Mrs. Blanche White. The minute secretary was Rev. David Jones.

St. John The Beloved was well represented by Asst. Minister Blanche White, Deaconess Marion Gilchrist, Deaconess Margaret Engel, Rev Russell Cole, Rev Alan Davis and V.Rev Fred Shade (Vicar).

The facility was within the grounds of a convent and a Trust house "Ormiston", about fifty kilometres north of Brisbane with a wide view over Moreton Bay. The accommodation was first class but not ostentatious. All diets were catered for and the food was excellent.

We flew to Brisbane on Wednesday 21st July in two groups and were met at the airport by members of the Brisbane parish and returned on the Friday.

Discussion was over a wide range of subjects, some contentious and others prosaic, but all in good faith.

The state of the church in Australia in general was discussed and the relevance to our individual communities. This included the ageing of our ministry and a certain lack of young members taking up the reins to guide the church through the twenty first century. This was borne out just by looking at the age of our own delegation, though we are better off than most parishes.

Our Bishops cannot retire as we have no one to take their place. Sydney is in a far worse position, with virtually no ministry other than Deaconess Robyn Puhlmann and one priest to keep it going, and our Adelaide church needs urgent resurrection.

In the work of the Lord nothing is impossible. We, as God's hands, feet and voice, just have to keep working and the Lord will provide in his infinite manner.

THE ROLE OF LITURGY **Liturgy and Music** **by V.Rev. Frederick A. Shade**

A liturgy can be likened to a symphony in that the celebration of a liturgy is in many ways like a performance of a symphony! I find this a most interesting analogy, and my involvement in both has led me to see striking similarities.

A religious rite has similarities to a musical composition: the words and rubrics are like the music notes on the page. The celebrant of the rite is leading the service in much the same way as does the conductor with an orchestra. Each requires the leader to interpret, to articulate and communicate the ideas of the author/composer, as well as to focus and harness the energies of all involved. Each is, therefore, a theurgic activity of great significance.

Liturgy - the words, rubrics and actions, are to be seen as a means to an end. Its verbal expressions and liturgical actions are intended to take us to a higher level of awareness, to transcend the mundane world, lead us to new insights and a greater awareness of the sacred, an experience of the numinous. Through Liturgy, we are given a glimpse of "the vision beautiful", for the limiting veil of Time is lifted for a brief moment.

Music, such as a symphony, is a non verbal form of communication to the listener; it bypasses the discursive mind. It takes us deep within ourselves. It can also take us far away from the mundane world, even into the pure light of heaven, thus achieving a shift in consciousness in much the same way as liturgy can achieve.

In Liturgy, the celebrant unites the congregation in order to build a temple "not made with hands", into which the Lord comes and abides with us. Liturgy is also a link with our Inner Selves as well as with God. In fact, it is through the Inner Self that we come to know God. Through Liturgy, the Mind of God touches the mind of Man, the personal self is in touch with the cosmic Self.

The Symphony communicates to us the reflections and feelings of the composer. The members of the orchestra work with the conductor as an organic unity, creating in sound what the composer had in his mind. You will have noticed that in the performance of Liturgy, what is created lasts but for a moment - that is why we need to repeat some liturgies many times. It is the same with music. But in both disciplines something very precious, indeed unique, is brought into being albeit having a transient existence. In each case the soul is fed by something which is not really of this world, although things of this world are its medium.

Music, like Liturgy, mediates something of another dimension of reality, and involves deeper layers of our own being. And, most importantly, the extent of its influence upon us will depend on our degree of receptiveness, whether we are "properly prepared". This is a fundamental teaching in all esoteric traditions.

Liturgy can achieve very similar ends and it makes similar demands on its participants. There is a similar imperative: to do our very best when performing Liturgy, to be *en rapport* with the leader (celebrant) in our worship ('worth-ship') to God. The words spoken, taken directly from scripture or as a paraphrase of them, take us to another place and time. By this act we invoke a sacred space and time in Liturgy. The words of the past speak directly to us. They come to us as a communication from its Author, mediated as it is through the minds and hearts of mortal men, both present and past. This is why each celebration brings us new insights and experiences, and why Liturgy is a grace-filled activity.

Demand for change is ever-present in our society, whether we are taking about music, liturgy, masonic ritual or whatever. I refer to these three traditions in particular, as our members are involved in one of more of them. Each has its rules, its landmarks and traditions. But even within these constraints I believe there is room for change, as each is a living tradition. A natural evolution is desirable but only if it is based on a deep understanding of that particular discipline or tradition.

Liturgy is not immune from the pressure for change, the desire to explore and experiment, nor should it be. Liturgy, like a piece of music or an ancient ritual, is a working tool; it is a function of religion. It is the means by which something is created anew each time we perform it, something that was not there a moment ago. We must consider Liturgy in this light otherwise it will inevitably become an end in itself, an artefact, a static piece of architecture, having no life of its own. And so our strict observance of it, for its own sake, can border on idolatry because we have forgotten that it is but the means by which something far greater is communicated and experienced by us - the celebrants, participants and the world at large.

But that is not the end of the story. Liturgy, by its very nature, continues to evolve, change and mutate. And it must also be said that the controlled environment in which new approaches and insights into Liturgy are being explored within this province of the Church will ensure that the integrity and efficacy of our wonderful liturgy will always be maintained.

(Reduced version of article previously published.)

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THE LIGHT OF GOD

However far away as yet may be the perfect realisation of Brotherhood, it is clear that we are at least drawing nearer to it; we have not yet learnt entirely to trust one another, but at least we are ready to help one another, and that is already a long step upon the road towards becoming really one family. Remember that as we help we can be helped; remember that from the lowest to the highest we are bound together by one long chain of mutual service and that although we stand on the lower steps of the ladder, it reaches up above these earthly mists to where the light of God is always shining.

C.W.Leadbeater

WORD OF THE MONTH

(from Russell Cole)

While researching a term I came across the following: "Scandal-Broth", which was Tea (ordinary tea). The reference is to the gossip held by some while drinking that "which cheers but not inebriates". Tea was also referred to as "chatter broth".

(James Halliwell "A Dictionary of Archaic and Provincial Words" London 1855.)

"Oil of Angels". A gift or bribe of money. The reference to the Angel is the gold coin introduced by Edward IV in 1465 to replace an earlier French coin.

(Lewis T. Davies "A Supplemental English Glossary" London 1881.)

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OFFICERS OF THE PARISH

Priest	V. Rev. Fred Shade	9459 2670
Deacons	Rev. Alan Davis	9509 1791
	Rev. Russell Cole	(M) 0407 348 229
Assistant Ministers	Mrs Blanche White	9803 0703
	Mrs Nicole Zabantu	
Deaconesses	Mrs Marion Gilchrist	9511 4845
	Mrs Margaret Engel	9744 2248
Property Manager	Rev. Russell Cole	(M) 0407 348 229
Parish Secretary	Mrs Libby Shade	9459 2670
	Email: libby@shade.id.au	
Prov. Website:	www.liberalcatholicchurch.org.au (NEW ADDRESS)	

The service of **Holy Eucharist** is conducted at St. John The Beloved every Sunday at 10.30 am. The sacrament of **Healing** is also available to everyone upon request, either at church or by private visit to their home. Please contact the Vicar.

CHURCH CALENDAR

September

Sunday 20th

Sixteenth Sunday after Trinity
Intent: Justice

Sunday 27th

Seventeenth Sunday after Trinity
Intent: Spiritual Progress

October

Sunday 4th

St. Michael and All Angels (octave)
Nineteenth Sunday after trinity

Sunday 11th

Intent: Tact & Tolerance

Sunday 18th

Twentieth Sunday after Trinity
Intent: Serenity

Sunday 25th

Twenty-first Sunday after trinity
Intent: Perseverance

November

Sunday 1st

All Saints' Day

Sunday 8th

Twenty-third Sunday after trinity
Intent: Precept & Practice

Sunday 15th

Twenty-fourth Sunday after trinity
Intent: Openness of Mind

Sunday 22nd

Sunday next before Advent
Intent: Dispelling of Ignorance

Sunday 29th

First Sunday of Advent
Intent: Discrimination

December

Sunday 6th

Second Sunday of Advent
Intent: Right Action

Sunday 13th

Third Sunday of Advent
(Gaudete Sunday)
Intent: Love

Sunday 20th

Fourth Sunday of Advent
Intent: Right Action

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A complete Church Calendar can be obtained at church.