

The Minutes of the Joint Clerical and Episcopal Synod of Great Britain  
and of the Clerical Synod of England and Wales

of the LIBERAL CATHOLIC CHURCH (OLD CATHOLIC)

Edited by the Rt. Rev. E. J. Burton, M.A.

PART II 1915 - 1920

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Cuttings Pasted in;

Page 3. Times, Friday, December 31st, 1915

"Old Catholics in Britain"

"Submission to the Pope"

Page 4. The Universe, December 31st, 1915

ARCHBISHOP MATHEW

"Unconditional Surrender to the Holy See"

"An Exhortation to his followers"

(Page 3 and on. All editorial additions are in brackets, thus.)

The Pastoral Letter issued by Archbishop Mathew on August 6, 1915, calling upon those of his adherents who belonged to the Theosophical Society to leave that Society and the story of the difficulties which it raised was brought to the notice of Bishop Willoughby by one of the laity. He felt that this change of attitude on the part of the Archbishop was grievously lacking in loyalty to the conditions under which he had admitted them to Ordination. Hearing that Canons Gauntlett and King had felt it necessary to sever their connection with Archbishop Mathew and realising that a complete breach was impending between the Archbishop and the main body of his clergy and laity, he felt it incumbent upon him to offer them Episcopal Consecration, to safeguard which he had been consecrated by the suffrages of these clergy. He enquired carefully into the matter and finding that they had not changed one jot or tittle from the principles under which without question Dr. Mathew had ordained them and that their conduct was not in any way the cause of the existing difficulty, he approached Canons King and Gauntlett with the offer of consecration. Bishop Willoughby, although he had proffered his submission to Rome, regarded this action as a matter of honourable obligation on his part. There remained a few days, pending the likelihood of a reply from Rome, in which he would be free to act and the two canons therefore decided to accept immediate consecration in order to be in a position to hand on to Canon Wedgwood when the latter returned to England, They themselves were not desirous of exercising the Office and were willing not to do so if it were held undesirable to continue the movement, but it was felt that under the special circumstances the interests of the laity demanded this course of action.

The consecration was accurately and duly performed by Bishop Willoughby, according to the ceremonies of the Roman Pontifical, at 1 Upper Woburn Place, London W.C.1 on 25th September 1915 in the presence of Canon Farrer and the Rev. Theodore Bell. There were about twenty of the laity present.

Instruments of consecration duly signed sealed and witnessed were delivered to the new bishops.

(Statement signed by) Reginald Farrer, Priest-Secretary and Registrar.

The clergy who were discussing the situation were informed that Canons King and Gauntlett had been consecrated by Bishop Willoughby but it was regarded as more desirable that Canon Wedgwood should if possible be consecrated by Archbishop Mathew. Pending a settlement of the difficulties under review it was decided not to notify Archbishop Mathew of these consecrations - the two clergy in question having severed their connection with him - but it was agreed that the archbishop in the event of his being willing to consecrate Canon Wedgwood should be notified of the facts under which such consecration took place. Bishop Willoughby was willing to consecrate Canon Wedgwood but the latter was anxious that if possible the consecration should be performed by Archbishop Mathew. He was also under the impression given to him by Archbishop Mathew that Bishop Willoughby had obtained his consecration without notifying Archbishop Mathew of the circumstances under which he had left Stockton. It was not until after the submission of the Archbishop to Rome that he learned from a chance remark from Canon Farrer that

Archbishop Mathew had learned something of these circumstances. Subsequently Bishop Willoughby placed in his hands certain letters from the Archbishop saying that he had known substantially<sup>1</sup> these facts. Whilst the doubt remained in his mind Canon Wedgwood was unable to receive consecration from Bishop Willoughby.

Bishop Willoughby was still free to act as consecrator and having offered to do so as a matter of honourable obligation, the Ceremony of the consecration of the Rt. Reverend Ingall James Wedgwood to the episcopate took place on the 6th Sunday after the Epiphany February 13th 1916 at a Chapel specially provided for the purpose at 13, Broomfield Road, London, W. Bishop Willoughby was assisted by Bishops King and Gauntlett as co-consecrators. The Provost, Dr. J.B. Seaton, Canons Carter and Farrer, and the Rev. Theodore Bell were in attendance. Canon Carter officiated as Master of Ceremonies. The Provost read the Protocol of Election. The three bishops imposed hands with the words, "Receive the Holy Ghost", the Anointings, the delivery of the Instruments and other details of the Ceremony, were performed with scrupulous care and exactitude according to the rite of the Roman Pontifical. Canon Wedgwood was consecrated (to serve) as Regionary Catholic Bishop for Great Britain and Ireland and the British Empire, and was elected in the style of Presiding Bishop<sup>2</sup> of the Old Catholic Church for the said jurisdiction. The instrument of consecration was duly signed, sealed, and witnessed, Fr. Seaton acting as secretary ad hoc.

There was a (large) congregation of about 100, among whom the following in addition to the clergy signed the instrument of consecration;

Principal G.S. Arundale, M.A., Ll.B. Cantab., Arthur Paddocks, B.Sc., Birmingham, M.I.C.E., Kingsley Bayly, Solicitor, Esther Bright, Mabel Besant Scott; Montagu R. St. John; Theodora St. John; Albert B. Dexter; G.L. Becton; Silene Oppenheimer.

Notice of the election was intelligibly and distinctly read in the Vulgar Tongue at the regular mass in the presence of the congregation on "the Sunday previous to the Consecration at the Church of the Holy Spirit, Red Lion Square, London, W.C. as well as immediately prior to the Ceremony of Consecration.

The following are the documents testifying to the Election of Canon Wedgwood to the Office of Bishop.

We, the undersigned clergy and laity of the Old Roman Catholic<sup>3</sup> Church at a meeting held for the purpose at No. 1 Upper Woburn Place, London, W.C. on December 10th, 1915 do hereby elect the Very Rev. James Ingall Wedgwood to the honour and dignity of the Episcopate and in view of this election we who append our names hereto do pray that the said Priest may receive visible Episcopal Consecration to the greater glory of God and the honour and welfare of the Church.....

(The following records are appended:

(a) Complete records of ecclesiastical careers, admission, baptism,

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<sup>1</sup> These are in the archives at the present Church office. (1973)

<sup>2</sup> Sic!

<sup>3</sup> Sic. The word "Roman" was inserted ad majorem cautelam. It was not part of the registered style, but had been added by Mathew as an expansion of significance.

confirmation, etc., etc., of  
Rt. Rev. Frederick Samuel Willoughby  
Rt. Rev. Rupert Gauntlett  
Rt. Rev. Robert King  
Rt. Rev. James Ingall Wedgwood

(b) Documents issued by Mathew relating to the Episcopal Election (with a complete printed biography) of Willoughby.

(c) To complete, and conclude this phase, there is a complete list of all bishops consecrated by Mathew. Their subsequent history and their career in or departure from the Old Catholic Church is also summarised.

Including those who submitted to Rome, and the Prince de Landas Berghas, who, with a letter of commendation from the Anglican Archbishop of Canterbury, worked in America, assisting e.g. at an Anglican (Protestant Episcopal) consecration in New York.<sup>4</sup>

A most interesting point is the next minute or memorandum. Archbishop Mathew was interviewed by the Provost and seemed disposed to accede to the Request of the Clergy that he should consecrate Canon Wedgwood to the Episcopate.

The breach was not so absolute. This meant that Mathew recognised the continuity per se of the Old Catholic Communion and the status of the movement, and, as a matter of principle, on his departure for Rome, was mindful of the need to secure episcopal continuity. That this is a true interpretation is indicated by the next memorandum.)

Archbishop Mathew had previously stated on various occasions that Bishop Hinton had undertaken to continue the succession and gave this as his reason (on departure for Rome) for not consecrating an Auxiliary Bishop. Bishop Hinton was asked by cable, by the Provost, to consecrate Canon Wedgwood after Archbishop Mathew's submission. He refused and later explained by letter that to do so would be an act of disloyalty to his present (Anglican) Diocesan. Bishop Beale was approached privately by Canon Wedgwood as to whether he or Bishop Howarth would be disposed to act. He offered no hope. Bishop Bacon was approached and declined. Bishop Scott Hall was on active service and had recently made his submission to Rome. Bishop Egerton had also submitted and was in Roman (clerical) employment. The Prince de Landas was working in New York. Bishop Willoughby was the sole hope of continuing the succession from Old Catholic sources. Enquiries were made as to the possibility of the Continental Old Catholics acting, but it was replied by the pastor at the Hague that consecration would only be given after long and careful enquiry and when the movement could show itself well established, etc. [He did not, however, refuse.]

[Entries now proceed (after this emergency and the careful establishment of overall continuity) with due care and regularity. Both Mathew and the others concerned saw only one clear issue; the departure of the Archbishop from the Old

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<sup>4</sup> Note this, in view of later Anglican statements and actions.

Catholic movement. The other matters were subsidiary. It is also clear that all strove for, and finally secured, recognition of the continuity of the Old Catholic Church and movement. This is completely established in the next entry; a minor affair and yet one which symbolises the lasting struggle between church and state, in which the present writer was also concerned thirty eight years later.]

A meeting took place at 1 Upper Woburn Place on March 24th 1916 of those of Archbishop Mathew's former chapter who could attend to discuss the case of the Rev. T. Haines. Father Haines was employed as a teacher under the education authority, according to whose rules those in Holy Orders were ineligible as teachers. The chapter did not care to undertake the responsibility for this state of affairs. After some discussion, Fr. Haines tendered his resignation from the movement, the Rt. Rev. J.I. Wedgwood promising to testify to the fact that he left in good standing.

#### Synod Meetings

A Meeting was held on Maundy Thursday, April 20th, 1916, at the Church of the Holy Spirit, Red Lion Square. Presents Bishop Wedgwood, Bishop King, Provost Seaton, Rev. R.E. Farrer, P.M. Cochino, O. Axel.

The Statement of Principles, and Constitution and Rules for the Clergy, were formally adopted having been subscribed by all the clergy of the Movement.

This meeting was the first joint meeting of the Episcopal and Clerical Synods.

[The last paragraph should be understood as the first under the redefined constitution of the church.]

[The full activity of the church is represented, as well as its status in general, by the next entry.]

Minutes of the Joint Meeting of the Episcopal and Clerical Synods held at 1 Upper Woburn Place, W.C.1., June 23rd, 1917.

After the Mass of the Holy Ghost had been celebrated, the meeting was opened with the following present: Dr. Seaton, Provost, in the Chair, Bishop King, the Rev. N.A. Ellingson, the Rev. H. Chaplin, and the Rev. R. Farrer, Secretary and Registrar.

Dr. Seaton said he had received a letter from Father Buttroyd of St. Augustine's Brotherhood, Fitzwilliam Road, Clapham, asking that he would recognise and receive his Brotherhood and subsequently admit them to Holy Orders. He said that they were attached to the Church of England and that the Archbishop of Canterbury accepted them. Father Chaplin was asked to make enquiries as to their status. Bishop King said he would not feel (willing) to give them orders until he had consulted Bishop Wedgwood and Bishop Gauntlett as he wished to avoid any likelihood of stirring up strife. Dr. Seaton said that he had had correspondence with a Mr. O'Connel, who used to serve at Westminster. Mr. O'Connel said that he had been ordained Deacon by Bishop Marsh Edwards. Mr. O'Connel lives at Wareham, Dorsetshire, and said that

he had heard that candidates paid fees to our Bishops for Ordination. The Synod were aware that there was no foundation for this statement.

Dr. Seaton also reported that there was a building owned by a Free Church at Broadstairs which might be of service to our Movement. The Synod requested him to make enquiries about it.

The secretary reported that missions had been started at Nottingham, Sheffield, and Newcastle, and that an Oratory had been opened at the former place.

The Synod decided to make a small grant of money to Dr. Seaton to assist him to defray expenses of the Oratory at Broadstairs.

The Rev. N.A. Ellingson spoke also of the prospects of our work in Scotland. He said that lectures had been given and services held at Edinburgh, Glasgow and Dundee.

Bishop King announced that the Rev. J.A. Carter had resigned his connection with the movement and the secretary was asked to write him a letter saying that the Bishop accepted his resignation with regret.

The opinion that the Movement was now on a sound basis was expressed by all present at the meeting.

It was decided that all matters on the subject of communion with Utrecht and other bodies of Old Catholics should be left undecided till Bishop Wedgwood's return.

Father Chaplin expressed the opinion that it would be useful to have a book published which should contain all pamphlets already in publication about our work and that a Servers' Guild should be started.

The secretary announced that he had received letters from the Rev. Walter Cook and the Rev. John Barren offering to give any assistance to our Movement that they could and that he acknowledged their letters with grateful thanks, informing them that he would let them know if any occasion should arise when their kind offer could be accepted.

Dr. Seaton kindly invited any member of the Synod to come down and give a lecture at Broadstairs and offered them the Privilege of saying Mass in his Oratory.

Fr. Chaplin said that acting on a suggestion received from Bishop King, he had ascertained that if he could start an Oratory at Clapham there would be six people as a nucleus for his congregation.

Minutes of the Synod of the Bishops<sup>5</sup> and Clergy of the Old Catholic Church in Great Britain held at No. 1 Upper Woburn Place, W.C.1 on the 1st and 2nd days of December, 1917.

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<sup>5</sup> As thus constituted.

First Day, Dec. 1st.

A Pontifical Mass de Spiritu Sancto was celebrated at 11.30 a.m. during which the Rev. William J. Collinson was ordained to the Priesthood. Subsequently the Synod assembled at No. 1 Woburn Place at 2.30 p.m. the following being present: The Rt. Rev. James Ingall Wedgwood, Presiding Bishop, in the Chair, the Rt. Rev. Robert King, Bishop Auxiliary, the Very Rev. John Seaton, D.D., Provost, the Rev. Fathers Theodore Bell, Narve Ellingson, Reginald Farrer and William J. Sullivan.

Minutes of last meeting.

The minutes of the Synod meeting of the 23rd of June, 1917 were read and approved subject to the insertion of the words "amounting to £2-10-0" in the minutes relating to the Oratory at Broadstairs.

1. The Presiding Bishop gave an account of his work and the starting of branches of the Church in Australia, New Zealand, and the United States of America. With the consent of the Episcopal Synod<sup>6</sup>, Bishops Leadbeater and Mazel had been consecrated for Australasia, the latter as Bishop Auxiliary. There were ten priests in Australia, three in New Zealand, and six in America. Arising from a discussion on the minutes it was decided that a certified true copy of the original minute book which Archbishop Mathew had alleged to be his property be made and retained<sup>7</sup>.

2. It was further decided that the minutes be kept in future in a new book; that a record of Bishop Wedgwood's election to the Episcopate be copied from the old Minute Book as the original copy entry and that thereafter all proceedings be entered in the new book.

3. With reference to the request of Brother Buttroyd of 7 Fitzwilliam Road, Clapham for the reception of members of St. Augustine's Brotherhood and ordination of some of the Brothers it was decided that in the event of any further communication being received from the Brotherhood the Provost should inform them that their request had been considered and that the Synod did not see their way to taking any action in the matter.

4. Relations with the See of Utrecht.

It was decided that the Presiding Bishop should communicate with the Archdiocese of Utrecht on the following lines:

The Synod were of opinion that the Archdiocese of Utrecht had been unfairly dealt with by Archbishop Mathew. None of the present clergy were involved in the affair, in which they had not been consulted and for which they were in no way responsible. The Synod were desirous of making an "amende honorable" for the manner in which Archbishop Mathew had acted. The Synod had been informed that a meeting of the clergy of the archdiocese of Utrecht had recently taken place at which the English movement and its principles had been the subject of adverse criticism. The Synod wished to convey their regret if this was in fact the opinion of the church

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<sup>6</sup> As thus constituted in Great Britain.

<sup>7</sup> The original was returned to us and has been "published" as the first part of this present work.

in Utrecht but in view of the nature of the work which the movement was called upon to perform they could not deviate from the line of policy involved in their statement of principles.

5. Proposed alteration in the title of the Church.

Subject to the legal aspect of the matter and to the views of the churches in Australasia and America it was decided that the official title of the church be altered to the Liberal Christian Church (Old Catholic). The principle was agreed upon that local conditions should be taken into consideration with regard to the question of retaining the words "Old Catholic" as the main title of the Church.

(Endorsed: "See page 34, F.W.P.")

6. Constitution and Rules of Clergy.

It was decided after discussion that a draft constitution and rules of clergy be submitted to the Presiding Bishop in the light of the expressed opinion of the Synod and considered by them at a later date. The Synod agreed that the registered name of "Old Catholic" (and "Old Roman Catholic") should be retained and that the Oratory at Broadstairs should be registered under this title<sup>8</sup>.

7. Relations with the Order of Corporate Reunion.

It was decided that a statement be issued stating clearly that the movement had no connection with the Order of Corporate Reunion and dissociated itself from the objects and methods of that organisation<sup>9</sup>.

The Synod then adjourned.

Second Day

The Synod assembled at No. 1 Upper Woburn Place at 3 p.m. on Sunday 2nd of December, 1917- All the members who attended on the first day were present with the exception of the Very Rev. Provost Seaton.

8. Church Education.

(a) After some discussion the Synod agreed that the drawing up of a Syllabus for Ordination Studies and Examinations be left to the Presiding Bishop. The principle was admitted that the Bishop should have discretionary powers to relax or modify the curriculum in individual cases<sup>10</sup>.

(b) With regard to the general scheme of education especially in respect of candidates for confirmation it was agreed that a scheme be submitted to the clergy for their guidance, embodying the views of the Presiding Bishop and Bishop King, and providing for instruction in Church procedure.

9. Vestments.

It was decided that in due course black cassocks be discarded by the clergy and

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<sup>8</sup> i.e. "Old Catholic". See above: (5)

<sup>9</sup> Every effort was made to observe ecclesiastical etiquette and to avoid offence to the Anglican Church.

<sup>10</sup> This is of significance for our training methods in various provinces today.

another colour substituted, the latter to be determined by the bishops. The use of detachable capes was recommended.

(b) It was decided that standard patterns of vestments be designed to which it should be strongly recommended that the clergy adhere.

(c) The Synod emphasised the necessity for allowing clergy complete freedom in the matter of wearing lay dress in preference to clerical.

#### 10. Status of clerks in minor orders.

(a) It was decided that minor orders might be conferred upon persons other than intending candidates for major Orders at the discretion of the Bishops.

(b) It was decided that the title Reverend should only be adopted from the grade of deacon upwards<sup>11</sup>.

(c) It was decided to devise a form of blessing for, or dedication of, young servers and others employed in the service of the church.

(d) The Synod agreed that special attention be paid to the spiritual needs of young persons and children particularly with regard to services and spiritual assistance generally.

#### 11. Intercommunion.

(a) It was agreed that at the discretion of the priest-in-charge access be given to the altars of the church to priests of the Roman Catholic, Orthodox Easterns and other churches the validity of whose orders was indisputable.

(b) It was further agreed that there was no objection to the interchange of pulpits with the Ministers of Nonconformist bodies so that Nonconformist Clergymen, should they so desire it, should be allowed to preach in churches belonging to the Movement.

(c) It was further agreed that facilities should be given to Anglican Clergy to conduct services in churches belonging to the Movement on the distinct understanding that their ministrations were conducted in their capacity as Anglican Clergymen and that the Movement is not thereby committed to the official admission of the validity of Anglican Orders.

(d) It was further agreed that women be allowed to preach under licence of the bishop.

#### 12. Liturgy.

It was agreed that the Pope's name be deleted in the Canon of the Mass and that a statement to this effect be embodied in the Statement of Principles.

#### 13. Table of succession.

It was decided to place the name of Bishop Willoughby in its proper position as the consecrator of the three English bishops, to delete the names of those bishops

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<sup>11</sup> N.B.!

consecrated by Archbishop Mathew who were dissociated from the movement, and to add the names of all the bishops at present working in the movement.

14. Relations of Clergy and Laity in the Church and Financial Control,

(a) After considerable discussion the following principles were laid down:

(i) The control of the spiritualities to be invested solely in the clergy.

(ii) The laity have the right to know how the temporalities of the church are being administered and to undertake their administration subject to the principle that the Episcopal Synod are the owners and ultimate controllers of all temporalities.

(b) Under the latter head it was decided that legal opinion be sought with a view to preparing a workable scheme on the following basis:-

(1) Parochial

(a) The temporalities in respect of church furniture shall be vested in trustees, preferably laymen, on behalf of the episcopal synod. Special arrangements to be made in respect of the building.

(b) The trustees, should they so desire, shall be by an advisory committee the members of which shall be selected equally from the clergy and laity.

(c) Two trustees shall be appointed for a specific term of Office, one being selected by the Clergy and one by the Laity.

(d) In matters under dispute the decision of the episcopal synod is final.

(e) Private Oratories may be exempted from these rules by License of the Bishop.

(2) Provincial

In each Province a Trust shall administer the funds on behalf of the Synod.

Generally.

Trustees hold their authority by delegation from the Episcopal Synod who are empowered to extend or withhold it at their discretion.

The proceedings then terminated and the Presiding Bishop declared the synod closed.

(Signed) Nov 2, 1918. Robert King +

(There follows the letter sent to the Archdiocese of Utrecht, in a French version, cyclestyled, apparently circulated in this form for information.

To indicate the principle of continuity and canonical regularity, we may quote the final paragraph:)

Les circonstances dans lesquelles l'Ancienne Eglise Catholique d'Angleterre se trouve aujourd'hui sont telles qu'il leur est impossible de changer l'orientation generale de sa politique ainsi qu'elles sont enoncees dans la declaration formelle de ses principes.

Votre Grandeur sera peut-etre interesse d'apprendre que je viens de retourner en Angleterre apres un voyage en Australie et en Nouvelle Zelande. Nous avons la un clerge de dix membres avec un nombre de congregations faisant un nombre de 500 fideles. Notre clerge, inclus ceux en ce moment a la guerre, est au nombre de 31 dont chacun a son activite publique avec une de nos congregations.

Veuillex agreer l'expression de tous mes sentiments tres respectueux et devouees.

+ J.I. Wedgwood.

Eveque de l'Ancienne Eglise Catholique en Angleterre.

(The exact reader will appreciate the conservative and conciliatory note, and trends of emphasis which indicate the desire for continuing association within the Old Catholic Church. It is not something we ever formally abandoned. Further, the matter of the overseas parishes and work is delicately broached. Wedgwood does not claim to have established a new province, or otherwise. If the Utrecht Archbishop is willing, the further work of the church will remain part of a greater Old Catholic movement, extending now to other territories. Wedgwood avoids mention also of the American Church. This was a more difficult situation since there were already Old Catholic congregations (in communion with Utrecht) there. The work in the Commonwealth could be regarded as an extension of the British movement.

Continuity, avoidance of further schism, the validity of Old Catholicism as a vital activity within the whole Catholic Church and community, are tacitly assumed. This again is a position integral to our jurisdictional validity. We did not seek separation, but rather a valid Old Catholicism which should extend further the upholding of basic principles which emerged against the dogmatic challenge of Vatican I.

It should also be noted that the Synod which legislated the policy and rule **of** the Church was centred within the British Province; the Presiding Bishop worked from and through that Synod. Only gradually were the overseas territories brought within the Episcopal and Clerical Synod, through representation, to form something beyond this Synod, which was still basically that of the British Province, acting on behalf of the whole church.

Would the Church continue as the Old Catholic Movement in this country, with associated offshoots overseas, or would these offshoots become new provinces? In this case, a whole further question was posed. Utrecht would have to come to terms with these as further regions in communion with itself, taking over from Britain. But if Britain continued oversight, and then set up, or allowed to come into being, new provinces, these would clearly present a new state of affairs. There would, unless Utrecht took these into communion, be a world wide church, too large to be regarded merely as "missions" from Britain. If new

provinces were set up, unrecognised by Utrecht, then there would automatically have to be independence of Utrecht.

Tactfully, Wedgwood apprises Utrecht of the situation. It is up to them. Let us note, also, that there is no question of any other Old Catholic movements in Britain. The claims of those who called themselves "old catholics" because consecrated by Mathew, subsequently leaving the movement, are not even noted. Nor can they be. There is at this time, and subsequently, only one Old Catholic Church, continuous, both in congregations and priesthood - that to which we belong. The fact that Mathew, after leaving this Old Catholic communion, despite Wedgwood's plea, had submitted to Rome, made the position quite clear. That he subsequently set up another "church" of his own, and consecrated "wandering bishops", without supporters or congregations, is only an irrelevant "chapter" in the ecclesiastical underworld.)

Minutes of Synod held at 2 Upper Woburn Place, W.C.1 on Sept. 6th, 1918.

The Synod of the Clergy met at 7.40 p.m. Sept. 6th 1918, with Rt. Rev. Bishop King in the Chair (owing to Wedgwood's overseas work).

The following were present:

The Rt. Rev. Bishop King. The Rt. Rev. Bishop Gauntlett. The Very Rev, Dr. Seaton (Provost); the Rev. R.E. Farrer (Registrar); the Rev. R.A. Ellingson; the Rev. Theodore Bell; the Rev. W.J. Sullivan (Priests); the Rev. P.E. Pearce (Deacon); L.J. Bendit (Subdeacon); A. du B. Wilson (Acolyte).

A. The Rev. Th. Bell, seconded by the Rev. K.A. Ellingson, proposed a motion that those members of the Old Catholic Church in Minor Orders, and below the grade of Deacon, should be permitted to attend the Synod in an advisory capacity. This was passed nem con.

B. Fr. Parrer, seconded by Fr. Sullivan, moved that L.J. Bendit be appointed secretary to the meeting. This was agreed to.

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(1) Fr. Sullivan then read the minutes of the last meeting of the Synod. These were passed without alteration.

(2) Fr. Bell proposed that a certified copy of the minutes of previous meetings at present held by ex-archbishop Mathew be obtained. It was agreed to ask Mr. Kingsley Bayly (Solicitor) to obtain this copy.

D. Fr. Ellingson announced, on behalf of the Scottish members of the Clergy of the Old Catholic Church, that they regretted they were unable to attend the meeting but sent their greetings to those who should be present.

E. Fr. Bell moved that a letter of greetings should be sent to the Presiding Bishop and to the Australasian members of the Clergy. This was agreed to.

F. Bp. King, in accordance with the Agenda, proposed that the Statement of Principles and the Short Summary of Principles of which each member of the clergy had received sets of proof sheets should be considered page by page. Fr. Bell proposed that a space be indicated on the cover to insert the price.

This was agreed to.

(Why Archbishop Mathew thought he was entitled to keep the Synod Minute Books of the Church he had left is not clear. One may, of course, surmise. There was clear evidence in it of the real and developing work and status of that church, to which he himself had given free assent. However, the book was actually given back and is now in our archives. Mathew tacitly admitted (a) that he had seceded from the Old Catholic Church and (b) that the movement continued under Bishop Wedgwood's jurisdiction.

There is interest in the careful discussion, with those in minor orders present, of the wording of the Statement of Principles. This has to be seen in context with the letter of Bishop Wedgwood to the Utrecht authorities noting the particular pressures and needs of this province. Also, with a determination to set the movement on a firm basis, which should be recognised, for the efficient development of the province. This was needed, from many points of view. There had never been a firm assignment of the scope of and activities of the Old Catholic Mission or its relationship and jurisdiction - i.e. justification for existence. That was almost immediately evidenced at the Synod. To continue the minutes:)

Fr. Bell then asked if the "Apostolic Churches" mentioned on page 8 line 11 was not meant to include the Church of England. Bishop King replied that it was not, owing to the controversy as to the Orders of the Church of England. Fr. Bell proposed that at least the paragraph dealing with the Church of England should be placed above that dealing with the Presbyterians and other dissenting churches. After some discussion this was agreed.

(The affection for the Church of England which was felt is again evidenced. Equally, our justification for existing as a catholic body. As Bishop Leadbeater said, there was something "strange" about Anglican Orders. An ex-Anglican minister he retained an unwillingness to condemn outright.

Apart from small verbal changes, which have little significance, we come to Fr. Bell's motion that "an appreciation of Bishop Wedgwood's work in drawing up "The Statement of Principles" and "Short Summary of Principles" be conveyed to him." This was unanimously agreed to.

We now come to an important decision. The terms and the people concerned in the decision should be carefully noted.)

G. Bp. King next informed the meeting that the name "Liberal Christian (Old Catholic)" chosen at the last meeting was unsuitable, owing to their being already a body of that name. He therefore suggested that the term "Liberal Catholic (Old Catholic)" suggested by the Presiding Bishop be adopted in its place. He pointed

out that there were difficulties in registering the church under the name "Old Catholic"<sup>12</sup>.

(It should be noted again that there was never any question of abandoning the use of the term "catholic" in some way. Indeed, our raison d'etre was based upon our being an Apostolic Church, with valid Order. Otherwise, we should be intruding on the work of another communion which already had jurisdiction, i.e. the Church of England. Unless we had something beyond the status which that held, we were trespassing against the rules of catholic Order. Nor was there any idea of developing a new body alongside existing catholic order and communion, much less of founding a new church. In any case, by definition that is not possible. "Other foundation can no man lay....."

But since we were obviously (as will be seen below) now dissociated from the Old Catholic bodies abroad, and since the developing Catholicism of our movement was sui generis, clearly, to go on using the term "Old Catholic" would be unfair to that body, i.e. to go on using it, without some indication of our particular work and status within the Christian community. Although the new style involved using the term "catholic" twice, as Bishop Wedgwood foresaw, this was preferable to leaving any ambiguity on the matter. So a double name came into being.

Minutes continue;)

The Resolution passed at the previous Synod to call the Church "Liberal Christian (Old Catholic)" was therefore formally annulled and a Resolution passed by which the church should be officially known in future as "The Liberal Catholic Church (Old Catholic)". It was also advised that steps should be taken to insure the fact that there was no legal or other impediment as to the use of the name<sup>13</sup>.

It was likewise resolved:

(a) To change the title on the Statement of Principles and other documents to be printed and that the name should be changed in the text where suitable.

(b) That on the volumes i and ii of the Liturgy already printed should be pasted the new title to cover the old one.

H. It was moved and agreed that the volumes of the revised liturgy at present printed or in process of printing should be formally accepted and approved. The price of selling was fixed at 1/- per volume.

Fr. Bell enquired whether steps were being taken to select suitable portions of scripture for Introits, Collects, Graduals, etc.

I. Bishop King said that two letters (given below) had been sent to Utrecht to Archbishop Gul to enquire on what relations the Church in England stood in his eyes

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<sup>12</sup> Or, rather, in continuing the registration, since there was bound to be confusion as we were now working independently of Utrecht.

<sup>13</sup> See Letter accepting this decision from the Presiding Bishop (Appendix).

with the Dutch Old Catholic Church. To these there had been no reply. But a member of the English section of the Old Catholic Church (now to be called the Liberal Catholic), Mrs. van der Hell, had called on the Archbishop and had written to Bishop Wedgwood explaining the situation. The portion of the letter dealing with the subject is inserted below.

(K. deals with vestments (Gothic shape) etc. I have in my possession some early vestments of the "fiddleback" variety used at the Brighton Oratory, as well as early liturgies with the name Old Catholic not erased, but "liberal Catholic" written beside this in red ink, also used at that Oratory.)

L. Bishop King informed the Synod and the Clergy that the matter of Confirmation was being attended to. Each church, in the meantime, might arrange what classes and groups it wished.

M. Bishop King also said that a proposition would shortly be made to create a kind of an Order of those who served at Services but who were not as yet in Minor Orders.

N. Bishop King also said that the Constitution was being attended to.

O. It was suggested that small certificates be given to the Priests as indicating them to be members of the Liberal Catholic Church, similar to the Roman Catholic Celebrat cards.

In the matter of permission to celebrate mass, or to hold services in Churches of other denominations, it was agreed that both parties should receive the consent of their bishops.

P. Bishop King informed the Synod that Bishop Wedgwood said that he had decided to appoint Fr. N.A. Ellingson as Provost of the Liberal Catholic Church in Scotland. This was unofficially approved.

Q. The suggestion to appoint laymen of either sex to take charge of the finances of the Church was approved.

R. Statistics of Baptisms and Confirmations showed that since June 1917, 123 had been baptized and 100 confirmed into the Church in Great Britain.

S. Designs were submitted and approved for certificates of Baptism and Confirmation. The title on the certificates should be altered to Liberal Catholic (Old Catholic) Church.

T. Bishop Wedgwood wished to institute an Order of Deaconesses for women (sic) in the church, for those who take part in church work. Bishop King was going to make enquiries into the various Orders for Women's Orders in Churches, and particularly into that in the Church of England.

The Synod adjourned at 10.45 p.m.

(With the Minutes of the Synod held on Nov. 2nd we move into the developing work following the Great War, the Armistice being signed a few days after this meeting. The difficulties which the war had imposed upon our work must not be forgotten. Thus, under item 7, Bishop King (who was in the Chair) reported that requests for Oratories had been received from many areas in the country, but "owing to war conditions it was difficult to find suitable men for ordination." At the same time under item 4 the resignation of the Rev. W.J. Sullivan on grounds of "a credal nature" was accepted.

We now come to the first "operative" mention of Bishop Leadbeater in the active work of the Church. Under item 5 Bishop King announced that he "had recently received a letter from Bishop Wedgwood of the work done by Bishop Leadbeater on the occult significance of Holy Mass". Under item 8 it was agreed to send a letter of greeting to "Bishops Wedgwood and Leadbeater together with our expression of our deep appreciation of the value of their recent researches into the hidden side of the Sacraments." The wider aspects of our communion and its mission to restore catholic fullness were also marked at this Synod by item 6. Bishop King announced that Mr. Pearce "our new colleague in the priesthood had given special attention to the work of healing and it was hoped that his knowledge and experience and enthusiasm definite purpose could now be made into this side of the activities of the Church".

These minutes are the first in the writing of Mr. Bendit, who was to give such telling service and patient assessment of the church's work during the next few years. His statement of each meeting and of all problems is full and clear. Other material which he left is of importance, though it contains nothing that is not here formally recorded. The only other item of interest is (9) reporting a message from the Provost of our Church in the United States, asking for copies of all publications. These had been sent by Mr. Bendit.

The synod held on 31st January, 1920, appointed the Rev. Theodore Bell as Executive Officer. During 1919 four candidates had been admitted to the priesthood; J.B. Acuna, G. du B. Wilson, T.E. Pearce, and L. Bendit. Two priests had resigned: W.J. Sullivan and Reginald Farrer. (The latter was somewhat undependable, who figures in correspondence almost immediately after his ordination by Bishop Mathew: the priesthood was too great a burden for him to carry, and a week after Ordination he sought to withdraw. Willoughby, in an amazingly tactful and spiritual letter, a classic of expression, which bore testimony to Willoughby's true nature, succeeded in strengthening his loyalty to his undertaking. As secretary to the Synod he worked well. But when he gave this up instability seemed to recur. He demanded attention, and when this was not forthcoming, he constantly needed to attract such attention.)

Item 4 empowered the Executive Officer to try to find more commodious premises for the work in London. Other questions of property such as the expiration of the lease of tenancy of 2 Upper Woburn Place were also discussed. Finally, the Executive Officer announced that he had been appointed as Manager **of** the St. Alban Press in Great Britain and Ireland by the Presiding Bishop. The Synod approved of the appointment. This is interesting for those today concerned with the organisation and official status of the press and its work.

The next Synod settled the question of jurisdiction at that time. Bishop King was in the Chair, and item 1 notes that "the figures concerning the Baptisms and Confirmations for the different countries under the jurisdiction of the Synod should be entered separately for each country." Further work was carried out "at long range", since the Presiding Bishop was still in Australia and elsewhere. Unbound liturgies had arrived, the Executive Officer reported, item 6, and an advance copy of The Science of the Sacraments had been received by a private individual. Two thousand copies had been ordered. He also read a letter from Australia on the subject of the musical liturgy.

The church's increasing concern for the safe keeping of all records was marked by item 8 which recommended the hiring of a safe deposit for their storage.

In item 9 the Synod of the Church agreed to consider a suggested International Constitution received from Australia. We now approach the development of the movement as a world wide church, no longer organised as the British province of the Liberal (Old) Catholic Church with overseas "branches". It was necessary, for the time being, until a General Episcopal Synod could be organised, for the British Synod to continue as the authoritative governing body of the Church, which it did with no lack of energy. First, they saw to the maintenance, and continuity, of Order. In the proposed Constitution para. 4, page 5, was omitted and the following was substituted, "Before commencing or carrying on in any province or diocese any work in connection with the Church, clergy shall obtain the licence therefor from the Bishop of the said Province or Diocese." Further alterations were made in the document submitted, including the definitive statement of the governing body of a Province or Diocese as a "synod composed of the Priests of the Province or Diocese. The Bishop of the Province or Diocese or his representative shall preside over all meetings of the Synod. The Bishop shall have the power to veto any decision of the Synod but if any matter is vetoed at three consecutive synods the matter shall be referred to the Episcopal Synod whose decision shall be final." Under (10) the Synod considered the statement of principles (suggested on the Australian initiative after Bishop Wedgwood's revision) and proceeded to make extensive (but not drastic) alterations and rewording. Such rewording included the fine phrase, "The Liberal Catholic Church ... does not exact from its members any acceptance of dogmatic standards", at the same time noting that from its "corporate worship through a common ritual the power of the Blessed Sacrament may well be trusted to work God's true purpose on men's souls." What one does, one's actions, manifest one's belief, not verbal statements. "By their fruits ye shall know them."

Under this lengthy section (10) the executive officer was asked to return the exploratory document to the Australian clergy with a careful statement of the reasons for such necessary changes.

Under (11) the Summary of Doctrine was approved after long discussion, as was the table of the apostolic succession.

These minutes were signed and approved as correct by Bishop Wedgwood on his return, October 9th, 1920.

Bound into the Minute Book at this crucial stage, consolidating and assessing the course and position of the movement within catholic community, are various relevant documents, both those sent for consideration and the amended and officially approved versions.

The next Synod, with Bishop Wedgwood once more in the Chair, must be given in full. It will serve to close this volume of extracts. Relations with other churches were not unimportant.)

Minutes of a Synod held Oct. 9, 1920, at No. 2 Upper Woburn Place. The Synod met at 2.30 p.m. Bishop Wedgwood being in the Chair.

Present: Bishop King, the Reverends J. Seaton, T. Bell, R.A. Ellingson, E.F. Udney, L.J. Bendit, A. du B. Wilson, J.B. Acuna, E.G. Colman Williams, and Ray Wardell of Seattle, U.S.A.

L. Severs and P. A. Bell were present but without power to vote.

1. The Minutes of the last meeting of the Synod held April 10, 1920, were read and signed.

2. With reference to the Resolutions passed at the last meeting of the Synod, concerning alterations in the text of the new Statement of Principles, Bishop Wedgwood announced that in order to save time he had made most of the suggested changes on his own authority. The revised statement had been approved by all the British Clergy, with the exception of Mr. H. Chaplin who did not send in his objection until it was too late. It was agreed that the Statement of Principles be allowed to stand in its revised form.

3. Rev. T. Bell enquired whether there had been any further developments in the matter of a musical edition of the liturgy. Bishop Wedgwood stated that at the beginning of September he had obtained permission to use a certain copyright and had cabled Australia.

4. Bishop Wedgwood stated that he did not altogether agree with some of the alterations in the text of the new Constitution suggested at the last meeting of the Synod. He considered that the words especially in reference to canonical obedience were the best possible in the circumstances. He proposed, however, working out an amended Constitution; if this was agreed by the British clergy he would send it to Australasia.

5. Rev. T. Bell announced that the lost minutes had not yet been traced. (These did not cover any important matter, and the items were recapitulated for record. These were supposedly in the charge of Farrer, who had subsequently resigned. This matter was a blow to his feelings. However, see the next minute.)

6. With reference to minute 3 of the meeting held Jan. 1st 1920 it is now explained that the resignation of Mr. Farrer was intended only as a temporary withdrawal from active work in the movement and he was now resuming his duties.

(Whether this was a wise move may be doubted. Every consideration was extended to clergy, but Farrer was not perhaps suited for priestly work. Subsequently, he again withdrew, and seems to have sponsored a campaign seeking to draw attention to himself.

7. With reference to the denial of the validity of our Orders by the Lambeth Conference, Bishop Wedgwood outlined our position. He stated that he was going to see the Bishop of Willesden on the matter. If a satisfactory statement could not be obtained in this less public way, an open letter to the Archbishop of Canterbury would be necessary.

Mathew had upset the Anglicans with his offer to validate their Orders. But to deny the validity of ours was so inept as to be almost hilarious. Whatever individual doctrinal views, the whole esse of our position was the maintenance of valid Orders. A tardy recognition that my own Anglican Orders were not valid led to my close enquiry into this matter. The "intention" of our bishops was clear. Bishop Hugh told me that he intended to maintain and to transmit in the fullest and complete sense the Orders of the Catholic Church in the Apostolic Succession. Bishop Pigott, also an ex-Anglican had assured him of his intent to do so. As I, Bishop Pigott had doubts on the ultimate validity of Anglican Orders. In every preceding case, Wedgwood and Leadbeater had taken the utmost care to maintain continuity in the fullest sense, as these records show. Each intended to do all that the Catholic Church had always done whatever that might be. And each and every Consecration and Ordination had been carried out in fullness, as to essential ritual and instruments associated. Headlam brusquely ignored our protest; a good scholar, he was a schoolmasterly man of almost intolerable conceit. The Lambeth Conference as a whole were not allowed to discuss the matter fully. Curiously, the Archbishop seemed to take sides with Mathew, despite their sometimes farcical clashes. (The psychology of the whole affair is interesting.) Ordinations by Mathew to the Priesthood had been accepted by the Anglicans, and they were in a most unhappy situation if they refused to admit subsequent ordinations, just so carefully performed with full intent to do as the Church does. The only way to sort out the situation was to "side" with Mathew and regard his movement as having been "ended" by his submission to Rome! What this submission had to do with the Church he had left, or how it affected its Orders, is puzzling, but at least this attitude added some appearance of gentlemanly propriety to the whole affair. Which was probably more important to the Anglicans of that era, rather than the facts of the case.)

8. It was announced by Bishop Wedgwood that there were now six bishops and some forty priests in the Church,

(This may seem an overproportion of bishops. It must be recalled that the church was expanding in other parts of the world and that communications were not as easy as today. A bishop was needed within reach of each area. We have at all times resisted multiplication of dignitaries even to the point of inflicting hardship, in some cases, on the one bishop allowed for each "region".)

9. Bishop Wedgwood reported that at a meeting in Utrecht he had an audience of

some 350 people and that on saying Mass at the Hague he had a congregation of 70 people and at Amsterdam of 200 people.

(This was tantamount to a declaration of independence from the Old Catholic Communion in Holland; it meant that we were a separate church acting on our own initiative as representing valid Catholicism. If this were not the case we were trespassing on the jurisdiction of the Old Catholics centred on Utrecht. They had, however, been given ample time and opportunity to seek some kind of modus vivendi.)

10. With reference to the Baptismal and Confirmation Certificates the Executive Officer reported that nothing had yet been done.

11. It was agreed that if possible a lay person should be found to hold the Office of Treasurer.

12. With reference to minute 11 of last meeting the Executive Officer reported that he had carried out the instructions there given but that suggestions (a) (b) (c) were impossible and suggestion (d) all the halls that he had tried were either not suitable or not available. Mr. Bendit reported that the Pen and Sword Club in Regent Street had a hall which might be suitable.

(The Minute referred to from the previous meeting listed various possibilities as premises for holding services, including the acquisition of a Church in Tolmer Square.)

Mr. Bell then outlined a scheme for buying and converting some premises in Church Street, Kensington. The Synod however did not consider the scheme feasible owing to the great difficulty in finding guarantors. Mr. Bell then stated that he considered the suggested premises so good that he would probably carry on with the scheme on his own responsibility. He asked permission to approach the membership of the Church for subscriptions. This was granted.

(It was a great pity that this suggestion was not more actively supported by the Synod. These premises were exactly where, as later events have shown, we should have placed a London centre. One still hopes that the plan, even after fifty years, may find fulfilment.)

Bishop Wedgwood then proposed, and it was agreed, that the church should continue to lease No. 2 Upper Woburn Place.

(It would seem that there was some feeling on this matter, to judge from the continuing minute, and it was implied that Bishop Wedgwood's opposition and clearly stated proposition to remain at 2 Upper Woburn Place blocked Bell's suggestion.)

Mr. Bell then stated that owing to the great responsibility which the Kensington premises would be if he continued with them he would be compelled to withdraw from the position of guarantor of 2 Upper Woburn Place.

Mr. Bell resigned from the post of Executive Officer. It was agreed that the post be allowed to lapse.

14. It was proposed by Bishop Wedgwood, and seconded by Bishop King, and carried unanimously, that a vote of thanks be accorded to Mr. T. Bell for the work he had done in connection with the Church.

15. Mr. Bell announced that The Science of the Sacraments had at last been published. Only 1500 instead of the expected two thousand copies had been received from Australia. Of these 1100 were either sold or in the agent's (Messrs. Kegan Paul, Frennd, Trubner and Co's)(sic) hands. Another 1000 had been wired, for. Mackay, the Manager in Australia, had been paid for the first lot.

Mr. Bell further announced that he had arranged to send a circular letter with a view to pushing up its sales to every Anglican Incumbent in the British Isles and to all church dignitaries in the world, a total number of about 5500.

The meeting closed at 5-40 p.m.

The minutes were signed as correct by Bishop Wedgwood on 25th February, 1922.

(That following meeting noted Bishop Wedgwood's relations and work with other churches especially with Archbishop Eulogius of the Russian Orthodox Churches in Europe. He recognised our Orders, but not those of the Anglican Church. Ironically, Bishop Wedgwood had to report that any further progress in Anglican recognition of our Orders had been effectively blocked by a certain bishop of that Church who was Chairman of the relevant committee, despite the assistance of other Anglican Bishops. As is known, Bishop Wedgwood then issued the open letter to the Archbishop of Canterbury which most of our clergy will have seen. Curiously, again, considering the unfortunate impression Archbishop Mathew had made on the Anglican Church, this body now chose to suggest that it almost aligned itself with Mathew to justify its opposition to the continuing Old Catholic Church. I quote from the minutes "Bishop Wedgwood reported that he had recently been in communication with Fr. Scolply of Warwick, a priest ordained by Archbishop Mathew, who had forwarded him a copy of a letter from the Archbishop of Canterbury in which the Archbishop regarded Archbishop Mathew as the victim rather than the culprit."

Just how irrelevant the Anglican refusal to accept our Orders was - no one seriously took any note of it - may be judged from the subsequent request by Old Catholics in France that Bishop Wedgwood should act as their bishop, after their pastor, Fr. Winnaerts, an ex-Roman Catholic priest, who was (absolutely and necessarily) demanding a duly consecrated bishop to ensure correct sacramental ministrations and ordinations, with the maintenance of the Apostolic Succession, had read the Lambeth condemnation and report.

This seems a suitable moment to pause in our reprinting of the official records of our Church. Two or three points may be specially noted.

(a) The question of "theosophy". There was no connection at any time between what is known as the Theosophical Society and the Church, any more than between the Church and the Thomist Society, or the Royal Society of Philosophy. What was at

issue were certain teachings and views which had been revived or communicated by the Theosophical and (incidentally) other societies. It was the holding of these which was the controversial point, as well as the fact that many priests did at this time belong to the Society. (At the present time many Anglican ministers belong to such bodies as the Churches Fellowship for Psychical and Spiritual Studies, for example). Theosophy is necessarily a part of Christian study (its long standing use as a normal term in religious studies can be ascertained by reference to the dictionary). Mathew had (probably rightly) concluded If "that the interpretation of religious experience was a matter for the individual, provided that the individual could give assent to the worship and active expression of faith by the Church, and all that that might imply, however details might be expressed or .explored.

(b) Study of comparative religions, perception of the realities contained in the whole creation, which travails to realise the divine life, the recognition of the potential divinity of man, things which the whole church to-day welcomes, realities the practice and perception of the Orthodox Eastern Churches have never lost; these were the matters which the clergy concerned shared, and which today would arouse little comment. The "theosophical"<sup>14</sup> question was within the general situation of expanding horizons and deepening spiritual awareness which marked our progress towards true (and genuinely "old") Catholicism. As the minutes show, we welcomed the "healing" ministries, at a time when other churches, who have now reorganised their rituals to accept such things, fifty years after our own moves in these matters, neglected them, as well as acknowledging expanding vision and recognising those fringe perceptions, within E.S.P., clairvoyance, awareness of spiritual guidance, active in the Christian community from earliest times. Further, our church had a strong sense of the Second (or fulfilling) Coming of the Christ Life into the world, especially through the Holy Eucharist. Again, the emphasis of recent years and theological thought on the nature of worship, has supported the attitudes taken during these formative years of our movement. The words and phrases used were then sometimes clumsy - but, as T.S. Eliot came to show us, such difficulties are inevitable in "wrestling with words."

The attitude was that truly characterised (in so far as speech avails) as "Liberal". Possibilities were accepted. The issue of "theosophy" was merely one crucial example of this; others have followed. In sanctioning attitudes implied by the study of theosophy (whether that sponsored by the Theosophical Society itself or not) our communion simply anticipated ideas increasingly active in the Christian community, not least at Vatican II.

(c) The church's debt to Bishop King, his management and guidance during Bishop Wedgwood's long absences on journeys, must be strongly stressed. He himself was a man of spiritual depth, actively concerned with healing work and the study of "extra-sensory" phenomena. Necessarily, the whole field of activity extended far beyond "theosophy" in the correct sense of that word. The Church was Liberal while adhering firmly to the "guide lines" of proven experience structured into the actions of the Eucharist. It sought to be, as the early church, the "eucharistic Christ", each member part of His Body, the Real Presence within manifested worlds. These ideas will be found in many other catholic thinkers, not least Fr.

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<sup>14</sup> See Appendix II

Wassmann, S.J., in his Christian Monism. They are the great "commonplaces", ascertained bases of real living, to which so great a crowd of witnesses (as Paul averred) testify.

(d) With the passing of the years, people from many walks of life, professions, vocations, and studies, not least from the world of arts and education, have found a sphere of religious activity and "worth shaping" with the movement, as well as many who would claim to be students of "theosophy", and others again from many other groups and societies, such as those associated with Bishop King, healing groups, students of comparative religion, as well as genuine mystics, both Anglican and Roman Catholic. This reviving wealth has reanimated the church not only in our own communion but, through such thinkers as de Chardin, and other contemporary writers, the whole catholic and orthodox faith. How great the transformation has been may be studied in such a number e.g. of Concilium as "Man in a New Society" (June, 1972).

(e) Through all events and difficulties, absolute loyalty to the Apostolic Ministry and desire for the deeper unity (though not necessarily outward reunion) of the Church, which is the spiritual quest and fulfilment of all mankind, and, beyond that, of what the eastern churches call the "glorification" of the whole manifested order of things, has been our aim, our source of life, and our dynamic.

(f) A special concern was now necessary transition from a Church in Britain, sending out its Bishop to other parts of the world, fresh regions of activity, to a world wide church, with provinces other than that in Britain.

This necessarily caused some difficulties for the existing governing body, the joint Episcopal and Clerical Synod in Britain under the Chairmanship of the Presiding Bishop. This stage is marked by the objections raised by them to outlines for the revised constitution now necessary. Draft documents on the Constitution and Statement of Principles are bound into the Minutes of the Synod for reference. Within that of the "Constitution" is a lengthy document in Wedgwood's writing explaining why the constitution drawn up, provisionally put out by Leadbeater, could not be accepted by the Church. Briefly, it was too old-fashioned and "oligarchic". The whole document may be quoted on some future occasion. For the present, it may be stated that the clerical synods envisaged in each province were left with adequate powers, which suggestions sponsored by Leadbeater had removed. "The democratic spirit of the age would almost certainly make difficulties in the path of even the ablest of administrators, if as in the draft constitution he was an absolute autocrat." The still ruling Synod (of clergy and bishops) in Britain therefore made adjustments (which have now become part of our world-wide constitution) in the direction of collegial responsibility, which even then (so many years before this was recognised by other parts of the Christian church) defined the catholic responsibilities and roles of (i) the bishops as collegially working (ii) priests as acting within their episcopal association as the bishops' colleagues in sacramentals, and (iii) the laity as part of the working priesthood of the whole church, the Body of Christ, the Eucharistic of the world, the Real Presence transforming all things until the "Second Coming" is actualised.

In the words of this document, never before quoted (to my knowledge):

"It appeared to the Synod that by thus making the Episcopal Synod the source of authority and ultimate court of appeal while leaving all matters of ordinary administration to a much more democratic body, the Church might avail itself of these advantages of Oligarchy (quoted earlier) whilst also enjoying the benefits of a modified democracy." The dangers of the draft constitution, evidenced from experience in other parts of the catholic church, are noted. But there is little need now, with trends towards anarchy, to stress the risks in a completely autocratic organisation! Through the influence of Wedgwood, and from his own great ecclesiastical knowledge and cultural awareness, in the finest sense of that phrase, moves were made by common consent to revise the rather hasty draft, and to establish securely the collegial and corporate responsibility of a worldwide Church.

This is a good time to bring to an end this presentation of early history. From now on the Joint Episcopal and Clerical Synod of Great Britain is no longer the governing body of the whole Church. The Episcopal Synod, with its various regionary and other bishops, under the chairmanship of the "presiding bishop" takes over. In each region or province the clerical synod, with the oversight of its bishop, may possess its own patterns of work in the light of local needs and commitments, actively in association-with the working laity, appropriate parochial organisation, and shared responsibility.

The Liberal Catholic Church is from this time a world wide church within, and aiming towards the fulfilment of, true Catholicism.

A P P E N D I X

1. Letter approving synodal decision on style of movement.

The note paper is headed:

The Old Catholic Church.

To the left is placed the coat of arms and under it "Presiding Bishop. Rt. Rev. J.I. Wedgwood". On the right is the address "2 Upper Woburn Place, London V.C.2". This has been crossed through by a pen stroke, and the words, "Sydney, Jan. 23rd, 1919" written below. The letter runs:

Dear Bishop King,

A copy of the minutes of a joint meeting of the Episcopal and Clerical Synods held at London on September 6th, 1918, has duly reached me, and I learn therefrom that you and Bishop Gauntlett agree that the name of our Church shall henceforth be Liberal Catholic Church (Old Catholic). Bishops Leadbeater and Mazel and I are in agreement with this. Will you therefore insert this letter in the Minute Book of the Episcopal Synod, as personal authorisation for the Change.

+J.I. Wedgwood, Presiding Bishop.  
Countersigned -+C.W. Leadbeater +I. Mazel.

The above should be studied in detail, especially the final sentence.

2. Extract from Archbishop Mathew's first letter to Holy See, 19 Dec. 1914-

My wish and that of all who co-operate with me is to make our humble submission to Your Holiness and to receive from Your Holiness absolution from the censure pronounced against us and permission from Your Holiness to continue our work exclusively among protestants, agnostics, Jews and pagans in the British Empire and in direct submission to the Holy See I humbly beg Your Holiness to be pleased to grant the approval of the Holy See for our catechism, and to order us to make use in the instruction of those who wish to enter the priesthood of such works on Philosophy, Theology, and Ecclesiastical History as may seem good to Your Holiness. Ye have hitherto made use of Merxier for Philosophy, also of various works in English written by the English Jesuits, for theology Tanquerry, the Summa of St. Thomas, Scheeben's Dogmatic and other approved works. For Morals, Gary S.J. also Slater and his casus. Our desire is to make submission to Your Holiness corporately and without reserve and to place all our publications under the approval of the Holy See. I renounce and condemn all teaching and all questions which are in any way displeasing to the Holy See..... (Editor's italics)

There was more to the same effect. Small wonder that having written this protestation of complete and absolute "orthodoxy" in the Roman sense, the Archbishop had to pronounce against those whom he had allowed to hold some freedom in interpretation; otherwise the words above (when scrutinised by the representatives of the Holy Father) would seem null and void.

The question of free interpretations of Christian creeds and patterns of thought would not have been forced into prominence had it not been for this confrontation which Mathew himself precipitated by his contradictory actions. In other churches, Anglican and Roman, there were clergymen who associated themselves (even with courses of sermons), with e.g. theosophical terminology and approaches; there are still.

Two curious and rather abrupt postscripts are added by Mathew.

P.S. Marriage only for converted protestant ministers already married and this does not mean marriage for those already priests and bishops.

P.S. Holy Mass and Church Offices in English for those, who, coming from protestantism, are not familiar with the official and liturgical Latin and this does not mean to change Latin for the vulgar tongue.

Here, also, he is renouncing positions already taken by his (our) communion. The attempt to expel all with differing interpretations was only part of an overall and personal scheme to return the Church to the Roman obedience. As for his assertion that the communion wished for corporate reunion, the letter was unknown to any other member of the Church, as subsequent events evidenced.