

Church of St. Francis



The Liberal Catholic Church
Province of the USA -- Villa Park Illinois

JUNE 2016

ST. ALBAN

from *The Hidden Side of Church Festivals*,
St, Alban Press, 1920. Pages 305-310

by C.W. LEADBEATER

*Regionary Bishop of the Liberal Catholic Church
for Australasia*

St. Alban is the patron saint of several of our churches. He was very closely associated with our country of England, with the Church and with Freemasonry, and played an important part in all of them. He was a man of noble Roman family, born at the town of Verulam, in England, which is now after him called St. Albans. Verulam was at that time the capital of Roman England, though it is now but a small place.

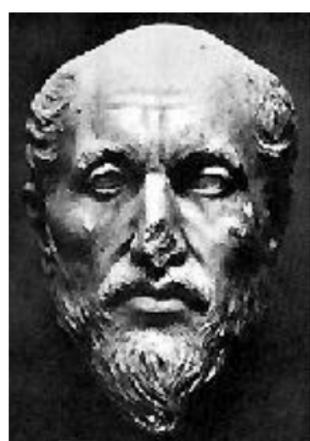


Not many details are known of his life. The most prominent force in it was a life-long friend of his called Amphibalus, a monk of Carleon, in Wales, though, I think, a Frenchman by birth. Those two were unusually close friends, and Amphibalus undoubtedly exercised a great influence over Alban, or Albanus, as his name was in Latin. They went together to Rome as young men. Alban was not then a Christian; he followed the ordinary religion of the time, but Amphibalus was a monk, and it was undoubtedly due to Alban's association with Amphibalus that he later became a Christian. Alban

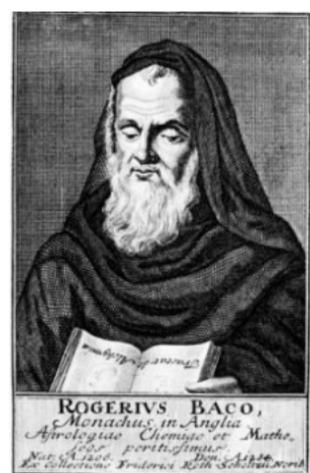
joined the Roman army, and achieved considerable distinction in it. He served in Rome for some seven years at any rate, perhaps longer than that. It was in Rome that he learnt his Freemasonry, and also became proficient in the Mithraic mysteries which were closely associated with it in those days.

After this time in Rome he returned to his birthplace in England, and was appointed governor of the fortress there. He also held the position of "the master of the works," whatever that may have meant; he certainly superintended the repairs and the general work in the fortress at Verulam, and he was at the same time the

Imperial Paymaster. The story goes that the workmen were treated as slaves and wretchedly paid, but that St. Alban introduced Freemasonry and changed all that, securing for them better wages and greatly improved conditions generally. Freemasons will have heard of the Watson manuscript of 1687. In that a good deal is said about St. Alban's work for the Craft, and it is especially mentioned that he brought from France certain ancient charges which are practically identical with those in use at the present time. He became a Christian through the influence and example of Amphibalus, and he was martyred in the great persecution of the Emperor Diocletian, which began in the year 303, because he sheltered Amphibalus and refused to give him up. I have myself visited the place of that martyrdom — a rounded hill outside the town of St. Albans. The story of the Roman Church is that a spring arose magically to slake the thirst of the martyr. The spring is certainly there, but I cannot guarantee its origin. Offa, King of Mercia, built a great abbey in the year 795 over the shrine which was erected for St. Alban. His disciples embalmed his body, and it may still be seen in the Abbey; the head is visible through a broken part of the shrine.



Soon after that he had another important incarnation; he was born in Constantinople in the year 411, and received the name of Proclus — the name which in after life he was destined to make famous. He was one of the last great exponents of Neoplatonism — of that great philosophy of which we hear so much at the time of Christ, and a little later. His influence overshadowed to a great extent the mediaeval Christian Church. After that there is a gap, as to which at present we know nothing.



We find him reborn in the year 1211, and in that life he was Roger Bacon, a Franciscan friar, who was a reformer both of the theology and science of his day. He was a great experimentalist, and he invented gunpowder, but for that I do not know whether we should be grateful to him or not. In the process of his invention he seriously injured himself, which gives us a glimpse of the kind of man he was — a daring experimentalist and scientist, as exact as at that period a man could be.



In 1375 came his birth as Christian Rosenkreutz. That was also a birth of considerable importance, for in it he founded the secret society of the Rosicrucians — a society which has not really died out, although it is supposed to have done so. Various organizations claim its name and some of its teachings; the original society still remains, but it is absolutely secret. Meantime we have the knowledge of the

Rosicrucians, but in a somewhat different form, in what is called Theosophy, and also in Freemasonry, though in the latter it is veiled in allegory.

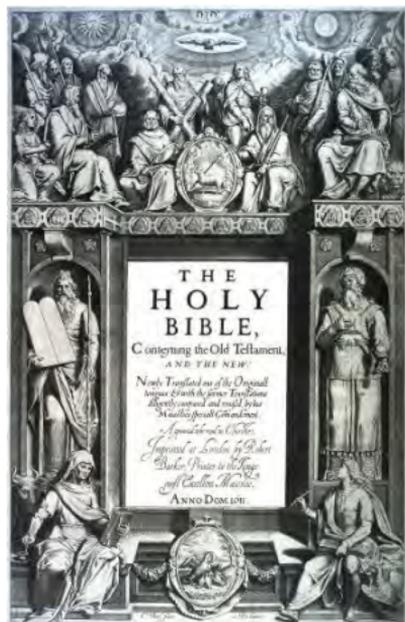
It is stated by Mrs. Besant that he again took birth some fifty years later, or a little more than that, as John Hunyadi, an eminent Hungarian soldier and leader. I have not seen anything myself of that life, but we are told that about 1500 he had a life as the monk Robertus somewhere in middle Europe. We know practically nothing about that, as to what he did or in what way he distinguished himself.



After that comes one of the greatest of his births, for in the year 1561 he was born as Francis Bacon. Of Francis Bacon in history we hear little that is true and a great deal that is false. The facts of the case are gradually becoming known, largely by means of a cypher story which he wrote secretly in the works which he published. It appears from that that he was the son of no less a person than Queen Elizabeth, who married Sir Robert Dudley, afterward the Earl of

Leicester, when they were both prisoners in the Tower. Such a marriage as that was not legal, but at a later time it was legalized, so there is no doubt that he was Francis the King, as he calls himself in the cypher, and that he should have been King of England instead of James I. There were various reasons why he bound himself by a pledge to his mother not to let the fact of his birth be known. The whole story is written in his cypher, and a considerable literature on the subject has been published by the Baconian Society, which takes up the study of his life, and shows that he was the real author of the plays which he chose to attribute to Shakespeare. There is a good book on the subject entitled *The Eldest Son of Queen Elizabeth* published here in Sydney, written by a Mrs. Nicholls, in which we find many of the arguments and proofs adduced. In his youth he went to Paris, and he got into connection there with a certain body of literary men, who, because they were seven, called themselves the Pleiades. These men, who were deep students of philology, had practically recreated the French language. They found it a chaotic mixture of barbarous jargons; they

put it together and made it into a noble language. Bacon was at once impressed with the great necessity of doing the same thing for English, and when he returned to England after some years in Paris, he set to work to reconstitute the English language. He shows us what it was before his time, and he constructed, out of the various dialects then spoken, English as we know it to-day. That he did largely by writing the plays attributed to



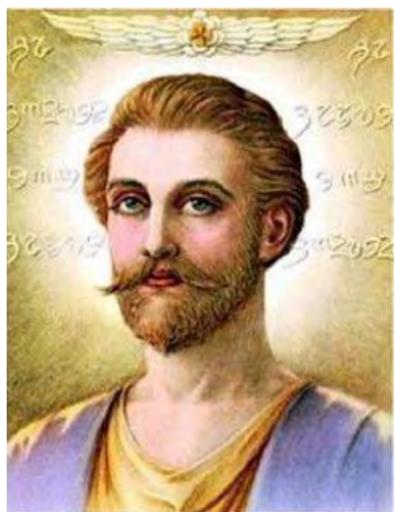
Shakespeare, and also (perhaps chiefly) by editing the Authorized Version of the Bible, which was then being translated by a committee of forty-eight under the direction of King James I. Bacon, being Chancellor, kept himself in the background, but he superintended and edited the whole volume, so that absolutely the same style and the same type of language runs all through it, although the original is written by a large number of different authors in Hebrew and Greek, and although there were forty-eight nominal translators. We may note the difference if we compare King James' translation with the Revised Version, which is also the result of the work of a committee of people; in the latter we can clearly see the differences of style in the various parts. There must have been close supervision over the Authorized Version, and the supervisor was Bacon. He wrote many other books also; altogether a vast amount of literature was put forth by him.

A century later we are told that he took birth as Ivan Rakoczy, a prince of Transylvania. We find him mentioned in the encyclopaedias, but not much information is given. He still uses that name sometimes; I have myself seen and photographed one of his signatures. After that considerable mystery surrounds his movements. He seems to have travelled about Europe, and he turns up at intervals, but we have little definite information about him. He was the Comte de St. Germain at the time of the French Revolution. He also appears to



have disguised himself as Baron Hompesch, who was the last of the Knights of St. John of Malta, the man who arranged the transfer of the island of Malta to the English. This saint and teacher still lives, and his present body has no appearance of great age. I myself met him physically in Rome in 1901, and had a long conversation with him.

He is the Prince Adept at the head of the Seventh Ray (*ordered service*—see *The Science of the Sacraments*, page 91—*editor*), which is now beginning to rule the world in the place of the Sixth Ray, whose characteristic was devotion—degenerating into rather blind and unintelligent manifestations sometimes in the Middle Ages, I am afraid. Naturally he is deeply interested both in the work of the Church and in Freemasonry—cults which are in



reality two expressions of the same eternal truth, though they are popularly supposed to be diametrically opposed. "We have much for which to thank him now in this present day, as well as for those earlier achievements of his—the magnificent gift of the English language, the introduction of Freemasonry into England, and the moulding of Christian medieval metaphysical and philosophical thought.



The Church of St. Francis is the Chicagoland parish of The Liberal Catholic Church, Province of the USA that has steadfastly served our spiritual needs by freely offering the sacraments to seekers in Chicago and the surrounding area since 1925. We are currently the only parish of The Liberal Catholic Church in the state of Illinois.

Visit our website at www.liberalcatholic.com

The Liberal Catholic Church is an independent and self-governing body; neither Roman Catholic nor Protestant--but Catholic. It derives its Episcopal Succession through the Old Catholic Church and came into existence as a separate body in 1916. *It aims at combining the traditional sacramental form of worship--with its stately ritual, its deep mysticism, and its abiding witness to the reality of sacramental grace--with the widest measure of intellectual liberty and respect for the individual conscience.* It therefore permits to its members' freedom of interpretation of the Scriptures, the Creeds, and the Liturgy. Regarding the mind as one of the great avenues to spiritual apprehension, it encourages among its adherents the freest play of scientific or philosophic thought. *Its Apostolic Success is accepted as valid by all branches of the Catholic Church; it maintains the seven historical sacraments and the Holy Eucharist as its primary service of worship.*



Holy Eucharist

The Holy Eucharist is the central act of Christian worship. Designed to help those who take part therein, it is intended also to pour out a great flood of spiritual power upon the surrounding world at large, and it summons the congregation to intelligent and energetic participation in this work.

SUNDAYS AT 10:00AM

followed by refreshments and fellowship

Celebrating the Centennial year of our founding, The Liberal Catholic Church provides a bridge between the Catholicism of the past and the future, carrying all that was most beautiful in the old Catholicism into the new age. It hopes to become even more-so a distributing agent of esoteric teaching. It leaves its members free in matters of belief. Its clergy regard it as their chief work to be "stewards of the Mysteries of God", and look upon the Christian Church as a great brotherhood of all who turn to Christ as the inspirer of their spiritual life, their Master and Friend, and consider that his sacraments should be given freely to anyone who reverently desire them, without any conditions being imposed in the way of intellectual restriction.



Healing Service

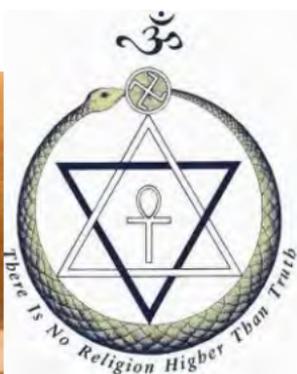
The purpose of the Service of Healing is to bring spiritual upliftment to those in need, and secondly to give some relief, whenever possible, to those who are suffering from various physical ills. All are invited to participate. Contact Fr. Jeffrey to schedule and for more information.



2016 Liturgical Calendar

with Intent of the Day

6/26	Trinity 5	God as Peace <i>St. Alban Sunday</i>
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7/03	Trinity 6	Steadfast Service
7/10	Trinity 7	Purity <i>A day of devotion to the Holy Spirit</i>
7/17	Trinity 8	Wisdom
7/24	Trinity 9	Confidence
7/31	Trinity 10	Devotion
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8/07	Trinity 11	Discernment
8/14	Trinity 12	Self-Dedication
8/21	Trinity 13	Good Works <i>Assumption Sunday</i>
8/28	Trinity 14	Renewal of Heart
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9/04	Trinity 15	The reality of things eternal <i>A day of devotion to the Holy Spirit</i>
9/11	Trinity 16	Justice <i>The Nativity of Our Lady</i>
9/18	Trinity 17Spiritual Progress
9/25	Trinity 18	Christ as Truth
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10/02	Trinity 19	Tact and Tolerance <i>A day of recognition of other religions</i>
10/09	Trinity 20	Serenity <i>Our Lady of the Rosary</i>



The Besant Hall Theosophical Study Group

Third Sunday of the Month

The Besant Hall Theosophical Study Center meets at Noon on the third Sunday of each month. We will have Bishop Ruben with us over the Summer presenting his explanations of Theosophical concepts, including his new work on the Planetary Chains and Evolution.



Please join us in the community room located in the church basement following Mass. For more information, contact Jeffrey Forth: 630-836-0215 aspirant38@yahoo.com or Frank Pepich: 630-740-5016.

Upcoming Dates:

July 17, 2016
August 21, 2016
September 18, 2016

Rosary of the Seven Rays

The Church of St. Francis invites you to chant the rosary in honor of Our Lady. The rosary used in this meditation is based on the Franciscan Crown Rosary, also called the "Rosary of the Seven Joys of the Blessed Virgin Mary." No rosary is needed. It is a sung meditation. All are welcome. For more information, please contact Rebecca Collin. The Rosaries are held on Sunday mornings at 9:00 am before Holy Eucharist on days where a Mary Feast Day falls within the Octave. The 2016 schedule is:

03/27..... The Annunciation
06/06..... The Visitation
08/21.....The Assumption
09/11..... The Nativity of Our Lady
10/09..... Our Lady of the Rosary
12/11.....Immaculate Conception



SUNDAY BRUNCH

Fondly known as Spud Sunday
(Fourth Sunday of the Month)

Join us for Baked potatoes with all the fixings.
Bring a topping to share. Contact Rabbecca or
Vicky for more information.

Upcoming Dates: June 26, 2016
 July 24, 2016
 August 28, 2016
 September 25, 2016



Fifth Sunday Pancake Breakfast

Fellowship & Flapjacks

Join us after Holy Eucharist for our Fifth Sunday Pancake Breakfast, featuring of course pancakes, vegetarian sausage, hash browns and other yummy fixings. Bring a friend – All are welcome, and there is no charge. Visit with old friends, and make some NEW ones! We do ask everyone to bring an item or two to donate to our local food pantry.

Upcoming Dates: July 31, 2016
 October 30, 2016
 January 29, 2017



St. Francis Vestry & Congregational Guardians 2015-16

Rev. Terrence Metz – President

Dawn Regnier – Vice President

Rev. Jeffrey Forth – Warden

Rabeca Collin – Secretary

Lori Jo Metz – Treasurer

Annie Pepich – Assistant Treasurer

Vicky Fitzmaurice – Ladies' Guild President

Rt. Rev. Ruben Cabigting – President Emeritus

Kathleen McNamara -- Frank Pepich



St. Francis Liberal Catholic Church

12 West School Street, Villa Park IL 60181

New phone number effective June 2016

630-592-8482

<http://www.liberalcatholic.com>

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The Church of St. Francis

Newsletter Schedule:

Christmas • Candlemas • Easter

Whitsuntide • St. Alban's Day/Midsummer

Lammastide • Feast of St. Francis (Annual Report)

Editor: Frank Pepich fpepich@gmail.com

The event schedule is correct at the time this newsletter is published, but may be subject to changes.