

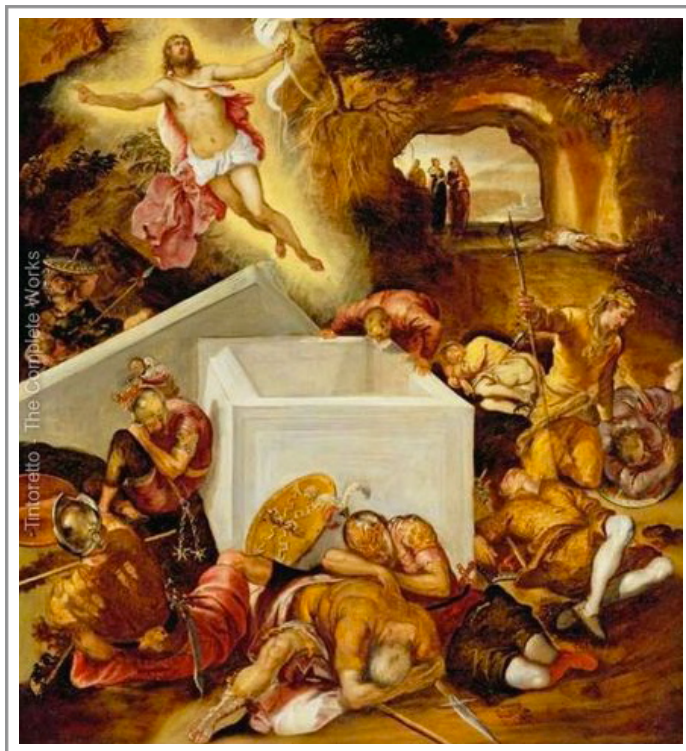


Ubique



‘Soar we now where Christ hath led’

Easter



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Manshape, that shone
 Sheer off, disseveral, a star, death blots black out; nor mark
 Is any of him at all so stark
 But vastness blurs and time beats level. Enough! the Resurrection,
 a heart’s-clarion! Away grief’s gasping, joyless days, dejection.
 Across my foundering deck shone
 A beacon, an eternal beam. Flesh fade, and mortal trash
 Fall to the residuary worm; world’s wildfire, leave but ash:
 In a flash, at a trumpet crash,
 I am all at once what Christ is, since he was what I am, and
 This Jack, joke, poor postherd, patch, matchwood, immortal diamond,
 Is immortal diamond.

Gerard Manley Hopkins
excerpt from

That Nature is a Hericlitean Fire and of the Comfort of the Resurrection

Tintoretto
 The Resurrection of Christ

‘open for eternity’

Resurrection

*The Rt. Rev. William S.H. Downey
Archbishop, Province of the United States*

The Central message of Christianity is indeed the **fact** of the Resurrection. The Resurrection is the foundation of our Faith. St Paul says in **I Cor 15:14**, “If Christ be not raised from the dead our preaching is in vain.” (King James Version)

But the New International Version says it in modern language perhaps a little stronger: “**And if Christ has not been raised, our preaching is useless and so is your faith.**” It is the single most important truth of Christianity. The Risen Victorious Christ is the chief cornerstone upon which we are built!

But the wonderful fact of His resurrection is not just that one man overcame death. It is instead that in Him and through Him we are all partakers of his Victory. In the words of Sacred Scripture, “As in Adam all die”—that is to say death is the common lot of all humanity—“For as in Adam all die, even so in Christ shall all be made alive.” **Cor 15:22**

Encountering the Risen Christ is a personal Experience.

When the women went to the tomb they encountered the Angel who invited them to “come and see” where the Lord lay. See for themselves, discover the fact of his rising individually, prove the reality of his Victory within their own experience!

The disciples at this point had not yet met the Risen Christ. They were hidden away in a room behind locked doors: locked in anxiety, locked in dread, locked in fear, locked in failure, locked in a sense of abandonment and betrayal.

But the women were not preoccupied with themselves and their fears and anxieties, they were more concerned with the task at hand, to go and anoint the body of the Lord. They were engaged in the moment.

The Risen Lord is to be experienced in the moment.

There was a Jesuit priest, Jean-Pierre de Caussade, who lived in the 1700s, who wrote a wonderful little book entitled **The Sacrament of the Present Moment**. His thoughts were that each and every moment is an opportunity to see and discover God even in the small seemingly insignificant events of Life. We may seek God in His Perfection and yet it lies in everything that happens to us; our sufferings, our actions, our impulses are the mysteries under which God reveals Himself to us! Every moment in Life is an opportunity to experience the Victorious Life of Christ and an opportunity to express that wondrous Life in sacrifice and loving service.

Every breath we take, every thought we have, every action we make can be a Sacramental Act. We can become living Sacraments, that is outward and visible signs of inward and spiritual grace!

Most Protestant Churches teach there are only two sacraments, Baptism and the Lord’s Supper. Catholic and Orthodox tradition is that there are seven Sacraments. I’d go further and say there are innumerable sacraments. The World at any given moment is filled with individual lives going about their daily business of living who represent “outward and visible signs” of inward and hidden realities. And not only individuals but circumstances, relationships, conditions, situations, challenges, all can represent “outward and visible” symbols of deeper more meaningful truths.

Those inner realities are waiting to be uncovered, the outward masks removed, stones to be rolled away!

So, the angel said, “Come and see.”

Do some investigation on your own. Our own Bishop Leadbeater often has said in talks and in writings that we should not accept anything he said based on his authority but that we should prove it for ourselves. Our Statement of Principles declares, “A Truth is not a Truth until a person knows it for themselves.”

Experiencing the risen Christ is a personal thing.

I have often thought that when the Angel moved the Stone away from the Tomb it certainly was not to let Christ out! We know from later Gospel accounts the Risen Christ was not hindered or deterred by physical obstacles as He passed through walls and locked doors with ease! No, the stone was rolled away to allow us to find entrance to the empty tomb. It is our ingress to discovery!

Look at the evidence, see if it is real or not!

Make sure you own this one fact of history.

He invites you to investigate.

The Resurrection is given to those who seek and find, who knock and it is opened to them. It is given to those who will make a decision based upon a thorough investigation.

Discovery of the Resurrected Lord is the mission of Soul Essence (the women) engaged in the moment. He is not found by the intellect, or willpower, or human imagination, or any of the other unregenerate aspects of our character represented and symbolized by the disciples cowering behind locked doors of fear and anxiety.

Even after the women and other disciples encounter Our Risen Lord, they do not recognize him in the Garden. Mary thought he was a gardener; on the Road to Emmaus Cleopas and the other disciple thought he was a stranger; in the upper room the apostles mistook him for a ghost; and later when Peter and the others were fishing they still did not initially recognize Him.

God comes to us under a hundred different disguises! Perhaps we may encounter Him in our cleaning lady or the checker at the supermarket instead of a gardener. Or perhaps we will meet Him in a health challenge or disappointment on the job. Maybe we will have the opportunity to meet Him in some other masquerade!

A game I love to play with my granddaughter is Peek-a-boo. Every time I cover my face and hide myself from her view, she waits with great expectation for the next reveal and the wonderful expression of Peek-a-Boo! It is new and exciting every time. She never tires of it and frankly neither do I! Because it is not only a fun playtime experience for us; it is at another deeper level an opportunity to connect. It becomes an expression of Love. In a real way it is sacramental. I think God loves to play Peek-a-Boo with us.

So really the Easter story is not just about one man’s survival of the change we call death. It is more importantly about Victory over Death in this Life right now. Eternity is Now! He’s Alive!

It’s about the Way Shower and the Victor over Death who demonstrates the Truth of the Risen Life for all of us right now!

Death has been conquered forever—we do have a story!

The first part to the Angel's message to the women was "come and see;" the second part of their message was "go and tell."

Matt 28:5 "And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come; see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead."

- Go and tell those beaten down, defeated disciples—who think the world has come to an end—that it has not! He's alive!

- Go and tell that misunderstood teenager who doesn't know what to believe. There is hope! The tomb is empty.

- Go and tell the neighbor who thinks a good life is all there is to it.

Go and tell them there is hope: death is no longer a wall, but a door.

You are no longer trapped in a body of death, but Christ now invites you to step into eternity with Him. We who have discovered the Risen Christ are raised to newness of Life right now. We step into the resurrected life now. Eternity is **NOW**.

God's door doesn't say "do not disturb." His says, "Come to me all you who are weary and burdened, and I will give you rest."

God's door is open 24/7.

The door to the tomb is open for eternity.

‘We’re having a party here—on a glorious level.’

Spiritual Refreshment Sermon for the 4th Sunday in Lent

Donna Miller

St. Gabriel and All Angels Church

We know that Lent is a time of preparation for Easter. Today’s Collect prayer speaks of this when it asks God to “grant that we may so prepare ourselves to celebrate the sacred mysteries of the passion and the resurrection.” So, **in Lent, we are preparing ourselves for a grand and glorious celebration, rich, as the prayer says, in “sacred mysteries.”**

Mystery here does not mean something unknowable or something to solve. If you go to a bookstore and spot the “Mystery” section, you won’t find books on sacred mysteries. You’ll find detective stories. If you look up “mystery” on the Internet, you’ll get the primary contemporary definition of the word—something difficult or impossible to know, such as “the mysteries of outer space” or other phenomena that are completely baffling, along with a lot of references to detective stories. That use of the word mystery, by the way, as used in a detective story, did not even arise until 1908.

The much more ancient theological word “mystery” refers to mystical truth revealed from within, *known* but known in a different way. The word is traced to both Latin and Greek, *mysterium* or *mysterion*, meaning “sacred, often secret rites, worship, initiations.” It goes back to the ancient Mystery traditions, where the word *mystes* referred to someone who had been initiated and the word *myein*, meant “to close or shut”—to close off or go beyond ordinary outer experience and awaken to the deepest spiritual truth. This was not to negate the use and value of outer experience, but rather to infuse it with the deeper essence of these sacred mysteries—to live outer life in the context of this bigger divine **Truth. And the experience of that deeper Truth was real and knowable.**

What we experience here in our Holy Eucharist is that sort of mystery—a **very real and knowable experience, but on a different level from ordinary everyday knowing. It is spiritual knowing and, when we experience it, we generally feel it to be undoubtedly real.**

Easter is the highest celebration of the Christian year and the **innate power of that celebration is multiplied by the reverence and attentiveness of worshippers** worldwide who are partaking of these sacred mysteries.

The Collect prayer also cites the **specific benefits we gain by being ready receptacles for this sacred outpouring.** God’s gift to us is described as “a fountain of wisdom, a tower of strength, and an ever-shining sun of beauty and harmony...[by which we] may be ever refreshed by the continual outpouring of [God’s] power...” That is the spiritual refreshment referred to in today’s Intent. We are praying for God’s help in our preparation to receive these blessings, which we are offered as ongoing, not just occurring at Easter. The beauty of this prayer is that it reminds us that **both the blessings themselves and our own readiness to receive those blessings are given to us by God’s grace.**

And this point is made strongly also in the Epistle reading:
“I can do all things through Christ who strengthens me.”

This strengthening Christ energy is that aspect of the Trinity that perfectly integrates human life with divine life, individuality with unbroken unity. When we are in that state of integration of life, we ourselves can pass along to others the wisdom, strength, beauty, and harmony described in the Collect prayer. **We receive spiritual refreshment from God, and we then pass along that spiritual refreshment to others.**

At a family dinner recently, when we were all gathered around the table, I said to my 22-month-old grandson, “We’re having a party!” He immediately parroted me, since learning new words is his current favorite activity: he said, “Havin’ a party!” with the same exact inflection. From looking at picture books since then, he has grasped what a party is—a group of people gathered together, often involving food, and celebrating something. He knows it to be a joyful occasion.

We call our Sunday services a *celebration of the Holy Eucharist*. The presiding clergy for that day is called the celebrant, but, in fact, we are all celebrants. We are gathered here, partaking of a divine meal, and the refreshment of that meal inspires and enlivens us to refresh others afterward. We’re having a party here—on a glorious level.

One of the principles of that spiritual party is brought out in today’s Gospel story—the loaves and fishes. This story is often interpreted simply as a miracle that Jesus performed, demonstrating His divine status. But, the important message in that story is deeper than that, as it was in all the stories Jesus told and the miracles he did and demonstrations he made. In the loaves and fishes story, a deeper principle is that **when we share spiritual refreshment with others, it multiplies—the nourishment grows, often far more than we had expected or could even imagine.** When our hearts are full of gratitude, when we are attentive to the needs of others, not out of duty but out of a genuine love and compassion, when we are receptive and patient due to a spacious joy we feel within us, this spills out naturally to all those we meet. It doesn’t come from struggling to be “a good person,” trying to live up to a list of virtues and lamenting the fact that we always seem to fall short of the mark. Instead **it comes from within, from genuinely partaking of God’s sacred mysteries and knowing that our finest qualities arise from those blessings.**

Going back to the Epistle reading, we find some very concrete tips. St. Paul is telling us that all sorts of things can happen to us in life: we could be full or hungry, we could experience abundance or need, but the spiritual refreshment we have been describing can provide us with the ability to bear whatever comes along and be in peace—a **peace that passeth understanding.** We may know of someone—or we may have experienced this ourselves—who has undergone an extremely difficult or painful ordeal, a serious illness or a great loss, and has somehow, along with all that, fallen into a deep peace, something not logical, something unexpected, something that can only feel like genuine spiritual refreshment, not conjured up by manipulating an attitude or by an act of will, but **something breathing of grace, a gift, a mighty sweetness.**

St. Paul also gives us a list of **things to put our attention on:** “**whatsoever things are true, honest, just, pure, lovely, and of good report.**” We are asked to think on these things, be attentive to them. Our attention is powerful. Whatever we put our attention on grows stronger for us.

Attention on these higher qualities helps develop reverence, a kind of attentiveness that can become our habitual way of relating to life. We uphold life itself. We hold it to be dear, precious, worthy of great care. If we can enter each day with reverence, life can take on a sweeter, more treasured quality, and we can feel, quite naturally, a desire to care for others, for ourselves, for our environment, for our world.

When we come into this church, ready to celebrate these sacred mysteries, if we do so with reverence in our hearts, with a humble receptivity for these gifts we are receiving—the subtle effects of our words and songs, our joining together in devotion and gratitude multiplies and, we believe, is expanded even more by the joy the angels feel at the rising up of our devotion. **The outpouring of spiritual refreshment is tangible, and that’s what we carry with us into the world.**

‘as a ring that had been worn by Christ Himself.’

The Episcopal Ring Excerpt from *The Science of the Sacraments*

The Rt. Rev. Charles W. Leadbeater

A Bishop seems to have worn a special ring as one of the insignia of his office from very early periods, though the first definite notice of it that remains to us is of the year A.D. 610. It was considered to symbolize the sealing up of secrets, and also the conjugal fidelity demanded by the marriage of the Bishop to his diocese. It was always a gold ring, with one large stone, said to have been indifferently a ruby, an emerald or a sapphire—generally unengraved. Now it is usually an amethyst of oval shape, as large as can be had, and the coat-of-arms of the Bishop is engraved upon it, so that it can actually be used as a seal if necessary. The Bishop, however, has often a larger brass seal for official use. The ring must be made rather loose, for when the Bishop wears his glove during the Services he must slip on his ring outside it. Sometime, therefore, it has been found necessary to wear a smaller ring as a keeper.



The ring plays an important part in the Bishop’s work. At his consecration it is definitely linked with our Lord Himself—not through the higher principles of the Bishop, but directly, in a manner not unlike the consecration of the Host. It is therefore a line of communication with Him outside of the Bishop’s personality altogether, and uncoloured by any idiosyncrasies of his. It is always radiating the special and personal magnetism of the Christ; in fact the nearest I can come to a description of its peculiar potency is to say that it has the same effect as a ring that had been worn by Christ Himself. It is thus a centre of tremendous power, and when the Bishop gives his solemn blessing the floodgates of that power are opened to the utmost. The blessing of a Bishop is marvellous in its complexity and adaptability, and it is worth while going a long way to obtain it; and the action of his ring is one of its most important factors.

[his] life motto was surely “I serve”.

The Right Reverend Bishop Ian Richard Hooker

Presiding Bishop Emeritus of the Liberal Catholic Church

Reginary Bishop Emeritus of the Liberal Catholic Church Province of Australia

Ex-Vicar of the Cathedral Church of St John the Divine Liberal Catholic, Perth, Western Australia

Eulogy

The Most Reverend Graham Wale, Presiding Archbishop of the Liberal Catholic Church

I would like to say a few words about Bishop Ian, both personally and on behalf of the General Episcopal Synod of The Liberal Catholic Church.

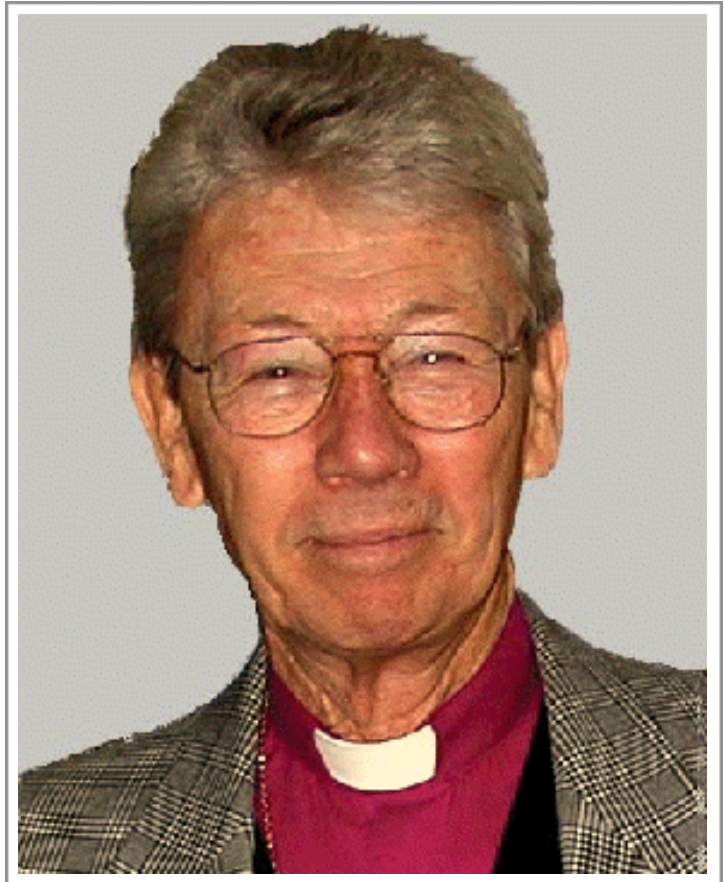
I first came into contact with Bishop Ian in 1993. I was, at that time, Secretary to the then Presiding Bishop, Johannes van Alphen who had appointed Bishop Ian as his Episcopal Vicar General. So we met through correspondence and telephone calls. I must say that throughout those early years of contact, Bishop Ian was always polite and courteous, and as I got to know him better, the more I came to appreciate his dry sense of humour. It was also through correspondence that I very much appreciated his ability to set out his thoughts and arguments in a coherent and cogent manner.

We first met in 1996. I had travelled to Sydney from South Africa to act as Secretary to the 11th General Episcopal Synod and Bishop Ian was obviously there as a Member of the Synod, but he was also there as the Host – he was then Reginary Bishop for Australia. As always, Bishop Ian was kind and courteous to me and, in my experience, to all that were there. He seemed to me to be such a gentle soul – almost “other-worldly”.

My wife and I moved to the UK in 1997 and contact with Bishop Ian was then limited to the occasional phone-call, until 1999 when a crisis occurred in the Church in the UK. Bishop Ian came to the UK on behalf of Presiding Bishop van Alphen. During his visit, Bishop Ian stayed at our home for the duration. I must say that he dealt with the issues at hand in a very fair and just manner, always maintaining that gentleness and courtesy to all that he met.

We next met in 2000 at London Colney (UK) for the 12th GES and I think (and I stand to be corrected) it was during the flight from Australia that Ian experienced (or at least it was noticed and recorded) one of his first Transient Ischaemic Attacks, which left him somewhat confused, albeit only temporarily.

Shortly after his return to Australia, he was elected as the Ninth Presiding Bishop of the Church.



I know from my own experience that the job of Presiding Bishop of this small Church is, at best demanding, at worst, very stressful. These stress levels were exacerbated for Ian by a schism which took place in the Dutch Province in 2002/3. I, too, was involved – as were other Bishops. Ian travelled to the Netherlands to attempt some sort of reconciliation and re-establishment of some degree of control and order with all involved. He was faced by, and clearly presented with a “fait accompli” and there was, in all truth, very little he could have done to ameliorate the situation. But try he did, often receiving, in my opinion, poor advice on how to proceed. Nevertheless, Ian retained his own sense of dignity and forbearance throughout a very difficult time for the Church and him personally. Quite frankly, I do not think that the situation helped his health in any way other than, again in my personal opinion, detrimentally.

Ian retired as Presiding Bishop on his 75th birthday in 2005. From that time, his health seemed to deteriorate slowly, but surely. I recall speaking to him telephonically at his home and during his stay at the Manor.

I last saw him briefly during a visit I made to Australia in 2010. We met for tea and cake. As always Ian was the same gentle, courteous man with that beaming smile and sparkle in his eyes. Sadly, his health was not good and his memory loss was, at that time, quite noticeable.

After his move to the Nursing Home, our communication all but ceased, but I do remember a few phone-calls of no specific purpose other than a friendly hallo.

Obviously, you are all aware of his utter commitment and devotion to the TS and all aspects of its works, but that is for someone else to talk about.

Finally, I would personally and on behalf of all the Bishops of the Church, like to pay homage to a dedicated Priest and Bishop of the Church, who served to the best of his abilities throughout his life. A man who was always kind and courteous to me and my wife. A thoughtful man, of good intellect combined with a dry sense of humour whose life motto was surely “I serve”. Thank you, my dear friend for the times shared, both good and not so good. Most importantly, thank you for the gift that was your life — a life that touched so many in so many different ways.

Adieu mon cher frère, go in peace — and go gently into the Light. Requiescat in pace.

+Graham

Presiding Archbishop

Liberal Catholic Church

Prieuré Saint Alban, Château de Bois Rabot, 41300 Pierrefitte sur Sauldre, Loir-et-Cher, France

1 February 2017

EULOGY

Compiled from several sources by Fr Adrian de Graaf. Sincere thanks are given to all who have contributed.

Ian Richard Hooker was born in North Perth on Christmas Day, 25 December 1930, during the Great Depression, and baptised in March 1931.

In 1927, Ian’s parents Francis William Rodier Hooker (1903-1965) and Daisy Kelly (1896-1973) were married in Perth (Western Australia). Francis Hooker was born in Balham, London and was the son of Francis Robert and Miriam Hooker. Ian’s father was a lecturer for the Theosophical Society in Perth and was baptised sub-conditione on 12/12/20, confirmed by Bishop J I Wedgwood on 8/4/21 and ordained to the priesthood by Charles Webster Leadbeater on 21/11/27.

Ian was baptised on 1/2/31 by the Revd Stanley Fisher (who was consecrated in Perth in 1939 as Suffragan Bishop for Western Australia). Both parents were in the Theosophical Society, the Esoteric School of Theosophy and the Liberal Catholic Church until mid to late 30's when Francis fell out over Krishnamurti's defection and also withdrew as LCC priest. Ian was very aware of these cross currents.

Francis Hooker was out of work for 2 1/2 years and went through hard times. The family was living with relatives in small rental houses. In the mid 1930s Francis joined the army and soon became a captain. He served in the Australian Army in World War II. During wartime they lived with relatives again.

Ian's parents separated when he was 12. In 1948 Francis Hooker married Myrna Iris Brabazon (1906-1994)

Ian attended Mt Lawley Primary, Perth Boys High School (3yrs) and Perth Modern School (2yrs). He was a keen chess and hockey player.

In 1952, Ian became a committed member of the Theosophical Society. In 1954 he became a server in the Liberal Catholic Church and in 1959 he joined the Esoteric School of Theosophy. He also joined Co-Masonry. However, the Church became his major focus.

Ian graduated from the University of Western Australia in 1954 with a Bachelor in Education, he further completed a Bachelor of Arts in History, Economics and Geography during his early years of teaching, in 1960. Ian was a Lecturer in Education at Claremont Teachers College and from 1981 – 1985 held the role of Head of Department of Religious Studies.

On 24/6/62, he married Isadora Lyndall Sheppard , a nurse from New Zealand. The officiant was the then Fr William Hill. They honeymooned in Adyar for 3 months, having sailed there by ship for over 6 weeks.

In 1964 he was ordained subdeacon, in 1965 deacon and in 1966 he was ordained priest. In 1967 he was appointed Vicar of the Liberal Catholic Church of St John the Divine, Perth which position he held until 1974.

In April 1971 their daughter Jennifer Margaret Hooker was born.

In 1979, the family moved to The Manor, Clifton Gardens, Mosman, Sydney and Ian took a job at Knox Grammar, teaching Religious Education. During this time Ian completed a MA in Religious Studies at the University of Sydney. In 1981 the family returned to Perth, Ian returning to the Claremont Teachers College.

With representatives of a number of religions and denominations, Ian was part of a government committee which, for some 13 years, had overseen the curriculum development for religious studies intended to be taught in government schools. Following the election of a new Labor Government at State level, that Government decided that there would be no religious studies in government schools and, consequently, 13 years of loving research, mutual respect and cooperation were lost. That is when Ian decided to retire from his position at the then Western Australian College of Advanced Education.

After his retirement from his career in education in 1986, Ian and Isadora relocated to Sydney and The Manor.

Whilst Ian later lived in Adelaide for several years, his second home, according to Bishop Graham Preston, was The Manor in Mosman, Sydney.

Ian was awarded a Master of Arts degree from the University of Sydney for his thesis: *The Foundations of the Liberal Catholic Church* in 1981. Pedro Oliveira states that it is a truly scholarly work which shows the vicissitudes and triumphs of a fledgling Church that sought, in the midst of fierce opposition, to combine the deep mysticism of the Catholic sacramental tradition with the widest measure of freedom of thought and respect for the individual conscience. Pedro continues stating that Ian was a serious student of the works of Bishops Leadbeater and Wedgwood, and also of the works of Rev. Geoffrey Hodson; he had a profound knowledge of Christian and Catholic history and was also a deep student of Theosophy.

Ian was consecrated to the episcopate on 3 June 1990 in Sydney by Bishop Sten von Krusenstierna, also a former Presiding Bishop of the Church, with Bishops Christopher Bannister and Stuart Nicholls assisting. He was appointed Auxiliary Bishop for Australia on 3/6/1990 and served in that office until 15/3/1994. In 1993, Bishop

Graham Wale, who at the time was Secretary to the then Presiding Bishop, came into contact with Bishop Ian who had been appointed as the Episcopal Vicar General to the then Presiding Bishop Johannes van Alphen. Bishop Graham Wale notes that Bishop Ian was always polite and courteous and had a dry sense of humour. After the Passing to the Peace of Bishop William Hill, he became Regionary Bishop for Australia (from 15/3/1994 to 1/7/2000).

Bishop Graham Preston became Minute Secretary of the Provincial Episcopal Synod and then worked closely with Bishop Ian who was Chairman. Bishop Graham says that Bishop Ian was meticulous in his scrutiny of Bishop Graham's minutes. He valued Bishop Ian's advice.

Fr David Dynes has described how helpful Bishop Ian was in guiding him as Assistant Vicar of the Church of St Alban in Sydney. Bishop Ian was always kind and polite in his interaction with the Clergy of the Australian Province. He could be firm where firmness was required but it was always tempered by loving-kindness.

Ian married Carla Maria Wester on 3/7/99. The officiant was Bishop James White. Together with Carla's youngest son Michael, they settled in Adelaide for a year before returning to Perth and moving to Midland.

Bishop Ian became the 9th Presiding Bishop of the Liberal Catholic Church, serving as such from 14/4/2000 to 25/12/2005. (Between 14/4/2000 and 1/7/2000, he held both Regionary and Presiding positions.)

Bishop Graham Preston notes that Bishop Ian was instrumental in the establishment of the Order of Our Lady. As Presiding Bishop he established a committee to help develop the various stages which progressed to Deaconess. Bishop Ian worked closely with Bishop Isaac Zaney of Ghana to produce beautifully worded services of Admission to the various stages.

As Presiding Bishop, Bishop Ian and his wife, Carla, travelled extensively to Europe and America.

Bishop Graham Wale observed that a schism which took place in the Dutch Province in 2002/3 exacerbated the stress levels which went with Bishop Ian's job of Presiding Bishop. During that time, Bishop Ian retained his own sense of dignity and forbearance throughout a very difficult time for the Church and him personally. Bishop Graham does not think that the situation helped his health in any way other than, in his personal opinion, detrimentally. However, Bishop Ian never tired from his duties until he stepped down on his 75th birthday on Christmas Day 2005.

Bishop Graham Wale last saw Bishop Ian in 2010 when they met for tea and cake. As always, Bishop Ian was the same gentle, courteous man with that beaming smile and sparkle in his eyes. Sadly, his health was not good and his memory loss was, at that time, quite noticeable.

In 2012, Ian's second wife Carla Hooker (formerly Wester) passed away.

At the age of 80 Bishop Ian moved into Tranby Aged Care. He took this in his stride and looked out for those less able than him, forming friendships and an open door for anyone that wanted a chat and he continued to show compassion to others regardless of his own circumstances.

On 25 January 2017, Fr Adrian de Graaf administered the last rites. Bishop Ian passed to the peace early in the morning of the following day, 26 January 2017, Australia Day. A Requiem Eucharist was celebrated for him and a Committal Service held on 2 February 2017, the church feast day of the Presentation of the Lord in the Temple.

Pedro Oliviera notes that Bishop Ian will be missed by his many friends in Australia and overseas. His priestly and episcopal ministry brought help and spiritual solace to many during his lifetime. Pedro prays: "Rest in the Eternal grant unto him, O Lord, and may Light Perpetual shine upon him. God be with you until we meet again."

Bishop Allan Bradley says: "Ian was a wise and loving friend and a great leader who will be missed."

Bishop Graham Preston tells us that Perth was always Ian's real home. But now he has moved on again to join his many friends from the Liberal Catholic Church and the Theosophical Society who predeceased him. Bishop Graham says: "Rest in the eternal grant unto him O Lord and may light perpetual shine upon him."

Fr David Dynes says: "Bishop Ian was gentle when I made mistakes, and so encouraging."

The Old Catholic Church of Vancouver, Canada says: "Bishop Gerard, clergy and parishioners offer our condolences to the passing of Bishop Hooker. May he rest in peace. We will offer Holy Mass for him... It is sad to say good-bye to someone we love, but when we celebrate our liturgy, we are reminded, that it is only a horizon separating us and we can rejoice in the communion of the saints."

The Liberal-Katholische Kirche Deutschlands says: "We remember him with honour and will celebrate a Requiem The Lord has given, the Lord has taken away. The name of the Lord be blessed and praised."

These eulogies are reprinted with permission from **Communion, The Magazine of the Liberal Catholic Church, Province of Australia**, Issue 1 ~ 2017. To read additional issues, find **Communion** archived [here](#).

PROVINCIAL NEWS*Sr. Kathleen Clute and Parish Correspondents*

*Office of the Archbishop
The Liberal Catholic Church
Province of the United States of America*

Archbishop William S.H. Downey
cordially invites you to attend the
Service of Consecration to the Episcopacy of
The Reverend Thomas R. Miller

SATURDAY 3RD JUNE 2017 AT 9:30 AM
THE CHURCH OF ST. GABRIEL AND ALL ANGELS
300 E. BURLINGTON AVENUE, FAIRFIELD, IOWA 52556

R.S.V.P.

THE REV. FR. THOMAS R. MILLER
consecration@stgabe.org • 641-472-1625

DINNER RECEPTION

Saturday, June 3 – 6:30 pm
The Cambridge Building, Jefferson County Fairgrounds
2606 W. Burlington Ave., Fairfield, Iowa

PLEASE RSVP BY FRIDAY, MAY 5

email consecration@stgabe.org or call 641-472-1625

HOLY EUCHARIST

Sunday, June 4 – 10:15 am
The new bishop celebrates his first Holy Eucharist as a bishop.

LODGING

St. Gabriel and All Angels has group rates at these hotels:
Best Western 641-472-2200 (rates available until May 19)
AmericInn 641-451-6600 (rates available until May 2)

Some local members have rooms to offer. Contact us early if you'd like to pursue this option.

Fairfield is a wonderful place to spend the weekend, so you will have plenty to do in addition to the consecration and the events surrounding it. Check out www.travelfairfield.com for lots of details, including restaurants, stores, and other places to stay.

Parish News

St. Francis Church, Villa Park, Illinois

Greetings to all from St Francis in Villa Park, Il. The Order of Our Lady at St Francis has a few announcements to share. First, for our service project for the year, we have been making and taking donations of crochet caps for newborn babies. To any persons interested in donating yarn or crocheting caps, please contact via our email at stfrancisvillapark@hotmail.com. The caps will be donated to local hospitals/infant welfare groups. Also, work on the Our Lady Prayer Room is complete and to celebrate Mother's Day, we will be hosting a Mother's Day Rosary at 11:00 am, and luncheon from 12:00 pm-1:00pm on Saturday May 13th. All are welcome; RSVP's are appreciated.

If you plan to visit, or are passing through Chicago, our Holy Eucharist is every Sunday at 10:00 am.

After Sunday mass on third Sundays of the month there is a Theosophical study group; on 4th Sundays there is a baked potato bar; and 5th Sundays, pancake breakfast.

To TLCC Members visiting Chicago, please consider staying in our parsonage for a small donation. Please email us if you would like information.

We look forward to seeing many of our TLCC friends at the upcoming Consecration of Bishop Elect Thomas Miller in Fairfield in June!

Sr. Rebecca Collin

Our Lady Queen of Angels, Rio Rancho, New Mexico

Our church was filled with great joy on the weekend of March 10-12, when the Rt. Rev. William S.H. Downey, Archbishop for the Province of the United States, visited and ordained Rev. Daniel Stouffer, first to the Subdiaconate, and then on Sunday to the Diaconate. At the Sunday Eucharist, Abp. William also admitted server Russel Peck to the Order of Our Lady.

On Maundy Thursday saw the continuation of the tradition of a Seder dinner, followed by Complin and the stripping of the altar. Easter weekend saw the Lighting of the Fire on Saturday, and Easter Eucharist followed by an Easter egg hunt for the children on Sunday.

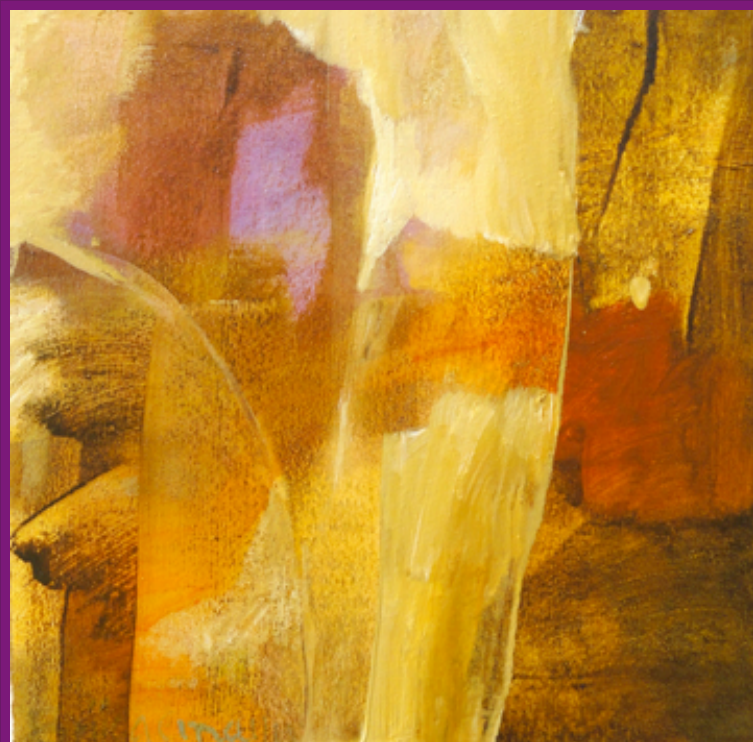
Sr. Kathleen Clute



L to R: Rev. Timothy Donovan, Rector, Our Lady Queen of Angels; newly ordained Deacon Daniel Stouffer; the Rt. Rev. William Downey; the Very Rev. Alan Clute.

Triennial Clerical Synod and Provincial Assembly

Due to the Episcopal Consecration, the Triennial will be held in October **2018**. Planning is beginning now, and if you would like to help organize this Triennial, please [contact Sr. Kathleen Clute](#), secretary of the Board of Trustees.



PAX

D.H. Lawrence

All that matters is to be at one with the living God
to be a creature in the house of the God of Life.

Like a cat asleep on a chair
at peace, in peace
and at one with the master of the house, with the mistress,
at home, at home in the house of the living,
sleeping on the hearth, and yawning before the fire.

Sleeping on the hearth of the living world
yawning at home before the fire of life
feeling the presence of the living God
like a great reassurance
a deep calm in the heart
a presence
as of the master sitting at the board
in his own and greater being,
in the house of life.

ART: *Timeless* — *Brigitte Brüggemann*

UBIQUE

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Altar Photo, page 1:
Our Lady Queen of Angels
Rio Rancho, New Mexico
“Ready for Easter”

Contributors freely express their
opinions and beliefs. The Liberal
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marked “official.”

Next issue: Assumption 2017
Deadline for submissions:
Wednesday, August 9, 2017