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I worship and adore the true and living God, who created all things.

St Alban and the Living Waters

The Rt. Rev. William S.H. Downey, Regional Bishop

By the time this issue of UBIQUE reaches you, St Alban Sunday will have been passed, but since this is the Patronal Festival for our worldwide Church I wanted to acknowledge its importance to us in this Province.

St Alban lived around the 3rd or 4th century. There were probably already Christians in the British Isles in the first century. In fact, by the end of the second century a great many of the inhabitants of southern England were Christians. However, Alban is the first recorded Christian martyr of the island. The traditional date of his death is 304, during the persecution under the Emperor Diocletian; but many scholars now date it as early as 209, during the persecution under the Emperor Septimus Severus. This date was derived from a study of an 8th century Turin manuscript copy of Constantius' *Life of Saint Germanus*, which was written around 480 AD.

The first known reference to St Alban, outside the Turin manuscript, is in the 6th century. Gildas, writing c. 540, gives the core of the tradition. Saint Bede gives an amplified account, which includes a lively description of the beheading and more details of signs from heaven.

Alban was a pagan, supposed to have been a Roman soldier, who, during the persecution of Diocletian, took pity on a fleeing Christian priest and sheltered him in his own home. When he saw that the priest spent day and night in prayer, he was moved by the grace of God. They spent several days talking together and Alban was so impressed by the priest's sanctity and devotion that he became a Christian and wanted to imitate the piety and faith of his guest. Encouraged and instructed by the priest, Alban renounced his idol worship and embraced Christ with his whole heart.

He was a leading citizen in the old Roman city of Verulamium (Verulam), Hertfordshire, England, now called Saint Albans.

The story continues that the Roman governor of the city, hearing a rumor that a priest was hiding in the house of Alban, sent a search party of soldiers to find him. Seeing them approach, Alban took the priest's cloak and put it over his own head and shoulders, and helped him to escape. Thus disguised, Alban opened the door to the soldiers and was arrested in mistake for the priest. He was bound in fetters and brought before the governor, who was attending a sacrifice to the pagan gods. When the cloak was removed and his true identity was discovered, the governor was furious. Alban then declared himself to be a Christian, whereupon the governor angrily ordered him to be taken before the altar. He was threatened with all the tortures that had been prepared for the priest if he did not recant.

Alban faced the governor's anger calmly and, ignoring all threats, declared that he could not sacrifice to the gods. Upon Alban's refusal to deny his faith, the governor enquired of what family and race he was. "How can it concern you to know of what stock I am?" answered Alban. "If you want to know my religion, I will tell you — I am a Christian, and am bound by Christian obligations." When asked his name, he replied: "I

am called Alban by my parents, and I worship and adore the true and living God, who created all things.” He was then commanded to sacrifice to the Roman gods, but he refused and was cruelly scourged. Alban bore the punishment with resignation, even joy. When it was seen that he could not be prevailed upon to retract, he was sentenced to decapitation.

On the way to his execution on Holmhurst Hill, the crowds that gathered to honor his heroism were so great that his passage was delayed because they could not reach the bridge over the river. Alban, who seemed to fear that any delay might deprive him of the martyr’s crown, decided to cross at another point, and going down to the water’s edge he prayed to God and stepped into the river which he then forded without difficulty. Both Gildas and Bede have accepted the tradition that this was a miracle and that the waters dried up completely in answer to the saint’s prayer.

They add that a thousand other people crossed over with him, while the waters piled up on either side, and that this miracle converted the appointed executioner. Still accompanied by a huge throng of people, Alban climbed the hill to the place of execution. But, on his arrival there, the executioner threw down his sword and refused to perform his office. He said that if he were not allowed to take Alban’s place then he would share his martyrdom. Confessing himself to be a Christian, the soldier was replaced by another. Then he took his stand beside Alban, and they faced death together. Alban was beheaded first; a clear spring of water, it is said, sprang up to mark the spot where he was put to death. Following his martyrdom the soldier was baptized in his own blood to share the glory of martyrdom. The third martyr was the priest, who when he learned that Alban had been arrested in his place,

hurried to the court in the hope of saving Alban by turning himself in.

According to Bede, the governor was so impressed by the miracles that followed Alban’s martyrdom that he immediately ended the persecutions, and Bede states that these miracles were still occurring in his lifetime at the intercession of England’s protomartyr.

On the hill where these martyrdoms took place a church was later erected, and, 400 years later, Offa, the king of Mercia,

founded on the same site the Benedictine Abbey of Saint Albans.

In his book **The Masters and The Path**, CW Leadbeater wrote, “The Head of the Seventh Ray is the Master the Comte de St. Germain, known to history in the eighteenth century, whom we sometimes call the Master Rakoczy... he was Francis Bacon, Lord Verulam, in the seventeenth century, Robertus the monk in the sixteenth, Hunyadi Janos in the fifteenth, Christian Rosenkreuz in the fourteenth, and Roger Bacon in the thirteenth... Further back in time he was the great Neo-Platonist Proclus, and before that St. Alban.” So according to Bishop Leadbeater and others it is said that the same Ego or reincarnating entity which inhabited St Alban reappeared on the human scene at various times in history. But whether or not you accept the concept of reincarnation or the idea of Masters; one is nevertheless drawn to the discovery of a common thread that seems to run through the lives and teaching of these great men and all saintly lives,

both men and women, through the ages.

Proclus taught the existence of an ultimate, indescribable reality, the One, from which lesser realities, including humanity and the material universe, are produced by a process of emanation. According to this tradition, the task of philosophy is



to transcend the limitations of the human senses and intellect and thus to point the way to a mystical reunion of the individual with the One. St Germain taught that man has in him infinite possibilities and that, from the practical point of view, he must strive unceasingly to free himself of matter in order to enter into communication with the world of higher intelligences.

The common thread that runs through all of these lives:

1. The Fact that there is One Ultimate Reality from which all things and all beings originate.
2. The goal and object of existence is to discover and realize one's Unity with that Ultimate Reality.
3. The means of that Union is through self sacrifice and service.

When that Union occurs the result is a Transformed Life. A life which is forever changed, changed in its direction, changed in its orientation, changed in its very character. A life connected to its Source is a life lived to its fullest. Such a life is a realization the full potential of what it means to be human.

The Saints, the Masters, Adepts having lived Lives of self-sacrifice have attained to that Union and are unique in their ability to see and perceive as the result of this transformed Life. We tend to see and relate to life on a relatively superficial level. We judge things, situations and people by so called evidence provided by our five senses. We see most things from the "outside." The Master, on the other hand, views all of Creation from the inside out. They partake of that consciousness spoken of as "having its center everywhere and its circumference nowhere."

By having attained to that experience of Oneness with the All, the Adept rests in perfect harmony. Life becomes a divine Response, no longer a series of reactions. A statement once attributed to the Buddha is "Once we come to understand that all complicated phenomena of human life are, after all, shadows we shall be clear of all doubt." This means, I think, that we shall not judge the world by what it appears to be, but by what it really is — God's World.

St Alban is standing in that line of emanation known as the Seventh Ray. Legend says that St Alban brought Masonry to England. The seventh ray has to do with "ordered service" as well as conscious cooperation with the Angelic Kingdom and with Ceremonial. The Seventh Ray is said to be the major influence on the age into which we are moving. So St Alban serves as a guide or example for us to "so order and arrange our service to God and humanity as to take full advantage of the loving help which His holy angels are always waiting to render."

We sometimes think of the Saints or Masters as exalted beings far out of our reach, far removed from our experience, far

distanced from the reality of our day to day lives. And I think that is unfortunate, for exalted and evolved they may be, but disconnected from us they can never be. The Holy Ones have but realized a more complete and perfected humanity. They are ever close and care for us and yearn to be of assistance for they share with us what it means to be human.

So Saintry lives serve as sign posts along the way as we follow the path of spiritual unfoldment, as we travel the Road of Happy Destiny. The legends of miracles and wonders perhaps serve to illuminate, adorn and embellish the stories of their lives but the true Gift is the life itself.

A clear spring of water, it is said, sprang up to mark the spot where Saint Alban was put to death, near the little town of Verulam which now bears his name; but the miracle was scarcely needed. The memory that springs from the life laid down in merciful kindness for another, in the service of the King, is a spring of living water that can never fail or be cut off.

Jesus said, "If any man is thirsty, let him come to Me and drink! He who believes in Me [who cleaves to and trusts in and relies on Me] as the Scripture has said, From his innermost being shall flow [continuously] springs and rivers of living water." John 7:37-38 Amplified version.

I send my sincere good wishes for a blessed summer season!



*Shrine of St Alban, St Albans Cathedral
St Albans, England*

To help all people realize the Spiritual source at their own centers

Science, Magic, and the Mass

The Reverend Edward L. Correll, Jr., Priest in Charge, St. Alban's Church

From Albert Einstein we have:

Everything is energy and that's all there is to it. Match the frequency of the reality you want and you cannot help but get that reality. It can be no other way. This is not philosophy. This is physics.

The esoteric sciences have been aware of the truth of Einstein's statement for millennia, and esoteric Catholics, such as the Liberal Catholic Church, realize this Truth as the Reality behind the efficacy of the sacraments, especially of the Mass. By means of the Mass, and the regular and devoted reception of Holy Communion, our personal consciousness is gradually drawn upward to the level of vibration of the Consciousness of One who has already "overcome (the illusions of) the world."

Everything is energy, as Einstein said, and all energy vibrates. Differences in vibration account for the manifold distinctions we see in the material universe. In the Mass, bread and wine consecrated by a true priest are made to vibrate at the level of the Christ Consciousness, and when we receive Holy Communion, we are influenced by induction toward the opening of that higher vibration in ourselves. The Consecration, perhaps, can be looked at as a situation of mind over matter, and those who still believe that "mind over matter" is a superstition, have not studied physics well enough!

This change in personal consciousness, elevating it ever higher, is the purpose of our evolution. Real evolution is spiritual; the evolution our scientists see in the outer, three dimensional world is derivative, the response Nature has made to the continually refining development of our collective consciousness, and to provide the Divine Will with environments of ever increasing sophistication and complexity for its own Self-expression.

Still, the extolling of a ceremony to help make such changes must seem like an advocacy of "magic"... and, in fact, the Mass IS High White Magic: the effecting of change in material substance (bread and wine) by mental effort alone. However, the priest is not the magician; Christ is the magician and the priest is the tool

in the Magician's hand. This is why knowing sacramentalists, such as we are, are so careful about ordination ceremonies: ordination is the procedure by which the "tool" is tuned to the temperament of the Magician.

It also needs to be said that others of the great religions also have ceremonies which draw into the world the same evolutionary energies which, in the Christian scheme, are distributed by way of the Mass. Likewise, the process of our individual rising out of the sense of separateness (which sense is the foundation of all earthly strife), into conscious awareness of our INHERENT Unity with the Source of All That Is is an evolutionary process, independent of any religious belief or practice, and will eventually raise all of us to the point of knowing our Identity with our Source. The Mass, however, as well as the other ceremonies alluded to, is a means

of speeding up the personal evolution of those who participate, as well as blessing the geographical area surrounding the place where a Mass is celebrated, and so touching and uplifting all that lives therein. The deliberate speeding up of personal evolution, by ceremonial or meditative means, is what mystics mean by the term, "initiation."

The ultimate triumph of the Divine Consciousness in "remembering" Itself in each of us, after having "dis-membered" Itself so that It could individualize and become each of us, is the true meaning of "salvation" and it is the inevitable destiny of us ALL.

Yes, ALL.



*Benediction at the Church of St Francis on Easter Sunday
L-R: Fr Daniel Provost, Fr Terrence Metz, Fr Jeffrey Forth*

PROVINCIAL NEWS

Kathleen Clute and Parish Correspondents

Appointment of Bishop Torres

On April 23, Presiding Bishop Graham Wale appointed the Rt. Rev. Gaspar Torres as Auxiliary Bishop for the Province of the United States and as Bishop Commissary for the Province of Cuba.

Bishop Gaspar is currently residing in Ojai, California and has already begun actively ministering in our Province. Welcome, Bishop Gaspar!

Parish News

Nuestra Señora de Los Angeles, Hialeah, Florida

On April 15, the Rt. Rev. Gaspar Torres ordained Rev. David Guillen to the priesthood.



*Ordination of Rev. David Guillen
by Rt. Rev. Gaspar Torres*

The Church of St. Francis, Villa Park, Illinois

Greetings from the Church of St. Francis in Villa Park, IL. Our Holy Eucharist is every Sunday at 10:00 am. If you are ever in the area, please stop by and celebrate Eucharist with us. In addition to Sunday Eucharist, there is a Healing Service led by Fr. Daniel Provost on the first Wednesday of every month, and The Ray Rosary led by Sister Rebecca the third Monday of every month. We also have a pancake breakfast after Holy Eucharist on the 5th Sunday of the month. We offer books, small gifts, and hand assembled 7 Ray Rosaries for sale. Our newsletter is published 7 times per year, and is very informative. Please email us for more information. Our Facebook page is doing well and currently has 84 "likes". The Facebook page is updated often with events, pictures, etc.

For Holy Week, we held Good Friday services (Veneration of the Cross and Mass of the Pre-Sanctified) and on Holy Saturday we had the Blessing of the Fire. (There is a video on our Facebook page) The weather for the Blessing of the Fire was so nice this year, we talked about setting up tents for next year and tending the flame all night until Holy Eucharist on Easter morning! There were 40 in attendance on Easter Sunday.

On April 29th, we had another pancake breakfast. We simply asked everyone donate one canned food item to donate to a local food pantry. Fr. Dan was able to present a pantry in need with a full basket of food.

We were saddened by the sudden loss of one of our members Marion Schulte on April 25th. Fr Terrence in his eulogy referred to Marion in these words,



*Fr Daniel Provost ready for
Blessing of the Fire at Church of St Francis*

Gentle, Kind, and Meek pretty well describes the Marion Schulte who was an integral part of our church. Marion had the unique and unselfish ability to do things for people, without concern for recognition or self-worth. You don't have the chance to meet people as unselfish as Marion very often in one life, and her passing away is a tremendous loss for us. Marion struggled much recently with Gerry's maladies. She fought and she struggled. She won because she never stopped being Gentle, Kind, and Meek. She never stopped being unselfish. Marion was like a saintly statue who consistently sat on Mary's side of the church.

Her sudden passing seems tragic. It feels like we've been robbed. But there are billions of people who never met her at all, and they are the ones who were truly robbed. We are the lucky ones. We've been touched, and we'll never forget her.

It's no wonder she passed on quickly, as someone else must have had a plan for her to help them with more important matters, such as the other billions of people, not as lucky as us, to have known Marion Schulte.



Jerry & Marion Schulte wedding photo

Most recently, we also lost Fr. Norbert Orzula on May 21st. Fr. Terrence wrote,

He was born Feb 19, 1924 and baptized by then Rev. E. B. Beckwith April 29, 1925.

He was confirmed by Bishop Sheehan May 16, 1937 and married to Dorothy July 20, 1975. He is survived by his wife and daughter, Carol Watanabe. I personally served with him at the altar dozens (if not a few hundred) times, especially in Spanish, at the Mozart Street location. I truly loved him and his unselfish spirit of service. He will be readily welcomed on the other side.

Summer is upon us. We usually don't have much planned during the summer, and the sermons tend to be shorter, however we are putting together an incense-making workshop. Then in late August, when Concord grapes are in season, we will be making another batch of grape juice for communion. Early September, we have a booth at Theosofest. We also usually have an end of summer picnic.

Stay tuned.

Rebecca Collin

Our Lady Queen of Angels, Rio Rancho, New Mexico

Our Regionary Bishop visited Queen of Angels for the Feast of St Alban. While he was here, he confirmed two members of the parish and admitted four members of the Order of Our Lady to the Stage of Love.



Confirmands Crystal and Casey, their families and sponsors, and clergy at Our Lady Queen of Angels, Sunday, June 24.

Clergy pictured are (from the left) the Very Rev. Canon Milton Shaw, rector; Bishop Downey; Rev. Timothy Donovan.

Deaconess Soling Shaw served as the Bishop's crozier bearer.

St Gabriel and All Angels, Fairfield, Iowa

Campus Ministry A multicultural chapel for all faiths opened this April on the Maharishi University of Management (MUM) campus. Fr. Thomas Miller conducted the opening ceremonies that included a healing service and communion. In May, Sophia Sanctissima was celebrated. During the summer, the chapel will be open for prayer and quiet reflection. Worship services and a Spirituality Circle are planned for Fall.

Two divinely orchestrated desires resulted in the new campus ministry. Michael Moore, a Trustee of St. Gabriel and All Angels, was inspired with the idea of a youth ministry during a focus group at a Trustee meeting. At about the same time, Cheryl Ann Wilson, LCC member and Cultural Committee President at MUM, perceived a need among the students at MUM for space where students can grow spiritually through their faith tradition, as well as through their daily meditation.

Episcopal Visit During Holy Week and Easter The clergy and congregation of St. Gabriel and All Angels greatly enjoyed a visit by Bp. William Downey during Holy Week. Several services, including Healing and Benediction, Mass of the Pre-Sanctified, and Holy Eucharist were celebrated. On Holy Saturday, Benjamin Boender was raised to the order of Acolyte, and on Easter Sunday Jaimini Boender was raised to the order of Sub-deacon. Heidi Cleveland was baptised and confirmed by Bishop William on Holy Saturday. The congregation very much appreciated that Bp. William, in addition to attending several potlucks and other group meetings, made time to meet with individual members. Deaconess Lucinda Hall commented that “It was nourishing and fulfilling to hear Bp. William in a question and answer session on mystical aspects of our Church.”



*Left: Jaimini Boender, presented for ordination by Rev. Steve Arndt
Right: Subdeacon Jaimini Boender and Acolyte Benjamin Boender*

LCC Spring Retreat Participants from three parishes gathered May 18–20 for the Spring Retreat at Shalom Retreat Center in Dubuque, Iowa. The theme of the retreat, “Heart of God,” reflected an experience that was felt by participants in fellowship with our LCC brothers and sisters. Highlights of the retreat included a full schedule of worship services, four ordinations, and a bibliodrama, as well as time for quiet meditation, according to the call of the Spirit. Formal services held in the beautiful Chapel of St. Francis included Healing and Benediction, Holy Eucharist, Rosary, and Sophia Sanctissima. Keith Collier from St. Raphael and all Angels was raised three orders to the Order of Acolyte, and Will Richards from St. Gabriel and All Angels entered the Order of Cleric. The bibliodrama touched all the participants as they experienced the story of the Good Samaritan from the perspectives of the different characters, including perspectives from the animate and inanimate environment. One retreatant said, “The retreat was a wonderful gathering of souls understanding and experiencing our hearts in the Heart of God.”

Parishes represented were St. Raphael and All Angels in Milwaukee, WI; Church of St. Albert in Greeley, CO; and St. Gabriel and All Angels in Fairfield, IA. Attending clergy were Bp. Lloyd Worley, Fr. Henry Kreuzpaintner, Fr. Thomas Miller, and Fr. Steven Arndt.

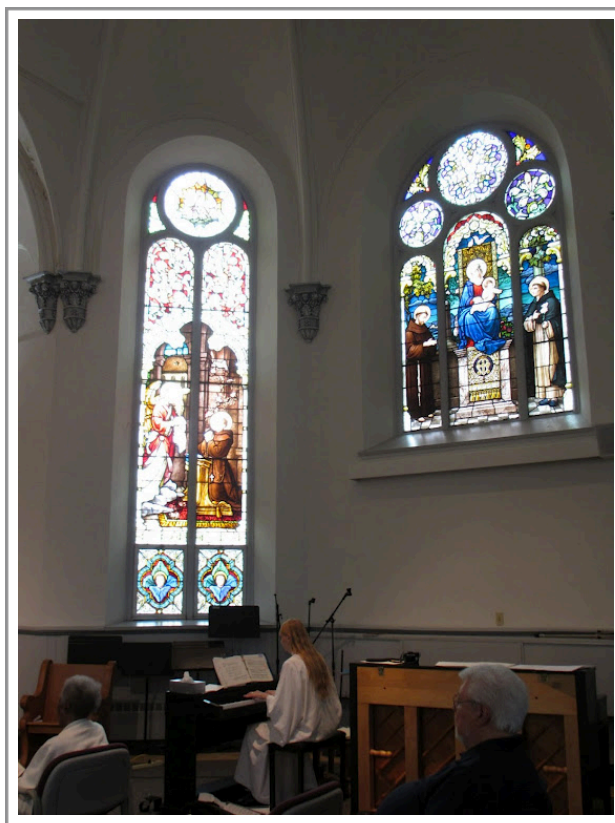
The Shalom Retreat Center facility, founded in 1881 as the Motherhouse of the Franciscan Sisters, has a long history of spiritual service. The conference room and lounges accommodate large group meetings, and its many comfortable nooks offered space for quiet, individual reflection or intimate, small group conversation. The facility was characterized by pervasive silence and simple beauty. The

Chapel of St. Francis with its stained glass windows and high ceilings is a most appropriate venue for the rich services of the Liberal Catholic Church. One retreat participant commented, “It was a significant experience to participate in services in a chapel saturated with over a hundred years of devotion.”

The next retreat is scheduled for April 5–7, 2013. Please save the date! We look forward to seeing many more LCC members from around the U.S.

Sylvia Richards

An additional note: Ann Windmiller Bosold, organist at St Gabriel & All Angels, recently learned that her shape-note song, BOSOLD, will be included in the forthcoming edition of NORTHERN HARMONY. ~ editor



Left: Rt. Rev. Lloyd Worley raising Will Richards to Cleric at the Midwest Retreat

Right: the beautiful serenity of the Sharlom Center

“...All with one accord in one place.”

Reflections on Pentecost

Sylvia Richards, St Gabriel and All Angels

“When the day of Pentecost was fully come, they were all with one accord in one place.”

The gospel reading reflects an event that transcends time and space. It suggests a collective experience of unity — all with one accord in one place — that allowed speech to flow effortlessly from the silent source of speech, removing all barriers of nationality and language, as each one heard and understood in his own language.

This shared experience of Christian unity left an indelible imprint of the source and course of the Holy Spirit bringing understanding to all and giving a glimpse of the goal of our Christian faith in love. Imprinted in their souls and in their DNA, the reality of unity has been carried through the centuries and continues to inspire Christians today with hope and wonder as we celebrate the ancient day of Pentecost.

Midwest Spring Retreat



*Above: ordaining Keith Collier to Acolyte
Right: the Bishop in a quiet moment
Below: clergy, servers, & retreatants, from
St. Gabriel & All Angels,
St Raphael & All Angels,
and the Church of St Albert*





Easter Altar at the Church of St Francis

*“Lo, I am with you always,
even unto the
consummation
of the age.”*

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UBIQUE

The newsletter of
The Liberal Catholic Church
Province of the United States.

Published quarterly online, at
[http://www.saintmichaellcc.org/
ubique.html](http://www.saintmichaellcc.org/ubique.html)
and
<http://www.thelcc.org/>

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Next issue deadline: September
9, 2012