



## INDEX

1  
EASTER

2  
THE FEAST OF THE  
RESURRECTION

5  
JAMES INGALL  
WEDGWOOD, THE FIRST  
PRESIDING BISHOP OF  
THE LIBERAL CATHOLIC  
CHURCH

9  
PROVINCIAL NEWS

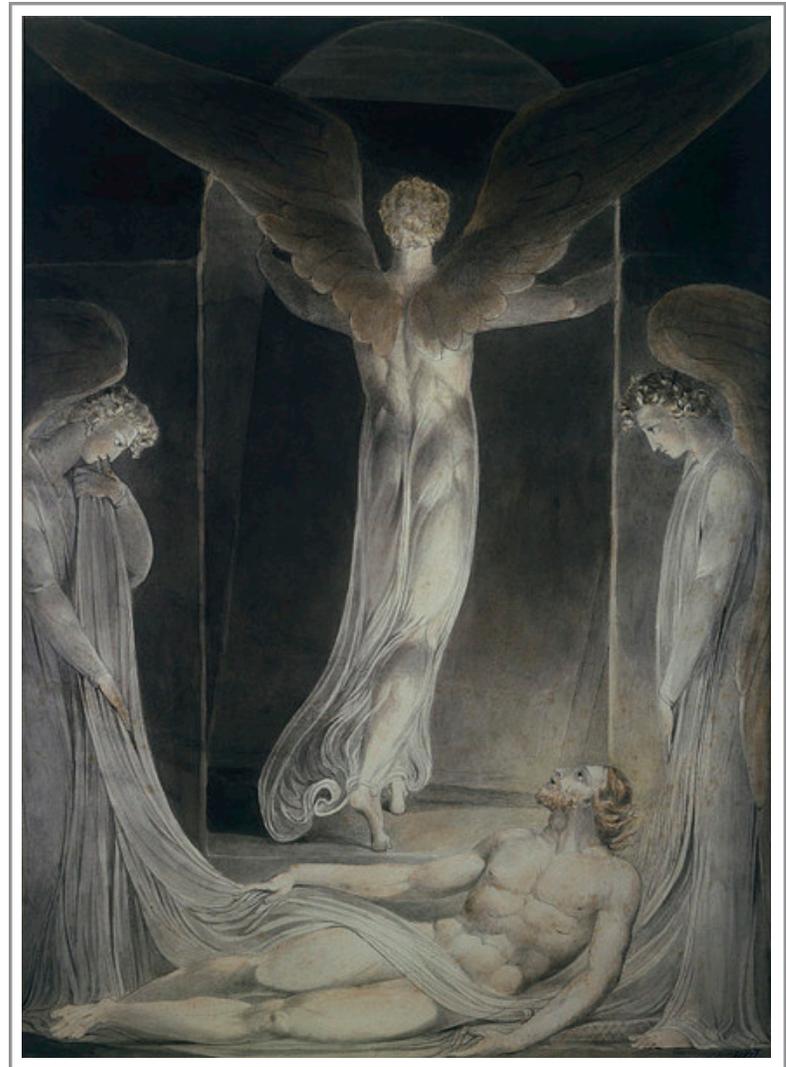
10  
PARISH NEWS

11  
GES, CONGRESS,  
CENTENNIAL

14  
PUBLICATION DATA

“Life is stronger”

## Easter



Tomb, thou shalt not hold Him longer;  
Death is strong, but Life is stronger;  
Stronger than the dark, the light;  
Stronger than the wrong, the right.

Phillips Brooks, *An Easter Carol*

Art: William Blake

'And God raised us up with Christ'

## The Feast of the Resurrection

*The Rt. Rev. William S.H. Downey*

*Regionary Bishop, Province of the United States*

The Feast of the Resurrection of our Lord is the Greatest of all the Liturgical Festivals. We celebrate with great joy and ritual splendor the Victory of Our Lord over death and defeat. Every year we rehearse the story of Jesus from His triumphal arrival in Jerusalem on Palm Sunday through the sad events of Holy Week leading up to his betrayal, crucifixion and burial. On Sunday the exclamation goes forth as it has for over two thousand years, Christ is Risen, He is risen indeed. We call to mind the events of the last days of Our Lord's physical life amongst his disciples and we invoke the symbols and signs within our own consciousness in the hope of grasping a glimmer of that great reality that is Our Risen Savior.

Too often the story of the Christ and His Victory is somehow left in the history book of our imagination or the mythic volumes of our mind. We, at times at least, lose sight of the Reality that is in Christ Jesus and more importantly that is at the core center of our own existence. **Christ in you the hope of glory**, in the words of St Paul (**Colossians 1:27**). The tendency is to forget or lose sight of this central Truth. It is well that Our Lord in His infinite Wisdom has ordained that we should, on a regular basis, reenact the great Sacrament of His love which brings into our experience this Reality.

In the words of the Long Form of our Liturgy, "we thy humble servants, bearing in mind the ineffable sacrifice of Thy Son, the mystery of His wondrous incarnation, his mighty resurrection, and his triumphant ascension" do offer back to our heavenly Father the precious gift which He has bestowed upon us in this Blessed Sacrament of the Altar. With every Eucharistic Act we not only commemorate in symbol but actually participate in the very redemption of this World in which we live. This threefold expression of Incarnation, Resurrection and Ascension is a means of conveying the idea of the Great Cosmic Mystery of Creation and Evolution in terms understandable and explicable within the Life of Christ.

"The Life of Christ within the Universe comes forth from the Father for the building and creation of all worlds. It is His life which is the air we breathe; it is His life which is inherent in every cell of our bodies: it is His life which is the vital element in the whole of nature, in the flower, the plant, the animal and in all the branches of the mineral world." *The Liberal Catholic Church Some Facets of Its Doctrine*, Charles C Wicks.

That threefold expression reflected at the cosmic level is likewise reflected at the immediate personal level of every human being. In other words, each of us has the opportunity to be a living demonstration of the incarnation, resurrection and ascension of the Christ in our own world. Not just an *opportunity* to become this but indeed a *challenge* to demonstrate and reveal it. Jesus speaks through the ages when he says "If anyone would come after me, let him deny himself and take up his cross and follow me.." Matthew 16:24

H. Emily Cady, the great New Thought writer of the last century, says,

**We must all recognize, I think, that it was the Christ within which made Jesus what He was; and our power now to help ourselves and to help others, lies in our getting to**

comprehend the truth, for it is a truth, whether we realize it or not, that this same Christ lives within us as it lived in Jesus. It is the part of Himself which God has put within us, and which ever lives there with an inexpressible love and desire to spring to the circumference of our being, or to our consciousness, as our sufficiency in all things. 'The Lord thy God in the midst of thee is mighty; He will save [or He wills to save]; He will rejoice over thee with joy; He will rest in His love; He will joy over thee with singing' (Zeph. 3:17). This Christ within us is the 'well beloved Son,' the same as it was in Jesus. It is the 'I in them, and thou in me, that they may be made perfect,' of which Jesus spoke.

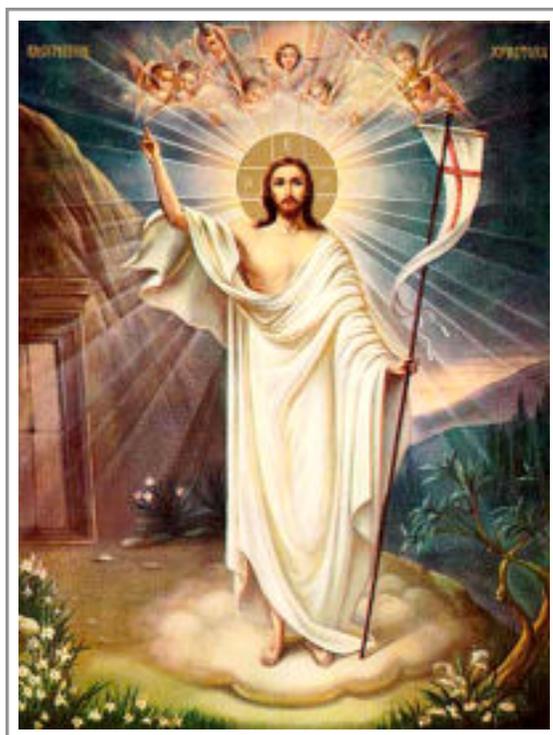
The work of Redemption in Christ is not some static performance occurring twenty centuries past. The work of Redemption happens outside the limitations of time and space and is ever active in the Eternal Now. The fact that this ongoing work of redemption was recognized from the beginning of the church is evidenced by the words of the Apostle when he wrote in the Epistle to the Ephesians second chapter: ***"And God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus, in order that in the coming ages he might show the incomparable riches of his grace."***

St Paul in the sixth chapter of Romans points to the fact that each of us who has been baptized into Christ is in fact a participant in His resurrection: ***Don't you know that all of us who were baptized into Christ Jesus were baptized into his death? We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life.***

Again in the third chapter of Colossians: ***"Since, then, you have been raised with Christ, set your hearts on things above, where Christ is, seated at the right hand of God. Set your minds on things above, not on earthly things. For you died, and your life is now hidden with Christ in God. When Christ, who is your life, appears (is manifest), then you also will appear (be made manifest) with him in glory."***

It is interesting to note that the word which is translated **Appears** is in the original Greek text φανερώω (phaneroō) to make manifest or visible or known what has been (previously) hidden or unknown, to manifest, whether by words, or deeds, or in any other way. So by way of interpretation, if our life is hidden with Christ within, we are to lift our consciousness to things above thereby bringing Christ into manifestation.

The Scripture clearly outlines that we are not only witnesses of, but participants in, the Resurrection in Christ Jesus. Likewise the early Church fathers taught the glorious fact of our connectedness with the Christ in His glorious Resurrection.



Listen to the words of Gregory the Theologian :

*“Yesterday I was crucified with Him; today I am glorified with Him; yesterday I died with Him; today I am quickened with Him; yesterday I was buried with Him; today I rise with Him. But let us offer to Him ... ourselves, the possession most precious to God, and most fitting; let us give back to the Image what is made after the Image. Let us recognize our Dignity; let us honor our Archetype; let us know the power of the Mystery, and for what Christ died.”*

And again in the words of Symeon the New Theologian:

*“Those to whom Christ has given light as He has risen, to them He has appeared spiritually, He has been shown to their spiritual eyes. When this happens to us through the Spirit He raises us up from the dead and gives us life. He grants us to see Him, who is immortal and indestructible.”*

The fact is that the Christ ever lives within each of us. The Christ Spirit in each heart is born, lives, is crucified, rises from the dead and ascends into heaven in every suffering and triumphant Son of Man.

The Victorious Christ brings not only peace but victory, triumph and success over all the negative aspects of the lower limited self.

When Christ's crucifixion was complete the Temple veil was rent, symbolizing that the separation between man and God no longer exists; when Christ rises victorious from the tomb and the stone is rolled away, once again that which separates us from the Christ-self is removed. He rolled away our imprisonment in the matter aspect by demonstrating the falsity of death, “leading us from death to immortality.” We are immortal spirits. Just as the chick emerges from the egg, so we who are born of the Spirit break out of that limited stifling concept of isolated self, caught in the grips of sin and selfishness; and we move into a fuller understanding and realization of the Risen Power of Christ within!

The Resurrection of Christ is not primarily a historical event for mere ecclesiastical commemoration. It is a recurring cosmic festival and in the life of the Christian Initiate should be an ongoing daily experience. Even as Easter is an annual Spring upsurge of life and renewal on a physical level so should our connectedness with the Christ within daily bring the upwelling of those Living Waters that are spoken of in the Gospel.

As we inwardly appropriate the mystery of His wondrous incarnation, his mighty resurrection, and his triumphant ascension, we will enter more fully the realization of the transcendent significance of the Holy Mystery which is Easter!

*We are the Easter people and hallelujah is our song.*

*Pope John Paul II*

'bringing our Blessed Lord into repeated incarnation'

## James Ingall Wedgwood, First Presiding Bishop of the Liberal Catholic Church

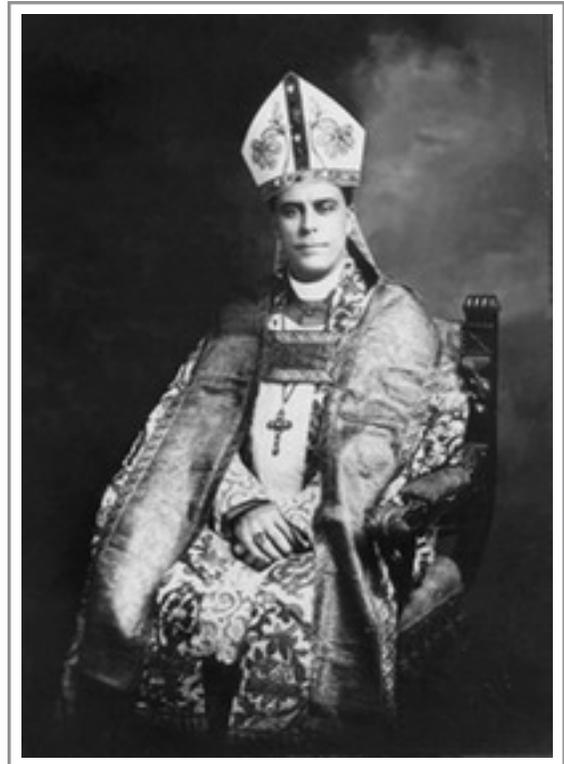
An Appreciation by the Rev. G. N. Drinkwater

Part One

First printed in *The Liberal Catholic*, from an address given by Rev. Drinkwater to The Liberal Catholic Church Congress, Cranfield, England, 1 September 1966.

It is especially fitting during this Golden Jubilee year of the Liberal Catholic Church that the great contribution of our first Presiding Bishop to the movement should be recalled.<sup>1</sup> Bishop Wedgwood was not of course the founder of the church. The church was founded by our Lord some 2000 years ago, but he was the means by which the Liberal Catholic branch of the one church emerged. Together with Bishop C.W. Leadbeater, the second Presiding Bishop, with whom he laboured so effectively almost from the beginning, he can rightly be called one of the Liberal Catholic fathers.

We are here concerned with Bishop Wedgwood as a churchman, but it would be inadequate in any appreciation of his career not to mention, however briefly, his work for two other spiritual organisations, quite independent and distinct from each other and from the church. These are The Theosophical Society, and International Co-Freemasonry.<sup>2</sup> Before the future bishop had joined the independent Old Catholic mission



in London under Archbishop Mathew, from which the Liberal Catholic Church eventually emerged, Mr. Wedgwood had become the General Secretary of the Theosophical Society in England, and in 1913, the year when he was ordained priest by Archbishop Mathew, he issued his little theosophical book, **Meditation for Beginners**. It is pleasant to see that this work is still in print and has gone to several editions. It is by no means so elementary as the title would suggest, and it takes into helpful account the difficulties which some westerners find when attempting eastern forms of meditation. Dr. Wedgwood's Blavatsky Lecture of 1927 to The Theosophical Society on *The Distinctive Contribution of Theosophy to Christian Thought* will also be familiar to many members of that Society. As a Co-Mason with high Masonic honours, he introduced Co-Masonry in his earlier years to a number of countries, just as he did the Liberal Catholic Church.

As a churchman, Bishop Wedgwood can be considered in his several capacities as an organist, church historian, ecclesiastical statesman, theologian, liturgiologist, and as an occultist.

As an organist, Mr. Wedgwood, as he then was, studied plainchant under Dr. Becket Gibbs, the the choirmaster at St. Alban's, Nottingham, and an authority on the Solesmes system of plainchant;

proceeding from there he became an articulated pupil at York Minster under Dr. Tertius Noble for four years. He eventually proceeded to Paris where he took the degree of Doctor of Science at the Sorbonne on organ building. He wrote several books on organs and his **Dictionary of Organ Stops**, which was the only one of its kind, went to several editions.

As a church historian, Bishop Wedgwood's contribution from first hand knowledge of the early history of the Liberal Catholic Church and its Old Catholic background is of prime importance. In 1937, at Bishop Pitkin's invitation, he wrote at length on "The History of the Liberal Catholic Church: Beginnings", which was published in *Ubique*, and eventually reprinted in *The Liberal Catholic* of January and February, 1938. It is most appropriate that Bishop Pitkin has reprinted this article as part of a brochure issued in the United States this year in connection with the Jubilee celebrations there. It has also appeared this year in a parallel publication with the same object issued by Bishop von Krusenstierna in Australia, and in another by Bishop Goetmakers in Holland.

As an ecclesiastical statesman, Bishop Wedgwood's insight into the best needs of the church is admirably illustrated by his paper on "The Policy of the Liberal Catholic Church", published in the November 1935 *Liberal Catholic* and by a second paper with the same title which appeared there in July 1951. It is satisfying to record that nearly all his suggestions, as there put forward, were adopted in due course by the Episcopal Synod.

As a theologian, the Bishop made other and most important contributions to the church. First of all there is the **Statement of Principles** and **Summary of Doctrine**. Published separately originally in 1916-18, these official documents of the Liberal Catholic Church were soon issued together, and have remained so in the many subsequent editions. There have been occasional slight variations in the text, and recently an addition, but otherwise they are substantially as they came from Bishop Wedgwood's pen, and admirably illustrate not only his quality as a theologian but also his statesmanship.

**The Larger Meaning of Religion**, published 1930, was an excellent introduction to Liberal Catholicism, and to religion generally while the Bishop's articles "The Sacraments and the Theory of Economy", which appeared October to December, 1935, in *The Liberal Catholic* gave a lucid and learned exposition of the in some respects contrasting ideas held on the sacraments by the Eastern Church as compared with the Western churches and with our own.

Bishop Wedgwood's **The Presence of Christ in the Holy Communion**, 1928 is quite masterly, and so far as one is aware, no other writer, in English at any rate, has written so clearly and so 'oecumenically' on this profound subject. His series of articles on 'The Body of the Lord' which ran in the *Liberal Catholic* from November 1936 to February 1938 only overlap a little the theme of the older publication, and it would be a valuable contribution if some well-wisher would provide funds to make it possible to collate these two works, and publish them anew, with possibly a brief appendix to cover recent discussion.

Apart from the absolutely essential step of transmitting Episcopal Orders from the Old Catholics, it may be said that Bishop Wedgwood's greatest contribution to the Liberal Catholic Church at large was in the field of liturgical worship, and more especially in the writing of the liturgy in which Bishop Leadbeater collaborated. From policy they followed Roman procedure closely except where there was good reason to depart, and observed meticulously all the technical requirements of Matter and Form

where the Sacraments were concerned. Though full use was made of felicitous phrases from Roman and Anglican sources, the liturgy abounds with excellencies of its own. Many of the services were written jointly, but Bishop Leadbeater was responsible for the Short Form of the Eucharist, which Bishop Wedgwood was almost entirely responsible for the Long Form and for the Ordination services. Thus it is to his pen that we owe the wonderful sentences beginning, “Uniting in this joyful sacrifice...”, surely one of the most profound liturgical expressions ever written, and it is to him that we owe the remarkable Ordination charges, which it is fair to say move in a different world when compared with older liturgies. Worship is at the heart of any church, and the liturgy is at the heart of all corporate Catholic worship.

It is a recognised ‘law’ among liturgiologists that when there are alternative rites in a church, the shorter tends to drive out the longer. Thus in the Eastern Church, the liturgy of St. John Chrysostom is by far the most commonly celebrated, while the longer version, the liturgy of St. Basil, is now restricted to certain special days. The Long Form is used considerably less frequently than the Short in our own church, but since each form has its own special advantages according to circumstances, one ventures to hope and believe that the Long Form will always remain in frequent use.

Bishop Wedgwood was wont to observe that the existence of the Eucharistic Form as observed by Bishop Leadbeater was a most valuable hypothesis, but that since it was not a matter of direct observation for many, the best contribution the worshipper can make is to pour out devotion and thought at the highest possible level during the Eucharist, because the building of the Form is best left to the angels.

A number of articles on Liturgical worship appeared over the years in *The Liberal Catholic* from Bishop Wedgwood,<sup>3</sup> based on his own experience and observation. These formed a valuable complement to Bishop Leadbeater’s great and fundamental work, **The Science of the Sacraments**. It is much to be hoped that these articles too will be eventually collated and published in more permanent form.

An outstanding ceremonialist, it was remarkable what the Bishop could get out of the congregations and clergy he trained. He was particular about details. While some of these owed their importance to recondite reasons, others arose through the need to have an agreed procedure when a number of people are working together. It does not matter whether we drive on the left side as in England, or on the right as in most other countries, provided all are agreed on which side to drive! A ceremonialist was not one, as he represented the matter, who was wondering what to do next. The details should be as automatic as driving a car, leaving the consciousness free to concentrate at higher levels. This meant hard work on behalf of all those concerned, but the results were outstanding.

Over and over again the bishop stressed that the secret of the spiritual life was to forget oneself in the service of others. Acting on this principle in the liturgy, each should forget himself and worship as one body corporate.

As he put it:

**Ceremonial is the intelligent use of form that it might find the best expression of the life. Matter is just as important as spirit. We must spiritualise our view of matter. If you receive the blessing of Christ through the Host, you make of matter a vehicle of the**

spirit. The Eucharist has one stupendous purpose, this is nothing less than in bringing our Blessed Lord into repeated incarnation.

The Lord is to be found in nature and in the depths of our own hearts, but it is especially easy to find him at the altar. By offering him our very highest and outward turned devotion at the elevation of the Host, the Chalice, and of the monstrance, as at other times, we can come to know the Lord if we have not already done so. This devotion is to be offered as from all and not just from each as a separated individual, for the church is the body of the Lord, his corporate vehicle. Illustrating one aspect of this principle, the bishop explained that in his early days he used to experience a certain dryness at the reception of the Host. There was not the feeling coming from it which he expected. But one day he realised that after communion he should ray out on all he met, and this immediately transformed the situation. Thus may we come to know him who is the King of the angels, the Babe of Mary, the white vision of the Mount, and the Morning Star rising in our hearts! To know this is to know Eternal Life. Death hath no more dominion over us.

<sup>1</sup> Based on an address to the Liberal Catholic Church Congress, Cranfield, England, 1st September 1966. Other appreciations and an obituary by Bishop Pigott, Rev. Oscar Kollerstrom, B.P. Howell, M.B.E. and others will be found in *The Liberal Catholic* during 1951.

<sup>2</sup> The Society admits people of any faith or none who believe in universal brotherhood. The Order of International Co-Freemasonry admits women as well as men.

<sup>3</sup> The following is a representative but not exhaustive list: *The Liberal Catholic Church: Its Distinctive Outlook*, July, August 1930; *The Liturgy*, July 1931–Jan. 1932 et seq.; *A Study of Catholic Worship*, March 1935, April 1935; *Some Questions and Answers*, July, August 1935; *The Old Catholic Church*, July 1950; *Work with the Dead*, October 1951; *The Work of a Priest*, April 1952–April 1953.

**NOTE:** *Part Two* of Rev. Drinkwater's *Appreciation* will be printed in the Assumption issue.



## PROVINCIAL NEWS

*Sr. Kathleen Clute and Parish Correspondents*

### Provincial News

#### Additions to the Provincial Website

##### Music Resources

Hymn accompaniments, which can be downloaded and used during services, have been posted on the Provincial website. More hymns will be added as we progress through the liturgical year, so that appropriate music for each Sunday will be available.

Some alternate Litany melodies for use during Solemn Benediction, as well as the *Te Deum* and the *Magnificat* for use during Vespers, are also now available.

To find all these accompaniments, follow the individual links at:

<http://www.thelccusa.org/services-2/music/>

#### Presentations from the International Congress, February 9–12, 2016

Movies of the presentations given at the International Congress, and pdfs of the slides available for certain presentations, will be uploaded over the next few days. They will be accessed here:

<http://www.thelccusa.org/centennial/presentations/>

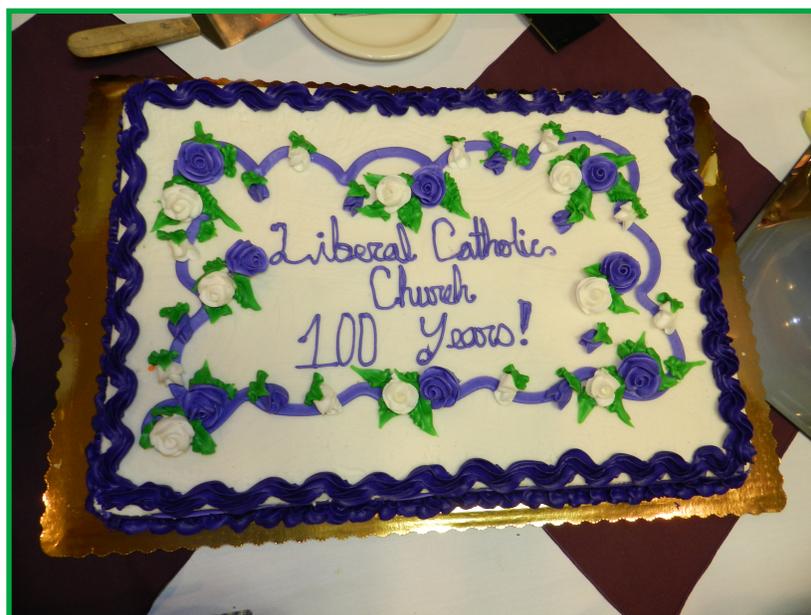
#### Photos from the Centennial and International Congress

In addition to the few photos we are able to share in this issue, photo albums of the services and camaraderie are available here:

<http://www.thelccusa.org/galleries/centennial-2016/>

We are more than happy to post more photos, so if you have some and are willing to share them with the world, please contact me at [ubique@thelccusa.org](mailto:ubique@thelccusa.org).

*Sr. Kathleen Clute*



All excellent birthday parties include cake. *Photo courtesy of Sean Donovan.*

## Parish News

### Our Lady Queen of Angels, Rio Rancho, New Mexico

The Queen of Angels sanctuary received an upgrade in preparation for hosting the General Episcopal Synod and Centennial Eucharist. The organ is now located at the back of the nave, freeing up the entire sanctuary space for clergy. An arch was built around the altar, and a door leading directly to the sacristy was installed. New carpeting throughout the nave and fresh golden paint in the sanctuary completed the renovations.



Newly renovated sanctuary of Our Lady Queen of Angels Church accommodated clergy well during the General Episcopal Synod & Centennial celebrations of the Holy Eucharist.

*Photo courtesy of Sean Donovan.*

Queen of Angels cleric and server Daniel Stouffer received several Minor Orders from the Rt. Rev. Dr. Lloyd Worley, Auxiliary Bishop for the Province of the United States, during the celebration of Holy Eucharist on Saturday, February 6. Dan is now an Acolyte and continues his clerical studies and service at the altar on Sundays.

# General Episcopal Synod, International Congress & Centennial of The Liberal Catholic Church

February 2016

Our Lady Queen of Angels Church

Rio Rancho, New Mexico



Bishops after morning Eucharist, L to R:

Rt. Rev. Athanase Matangulu Kaba, Rt. Rev. Marcelo da Silva Rezende, Rt. Rev. Ricardo Lindemann, Rt. Rev. Dr. Lloyd Worley, Rt. Rev. Bertil Mebius-Schröder, Presiding Bishop Rt. Rev. Graham Wale, Rt. Rev. Gaspar Torres, Rt. Rev. Miguel Batet, Rt. Rev. Arnoldo Salzmann, Rt. Rev. Graham Preston, Rt. Rev. Christian Schock.

Photo courtesy of Bp. Marcelo da Silva Rezende.



Congress presentation by Fr. Edward Gonzales, *An Introduction to the Christian Kabbalah*.

Photo courtesy of Sr. Rebecca Collin.

***PB & MC!***

The Rt. Rev. Graham Wale,  
 Presiding Bishop of the Liberal Catholic Church,  
 with Fr. Brian Satterlee,  
 Rector of St. Albert's Church, Greeley, Colorado,  
 and Master of Ceremonies for all services during  
 the GES.

Sunday, 14 February 2016.

*Photo courtesy of Sean Donovan.*



The bishops give the final benediction of the GES/Congress/Centennial celebration,  
 Sunday, 14 February 2016.

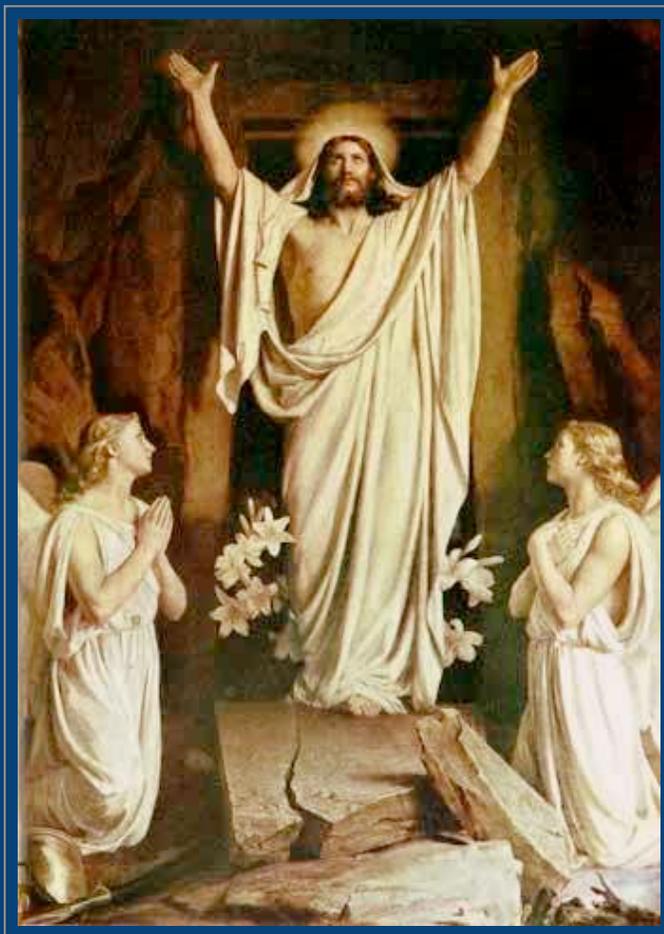
*Photo courtesy of Sean Donovan.*

## The Centennial of The Liberal Catholic Church February 13, 2016



### The multitudes after the Centennial Eucharist, L to R:

Sr. Kathleen Clute, Fr. Timothy Donovan, Fr. David Guillen, Rev. Karoly Barany, Bp. James White, Bp. Gaspar Torres,  
 Bp. Ricardo Lindemann, Bp. Arnoldo Salzman, Bp. Graham Preston, Bp. Ruben Cabigting, Bp. Miguel Baret (*hidden by  
 Bp. Ruben*), Bp. William Downey, Bp. Graham Wale, Bp. Lloyd Wortley, Bp. Marcelo da Silva Rezende, Bp. Christian  
 Schock (*hidden by Bp. Marcelo*), Bp. Bertil Mebius-Schröder, Bp. Athanase Matangulu Kaba, Sr. Jette Christiansen,  
 Christopher Crews, Fr. Ferenc Heiszter, Melinda Arndt, Fr. Alan Clute, Fr. Douglas Bess, Michael Satterlee, Ann Bosold,  
 Daniel Stouffer, Donna Miller, Jan Sechusen (*hidden by Donna*), Rev. Joseph Sechusen, Fr. Brian Satterlee, Fr. Steven Arndt  
 (*hidden by Fr. Brian*), Fr. Edward Gonzales, Fr. Thomas Miller, Fr. Goran Svrtdlin, Fr. Richard Hall, Fr. Ian Carman, Fr.  
 Adrian de Graaf, Fr. Terrence Metz, Fr. Michael Gray, Fr. Richard Taylor



Carl Heinrich Bloch, *The Resurrection*

There is not room for Death,  
Nor atom that his might could render void:  
Thou - Thou art Being and Breath,  
And what Thou art may never be destroyed.

*Emily Brontë*

## UBIQUE

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

Published quarterly online, at  
<http://www.thelccusa.org/ubique/>

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Altar Photo, page 1:  
St. Raphael Church Center,  
Richmond, California, Feast of St.  
Raphael, 2015.

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Catholic Church, Province of the  
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Next issue: Assumption 2016  
Deadline for submissions:  
Monday, August 8, 2016