



# Ubique



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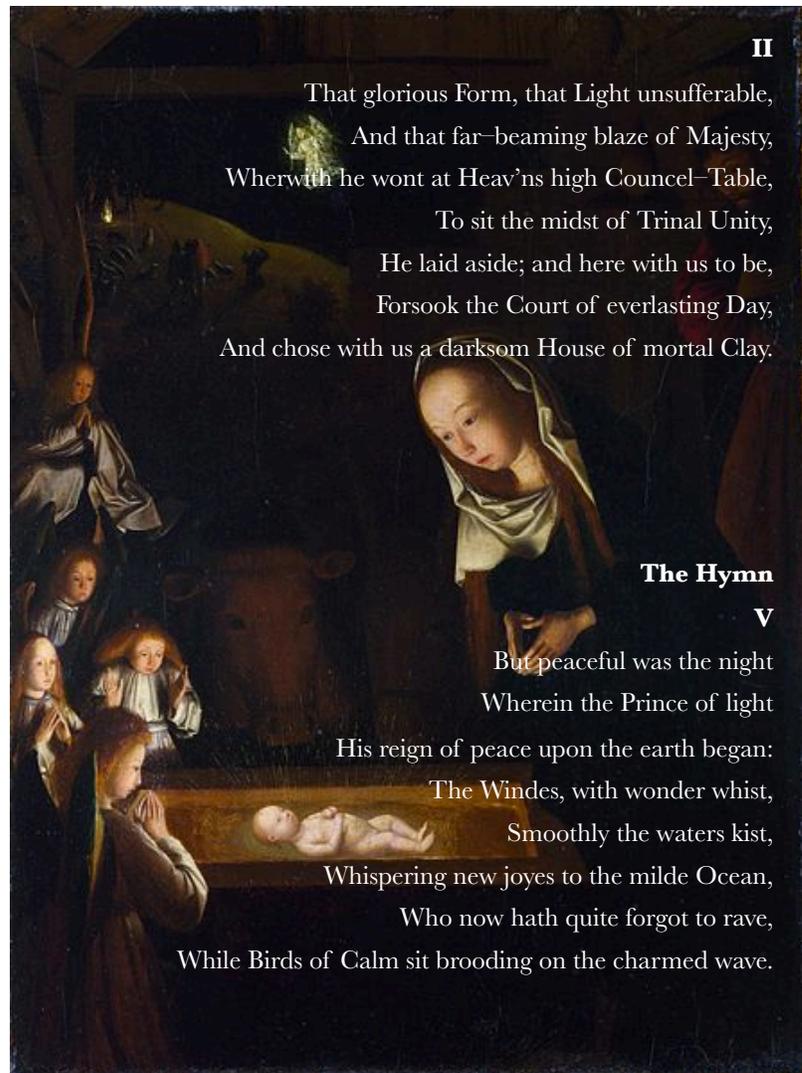
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“peaceful was the night”

## On the Morning of Christs Nativity

*John Milton*

*Composed 1629 — Excerpts*



**II**

That glorious Form, that Light unsufferable,  
And that far-beaming blaze of Majesty,  
Wherwith he wont at Heav'ns high Council-Table,  
To sit the midst of Trinal Unity,  
He laid aside; and here with us to be,  
Forsook the Court of everlasting Day,  
And chose with us a darksome House of mortal Clay.

### The Hymn

**V**

But peaceful was the night  
Wherein the Prince of light  
His reign of peace upon the earth began:  
The Windes, with wonder whist,  
Smoothly the waters kist,  
Whispering new joyes to the milde Ocean,  
Who now hath quite forgot to rave,  
While Birds of Calm sit brooding on the charmed wave.

*Geertgen tot Sint Jans: Geburt Christi (Birth of Jesus), ca. 1490*  
*National Gallery, London*

“bring more light into a relatively dark world”

## An Interview with Bishop William Downey

By James Andrew LeFevour, *The Theosophical Society, USA*

Excerpted from his article *The Ingenious Nature of the Second Object*, [\*Theosophy Forward\*](#), December 2013

The following interview took place on September 24, 2013 between James LeFevour and Rt. Rev. William S.H. Downey, the Regionary Bishop of the United States for the Liberal Catholic Church.

**LeFevour:** How would you describe the Liberal Catholic Church as a non-dogmatic church, as it defines itself?

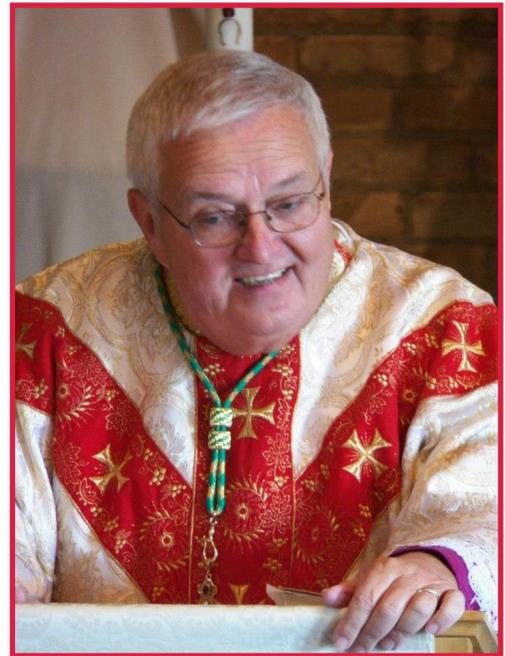
**Downey:** Firstly, everything I say is just my interpretation. I'm prefacing this interview by saying that these are my opinions and my expression of my understanding of the church, and in no way implying an official doctrine of the church. And that in itself is a requirement, a prerequisite, for all of our clergy. Even when speaking from the pulpit we really try to communicate to our listeners that interpretation of doctrine, scriptures, church practices and so forth are left entirely up to the individual. We don't try to legislate or dictate or put any kind of restraints on the thinking and discovery of any of our members.

So I think that's the biggest thing, that we're not dogmatic in the sense that we would try to impose any particular spin on the Christian faith or the Catholic faith, and as a result we have people in the church who run the gamut of very traditional orthodox thinking to very metaphysical interpretations and some, especially in the beginning of the church, who are immersed in the Theosophical concepts because our founding Bishops were Theosophists. So we see that as our unique contribution to the world of religion. We are bound together by a common liturgy, but not necessarily a common theology.

**LeFevour:** What about the sacraments? In what way would the sacraments be involved in the concept of non-dogmatic interpretation you just explained?

**Downey:** Well the Orthodox explanation of a sacrament is a pretty good interpretation, even from a metaphysical or philosophical or Theosophical approach. And that definition from the old catechism is that “a sacrament is an outward and visible sign of an inward and spiritual grace.” So we see the sacraments as channels or conduits through which grace or spiritual energy, if you want to put it in those terms, is made available. The church is given the express privilege, responsibility, and challenge to try to maintain the integrity of those sacraments. We are keeping those channels open and awake and valid as interpreted historically so that ideally we can bring more light into a relatively dark world.

**LeFevour:** The way you explain it sounds very similar to the purpose of many different faiths' spiritual practices. Is that accurate to what you are saying?



*Right Reverend William Downey*

**Downey:** It is indeed. And if you look at the sacraments, and how they are “performed”, if we use that term, it really engages all aspects of the participants, both the celebrants as well as the laity. It puts together rhythm, beauty, the use of physical actions, the use of certain implements and tools, like lights and bells and incense and wine and water and fire and earth and all the elements. It really is in many ways very much akin to ceremonial magic. Although we typically avoid the word “magic” with its implications, it actually appears in some of our literature. Even in the baptismal ceremony we say “I lay the spell of Christ’s church upon this child” so in a sense we actually use that term.

**LeFevour:** When you use the word “Christ” what do you mean?

**Downey:** That is really a personal thing. The church speaks of Christ historically as Christ, but many of our members who have a Theosophical orientation make a distinction between the cosmic Christ, the second person of the blessed trinity, and the man Jesus, the prophet Jesus. Others in our church believe that Jesus Christ was the incarnate son of God, but my own personal belief is that we are all incarnate sons of God in potential, and that the Christ, as I perceive it, is that second aspect of the threefold nature of God which is beyond space and time.

But again we have a full gamut of beliefs where Christ is concerned, and what the function of Jesus was, and so forth. We do not try to bend people’s minds or convince them of anything. We make an offering and if it seems reasonable, some people choose to stay, but we do not proselytize. We do not go out and seek converts because we are basically universalists; we do not believe anybody is lost. Nor do we believe we have the corner on “salvation and redemption.”

Just as Theosophy does, we see all paths leading up the same mountain and ultimately to the same return from which we have come.

**LeFevour:** Does the Liberal Catholic Church still accredit Leadbeater and Wedgwood as much respect to this day as it did in the past? Are they required reading in seminary, for example?

**Downey:** Yes, that is correct.

**LeFevour:** Conversely, are there any LCC members who really don’t care much for them at all, considering the majority of members are not Theosophists now?

**Downey:** I think not. Most people who find themselves attracted to the Liberal Catholic Church are probably initially attracted by the ceremony. It awakens something within them, and then they start reading about it. The most common book that most people read and that inspires them to look into the Liberal Catholic Church is the paramount work, as far as I’m concerned, of Leadbeater which is **THE SCIENCE OF THE SACRAMENTS**.

Basically it is an explanation of the inner side of what’s going on during the mass. And if you’re initially attracted by that, I think it is just kind of automatic that it stays with you and you tend to have a reverence for Leadbeater and Wedgwood. Wedgwood was really quite a scholar in his own right and had written some very beautiful things. I think that anybody that stays with the Liberal Catholic Church generally likes what they have read by Wedgwood and Leadbeater.

**LeFevour:** So do many members of the LCC attribute to Leadbeater a level of clairvoyance, such as he gave descriptions of angels, for example, in the book **CHRISTIAN GNOSIS**?

**Downey:** I think that most people in the church do, and many people who have claimed clairvoyance through the years, some of whom were not members of the church, have corroborated the things that Leadbeater describes. Certainly those kinds of clairvoyants are few and far between, but yes, I think that he's held as somewhat of an authority.

However all of our members are free to accept or reject that idea. I mean, in any area as subjective as clairvoyance, even CWL was one of the first to say, the astral is a place of illusion. It is transitory and changing all the time, so it's very easy to make mistakes. That is why even he, in his clairvoyant work, worked in cooperation with other clairvoyants. My personal feeling is that some of the things that I have read, I can't prove, and so I'm not sure that I accept everything. But for the most part, I think the Bishop Leadbeater was pretty close to what is going on in the other planes.

**LeFevour:** One final question, and it's more a question I am personally curious about, if you'll permit me. I think some people view the LCC as if it shouldn't be associated at all with the Theosophical Society, and there are other Theosophists who believe in the Liberal Catholic Church who feel that they are completely harmonious teachings. I'm not asking you to defend it, I'm just asking what would you offer for those differing sides to consider?

**Downey:** Well, the church has had a close relationship with the Theosophical movement from its beginnings, but there has always been this dichotomy in thinking with regards to the church and I suppose there always will be. We, on our side, likewise want to make it abundantly clear that we have no organized connection whatsoever to the Theosophical Society because we don't want to be looked upon (and I speak for myself again) as the handmaiden of the Theosophical Society either. We believe that we are a continuation of the historic Catholic Church. Rome may not agree with that, but that is our position, and we believe we offer an interpretation of the ageless wisdom, much of which harmonizes with the Theosophical Society. We want to continue our warmest and most cordial relationship wherever possible and cooperate in any way, but each person must find their own path and if they can resonate with what we offer then we would welcome them to come.

That's the other thing, our altars are always open so that anyone, whether member or not, is welcome to come and avail themselves of our sacraments. You do not have to be a member of the Liberal Catholic Church to witness the mass for yourself or to receive communion.

“Poose is part of everything, and everything is part of Poose.”

## What Milo Knows

*By the Rev. Edward Correll*

I stepped onto a city bus and took a seat in the front row which, on Los Angeles buses, backs up to the wall and looks across the aisle to similarly arranged seats on the other side of the bus. As I sat down, a young boy directly across the aisle from me was looking at me intently.

So I said, “Hello ... how are you?” and he answered, “I’m OK. My name is Milo.”

“My name is Ed,” I said, “I’m glad to meet you Milo” and I extended my hand to him.

As he shook my hand, he said, “This is Greg,” indicating a man in his mid-thirties sitting to his right in the first row of seats facing the front. “Hello, Greg,” I said, shaking hands again. Then speaking to Milo once more, I asked, “Is Greg your father, Milo?”

“Yes.”

“Do you always call him by his first name?”

“No, I call him Dad, but I call him Greg when I introduce him.”

“How old are you, Milo?”

“Four,” he answered.

I was becoming very impressed with Milo’s easygoing aplomb; he had taken a strong initiative with me, an adult stranger, and he knew how to introduce adults to each other.

Milo started gazing out of the window while Greg and I began to talk about things in general. Suddenly, Greg noticed the book I was carrying (I always have a book with me of some sort.) I moved across the aisle to sit next to Milo; it was much easier to talk to Greg from there.

That day I was reading **THE KYBALION**, a treatise on Hermetic principles. The book is officially credited only to “three initiates,” and although authorship is now generally thought to belong to W.W. Atkinson, speculation over time about the identities of the other two initiates has mentioned Paul Foster Case who established the contacted (Master R) Qabalistic society, Builders of the Adytum, in Los Angeles in 1922, and who became a Liberal Catholic priest in 1937.

When I mentioned the Qabalah, Greg stopped me; he had heard the word before, but did not know what it meant. I gave him a brief description: The Qabalah is an oral philosophical tradition out of many sources, but which, over centuries, has systematized its expression in esoteric Judaism. Its subject is the indissoluble unity which obtains between the Creator and whole of Creation. It offers meditative and ceremonial methods to help each of us become personally aware of that Unity.

Greg was quiet for a moment, then asked slowly, “Do you mean there are people who believe that? And people who actually teach it?” “Yes,” I said and named several groups. The Theosophical Society was the only one he had heard of. “I wonder,” he said, “if that’s what Milo’s song means. I didn’t have any idea before.”

“What is this song of Milo’s,” I asked. Greg leaned over me and said to Milo, “Milo, would you sing Poose’s song for Ed? He would like to hear it.”

“I’d love to hear you sing it, Milo,” I said, “but who is Poose?”

“Poose is me,” he said; “I call myself Poose sometimes.”

“May I hear you sing Poose’s song, then?” I asked again.

Milo began to sing, notes for sure, but completely atonal: “Poose is part of everything and everything is part of Poose. Poose is part of everything and everything is part of Poose. Poose is part of everything and everything is part of Poose.”

He sang it three times, leaving me in wonder on the one hand and filled with questions on the other. But Milo was lost again in the view outside the window.

I said to Greg, “Poose’s song is the literal Truth as far as I am concerned. Any idea where Milo could have learned that idea?”

“I was going to ask YOU that,” he answered and laughed somewhat ruefully. My stop was approaching and I had to leave. I was obligated to someone else at that point or I would have stayed with Milo and Greg. I suggested to Greg that he keep very aware of Milo, and not be surprised at anything Milo might ever say. “I don’t think he sees the world the way almost everyone else does, and at some time I think he’ll need to learn how to handle the differences. And anytime he says something out of the ordinary, see if it fits in with Poose’s song.”

Then with very reluctant goodbyes, I got off the bus.

However, I’m not ever going to forget this 4-year-old who knew how to sing about his Identity with the Universe.



Now, another way to say what Milo knows is this: You, I, we, all of us and everyone are characters being played by God. “All the world’s a stage,” (**AS YOU LIKE IT**, Act II, Scene VII), wrote Shakespeare, who is thought by many to have been an Initiate ... and God is the only Actor. God is the only actor, and each one of us is a character He is playing, in a play He is writing.

This Truth can only be Known inwardly — inwardly — and only when It chooses to make Itself conscious directly to our minds and hearts, that is, when it chooses to become aware of Itself from within our minds and hearts. It can, to some degree, be known ABOUT through ordinary analytical processes, but It cannot ever be KNOWN until It chooses to reveal Itself to us. “I and the Father are One,” said Jesus (**St John 10:30**), and neither flesh nor blood, nor any other part of the external life taught this to him, nor can we learn it from that source either. It only comes to us as a revelation from God as He “remembers” Who He is in, and from within, each one of us. This is what evolution is really about, and its purpose will be fulfilled in each of us “at the appointed time.” Although our limited human consciousness cannot compel the behavior of God’s infinite Consciousness in order to force that revelation, we do well to prepare ourselves to receive it when it comes, in this incarnation or another.

So Christ says to us, “What I say unto you, I say unto all: Watch!” (**St Mark 13:37**)

Meditation, prayer, especially devotional prayer and more especially that cosmic devotional prayer we call the Holy Eucharist, are tools given to us, as is the discipline and privilege of good works. Works of Love, by their nature, show us, make us to realize inwardly, how others are a part of us as Milo sang. And finally we come to realize that there really is a single Identity sharing Itself with, and expressing Itself as, each one of us; in other words, that each one of us is God in disguise.

Once we have been claimed by this Truth, however, we will Know that we have always been identical to the One Creative Life, and through it, identical to All That Is, even while under the delusion of separation which is necessary in order for us to become individual. The Athanasian Creed (verses 33 and 34) teaches us that Christ is “equal to the Father as touching His Godhead, and inferior to the Father as touching His manhood, (but) Who, although He is God and man, yet He is not two, but one Christ.” The Church has traditionally (and rightly) ascribed this Reality to Jesus. What it falls to the Liberal Catholic Church to do in these days is to purge this Truth from the creedal restrictions of our delusionally compromised perceptions, and tell all the world that the Christ Reality is true, not of Jesus only, but of all of us. The principal difference between you and me — and Jesus — is that he KNOWS Who he is, and you and I are still trying to find out!

When it comes to us, the ultimate inner Knowing (called “gnosis”) of our Identical-ness with the whole of Creation will make it impossible for us to be blown away by any philosophical argument offered by the still-separated minds which almost universally populate contemporary Earth culture. (Be aware that some have grown beyond the delusion: “all thy glorious saints from the beginning of the world who have been the choice vessels of thy grace, and a shining light unto many generations.”) It is as it should be, however; the evolution of Spirit, of which the evolution in nature is a reflection and an expression, is a process, and no one is intrinsically less or more because of his or her place on that path, for all of us incarnate the same Reality. The only real distinction to be made is that those farther along have gained some greater responsibilities. And the Revelation **will** be made to everyone without exception because coming into individual awareness of that Truth is the whole point and purpose of our human evolution. As our Individualization out of the Infinite Consciousness is the point and purpose of our embodiment, so the reclamation by us, *as* individuals, of the fullness of our true Divine Nature is the goal of evolution.

We will always face limitation in some way, because individualization is a product of limitation. Yet we will continue our evolution, our personal development, forever because the structures of Consciousness which define our limitations are being ceaselessly expanded by the Divine Impulse which is **not** limited. Mirabile dictu! It means that there is no conceivable end to our growth; while there is likewise no end to our individuality either.

Having our cake and eating it, too? “Eye hath not seen, nor ear heard, nor hath entered into the heart of Man, those things which God hath prepared for those that love Him.” (I Corinthians 2:9)

Let us keep this in mind and heart, and ponder deeply what Milo already knows: that each of us is a character being played by God.

“a sacred circle that encompasses our being, through which no negative energy can penetrate”

## Our Lady of the Rosary

*Sermon by Sr. Rebecca Collin, 13 October 2013*

We are in the Octave of the feast day of Our Lady of Victory, also called Our Lady of the Rosary which is celebrated in the Roman Catholic Church on Oct 7th. I would like to take this opportunity to share with you some information and my personal thoughts about the rosary.

Rosary beads are possibly the most recognized form of prayer beads. However, varied forms are used in the Anglican and Lutheran Churches as well. Comparatively, prayer beads are used in Buddhism, Islam, Sikhism, and Hinduism. The earliest use of prayer beads can be traced to Hinduism in the 8th Century BC. In Christianity, the rosary arose out of the 4th century use of knotted ropes to count prayers. This form is still used to this day by the Eastern Orthodox Church.

The Rosary promoted for use in The Liberal Catholic Church is commonly called the “Seven Ray Rosary”. It was developed by Bishop Worley of St Albert’s in Colorado. It is an adaptation of the Franciscan Crown Rosary, one of the many formulae of rosary prayers used in the Roman Catholic Church. Like the Franciscan Crown, it has seven decades, and focuses on the Seven Joyous Mysteries of the Blessed Virgin Mary. In the Seven Ray rosary, however, the meditations upon the Joyous mysteries are contemporary, focusing on spiritual evolution and unfoldment.

The rosary is a prayer that can be used as a means of meditation, devotion, or contemplation. However, I would like to discuss not the purpose one may have in praying the rosary, but its result. That is not to say that intent is unimportant. Right intent provides the greatest result. It is what I believe practitioners of the rosary should be consciously aware of, which is the powerful thought form that is created during the recitation of the rosary.

A thought form is a vibration which emanates from the mental body. Every thought we have creates a thought form. Simply put, when we think, the image of what we are thinking materializes on the astral plane. (It reminds me of thought clouds you see over a character’s head in the Sunday paper’s cartoons.) We think all of the time, yet are mostly unaware of the thousands of thought forms we create as a result. Often these thought forms are without very much life in them and dissolve quickly. Other thought forms, such as those created by deep thinking, strong emotions, or prayer retain their energy, and can affect us, others around us, or the object of which we are thinking.

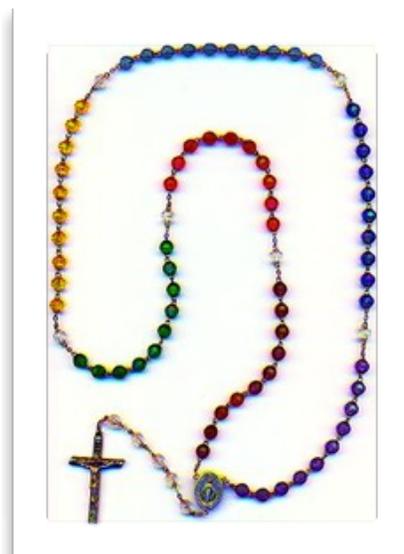
Bishop Downey points us to the second book of Acts for an example of a thought form: When the disciples had gathered together in the upper room on the day of Pentecost, it says they were all “with one accord and in one place” when the Holy Spirit descended upon them and “filled the whole house where they were sitting.” He says this alludes to the tremendous thought form made by the disciples that had created an opening through which the Holy Spirit could enter and be present among them.

When you exit the church today, and look to your left, you will see an artist’s rendition of perhaps the grandest thought form we are capable of assisting in constructing. It is the spiritual edifice that is constructed by the angels during the Holy Eucharist. The spiritual temple, as it is called in the Liturgy, is built with our cooperation, and serves as both a transmitter and receiver of spiritual outpouring. It ensouls this physical brick building and becomes the dwelling place of the Lord.

The rosary thought form creates for us a window in time, through which we can contemplate the gospel mysteries as seen through the eyes of the Blessed Mother. It is a sacred circle that encompasses our being, through which no negative energy can penetrate. It is the threshold to a higher plane of consciousness, through which we experience divine company. The notes of the Hail Mary's sung in repetition instantly vibrate upwards on infinitely higher and higher octaves, where they are joined by the choir of angels and received by Heavenly Mother.

If Bishop Leadbeater were here, I am sure he would supply us with a detailed description of his clairvoyant investigation of the thought form created by the Seven Ray Rosary. In **THE SCIENCE OF THE SACRAMENTS**, he does give us some insight that we can apply to our understanding of this thought form. In this segment he talks about the use of bells in religious worship. He writes, "One of the effects which the ordered ringing of the bells was intended to produce was to throw out a stream of musical forms repeated over and over again, in precisely the same way, and for precisely the same purpose, as the Christian monk used to repeat hundreds of Ave Marias — not in the least for himself or his own spiritual progress, but in order that a particular thought-form and its meaning might in this way be impressed over and over again upon all the astral bodies within reach." Herein is the reason for what I refer to as right-intent. While the intention of a rosary prayer by an individual may often be directed at the self, one should always be thoughtful of any nearby souls who would also benefit from the thought form produced. The intent given before the collective rosary prayer of a group should always be uplifting and in the spirit of earnest aspiration to serve the greatest good.

On the physical side of things, a rosary is a strand of beads connected by a centerpiece to form a circle. The word "rosary" comes from the Latin "rosarium" which means "rose garden." The word "bead" is derived from the Anglo-Saxon word "bede" which means "prayer." The rosary is, in essence, physically and spiritually a circle of prayers. The circle is a sacred symbol used in many religions. It represents unity, without beginning or end. The Native American Powwow Dance is performed clockwise in the form of a circle, the earth religions cast circles of protection, the Buddhist spins the prayer wheel, just to name a few.



During the second censing of the altar in the Holy Eucharist, the Priest encircles the oblations three times with the thurible, shielding them from outer influences in preparation for Consecration. All of these forms of ritual coincide with thought forms created with the intention to serve a specific purpose and have a veritable effect.

What makes the Seven Ray rosary beads unique, in my opinion, is that when it is blessed upon an altar in The Liberal Catholic Church, it becomes sensitive to the Seven Rays. The Seven Rays are emanations of what is referred to in the Book of Revelation chapter 4, verse 5, as the “seven lamps of fire burning before the throne, which are the seven spirits of God.” These energies are channeled through the altar stone, ray crosses, and ray candles that you see around you in this church.

This is important because just as an astronomer uses a telescope to amplify his vision, or a doctor uses a stethoscope, or a mechanic uses a wrench, in the same way the rosary beads can be used to enhance the thought form being created during the recitation of the rosary prayer. When the thought form created is strengthened and empowered by the Seven Rays, it makes it an impenetrable, unbreakable circle of spiritual force. With watchful care and faithful practice in creating these thought forms, our benefit will be realized in the gradual unveiling within to the gifts of the Holy Spirit.

In closing, I'd like to share with you the words of a familiar hymn in which the essence of a prayer thought form is beautifully captured and put to words — and I hope it gets stuck in your head like it did in mine.



*Gardens, Victoria Park, Bath, Somerset, England*

I come to the garden alone  
 While the dew is still on the roses  
 And the voice I hear falling on my ear  
 The Son of God discloses  
 He speaks and the sound of His voice  
 Is so sweet the birds hush their singing  
 And the melody that He gave to me  
 Within my heart is ringing  
 I'd stay in the garden with Him  
 Though the night around me be falling  
 But He bids me go, through the voice of woe  
 His voice to me is calling.

“I’m not a saint....unless you mean by that a sinner who keeps on trying.” — Nelson Mandela

## What is a Saint, Really?

By Dr. Donna S. Davenport

Ed. Note: *Dr. Donna S. Davenport is a psychologist, formerly Associate Professor at Texas A&M University, now in private practice in Williamsburg, Virginia. She is also the cousin of Rev. Edward Correll.*

My older brother used to tease me about the way I felt about my fifth grade teacher. “She’s not a saint,” he would remind me. “She’s hardly the Queen of Sheba.” I was unconvinced. She was funny, bright, alive, and intent on waking us to the joy in learning. She taught us folk dances, all the verses of the national anthem, and states and capitols. On Friday afternoons she read aloud from *Caddie Woodlawn* and let us make up and act out our own stories. I loved going to school. I loved her. I didn’t miss one day of that fifth grade year and I was sure I would never have another teacher I admired as much.

Then when I got into high school I had a wonderful Spanish teacher. Born in Mexico, he graduated valedictorian from his Senior class. He had a clubfoot and walked haltingly with a cane, but with great dignity; he was our role model for triumphing over adversity. I especially remember his face, lined with compassion and warmth—a father figure who listened to our teenage problems and occasionally offered advice. Inspired by him, I took 4 years of high school Spanish, placed with a poem in a national Spanish student competition, and later majored in Spanish in college.

My good fortune continued. In the 11th grade, I had an English teacher who changed my life. He loved literature and made us Del Rio Juniors love it too. We followed along to his recordings of Dylan Thomas and Robert Frost reading poetry, we wrote essays every Friday (no grade higher than a C if one spelling/grammar error; automatic F if 2), we listened to classical music as background while taking exams. He introduced me to T. S. Eliot, Bertrand Russell, W.H. Auden, and Sartre. Because of him, I majored in English as well as Spanish, and went on to teach Jr. High English and creative writing. My present life as a psychologist is evidence of his continued presence in my life, as in many ways I live out his love of words as a chief avenue for expressing and transforming our inner worlds.

Each of these teachers affected me at a personal level profoundly and positively. Knowing them changed and enhanced me and they had an incredible influence on who I became. How to understand it then when I found out that my 5th grade teacher was fired a few years after teaching me for having an affair with one of her son’s high school buddies? How could that be? How could the woman I loved and trusted have done that?!

What sense was I to make of my friend Candy’s whispered revelation during the Civics final exam our senior year that our beloved Spanish teacher had made a pass at her? In the next week he approached another student and finally the French teacher before he was asked to resign. The man that offered such compassionate wisdom and was our father figure—what could possibly be the explanation for such sudden bizarre behavior?

My 11th grade English teacher became my mentor and friend throughout college, public school teaching, and graduate school—and eventually ended up committing suicide by locking himself in his house and drinking himself into liver failure. What was I to make of this? How could he fail to live up to the values I had learned from him?

What did it all mean? Should I now mistrust the gifts they had offered me as somehow tainted and suspect? Should I become more cynical and suspicious of future mentors? Was I to scrutinize every adult I trusted for signs of weakness and instability? What was I supposed to do with the strong contradictory mix of gratitude and disappointment I felt in regard to each of them? Was I called upon to somehow condemn them or excuse them or forgive them or what?

Recently, I reread one of Frederick Buechner's essays in which he described his experience of trying to write a novel about a saint:

**The danger, I suppose, is that you start out with the idea that sainthood is something people achieve, that you get to be holy more or less the way you get to be an Eagle Scout.**

The truth, of course, is that holiness is not a human quality like virtue. If there is such a thing at all, holiness is Goodness and as such is not something people do but something God does in them if there is such a thing as God. It is something God seems especially apt to do in people who are not virtuous at all, at least not to start with. . . . Leo Bebb was not an Eagle Scout. He ran a religious diploma mill and ordained people through the mail for a fee. He did five years in the pen on a charge of indecent exposure involving children. He had a child by the wife of his twin brother. But he was a risk-taker. He was as round and fat and as full of bounce as a rubber ball. He was without pretense. He was good company. Above all else, he was extraordinarily alive—so much so for me anyway that when I was writing about him I could hardly wait to get back to my study every morning. That's when I began not only to see that he was a saint but to see also what a saint is.

A saint is a life-giver. I hadn't known that before. A saint is a human being with the same sorts of hang-ups and abysses as the rest of us, but if a saint touches your life, you become alive in a new way.

Doors opened inside of me. I now had a category for the very flawed human beings that caused such deep confusion and disappointment but nonetheless touched my life and gave me legacies so deep they are now in my bloodstream. Of course! I knew it all along! They were not really heroes or mentors or role models—they were saints!

I have also had the great good fortune to have had three "saints" in my life who shared their love and wisdom and support with me in amazing ways and brought me little concomitant disappointment or confusion. My mother, my uncle, a graduate professor (all now deceased)—"saints" that brought life to me, with no residue of death to have to make sense of also. Saints of the first order, I like to think of them.

But those three teachers who confused me so, I am also now free to be grateful for, my saints of the second order. They help me realize that if I never make it to first-order sainthood, my influence on some may still be enlivening and worthwhile, that the way God works in me may possibly be stronger than anything I can do to mess it up. They are a testimony to the complexity of human nature, to the miracle of life-giving that we flawed humans offer each other. They gave me the best of who they were. They touched me and ever since I have been alive in new ways.

## PROVINCIAL NEWS

*Kathleen Clute and Parish Correspondents*

### News from the Regionary Bishop

#### Ordinations

On Saturday, December 8, the Rt. Rev. William S.H. Downey, Regionary Bishop, ordained Douglas Bess and Richard Ellwood to the Priesthood at Our Lady & All Angels Church, Ojai.



Fr. Bess will serve in the parish of St. Alban Church, Los Angeles. Fr. Ellwood will serve at Our Lady & All Angels Church.



The picture above shows how many clergy participated in this ordination. Bp. William is flanked by Fr. William Binder and crozier bearer Eddie Gonzales (Berkeley, CA). Then, in the semi-circle around the ordinands, from the left, Fr. James Voirol, rector of Our Lady & All Angels; Fr. Timothy Donovan, Our Lady Queen of Angels, Rio Rancho, NM; Fr. Edward Correll, rector, St. Alban Church; Bp. Gaspar Torres, Our Lady & All Angels; Fr. Robert Ellwood, Our Lady & All Angels and father of ordinand Fr. Richard Ellwood; the Very Rev. Fr. Alan Clute, Provost, St. Michael the Protector Church, Mountainair, NM; and Fr. Brian Satterlee, rector, Church of St. Albert, Greeley, CO.

Kathleen Clute accompanied Fr. Alan and played organ for the ordination service and for Sunday Eucharist at Our Lady & All Angels. Mary Donovan also accompanied Fr. Timothy and has graciously provided these photographs.

### Provincial News

**Website** There is now an RSS feed available for Ubique on the Provincial website. Go to [the Ubique page](#), click on the RSS symbol in the upper right corner to sign up for the feed, and automatically receive notification as soon as a new issue is posted.

**Facebook** If you are active on Facebook, please take a moment to “Like” our page at <https://www.facebook.com/TheLiberalCatholicChurchProvinceOfTheUnitedStates>

## Parish News

### 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 on select dates. 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 digital newsletter is published 7 times per year, and is very informative. Please [email us](mailto:mailto:us) for more information. "Like" us on Facebook, search "Church of St. Francis."

In August, we had our annual church picnic. Fr Daniel manned the grill. There was plenty of food. Fr Henry and friends came down from Milwaukee and joined us. There was even a bouncy house for the kids to play in and other games such as horseshoes and badminton.

In early September, our church had a booth at Theosofest. This year we had a small stand up display of Bishops Wedgwood and Leadbeater which drew some extra attention to our table. It gave us some ideas for next year.

The ladies of the church also got together to make the annual batch of grape juice for use during communion. We ate food and watched Steel Magnolias. We had fun passing the time while waiting for the juice to be strained, 5 times. 20 lbs of grapes makes enough juice to last the year.

Later in September, we were thrilled to be visited again by Bishop Downey. During Saturday services, he admitted Sisters Sandy Brigando and Susan Bystrom to the Order of Our Lady into the stage of Purity. Sisters Renee Turner and Laura Berrum were advanced to the stage of Love. In the evening, we had a potluck supper followed by a presentation by Bishop Ruben Cabigting. During Holy Eucharist on Sunday, Bishop Downey admitted Sister Rabecca Collin to the office of Deaconess. Ann Bosold, Fr. Jim Palmer, and Gail Fleming of St. Gabriel and All Angels drove out from Fairfield, IA to assist with the services. Thanks to all who participated in the weekend's events!



*Standing left to right : Fr. Jim Palmer, Bp. William Downey, Dawn Regnier, and Fr. James Provost.  
Kneeling: Sr. Rabecca Collin, being admitted to the office of Deaconess.*

On Oct 6th, we had the annual Blessing of the Animals to commemorate the Feast of St Francis, our patron saint. Fr Daniel dressed up as St Francis. This event is always fun for all.

Our Annual Congregational meeting was held on Oct 13th, and Fr Daniel Provost was chosen by the Vestry to be President/Rector. We look forward to working with Fr Daniel in his new role, and extend heartfelt thanks and gratitude to Fr. Terrence Metz for the years he served as Rector and his many years of service to the church. Even though Fr. Metz now lives in southern Indiana, we hope he will continue to visit us when he can.

In November, we were delighted to welcome Glenn and Dulce Porrás-Goldstein and their children as members of the church. They are truly wonderful and we are blessed to have them as a part of our spiritual family.

On November 30th, the Order of Our Lady sponsored an outreach project. Many of the ladies got together and made baby blankets for needy mothers. They were all very proud of the work they accomplished. They are also collecting plastic shopping bags, which are then cut up, and tied into plastic yarn to crochet sleeping mats for the homeless. One mat uses about 900 bags. They are ideal because bugs do not like plastic, if it gets wet it can be easily shaken dry, it is very insulating from the cold, and it keeps many plastic bags out of landfills.

As you can see, we have been very busy. Advent is upon us, and we all anticipate the Nativity of our Lord. May you have a happy, healthy, blessed and safe holiday season and prosperous New Year!!

*Rebecca Collin*

*Bishop William  
with newly admitted  
Deaconess Rebecca Collin.*



*(More pictures on next page.)*

*Pictures from the Church of St. Francis*



*Above left, making grape juice for the church.*

*Above right, Fr. Daniel Provost, rector.*

*Below, clergy & servers for the Sunday Eucharist during  
Bishop William's visit.*

*All pictures courtesy of Sr. Rebecca Collin.*



### St Gabriel & All Angels, Fairfield, Iowa

**Episcopal Visit** St. Gabriel and All Angels enjoyed a visit from Bishop William Downey on October 26-27. Among the activities were personal visits, a group luncheon at India Café, Q&A with the Bishop, and two confirmations, and three ordinations.

During his visit two members were confirmed, Paloma Braun and Kevin Carmody. Peter Huggins was raised to the order of Doorkeeper and Reader, and William Eddy and Will Richards were raised to the order of Reader.

**Advent** One of the first signs of Advent is the parish decorating party. Always a lively and joyful event, we see here a few of our many “angels” working away ...



*Bp. William with Paloma Braun & Kevin Carmody.*

...to create an atmosphere representing everlasting life and love.



**Bell Ringing** Fr. Steven and Melinda Arndt participated in the Salvation Army's annual fund raiser to assist those in need this coming winter. 70% of funds raised stays in the local communities and the remainder is sent to the national organization.

*Sylvia Richards*

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

The highlight of Advent is quickly becoming our children's pageant. As you can see, shepherds and angels graced our celebration of Holy Eucharist on the Sunday before Christmas. They processed with the clergy and servers and assisted at the lighting of the Advent candle.



*Photos courtesy of Heather Donovan.*

*Photos continue on the next page.*



Queen of Angels parishioners are also beginning the preparations for the Triennial and we all hope that you will attend!

*Kathleen Clute*

**Save the Dates!**

**Triennial Provincial Assembly & Clerical Synod  
October 16–19, 2014  
Our Lady Queen of Angels in Rio Rancho, New Mexico**

**Join us for fellowship & inspiration!**

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Contributors freely express their opinions and beliefs. The Liberal Catholic Church, Province of the United States, is responsible only for statements or information marked "official."

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