



Ubique



'Humble, yet blessed by Heaven; pure, yet every lost one's friend'

The Nativity of Our Lady

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O gentle, loving, holy one,
 O Maria!
 Make us each day more like your Son,
 O Maria!
 Triumph all ye Cherubim,
 Sing with us ye Seraphim,
 Heaven and earth resound the hymn:
 Salve, salve, salve Regina!

Salve Regina

Art: The Nativity of Mary, probably 17th century

Early Christian Writers & Teachings

Jan Seehusen

When the Right Reverend Sten von Krusenstierna undertook the writing of the history of the Liberal Catholic Church, he first established its openness toward wisdom of the past through alignment with the experiences of some of the early Christian mystics and an inclusion of some universal theosophical ideas, including teachings from other religions and philosophies. In this regard, he described the meaning of the word “liberal,” as it pertains to the Liberal Catholic Church:

(A)ttitude is one of tolerance and appreciation of other views and often has a tendency to distill from many sources a world-view that appeals to the human heart and reason. This is what we may term the liberal view.¹

So when the church looks back into the Christian tradition, various monks, theologians and mystics emerge as the most suitable to claim as our spiritual predecessors.

The 6th century monk St. Augustine is one of the first of the early Christian leaders cited by von Krusenstierna as having an affinity with our teachings. He quotes St. Augustine’s understanding of the pre-religious essence of Christianity as an indication of humanity’s eternal communion with the divine:

(T)he identical thing that we now call the Christian Religion existed among the ancients and has not been lacking from the beginnings of the human race until the coming of Christ in the flesh, from which moment on the true religion, which already existed, began to be called Christian.²

For a Roman Catholic bishop to express that Christianity has a transcendent existence before and beyond the restrictions of institutionalized religion is a radical but wholly refreshing idea fully in concert with the Liberal Catholic view of the necessity to evoke mystical experience of the living Christ born out of sacramental worship, Holy communion, Biblical study, and prayer, but not limited or defined by them alone.

St. Augustine was particularly known for his thoughts on free will and grace, “saving grace, converting grace, is God’s giving us a sovereign joy in God that triumphs over all other joys and therefore sways the will.”³ His emphasis is on man’s ability to freely choose to be transformed by divine grace and that by doing so “he that loveth wisdom loveth life and they that seek her early shall be filled with joy.”⁴ The final liturgical utterance by the congregants at the end of the Holy Eucharist of the Liberal Catholic Church further supports an Augustinian attitude toward divine grace, “We who have been refreshed with thy heavenly gifts do pray thee, O Lord, that thy grace may be so grafted inwardly in our hearts that it may continually be made manifest in our lives.”⁵ This liturgical appeal to God mirrors St. Augustine’s even more emphatic one: “Give me the grace to do as you command and command me to do what you will!”⁶

Augustine also was a strong advocate for the guarantee of divine authority through apostolic succession, which remains a cornerstone of the Liberal Catholic Church’s adherence to administering

the seven Holy Sacraments as essential to our Christian tradition. This differentiates us from the Protestant churches and is an arena of orthodoxy within the practice of our faith.

Dionysius the Areopagite was also a 6th century monk who is associated with a number of treatises on the mystical and esoteric side of Christianity, which view God primarily as a mystery to be known through inner spiritual experience. His was a God beyond description to be experienced by “the exercise of mystical contemplation leav(ing) behind the senses and the activities of the intellect, and all things sensible and intellectual ... that thou mayest arise, as far as thou mayest, by ‘unknowing’ towards union with Him who transcends all being and all knowledge,”⁷ which is similarly acknowledged by our collective understanding of God as ineffable, to be known through the work of building a spiritual temple during the Liberal Catholic service and the inner work of meditation and prayer. Dionysius described the same sequence of the nine Angelic Hosts that are invoked during our rite of the Eucharist, as initially presented by St. Paul in the Bible. He is credited in his writing “The Celestial Hierarchy” with being the first to use the word “hierarchy” in relationship to the holy angels and the sacrament of Holy Orders.⁸ Dionysius’ unique contribution was to produce works that explored the intersection of Neoplatonic theosophy and Christian theology, which foreshadowed the Western esotericism of Theosophy, an early influence on the foundation of the Liberal Catholic Church through its founding bishops Charles Leadbeater and James Wedgwood.

Theosophy had an important influence on the original teachings of the Liberal Catholic Church because it exposed the Western mystery traditions arising out of ancient Egypt, Greece, and Rome, as well as the Jewish and Christian religions. This open-minded approach of drawing truth from many spiritual sources complemented the Liberal Catholic Church’s esoteric practice of working with the hidden celestial realm to produce an outpouring of divinity during the Holy Eucharist. Several notable scholars kept these spiritual traditions alive when the Roman Catholic Church did not adopt their teachings, including various mystery school within early Christianity.

One such scholar was Clement of Alexandria, who headed The Catechetical School of Alexandria during the late 2nd century and early 3rd century. He synthesized the Greek philosophy of Platonism with Christian doctrines, including Gnostic Christianity and other Christian Mystery sects, having a broad view of what constituted truth: “the way of Truth is therefore one, but into it, as into a perennial river, streams flow from every side.”⁹ Clement held that the mysteries were the true teaching of Christ, and that the churches espoused only the lesser truths associated with Christ while “gnosis,” or inner knowledge was the way to reveal the greater Christian mysteries. This inner illumination was essential in the spiritual development toward the ideal life as taught by Christ. Liberal Catholicism also embraces the importance of the mystical side of life in both the Christian tradition as well as other traditions.

One of Clement’s students, Origen, became his successor at the Catechetical School in Alexandria during the 3rd century. He is considered to be the first great theologian of the Church interpreting the Biblical scriptures through the avenues of “body,” “soul,” and “spirit,” which form an important underpinning to our own liturgy, both that which is spoken *sotto voce* by the Celebrant during the Eucharist and by the congregants in their participation in the service. His interpretation of “body” is as

the literal meaning of scripture, “soul” as the allegorical meaning, and “spirit” as the mystical meaning, in nuanced levels that mirror evolution of an individual through stages of faith and experience. Origen acknowledged that one must have the “mind of Christ” to experience the mystical side of life but he believed that all men would be saved through their own free will because they are divine in essence. This reminds us of our Act of Faith: “We believe that God is love and power and truth and light, that perfect justice rules the world, that all his sons shall one day reach his feet, however far they stray.”¹⁰

It is strongly suspected that he believed in reincarnation from his writings on the soul: it has neither beginning nor end ... every soul comes into this world strengthened by the victories or weakened by the defeats of its previous life ... Its work in this world determines its place in the world which is to follow this...¹¹

This unorthodox point of view is also part of the Liberal Catholic Church doctrine, unique among the Christian churches. Its genesis is probably based on the experience of the founders’ clairvoyance and understanding of the subtler levels of creation and how human evolution operates so that we may all “one day reach his feet however far we stray.”¹² The Liberal Catholic Church teachings are drawn from both the traditional Catholic liturgy and mystical side of Christianity and other Western traditions.

Notes

- 1 Rt. Rev. Sten von Krusenstierna, LCIS: Unit 3, The Liberal Catholic Church - History, “A Brief History of the Liberal Catholic Church - Part I,” Holland, 1976, Chapter 1, page 2.
- 2 Ibid., page 1.
- 3 Aurelius Augustine, Confessions, (translated by R.S. Pine-Coffin), Penguin Books, London, 1961, pages 228 - 229.
- 4 Rt. Rev. James Wedgwood and Rt. Rev. Charles Leadbeater, The Liturgy of the Liberal Catholic Church, St. Alban Press, London, (5th edition 1983, 1st edition 1919), Holy Eucharist - Shorter Form, The Gradual, page 227.
- 5 Ibid., page 239.
- 6 Aurelius Augustine, Confessions, (translated by R.S. Pine-Coffin), Penguin Books, London, 1961, p. 236.
- 7 Dionysius the Areopagite, LCIS: Unit 3, The Liberal Catholic Church - History, “A Brief History of the Liberal Catholic Church - Part I,” Holland, 1976, Chapter 1, page 4.
- 8 Ibid., page 5.
- 9 Clement of Alexandria, LCIS: Unit 3, The Liberal Catholic Church - History, “A Brief History of the Liberal Catholic Church - Part I,” Holland, 1976, Chapter 1, page 3.
- 10 Rt. Rev. James Wedgwood and Rt. Rev. Charles Leadbeater, The Liturgy of the Liberal Catholic Church, St. Alban Press, London, (5th edition 1983, 1st edition 1919), Holy Eucharist - Shorter Form, An Act of Faith, page 229.
- 11 Origen, LCIS: Unit 3, The Liberal Catholic Church - History, “A Brief History of the Liberal Catholic Church - Part I,” Holland, 1976, Chapter 1, page 4.
- 12 Ibid.



The Liberal Catholic Church: Consideration for its Potential Role in Heralding an Alternative Christian Orthodoxy for the 21st Century

The Very Rev. Fr. Jeremiah Loch (see bio & note following article)

It seems quite evident that the leap in spiritual maturity that humanity experienced during the Axial Age (800 – 200 BCE) and that resulted in the emergence of such known great faiths as Hinduism, Buddhism, Taoism, and Judaism, is once again taking a giant leap ahead with the now emerging Second Axial Age that began in the 20th Century. With this new leap, spiritual maturity in consciousness is progressing beyond a focus on individual and isolated group consciousness and tribal religions that marked the First Axial Age and moving towards a realization of global and universal awareness that recognizes Universal Truth and the absolute interrelatedness of everything. This leap is going to call for—indeed is presently calling for—a new perspective on the Christian narrative that allows for it to be clearly and intelligently integrated within the now-emerging level of consciousness that includes past, presently existing, and yet-to-come discoveries and understandings of science. The Church can no longer present, and expect to sustain, a narrative with certain fixed beliefs, creeds, doctrines and teachings that are focused on personal salvation and that “stand apart” from the now-recognized evolutionary dynamism of Creation Itself. The Christology of the early Church that came to be focused in the West in a theology centered on the redemptive and reparative act of Jesus, and that arose from within a certain prior level of consciousness wherein humanity was seen as fundamentally fallen and flawed, is no longer tenable. What is needed is an alternative Christian orthodoxy with roots in the Apostolic Tradition that allows for use and inclusion of traditional, historical and classical Christian language in a theology and worship revealing a living participatory Christian faith and praxis within an all-encompassing force field of Divine Love as that field shapes and unfolds the present and future. In other words a traditional Christian orthodoxy now articulated from and seen from within an evolutionary cosmic consciousness. This alternative orthodoxy must resonate with modern levels of consciousness and leave room for inclusion of scientific discoveries and understandings, but not in such a way that science energized by human ego aggression and the desire for mastery becomes the arbiter of Truth. Rather scientific discoveries and understandings must be seen to exist within a larger cosmic context and as revealing the inherent beauty and workings of that which is being viewed and studied.

To be sure, there have been vestiges of an alternative orthodoxy evident within the mystical tradition of Christianity that can be drawn upon, but this tradition seems to have largely been viewed by the institutional or official church as being somewhat suspect. Eastern Orthodox theology and spirituality has in general been known for a positive cosmic perspective regarding the Incarnation of Christ and for avoiding an atonement soteriology. Likewise has Eastern Orthodoxy been known for its teaching on deification or theosis. This, however, is not sufficiently firmly embedded or universally openly and boldly proclaimed currently to be an overarching Apostolic Christian witness. Distortions in presentation are contributed to when formerly Protestant clergy convert to Eastern Orthodoxy and fail to drop and simply bring with them their former theological mindset. English Liturgical text translations likewise contribute to distortions. Consider the Orthodox priest’s private prayer before exclaiming, “Take eat, this is My Body...” The prayer reads, “... Who, when He had come and fulfilled

all the ‘dispensation for us’ ...” We need also simply realize a Call issued in late 2017 from Pochaev Lavra monastery, a monastery known as being foremost in Orthodox spirituality, to the Council of Bishops to reject the current form of a new catechism on the basis of such things as it saying nothing about “God’s punishment in response to the sin of Adam and Eve” and a suggestion that a section, “On the Punishment of God,” be added. Additionally their theological basis suggested a Western bias in stating that “Christ came to bring us back first to an unfallen state.” Eastern Orthodoxy may have some vestiges of what is seemingly needed; however, its embrace of such required teachings as a perennial Truth and Wisdom and reincarnation would be considered heretical and far beyond acceptable official teaching boundaries. Indeed Orthodox writers have written strongly against yogic concepts. The needed Christian narrative in the 21st Century is one that can be seamlessly integrated within an evolutionary perspective.

So where might we look within the Christian Tradition to discover the most qualified to fulfill this unique forward-looking mission for an “alternative” Orthodoxy? My suggestion is that, for among just the few reasons that will follow below, the Liberal Catholic Church, small though Her comparative numbers may be, is perhaps uniquely suited to lead this Christian mission endeavor. While having some personal limited familiarity with the Liberal Catholic Church through readings, including those within the theological education program for priests; liturgical materials; meeting some of the Church’s bishops, clergy (both in person and via email), and faithful; and in attending Mass, I claim absolutely no knowledge of assessment of the level of interest that may or may not exist within the Liberal Catholic Church in undertaking this task, an undertaking that would require a presentation of the Lord Jesus Christ in a manner sufficiently comprehensive and accepting enough to sensitively span the scope that would exist from what has come to be considered a “mainstream” historic Christian traditional, or conventional, orientation to that of a perennial Wisdom and Truth and reincarnation. While the Liberal Catholic Church is certainly clear in Her Doctrine about realization of a “body of doctrine and mystical experience common to all the great religions of the world and which cannot be claimed as the exclusive possession of any” and of Her movement “within the orbit of Christianity,” whether this doctrine of “regarding itself as a ‘distinctively’ Christian church” also would prohibit such an endeavor is left unknown to this writer and would certainly have to be seriously considered by the hierarchy of the Liberal Catholic Church.

Here then are some of the reasons why I would appeal to the Liberal Catholic Church to at least reflect upon this unique mission and duly consider structuring from it, or structuring from it with fitting adaptations, in a way that may meet the need for a new proclaimed Christian narrative and Christian worship that will fit seamlessly within the emergence of this Second Axial Age.

1. The Liberal Catholic Church’s claim to Apostolic Succession and the Traditional terminology and language of Christianity which ties it back to the ancient roots of Christian mission and allows it a legitimacy in revealing anew a perspective that has always been there throughout the ages in the vision of the mystics. This is not about bringing a new teaching. It is about uncovering and revealing afresh for a new generation a Wisdom expressed deep within Mystical Christianity that is Eternal. Enabling this vision is imperative today, for as the German Jesuit priest and theologian, Fr. Karl Rahner SJ has written in his essay, “The Spirituality of the Church of the Future,” “The

Christian of the future will be a mystic or will not be a Christian anymore'. This point of a mystical vision being present throughout the Church's history may further be supported in recognizing some of the more mystical writings of St. Paul; St. Irenaeus; Greek Fathers such as Origen and Maximus the Confessor; and St. Bonaventure and Duns Scotus, to name just a few. Add to these the more recent writings of Jesuit priest trained as a paleontologist and geologist, Father Pierre Teilhard de Chardin SJ, on the process of divinization he calls Christogenesis, a process in which Love is the original driving impulse.

2. An embedded evolutionary perspective within the Liberal Catholic Church's outlook and teaching in which sin is understood not primarily as the breaking of moral guidelines but as born of ignorance and/or willful failure to live and participate in the Grace of Divine Love out of which Creation was born, is sustained and is yet evolving. This allows the Church to be seen, not in the light of "sin management," but in enabling the seeing of Divine Light and Wisdom for Holy Illumination and participation in the sacred nature of Life Itself.

3. The apokatastatic lineage of the Liberal Catholic Church's teaching on universal salvation with that of varying forms of this concept found in many writings of early Church Fathers and several more recent saints and Christian writers. For example, Origen; Clement of Alexandria; St. Gregory of Nyssa; St. Gregory of Nazianzus; Diodorus of Tarsus; Theodore of Mopsuestia; Maximus the Confessor; St. Jerome; St. Isaac the Syrian to name a few. In laying claim to and promoting this particular lineage, this writer would encourage the Liberal Catholic Church in what is set forth herein to consider promotion of a change from a terminology of apokatastasis that has implied "restoration" and/or "restitution" to terminology more reflective of a "continuing and ongoing fulfillment."

4. The Liberal Catholic Church's full appreciation and respect for how different concepts of religion and associated terminologies and teachings have emerged from varying levels of consciousness and kinds of expressive interpretations of similar spiritual experiences of a single Truth.

5. The Liberal Catholic Church's compatible emphasis with emerging insights on religion and spirituality not being an ascent to specific doctrines or beliefs but with transmutations in consciousness and how various doctrines and beliefs can help in pointing to that.

6. The Liberal Catholic Church's clear presentation of the distinction of Jesus and Christ where Jesus is clearly seen and presented as the person who was born in Palestine and "Christ" ("the anointed one") is the name given by early Christians to the resurrected Jesus as the Christ. In this manner it can be said therefore that Jesus is presented as "the Christ" but "Christ" is seen and presented as more universal than Jesus. Jesus can be seen and appreciated as a prophetic preacher Who was about the reign of God and how to follow "a way." The redemptive mission here then is one of freeing humanity to become more positively and intimately integrated and involved in the evolutionary process, a process within which we humans can sacramentally enter into through baptism and the Holy Sacraments, especially the Holy Eucharist. This sacramental structure exists within the Liberal Catholic Church.

7. The Liberal Catholic Church's offering of Beautiful and Majestic Services of historic Sacred Christian Worship seen as occurring within a Quantum energy field and service wording stripped of negative references and stripped most especially to references to inferences of a wrathful God. A note here: while some within conventional or traditional Christianity might see and understand writings referencing the wrath of God as being historic anthropomorphic projections, to continue to use such wording and imagery in this day and age will end in an utter failure of ultimately revealing any "Good News."

8. The Canon Law of the Liberal Catholic Church and Her General Constitution and Code of Canons makes provision for experimental services thus allowing for, on special occasions and under special circumstances, adaptations that may aid at certain times and in certain situations, elevations in spiritual understanding and liturgical energetic contributions to effect such in unique settings of individual and group consciousness.

To the above end it would seem to this writer that any proposed mission strategy henceforth, in order to keep itself within the line of traditional Apostolic Christianity, would require the maintenance of a male priesthood, at least until such time as any change would be adopted within mainstream Eastern Orthodox and/or Roman Catholic apostolic succession.

Without in the least minimizing the contributions of Theosophy and those who have within it contributed to the Liberal Catholic Church, it would seem to this writer that the type of envisioned future endeavor suggested here would have to be primarily focused on the uniqueness of the orbit of Christianity, and especially Mystical Christianity, within a larger cosmic Perennial Wisdom perspective. The focus, however, would necessarily be on the "Christian aspect."

In conclusion, I refer here to Ken Wilber who, in his comments on the future of spirituality (see Ken Wilber, "Integral Buddhism and the Future of Spirituality." Watkins Mind Body Spirit: Summer 2018, p14-15) describes and documents discoveries in the nature of the human mind and consciousness transformation and the universal experience described in the Great Wisdom traditions and referred to as "Waking Up." He relates that recent discoveries describe that every person's capacity to interpret experiences of "Waking Up" grows and develops through a series of stages—labeled archaic, magic, mythic, rational, pluralistic, and integral—that evidence suggests is similar in all people worldwide. Wilber states in this article, "There is no system of training anywhere that teaches people how to both Wake Up and Grow Up and thus teaches them how to be truly whole and complete." "Most common religions in today's West," he states, "are stuck in a largely mythic state of Growing Up, which means they mostly consist of agreeing that Moses really did part the Red Sea, Lot's wife really was turned into a pillar of salt, God really did rain locusts on the Egyptians—in other words, they are at a very low and even childish level of Growing Up." Wilber cautions that "if religion is to survive as a significant institution in humanity's future, then it will have to be spirituality in an 'integral,' or comprehensive form, one that fully includes both of those major developmental paths—Waking Up and Growing Up." "Anything less than that and religion will continue to slip out of importance altogether, because intelligent, educated people simply no longer want childish mythic literal stories as part of their adult lives."

The Church of this century must “listen up” and be about enabling a comprehensive Christianity for Growing Up and Waking Up. Here the Liberal Catholic Church, for all the reasons listed above, may have a unique role to play!

The overall goal this writer is pointing to is to have the Liberal Catholic Church become a leader—or a larger beacon of Light—enabling a needed movement from Christian faith being lived from within the Traditional Story with an emphasis on personalized “paid for” salvation to enabling an alternative Orthodoxy that offers a unique way of being a Christian that is seen and supported within an overall evolutionary Cosmic Story. To this end is included the envisioning of the establishment of existing and future parishes as “beacons of Light,” local communities wherein there exists an increased awareness of the Oneness of all Life with teachings and strategies in place that enable discovery of each person’s gifts and talents and a translation of those gifts and talents into practical application in the world.



About the author:

After completing a diaconal educational and spiritual formation program of the Episcopal Church, Jeremiah Loch served several years as a deacon, during and following which time he completed a degree in pastoral counseling through Loyola University and Chicago State University. He subsequently completed further advanced studies and formation in Christian Spiritual Direction through Washington Theological Union and Shalem Institute for Spiritual Formation, Washington, DC. Following completion of St. Stephen’s Course of Study in Orthodox Theology through the Antiochian Christian Orthodox Archdiocese House of Studies, he was ordained deacon and priest, serving as assistant priest at Holy Virgin Protection Cathedral, Chicago, and founding St. Innocent of Moscow Parish, an English celebrating parish of the Russian Orthodox Church Outside Russia. Elevated to the rank of Archpriest he continues assigned to St. Innocent’s Church as Rector Emeritus.

In addition, Fr. Jeremiah trained in nurse anesthesiology at St. John’s Hospital, Springfield, Il and later completed specialized training in pain medicine at Emory University School of Medicine. He is a graduate of the Osteopathic College of Ontario and maintains a full-time practice of osteopathic integrative medicine pain care, specializing in cancer pain management, with Kish Health System of Northwestern University where he also serves as co-chair of the Ethics Committee. He has published several articles in professional journals and been actively involved in graduate integrative pain management education serving with adjunct faculty professor appointments at Hamline University and Texas Christian University. He is a member of numerous professional organizations.

Please Note: This article contains Fr. Jeremiah’s personal thoughts and reflections. He is not herein in any way representing the Eastern Orthodox Church or his bishop.



PROVINCIAL NEWS

Sr. Kathleen Clute and Parish Correspondents

Provincial News

Please let us know that you are coming!

The **Triennial Clerical Synod and Provincial Assembly** will be held **Thursday, October 18, through Sunday, October 21**, at the Provincial Pro-Cathedral, Our Lady and All Angels Church, Ojai, California.

Everyone is invited to attend!

Please [register here](#), so that we may plan for services (and meals!) Thank you!

Also see proposed schedule on the next page of this issue.

Deadlines

- Monday, October 1:** Nominations for Board of Trustees close.

Provincial Assembly business will include the election of members of the Board of Trustees of the Province. Trustees whose terms are expiring include Fr. James Voirol, Fr. Timothy Donovan, and Mrs. Melinda Arndt. **Nominations are now open.** Please email nominations to the Provincial Secretary, [Sr. Kathleen Clute](#). Currently serving Trustees may be re-nominated. Both clergy and laity may serve on the Board of Trustees. 🗳️ **Nominations may also be made at the Assembly**, but nominating in advance gives us the opportunity to confirm that the nominee is willing to serve on the Board.
- Monday, October 1:** Rectors/priests-in-charge inform Provincial Secretary of identity of the Parish Representative.

Each parish should elect a Parish Representative to give the Parish report and to vote on matters brought before the Assembly. Parishes are highly encouraged to elect laity to this position.
- Monday, October 15:** Parish Reports submitted to the Provincial Secretary.

The Parish Report must be: 1) no more than 2 minutes in spoken length (reports at the Assembly will be timed!); and 2) submitted by email to the Secretary in .doc, .pages, or email plain text.
- Thursday, October 18: Arrive!**

The Triennial will begin with evening services on the 18th.

See the [Provincial website](#) for more information.

As with all things temporal, this schedule is subject to change. Nonetheless, here is what is planned for the Triennial. This schedule is also posted on the [Provincial website](#) for download at full size.

The Liberal Catholic Church, Province of the United States
Triennial Clerical Synod • Triennial Provincial Assembly
October 18-21, 2018
Schedule

<i>Date</i>	<i>Time</i>	<i>Event</i>	<i>Attendees</i>	<i>Location</i>
Thursday, 10/18/18 <i>Trinity 20: Serenity</i>				
	Until 5:00	Arrivals		
	5:00 to 7:00	Dinner on your own		
	7:30	Opening of the Triennial—Abp. Downey	All	Church
		Complin	All	Church
Friday, 10/19/18				
	8:30	Prime	All	Church
	9:00	Holy Eucharist	All	Church
	11:00	General Assembly Meeting	All	Fellowship Hall
		Minutes	All	
		Financial Reports	All	
		RCMF Report	All	
		Parish Reports	All	
		Board Elections	All	
	12:30	Lunch - Catered	All	Fellowship Hall
	2:00	Clerical Synod Meeting / Order of Our Lady Meeting	Clergy / OOL	Church/Fellowship Hall
	3:15	Coffee Break in Fellowship Hall	All	Fellowship Hall
	3:30	Rehearsal for ordination	Clergy/Servers	Church
	6:00	Soup & Salad Supper	All	Fellowship Hall
Saturday, 10/20/18				
	8:30	Prime	All	Church
	9:00	Holy Eucharist & Ordination of Joseph Seehusen	All	Church
	12:30	Lunch - Catered	All	Fellowship Hall
	1:30	<i>Discussion: LCC, The New Orthodoxy—Where Are We Going?</i> Led by Fr. Jeremiah Loch	All	Fellowship Hall
	3:00	Coffee Break/Free Time Concurrent: Meeting of Board (Electing Officers)	All Board	Fellowship Hall Church
	5:00	Vespers	All	Church
	6:00	Dinner on your own	All	
	7:30	Healing Service	All	Church
		Solemn Benediction	All	Church
Sunday, 10/21/18 <i>Trinity 21: Perseverance</i>				
	8:30	Prime	All	Church
	9:00	Rosary	All	Church
	9:55	Homage to Our Lady	All	Church
	10:00	Holy Eucharist	All	Church
	12:00	Lunch - Catered	All	Fellowship Hall
		Closing of Triennial		



PRAYER OF ST. CYRIL

Hail, Mother and Virgin,
 living and immortal tabernacle of God,
 the world's treasure and light,
 ornament of virgins, support of true faith,
 firm foundation of every church.
 Thou who gavest birth to God,
 and carried under thy heart
 Him whom space cannot contain.
 Thou through whom
 the Holy Trinity is praised and worshipped
 and through whom
 the holy cross is venerated in the whole world.

UBIQUE

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Fr. Jeremiah Loch

Altar Photo, page 1:
 Church of St. Albert,
 Greeley, Colorado
 Christmas Eve Solemn
 Benediction

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."

Next issue: Christmas 2018
 Deadline for submissions:
 Monday, December 10, 2018