



Ubique



“venerable treasure of creation”

The Assumption of Our Lady

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Mother of God,
 who contained
 the Infinite God
 under your heart,
 whom no space
 can contain:
 through you the
 Most Holy Trinity
 is revealed,
 adored,
 and glorified.
*Saint Cyril of
 Alexandria*

The Assumption
 of the Virgin.
Titian
 Santa Maria Gloriosa
 dei Frari, Venice

“the mother of the Christ ... lights a path for us all to ascend with Him to higher realms”

The Nativity of Our Lady

Sr. Rebecca Collin

Sermon, Nativity of Our Lady 2014

Today we celebrate the Nativity of Our Lady. Last year I outlined some history regarding this feast day. Today, I would like to talk about the meaning of the word Nativity.

First, “the occasion of a person’s birth”. Humanity recognizes the incarnation of souls in varying degrees from common celebrations, to special days marked on a calendar, to feast days, to holidays. What this means to me is that each nativity represents a potential that we must remember is divine in origin. The simple fact is that we all have had a nativity, every single one of us. Our diversity as individuals, and as a species among many, reveals the many ways the Divine Will works upon all creation. We all have a purpose, we all play a part in a greater scheme. Judge not your life on any futile scale of grandiosity. Scale only matters with how much LOVE we pour into the smallest of tasks.

Second, “The start of life as a physically separate being.” Jeremiah 1:5 says, “Before I formed you in the womb I knew you, before you were born I set you apart.” One may think that the only manner of separation between man and God is a physical one. However TLCC teaches that God is transcendent and permeates through all creation. We can never in the truest sense be separated from God because we are part of God and God is a part of us. In our physical bodies we exist in a state of individuality living out a purpose. As we experience, as we learn, as we grow, as we become more aware, we begin to awaken to our state of unity with the divinity in ourselves, in others, in creation, and in God. Christ was aware of this unity in His many references that He was One with the Father. Can we consider ourselves not a part of the Universe? Can we consider any single one our cells as not a part of the body? The answer is no. Therefore we can not say we are not a part of God.

Third, the definition of the Latin word for nativity means “Arise by birth.” There are many references in Scripture to states of being asleep (or in slumber) to states of being awake (or risen). Perhaps the state of sleep is allegory for dormancy. When we arise from dormancy we awaken into a state of activity. Whether you believe in reincarnation or not, we live our life (or lives) with this innate drive to reach higher levels, to discover and fulfill our purpose, and we do this through activity.

If I may step outside of Christian phraseology. There is a Sanskrit term called Mulaprakriti which means “Root Matter.” On a cosmic scale, it is the Virgin Matter through which the Logos is manifested. Bishop Leadbeater writes in his book *The Inner Side of Christian Festivals* that the Nativity of Our Lady is symbolic of the formation of the Root Matter.

We can interpret the Nativity of Our Lady on a cosmic level as the formation of matter out of which the universe is formed. With regards to our evolution as spiritual beings during an earthly existence, it is the birth of the mother of the Christ, who lights a path for us all to ascend with Him to higher realms. And in our own lives, we are examples of divine potential manifesting in diverse ways endowed with an innate purpose that we live our lives in unfoldment of.

The simplest application of understanding of all this is contained in one of Rev T. Metz’s lists of Triviums: It is the Trivium of the Trinity which is Will, Wisdom, and Activity.

“so shall we be God’s messengers to His world”

“God is Love”

Annie Besant

Sermonette¹, July 12, 1927

Brethren:

Your Bishop has asked me to give a very short sermon on these days when I am present at your services.

I am going to suggest to you as a general principle, that you will gain very much by using your Liturgy definitely as a guide, either in your prayer or your meditation. I am thinking specially of meditation. Many people rather waste their efforts by not being sufficiently accurate in their thought, and also by not having sufficient understanding of the method in which meditation should be used. The too general idea that many people have, such as the general wish to serve, the general wish to become holy in life, the general wish to be a servant of the Master the Christ, these are too vague to make the thought so that it has the power which ought to be behind it; there should be a very definite effort of the will and a clear understanding of what it is that you are trying to reach.

Now, in the order of the Christian Year in your Liturgy, you have certain general directions; you go through a definite sequence, through the chief incidents in the life of the Christ; this you should try to follow in the growth of yourself as a spiritual being. Then you have the long period after that course of His life is finished—the Sundays after Trinity—in which as in preceding Sundays, a definite intent is given for each week.

Now if you take that intent as a guide in your own individual life, if, for instance, when you are coming to the Sunday in Trinity in which we now are, where the intent is given as “God is Love,” there you have, as it were, your thought for the week; then you could divide up that week with the guidance of the Epistle and Gospel that are given for this Sunday, and you could take each day a special idea in realizing in your own life this fact, that “God is Love.”

You are told, for instance in the beginning of the Epistle not only that God is Love, but that: “He that dwelleth in Love dwelleth in God and God in him.” In that you have a clearly-cut idea that you can take for work, therefore for practicing, throughout one of the days of the present week, remembering that it is useless to believe that “God is Love,” unless that Love shows out through yourself, unless you dwell in that Love, and that Love dwells in you.

Now it certainly does not dwell in you merely for your own advantage and growth in the spiritual life; but rather that you may radiate it out during the whole day; that you may be like a light covered by a clear glass, through which the light can shine; that, dwelling with God as Love in yourself means that you ought to be, as it were, a small light in that infinite Light that spreads everywhere through the worlds, and that each of us in our own little way may be a little focus through which the Light may radiate, thus helping your immediate surroundings, thus, as it were, spreading through those surroundings this Divine Love that takes up its dwelling-place in your heart.

And so, during the present day, suppose you keep that thought at the back of your mind, and remember that you are a spark of that Love, warming the whole of the neighborhood round you; suppose that each of you, in your own home, in your daily discourse, in the work you are doing outside as well, with regard to every person whom you meet, have that thought in the heart, that radiates out as the Love of God Himself. Don’t undervalue, as some people are inclined to do, the privilege and the power that come to you by your daily remembrance of God in one of His great characteristics.

We are told that we ought to be “fellow-workers with God.” Now a phrase like that is almost startling when one tries to realize it: He, so infinitely great; we, like a mere speck of dust in His world. But even that feeling may be overdone. You may say it in order not to grow foolish and self-conceited, but you ought to keep in mind the fact that it represents what you really are; that it is not only your great duty, but your immense privilege, to be a co-worker with God, and that human life is worth living just in proportion as that great truth—that of man’s being a co-worker with God—is a reality in your individual life. It spreads round you a protection from any evil atmosphere through which you may pass, for no evil can penetrate into that radiating Love of God. It guides and enlightens you, so that wherever there is sorrow and trouble, you feel you ought to be the messenger of God’s Love, realizing it with a deep and great joy, recognizing that however little at present may be our strength, as that strength comes from God, the more we realize it the more powerful it will become.

And so we have to walk along what the Lord Buddha called “the Middle Path,” neither depreciating the splendor of our own beauty, the Splendor of God, spreading abroad His Love that dwells in us; nor, on the other hand allowing an unwise and untrue doubt of ourselves to undermine the realization of that splendid thought—that we are here co-workers with God Himself.

And as that thought is slowly realized, as we become more and more the messenger of His Love, as our own human love grows strong and great in the measure that it becomes Divine, so we begin to realize how much could be done in the quickening of the evolution of the world itself, if every one of us did our own full duty; how Love would spread; how everywhere it would be seen; how everywhere it would comfort the desolate and uplift the fallen.

Let that general thought be the thought for the week—the thought: “God is Love”—and yet take from the two readings that follow, from the Epistle and Gospel, some special idea, that in each day we shall seek to spread particularly some phase of Love; so having the full strength of our will behind it, having the clarity of our mind, which gives it definiteness to flow out in a definite direction; in that way we shall realize more and more as days and weeks pass by, how great are the possibilities before us, how immense are the powers that may descend upon us from God Himself; how, as we use the one talent we have, it will perhaps multiply itself incessantly. So shall we be God’s messengers to His world, sending out in our small measure that All-embracing Love, that infinite Compassion, in which our world ever dwells in the very Heart of God.

¹ This is number 1 in a series of *Five Sermonettes* delivered July 12-16, 1927, in the Liberal Catholic Church of St. Michael & All Angels in Huizen, North Holland. Originally published by the Theosophical Publishing House, Adyar, Madras, 1929. Some paragraph breaks have been added; otherwise this text is as first published.



Beloved, let us love: love is of God;
In God alone hath love its true abode.

Beloved, let us love; for they who love,
They only, are His sons, born from above.

Dr. H. Bonar

PROVINCIAL NEWS*Sr. Kathleen Clute and Parish Correspondents***Provincial News***You are invited to***The Centennial of the Liberal Catholic Church****General Episcopal Synod 15***Bishops of the Church*

Thursday, February 4 - Sunday, February 14, 2016

International Congress*Clergy & Laity*

Monday, February 8 - Friday, February 12, 2016

registration February 7

Theme**“To See Thy Life in All the Peoples of Thine Earth”***The LCC as a Liturgical Community in the Twenty-First Century***Centennial Celebration and Banquet**

Saturday, February 13, 2016

Closing Eucharist

Sunday, February 14, 2016

Call for Presentations: International Congress, February 8–12, 2016

Rev. Terrence Metz has been appointed the Convenor for upcoming International Church Congress 2016 from Monday, February 8, 2016, through Friday, February 12. Congress attendees are also invited to join the the Centennial General Episcopal Synod (GES 15) members for the Centennial Celebration on Saturday, February 13, including attendance at the Centennial Banquet; and the Sunday Eucharist.

If you know of members or clergy who would wish to give a presentation at our upcoming 2016 Congress, they are requested to submit their proposed presentation subject by email to convenor2016@icloud.com.

The theme of the Congress will be:

“To See Thy Life in All the Peoples of Thine Earth”**TLCC as a liturgical community in the twenty-first century**

Facilitated discussions throughout the week will focus on topics such as:

1. How can TLCC message of inclusiveness, mysticism and community building be more efficiently communicated by the Church to the world?
2. What is the role of the Sacraments in furthering Spiritual Freedom?
3. What does it mean to be a Liberal Catholic in today’s world?

Fr. Terrence Metz

International Congress and Centennial of The Liberal Catholic Church

Registrations are now being accepted for the International Congress and the Centennial. Full information can be found at:

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

Non-liturgical sessions of the International Congress, as well as meals, will occur at the Hilton Garden Inn in Rio Rancho. A block of rooms has also been set aside, with special rates for Congress participants, at the HGI. All information about rooms, meals, and transportation is available at the website link given above. Please read all the information carefully before proceeding to registration. You can access the hotel's registration page for the Centennial/Congress through the Provincial website linked above.

If you are coming (and we very much hope you are), you will need to fill out the registration form on the Provincial website **AND** make your reservation with the Hilton Garden Inn separately. If you will be staying with friends or family in the Albuquerque area, you will only need to register using the form on the website.

The registration form can also be used again later, to send the Organizing Committee your arrival information so that we can arrange airport pick-up.

Much more detail is given at the link! If after reading everything carefully you still have questions, please direct them to me at secretary@thelccusa.org.

Sr. Kathleen Clute

Call for Musicians

To plan the incidental music for the services during the GES and Centennial celebration next year, I need an idea of how many musicians will be available, especially for February 13, the Centennial Pontifical Eucharist, and for February 14, the closing Eucharist of the GES.

Please contact me at secretary@thelccusa.org if you are planning to come to some or all of the Centennial and you are

- a singer (include soprano, alto, tenor, bass),
- an instrumentalist (include instrument),
- or a composer who has music that might be appropriate for use during censing or Communion.

Contacting me now does not obligate you to attend but will help me in planning. If possible, also let me know the tentative dates you will be available. Thank you!

Sr. Kathleen Clute

Parish News

St. Raphael Church Center, Richmond, California

St Raphael's will celebrate the Consecration of their new church in Richmond, California, on Saturday, October 24. The Rt. Rev. William S.H. Downey, Regionary Bishop, will act as Consecrator. Then on Sunday, October 25, Bp. Downey will ordain Rev. Edward Gonzales to the Priesthood. Rev. Gonzales will assist Fr. Mathias Van Thiel, Priest in Charge, in serving the St. Raphael congregation.

The new St. Raphael Church Center can be found at 332 Harbour Way in Richmond.

Pictures of the new sanctuary are on the next page.

Sr. Kathleen Clute

St. Raphael Church Center, Richmond



After much construction and renovation, the new home of St. Raphael is now a beautiful chapel.

Below, Rev. Edward Gonzalez and Rev. Mathias Van Thiel, Priest in Charge, preparing to celebrate the feast of St. John the Baptist, their first celebration of the Holy Eucharist in the new chapel.

Photos courtesy of Rev. Edward Gonzales





All Creation Rejoices

O you who are full of grace, all creation rejoices in you!
The hierarchies of the angels and the race of men rejoice.

O sanctified temple and rational paradise, virginal glory,
of whom God took flesh!

He who is God before all ages, became a child.
Your womb He made His Throne,
and your lap He made greater than the heavens.

Indeed all creation exults in you.
Glory be to you!

from the Byzantine Liturgy of Saint Basil

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Front page Altar Photo:
St. Raphael Church Center,
Richmond, California, St. John the
Baptist, 2015.

Back page: La Vierge au Lys (The
Virgin of the Lilies), William-
Adolphe Bouguereau, 1899.

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Next issue: Christmas 2015
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Monday, December 7, 2015