



Ubique



'Power, Wisdom, and Love'

Trinity

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Wherever there is love, there is a trinity:
 a lover,
 a beloved,
 and a fountain of love.

St. Augustine

Thoughts on the Most Holy Trinity

The Rt. Rev. William Downey

Archbishop, Province of the United States

Trinity Sunday is the first Sunday after Pentecost in the Western Christian liturgical calendar, and the Sunday of Pentecost in Eastern Christianity. Trinity Sunday celebrates the Christian doctrine of the Trinity, the three Persons of God: the Father, the Son, and the Holy Spirit.

G.K. Chesterton once said, “It is the saint who tries to get his head into the heavens, it is the atheist who tries to get the heavens into his head; and it is his head that splits.” That is a way of saying that our heads, our little brains, are too small and feeble to accommodate the infinitude that is God.

One definition of Theology is the critical study of concepts of God and of the nature of religious ideas. It is the way we try to think about Deity and our relationship with It. Being finite beings, it is a given that our best efforts to fully comprehend intellectually the nature of God will always fall short. But it is the nature of the evolving soul to constantly seek more Light and in our quest we must continue to strive.

Theology—the study of the most meaningful doctrines of the church—is an attempt to help us “organize” our thoughts about God and the eternal verities of Life.

When it comes to some of the most significant doctrines of the church, we talk about certain Mysteries of the Faith and perhaps the greatest of all the mysteries is that of the Holy Trinity, the mystery that deals with the very nature of God. And since we are told that man is made in the image and likeness of God it speaks to us about our own nature as well.

A mystery is something we can never fully understand with this limited mind. The word itself means something hidden but in the Greek language it also implies something “yet to be revealed”. (It may be hidden but there is the hope, perhaps the promise, of that which is “yet to be revealed”!)

So the Mysteries of Christ are for the Christian a “jumping off point,” a spring board to launch us further along the path of spiritual progress growth and development. These Mysteries serve as signposts along the way in our search for more Light.

Classical philosophy tells us that number three, the Triad, is a sacred number symbolizing harmony, balance, completion and fulfilment. Three is the number of the triangle, and in mystical geometry and numerology both shape and number are used to represent the natural cycle of life; that is:

Triplicity Cycle

- 1) **The descent of the soul into the body at birth,**
- 2) **Life,**
- 3) **The return of the soul to its Parent at death.**

Hence, number three is the number of completion, the ‘whole,’ the beginning, middle and end of all things. All world religions are underpinned by this ancient belief. The Christian faith speaks of the

Holy Trinity being the Father (universal parent from which we emerge), Son (separate life as an individual), and Holy Ghost (universal soul to which we return).

Holy trinities are not peculiar to Christianity; they are part of a very widespread and ancient tradition that recognized the power of the number three. The Babylonians, for example, were particularly fond of classifying their gods into triads, that of Anu, Enlil and Ea being their most notable.

The Egyptian mythology offers Osiris, Isis, and Horus.

Ancient Scandinavians spoke of Odin, Freya and Thor.

The Prehistoric native peoples of the Americas had their trinities of gods. Even very strict monotheistic religions such as Judaism and Islam have similar reflections of Trinitarian aspects in their more mystical sects and parties.

Time and space does not permit a further detailed outline of the extent to which the idea of Trinity and Triplicity is shown and elucidated in all the World Religions, but the reader may with very little effort research the topic.

Many of our early Liberal Catholic members were influenced by Theosophy as put forth by H P Blavatsky, who said in her book **The Theosophical Glossary**, “Everywhere antiquity shows an unbounded reverence for the Triad and Triangle—the first geometrical figure.” In her *magnum opus* **The Secret Doctrine**, HPB points out that The Absolute (sometimes referred to as “Be-ness”), that which is beyond the range and reach of thought and devoid of all attribute, can be symbolized as having two aspects: Absolute abstract space and Absolute abstract motion. Together they are spoken of as the Great Breath and with “Be-ness,” form the metaphysical triad, the Root from which all manifestation proceeds.

In Freemasonry in some of the “Higher Degrees,” the ineffable Word can only be communicated by benefit of that which symbolizes this idea of Trinity.

As I mentioned earlier this doctrine of the Most Holy Trinity is important to us as Christian Initiates because it may lead us to a fuller understanding of Deity and a fuller understanding of ourselves as reflections of God. We remember that God created man in His own image.

CWL in his book **Hidden Life in Freemasonry** states:

“Within the circle the triangle is placed, teaching us that God, though One in essence, manifests as a Trinity—Power, Wisdom and Love. The Divine Will is the Centre of the circle resting in Itself in eternal and unchanging peace; the Divine Wisdom is the process of radiation, the Holy Spirit who is the Source of Divine Activity, creating the manifold-ness of things as it goes forth from the Centre; the Divine Love is shown forth in the circumference of the circle, uniting all separated creatures in the very bond of peace. This threefold nature of the Divine is present throughout all Creation, in every object and in every creature. In our own consciousness it is manifest in the Spiritual Will, the Intuitional Wisdom and the Creative Intelligence which are

three aspects or modes of the Spirit of man, made in the image and likeness of his Creator. In the universe around us we see it as the three qualities of manifestation—inertia, mobility and rhythm, known in Hindu philosophy as the three gunas, and in Western philosophy as space or extension, time or change, and rhythm or qualities which give to each thing its distinct and essential nature.”

Ultimately as with any mystery, we can only approach closest by an intuitive process, not an intellectual ascent. Ultimately we must spiritually reach out and touch the hem of His garment by Faith and devotion. By developing a living experiential RELATIONSHIP.

After all the Trinity Itself is about Relationship. It is about Love, for St. John tells us the nature of God is Love. And for Love to be Love you must have a triplicity in action: the Lover, the Beloved and the Relationship betwixt the two. The Father’s Love for the Son and the relationship or Love or Holy Spirit which according to our creed proceedeth from the Father and the Son.

The Wonderous Mystery that is the Most Holy Trinity must remain in Its fullness a hidden mystery. But we can approach the veiled Holy of Holies by means of a technique which transcends intellectualization. It is the way shown by our Lord and Master, the Way of Love.

St Thomas Aquinas said, “The Fire of Love is the Source of Light, for by the burning of Love we arrive at a knowledge of the Truth.”

Thomas Merton in his work **Ascent to Truth** says, “in the loving knowledge of God which is obscure and mystical contemplation, love penetrates the conceptual content of revelation in order to *know* God *experientially* in a higher and more perfect mode than is possible, as yet, to our intelligence.”

We may not fully plumb the depths of the wonderful doctrine and dogma of the Most Holy Trinity, as it would require a level of divine consciousness which we as yet, at our level of development have not attained. Nevertheless the whole of the path which lies before us is the path of unfolding the divine potential which lies within us.

That Path of development, growth and progress is outlined in Paul’s *Epistle to the Corinthians*:

Love suffers long and is kind; love does not envy; love does not parade itself, is not puffed up; does not behave rudely, does not seek its own, is not provoked, thinks no evil; does not rejoice in iniquity, but rejoices in the truth; bears all things, believes all things, hopes all things, endures all things. Love never fails. But whether there are prophecies, they will fail; whether there are tongues, they will cease; whether there is *knowledge*, it will vanish away. For we know in part and we prophesy in part. But when that which is perfect has come, then that which is in part will be done away.

When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see in a mirror, dimly, but then face to face. Now I know in part, but *then I shall know just as I also am known*.



The Hidden Life Beyond the Veil

How Prayers Help the Dead

The Rt. Rev. Robert King

Reprinted with permission of the Archbishop

The idea of prayers for the dead is extremely ancient and widespread. Its origin, like that of most “occult” actions, is lost in the mists of antiquity, but we can trace it back to four or five thousand years B.C. In that wonderful book, part of which has been translated, called “The Book of the Dead”, we find very elaborate rituals and methods which would help the dead through the Shades of Amenti. “Amenti” is the ancient Egyptian word for the great region to which the dead pass when they leave the physical body. We have the same idea in Purgatory. Some of you, familiar with Eastern teaching, will know that the Hindus have the shadra ceremonies, which are closely connected with the same thing.

It was a thought that was held very strongly in the Christian church, both by Roman Catholics and Greeks, found very early in the Church’s history. St. Cyprian affirms it, and after him St. Augustine. Again at the Council of Trent in 1563 it was stressed that prayers for the dead were of great service. In the Latin Church these prayers were to help people through Purgatory. All the great religions teach that after leaving the physical body we pass into a condition of clearing up, of cleansing ourselves.

However, putting tradition on one side we draw close to the truth when we come into touch with those who have passed through the Veil, for we can obtain through them some idea of the actual conditions. Those who have worked along the lines of psychical research have more than tradition to back them up. When I am dealing with this subject I am going to approach it from the point of view, not of something about which I have read, but of one who has spent forty-five years of his life in investigating and in coming into touch with the other side. It was in the year 1890 that I first was able to make a conscious link with those who had gone through the Veil.

One must first begin to realize what death means. Here we are facing a phenomenon which is common to all life, vegetable, animal and human. All die, it is the universal fate, and so we are all approaching death, we know it is inevitable, that we have to go through this change. What have we learnt? What matters is what happens to you when you leave the five-sense body.

If any of you are clairvoyant and happen to be at a death-bed, it is very interesting to watch what takes place. You can see an etheric body slowly forming; it is a finer physical body which gradually disentangles itself from the grosser material nexus of the earthly physical body. You will see the two bodies, the one which we see normally and the other a faint bluish replica. These are joined together by a small beam of light, like a little bright cord. This frays and finally breaks like old rotten thread. Thus one dies out of the physical, and passes to the next great region, the psychical, a place teeming with life which interpenetrates the coarser vibrations of the world in which we live and move. This is a region where the “substance” is so fine that it is always expressed by the symbol of water..

If any of you possess the clairvoyant faculty and look at me, you will see coming from me a faint luminosity. This is my aura, and if you watch you will notice, as I am speaking to you and putting feeling into what I say, there will come a change in the rate of vibration. This change in the rate of

vibration will also cause a change in the colour which is coming from my aura, for this aura belongs to the astral body which we build with our feelings. The astral food is emotion, feeling, and every time we have a feeling, good, bad or indifferent, it oscillates the whole of the aura, shaking some of the substance out and leaving behind a vacuum which the material introduced rushes in to fill. It has been found that upon the type of feeling the quality of the aura will depend; if you go in for coarse feeling you build into the astral material that which corresponds to that range of emotion, you force the finer material out and gradually build a gross astral shell. If you live in the higher feelings and refine them as much as you can, you build a fine astral body corresponding to those feelings. So even while we are all in the physical body, right up to death we are building this inner body. All the time we are alive physically, we can, if we choose, by changing our feelings build what body we like, we can choose what type we prefer. But the moment the cord breaks this power stops and we are fixed in the body we have made.

Usually for a period which varies from a few hours to years, the person is in a state resembling sleep, a kind of day dream, quite a pleasant condition. In that person a change is taking place in the inner astral body and the change is this—the heavier material which was linked with the coarser feelings comes to the surface and forms a skin, very much like the physical skin, and the thickness of that skin will depend exactly upon the amount of gross material which has been built in; there are seven qualities of material ranging from the coarsest to the finest and the highest. Whatever emotion we have built in will keep us at that level until the outer skin has worn away, then we go to the next section and so on as the skin wears off. As it is purged away we pass through these spheres, and finally leave the earth sphere altogether. Many make quite a lot of this thick skin and that is why you find thousands of people who are passing away into uncomfortable and unpleasant circumstances.

I am speaking of these things as I have seen them when I have been out of the body, and I can speak with assurance based upon knowledge. This may sound dogmatic, but do believe me it is true.

Astral feelings are living things and are much more intense than any feeling we can have while in the physical body. Try to imagine a feeling you have in this life multiplied a thousand fold, and you will get a vague idea of what it means, so you can understand that when, in this astral skin body you get pulls and desires which cannot be satisfied, the focusing point of the physical body having been swept away, the misery is great.

How can we help those who have covered themselves with this imprisoning skin? We *can* help very much. Let us see how.

As I said, we have this astral body with us now but with this advantage, that we can change the rate of vibration as we change our feelings. Suppose you want to help and assist some friend who has passed out of the body, what do you do? First have some object in your hand which belonged to him, or failing that, call him by name, the name always used for him during life; if you have a photograph of him so much the better, all this helps to focus the mind. Sit down quietly alone and, if possible, get into rapport by holding something which is saturated with his vibrations, physical, astral, mental and spiritual; this will link you up. You must abstract yourself from your surroundings and focus your mind. As you focus your mind your own aura begins to vibrate, and, as you continue, these waves of vibration come to a

point and ripples of intention run through them to that person you wish to help and assist, who has left the physical body. This strong vibration will roll out from you, and depending upon the intensity of the thought and feeling so will the power of the waves of vibration be; they will focus on the person you wish to help, penetrate his aura, and tend to weaken the enclosing band. Sometimes if the thought is intense enough it will break right through and he will be free. Sometimes the astral skin is so thick, so absorbed was he in material things, that you need repeated efforts and prayers to penetrate. Each time the ray of thought will enter a little farther into the shell and so it may ultimately be broken down.

I am of opinion that if we had only ourselves to rely upon it would take a very long time to break down this shrouding material, but we have help given to us from a group which is of great service in this work. There are those on the other side who devote the whole of their time to helping these prisoners—spirits in prison—these people who are in a very definite prison which they have made for themselves. There are bands of these workers who deliberately go down into that lower level of this inner world. Some of them go down until they reach the lowest level, which is a very horrible place, with the purpose of helping and liberating those who are caught there. Often we find that those who are still living in this physical world will join these groups. I know that there are some here who are linked up with definite groups, with the intention of helping, and when they go to sleep and temporarily leave the physical body, they go to join these workers and help to the extent of their ability and intention. In the Great War you can imagine how many thousands of people were suddenly thrown out of their bodies, and in that devastating period you can understand how much help was needed! Now, although that terrible time has passed, help is always needed, and those who have the intention to be of service—a clearly understood intention, not mere sentimentality, for sentiment may be good but it does not carry you far—can assist greatly, for that *clearly defined intention* will work when you leave the body in sleep.

If you have anyone dear to you on the other side and have a special intention connected with him, focus your mind on that person as you know him. By doing this you throw out a line of direct contact, and along that line your thought will travel and be received into his aura. You can be of much help, you will find, if you spend five minutes a day meditating quietly, not intensely but persistently, upon your dead, those you love, and also upon the general mass of those who have passed on. This will be of enormous service in assisting those who sadly need your help, and believe me there is much sadness. This is definite work which you can do, create a thought current which will daily flow like a little thread of energy into the great ocean of the energy of those Great Ones who give themselves to this work, as a tiny stream will flow into the vastness of the sea.

There is another way in which we can be of service. We very often find that people go out of the body—by accident perhaps—with a strong desire raging within them. If a person takes a little time in dying you do not get that intensity, but if he is cut off quickly there is a condition of intense “livingness.” If the thoughts at that moment were selfish, or of a passionate order, you can imagine how in the fine material of the astral world a swirl and a vortex of some extent is started. That is why in the Church of England Litany we get the petition for deliverance from sudden death. The intensity of the condition is so marked that for some little time such people do not know that they are dead. They carry that last thought or action out with them, and cannot get away from it. You may think that this sounds impossible, but I repeat that I am speaking of things which have come within my personal, conscious,

experience. I have met scores who have had to be definitely awakened, and told that they had no longer a physical body to use. We find this to a very marked extent with suicides. They carry with them the last thoughts and feelings that they had when they themselves broke the cord. We find that the thought and interest of those who are living is of enormous service to these and they deserve our sympathy, for the intensity of reaction in that emotional sphere, constantly recurring, is terrific. Therefore put in a word if you can, and when you are sending out thoughts of service do not forget the self-murderers, for their suffering is great.

I have been speaking up to now of our own efforts, of the earnest intention and desire to be of service which is entirely coming from ourselves, and I have also referred to the great band of workers who are linked up with us. Now I want to speak of another, not of the personal self. We can, if we wish, put ourselves in line with that spiritual centre of which the symbol is the sun. As we are able to link ourselves with this divine centre of power, to that extent the force flows through us, and I want you to note that the force does not *from* us but *through* us, we make ourselves channels for the power to pass through. This divine force flowing through our prayers, active on all planes of the cosmos, can work marvels on the inner planes of existence; therefore it is always of service to invoke this mighty power of the Logos, the great power known under the name of the Christ.

Name yourselves as channels for the divine Logos, and make the intention clear. In doing this you are making a little shape or thought-form, and if the intention is clear and the thought-form definite, and it is filled, not with your power but with the power of the living Christ, it goes forth from you and spreads in all directions to the easement of many.

There is another point which we must not forget. As you know, November 2 is "All Souls' Day", the great day of the dead, and it is the custom in all Roman Catholic Countries to devote it to special service in connexion with those who have passed over, and to make an annual visit to the cemeteries. Numbers of people wend their way there to say a little prayer for the dead, and to put flowers on their graves. It is a very special day for the dead, for thousands upon thousands of people of all sorts for a few moments will direct their thoughts to the dead and the massed thought-form that is made will carry with it the intentions of those who pray, some vague, some clear, but all with the desire to give loving help and assistance to the dead.

I would suggest that since a great part of the world will be turned that way on this special day, it would be quite a good time to add your little contribution; a conscious drop coloured by your good intentions for the dead. Devote a few moments to that thought and pray, sending out vibrations first for those who are dear to you and who have passed to another plane of existence, and then for the world's dead. You will be working with the rhythm of the day and that will help your thought forward.

If you are of the Catholic faith attend a Mass to add your quota when the Particles are consecrated. If you cannot, you can cooperate by setting the time aside for prayer and meditation; for All Souls' Day is the one day in the year when you get the "mass drift" towards the thought of the dead, so do not neglect it.

In addition to that special day each year I advise that you should personally, every day, make yourself a channel for the liberating Christ influence to flow through, with the intention to be of help for those

who need help out of the body. If you do this with intention of helping anybody in need who has left the physical side of things, this little urge of yours will not only help to lift the burden of misery and wretchedness from those who have passed over but you will help yourself also while you are imprisoned in your flesh body. You will expand and open out in the inner planes so that when you, too, leave the physical world to enter into the condition you have built, you will find that by your good intention you have built a body of fine vibrations, and you will be in a condition to receive the divine reward to be of greater service still to those who need you.



Altar at the Church of St. Albert, Greeley, Colorado, prepared for Solemn Benediction on Easter, 2018.

Photo credit: Christopher Crews.



**Scenes from the Consecration of the Rt. Rev. Goran Sverdlin
Paris, France, October 2017**

Above: The Most Rev. Graham Wale, Consecrator, assisted by the Rt. Rev. William Downey, *left*, and the Rt. Rev. Christian Schoch, *right*, blessing the newly consecrated bishop.

Below: Bp. Goran con-celebrating with Bp. Graham.





Above and Below: Bishops greet the world!



PROVINCIAL NEWS

Sr. Kathleen Clute

Provincial News



SAVE THE DATE!

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! Volunteers to help plan are very welcome, as well.

More details about the **Triennial** will be included in the Assumption issue of *Ubique*. Also watch the Provincial website and our Facebook page.

General Information

- **Thursday, October 18** is for arrivals. The Triennial will begin with evening services on the 18th.
- Provincial Assembly business will include the election of members of the Provincial Board of Trustees. Trustees whose terms are expiring are Fr. James Voirol, Fr. Timothy Donovan, and Mrs. Melinda Arndt. **Nominations are now open. Nominations will close on Monday, October 1.** 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.
- 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. Rectors & priests-in-charge should inform the Provincial Secretary of the Parish Representative's identity on or before Monday, October 1.
- The **Parish Report** must be: 1) **no more than 2 minutes** in spoken length (reports at the Assembly will be timed!); and 2) **submitted in .doc, .pages, .txt, or email plain text** to the Provincial Secretary no later than Monday, October 15.
- The Board would like a **preliminary estimate** of the number of attendees from each parish; this will help us organize the Triennial. Deadline for this information: **Friday, June 15.**
- Additional information will be sent to parishes early in the summer.

PARISH NEWS

Parish Correspondents

Church of St. Francis, Villa Park, Illinois

Greetings from St. Francis parish in Villa Park, IL. We were delighted to host a visit in April from the newest Bishop in the Province, the Rt. Rev. Thomas Miller. He and his wife Donna travelled from St. Gabriel and All Angels in Fairfield, Iowa, to visit us. A dinner was hosted on Saturday evening, in the home of LuAnn Collin, followed by Bishop's hour. Bishop Thomas celebrated Holy Eucharist on Sunday, followed by a Healing Service. We can't wait for them to visit again, which we hear may be not too far off.

The Order of Our Lady at St. Francis, hosted a Mother's Day Celebration on Saturday, May 12th, in our parish center. The celebration began at 11:00 am with Our Lady's Rosary of the Seven Rays, which took place in Our Lady's meditation room, followed by a light sit down luncheon. This is the 2nd year we have had this Mother's Day event and we hope to see it grow in the future.

Just some reminders to our friends in the Province, or anyone passing through Chicago: We livestream the Holy Eucharist most Sundays at 10:00 AM to a closed Facebook Group Page. To find it on Facebook, search St Francis TLCC Live Stream, and request to join.

Secondly, we have a Theosophical Study Group the 3rd Sunday after mass. And we are currently watching The Great Courses Video Series on The World's Greatest Churches, which focuses on church architecture and art from around the world and throughout Christian history. The videos are 30 minutes each and we watch them after mass on the 2nd and 4th Sundays. Speaking of 4th Sundays! The 4th Sunday of every month we have a baked potato bar for refreshments after mass, and on the 5th Sundays of the month after mass, we have a pancake breakfast.

Lastly a reminder that we do have Seven Ray Rosaries which are made by our Deaconess Rabbecca. They are \$40 which includes shipping to the USA. To order, email [St. Francis](mailto:St.Francis).

Sr. Rabbecca Collin



THE HARVESTER EXPLAINS RELIGION

“I can’t tell you what a morning I’ve had. There have been such myriad things to see and hear. Oh Harvester, can you ever teach me what all of it means?”

“I can right now,” said the Harvester promptly. “It means two things, so simple any little child can understand—the love of God and the evolution of life. I am not precisely clear as to what I mean when I say God. I don’t know whether it is spirit, matter or force; it is that big thing that brings forth worlds, establishes their orbits, and gives us heat, light, food, and water. To me, that is God and His love. Just that we are given birth, sheltered, provisioned, and endowed for our work. Evolution is the natural consequence of this. It is the plan steadily unfolding. If I were you, I wouldn’t bother my head over these questions; they never have been scientifically explained to the beginning; I doubt if they ever will be, because they start with the origin of matter which is too far beyond man for him to penetrate. Enjoy to the depths of your soul—that’s worship. Be thankful for everything—that’s praising God as the birds praise him. And ‘do unto others’—that’s all there is of love and religion combined.”

Gene Stratton-Porter, **The Harvester** (1911)



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Altar Photo, page 1:
Church of St. Albert,
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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.”

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Deadline for submissions:
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