



# Ubique

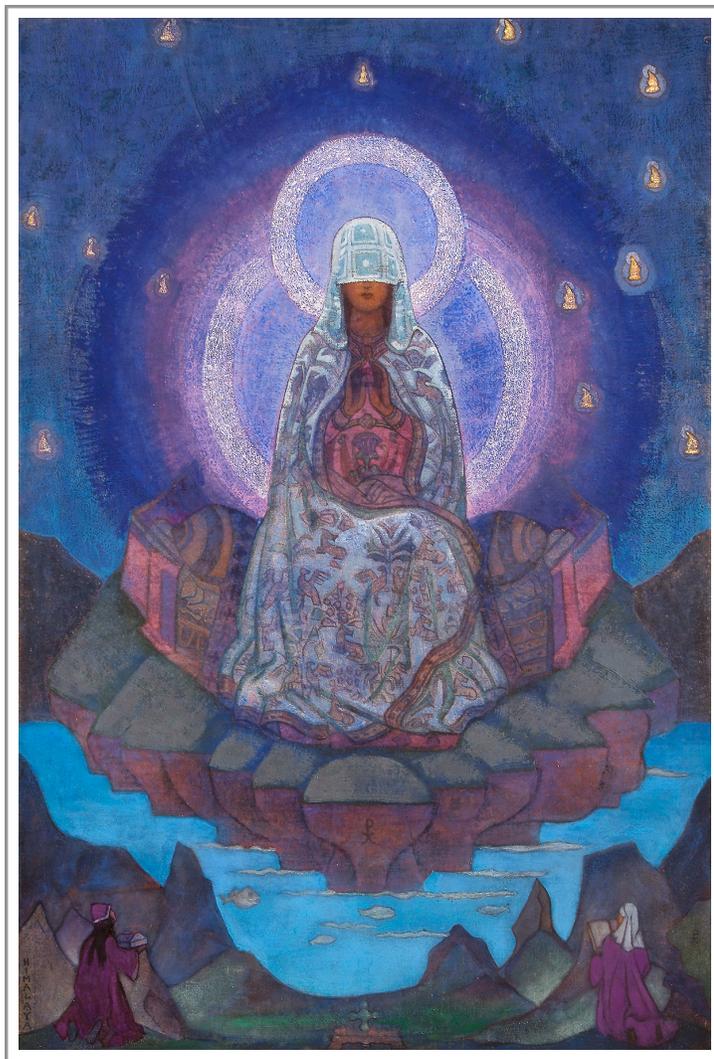


‘a hallowed temple’

## Assumption

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The angelic host, the race of men, all creation  
rejoices over thee,  
Mary,  
for thou art full of grace, a hallowed temple,  
a spiritual paradise.

*Attributed to St. John of Damascus*

Art: **Nicholas Roerich, *Mother of the World*, 1924**

‘a seed within the heart of the believer’

## The Work of the Holy Spirit

*The Rt. Rev. William S.H. Downey  
Archbishop, Province of the United States*

But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. *John 14:26*

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. *John 16:13*

In the first part of the book of the Liberal Catholic Liturgy under the heading “The Church Year,” it is explained that in addition to Whitsunday six other Sundays have been marked out for special devotion to the Third Person of the Blessed Trinity. The addition of these days in our Liturgical Year is designed to encourage a devotion to that Personage, the Holy Spirit, which seems to have been curiously neglected throughout the history of the church.

This neglect is particularly astonishing when one considers the fact that in our concept related to the Godhead, the Holy Spirit is that Aspect spoken of as the Activity of God. He is in a very real sense the very arm of God in Creative action. It is the Person of the Holy Ghost who is closest to us and continually at work within the field of Creation, eternally present in His Creation. The Fire of Creation is that which is contiguous to us and known as the “Fire of His Love.” “Driven by the forces of love, the fragments of the world seek each other so that the world may come to being.” – Teilhard de Chardin

So it is of the utmost importance that we as Catholics have a clear understanding of the work of God the Holy Spirit in the World, in Humanity, in the Church and most importantly in each individual.

Solomon said, “Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding.” We live at a time when many people say they are not interested in religion, with its doctrines, creeds and institutions but that they are interested in “spirituality.” They are in the market for something that will give them a pleasant mystical experience and a sense of meaning and wellbeing without making any uncomfortable demand on their minds, behavior or social position. In short, they want religious experience without religious belief. But true Spirituality by its very nature cannot be a content-free, theologically vacuous quest for some kind of vague sense of transcendence or some search after a self-satisfying warm and fuzzy feel-good experience.

If we are to set our sight upon a search after a true spirituality, certainly it must include an intimate relationship with the Spirit of Truth, Who has been sent to “lead us and guide us into all Truth.”

We are lead to believe that the Third Person of the Holy Trinity is that Aspect of God, that energy of the Power of God, that is First poured out in Creation. It is the Spirit of God which broods over the face of the waters and brings Life into manifestation. It is that same creative outpouring Who comes to be with us and live in us, as a gift, in the sacrament of Confirmation when the Bishop lays his hand upon the head of the neophyte and says the words of power: ***Receive the Holy Ghost for the sweet savor of a Godly Life.***

The word in Greek for Spirit is Pneuma or breath, so we are not far off by sometimes speaking of the Holy Spirit as the Breath of God. At the same time the Spirit is often symbolically represented by the element of fire. Fire with its color of red and all of the qualities warmth and energy is an apt description the Holy Ghost and our title for Him as the Fire of creation is most appropriate.

All of the magnificent transcendental qualities of the Holy Ghost are recognized and exalted by the Church in her worship and adoration of the Third Person of the Holy Trinity. But for the individual Christian the most meaningful feature of the work of the Holy Spirit is a fulfillment of the promise given by Our Blessed Lord in John 14:16-18: "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; Even the Spirit of truth; whom the world cannot receive, because it sees him not, neither knows him: but you know him; for He dwell with you, and shall be in you. I will not leave you comfortless: I will come to you."

Our blessed Lord in His ineffable wisdom has ordained certain channels of Grace for us called Sacraments, so the Holy Spirit which comes to us in the Sacrament of Confirmation reveals Christ to us; He is in fact the Spirit of Christ within us to lead and guide us into all Truth. This is a promise guaranteed and given to us by Our Lord!

And the Holy Spirit, as God's guiding Presence, is like a seed within the heart of the believer and like all seeds if properly tended to and watered and cultivated, it will bring forth Fruit.

The fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control. *Galatians 5*

Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ, through whom we have gained access by faith into this grace in which we now stand. And we boast in the hope of the glory of God. Not only so, but we also glory in our sufferings, because we know that suffering produces perseverance; perseverance, character; and character, hope... *(and this is the most important part)* And hope does not put us to shame, because God's love has been poured out into our hearts through the Holy Spirit, who has been given to us. *Romans 5:1-5*

God's Love is poured out into our hearts in the Person of the Holy Spirit. In 1st John 2: "Behold what manner of Love the Father hath bestowed upon us, that we should be called the sons of God. Beloved now are we the sons of God and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him, for we shall see him as he is."

God the Holy Ghost is the Activity aspect manifest to us in this World of existence. This Life in Christ, this Spiritual Path, is a process, never a finished product. St. Paul is telling us that though we are sons of God, it does not YET appear what we shall be but when He (the fullness of the stature of Christ) shall appear or be made manifest in us...*then* we shall be like him! Christ in you the hope of Glory.

Scripture tells, the church teaches, and the ancient wisdom demonstrates that man only comes to the Father through the Son and he is only drawn to the Son by the power and grace of the Holy Spirit. We are told that we can think of the Holy Spirit as the arm of God active in our lives; God's Love active in us.

Wherever the Power of Love is active there is the evidence of God's Holy Spirit.

The Jesuit philosopher Teilhard de Chardin said, “Love alone is capable of uniting living beings in such a way as to complete and fulfill them, for it alone takes them and joins them by what is deepest in themselves.”

When we live in the consciousness of Love and practice, on a daily basis, active selfless Love, then we become immersed in the Holy Spirit, baptized with the Fire of the Holy Ghost!

All things come from the One Source of all Being. The first lesson we learn in Sunday School is “God is Love.” This one truth is amplified and expanded by the writer of the Epistle when he said, “This is how God’s love was revealed among us: God sent His one and only Son into the world, so that we might live through Him.”

Creation itself is an expression of Divine Love. Creation proceeds from God as an emanation of His Love, it continues throughout as a process in Love and ultimately will end as a completed effort of Love. We all at one time or another have experienced what might be termed the longing of love. We have experienced love of a Parent for a child, or a spouse for a mate, or a friend for a companion or any other form of love. All these too are expressions of God’s love within each one of us. When we love we are most Godlike, for God is all love.

This Bliss of love and loving is the truest expression of God’s presence and power. The Holy Spirit is the manifestation of Christ’s love in action. The work of the third Person of the Holy Trinity is the communication of love in the world; in its creation, in its redemption, in its evolution, and in its completion and fulfillment.

The Holy Spirit comes to lead us and guide us into all Truth. The Truth is that we come from Love and unto Love we shall return. Love is the true nature of each one of us. This realization of our True nature takes place in consciousness! This is the Work of that power of God in the heart of everyone, known to us as the Holy Spirit.

How sweet the words of Charles Wesley:

Come, Holy Ghost, our hearts inspire,  
Let us Thine influence prove:  
Source of the old prophetic fire,  
Fountain of life and love.

Expand Thy wings, celestial Dove,  
Brood o’er our nature’s night;  
On our disordered spirits move,  
And let there now be light.

God, through Himself, we then shall know  
If Thou within us shine,  
And sound with all Thy saints below,  
The depths of love divine.

'he is still with us in the things of the spirit'

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

An Appreciation by the Rev. G. N. Drinkwater

### Part Two

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

Lastly, there is Bishop Wedgwood as an occultist. Since there has been a tendency of late rather to decry the occultism connected with the church, one feels that one should offer testimony, even though of necessity the witness is rather a personal one.

The writer first met Bishop Wedgwood at a garden party given by the late Lady Delaware at West Side, Wimbledon Common, London, in 1923 to members of the Theosophical Society. One had heard that there were occultists and had some slight acquaintance with the writing of Mrs. Besant and of C.W. Leadbeater. One was bravely inclined to ask sometimes if they were sincere, not knowing then—one was very young—of the wonderful life of service which Mrs. Besant, for instance, had led even before she became an occultist. One also asked oneself, a more legitimate question for a newcomer, “were they deluded?” A reasonable enough question if asked in a fair and open-minded way. One had also made some study of modern science, and wanted everything to be proved scientifically.

I had come to the garden party with a new acquaintance, Ralph Thomson, destined to become a close friend and who eventually became a priest. He will be remembered with affection by many of the older members in London and elsewhere. Ralph who knew the bishop well, asked me if I would like to meet him, and looking some distance across the lawn to a striking-looking figure, attempted to attract the bishop's attention merely by a thought. The bishop did not look his way and Ralph merely remarked, “He is busy.” Nevertheless, a little later, and perhaps fortuitously, one was shaking hands with the bishop. He said but little, yet as soon as I met him one's doubts immediately fell away. There *were* real occultists, and this was one!

For some years one saw very little of the bishop as he was living in Holland at the time and came over to England only occasionally. I had by then become a regular attender at the London oratory, becoming a server under Bishop Pigott. From a very unhappy young man, with perhaps more than his share of troubles, one became a happy one. Here at least was something useful to do, by helping in however small a way to spread the eucharistic blessing over the world.



A few years later one had the privilege of making a short visit to Huizen and eventually stayed for some months at St. Michael, the bishop's headquarters there. For a young man it was a most stimulating and rewarding time. There were daily services, and priests and other workers were constantly coming and going from all over the world.

The bishop had perfect manners and the greatest tact. He was distinctly grand seigneur of the old school in his manner but with perfect naturalness and without the least touch of condescension. He had great kindness of heart and made all feel at home, treating them as equals. Of great self-possession, he was humble withal, and the only time one has seen him embarrassed was when someone praised him. He was generous too.

The bishop was psychic in various ways, and an unexpected side-light on this was discovered some years later when my wife and I paid a visit to Mr. Wm. Pavitt of Hanover Square, whom older members will remember as a skilled designer and worker in precious stones and metals. He told us that in earlier years when the bishop was living in London he used to call on him, and would hold his hands open behind his back. Mr. Pavitt would then place various stones in the bishop's hands in such a way that he did not see them, and the bishop could successfully tell him what they were.

The bishop could see the angels and the forces at work in the services, but one gathered the impression that when dealing with individuals he used intuition primarily, and clairvoyance only secondarily. As he explained matters, with intuition you understand a person from within, but with clairvoyance, as ordinarily understood, you may see the colours of the aura, but still need intuition to understand just what they mean in relation to the person concerned. He once remarked that to see the aura of a candidate for ordination was not the problem, the problem was what it would look like in six months' time.

This leads one to the bishop's delightful sense of humour. There was never any trace of unkindness in his jokes, but on the other hand they often had a releasing quality. The following are examples; one wishes one could cite more. Quoting an eastern aphorism he went on to say

*The mind is the slayer of the real, let the disciple slay the slayer....But one must have a mind to slay.*

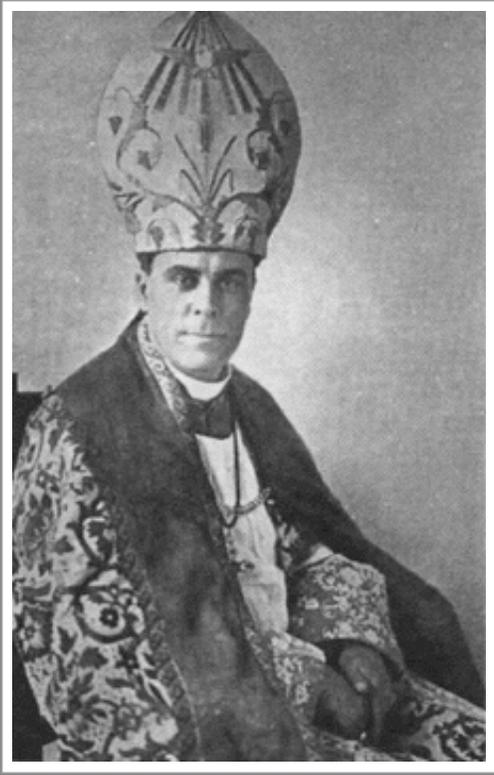
*Will is obstinacy transmuted.*

*The dead do not have bank overdrafts, neither do they need to get up in the morning.*

*Some progress slowly but surely, some progress slowly but unsurely.*

One soon came to realise that Bishop Wedgwood could read thoughts; what is more, he knew them not as something from without but from within. We all know the difficulties that may sometimes arise in communicating even with close friends, owing to the limitations of language, but it was quite different talking to the bishop. At first one felt self-conscious, but one soon found that he never intruded on anything which one wished to keep private. Soon after this one reached the point where one did not mind what he might know. As a friend put it, it did not matter what you might think or do, you could always be sure that Bishop Wedgwood would give his sympathy and understanding.

One came to take all this as a matter of course. I, like others, was part of the larger consciousness which was at his disposal, yet in all this one felt absolutely free. Two instances of this facility of the bishop's must suffice.



Though there were daily High Masses at Huizen, during quieter periods it sometimes happened that there was no one in major orders to act as subdeacon. Hence it was the writer's privilege, as an acolyte at the time, to act as subdeacon as is permitted in such an emergency. It was the bishop's practice to follow the Roman custom of placing the missal stand on the gospel side of the altar for most of the Mass from the Gradual. Hence while standing by the bishop's side at the altar, one could read his missal during the central portions of Mass. The bishop used to recite long passages at this stage by heart. One day while he was doing this I was following the words from the missal, and one's eye accidentally skipped a line. At that very moment, the bishop faltered, and had to glance at the missal. This was most unusual, and so far as one can recall, he had never done this before. One put it down to a coincidence, but about a week later, the same thing happened again at the exact moment that one's eye skipped the line. I asked him about it afterwards, and he explained that it was his custom to leave a bit of his consciousness 'down here' as it were with the deacon and subdeacon, which he

concentrated at higher levels. One took good care after that not to skip.

The second occasion occurred one evening at Huizen. One had been for a walk alone in the afternoon, and during this walk had been moved to take a certain vow. This was entirely one's own idea, vows had not been mentioned and at no time had they been a topic of conversation, so that what followed cannot be put down to association of ideas or a guess. That evening the bishop said to me, "What have you been doing with yourself today?" and then added when I hesitated to find an answer, "Have you been making foolish vows?"

An example of how he might help people occurred some years later during a visit by the bishop to St. Mary's in London. As it happens I had suffered a heavy blow, it now matters not at all after all these years, but at the time one felt quite numb, unable to feel, and was going through life in a mechanical sort of way. I had not told the bishop anything about the trouble, but when, as thurifer for the occasion, I presented the censer to be blessed, there was a sudden quite tangible wave of influence from him which instantly lifted me out of my useless apathy into a state of happiness. The sudden and immense change was most remarkable. The pain came back later at time, but one was able to meet it with resilience. I am but one of many whom he helped, and it is only right that some record of this fact, however inadequate, should be made.

As many are aware, the bishop suffered ill health in his later years, to the great distress of us all. He could no longer give as of old, but he gave what he could. He lived at Tekels Park, Camberley, in these later years, and took a considerable part in the Church Congresses held there, until the Congresses grew so large that they had to go elsewhere. Naturally, one no longer put questions to him, though one found that often enough some remark would come from him spontaneously during the conversation which would throw light if one had something in mind.

In 1950 or 1951 I was on a brief visit to Tekels Park. After a restless night over a difficulty, which, like the former, matters not at all now, I came to say goodbye to the bishop in his study. There he was in his rose-purple bishop's cassock which he normally wore when indoors. His illness had naturally enough taken some toll of him physically, but all this was swept aside when something happened that I did not know could happen. He turned to look at me, and I have never seen a human being so transfigured, so utterly splendid and benign. It was truly as if the God within him had descended and was looking at me. One murmured a few words and then withdrew with a sense of awe and quiet happiness. This was to be farewell, as he died not long after. But it was not really farewell. Death hath no dominion over him. We can be sure he is still with us in the things of the spirit, and the labours and sacrifices which he made for the church are still with us in the liturgy and in other way. No Bishop Wedgwood, no Liberal Catholic Church, or no branch of the one Vine as we have come to know and love it.

To close, here is something which our first Presiding Bishop and Father in God wrote on the Eucharist <sup>1</sup>:

I like to go back in thought to that scene of the Last Supper, the outlines of which we recapitulate in the Prayer of Consecration at each Eucharist. Our Lord had been giving hints to the little band of disciples of the parting that was impending, as we learn from the Gospel story. We can picture them gathered together in the upper room and the final intimation being given them of the calamity that was to take place. How deep the grief that must have fallen at the thought of the separation, the anxiety, the sense of helplessness, the thought of awful and utter loneliness. Can we not picture his tender sympathy with their distress, the endeavour to re-hearten them and to inspire them for work they had yet to accomplish? For the disciple must not think of himself, but of the constant note of the world's great need. And he speaks to them of his love and care for them, of his power that will sustain them and support them in all their difficulties. Presently he tells them of the plan that he had devised for them, a rite that shall incorporate his very being, that shall keep the sense of his living presence perpetually in their hearts, and shall help them to maintain that realisation of their fellowship with one another, that holy and all-possessing unity which they had gradually found in their common devotion to him. How wonderful must have been those moments as in solemn thanksgiving he broke that Bread, and as he blessed that Cup. How sweetly tense the peace and stillness of that greatest of all moments. What a panorama in the inner worlds, what hosts of angels and Great Ones to do homage to that memorable occasion! And above all the sweetness of his love binding them perpetually to him with ties that should never be broken.

It was not only once in the history of this sad world that so marvellous an experience was given to men. The rite still lives on; his Love still binds men's hearts together, and we take comfort and strength in his marvellous promise, 'And lo! I am with you always even unto the end of the world.'

<sup>1</sup> *The Presence of Christ in Holy Communion*, pp. 57, 58.



'I am now establishing my covenant with you'

## The Maturation of God

*Sr. Mary Arthen Donovan*

*Our Lady Queen of Angels Church*

The search for the Divine has been an ongoing pursuit of humankind. As humans have grown and matured in thought and ability, the Divine has grown with them. The focus of this discussion will be the growth and maturation of the deity called Yahweh from the beginning of his story to the time of Jesus of Nazareth. As humankind developed and became more sophisticated, so did the deity worshipped.

In this discussion, I will be looking at five different events recounted in the Bible. Each of these stories has a component that marks a change in human and divine behavior. These stories are recognized by three different faith traditions that grew from the same place. The first of these stories is the story of the first man, Adam. Other figures that will be discussed are Noah, Abraham, Isaac, and Jesus. Each of these men played key roles in the interaction between humanity and Yahweh.

The common theme throughout these stories is the presence of a covenant between Yahweh and humankind. As both grew in wisdom, these covenants changed and became more civilized. The word covenant is defined as 'usually a formal, solemn, and binding agreement; a compact; a written agreement or promise between two or more parties especially for the performance of some action.' (Webster's, 418)

This definition is expanded to be specific to Yahweh and his people. The religious beliefs of the Hebrews are reflected by five points that made their concept of covenant unique.

1. The people are bound to an unbreakable covenant-union with their God.
2. He has made known his love and his mercy to them.
3. He has given them commandments to guide their daily life.
4. They owe him worship, fidelity, and obedience.
5. They are marked by the sign of that covenant-bond. (Boadt, 175)

Since early in history, humanity has sought an answer to the question of its origins. The story that has been incorporated into the Hebrew Bible about the creation of the earth and people has a play on words in it. The Hebrew word for dust or soil is *adamah*. Yahweh created man from the dust of the soil and then breathed life into the man with the divine spirit. The use of the name Adam for that first man is called a pun by Karen Armstrong. She says this pun indicates that man belonged to the earth not the divine stuff of gods. (Armstrong, 13) The important part of the story is not the creation of people but the disobedience of both Adam and Eve. Yahweh creates the world, man and his mate and places them in a garden of plenty and beauty with instruction for proper behavior and what he would do for them.

<sup>28</sup>God blessed them, saying: "Be fertile and multiply; fill the earth and subdue it. Have dominion over the fish of the sea, the birds of the air, and all the living things that move on the earth." <sup>29</sup>God also said: "See, I give every seed-bearing plant all over the earth and every tree that has seed-bearing fruit on it to be your food." *Genesis 1:28 – 29*

<sup>16</sup>The Lord God gave man this order: "You are free to eat from any of the trees of the garden <sup>17</sup>except from the tree knowledge of good and evil. From that tree you shall not eat; the moment you eat from it you are surely doomed to die. *Genesis 2:16 – 17*

These verses show the foodstuffs that were allowed to be eaten and the warnings that Yahweh gave Adam about not eating from the tree of knowledge. The man and woman were gifted with the bounty of food in return for their obedience. They are also to have children and master the earth. These are

the two components of the covenant at the beginning. When the snake tempts Eve to eat from that tree and she in turn tempts Adam to the same infraction, Yahweh seemingly responds with a lesser punishment.

<sup>16</sup>To the woman he said: “I will intensify the pangs of your childbearing; in pain shall you bring forth children. Yet your urge shall be for your husband, and he shall be your master.” <sup>17</sup>To the man he said: “Because you listened to your wife and ate from the tree of which I had forbidden you to eat, Cursed be the ground because of you! In toil shall you eat its yield all the days of your life. <sup>18</sup>Thorns and thistles shall it bring forth to you, as you eat of the plants of the field. <sup>19</sup>By the sweat of your face shall you get bread to eat, Until you return to the ground, from which you were taken; For you are dirt, and to dirt shall return. *Genesis 3:16 – 19*

Now the children that they would have would be produced through pain for the woman, and the man would have to work for the food that would feed them. The promise of death for eating of the tree of knowledge is thought by Rabbi Telushkin to be a loss of immortality for humanity and the eventual death that comes to men. (Telushkin, 8)

The actions of Yahweh are consistent with the promises made earlier. It is a gentler punishment than what might be expected in today’s understanding. But these two people are totally unprepared to take care of themselves. They do not have the skills necessary to farm. They are sentenced to a life of hunting-gathering and subsistence from a life of leisure and plenty.

The next story to be considered is the story of Noah and the increase in food and the gentler side of Yahweh. The covenant with Adam and Eve had not specified (or at least it is not recorded in Genesis) what the standards of behavior for humanity were to be. Genesis tells us that humanity flourished and spread over the land but did not behave in a manner that Yahweh was willing to allow to continue. Noah only found favor in his eyes. Yahweh told Noah to build a boat (ark) of a size that would allow a pair of all the animals on earth as well Noah’s wife and their sons and their wives. A great flood descended on the earth and eradicated all life that was not in the ark. When in the ark finally came to rest at a high, dry spot, the survivors came out of the ark and were again told to go out and produce children and repopulate the earth.

<sup>1</sup>God blessed Noah and his sons and said to them: “Be fertile and multiply and fill the earth. <sup>2</sup>Dread fear of you shall come upon all the animals of the earth and all the birds of the air, upon all the creatures that move about on the ground and all the fishes of the sea; into your power they are delivered. <sup>3</sup>Every creature that is alive shall be yours to eat; I give them all to you as I did the green plants. <sup>4</sup>Only flesh with its lifeblood still in it you shall not eat. <sup>5</sup>For your own lifeblood, too, I will demand an accounting; from every animal I will demand it, and from man in regard to his fellow man I will demand an accounting for human life. <sup>6</sup>If anyone sheds the blood of man, by man shall his blood be shed; for in the image of God has man been made. <sup>7</sup>Be fertile, then, and multiply; abound on earth and subdue it. <sup>8</sup>God said to Noah and to his sons with him: <sup>9</sup>“See, I am now establishing my *covenant* with you and your descendants after you <sup>10</sup>and with every living creature that was with you: all the birds, and various tame and wild animals that were with you and came out of the ark. <sup>11</sup>I will establish my *covenant* with you, that never again shall all bodily creatures be destroyed by a flood; there shall not be another flood to devastate the earth.” <sup>12</sup>God added: “This is the sign that I am giving for all ages to come, of the *covenant* between me and you and every living creature with you. <sup>13</sup>I set my bow in the clouds to serve as a sign of the *covenant* between me and the earth. <sup>14</sup>When I bring clouds over the earth, and the bow appears in the clouds, <sup>15</sup>I will recall the *covenant* I have made between me and you and all living beings, so that the waters shall never again become a flood to destroy all mortal beings. <sup>16</sup>As the bow appears in the clouds, I will see it and recall the everlasting *covenant* that I have established between God and all living beings –all mortal creatures that are living on earth.” <sup>17</sup>God told

Noah: “This is the sign of the *covenant* I have established between me and all mortal creatures that are on earth. *Genesis 9:1 - 17*

Now the people would be feared by the animals because they would be hunted, or be raised, and killed so that their meat could be eaten by the people. Tied to the permission for people to eat meat is the prohibition on the consumption of blood. Telushkin quotes Jacob Milgrom as saying, “Man has a right to nourishment, not to life. Hence the blood, which is the symbol of life, must be drained, returned to the universe, to God.” (Telushkin, 403)

In addition to the injunction to re-populate the earth and to drain the blood from animals before eating, murderers are to be killed by men. These are the humankind’s new privileges and restrictions. According to Telushkin there were seven laws that are now considered to be part of the Noahic covenant. These include:

1. denying God
2. blaspheming God
3. murdering
4. abnormal sexual relationships (incest, adultery, bestiality, homosexuality)
5. stealing
6. eating a limb taken from a living animal
7. establishing courts to ensure obedience to the other six laws (Telushkin, 404)

Yahweh now recognizes that he overreacted to the wickedness he had seen before the flood and promises to be less vengeful in the future. As a token of his new attitude, and as a memory prompt to Yahweh, the rainbow will be sign of this new covenant. Yahweh promises plenty of food and protection from his wrath as his side of this covenant.

The next covenant that will be discussed is the promise made to Abraham. It involves land, wealth, and family, but is not as concerned about food. As a young man Abraham is called by Yahweh (in his persona of El) to leave the family home in the Tigris-Euphrates valley and follow an unseen god to a foreign land that will be given to Abraham. The divine El is a friend to Abraham who comes to his tent for a meal and offers easy advice. He is a much gentler being than the vengeful God of the flood. (Armstrong, 15) Abraham is promised that he will have not only land and the related wealth but a family of immense proportions. The human part of this covenant is that all the males of the Abraham’s house would be circumcised as an outward, permanent sign of their alliance with their God. This is revealed in Genesis 17:

“When Abram was ninety-nine years old, the Lord appeared to him and said: “I am God the Almighty. Walk in my presence and be blameless. <sup>2</sup>Between you and me I will establish my covenant, and I will multiply you exceedingly.

<sup>3</sup>When Abram prostrated himself, God continued to speak to him: <sup>4</sup>“My *covenant* with you is this: you are to become the father of a host of nations. <sup>5</sup>No longer shall you be called Abram; your name shall be Abraham, for I am making you the father of a host of nations. <sup>6</sup>I will render you exceedingly fertile; I will make nations of you; kings shall stem from you. <sup>7</sup>I will maintain my *covenant* with you and your descendants after you throughout the ages as an everlasting pact, to be you God and the God of you descendants after you. <sup>8</sup>I will give to you and your descendants after you the land in which you are now staying, the whole land of Canaan, as a permanent possession, and I will be their God. <sup>9</sup>God also said to Abraham: “On your part, you and your descendants after you must keep my *covenant* throughout the ages. <sup>10</sup>This is my *covenant* with you and your descendants after you that you must keep: every male among you shall be circumcised. <sup>11</sup>Circumcise the flesh of your foreskin, and that shall be the mark of

the covenant between you and me. <sup>12</sup>Throughout the ages, every male among you, when he is eight days old, shall be circumcised, including houseborn slaves and those acquired with money from any foreigner who is not of your blood. <sup>13</sup>Yes, both the houseborn slaves and those acquired with money must be circumcised. Thus my covenant shall be in your flesh as an everlasting pact. <sup>14</sup>If a male is uncircumcised, that is, the flesh of his foreskin has not been cut away, such a one shall be cut off from his people; he has broken my covenant.” *Genesis 17:1 - 14*

This covenant was different from other covenants because there is a component for Abraham’s wife, Sarah, and his concubine, Hagar. Because Abraham was childless at the time of the quotation above, Sarah takes it on herself to create a situation where Abraham will have a child. She encourages him to take her maid, Hagar, as a concubine and attempt to have a son. After this son, Ishmael, is born, Sarah also has a son, Isaac. Because of the inheritance laws at the time, Sarah makes life for Abraham and Hagar uncomfortable until Abraham agrees to banish Hagar and her son. Yahweh makes covenants with both women, Sarah through Abraham, and directly with Hagar.

<sup>12</sup>But God said to Abraham: “Do not be distressed about the boy or about your slave woman. Heed the demands of Sarah, no matter what she is asking of you; for it is through Isaac that descendants shall bear your name. <sup>13</sup>As for the son of the slave woman, I will make a great nation of him also, for he too is your offspring.” *Genesis 21:12 - 13*

<sup>17</sup>God heard the boy’s cry, and God’s messenger called to Hagar from heaven: “What is the matter, Hagar? Don’t be afraid; God has heard the boy’s cry in this plight of his. <sup>18</sup>Arise, lift up the boy and hold him by the hand; for I will make of him a great nation.” *Genesis 21:17 - 18*

There are no new constraints or behavioral changes required for the women or their sons, so the circumcision remains as the human element of this covenant.

The covenant between Abraham and Yahweh is initially a solitary agreement. It affects other people (the sons born to the family, the slaves born in the household, and slaves purchased into the household.) As the family of Abraham, through Isaac and Ishmael, grows, this covenant becomes much more inclusive until it reached all the Tribes of Israel (sons of Jacob), and their cousins (sons of Esau). Romer states that the people of Israel are standing at the edge of maturity themselves at this point, which implies that their god, Yahweh, is also maturing. (Romer, 113)

Included in the story of Abraham and Isaac, is the story of the divine command for Abraham to sacrifice Isaac.

<sup>9</sup>When they came to the place of which God had told him, Abraham built an altar there and arranged the wood on it. Next he tied up his son Isaac, and put him on top of the wood on the altar. <sup>10</sup>Then he reached out and took the knife to slaughter his son. <sup>11</sup>But the Lord’s messenger called out to him from heaven, “Abraham, Abraham!” “Yes, Lord,” he answered. <sup>12</sup>“Do not lay your hand on the boy,” said the messenger. “Do not do the least thing to him. I know now how devoted you are to God, since you did not withhold from me your own beloved son.” <sup>13</sup>As Abraham looked about, he spied a ram caught by its horns in the thicket. So he went and took the ram and offered it up as a holocaust in place of his son. <sup>14</sup>Abraham named the site Yahweh-yireh; hence people now say, “On the mountain the Lord will see.” <sup>15</sup>Again the Lord’s messenger called to Abraham from heaven <sup>16</sup>and said, “I swear by myself, declares the Lord, that because you acted as you did in not withholding from me your beloved son, <sup>17</sup>I will bless you abundantly and make your descendants as countless as the stars of the sky and the sands of the seashore; your descendants shall take possession of the gates of their enemies, <sup>18</sup>and in you descendants all the nations of the earth shall find blessing — all this because you obeyed my command.” *Genesis 22:9 - 18*

Rabbi Telushkin argues that this is part of the covenant with Abraham. He states that it is through this lesson that Abraham learns that, contrary to common practice in society of non-Yahweh believers, human sacrifice is not acceptable to Yahweh. He states that in any moral society, the man who would

contemplate sacrificing his son would be condemned to death, imprisoned for life, or consigned to an asylum. It is much more comprehensive than the earlier covenants. In the society Abraham lives in, sacrifice of the first born was considered normal. This is a major civilizing element of the covenant and continuing evidence that Yahweh is becoming gentler in his relationship with his chosen part of humanity. (Telushkin, 38 - 9)

This gentler image of Yahweh is continued with the covenant that he presents to Moses. Yahweh's behavior toward the Egyptians is cruel but he continues to be loving and protective of the people he has made his own. The covenant given to Moses covers the four main aspects of human behavior: force, wealth, sex and speech. (Smith, 286 – 7)

<sup>2</sup>"I, the Lord, am your God, who brought you out of the land of Egypt, that place of slavery. <sup>3</sup>You shall not have other gods besides me. <sup>4</sup>You shall not carve idols for yourselves in the shape of anything in the sky above or on the earth below or in the waters beneath the earth; <sup>5</sup>you shall not bow down before them or worship them. For I, the Lord, your God, am a jealous God, inflicting punishment for their fathers' wickedness on the children of those who hate me, down to the third and fourth generation; <sup>6</sup>but bestowing mercy down to the thousandth generation, on the children of those who love and keep my commandments.

<sup>7</sup>"You shall not take the name of the Lord, your God, in vain. For the Lord will not leave unpunished him who takes his name in vain.

<sup>8</sup>"Remember to keep holy the Sabbath day. <sup>9</sup>Six days you may labor and do all your work, <sup>10</sup>but the seventh day is the Sabbath of the Lord, your God. No work may be done then either by you, or your son or daughter, or your male or female slave, or your beast, or by the alien who lives with you. <sup>11</sup>In six days, the Lord made the heavens and the earth, the sea and all that is in them; but on the seventh day he rested. That is why the Lord has blessed the Sabbath day and made it holy.

<sup>12</sup>"Honor your father and your mother, that you may have a long life in the land which the Lord, your God, is giving you.

<sup>13</sup>"You shall not kill.

<sup>14</sup>"You shall not commit adultery.

<sup>15</sup>"You shall not steal.

<sup>16</sup>"You shall not bear false witness against your neighbor.

<sup>17</sup>"You shall not covet your neighbor's house. You shall not covet your neighbor's wife, not his male or female slave, not his ox, or ass, or anything else that belongs to him" *Exodus 20:1 – 17*

In return for the deliverance from slavery and for the future gift of the promised land of Canaan, this group of humankind must live in accordance with the laws listed above. These laws are not final but they are fundamental. They are the basis for the 613 laws that are listed in the Torah. (Smith, 288)

The laws that came from Yahweh, both the ten directly given laws listed above and the 603 derived laws that men and priests created from them, created a lifestyle that was hard to live. It was difficult to remember everything that was legal to do, or illegal to do. To change the highly structured, restrictive life to something that was easier to remember and live by is the last covenant that I will discuss. The Biblical verses supporting this covenant are found in the three Synoptic Gospels.

<sup>27</sup>Then he took a cup, gave thanks, and gave it to them, saying, "Drink from it, all of you, <sup>28</sup>for this is my blood of the covenant, which will be shed on behalf of many for the forgiveness of sins. *Matthew 26:27 - 28*

<sup>24</sup>He said to them, "This is my blood of the covenant, which will be shed for many." *Mark 14:24*

<sup>22</sup>And likewise the cup after they had eaten, saying, “This cup is the new covenant in my blood, which will be shed for you.” *Luke 22:20*

These references show that Jesus felt his death would be the divine part of the new covenant. What it does not say is what he thought the human side of the covenant would be. That component is found in other verses when he is teaching both his disciples and the crowds that followed him.

<sup>36</sup>Teacher, which commandment in the law is the greatest? <sup>37</sup>He said to him, “You shall love the Lord, your God, with all your heart, with all your soul, and with all your mind. <sup>38</sup>This is the greatest and the first commandment. <sup>39</sup>The second is like it: You shall love your neighbor as yourself. <sup>40</sup>The whole law and the prophets depend on these two commandments.” *Matthew 22:36 - 40*

<sup>29</sup>Jesus replied, “The first is this: ‘Hear, O Israel! The Lord our God is Lord alone! <sup>30</sup>You shall love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength.’ <sup>31</sup>The second is this: ‘You shall love your neighbor as yourself.’ There is not other commandment greater than these.” *Mark 12:29 - 31*

<sup>27</sup>He said in reply, “You shall love the Lord, your God, with all your heart, with all your being, with all your strength, and with all your mind, and your neighbor as yourself.” <sup>28</sup>He replied to him, “You have answered correctly; do this and you will live.” *Luke 10:27 - 28*

These all show that the human side of the covenant is to love Yahweh and each other. All the picky and picayune laws that had grown out of the ten commandments were restrictive and limiting to the loving behavior that Jesus was advocating. He wanted people to live together without the artificial barriers that had developed in response to the multitude of laws that had been created by the priestly families. By reducing the number of laws that had to be remembered, Jesus definitely had a more civilized approach to covenant than the earlier covenants. It was easy to see that if the contemplated behavior would demonstrate a love of God and/or the person next to you on the street, then the behavior was lawful in accordance with the new covenant. (Telushkin, 400) If the contemplated action did not hurt either, or yourself, it was probably covenantal behavior and would not cause negative consequences. This is a much more humane, ‘adult’ attitude toward Divine–human interaction. Jesus also implied that what he was teaching was true not because it came from God, or from him, but because the hearer heard the truth in their hearts. (Smith, 325)

In looking at these five situations, we can see that Yahweh has moved from a cruel vindictive deity who subjected the unprepared to a loving, forgiving deity who glories in the acts of love that mankind is capable of.

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## PROVINCIAL NEWS

*Sr. Kathleen Clute and Parish Correspondents*

### Provincial News

#### Proposed Election to the Episcopacy

Clergy and parishes of the Province of the United States were informed in early July of the proposed election of Fr. Thomas Miller, rector of St. Gabriel & All Angels parish in Fairfield, Iowa since 1987, to the Episcopacy. If approved and consecrated, Fr. Miller will serve as an auxiliary bishop in the Province of the United States.



*Fr. Thomas celebrating the Holy Eucharist at the opening of the Triennial Clerical Synod and Provincial Assembly, Our Lady Queen of Angels Church, Rio Rancho, NM, October 17, 2014.*

#### Additions to the Provincial Website

##### Music Resources

Many more hymn accompaniments have been added since Easter. They can be found at:

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

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

Movies of the presentations given at the International Congress, and pdfs of the slides available for certain presentations, are still to be uploaded. An announcement will be made on TLCC Facebook page and in the Wiggio group when that is accomplished, and they will be accessed here:

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

*Sr. Kathleen Clute*

## Parish News

### St. Raphael Church Center, Richmond, California

St. Raphael Church Center was pleased to host The Most Rev. Graham Wale, Archbishop Primate of The Liberal Catholic Church; his beautiful wife Kylann; and Archbishop William S.H. Downey, on Sunday, June 12. Archbishop Wale celebrated the Holy Eucharist and afterwards all met for inspiring fellowship.

Below, Abp. Graham after Mass with (l to r) Fr. Mathias van Thiel, Priest-in-Charge at St. Raphael's; Sr. Mellie Brown; Fr. Edward Gonzales.

*Photos courtesy of Tami Gonzales.*





Georgiana Houghton, *Sheltering Wing*

Into heaven is Mary received;  
 The angels with praises rejoice and bless the Lord.  
 Let us all rejoice and with righteous heart be glad;  
 For today the Virgin Mary reigns with Christ  
     Through all eternity.  
 Who is she who proceeds  
 Like the rising dawn, beautiful as the moon,  
     Clothed like the sun,  
 Fearful as a castle adorned with weaponry?  
 Let us all rejoice and with righteous heart be glad;  
 For today the Virgin Mary reigns with Christ  
     Through all eternity.  
 Like a lily among thorns,  
 So is my love among the daughters of Adam.  
     Alleluia.

*Assumpta est Maria*

Motet by Palestrina, text from Revelations & the Song of Songs

## UBIQUE

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

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

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

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Next issue: Christmas 2016  
 Deadline for submissions:  
 Wednesday, December 14, 2016