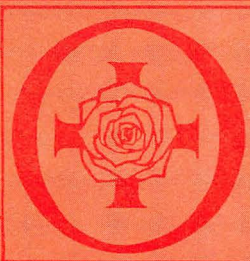


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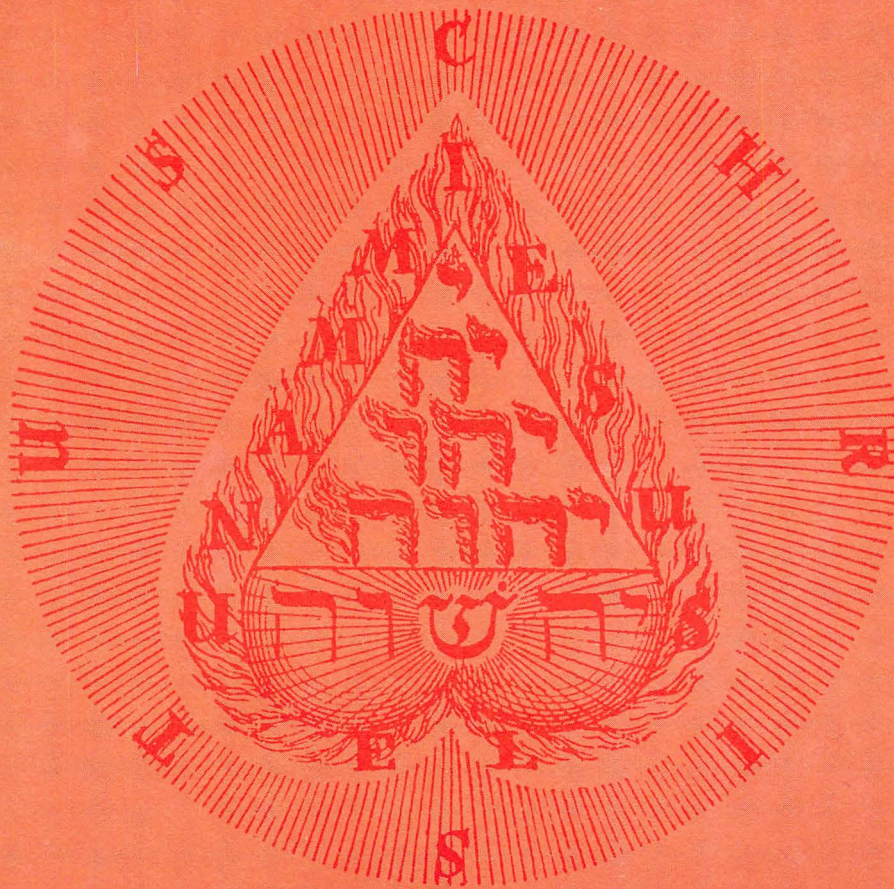


HN

A QUARTERLY JOURNAL OF ESOTERICA, GNOSIS, CHRISTIAN MYSTICISM AND PHILOSOPHY

The Illumination of Jacob Boehme
A Rose by Any Other Name

Concerning the Thelemite Churches
Christian Hercules



The Church of Antioch

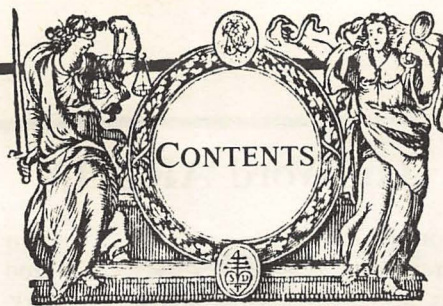
It is one of several churches founded by St. Peter, this one in 38 A.D. in Antioch, Syria, rightfully called the Mother Church of Christianity. It came to the U.S.A. about a hundred years ago and traces its history through seventeen lines of authentic Apostolic Succession. It takes the word "Catholic," in its original meaning as "universal" and "all-inclusive." Its foundation is stated in Jesus' purpose for the Church: "A new commandment give I unto you that you love one another," and it measures the quality of love by St. Paul's "Fruit of the Spirit." It is a Church that holds that Christianity at best is Sacramental, Gnostic, and Cabalistic, and that a fulfilling Faith should be at home in the world of feelings and emotions, in the realm of the mind, as well as in the reaches of exalted spiritual aspiration. It seeks ever to be a spiritual home where God's children can meet in worship, fellowship, growth, and understanding.



The Holy Order of the Rose and Cross



The Holy Order of the Rose and Cross (HORC) is dedicated to the principle that a living faith in Christ should be an integral part of every person's daily experience. The Holy Order of the Rose and Cross is composed of Clergy and Religious of the One Holy Apostolic and Catholic Church. The Order also sponsors a lay society which is known as the Fraternity of the Rose and Cross (FRC). Membership in said society is open to all persons regardless of their religious affiliations. The Order encourages the study of both the greater and lesser mysteries of the Lord Christ. It is the avowed purpose of the HORC to spread throughout mankind a greater understanding of the nature of God and of His Son, Jesus Christ.



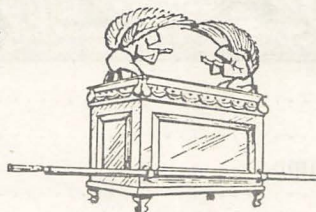
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Cover Art:

Tetragrammaton or Sacred Name of God in the human heart. The name *Yahweh* (YHWH) is transformed into *Yahshuah* (YHShVH) or Jesus, by the influence of the radiant feminine Hebrew letter *Shin*. (From the Works of Jacob Boehme.)

The Word 'AROHN'

The word "AROHN" (ah-rōn') is Hebrew and in Latin is rendered as "ark". It means a "sanctuary"; "holy abode"; "tabernacle"; "a vessel for preservation"; or "a body of light". Scripturally there have been many arks: Noah's Ark; the Ark of Moses (the reed basket); Israel's Ark of the Covenant and the Eastern Christian mystical view of Our Lady Mary as the Ark of Christ, are but a few. There was a majesty and glory connected with these Arks. In many of them God was said to have dwelt. Israel's Ark was built after the pattern of a Heavenly Ark and on more than one occa-



Israel's Ark of the Covenant

sion the glory and greatness of God was manifested in that Ark. The AROHN, like Noah's Ark of salvation, carries God's message of deliverance for today as well as the Christian Gnosis, or body of gnostic Light. It is a vessel for preservation that glorifies the New Covenant of Christ, but does not forget the Old Covenant,

and gives honor to the Ark of the New Covenant, Our Lady, whom the Byzantine theologians called the Womb of God, and the Virginal Mother Earth that receives from the Spirit the impregnation of God's Word. To these ends the AROHN is dedicated.

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Editorial



What does it mean to be an independent Catholic? Why would anyone want to be one? And are not all Catholics the same?

Recently one of our priests at the Mother Church of the Holy Order of the Rose and Cross, Holy Mary of Guadalupe, had the wonderful opportunity to answer those questions and many more. Fr. Kevin, the priest, has had a healing outreach ministry, St. James Healing Mission, besides his priestly duties for the Holy Order, and at Holy Mary where each week he celebrates the Eucharist.

As part of his healing ministry, Fr. Kevin visits several nursing homes where he holds regular healing services and brings the Blessed Sacrament to those who desire it. Last week, ten residents at one of the nursing homes, Camano Shores Nursing Home, asked him about his faith.

For most people there is not much to choose in the Church today. There is the sophisticated theology of our time that practically eliminates a natural and direct experience of Divine Reality

from peoples lives. There is not much to suggest to most people today, with their very real problems, that anything Divine, anything more than human might be within reach.

Fr. Kevin's ministry to the nursing homes began January 22, 1982, with one Roman Catholic receiving the Blessed Sacrament. How this came about was due to his own awareness of a serious need. He approached the nursing home, telling the staff that he was expanding his ministry and that he felt people in nursing homes were being ignored in many areas, especially their spiritual needs. Soon the word spread throughout the home and now regularly each week ten residents congregate to receive the Sacrament of Healing and the Blessed Sacrament. His ministry has now expanded to another nursing home as well. He established his apostolate with no discussion of creed, dogma or doctrine. Last week the residents asked him to explain his faith and answer some searching questions. They wanted to know why there were so many different churches, and why they disagree with each other. They wanted to know if Christ would ever return, and if we were near the end! They asked what the word "catholic" meant and what was the Eucharist? His answers were well received and perhaps the entire discussion could be summed up in one resident's comment, "Now I understand." Fr. Kevin has already baptized one of the residents.

Why such questions? Again, modern-day theology is the reason. Its philosophy does not allow the believer to encounter God or to have a Divine experience. If one has no experience of Divine Reality, then, as far as that person is concerned God is dead!

Another reason is that science and logic have become our gods and this is the only allowable reality for many people.

It is true that theologians may believe in God. They may argue endlessly why a believer cannot experience God today, for a number of logical reasons. But knowing God through an exercise in logical reasoning does not produce the same knowledge as overwhelming experience. There are so many

things we do not see from behind our philosophic blindness!

After Fr. Kevin left Camano Island Nursing Home, he went to Mira Vista Nursing Home. While there, a nurse asked him to go to Skagit Valley Hospital, the community hospital, to give a healing to a friend of hers (and a member of her church, the Church of Christ) who was dying of cancer. While he was visiting this person, he explained the doctrine of the Real Presence of Our Lord in the Blessed Sacrament, informing her that Christ had commanded His followers to eat His Body and drink His Blood. Her response was, "I want everything the Lord has to give!" Fr. Kevin is to return next week. While at the hospital he called on a 96 year old man he had visited the week before. At that time this man was suffering from the effects of a serious case of pneumonia. Fr. Kevin gave him the Sacrament of Healing, though his situation did not look too bright. This time Fr. Kevin entered the room to find that the man had fully recovered!

While liberal theology has argued that one cannot have a direct Divine Encounter arguing as it does, that the so-called Bible miracles are false, mythological and contradict reason and natural law, Fr. Kevin knows otherwise. He knows as we all should that the Church has much to offer.

The Sacrament of Healing can be a ray of sunshine in an otherwise gloomy world. The awareness that Jesus Christ is present in the midst of sickness can be a source of hope both to the sick person and to others whose lives are also affected.

Besides the Sacrament of Healing, there is the Blessed Sacrament, an endless source of comfort and staying power. God is Love, and Divine Love is expressed in all things and circumstances. Love never fails.

It is for this reason that the Mother Church of the HORC has established the "Book of Divine Intentions." We hope you will carefully read the notice in this issue of the AROHN and if you have a need, respond. It is for you. If you are a cleric, we hope you will assist us in this service

to others in need. If you have a need or problem, we want to help. We care. We ask nothing in return, just the opportunity to serve our Lord and His people. Like Fr. Kevin, all of us want you to know the Divine Reality. Remember, the "Book of Divine Intentions" stands for help in every need, not just for the sick. If you would like to know more about some of our personal experiences and Divine Encounters, write for our booklet "Mystical Phenomena", also advertised in the AROHN.

* * * *

As you will no doubt notice, we have had to raise the subscription price of the AROHN. The subscription price is now \$10.00 a year, but this is a nominal charge only, as the value of truth can't be estimated in terms of money, and really one could not possibly charge for it. The subscription price covers paper, ink, cover stock, printing plates, chemicals, postage, repairs and incidentals. All work done by the AROHN staff is voluntary and not one cent is received by anyone for their services. Be this as it may, inflation has forced us to increase our price. We trust that this will not have to happen again in the near future.

The Order, in fact, makes no profit on any of its publications or services. It has trust in God and faith in its purpose, and knows Divine Love will meet its needs and attend to all its cares.

An excellent example of this principle is seen in the recent work at the Mother Church where a new foundation has been laid. This required extensive work, jacking up and levelling the entire structure, removal of the old floors, walls, etc. The work has not only been extensive but costly - yet God's love never failed us. The work is to continue with additional repairs, a new roof and a complete painting of the exterior. One of the rooms in the basement will house the printing equipment, another will allow meetings (other than Liturgical services), leaving three additional rooms, two for Sunday school and another for the kitchen. Upstairs is the Sanctuary, which includes a cry room, a

vestry, and another Sunday school room. The house next door, the original parish house, is presently rented to a member of the congregation.

In due time, when additional funds are available, we intend to expand our printing department with some much needed quipment. This will allow us to improve on the quality of the AROHN and other publications. As the AROHN grows, so will the Independent Catholic movement.

God's Spirit moves members and friends to contribute both in labor, materials and love. To the Brothers and Sisters and members of the congregation of St. Raphael's and the Mother Church, Holy Mary of Guadalupe, we express appreciation for their labor on the building project and so many other necessary projects! To Merilee Metz who has given almost \$1,500. alone for the building fund, a deep appreciation is extended! To our Patriarch, Herman Spruit, for the beautiful dalmatic and tunic; to Fr. Larry D'Arienzo of Our Lady of the Mountains, for the beautiful wooden Cross, a chausible, and the intinctorium; to Bishop Laplante of the Old Catholic Church of B.C., for the altar, icon of Christ, altar cloth cloths and the sanctuary lamp; to Fr. Robert Hoffman for two chausibles; to Archbishop LaValley for so many gifts that we cannot possibly list them all, (but a few include altar cloths, Episcopal vestments, monstrance, Tabernacle and so much more); to Br. Lynn Stenberg for several thousand dollars to meet various needs at the Mother Church and publications of the Order; to Sister and Brother Etherington for their contribution of curtains for the sanctuary; to Bishop Helene for her many gifts; to Margo Helgoe for a printing press; (a heart-felt thanks to all of you that for lack of space we could not mention by name); and for all the love expressed and the prayers offered - a most grateful thanks!

It goes without saying that it is our firm conviction that those who gave of themselves in money, labor, gifts and love can only be blessed by He who so

moved them in the first place to give so generously. We know that this is so for it is a Divine principle that we have witnessed so often in our apostolate. The success of the Order, its Mother Church, the Archdiocese of the Pacific Northwest, especially the AROHN, are all examples of the validity of this great truth.

Because of this spiritual principle or Law, the Order does not charge for its lessons, receives no profits on its publishing, charges no money for its services, and has established special funds for those in need to cover free literature, Advance fees and other areas. For example, recently a priest in California received a much needed chalice and paten for his congregation, a bishop recieved a crozier and another priest a monstrance so that his congregation could celebrate Solemn Benediction. We only wish that we could do more!

Speaking of Advances: on Sept. 30 to Oct. 3, 1982, we will be having our 4th Annual Retreat. This year's theme is "May my lips proclaim your praise." Each of us at the Mother Church would like to extend a warm invitation to you to come and have fellowship with us. Come even if you aren't a member of the Order, or even an Independent Catholic. Please do consider it. This is a splendid opportunity to meet old comrades in Christ and to make new friends. It's a time for worship and devotion, a time to learn and to teach, to share and to partake. We have an excellent and highly informative program in beautiful surroundings. You will find it a most pleasant experience and we look forward to meeting you. Consider it, meditate upon it, and pray about it, and then make plans to come and bring a friend! You are our supporters, our friends and co-workers, we hold you dearly in our hearts, remember you in our prayers and surely beseech Yahweh to bestow His light on each of you. May His Divine Love give each of you a special blessing.

+Edward
Editor-in-Chief

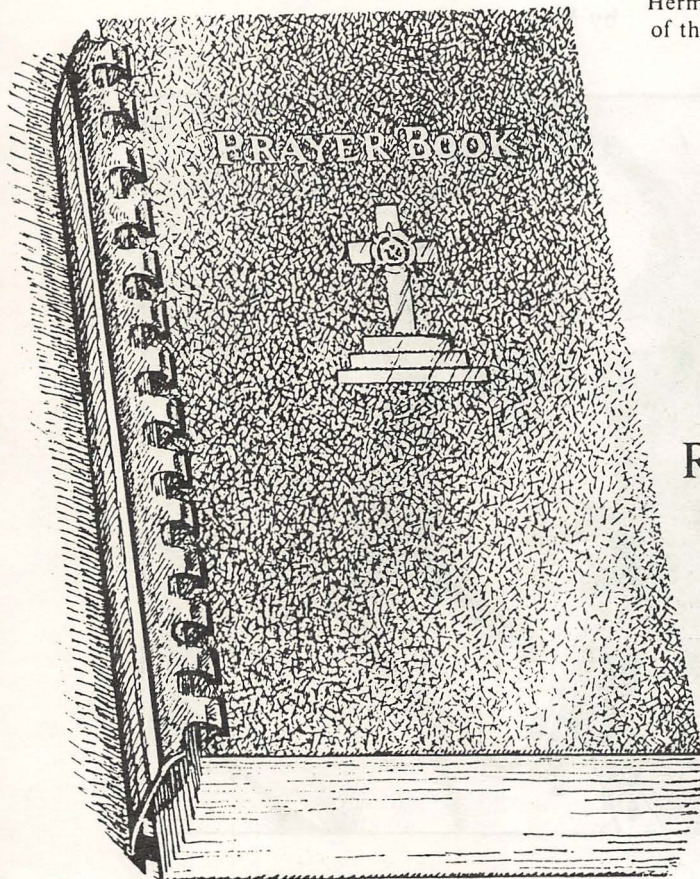
A Quote to Consider

"Everything that happens takes place through the will of the Supreme. Conscience is the state which we have received from God, in which we should see our own image, and according to the dictates of which we should act, without attempting to discover reasons in the guidance of our life in regard to morals and virtues. We should do that which our conscience teaches it. He who does not burn himself will not be burned by God, and God provided him with a conscience into which he may put his implicit trust. To learn from others, to accept the opinion of others, to act in a certain manner because others are acting in that way, is temptation. Therefore faith into the things of the earth should be based upon the holy Scripture and upon the teachings of Christ, and it will then stand upon a firm basis. Therefore we shall put the fundament and the corner-stone of our wisdom upon three fundamental points which are: first, Prayer, or a strong desire and aspiration for that which is good. It is necessary that we should seek and knock, and thereby ask the Omnipotent Power within ourselves, and remind it of its promises and keep it awake, and if we do this in the proper form and with a pure and sincere heart, we shall receive that for which we ask, and find that which we seek, and the doors of the Eternal that have been closed before us will be opened, and what was hidden before our sight will come to light. The next point is Faith: not a mere belief into something that may or may not be true, but a faith that is based upon knowledge, an unwavering confidence, a faith that may move mountains and throw them into the ocean, and to which everything is possible, as Christ has Himself testified. The third point is Imagination. If this power is properly kindled in our soul, we will have no difficulty to make it harmonize with our faith. A person who is sunk into deep thought, and, so to say, drowned in his own soul, is like one who has lost his senses, and the world looks upon him as a fool. But in the consciousness of the Supreme he is wise, and he is, so to say, the confidential friend of God, knowing a great deal more of God's mysteries than all those that receive their superficial learning through the avenues of the sense; because he can reach God through his soul, Christ through Faith, and attract the Holy Spirit through an exalted imagination. In this way we may grow to be like the Apostles, and to fear neither death nor prison, neither suffering nor torture, neither fatigue nor hunger, nor anything else."

Fr. Christian Rosencreutz (Paracelsus)

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Catholicism."*

Herman A. Spruit, Archbishop-Patriarch
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The Illumination of Jacob Boehme

by Mark Jaqua



Jacob Boehme was the most unlikely of mystics. Born into a Lusatian peasant family on April 24, 1575, it would have been considered an accomplishment for his times to merely learn to read, yet alone become perhaps Christianity's most outstanding mystic. Boehme is of the class of uncanny geniuses which may unpredictably be born in any time or place. His writings

served as inspiration to such philosophers as Hegel, Schopenhauer, Saint Martin and Newton. Hegel called Boehme "the father of German philosophy" and Schopenhauer remarked that in understanding Boehme's system he "could withhold neither admiration or tears." His writings are dazzling but confusing and contain nuances of meaning which stirs a haunting wonderment. The

eighteenth century mystical poet Gerhard Tersteegen wrote of Boehme, "I cannot say that I understood, but I read until I was filled with strange fears and bewilderments . . . At last I took the books to their owners, and it was like a weight lifted off my heart."¹

An unusual event in Boehme's youth intimated that great things were to come of him. Jacob apprenticed himself to a shoemaker while in his teens and would later make this his occupation. Jacob was working in master's shoe shop when he was approached by a stranger about the price of a certain pair of shoes. The stranger seemed poor and was dressed as a peasant, but he had a radiating glow about him and "great eyes which sparkled and seemed filled with divine light." Jacob's master was out and the boy trembled to name any price. The stranger pressed him for a price and Jacob named a very large amount. Surprisingly the man immediately paid him and took the shoes. When a short way down the street, the stranger turned and cried, "Jacob, Jacob, come forth!" Frightened and astonished, Jacob ran out of the store and to the stranger. The mysterious man took him by the right hand and prophesized the following: "Jacob, thou art little, but shalt be great, and become another Man, such a one as at whom the world shall wonder. Therefore be pious, fear God, and reverence His Word. Read diligently the Holy Scriptures, wherein you have Comfort and Instruction. For thou must endure much Misery and Poverty, and suffer persecution, but be courageous and persevere, for God loves, and is gracious to thee."²

Frankenberg, Boehme's biographer and first publisher, claimed that Jacob's initial mystical experience occurred in 1592 when Boehme was only 17. Boehme left no account of this experience but did mention several times an experience he had in 1600. Frankenberg claimed that this experience was catalyzed by sun flashing off a pewter dish. Boehme received an illumination of knowledge and wrote:

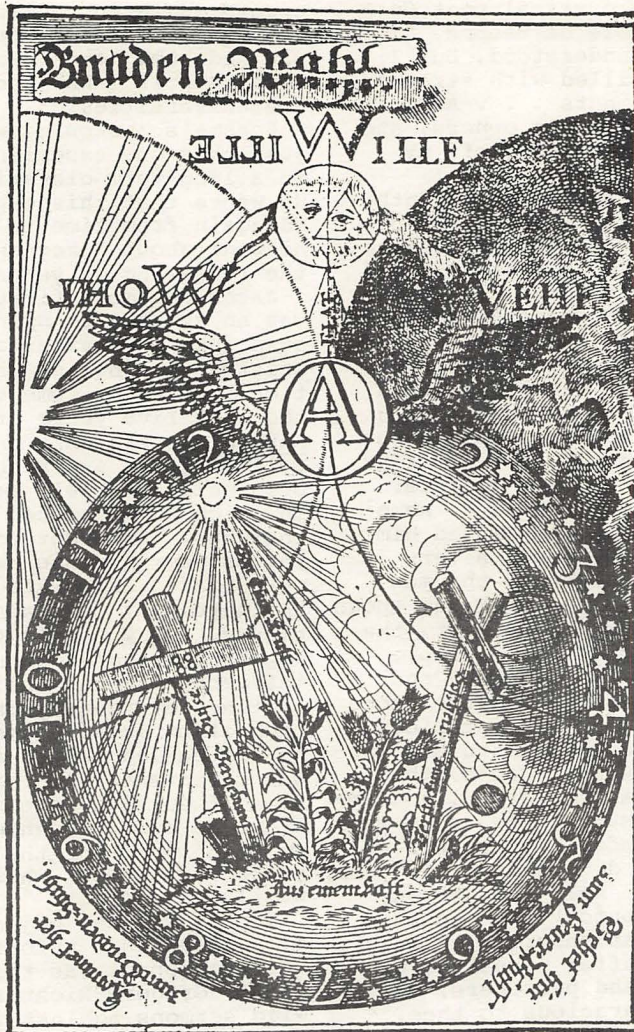
"... my spirit directly saw through all things, and knew God in and by all

creatures, even in herbs and grass. . . the gate was opened for me that I saw and knew more in a quarter of an hour than if I had been many years in the universities."³

Boehme's awakening was not limited to just this one experience but resulted in a long-term elevation of his mind. He wrote that this experience "unfolded again from time to time" and that he went about "pregnant" with it for the following 12 years.

Jacob Boehme's first book, Aurora, was an attempt to bring his insights down into some external format and was written with no intention for publication. He wrote some twenty books in the last five years of his life, but Aurora was his only one in the 19 years following his experience. Aurora was originally Boehme's personal notebook in which he attempted to write down his insights. Word spread of the young philosopher and Boehme allowed his writings to circulate among an increasing number of scholars and open-minded clergy. In Boehme's time it was illegal to disagree with even a literal interpretation of the Bible. When his writings eventually came to the attention of Lutheran Church authorities, he was called before a tribunal. Boehme was threatened with banishment from his home of Gorlitz unless he agreed to write no more. Boehme agreed and would write no more for the following seven years until 1619, when he again began writing in secret.

Boehme was the object of much persecution after this unfortunate event. His chief opponent was the local Lutheran pastor Gregory Richter, who would preach wild sermons against the "drunken cobbler" - even while Boehme was seated in church before him! Richter once incited a mob against Boehme which resulted in the windows being broken from his house. Under pressure of conscience, Boehme began writing again in 1619 and succeeded in smuggling some of his works out of Gorlitz by hiding them in sacks of grain. He was once again discovered by the Church in 1620 and banished from Gorlitz. Jacob had given a masterful defense of himself at his trial, but peacefully agreed to the Church's de-



cision. This must have worked at the heads of the members of the tribunal because the next day they unanimously agreed to send a search party to find Boehme and bring him back to the city!

Boehme's mystical experience seems to differ in type from what we normally refer to as "enlightenment" or "Christ consciousness". His writings don't infer a state of being such as "nirvana"

or an identity with God or the Absolute. What Boehme seemed to receive was an illumination of Knowledge. He saw the innerworkings and "clockwork" of the cosmos, as it were, and tried to bring his intuitive insights into material form by the use of symbology and analogy. His insights were the result of an instantaneous illumination and not the result of concept-building and

arduous philosophizing. He wrote of his experiences:

"Therein I first knew what God and man were and what God had to do with men. Previously I understood little about the high articles of faith, . . . much less about nature. For the Spirit shot through me like a bolt of lightning. I began to write like a school-boy, and so I wrote continuously, but only for myself.

For I saw and knew the Being of all beings, the ground and the unground; the birth of the holy trinity; the source and origin of this world and all creatures in divine Wisdom. I saw all three worlds in myself, (1) the divine, angelical, or paradisaical; (2) the dark world; (3) the external, visible world; and I saw and knew the whole being in evil and in good, how one originates in the other . . . so that I not only greatly wondered but also rejoiced. . . . For the Light's spirit moved my soul very much . . . repeating many things very often, ever deeper and clearer, from one step to another - it was the real Jacob's ladder."⁴

H.P. Blavatsky in her Secret Doctrine claims that Boehme was under the tutelage of Genii or the Nirmanakayas - those beings which watch over the evolutionary progress of the Earth. We have no way of knowing if such beings exist, but the fact that Boehme was illuminated in such an orderly fashion by a seeming external spirit or "Light" does lend some credence to Blavatsky's viewpoint. Irregardless, he discovered his knowledge from an inner fountain-head and not from an external, worldly source. As counselled by all sages, Boehme held that all knowledge was contained within oneself. He wrote in his Libri Apologetici:

"For we men have one book in common which points to God. Each has it within himself, which is the priceless Name of God. Its letters are the flames of his love, which He out of His heart in the priceless Name of Jesus has revealed in us. Read these letters in your hearts and spirits and you have books enough. All the writings of the children of God direct you unto that one book, for therein lie all the treasures

of wisdom. . . . This book is Christ in you."⁵

Boehme believed that this world is but a shadow-play and representation of what occurs in higher dimensions. Everything in this world is the "signature" or symbol of something which exists more concretely in the spiritual world. Since the spiritual world is contained within oneself, the external world and the body could be viewed as a projection from these interior contents. Boehme's insight on this was that:

"The whole outward, visible world with all its being is a signature or figure of the inward spiritual world; whatever is internal, and however its operation is so likewise it has its outward character. . . . for whatever the natural light is spiritually that the earth is in its coarseness."⁶

Boehme speaks of the corporality of the spiritual worlds. We normally think of the "ethereal" realms as just that, as being more ethereal and abstract than our normal physical experience. Actually this can not be the case at all. The mystical realm must be more real and substantial than our physical dimension. If the physical world is a symbol and creation of what exists in a superior dimension, then our world must be "ethereal" or illusory in comparison. Boehme referred to the physical world as "the sphere of transmutation and phantasy"⁷ and said that it is "like a smoke or a fog."⁸ It can little be wondered that those who have experienced the mystical often regard the physical world with detachment. If one has experienced Real Life then our mundane grubbing must seem of little importance in comparison.

Boehme took two seemingly contradictory poses in his advice on the method necessary to achieve spiritual illumination. At the same time one must surrender and fight with warrior-like intensity. Self-will prevents understanding in ordinary men but this very same self-will is necessary to overcome obstacles in the path. It takes the "dark consuming anguish of the fire"⁹ to change man, and this fire is kindled by an interior battle.

"Man must here be at war with himself,

if he wished to become a heavenly citizen. He must not be a lazy sleeper. Fighting must be his watchword, and not with tongue and sword, but with mind and spirit, and not give over . . .

"Do you believe that my spirit has sucked this (knowledge) out of the corrupt earth, or out of a felt hat? Truly no, for at the time I am describing my spirit did unite with the deepest birth of God. From that I got my knowledge, and from that it is sucked. What I thereafter had to suffer from the Devil, who rules my outer man, you cannot understand . . . unless you dance in his round.

"Therefore if anyone will climb . . . after me, let him be careful that he be not drunk . . . For he must climb through a gruesome deep and hell, and he will have to endure scoffing and mocking . . . such knowledge requires no state of melancholy, but a knightly wrestling."¹⁰

Boehme held that it was impossible for man to experience illumination through an act of his own will. Illumination was an act of grace which could only be obtained through surrender and resignation to God.

"It is not a very easy thing to become a Christian; it is the most difficult thing in the world. To become a real Christian, one must break the power of the selfish will, and this no man can do by his own human power. He must render his self-will like dead. He will then live in God and be submerged in the love of God; while he still continues to live in the external world. . . .

"If Christ is to arise in you, then must the will of death . . . die in you. For Christ has broken death . . . and become Lord over death and hell. When he makes his entry in a man, there must death and hell in the inward ground of the soul break and give way. He destroys the Devil's kingdom in the soul . . . makes the soul into God's child . . . gives it his will . . . , slays the will of the corrupt nature."¹¹

The exhortation to surrender the self-will is often met with in spiritual literature and it is difficult to determine just what is meant. One might

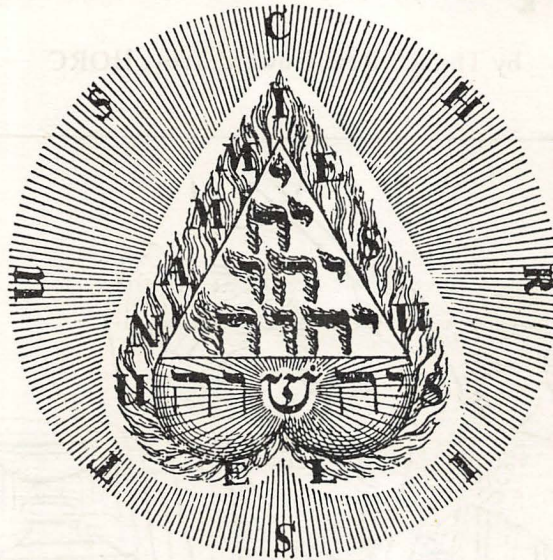
think that if he were to surrender his self-will he would be shuffled off to the nearest institution from the resulting catatonia. While this may have been the case of a misguided mystic or two, it is obviously not what is implied. Boehme seems to indicate that surrender of the self-will is actually something that is done to you as a result of sincere spiritual effort. One's own will is realized at a deeper level as a result of partial escape from the obsessing influences and ambitions of the lower personality. We cannot attempt to do "God's will" because no one knows what this is in any concrete sense. "God's will" can only be interpreted in terms of humanity's deepest aspirations. In the strictest sense, God as the Absolute is beyond anything we could describe as desire or will.

Boehme was definitely not a utopian. He believed that there would never be a paradise on earth other than the one found within man's heart. He saw creation as a manifestation or representation of God, but that in our sphere this manifestation took its coarsest form. In the mystical realms duality took the form of harmony while on Earth duality took the form of constant tension and battle. He wrote:

"Nature, up to the day of judgment, has two inherent qualities; one is lovely, celestial, and holy, and the other one wrathful and hellish. . . . Light and darkness are opposed to each other, but there is between them a link, so that neither of them could exist without the other."¹²

Still a young man when he died from a short illness in 1624, his last words to his family were, "Now I go hence to paradise." Boehme had experienced both worlds during his life, the earthly world of battle and the paradisaical world of harmony and knowledge. Volumes could be written on Boehme's cosmology, but this would miss the most important point entirely. Boehme experienced a realm that can never be fully described in words. No amount of verbiage can convey that experience. Coleridge could have had Boehme in mind when he penned these lines:

"Weave a circle round him thrice,
And close your eyes with holy dread,
For he on honey-dew hath fed,
And drunk the milk of paradise."



From Böhme's *Libri Apologetici*.

THE TETRAGRAMMATON IN THE HUMAN HEART.

1. *Jacob Boehme: His Life and Thought*, John oseph Stoudt, Seabury Press, New York, New York, 1968, p. 19.
2. *The Secret Teachings of All Ages*, Manly P. Hall, Philosophic Research Society, Los Angeles, CA, 1975, p. 179.
3. Stoudt, P. 59.
4. Ibid, P. 60.
5. Hall, p. 73.
6. Stoudt, pp. 243, 248.
7. Ibid, p. 242.
8. *The Life and Doctrines of Jacob Boehme*, Franz Hartmann, Health Research, Mokelumne Hill, CA, 1970, p. 172.
9. Stoudt, p. 117.
10. Ibid, pp. 120, 62, 61, 66.
11. Ibid, pp. 64, 163.
12. Hartmann, pp. 174, 81.

The Significance of The Epiklesis in the Liturgy

by The Rt. Rev. Howard Troy, HORC



Elevation of the Host, XIII Century

Inevitably, in the study of the Liturgy, a question arises: When does the Consecration take place? When do the elements of bread and wine become the Body and Blood of Jesus Christ? The Roman Catholic Church formally states in the *Decretum pro armenis*, "The form of this sacrament is the Words of the Savior with which he effected this sacrament."¹ Obviously, this refers to the words of the Institution: "This is my body . . . This is my blood."²

From the very earliest times, when the observance of Our Lord's command, "This do in remembrance of me"³ began to be formalized, the words of Institution were couched in a prayer of thanksgiving.

The traditional format of the Consecration, in even the most ancient liturgies, was the account of the Last Supper given by St. Paul in his first Epistle to the Corinthians.⁴ Note, "when he had given thanks . . ." St. Matthew adds another dimension, ". . . Jesus took bread, and blessed it . . ."⁵ St. Mark describes the same action.⁶

In order to adequately emulate the preliminary prayer and actions of Jesus, the prayer of thanksgiving contained these two aspects: thanksgiving and blessing. It is the element of blessing that evolved into the prayer entitled *The Epiclesis*.

Fr. Josef A. Jungman, a renowned liturgist, indicated that an *epiclesis* (a prayer for God's blessing) may relate to offerings of bread and wine or to the members of the congregation. The former, he calls the *consecration-epiclesis* and the latter, the *communion-epiclesis*.⁷ In either case, a prayer that the divine Word or the Holy Spirit will make either the offerings of bread and wine become the Body and Blood of Christ or the communicants more worthy to receive the same.

An *epiclesis* calling upon the Holy Spirit came into being during the struggle of the Church over the teachings of the Heresiarch, Arius. It is first noted in the *Apostolic Constitutions* written about the year 380.^{8 9} Soon it was grafted into the *Anaphora of James* which forms the basis of the Byzantine liturgies.

Strangely enough, the "consecration-epiclesis" was most often found after the words of Institution and not before. Fr. Jungman observes that the location of the *Epiclesis* did not pose a problem for the proto-liturgists as no particular moment of consecration was assigned; transubstantiation took place during the course of the Eucharistic Prayer as a whole.¹⁰

He offers evidence that the Liturgy of St. John Chrysostom, as found in the 9th century Barberini manuscript, indicates that the Consecration occurred at the words of Institution. As early as c. 700, in the *Syrian Letter of James*, ceremonial actions that indicate the same belief are found. However, by the 9th century, the view that the Consecration took place only at the *Epiclesis* was accepted as part of the theology of the East.¹¹

St. John Damascene (d. 749) took the position in his *De Fide Orthodoxa* that ". . . the Consecration took place only at the *Epiclesis*." In St. Basil's *Anaphora*, he found that the elements were referred to as "antitypa" of Christ's Body and Blood and then only between the Institution narrative and the *Epiclesis*.

According to Fr. Jungman, the word "antitypon" originally was used to designate the reality itself. However, St. John Damascene used the word in the sense of *image*, which implied that the Consecration occurred only at the *Epiclesis*.¹²

By the 14th century, this position had become an important issue between the Eastern and Latin churches. An *Epiclesis* invoking the Holy Spirit was not included in the Roman Rite until the Second Vatican Council. A Holy Spirit *Epiclesis* is to be found in all three Eucharistic Prayers introduced to the Roman Rite in 1968.¹³

In the Liturgy of the HORC, during the *Epiklesis*, the Celebrant indirectly acknowledges that we have reverently prepared and now present our offerings of bread and wine. From this point, only divine intervention can carry our efforts any further than preparation and presentation. Accordingly, Yahweh,

the Father, is asked, through the agency of the Holy Spirit, to bless, approve and ratify our offerings that they may become the Body and Blood of His Son.

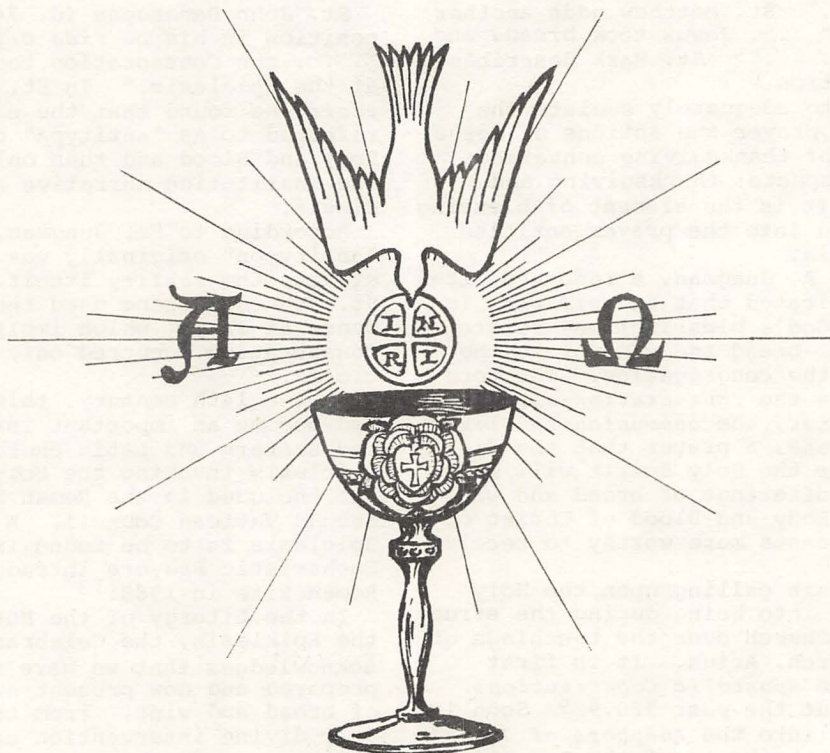
A communion-epiclesis is found in the third paragraph of the Great Oblation. You will recall that an epiclesis may relate to the elements of bread and wine or to the participants in the sacrifice. Yahweh is asked, on this occasion, through the agency of the body and Blood of Christ, to sanctify His people to the end that they may praise and glorify His Holy Name.

As an aside, Dr. Geoffrey Wainwright of Union Theological Seminary indicates that modern liturgists believe that a good eucharistic prayer should contain most, if not all, of the following fea-

tures: (1) introductory dialogue, (2) preface or thanksgiving, (3) Sanctus, a transition which may either (4) continue the thanksgiving, or, (5) take the form of a preliminary epiclesis, if not both, (6) narrative of the institution, (7) *anamnesis** - oblation, (8) epiclesis, (9) intercessions and (10) a concluding doxology and Amen.¹⁴

The Liturgy of the HORC, adapted from the Wadle Mass, meets these criteria exactly. The Fathers of the Church of Antioch anticipated the Liturgical Renewal by many years.

*A commemoration of the Passion, Resurrection and Ascension of Christ.



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1. *The Church Teaches*, p. 279, no. 717.
 2. 1 Corinthians, 11:24 - Matthew 26:28.
 3. 1 Corinthians 11:24.
 4. Ibid.
 5. Matthew 26:26.
 6. Mark 14:22.
 7. *The Mass*, Jungman, J.A., S.J., pg. 134, The Liturgical Press, 1976.
 8. Ibid, pg. 134.
 9. *The Mass of the Roman Rite*, Jungman, J.A., S.J., pg. 26, Christian Classics, 1980.

"And we beg Thee, look with favor, O God of Riches, upon these gifts that lie before Thee, and let them be pleasing to Thee, for the honor of The Christ, and deign to send down upon this sacrifice Thy Holy Ghost, the witness of the Passion of Jesus, that he might manifest this Bread as the Body of Thy Christ and this Chalice as the Blood of Thy Christ, so that all who partake might grow in devotion, obtain the forgiveness of their sins, be freed from the devil and his deceit, and, filled with the Holy Ghost, might be made worthy of Thy Christ and partakers of everlasting life, if thou be merciful to them, Almighty Lord.

10. *The Mass*, Jungman, J.A., S.J., pg. 135, The Liturgical Press, 1976.
 11. Ibid, pg. 134-135.
 12. Ibid, pg. 136.
 13. *The Order of Mass*, United States Catholic Conference, pgs. 88, 91, 96; 1969.
 14. *Recent Eucharistic Revision, The Study of Liturgy*, Wainwright, G., pg. 285, Oxford University Press, New York, 1978.
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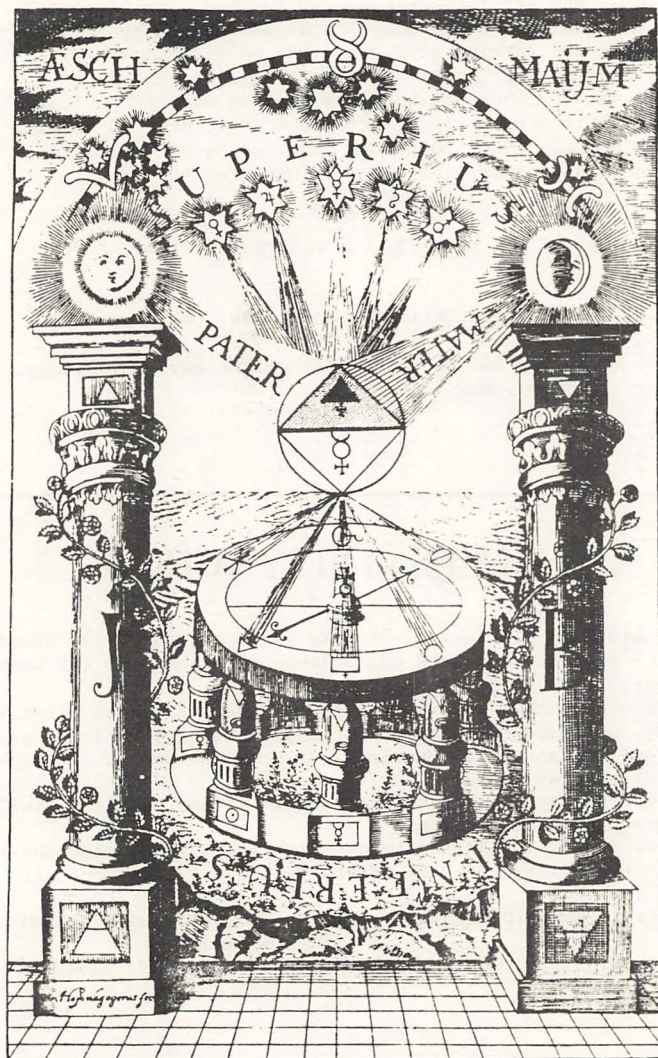
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Leaves of Healing from the Tree of Life

The Supernals

by The Most Rev. John Joseph Rankin



To enjoy health and wholeness is to return to our eternal dwelling place. If to your thought this statement implies a death, then you have heard it aright; for there is no resurrection to eternal life save we pass through the Eye of the Needle, the Narrow Way, in which the encumbrances of mortal consciousness are dislodged.

The three highest spheres of the Path of Return, or Tree of Life, bring one into the very Holy of Holies, wherein there is no pain, no disease, "where thieves do not break in and steal." In the lower spheres, already considered in this series, healing or restoration is sought and found in diverse ways. Here, among the Supernals, the root disease of existential alienation finds its ultimate correction. In other words, at this level of consciousness it is no longer the pain of the body or of the mind which impels one to seek healing; it is now the pain of the soul, its discomfiture at finding a great gulf fixed between its separate identity, and the Cosmic Identity; and at finding a paradoxical intensity of yearning to lose itself in the One, and an intense dread of this "loss."

It is here that the Great Mother calls to the soul, and the soul instinctively prays its "Memorare":

"Remember, O most gracious Virgin Mary,
That never was it known that anyone who
Fled to thy protection,
Implored thy help,
Or sought thy intercession,
Was ever left unaided.

"Inspired by this confidence,
I fly unto thee, O Virgin of virgins,
My Mother.
To thee do I come;
Before thee I stand,
Ready for thy victory!

"O Mother of the Word Incarnate,
Despise not my petitions,
But in thy mercy, hear and answer me!"¹

On the ascending scale of the Tree of Life, the first of the supernals is Binah, or Understanding; and its archetypal figure is the Divine Mother. She is seen as ama, the dark, sorrowful mother; and she is seen also a aima, the

bright, joyful mother. She is seen as the sorrowful mother because she is the Gate through which the soul embarks upon its journey of karmic experience. She is seen as the joyful mother because she is the Gate through which the soul returns, liberated from the false bonds and attachments of separative existence. Both are commemorated in the devotions of the Holy Rosary. In her being both the outward bound journey of the soul, and the homeward bound journey, are balanced.

In more abstract terms, this is the sphere of that understanding which acknowledges the holiness and justice of both the departure and the return.

There is in this sphere the capacity to bring forth from the sea of limitless possibilities a track of specific possibilities by which the soul actualizes its potentials.

There is offered in this sphere that degree of faith which is no longer blind, but truly understanding; a true comprehension that the same Force whereby the soul bounds into incarnation is the Force whereby the soul returns to its original haven, enriched by its multivarious experiences, strengthened by the exercise of overcoming all barriers to true perception.

One of the chief symbols of this sphere is the chalice, the Holy Grail. The Grail legends are useful devices for attuning to this supernal sphere, especially when one can in meditation become a participant in the Quest. A fine sequence for doing so is given by the late Dr. Roberto Assagioli, in his Psychosynthesis (Viking Press, 1965). The Holy Grail, like the Blessed Mother, must be emptied in order to be fulfilled.

There is an exquisite expansion of consciousness which takes place when, in reading the Words of Institution in the Mass, one mentally replaces the concrete word cup with the abstract word Understanding; and even more so, when in celebrating the Eucharist one treats the Chalice as the Blessed Mother. Unfortunately, such suggestions may appear bland on paper, or even "gimmicky," but one who dares to follow the hint will truly find something of substance hap-

pening in the process.

The next sphere of the Tree of Life is the supernal, Wisdom. Having been comforted, strengthened and sanctified through attunement to the Divine Mother, and her deep understanding, one is impelled to embrace the Father, who holds the uplifted Rod of Power.

The Rod of Power is the emblem of the means of bestowing life and energy, which results in the Immaculate Conception in the Divine Mother. In the individual it is that quickening or breathing forth of the pure Life-Energy of God in the individual soul, resulting in illumination, the "my heart was strangely warmed" reported by John Wesley. The Rod of Power is embodied in the bishop's crozier in Catholic ceremonial, as well as in the use of the hand-held Cross employed in Eastern rites. It is a conductor of the Hidden Light.

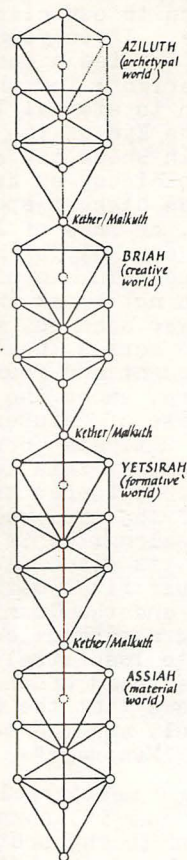
It is in this sphere of consciousness that the Name or essential nature of Deity is unveiled, the YHVH, which thus becomes also the Name of the Covenant People ("His Name is my Name also") and the mystery of re-identification of the soul unfolds.

According to Qabalistic symbolism, it is within the court of this sephirothic temple that one discovers the True Zodiac (mazloth in the Hebrew), or Way through which the Wanderers (planets, individualized light-bearing souls) pass in their ordered pilgrimage of spiral ascent to the mountains of holiness, or Zion (see the fifteen "Songs of Degrees," Psalms 120-134).

The True Zodiac is correctly seen as a wheel when viewed as a two-dimensional object, but is seen as a spiral when viewed three-dimensionally. It is a symphony in twelve movements, transposed to a higher key each time it is "repeated." Thus the Wanderer or Pilgrim is initiated into self-consciousness and self-affirmation in the Sign of the Lamb (Aries) and passes through the degrees until it comes at last to the Sign of Jonas (Pisces) wherein self-consciousness is "lost" in the sea of universal consciousness until once again it journeys through the Sign of the Lamb, in a higher and purer self-

consciousness and self-affirmation.

Lest the reader assume that I am propounding some sort of super-gnosticism in which knowledge of the zodiac is essential to salvation, let me state clearly that this is but a symbolic language which tries to point to a journey which is truly fulfilled only by grace, and which at its core will remain forever a mystery to the intellect. The symbols alluded to have the same purpose as the choan of Zen: to paralyze the analytical mind so that the repressed intuitive consciousness can be activated.



In The Sacramentation, the Patriarch of the Church of Antioch, the Most Rev. Herman A. Spruit, testifies to experiencing God as movement. This is in complete harmony with the healing experience of attunement of the Divine in the sphere of Wisdom, which is the flowing-forth of divine power in rhythmic and orderly sequence of pulsation.

To attune one's consciousness to this sphere and thus be drawn into the Father's house, one of the simplest techniques is to use the Aramaic Abba ("Papa") as a repetitive one- or two-toned chant, persisting until external consciousness fades and the Holy Other begins to pervade one's entire awareness.

Another dimension of attunement can be initiated through meditation in which one imagines that he assumes the form of a Rod of Power, securely held in the Hand of the Father, and allowing the unresisted flowing-forth of divine energy from that Hand, through the Rod that one has become, into the great sea of humanity.

This brings us at last to the apex of the Tree of Life, termed Kether, or the Crown. Here the soul encounters the very Face of God, the Vast Vast Countenance, which no man (mortal) can see and live. Here is the dazzling white brilliance of the primal glory of Pure Beingness, in which one perceives The Point.

Herein is the ineffable Simplicity, from which all the diverse complexities of experience have emanated. Thus very little can be said of it without being unfaithful to its essence.

Yet something may be said of its manifestations in our lives. Literally, when we "get the point" of any experience, instruction, or trial, we are "getting the Point", or Crown of that experience. An interior integration is experienced, so that what had been miscellaneous information comes together and reveals its cohesiveness and its central simplicity.

In Scripture much reference is made to the idea of the Crown, including the symbolic reference to the fruit of salvation, as the Crown of Immortality. This is not only a reference to some ultimate and distant point of development and reward. It is also a reference to what evangelicals term "the authority of the believer," or what we may term "the sovereignty of the soul."

When one takes dominion over intimidating circumstances, that one becomes "the Son coming in the glory of the Father." How often when counselling those who are harassed by the hearing of voices, or a sequence of bizarre mishaps, or other impositions from the astral plane, I have found it helpful to remind them that the victory has already been accomplished in Jesus Christ, and that they can stand up in the majesty of his mantle of authority and command the intimidators (known or unknown, incarnate or discarnate) to depart immediately and permanently. This firm, unyielding "No!" to the forces of darkness, and the equally commanding "Yes!" to the light of the divine bounty, constitute a direct participation in the authority of the Crown of the Cosmic Empire.

True, we are the subjects of that Crown; but we are also its heirs. Our Divine Master said, "Ye shall sit with me on my throne." (See Matthew 19:28.) Healing and wholeness flow forth when one bodies forth in balanced measure both the kenosis and the pleroma of the Christ.

Seeing that we have journeyed to the apex of the Tree of Life in this series of discussions, we may then wonder: "Is there nothing more to do, nothing more to see, no more worlds to conquer?"

To this query, the Qabalist replies: "To find Omega is to find Alpha; to have tasted of the Crown is to taste of another Kingdom, from which one may also ascend to yet another Crown."

1. Attributed to St. Bernard of Clairvaux, presented here as modified by Bishop Mariam Grace Rankin.

Concerning the Thelemite Churches

by The Rt. Rev. Stephen A. Hoeller



The Need for the Present Paper

As is evident to most observers of contemporary esoterica, the Sixties and Seventies has brought about a revival and public appearance of several organizations which endorse the teachings of the late Aleister Crowley and which allegedly trace their authority and successions back to the organization which he once headed in the English speaking lands, namely the O.T.O. (Ordo Templi Orientis) and its associated bodies. Among the latter frequent Catholica (Gnostic Catholic Church) which functions as an adjunct of sorts to other organizations following in the footsteps of Aleister Crowley, such as the O.T.O. and the A.A. (Argentum Astrum).

Some fifteen years after the onset of the esoteric revival there has also come about a modest Gnostic revival, heralded by the publication in English of the famed Nag Hammadi documents in 1977, followed by the publication of the popular book The Gnostic Gospels by Professor Elaine Pagels in 1979, and to be followed most certainly by other books. After having been known as a "faith forgotten" for many centuries, the Gnosis and Gnosticism are once more becoming the subject of interest not only to academic experts but to the inquiring public at large. As one might expect under such circumstances, a variety of groups are springing up (or rather are expected to spring up) who will all use the word "Gnostic" to characterize their teachings and practices. This development in turn will cause a certain amount of confusion in the public mind and will make it incumbent upon representatives of Gnostic organizations to distinguish their efforts from those of others.

The effort represented by our Ecclesia Gnostica and its secular arm, the Gnostic Society is one of the oldest, if indeed not the oldest on the American continent. Founded in 1928, the Gnostic Society has labored in a variety of ways for over half a century for the Gnosis. Although the

Ecclesia Gnostica was not openly attached to this effort until much later, its distinguished ancestry among the French Gnostic churches places it equally into a category of established stability and antiquity. The effort represented by our Ecclesia and Society was given recent public recognition in a paper presented by Dr. Robert S. Ellwood Jr., Professor of Religion at the University of Southern California at a prestigious conference at Yale University which was convened to celebrate the publication of the Nag Hammadi texts. It is interesting to note for our purposes that Prof. Ellwood mentioned our particular effort along with only one other movement (the Association Gnostica in Latin America) as directly Gnostic, while he mentioned the Golden Dawn and the O.T.O. of Aleister Crowley as being merely inspired by "the alternative western spirituality veiled in . . . several garments". (For further details see Modern Meanings for Gnosticism; address by Robert S. Ellwood, Jr., Yale University, March 1978.)

In contradistinction to the efforts of the Ecclesia and of the Gnostic Society, some movements using the name "Gnostic" are of recent origin and belong primarily to the alternative western spirituality above referred to by Prof. Ellwood rather than to the tradition of classical Gnosticism which is embodied in the ancient Gnostic scriptures and sacraments. Thus we find an increasing number of groups in the Spanish speaking community which are subsumed under the name of the Gnostic Christian Universal Movement, and which seem to be an off shoot of the Asociación Gnostica mentioned by Prof. Ellwood as existing in Latin America. (This movement uses the pentagram designed by Eliphas Levi as its identifying symbol, and its principal inspiration seems to be a mysterious "Master Samael Aun Weor". The members appear to have only a tangential knowledge of the classical Gnostic scriptures and traditions.) By far the most ubiquitous use of the description "Gnostic" appears, however, among the numerous revival movements of the O.T.O.

From time to time one hears of O.T.O. members celebrating what is advertised as a "Gnostic Catholic Mass", as well as of priests and priestesses who claim "valid" ordinations at the hands of bishops in the "Gnostic Catholic Church" of the O.T.O. Upon visiting one of the above mentioned "Gnostic Catholic Masses" persons find that the ceremony is totally different from the Eucharist or Mass celebrated by our Ecclesia, and upon further investigation they may find numerous other puzzling differences also. It is high time therefore that some clarificatory statement should be forthcoming which might state the position of the Ecclesia Gnostica regarding such activities.

Lest the intentions motivating the writer of this paper be misunderstood it is necessary to mention one more important detail. In our view there is no single definition of Gnosticism and even less of Gnosis. We have no desire to stand in judgement over persons or groups and presume to pontificate about whether they are "genuine Gnostics" or not. All available evidence indicates that the ancient Gnostics were extremely pluralistic and creative in their attitudes toward the modalities they adopted for their spiritual transformation. Going even further we might say that Gnosticism is a tendency or attitude of the psyche rather than a doctrine or a fixed system of practice. It is our hope that as the present Gnostic revival expands there will be many diverse groups of a Gnostic orientation, and we hope to be one of these. By the same token we are also aware of our obligation to the specific Gnostic traditions of which we are the consecrated custodians. This makes it incumbent upon us to declare in clear and unambiguous terms where our practice and teaching differs from others who for reasons of their own have rightly or wrongly adopted the name "Gnostic" to describe their activities. While Gnosticism cannot be rigidly defined, this does not mean that everything is Gnosticism; neither does it mean that our Ecclesia ought to blandly and indifferently accede to every teaching and activity that adopts the

Gnostic name. Differentiation and discernment are some of the marks of consciousness and therefore of Gnosis. We sincerely hope however, that our statements made for the purpose of information and containing discriminating ideas will not be mistaken for manifestations of judgemental or hostile attitudes.

Whence Cometh the Thelemite Church?

In order to attain to some clarity regarding the issue under consideration, a brief survey of the Thelemite or Crowleyan movement needs to be presented. Edward Aleister Crowley (1875-1947) was a noted student of and writer on subjects of Kabbalistic, Theurgical and Hermetic interest. He was also a poet, mountain climber, painter and bon-vivant. What he was not was a clergyman of whatsoever stripe, least of all a Christian clergyman, even if the term Christian should be modified by the adjective "Gnostic". While he delighted in the names, such as the "Beast 666", he appears to have been a fairly harmless Victorian-Edwardian eccentric. It is more than likely that today he would pass as a somewhat pompous, but otherwise not out-of-the-ordinary member of the swinging set. In fact his "evil acts" might appear less than unspectacular in some of the more avant-garde enclaves such as Marin County or the Malibu Colony. Crowley's main pre-occupation was Theurgy, which he learned on the knees of various adepts of the order of the Golden Dawn, which was the chief academy of theurgical matters at the turn of the Century and for a while thereafter. The brash young Crowley soon parted company with Golden Dawn and turned his gaze toward other objectives. Among these was a German quasi-Masonic organization, known as the Ordo Templi Orientis (Order of Eastern Templars), founded around 1896 by a German industrialist named Karl Kellner, who travelled in India and through the Middle East, and who was romantically excited by the mysterious image of the Knights Templar, who were accused by their inquisitorial

murderers not only of heresy, but of ritualized sexual practices.

Karl Kellner's order attracted but a small number of German intellectuals of esoteric leanings, among whom was the noted Theosophist Franz Hartmann as well as a certain Theodor Reuss, who succeeded the founder as head of the O.T.O. It was this Theodor Reuss, who in 1911 admitted the young Aleister Crowley into his order and subsequently appointed him the head of that order for the English speaking countries, which - at least on paper - he remained until his death in 1947. The O.T.O. was a Masonic organization, having derived its Masonic successions from an eccentric English Masonic official, John Yarker, who by some obscure means managed to obtain authority to confer the degrees of three different Masonic rites. (The Scottish Rite, the Rite of Memphis, and the Rite of Misraim). The O.T.O. experienced a modest expansion under the leadership of Reuss and came to be divided into several autonomous national sections, such as the *Mysteria Mystica Veritas* in Switzerland, the *Mysteria Mystica Aeterna* in Berlin (under the leadership of Dr. Rudolph Steiner) and not least, the *Mysteria Mystica Maxima* in England under the leadership of Aleister Crowley.

The O.T.O. had no pretensions along ecclesiastical lines for quite some time. Such claims as exist of this kind developed primarily as the result of a rather tenuous association which the O.T.O. had with the noted leader of the Martinist Order, the French occultist Papus also known secularly as Dr. Gerard Encausse (1865-1916). Papus became the recipient of two apostolic successions of expressed Gnostic character. The first of these came to him by way of a consecration as bishop which he received (together with his friends Paul Sédir and Lucien Chamuel) at the hands of bishop Jules Doinel, patriarch of the *Eglise Gnostique Universelle*. The date of this consecration is obscure, as indeed are the sources of the holy orders of bishop Doniel, (known under his patriarchal title as Tau Valentin II). It is reported that his was a spiritual

consecration possibly without any demonstrable historic continuity with apostolic sources.

Papus also became a bishop for the second time, probably about 1913, this time at the hands of bishop Jean Bricaud (1881-1934), known under the ecclesiastical name of Tau Jean II. Bishop Bricaud was consecrated to the episcopate on July 21, 1913 by bishop Louis-Marie-Francois Giraud, who was ordained and consecrated with complete regularity (from the Catholic point of view) by a bishop of the Vilatte succession. (In fact Giraud was ordained priest by the noted archbishop Villate himself in 1907, and elevated to the episcopate in 1911 by the Gnostic bishop Jules Hussey, who in turn received his episcopate from bishop Paolo Miraglia-Gulotti who was consecrated bishop by archbishop Vilatte). All of this needs to be mentioned in order to indicate that Papus was a validly consecrated catholic bishop of Gnostic belief since 1913, and that he was also a Gnostic bishop of far more dubious validity in the catholic sense since sometime prior to that date.

The claim of various followers of Crowley is that Theodor Reuss, the head of the O.T.O., received the initiatic succession of the *Ecclesia Gnostica Catholica* from Papus in 1909, along with all the other successions of the Martinist order which Papus possessed. It is also asserted by some that Reuss in turn passed on these Martinist successions, including the Gnostic Catholic episcopate to Aleister Crowley in 1912, and thus that Crowley was indeed a duly consecrated bishop. It is further assumed (although not frequently stated explicitly) that Crowley passed on this ecclesiastical succession to others within his branch of the O.T.O. and that thus today there are valid bishops within the revival movements of the O.T.O. and within its ancillary activity known as the *Ecclesia Gnostica Catholica*.

In brief outline form these seem to be the claims upon which various persons base their contention that within the Crowleyn or Thelemite bodies some sacramental activities can be carried out which are in fact valid in the

catholic sense because they are administered by priests, priestesses and deacons who are validly ordained by true bishops.

A Critique of Thelemite Orders

One of the most glaring contradictions in connection with the above claims may be found in Crowley's own attitude. A quotation from the pen of Francis King, a contemporary authority on Crowley may be useful here:

. . . when Crowley visited Reuss in Berlin and had conferred upon himself the chieftainship of the British section of the O.T.O., he was also consecrated as a Gnostic Catholic bishop - or so Reuss claimed. Crowley, however, does not appear to have been aware of his new status; certainly he never made any attempt to exercise his ecclesiastical functions, although, it is true, he did write a special Mass for the Gnostic Church.

Indeed, as far as one can discern, Crowley's only act that relates to anything even remotely ecclesiastical is his writing of the Liber XV O.T.O. Ecclesiae Gnosticae Catholicae Canon Missae, of which more shall be said later. When perusing Crowley's voluminous Opus of many volumes, nowhere does one find any indication of his interest in or knowledge of the sacraments, the mythos and ethos of the historic Christian church. He frequently uses (some would say misuses and abuses) the technical terms of the sacraments, but that is about all.

In the following we shall undertake a systematic, point by point examination of the features of the claims of the Crowleyn succession which seem doubtful to us:

1. Crowley seems never to have used the Papus successions at all if he ever received them in the first place.

Crowley only operated two orders: the O.T.O. which he received from Germany, and the A.A. which he took from the Golden Dawn. At the time Crowley received his authorities from Reuss, the Gnostic Catholic Church had merged

or was about to merge with the Martinist Order, in such a manner that they no longer functioned separately. There is no reason to suppose that Reuss or Crowley would have gone contrary to the rules established by Papus and separated this church from the Martinist context.

2. Neither Reuss nor Crowley had a valid apostolic succession to pass on because they had none in the first place. Reuss is said to have received the succession from Papus in 1909. Papus only received the unquestionably valid succession from Bricaud after July 1913, this being the date of Bricaud's own consecration. Thus in 1909 Papus may or may not have been a valid bishop depending on whether (a) he did or did not receive the Doinel succession by this time, and (b) whether one is justified in accepting the Doinel succession as valid. The only succession possessed by Papus which one must accept as valid, however, he simply did not have to confer on Reuss in 1909.

3. Assuming that Papus had a valid succession to hand on in 1909 - which is assuming too much - the succession may not have passed on to Reuss owing to lack of proper intention. Proper intention in the ecclesiastical sense implies that in consecrating another bishop the consecrator intends to do as the church has always done under such circumstances. The passing on of the Martinist and associated grades and initiations was a pro-forma honorary gesture on the part of Papus, given in exchange for a similar honorary conferring of O.T.O. degrees on himself by Reuss. This sort of thing is customary among heads of initiatory orders who recognize each other in a fraternal manner, but it is little more than a friendly formality. (A famous and controversial analogous event being the exchange of honorary grades in a like manner by Aleister Crowley and H. Spencer Lewis of the A.M.O.R.C.) While there may be honorary degrees of Masonic orders conferred at a distance or "on sight", this cannot be done in an ecclesiastical succession. Thus even if Papus

may have wished to pass on some kind of an ecclesiastical succession to Reuss, the manner of conferring it would have been enough to render it very suspect indeed.

4. There is no proof that either Reuss or Crowley were technically capable of receiving a valid catholic episcopate. In order to be consecrated a bishop, a person must be validly baptized, confirmed, and ordained a priest and deacon. Were these prerequisites fulfilled in the case of Reuss? Were they in the case of Crowley? If not, they were not capable of receiving a valid episcopate even if the consecrator possessed a valid succession and held the proper intention.

5. Reuss probably and Crowley almost certainly could not pass on any valid succession they received because they lacked proper intention. Reuss was a Mason with little or no knowledge of catholic practice, and Crowley was a passionate neo-pagan without any shred of sympathy for the catholic sacramental mythos even in its most esoteric aspect.

6. Provided that claims should be raised to a succession descending from Papius through Reuss and through Crowley to various O.T.O. bishops, such bishops themselves could probably not pass on an apostolic succession in a valid manner for lack of proper intention. The leading members of O.T.O. organizations as a rule are so out of touch with even the rudiments of the catholic tradition that it is highly unlikely that their actions could be accepted as conforming to the doctrine of intention even in its most liberal and esoteric sense. Present-day representatives of the O.T.O. tradition at least in the United States are woefully uneducated in all matters including those ecclesiastical, and emotionally unstable to boot - at least in the majority of instances. It would be too much to expect from most of these ragtag subculture-theurgists to know anything of proper intention, not to speak of holding such an intention.

7. Whatever valid stream and current of theurgy, ecclesiastical or otherwise

may have existed in the O.T.O. in Crowley's time is now probably absent in the present O.T.O. offshoots, owing to their lack of proper succession authority. Here a little insight into more recent O.T.O. history may prove helpful. According to the late Louis T. Culling (Frater Aquila), a high-ranking member of the O.T.O. as well as of its short-lived offshoot, the G.B.G., and a long-time personal friend of this writer, the only person lawfully entitled to head the O.T.O. was Karl Johannes Germer (1885-1962). This man - of whom even the most rabid critics cannot say much ill - became the Outer Head of the O.T.O. upon Crowley's death as he was already somewhat the acting head during Crowley's last years. According to reliable informants Karl Germer named a man named Metzger (Frater Paragranus) as his successor. Metzger resided in Switzerland and re-established the O.T.O. in the German speaking countries in a most sensible and respectable way. It would appear on the basis of this information that all other existing O.T.O. groups (exclusive of that of Mr. Metzger, Frater Paragranus) are without proper succession authority. The English writer on Crowleyana, Kenneth Grant, who claims to be Outer Head was expelled by Karl Germer from the order on July 20, 1955. Another alleged chief, Grady McMurtry of California was indeed appointed by Crowley as his personal representative in the United States and as the reformer of the order, but only subject to the approval of Germer. Germer never approved, thus McMurtry's position also evaporates in spite of his claims. Neither the expelled member Grant, nor the unapproved representative McMurtry were mentioned in Karl Germer's will. A Brazilian claimant named Mota has similarly failed to establish any valid authority for his high-sounding titles in yet another revival movement of the O.T.O. Unlike in churches, where schisms do not invalidate successions, in the O.T.O. the magical current is said to go with the lawful successorship - at least so this writer was informed by the late Louis T. Culling

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and other informed O.T.O. members. Perhaps this factor may be held accountable for the stability and common sense of Metzger's O.T.O. and for the lamentable ways of the other, less legitimate bodies?

Thelemic Sacraments and Teachings

The only document available that pertains to the sacramental practice of the Ecclesia Gnostica Catholica of the O.T.O. is the aforementioned Mass written by Crowley himself. It is a curious text, poetic and theurgical in nature, but having virtually nothing in common with a Mass as understood by catholic tradition both orthodox and heretical. While it cannot be thus said to be either a Mass or catholic, one may also say that it has hearty little in it that could be called Gnostic either, unless the frequent use of the mystic word IAO unaccompanied by any other Gnostic feature should be accepted as atoning for the omission of everything else.

The Ecclesiae Gnosticae Catholicae Canon Missae is not what its title declares. It is a complicated theurgical ceremony of considerable dramatic effect written in the typical bombastic style of Crowley, and dilated with his poetry, and containing quasi-Egyptian, Kabbalistic and other elements, with the Christian sacramental mythos notably absent. It does not contain many of the essential features which make up a Mass in any and all branches of the church catholic whether in East or West. Although it does contain the necessary formula of consecration in Greek ("this is my body" and "this is the chalice of my blood") the formula of consecration is taken out of the traditional context wherein it is identified as spoken by Jesus the Christ. It is also telling that although many personages of various spiritual stature from Lao-Tze and Krishna to Rabelais, Swinburne and (naturally) Sir Aleister Crowley are mentioned by name in the Mass, the name of Jesus or Christ is never mentioned once. This ritual is clearly not a Mass in any sense of the Christian and catholic mythos. We are not

informed whether Crowley recognized or had any use for the other six sacraments, or whether he felt that one, i.e. his Mass was enough. The story goes that he wrote this Mass after he visited a Russian Orthodox service in Russia, which pleased him. Even if this ritual were a lot more satisfactory from both a catholic and a Gnostic point of view, one would be forced to say: "one Mass no church doth make".

The teachings of Crowleyanity (as Maj. Gen. J.F.C. Fuller named it) are too vast to be analysed here. The only feature we need to mention here is the so-called Law of Thelema (Will) which involves the acceptance of a new sacred scripture gathered by Crowley and called the "Book of the Law" and the acceptance of Crowley as the prophet and incarnation of the new Aeon of Osiris, to which belongs the Christian mythos with its dying and resurrection God. It is almost needless to emphasize that this mythos is unacceptable to any Gnostic who takes his inspiration even in part from the authentic scriptures of the ancient Gnostics, or to any person who has an affinity for the sacraments of the catholic mythos, which are all based on the mysterious and majestic figure of the Christ. With all due respect to Aleister Crowley, we as custodians of this certain tradition of the Christian Gnosis are by no means willing to substitute Baphomet; Therion; Perdurabo; Crowley for the figure of the Christ!

Conclusions

In view of these several and other considerations it is only fair to state that we of the Ecclesia Gnostica and its associated bodies cannot in good conscience recognize the O.T.O. groups and their alleged Gnostic Church as being in any way comparable to or related to our own effort or movement. We do not question the sincerity and worthiness or the efforts of persons in these movements and wish them not only no harm but the best in every way. To compare us to the Thelemite groups is impossible and tantamount to comparing

apples and oranges. We do not doubt that their efforts may play some useful role in the Gnostic revival, though we honestly can't see what it might be. We would even respectfully suggest that they might call themselves some other names which would more truthfully describe their orientation and leave the name Gnostic to those whose teaching and practice resembles the original model more closely. Meanwhile we feel dutybound to uphold our own Gnostic traditions and as far as we may be able to do so to prevent them being confounded with what they are not.

The issue of the Thelemite bodies brings up a delicate point which all Gnostics must face sooner or later. While Gnosis and Gnosticism cannot and should not be rigidly defined, from this one should not draw the erroneous conclusion that everything is Gnostic that adopts that name. In the last analysis it is the prerogative as well as the duty of the individual to discriminate and choose between the authentic and the inauthentic in this field. Still, an Ecclesia (Association) of our kind also has obligations in this regard. Among these is the upholding

of the specific Gnostic traditions which have from the beginning been generally taught and accepted among us as the fundamental basis of our ecclesiastical life, and without which our Ecclesia has no distinctive reason to exist. To act otherwise would invite chaos both in our own ranks and in our relationship to the inquiring public which expects a clear and meaningful presentation of the Gnosis from us. These are not times when we can afford our trumpet emitting an uncertain sound. The charming vagaries of the Flower Child Era are passing, indeed they have already given way to a far more focussed form of inquiry among the public than we have seen in a long time. Thus, while the Knowledge of the Heart will always remain our chief concern, the distinctions and definitions formulated by the Knowing Mind informed by Gnosis must also be given its due in our activities. To sift the wheat from the chaff is part of Gnosis. It is thus that we feel justified in preparing this Position Paper which we now bring to a close.

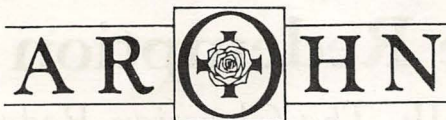


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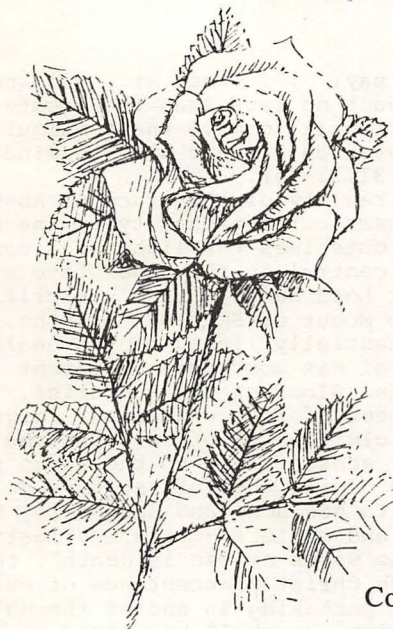
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On the Redemption of Man

Part II: The Christian Redemption

by Fr. Jeffrey A. Isbrandtsen, HORC

The Christian redemption starts at the point of the Cabalists' entry into the knowledge of the human condition of imperfection and explains the redemptive power of the Messiah and the nature of His work on earth. He, in the person of Christ Jesus, has left for us a dynamic system of thought and practice which has developed in time and under the guidance of the Holy Spirit into the Christianity of today with all of its many expressions. But we are here first concerned with the mysteries connected with the grace of redemption through Jesus Christ, His Church and His priesthood. The preliminary stage of this redemptive process is mirrored in the Holy Eucharistic Liturgy, the sacred rite of our Mother the Holy Catholic Church, under the guise of Absolution.

It is the view of the Catholic Church that Christ, through Absolution and using His representative, the priest, accepts your burden of sin, your imperfection, and through the Sacramental Sacrifice negates and purifies, even, we might say, exalts it. The sacrifice of Christ was for all men, and all time it was, is and ever shall be, for He truly ever does offer Himself as the ETERNAL sacrifice. The scriptures support this position: "As it was his purpose to bring a great many of his sons into glory, it was appropriate that God, for whom everything exists and through whom everything exists, should make perfect, through suffering, the leader who would take them to their salvation. For the one who sanctifies and the ones who are sanctified, are of the same stock" (Heb. 2:10-11). Later in Hebrews, Paul quotes from the book of Jeremiah, the last words of

which say: "...they will all know me, the least no less than the greatest, since I will forgive their iniquities and never call their sins to mind" (Jer. 31:31-34).

The reality of the grace of Absolution supplants our rationality as the sun's light outshines the light of a candle. It is central to the redemptive mystery of our Lord Jesus Christ's sacrifice on the Mount of Skulls, Golgotha, and is essentially linked to the healing grace of His most holy sacrament - the Body and Blood of the Eucharist. This sacrament of life washes our iniquities away, cleanses us of our sins and in a larger sense, gives to those who partake in and of it, the full stature he promised to his sons and daughters, brothers and sisters - Life Everlasting. If "the wages of sin is death", then through Christ's acceptance of our sin and by partaking in and of the Holy Eucharist, we shall be raised up and draw life from He who is the life of the universe.

Absolution transcends our earthly plane and reaches into the highest heavens. It is a gift given to us so that we might become more "the image and likeness" of our Lord Jesus Christ and His Father, Yahweh. The Gospel of St. John tells us that this is the Father's will for us (John 6:34-40). There is no desire upon the part of the Father that we should suffer in our imperfection and be led therefore to death. No, He only wishes us to turn to Him in all sincerity and with open hearts and minds drink from His fountain of life. He promises that "whoever comes to me I shall not turn him away" (John 6:37). "A child of God listens to the words of God; if you



refuse to listen, it is because you are not God's children." (John 8:47)

While Absolution is powerful in our arsenal of spiritual tools, it is our faith which energizes and sustains it. A priest who absolves without believing in the truth of absolution would be better off not absolving - so too, they that are healed must first believe in their healing. When our Lord healed the ten lepers (Luke 17:11-19), only one turned back to give thanks for his cleansing. This Samaritan recognized the author of his salvation and returned to give him praise. To this our Lord said: "Were not all ten made clean? The other nine, where are they? It seems that no one has come back to give praise to God, except this foreigner." And he said to the man, 'Stand up and go on your way. Your faith has saved you.'" (Luke 17:18-19)

So too, in healing the Centurion's servant, our Lord Jesus made especial note of the faith expressed by the Centurion in Jesus' ability to heal. "I tell you solemnly", Jesus said to his followers, 'nowhere in Israel have I found faith like this' . . . and to the Centurion Jesus said, 'Go back, then; you have believed, so let this be done for you.'"

Our Lord Jesus Christ "has authority on earth to forgive sins." (Matt. 9:6) This authority He passed on to His priesthood telling us that "whatever you bind on earth shall be considered bound in heaven; whatever you loose on earth shall be considered loosed in heaven." (Matt. 18:18) We must remember that we have here not a doctrine born of man or earth, but one which arises from within the very being of our Father, Yahweh. Jesus says as much at John 12:49: "For what I have spoken does not come from myself; no, what I was to say, what I had to speak was commanded by the Father who sent me, and I know that His commands mean eternal life." What man can then turn and say that such is not the truth? What power in heaven or on earth can change or alter His words or override their meaning? Has not eternal life been promised to they who, through their sufferings, which is to say through the

shedding of their imperfections, have come to know the fullness of His everlasting covenant? "No servant is greater than his Master" (John 13:16), so, as through His suffering He absolved us of our iniquity, so too by His healing grace are we forgiven, cleansed and made whole, preparing us, in our turn, to be glorified as He was glorified. We do his work in preparation of His return. We do His work for we love Him and strive to keep His commandments. He commissioned us to "cure the sick, raise the dead, cleanse the lepers, cast out devils" (Matt. 10:8). We have been sent to "the lost sheep of the House of Israel", and it is our work to "proclaim that the kingdom of heaven is close at hand." (Matt. 10:6-7)

In offering the clean and pure sacrifice of the Altar, a constant absolution and transmutation of sin is accomplished. Each Eucharist helps to transform that which in this world has fallen under the dominion of the opposer. Each Eucharist is a salvo of light penetrating into and transmuting the surrounding darkness into light. Each Eucharist stands as a beacon to His children, calling them by name, drawing them, healing them, overcoming their imperfection and preparing them for their place in the Kingdom of Our Lord. What greater love can we cite than that we have been, are and will be ever redeemed by Our Lord Jesus Christ? He has made His promise and His promise shall not fail to be realized. "Only faith can guarantee the blessings that we hope for or prove the existence of the realities that at present remain unseen." (Heb. 11:1)

"Let us not lose sight of Jesus, who leads us in our faith and brings it to perfection: for the sake of the joy which was still in the future, he endured the cross, disregarding the shamefulness of it, and from now on has taken his place at the right hand of God's throne. Think of the way he stood such opposition from sinners and then you will not give up for want of courage." (Heb. 12:1-3)

Another key for us lies in our perseverance in the ways of the Lord. "We

have been given knowledge of the truth" and this is our call to live the life of righteousness. We must in these times support each other not only materially, emotionally and mentally, but above all, spiritually. We have been sanctified by and through the saving grace of Our Lord Jesus Christ's blood. This blood is the sign of our covenant with Him and the mark of His life in our souls. This is one aspect of the redemptive sacrifice.

To understand the redemptive sacrifice's fuller significance, we must be fully aware and believe that the Law has been fulfilled in Christ Jesus, Yahshuah Messiah. The superior Law which operates at this time is that of Love, as announced and attested to by that same Jesus. Absolution, the first stage of our remembrance, functions within the context of the Mass as a kind of "karmic effacer", for through it a balancing is achieved, a linking

of ourselves into the sacrifice of Easter, the offering of the Paschal Lamb of God, takes place on all planes. Those who cling to the old Law are forced to live by it and seek their justification by it (Acts 13:39; Rom. 3:19-10). The children of the New Covenant, those whose robes have been washed in the cleansing blood of Christ, know that the path of redemption lies in and through Jesus Christ. This Christ is no mere Master or Solar Logi, but the incarnate fullness of Yahweh Himself, the everlasting and eternal I AM. As John notes; "though the Law was given through Moses, grace and truth have come through Jesus Christ" (John 1:17).

This principle is found in the Cabalah as well and is mirrored in the structure of that glyph which we know as the Tree of Life. Looking at the Sephiroth of the Pillar of Mercy we find that our Victory (Netzach) is assured through the Mercy or Grace (Chesed) which comes from the Love/Wisdom (Chokmah) of our Father. And Malkuth - the Kingdom - is the reward for following this path.

The Law, Paul tells us, is for those who do not follow the way of righteousness. These are in need of the structure of the Law, but even they may hear and be healed through their faith in Christ. For those who are doing "nothing contrary to the sound teaching that goes with the Good News of the glory of the blessed God" (1 Tim. 1:8-11), the New Covenants' Laws of Love lead to their justification. Still later in Hebrews, Paul explains that Jesus, being the second Melchizedek (the name Melchizedek means "King of Righteousness") by virtue of "an indestructable life" abolishes the older commandments for, being ineffective and unable to bestow the full life of the Spirit, the perfected consciousness in union with Christ, they are replaced by that which guarantees eternal life; i.e., they are made perfect through His eternal priesthood. He is forever there "to intercede for all who come to God through Him." (Heb. 7:15-25).

What then is sin? It is living outside of God's life-giving spirit. Or perhaps better put, it is living con-



trary to that Spirit. It is our imperfection and unwillingness to turn to Him and give Him His due, ourselves, everything that we are. Sin is the province of the Opposer. It is his reality. Sin is the illusion of the self putting its interests before those of Our Lord; of self exalting self and not recognizing its inextricable connection to the SELF of which it is but a part and from which it derives its existence. We have come to recognize and know sin through the Law (Rom. 3:20). In the 613 precepts of the Mosaic Law, Israel's conduct was outlined and a righteous ideal was put before the people. But as Paul notes and the Scriptures tell us, "The Law will not justify anyone in the sight of God, because we are told: 'the righteous man finds life through faith'" (Gal. 3:11; Hab. 2:4).

But we run into a slight problem here. If we understand the words of Paul as meaning that we are justified by our faith alone, what then is the purpose of good works? If the Law, which explains to us how we ought to conduct ourselves, gives no justification, should we then abandon ourselves and lead a life devoid of good works, relying instead on our faith alone to be our key into the Kingdom? Of course, this is not the case, for while the Law is not our justification, we see that the New Law requires us to act in love.

The first aspect of the Law of Love is to "Love God with all your heart, with all your soul, with all your strength, and with all your mind" (Luke 10:27). While the second is to "Love your neighbor as yourself" (Luke 10:27 and see also Deut. 6:5 and Lev. 19:18). The Apostle John, in his first letter, tells us that "love comes from God" (1 John 4:7), and he goes even further when he states that "God is love" (1 John 4:8). Paul says that "what matters is faith that makes its power felt through love" (Gal. 5:6). Still further, we are told that love "is the answer to every one of the commandments" (Rom. 13:10). Therefore it is our love which leads to our justification and it is our love which is also the sign of

our having been justified, for in and through love is the Law fulfilled. "To love is to live according to his commandments; this is the commandment which you have heard since the beginning, to live a life of love" (2 John 6).

Love is one of the "fruits of the Spirit" which Paul mentions at Galatians 5:22. Living in love and being guided by the Holy Spirit, our Advocate and Teacher, we are free and no longer must slave under the yoke of our imperfections. But perseverance is required of us. "We must never get tired of doing good because if we don't give up the struggle we shall get our harvest at the proper time. While we have the chance, we must do good to all, and especially our brothers in the faith" (Gal. 6:9-10).

"Every kind of wrong doing is sin" (1 John 5:17), and we know that all have sinned and thus have "forfeited God's glory". But we have been "justified through the free gift of his grace by being redeemed in Christ Jesus who was appointed by God to sacrifice His life so as to win reconciliation through faith" (Rom. 3:23-25). The Patriarch Abraham did not know the Law as it had not at that time been revealed to mankind, yet he won justification through his faith in Yahweh (Gen. 15:6). Abraham loved God and his love led to his reconciliation, and so it is with us as well; for "however great the number of sins committed, grace was even greater" (Rom. 5:20) for our Lord Christ has promised that we, his children, are forever free of sin.

At the Annunciation, the Angel of God, Gabriel, announced to the Virgin Mary that she was bearing the Son of God whose name was to be "Jesus". Jesus is the English transliteration of the Hebrew name "Yahshuah" which means "Yahweh saves" or more simply put, "salvation". In a dream, St. Joseph, Mary's spouse, was told of the impending birth, and the angel of the Lord told him that "She will give birth to a son and you must name him Jesus, because he is the one who is to save his people from their sins" (Matt. 1:21). Even the name of our Lord Jesus Christ testifies to his life-giving work and nature.

What then is the purpose of receiving the Eucharist if we have already been cleansed? The children of Israel went through the cleansing waters of the Red Sea and then wandered in the desert, we are told, for forty years, moving ever closer to their promised land of milk and honey. Yahweh provided for them a life-giving bread, the manna from heaven (Ex. 16:4-16). Jesus Christ has also given us a life-giving bread, but one of an entirely different nature than that received by the children of Israel in their journey through the wilderness, namely His most holy Eucharist. Having been cleansed, we are sustained. As we wander we are fed. We are given the means of sustaining our own life through the One Life made manifest in our Lord. What a stupendous and awesome mystery is ours! What a tremendous grace we have been allowed to become part of! Our Lord spoke to His disciples and told them that "if you do not eat the flesh of the Son of Man and drink His blood, you will not have life in you. Anyone who does eat my flesh and drink my blood has eternal life, . . . For my flesh is real food and my blood is real drink . . . This is the bread come down from heaven; anyone who eats this bread will live forever." (John 6:53-58)

Should we doubt the words of Jesus? He answers our question, simply and poignantly: "My teaching is not from myself; it comes from the one who sent me; and if anyone is prepared to do his will, he will know whether my teaching is from God" (John 7:16-17). "The sheep that belong to me listen to my voice; I know them and they follow me. I give them eternal life; they will never be lost and no one will ever steal them from me" (John 10:27).

We have the promise of life everlasting before us. The old Law still calls many and prepares them for the greater work which is the destiny of all God's children. Thus as the dawn of Christ consciousness begins to glow in His people, they too shall come to see the splendor of His nature and will cast off the old way for the new. The true esoterica of Christianity, the glory of its mysteries and the summation of its

teaching is to be found by those who remain true to its Law. "God's love for us was revealed when God sent into the world his only son so that we could have life through him; this is the love I mean; not our love for God, but God's love for us when he sent his Son to be the sacrifice that takes our sins away" (1 John 4:9-10).

From a temporal, limited perspective each of us is "working out their karma". Yet from a spiritual point of reference, looking at things "with the mind of God"; "no one who has been begotten by God sins; because God's seed remains inside him, he cannot sin when he has been begotten by God. In this way we distinguish the children of God from the children of the devil." (1 John 3:9-10).

As in love we have been born, so too must we nurture that love within us which leads to life. In peace let us dwell, in love let us move, in light let us live. The Zohar Haye Sarah tells us that "Adam . . . arose and realised that he was both of heaven and of earth, and so he united himself to the Divine and was endowed with mystic Wisdom. Each son of man is, after the same model, a composite of the heavenly and the earthly; and all those who know how to sanctify themselves in the right manner in this world, . . . such are called the children of the Holy One." (131a)

In the mind of the Christian mystic one image is central, one image ever draws loving attention toward itself: to live the life of Christ is to be one with our Lord Jesus Christ. It is redemption in its highest sense - it is our hope. Spiritual regeneration, that birth into the higher worlds, the heavens, offers the sweet hope of Christ's Peace Profound which all children of God seek in their heart of hearts and mind of minds. To remember our glory and to see His splendor, the mystic continuously seeks the refuge of his inner Temple - and there, before the Holy of Holies, is the true prayer of peace offered and the grace of the Atonement sacrifice received. And from this does Grace proceed.

Wandering Bishops

Part III

by The Rt. Rev. Dr. Lewis S. Keizer



Chapter Two

A NEW APOSTOLIC MYSTICISM

Whatever one thinks of these early Vagantes, their lives had resulted in a significant state of affairs. The Apostolic authority had been wrested free from centuries of bondage to church orthodoxies. The symbolic succession of Christ was once again the property of free and independent Wanderers. In the long haul, Christianity would be forced to assimilate radically new ideas.

Perhaps the most radical of these ideas was that other religions, most especially those of the East, were not only divinely inspired, but offered hitherto undiscovered wellsprings of wisdom and spirituality to complement the Christian revelation.

The Quest for a World Religion

The warfare of Science and Religion was old stuff to many of the advanced thinkers of the late 19th century. The discoveries of Science were taken to illuminate, not negate, the insights of Religion. Biblical criticism seemed the only intelligent way of arriving at the earliest text of the Bible. Archeology and geology seemed the best approaches to man and the earth. After all, the early Christians such as Paul had interpreted their Bible (the Old Testament, Apocrypha and Pseud-epigrapha) allegorically rather than literally. Why should we not have the same freedom, under the guidance of the Spirit? We are under no obligation to consider our Holy Scripture as a textbook of geology, although it is useful if properly understood. The Spirit within us tells us that many of the things which we find repugnant in the Old and New Testaments, such as the subordination of women, belong to a past culture rather than an ongoing revelation. That same Spirit tells us that the Christ speaks to us through many other Scriptures as well, especially those of the East.

So reasoned many of the best educated persons of Europe and America, and a romance was developing about the exiting

new discoveries in Egypt and India. It was a time of spiritual renaissance. The Numen was rediscovered by no less a thinker than Rudolph Otto. The pre-historic Matriarchy was shown to be credible by Bachofen in his researches on ancient law. New Scriptures of the early Christian churches were edited, and new papyruses made public. Ever since Napoleon had made his expedition to Egypt, new discoveries were happening in the Near East - the Rosetta Stone, the Sumerian libraries. The historic city of Troy, long assumed to be mythical, was unearthed.

Scientific discovery led to more mystery than knowledge, and the simple Newtonian model of the Universe was shown to be inaccurate. The German expedition to Jericho showed that there had indeed been an ancient battle with Hebrew forces, and that indeed the walls had tumbled outward, rather than inward (as was the case with all other besieged cities of the Near East). What mysterious event had caused this effect, and the biblical story of Joshua's trumpet?

Anthropologists left their armchairs and ventured out to see for themselves. The tales they brought back were amazing, describing shamans who could foresee the future, yogins who could walk on fire and stop their hearts from beating, or even levitate. Great interest in the impossible asceticism of saints like Theresa, who lived on thin air and exhibited stigmata, was kindled in the mind of Europe.

Spiritualism attained a Golden Age, with the advent of British and American mediums, healers and mystics. The insights of Spiritualism, many of which were quite native and empirical, had astounding parallels to Indian and Tibetan religious thought. The comparison of religions came into great vogue, with deep interest in ancient traditions, the occult and Eastern philosophy. Even the mainstream of Western religious thought was expressed and felt more through the writing of the romantic poets and novelists. The German Hegelian idealism was wedded to the high humanism of Wagner and Nietzsche, and the hope for mankind's self-realization became indigenous to the liberal mentality.

Into this milieu came Madame Blavatsky, Arthur Conan Doyle, Sir Oliver Lodge and the open-minded sceptics who formed the British Society for Psychical Research, with a whole arena of mediums, mystics, gurus - most of them quite sincere and often quite authentic.

Everyone was searching for that Holy Grail, that new-age illumination which seemed so close at hand. To find a new understanding, a new model of reality, a new evolutionary stage of consciousness - this was the search, and esoteric traditions from all over the world competed for their terminology to become standard, their God-language to become the norm. It was like the period of the early churches, but now on a much more global scale. It was an ecumenical search for a world religion.

Bishop Leadbeater and the Theosophical Society

Charles Leadbeater began his association with the fascinating Madam Blavatsky at the beginning of her career. He travelled with her and Colonel Olcott, assimilating her spiritual teaching and learning all he could about the philosophies of India. He participated in much of the initial work of Theosophy, and is clearly a "founding father" of the movement.

Leadbeater became extremely sensitive, and claimed to see human auras. He co-authored a book on auras, and studied various occult philosophies on the subtle bodies and psychic potentials of human beings. In these experiences and researches Leadbeater was drawn back to religion, and the Anglican priesthood.

He saw with new eyes the "reality" of liturgy and the subtle forces that worked in the Christian Mass. He began to develop connections between the devas of India and "spirits" of Christianity. As a Spiritualist, he finally began to understand the Communion of Saints and ranks of Archons and Angels spoken about in Christian mysticism. He rediscovered the whole realm of Christian shamanism, white magic, liturgy, healing and the Holy Spirit - not in evangelical, but in noetic or "intellectual"



+ Ch Leadbeater

terms. He finally began to grasp that the priesthood is a sacred science no longer understood by contemporary, logical-positivistic culture.

This led him to seek the Apostolic priesthood under Archbishop Mathew, transferring orders a few years before the outbreak of World War I. He found himself in company with a great many Theosophists, and it was undoubtedly he who encouraged many of Mathew's Theosophical followers to seek ordination. As previously mentioned, by 1915 most of Mathew's clergy were members of the Theosophical Society.

After Mathew abandoned his clergy and bishops, Leadbeater's distinguished friend, the scientist Dr. J.I. Wedgwood, was approached by Bishop Willoughby with the idea of consecration. Wedgwood and Leadbeater considered the offer very seriously, and after one year decided to form a Catholic church for "liberal-minded" seekers of truth. It would be founded with the canonical three bishops, for the sake of protocol and orthodoxy. In February, 1916, Wedgwood was

raised to the episcopacy, and in July of the same year Leadbeater was made bishop. Thus began the Liberal Catholic Church, which functioned as a spiritual arm for Christians of the Theosophical Society, and travelled with it all over the world. Regionary Archbishops were appointed, with Suffragans and Auxiliary Bishops, in imitation of a full church order.

But it was an imitation. Because the emphasis in Theosophy was initiation into higher grades, Holy Orders became a kind of prize. Those who were ordained considered themselves to be of a more gnostic rank than lay persons. Instead of becoming a servant, the priest or bishop became an esoteric guru. Naturally everyone wanted to become a guru, so minor orders were revived to slow the upward-mobile traffic or ordination-seekers. Eventually the Liberal Catholics succumbed to the occupational hazard of Theosophy and the selfish motive for "spiritual advancement" that it fostered. Divisions of schisms developed among bishops and clergy. Today there are many sects of the Liberal Catholic Church, each claiming to be the "true" church.

Strange fate for a movement which espoused the loftiest principles of brotherhood, toleration and ecumenism!

After his death, Bishop Leadbeater was attacked by Bishop F.W. Pigott in "The Liberal Catholic" magazine for allegedly having sworn his successors to never alter his edition of the Mass. Bishop Charles Hampton came to Leadbeater's defense, joined by the Reverend Keith Dear, and eventually Pigott rescinded his accusation. However, Pigott was determined to force Bishop Rogers into the American Episcopal Synod, a provincial arm of the General Episcopal Synod established by the Liberal Catholic Church, and rancorous episcopal missives sped back and forth over this issue. Soon everyone was in to the fracas, including Archbishop Wadle of the American Catholic Church. Pigott was joined by Richardson, Hubbard, Zollinger and other clergy, and an attack was launched upon Bishop Hampton and the validity of his office.

Hampton was apparently the legitimately enthroned Regionary Bishop and

head of St. Alban's in Hollywood, the Pro-Cathedral of the West Coast Liberal Catholic Church. A small faction within the church gained the support of Pigott and his friends who were influential on the General Synod - which was currently "truncated" in membership because of World War II. The persecution of Bishop Hampton lasted until after his death, when he was finally vindicated in a court decision.

In spite of the many faults of Theosophical Christianity, it must be seen in the larger view as a truly remarkable breakthrough for theology and ecclesiology. The reason that factionalism developed among the Liberal Catholics is not because they are worse than other Christians, but because they had adopted a church format for what was essentially a highly personal, mystic and individualistic path. Liberal Catholicism was really more akin to monastic orders or a secret brotherhood than a catholic church tradition. The spiritual problems that arose were those that a monk faces daily - pride, greed for spiritual advancement, pettiness over territories and identities.

As I will say again later, new things very often appear in their negative forms first. Some of the greatest spiritual advances have manifested first in history with a seemingly evil face. Women's Suffrage seemed for a while to threaten the whole fabric of society. Again today many view the Equal Rights Amendment as a harbinger of the destruction of man-woman relations, motherhood and normal sexuality. Yet few would seriously want to revoke Women's Suffrage, or still consider it to be a corrupting force in society.

Oneday, I believe, it will be recognized that the Liberal Catholic movement served a great purpose. It brought the Apostolic ministry into dialogue with world religions and Eastern mysticism. It revived the science of priestcraft, and brought a first awareness of the mystic and subtle dimensions of liturgy.

Leadbeater's books on liturgy and the Mass are unique contributions to liturgical renewal that have so far made little impact on liturgical reform. Why is it that the old Latin

Mass still has the power to make whole congregations apostate rather than change to the English Mass? What are the real elements of liturgical action? What are the legomena, the deiknymena and the dromena of effective worship? Leadbeater has scratched the surface.

He is not right in some of his basic assumptions. He is still, after all, more a seeker of "effective worship" than to know and do God's sacred Will. He is still more of a scientist than a

saint, more of an experimenter than a lover of God. But in spite of his spiritual naivety, he writes as a sincere seeker of spiritual laws.

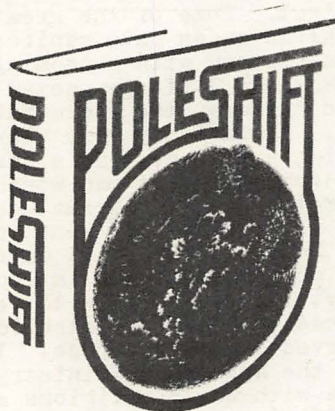
His Apostolic mysticism has been seminal for many who have followed him. He was beloved and respected by nearly everyone who knew him, and certainly by all of the American clergy. The impact of his mysticism is greater than it now appears, and it has opened new doors for those who are yet to come.

TO BE CONTINUED

POLE SHIFT

n. 1) a cataclysmic inversion of the planet's axis of rotation, up to 180° 2) a sudden slippage of the planet's solid crust around the molten core.

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DOUBLEDAY

Question & Answers

"How are we to understand
Adam and Eve?"



Raphael Conversing with Adam and Eve, PARADISE LOST, watercolor, 1808

How are we to understand Adam and Eve? Are they literal or allegorical?

The term Adam means "red clay" and has both a literal and allegorical significance. Obviously at some early stage of human development or evolution (if we hold to the modern day biological explanation of life and theory of evolution), there had to be a first man and a first woman that were in all respects like present-day human beings. These two individuals could be called Adam and Eve. This is one literal way of looking at Adam and Eve.

On the other hand, there is another literal way of looking at Adam and Eve. This view is the one expounded by the mystic, Anne Catherine Emmerich and is in accord with esoteric traditions of many religions and cultures. Rather than give a summary of this view, we prefer to quote directly from Volume One, The Life of Jesus Christ, wherein she discusses the story of Adam and Eve:

"I saw Adam created, not in Paradise, but in the region in which Jerusalem was subsequently situated. I saw him come forth glittering and white from a mound of yellow earth, as if out of a mould. The sun was shining and I thought (I was only a child when I saw it) that the sunbeams drew Adam out of the hillock. He was, as it were, born of the virgin-earth. God blessed the earth, and it became his mother. He did not instantly step forth from the earth. Some time elapsed before his appearance. He lay in the hillock on his left side, his arm thrown over his head, a light vapor covering him as with a veil. I saw a figure in his right side, and I became conscious that it was Eve, and that she would be drawn from him in Paradise by God. God called him. The hillock opened, and Adam stepped gently forth. There were no trees around, only little flowers. I had seen the animals also, coming forth from the earth in pure singleness, the females separate from the males.

"And now I saw Adam borne up on high to a garden, to Paradise.

"God led all the animals before him in Paradise, and he named them. They

followed him and gamboled around him, for all things served him before he sinned. All that he named, afterward followed him to earth. Eve had not yet been formed from him.

"I saw Adam in Paradise among the plants and flowers, and not far from the fountain that played in its centre. He was awaking, as if from sleep. Although his person was more like to flesh than to spirit, yet he was dazzlingly white. He wondered at nothing, nor was he astonished at his own existence. He went around among the trees and the animals, as if he were used to them all, like a man inspecting his fields.

"Near the tree by the water arose a hill. On it I saw Adam reclining on his left side, his left hand under his cheek. God sent a deep sleep on him and he was rapt in vision. Then from his right side, from the same place in which the side of Jesus was opened by the lance, God drew Eve. I saw her small and delicate. But she quickly increased in size until full grown. She was exquisitely beautiful. Were it not for the Fall, all would be born in the same way, in tranquil slumber.

"The hill opened, and at Adam's side arose a crystalline rock, formed apparently of precious stones. At Eve's, lay a white valley covered with something like fine white pollen.

"When Eve had been formed, I saw that God gave something, or allowed something to flow upon Adam. It was as if there streamed from the Godhead, apparently in human form, currents of light from forehead, mouth, breast, and hands. They united into a globe of light, which entered Adam's right side whence Eve had been taken. Adam alone received it. It was the germ of God's Blessing, which was threefold. The Blessing that Abraham received from the angel was one. It was of similar form, but not so luminous. Eve arose before Adam, and he gave her his hand. They were like two unspeakably noble and beautiful children, perfectly luminous, and clothed with beams of light as with a veil. From Adam's mouth I saw issuing a broad stream of glittering light and upon his forehead was an expression of great majesty. Around his mouth played

a sunbeam, but there was none around Eve's. I saw Adam's heart very much the same as in men of the present day, but his breast was surrounded by rays of light. In the middle of his heart, I saw a sparkling halo of glory. In it was a tiny figure as if holding something in its hand. I think it symbolized the Third Person of the God-head. From the hands and feet of Adam and Eve, shot rays of light. Their hair fell in five glittering tresses, two from the temples, two behind the ears, and one from the back of the head.

"I have always thought that by the Wounds of Jesus there were opened anew in the human body portals closed by Adam's sin. I have been given to understand that Longinus opened in Jesus' Side the gate of regeneration to eternal life, therefore no one entered heaven while that gate was closed.¹

"The glittering beams on Adam's head denoted his abundant fruitfulness, his glory, his connection with other radiations. And all this shining beauty is restored to glorified souls and bodies. Our hair is the ruined, the extinct glory; and as is this hair of ours to rays of light, so is our present flesh to that of Adam before the Fall. The sunbeams around Adam's mouth bore reference to a holy posterity from God, which, had it not been for the Fall,

would have been effectuated by the spoken word.

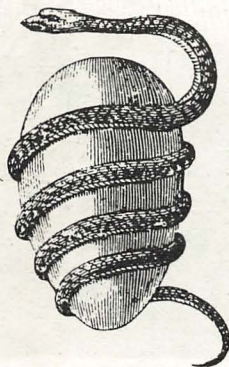
Adam stretched forth his hand to Eve. They left the charming spot of Eve's creation and went through Paradise, looking at everything, rejoicing in everything. That place was the highest in Paradise. All was more radiant, more resplendent there than elsewhere."

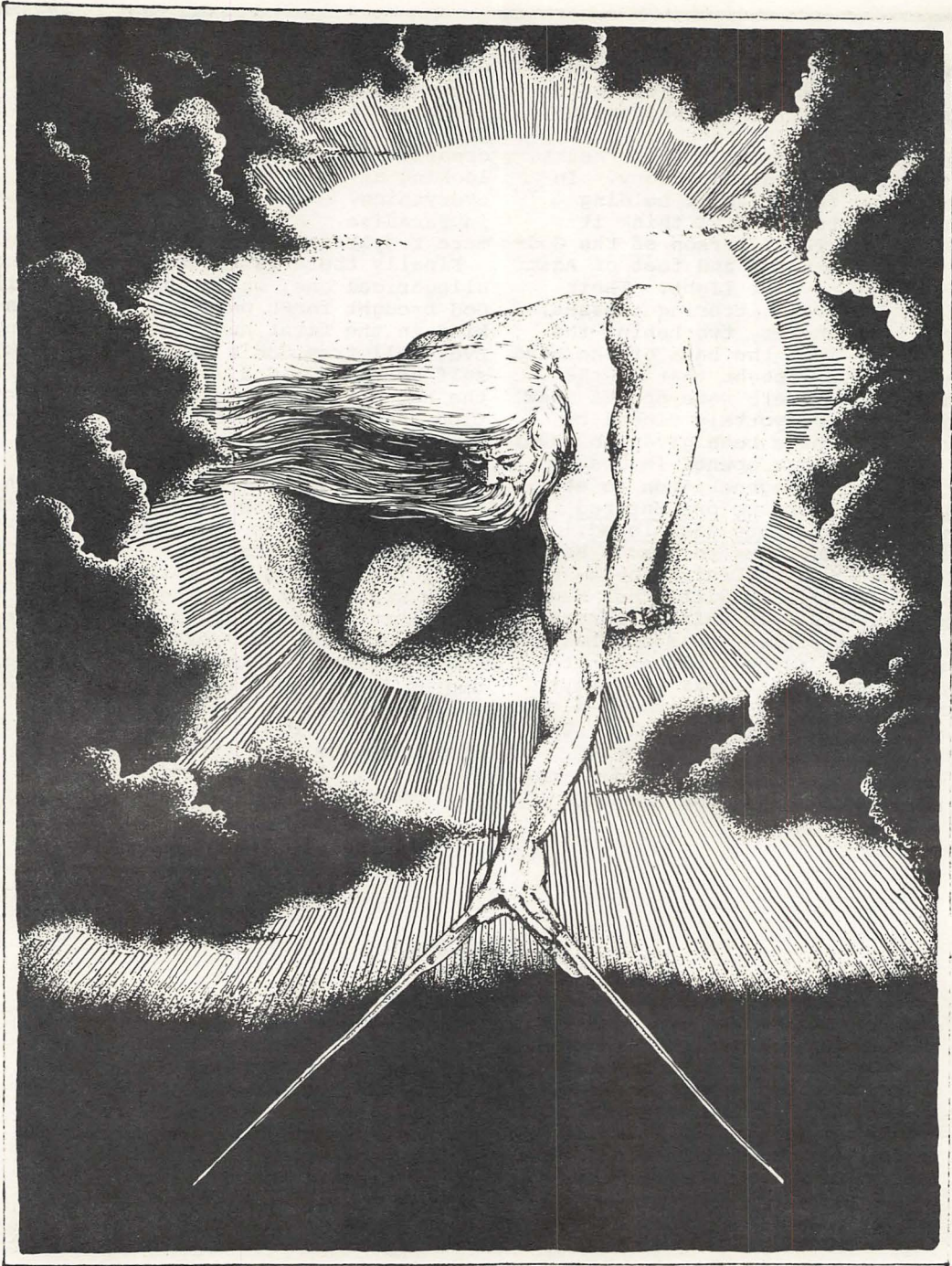
Finally there is the third view, the allegorical one, which shows that while God brought forth perfect life, human-kind in the first human pain, Adam and Eve, fell from God's kindness by seeking self apart from God (Self). This left the human race in a state of imperfection and in need of evolution and deliverance (from imperfection and its kindred vile effects). In this way there could then be a re-establishment of oneness with God (Self) which is the meaning behind the Atonement (at-one-ment) of Christ Jesus.

All these views are quite possible and quite consistent with the remaining scriptural texts, and the teachings of the Church and the Apostolic Fathers.

St. Clement saw the story of the Garden as an allegory but he accepted the Fall as literal. Thus the allegory has a literal basis in historical fact. The Education Committee of the HORC feels that this view, which consists of all three of the above, is correct.

1. Acts 2:34.





Heptaplus

by Pico della Mirandola

Now we have come to the end of our work, having gone through the sevenfold interpretation of the entire text. But I know that we have hitherto left something untouched and undiscussed which it seems we should have explained at the very first, that is, what is meant by the first phrase of the law, "In the beginning." Neither rashly, however, nor without reason have I chosen to speak of this beginning at the end of the whole work. I am not here going to discuss the Son of God, who is the beginning through which all things were made (for he is the wisdom of the Father), nor shall I prove here that the ancient Hebrews thought as we do, for I shall do this elsewhere. But I intend, through another system of interpretation, to give my readers a taste of Mosaic profundity.

I shall not do this until we have deliberated a little on a certain dogma which is truly a paradox of the earlier Hebrew learning. It is the firm opinion of all the ancients, unanimously asserted as beyond doubt, that the five books of the Mosaic law contain the entire knowledge of all arts and wisdom both divine and human. This knowledge is hidden and concealed, however, in the very letters of which the phrases of the law are composed. How this is so, we shall now demonstrate.

Let us take as an example the first part of the book of Genesis, from the beginning to the place where it is written: "And God saw the light, that it was good." This whole passage is composed of 103 letters, which, arranged as they are, make up the words which we read, displaying nothing but the common and trivial. But this ar-

range-ment of letters, this text, com-poses the shell of a secret kernel of hidden mysteries. If we open up the words and take the same letters sepa-rately and, according to the rules which the Hebrews hand down, join them together properly into the sayings that can be made up of them, they say that there will appear to us, if we are fit for hidden wisdom, many wise and wonderful doctrines. If this is done with the whole law, there will finally be brought to light by the proper placing and connecting of its elements all learning and the secrets of all the liberal disciplines. I said, however, if we are fit for hidden wisdom. It can happen that in our pull-ing and tearing apart and putting to-gether of some expressions; many words may be spawned, and we may give birth to a manifold train of discourse which may teach and signify great things; but unless one has pursued the study of them elsewhere, he may fail to under-stand what these things mean and there-fore may despise them as useless and accidental.

We cannot learn dogmas and doctrines here; we can only recognize them. I cannot prove or demonstrate what I claim, since I neither have made a test of it nor have confidence of being able to make one; but I do not deny or de-spise this theory, partly because it has mighty supporters, and partly be-cause even greater things can easily be believed of Moses, who was acquainted with the whole house of God. I thought, however, that it would not be displeas-ing to men of our time if I made pub-lic display of the gems, richer than those which the poets say the Hermus and Pactolus bear,¹ which presented

themselves to me as I skirted the shore of this sea without even entering its depths.

Applying the rules of the ancients to the first phrase of the work, which is read *Beresit* by the Hebrews and "In the beginning" by us, I wanted to see whether I too could bring to light something worth knowing. Beyond my hope and expectation I found what I myself did not believe as I found it, and what others will not believe easily: the whole plan of the creation of the world and of all things in it disclosed and explained in that one phrase.

I am saying a wonderful thing, incredible and unheard of. You will soon believe it, however, if you pay attention, and the facts themselves will prove me right.

Among the Hebrews, this phrase is written thus: בראשית, *berescith*. From this, if we join the third letter to the first, comes the word רא, *ab*. If we add the second to the doubled first, we get בבר, *bebar*. If we read all except the first, we get ראשית, *resith*. If we connect the fourth to the first and last, we get שבת, *sciabat*. If we take the first three in the order in which they come, we get ברא, *bara*. If leaving out the first, we take the next three, we get ראש, *rosc*. If, leaving out the first and second, we take the two following, we get אש, *es*. If leaving out the first three, we join the fourth to the last, we get שש, *seth*. Again, if we join the second to the first, we get רב, *rab*. If after the third we set the fifth and fourth, we get אש, *hisc*. If we join the first two to the last two, we get בריית, *berith*. If we add the last to the first we get the twelfth and last word, which is תב, *thob*, the *thau* being changed into the letter *thet*, which is very common in Hebrew.

Let us see first what these words mean in Latin, then what mysteries of all nature they reveal to those not ignorant of philosophy. *Ab* means "the father"; *bebar* "in the son" and "through the son" (for the prefix *beth* means both); *resit*, "the beginning"; *sabath* "the rest and end"; *bara*, "created";

rosc, "head"; *es*, "fire"; *seth*, "foundation"; *rab*, "of the great"; *hisc*, "of the man"; *berit*, "with a pact"; *thob*, "with good." If we fit the whole passage together following this order, it will read like this: "The father, in the Son and through the Son, the beginning and end or rest, created the head, the fire, and the foundation of the great man with a good pact." This whole passage results from taking apart and putting together that first word.

How deep and full of all learning its meaning is can by no means be plain to all. But at least some, if not all, of what these words signify to us is clear to all. All Christians know what is meant by saying that the Father created in and through the Son, and likewise what is meant by saying that the Son is the beginning and end of all things. For He is Alpha and Omega (as John writes),² and He called himself the beginning, and we have shown that He is the end of all things, in which they are restored to their beginning. The rest is a little more obscure, namely, what the head, the fire, and the foundation of the great man refer to, what the pact may be, and why it is called good. It is not easy for everyone to see immediately that here is explained the whole plan, relationship, and felicity, which we treated last of all, of the four worlds that we have discussed.

In the first place, therefore, it should be noticed that the world is what Moses calls "the great man." For if man is a little world, then certainly the world is a great man.

Taking opportunity from this, he appropriately represents the three worlds, the intellectual, the heavenly, and the corruptible, by the three parts of man, by this metaphor not only indicating that all the worlds are contained in man, but also stating briefly which part of man corresponds to which world.

Therefore let us consider the three parts of man: the highest is the head; then that which stretches from the neck to the navel; thirdly, that which extends from the navel to the feet. These parts of the human figure are divided and separated by a certain diversity. But it

is wonderful how beautifully and how perfectly, in the most precise manner, they correspond respectively to the three parts of the world.

In the head is the brain, the fountain of knowledge. In the breast is the heart, the fountain of motion, life, and heat. In the lowest part are the genitals, the principle of generation. Likewise in the world the highest part, which is the angelic or intellectual world, is the fountain of knowledge, because that nature was made for understanding. The middle part, which is the sky, is the principle of life, motion, and heat, in which the sun rules as the heart does in the breast. Below the moon, as all know, is the principle of generation and corruption. You see how aptly all these parts of the world and of man correspond. Moses designated the first by its proper name, the head. The second, however,

he called fire, because by this name many refer to the sky, and because in us this part is the principle of heat. The third he called the foundation, because (as all know) the whole human body is begun and sustained by it. He added that God created these with a good pact because the law of God's wisdom decreed among them a pact of peace and friendship in conformity with the kinship and mutual harmony of their natures. This pact is good, therefore, because it is directed and oriented toward God, who is the good itself, so that just as within itself the whole world is one, so also it is, in the end, one with its Maker.

Let us also copy the holy pact of the world, so that we may be united together in mutual charity, and that at the same time, through the true love of God, we may all achieve our felicity and become one with Him.

1. Fabled rivers of golden sands in ancient Lydia.
2. The Apocalypse (Revelation) 1:8.

AN INTRODUCTION TO THE STUDY OF THE K A B A L A H



W. W Y N N W E S T C O T T

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The Christian Hercules

by The Most Rev. Herman A. Spruit

For years I refused to consider St. Paul as a sufficiently normative thinker to give me a relevant and satisfying philosophy of religion. Then it began to dawn on me that what I considered revolting in his many points of view was not his fault at all. If any blame should be placed, it should be directed to the theologians, the corrupters of the New Testament text, and to his interpreters. After all, St. Paul did not intend to write Scripture. Imagine your casually written letters turning up somewhere a hundred years later as absolute rules for Christian conduct. Since making these discoveries, I have been getting along famously with St. Paul. I am sure he is greatly relieved! I assume he has something worthwhile for us today.

St. Paul is someone who could well be described as the Christian Hercules, with his labors seemingly lifting the world off its hinges. These labors are so varied and wonderful that sometimes we lose the man in the glorious blaze of his accomplishments.

1. It was he who lifted the Christian Religion out of its Palestinian cradle, tore away its swaddling clothes, and trained it to walk along the highways of the Roman Empire.
2. It was he who lit the first Christian lamp in the palace of the Caesars.
3. It was he who converted a Jewish Sect into a world religion.
4. It was he who saw Jesus not only as a Jewish Messiah but as the Divine Lord and Liberator of humankind.
5. It was he who planted the Cross of Christ at the center of human history, and of the Universe, as well.
6. It was he who broke down the wall of

separation between Jew and Gentile and gathered all mankind into one family of God.

7. It was he who changed the moribund religious atmosphere from a cold legalism and stale ceremonialism by the flashes of a soul on fire for God and clearing the air forever.

8. He wrote paragraphs so beautiful and with so much healing in its lines that they will be cherished by Christians till the last day.

9. His name is above every name, except that of Jesus. Like his Master and Lord he was great, because he was servant of all.

His ethic was very simple, easy to understand, and simple enough for all to follow. Since the Bible was not written in the formal and dignified manner in which we find it today, we use the simple everyday speech it employed in the originals. In sacrificing poetic beauty, we gain the benefit of the direct approach which is conducive to a growing spiritual life.

1. Have firm convictions but don't rub them in or rub people the wrong way. Learn to roll with the punch. This will guarantee happiness and success anywhere.

2. Don't judge, ever. Don't gossip. If you have a bad report about anything, or anybody, even if you know it to be true, don't spread it. Don't say anything unless it is kind.

3. All your religion is without value and your faith is worthless, unless at the heart of it there is love. Religion without love is a farce and a joke.

4. All high vitality comes from union with the friends of God. Hence seek companionship with your brothers and sisters. Keep the unity of the Spirit in the bonds of peace.



5. The Greatest Power in the world is the Good News of our Lord Jesus Christ. Try it!

(Yes, St. Paul, astute student of hidden Mysteries that he was, knew well the distinction between the two terms. Jesus and Christ. Yet in his writings we most always find them used in conjunction. Whether this was St. Paul's own idea or that of the redactors or editors of the text we don't know. But since to me both Jesus and Christ are so very dear and because the two concepts were unified in the life of my Lord, I continue to use the juxtaposition.)

That Greatest Power so forcefully declared in Romans 1:16 should be examined in the light of St. Paul's experience! Power over sickness? Yes, he proved it. Power over the Monster of Big Government? Yes, he had it. Power over death? Yes, he proved it. Power over limitation? Even a jail cell could not hold him. Power over the elements? A shipwreck in mid-ocean didn't stop him.

There is a key to the spiritual philosophy of St. Paul that is rather unique. It's a key which, if we understood it, and turned it in the lock it might open some doors for us. That key, also his source of power, is the little word "Lord". To Saint Paul, Jesus was "Lord". He was in charge. He fully controlled all of life. To St. Paul's Hebrew mind "Lord" had many significant connotations. It meant Supreme Being, the All-Powerful one, the King of Kings, the I Am, the Ground of Being.

To anyone who has ever looked seriously at ancient Hebrew, the word Lord is the Yod He Vau Heh, the Unspeakable Name of the Supreme Being, the Tetragrammaton. It is the outpouring of life and form, the full release of creative Energy, that which brings the Christ, the Highest Self into union with our lower self and there to dwell with us forever.

St. Paul had located the Source of that power and identified its nature with the Lord Jesus Christ. Nobody, probably, has ever ascribed more majesty to Jesus, the Christ than did this

man. It was not just an intellectual conception to him. Any religion that goes no farther than the intellect doesn't go far, not nearly far enough. To him it was rooted and grounded in experience. His faith rested on a personal encounter with that Holy Presence. It is not for everyone to enter into a cataclysmic and dramatic experience with his Lord as did St. Paul. Yet everyone should have a relationship with this Lord, which, though it begins simply and humbly, reaches out to ever more magnificent grandeur. He had learned to know this Jesus as someone that lived in him and as him.

St. Paul's supreme contribution to Christian thought is the representation of Jesus Christ as the Tetragrammaton. This Jesus, he insists, has poured His life into us, His creative energy, His Christ Self to be with us forever. As we ascend from our own lowly world, somewhere along the way, the Christ joins us to be with us forever. This is an event that must take place within us somewhere along the road. If it has not yet, seek it. From the moment that this Lord Jesus Christ becomes our companion, from that point on the path of evolution moves more directly to its goal, the strains of Karma begin to diminish, and the process of spiritual maturation begins to move more directly to its goal.

When you have entered into the Lord Jesus Christ and when the Lord Jesus Christ has entered into you the union has been made firm and the Tetragrammaton becomes increasingly effective in your life. It is the whole purpose of your incarnation that this union be effected.

In terms of knowingness and understanding there are three classes of people in the world. There are those who look through the windows of the everyday world and draw their conclusions from the observations they have made. They see the world as presented on the television tube, the front page of their newspaper, the pages of their favorite news magazine and through the ordinary impressions and experiences of their world. These are the ordinary materialists and, often, pessimistic

at that. Theirs is a limited and circumscribed life, at best. Then there are those who look through the windows of their aspirations, hopes, wishes, and dreams. Their great aims reach out to spiritual and metaphysical worlds of absolute values. These are the idealists, most often impractical with their feet firmly planted in the middle of nowhere. We say of them that they have a sense of directions like an eggbeater. Have no close company with either. They are losers.

St. Paul was a spiritual realist, feet on the ground and head in the skies. He who has been baptized with the spirit of the Tetragrammaton has a bifocal vision, he learns to see the far and the near in proportion and balance. It was that spiritual practicality that gave St. Paul the distinctive grace of Christian leadership and

statesmanship. St. Paul - global statesman par excellence, dreamer of a new civilization, ambitious to create a new mutation of the human species, was no spinner of idle yarns. He would have been able to carry off successfully such an attainment within the fulfillment sought by the human heart. He sought to accomplish this titanic vision through the power of our Lord Jesus Christ, whose potential is sufficiently vast to remake and restructure civilization. The cost is but a few willing to put themselves at the full disposal of the glorious Lord Jesus Christ, Who is already ensconced in human nature. No sacrifices are asked, just to let the glory of the Lord shine through. Paul did not fail, his ambition has only been postponed by men and women who preferred to think small.

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World Events Cast Their Shadow on Time

Prophecies of Sister Elena Aiello

Part II

In view of the developments in the world over the last few years, the words of Sister Elena Aiello cannot help but strike a cord in the minds and hearts of all who read them. While the coming Chastisement is not an event we, the publishers of the AROHN, are praying will take place, it is a reality which we must all be aware of. The gift of prophecy, we are told in the Scriptures is for the benefit of the entire community . . . it is God's way of warning His children of events which will transpire. They are told, not so they can fall into those events and become victims of them but rather that God's children might prepare themselves in suitable fashion to avoid certain circumstances. Jesus, in the 25th Chapter of the Gospel of St. Matthew, warns His followers to be prepared to run to the hills when they see certain events taking place. The early Christians remembered His words, and when Jerusalem was being surrounded by the Romans in 70 A.D., they fled to the hills surrounding Jerusalem and thus avoided the great slaughter which took place in that fated city. Should we then not heed the words of warning which we have been given? Or should we be like those early Christians and believing them, prepare ourselves? The choice belongs to each of us!

This is the second part of our presentation of the Prophecies of Sister Elena Aiello in the AROHN. These prophecies first appeared in DIVINE LOVE, the official publication of the Apostolate of Christian Action. We feel that the message which Sister Elena has for us is among the most necessary to be had in these days and we commend them to all of our readers as being of great importance to us all.

The Editors

GOOD FRIDAY (April 7) 1950
Sister Elena Aiello asked our Blessed Mother: What will become of Italy? Will Rome be saved?"

The Madonna answered: "In part, by the Pope! The Church will be in travail, but the forces of Hell cannot prevail! You must suffer for the Pope and Christ, and thus Christ will be safe on earth;

and the Pope, with his redemptive word, will, in part, save the world."

The Madonna then came closer, and with a sad expression, showed me the flames of Hell. She said:

"Satan reigns and triumphs on earth! See how the souls are falling into Hell. See how high the flames are, and the souls who fall into them like flakes of

OUR SORROWFUL MOTHER at La Salette



snow look like transparent embers! How many sparks! How many cries of hate, and of despair! How much pain!

"See how many priestly souls! Look at the sign of their consecration in their transparent hands! (In the palms of their hands the sign of the cross, in more vivid fire, could clearly be seen!) What torture, my daughter, in my maternal Heart! Great is my sorrow to see that men do not change! The justice of the Father requires reparation - otherwise many will be lost!

"See how Russia will burn!" Before my eyes there extended an immense field covered with flames and smoke, in which souls were submerged as if in a sea of fire!

"And all this fire," concluded the Madonna, "is not that which will fall from the hands of men, but will be hurled directly from the Angels (at the time of the great chastisement or "housecleaning" that will come upon the earth). Therefore I ask prayers, penance and sacrifice, so I may act as Mediatrix for my Son in order to save souls."

GOOD FRIDAY (March 23) 1951

The Madonna speaks: "My daughter, the scourge is near. Much is spoken of peace but all the world will soon be at war, and the streets will be stained with blood! No gleam of light is seen in the world, because men live in the darkness of error, and the enormous weight of sin angers the justice of God.

"All nations will be punished, because sin has spread all over the world! Tremendous will be the punishments, because man has arrived at an insupportable contest with his God and Father, and has exasperated His infinite Goodness!

"My heart bleeds for Italy also, which will be safe only in part for the Pope! Oh!, what grief to see the representative of Christ on earth hated, persecuted, outraged!

"He, who is the Spiritual Father of the people, the defender of the Faith and of truth, whose face, radiant with light, shines upon the world, is greatly hated.

"He, who personifies Christ on earth, doing good for all, becomes thus outraged with impunity!

"Many iniquitous and wicked leaders

of the people, who live and drag along with them their people outside the Laws of God, showing themselves in sheep's clothing, while being rapacious wolves, have ruined society, stirring it up against God and His Church.

"How can the world be saved, from the disaster that is about to crash down upon the misleading nations, if man does not repent of his errors and failings? The only salvation is a complete repentance and return to God, and a true devotion to my Immaculate Heart, particularly in the daily recitation of my Rosary.

"Once there was the chastisement by water, but if there is not a returning to God, there will come the chastisement by fire, which will cover the streets of the world with blood.

"My daughter, cry out loudly, and let it be known to all, that, if they do not return to God, Italy too, will only in part be safe for the Pope.

"My heart of Mother, and Mediatrix of men, close to the mercy of God, invites, with many manifestations and many signs, the people to penance and to pardon. But they respond with a storm of hate, blasphemies and sacrilegious profanations, as if blinded by an infernal rage. I wish prayers and penance, in order that I may again obtain mercy and salvation for many souls - otherwise they will be lost."

FEAST OF THE IMMACULATE CONCEPTION

December 8, 1956

Our Blessed Mother speaks:

"The world today is honoring me, but my Motherly Heart is bleeding, because the enemy is at our doors! Men are offending God too much! If I were to show you the number of sins committed in a single day, you would die of horror and sorrow! The sins that distress God the most, are those of the souls who should perfume the air with the fragrance of their virtues. Instead, they contaminate (by their sinful lives) those who come near them.

"The times are grievous. The whole world is in turmoil, because IT HAS BECOME WORSE THAN AT THE TIME OF THE DELUGE! Everything is in suspense, like a thread; when this thread breaks, the justice of God will fall like a thunderbolt and will complete its terrible

course of purification."

"Launch at once a message into the world, to advise men to return to God by prayers and penances, and to come with confidence to my Immaculate Heart. My power must be shown, because I am the Mother of God, of the just, and of sinners. Through prayer and penance, my mercy will be able to hold back the hand of God's justice."

1959

Jesus, with painful and suffering look, said:

"Do you wish to unite with Me in My agony? See how much I suffer! The sins of men have reduced me to this! What bitterness is poured into this Heart, pierced by many souls, who instead of loving me with sacrifices, and in flight from sinful vanities of the corrupt world, commit much iniquity!

"Help me to suffer by consoling my grieved Heart, and make reparation for the many sins! Oh my beloved bride, if you knew the pain that my Heart suffers from the loss of so many souls! Satan travels victorious over all the sinful earth! I need generous souls to appease the outraged justice of the Father, because the world is headed for imminent ruin! The hours of darkness are near!"

Then, the Madonna appeared to me, sad and shedding tears. She said:

"This great mantle which you see, is the expression of my mercy for covering sinners and for saving them. Men, instead, cover themselves with even more filth, and do not want to confess their real faults. Therefore, the justice of God will pass over the sinful world to purify humanity for so many sins, openly committed and hidden, especially those which corrupt youth!

"In order to save souls, I wish that there be propagated in the world the consecration to the Immaculate Heart of Mary, Mediatrix of men, devoted to the Mercy of God, and to the Queen of the Universe.

"The world will be once more afflicted with great calamity; with bloody revolutions; with great earthquakes; with famines; with epidemics; with fearful hurricanes; and with floods from rivers and seas. But if men do not return to God, purifying fire will fall from the

Heavens, like snowstorms, on all peoples, and a great part of humanity will be destroyed!

"No longer do men speak according to the true spirit of the Gospel. The immorality of the times has reached a peak! But men do not listen to my motherly warnings, so the world must soon be purified.

"RUSSIA WILL MARCH UPON ALL THE NATIONS OF EUROPE, PARTICULARLY ITALY, AND WILL RAISE HER FLAG OVER THE DOME OF ST. PETER'S. Italy will be severely tried by a great revolution, and Rome will be purified in blood for its many sins, especially those of impurity! The flock is about to be dispersed and the Pope must suffer greatly!

"The only valid means for placating Divine Justice is to pray and do penance, returning to God with sincere sorrow for the faults committed, and then the chastisement of Divine Justice will be mitigated by mercy. Humanity will never find peace, if it does not return to my Immaculate Heart as Mother of Mercy, and Mediatrix of men; and to the Heart of my Son Jesus!"

GOOD FRIDAY - 1960

The Madonna speaks:

"How youth lives in perdition! How many innocent souls find themselves en-world has become as a flooded valley, overflowing with filth and mud! Some of the most difficult trials of Divine Justice are yet to come, before the deluge of fire.

"I, for a long time, have advised men in many ways, but they do not listen to my maternal appeals, and they continue to walk the paths of perdition. But soon terrifying manifestations will be seen, which will make even the most obdurate sinners tremble!

"Great calamities will come upon the world, which will bring confusion, tears, struggles and pain. Great earthquakes will swallow up entire cities and countries, and will bring epidemics, famine and terrible destruction - ESPECIALLY WHERE THE SONS OF DARKNESS ARE, (pagan or anti-God nations).

"In these tragic hours, the world has need of prayers and penance, because the Pope, the priests, and the Church are in danger. If we do not pray, Rus-

sia will march upon all of Europe, and particularly upon Italy, bringing much more ruin and havoc! Hence the priests must be in the front line of defense of the Church, by example and sanctity in life, for materialism is breaking forth in all nations and evil prevails over good.

"The rulers of the people do not understand this, because they do not have the Christian spirit; in their blindness, do not see the truth.

"Propagate the devotions to my Immaculate Heart, of Mother of Mercy, Mediatrix of men, who believe in the mercy of God, and of the Queen of the Universe.

FEAST OF THE IMMACULATE HEART

OF MARY - August 22, 1960

The Madonna speaks: "The hour of the justice of God is close, and will be terrible!

"Tremendous scourges are impending over the world, and various nations are struck by epidemics, famines, great earthquakes, terrific hurricanes, with overflowing rivers and seas, which bring ruin and death.

"If the people do not recognize in these scourges (of nature) the warnings of Divine Mercy, and do not return to God with truly Christian living, ANOTHER TERRIBLE WAR WILL COME FROM THE EAST TO THE WEST. RUSSIA WITH HER SECRET ARMIES WILL BATTLE AMERICA; WILL OVERRUN EUROPE. The river Rhine will be overflowing with corpses and blood. Italy, also, will be harassed by a great revolution, and the Pope will suffer terribly.

"Spread the devotion to my Immaculate Heart, in order that many souls may be conquered by my love, and that many sinners may return to my Maternal Heart. Do not fear, for I will accompany with my maternal protection my faithful ones, and all those who accept my urgent warnings, and they - especially by the recitations of my Rosary - will be saved.

"Satan goes furiously through this disordered world, and soon will show all his might. But, because of my Immaculate Heart, the triumph of Light will not delay in its triumph over the power

of darkness, and the world, finally, will have tranquillity and peace."

GOOD FRIDAY - 1961

The Sorrowful Madonna speaks:

"People pay no attention to my motherly warnings, and thus the world is falling headlong evermore into an abyss of iniquity. Nations shall be convulsed by terrible disasters, causing destruction and death.

"Russia, spurred on by Satan, will seek to dominate the whole world and, by bloody revolutions, will propagate her false teachings throughout all nations, especially in Italy. The Church will be persecuted and the Pope and the priests shall suffer much."

Sister Elena Aiello speaks:

"Oh, what a horrible vision I see! A great revolution is going on in Rome! They are entering the Vatican. The Pope is all alone; he is praying. They are holding the Pope. They take him by force. They knock him down to the floor. They are tying him. Oh, God! Oh God! They are kicking him. What a horrible scene! How dreadful!

"Our Blessed Mother is drawing near. Like corpses those evil men fall down to the floor. Our Lady helps the Pope to his feet and, taking him by the arm, she covers him with her mantle saying: 'Fear not!'

"Flagstaffs (flying the Red flag over St. Peter's dome and elsewhere) collapse and power is gone out of the clubs of those evil brutes. These atheists are ever shouting: 'We don't want God to rule over us; we want Satan to be our master!'"

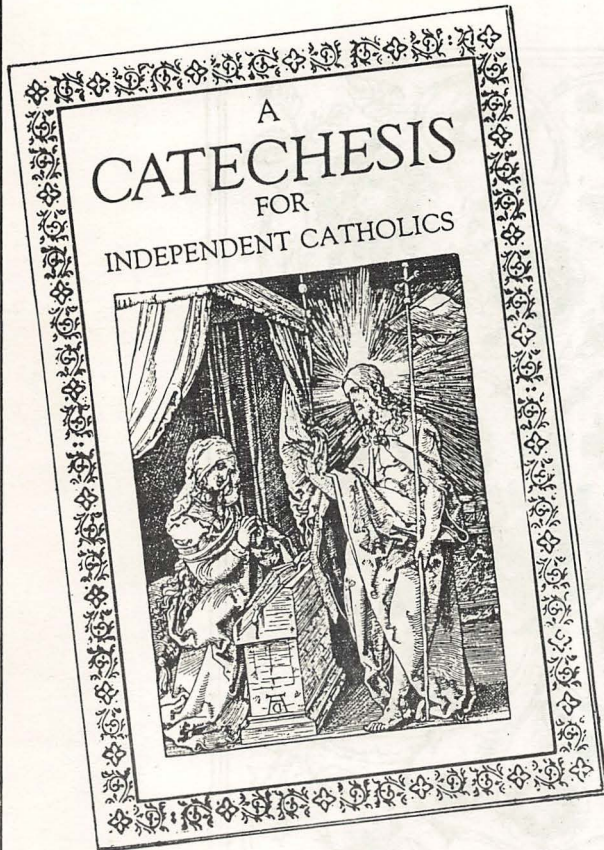
Our Blessed Mother speaks again:

"My daughter, Rome will not be saved, because the Italian rulers have forsaken the Divine Light and because only a few people really love the Church. But the day is not far off when all the wicked shall perish, under the tremendous blows of Divine Justice."

"QUEEN OF THE UNIVERSE, MEDIATRIX OF MEN TO GOD, REFUGE OF ALL OUR HOPES, HAVE MERCY ON US."



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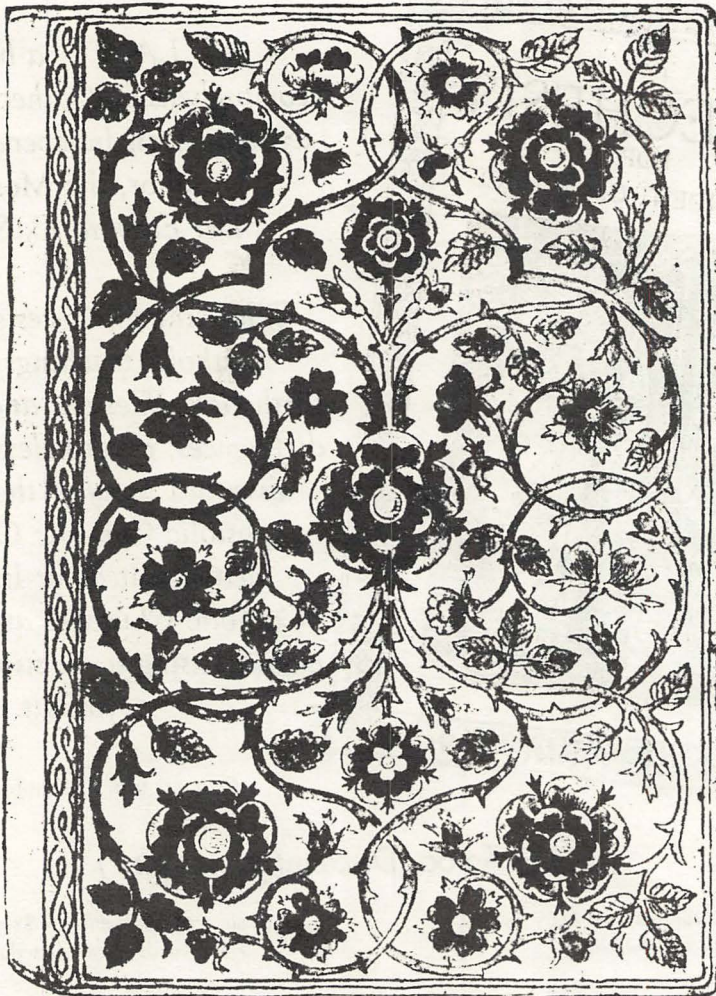
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A Rose by Any Other Name

by The Rt. Rev. Patrick McReynolds



Bible, bound for Queen Elizabeth

Priesthood and Religious Life are terms referring to the abstract ideas and ideals of supposedly full states of Godly, holy and fruitful living and acting.

In reality each and every person is born his own priest, king and prophet. The temple of each being, mind and body, is, in the human, like a particular universe or world. And each has his own potential for realization and fulfillment in the relative course of temporal process, development or time.

In Baptism, the Christian ritually assumes the dignity and honor of the priesthood of old - that of Melchizedek, for example, or of a type of Aaron (or of Samuel for sure), and, of Christ. In Confirmation, one is anointed and consecrated in this priestly - even highpriestly honor. To what work and manner of life then are we called as men? By nature called to the glory of little gods (devils or daemons in the best sense of the word: John 10,34ff. Ps. 82,6). By Baptism to the glory of angels, prophets and priests - the glory of the sons of God. By Confirmation to the glory and fruitfulness of kings, highpriests and verily of Christ!

We have the right, in love and reverence, to claim and use the goods of the world: to worship (love) God (the Supreme Source of Existence-Reality), to love our selves and one another, and to reverence, appreciate, respect and enjoy creation, nature and the world herself. Perhaps the usefulness and efficiency of reverence and respect for nature, and for one another, has not been an aspect of reality heretofore much appreciated or developed by our cultures on this earth, nor perhaps even by us who claim to be lovers of mankind, and connoisseurs of nature. With our ill-planned cities, our economic systems built on a cheap or per force mobile labor force, our over-emphasis, fetish and idolatry with material goods and the ridiculous medium or standard of their exchange, and our under-emphasis of the value of craftsmanship, live-performance, actual interpersonal relations, and living individuals themselves; our land surface ravaged by perhaps too much asphalt, our excessive dependence on combustion engines (even when our technology

allows so many less-polluting means of transport to be built and used economically); our land ravaged without reverence by huge profit-seeking agribusiness ravaged with excessive insecticides, herbicides, chemicals and over-production. Even though it's well known that, in the long run, the small family farm and garden with rotated crops and windbreaks or divisions of natural habitat, providing a variety of different crops in the same area rather than vast acres of the same crop unto certain insects and soil depletion, could provide the most psychologically, sociologically, economically (here in terms of ordinary people rather than big business, and of long term yield rather than short term abundance at the price of long term depletion, chemical dependence and destruction of habitat), and ecologically beneficial and fruitful mode of food production, even with the state of our world population; and with our brothers and sisters ravaged by the damnably competitive and hardened demands of our cultural and social system.

The long-range approach, the appreciation of the connoisseur or expert, the care of the craftsman, the aesthetic reverence at once for nature and culture of the true philanthropist, may too often be sacrificed for quick profits in the market. We, all too many of us, may teach our children to value money or economic status more than having 'buddies,' friends or even love.

Yet our heart still cries out for the greater values: for nature, for companionship, for happiness - health of mind and body - and contentment or satisfaction. If the so-called layman is called to the priestly dignity in his own life, if the individual human being is called by his own nature to be a ruler and responsible agent for his own life, then he is called to be a careful co-planner and co-worker with God's grace in the world - a king whose real victories and accomplishments endure more surely in the few people he truly made happy and the actual environment he improved or preserved at its best, than in all the bureaus, monuments, flags, slogans and the like.

This is the teaching of Jesus: that there are higher values, even more in this

world, than material possessions - value objectives and ends more fruitful, beneficial, ultimately effective and desirable than mere material aggrandizement - social and interpersonal values! This teaching he sums up in a single word - Charity! (cf. for example Mk 12: 29-31)

Abortion and involuntarily enforced eugenics for example, are crimes against nature, and sins not to be sanctioned by law, not because the difficulties or defects are so desirable, but because the real and most significant if not the most recent evolution of mankind, that which might really bring us, all of us, regardless of race or defect or social status, onward in the best way, is not genetic or physical, it is mental, conscious and social! The physical problems can be dealt with; but establishing a social or cultural sense of values a feeling and passion for justice, a reverence for life and for "outsiders," an attitude which respects and honors the freedom of others, and a reverence for our natural environment, are works that have taken thousands of historical years and in fact we are only just beginning to consider them seriously as national or international principles. There have been set-backs, reversals, and the actual progress has perhaps been too tenuous and slow to be noticed by historians, and yes, perhaps this progress is merely superficial or a matter of public sentiment rather than the real growth which comes from Metanoia or sincere conviction of heart in persons themselves, but even so it is something we dare not throw away. The moral and legal principles of our rights and freedoms are still fairly tenuous. They must not be undermined by allowing a legal precedent - "except fetuses and 'you know' . . ." The freedom of religion and conscience, the rights of the churches, is also such an issue.

What a thin veneer of culture we have. Yet, football, t.v. and movies, for example, have to some extent replaced the bloody spectacles, combats and slaughter of old. Not enough, perhaps, but enough to say there may be some general development in our overall social and cultural attitudes or conscience regarding our



treatment of one another. This evolution is due in no small part to the teaching of Christ Jesus.

The humanism or humanity of His teaching, and the thrust of the expectation it generated, manifests itself even in the atheistic utopian philosophies of so-called communism and materialism today. Certain humanitarian values are assumed, uncritically, at least publicly, by scientists and politicians

alike, on both sides of the Iron Curtain. Modern materialistic science can not provide answers to questions of value or intrinsic worth, or provide motivation or joy (even for itself! - for the scientist himself must ultimately be motivated by his own human drives and desires, by his own 'will'). Yet, thank God, many of these humane attitudes are assumed! Even many self-styled atheists (who may not believe in an ultimately personal Deity) also advocate such values and attitudes - for the sake of our society, our posterity and ourselves. Today, I think, most of us can at least recognize the ideal of people living and interacting, freely and fully, as well as can be. The importance of transmaterial (aesthetic, personal) and transpersonal (interpersonal, philosophical, religious) values and attitudes cannot be overestimated! Our evolution or progress, even our physical evolution, at its best, at our stage of consciousness, can only come consciously, intelligently and lovingly (carefully, reverently or benevolently).

The Christian is called to make this real - to proclaim "the kingdom of God in our midst," - to show forth the Good Will of our Ultimate Source who gives us life and potential and the power to love even in this world. Hereafter to enjoy the blessed outcome of this happy work, and profound, adventurous or noble life. This is a priest - who shares food, friendship and goods, who helps others on their way.

What then is the professional or ministerial priesthood (presbyterate)? It is the orders of those priests (hieroi) who have been set aside by grace to serve or minister to or for the community or people. Whether the monk in his cell, or the priest in his parish - to minister in sincerity and reality - i.e. in spirit and truth - to or for his people. One is first of all priest (hieros) for oneself and for God. One is set apart socially as priest (presbyteros) for others! And the "religious life," for Christians, is the state of life lived by those priests (hieroi) who have adopted this or that, their own, style of holy and Godly living.

Our work and our worship lie not

merely in the formal rituals, chants and readings, but in the actual friendship, caring, service, and just plain helpfulness or respect for others. Deeds and life-styles proclaim the mystery of God's Love, more surely than words. Interpretations, sermons and explanations. Thus, "I came demonstrating the Spirit [attitude of love and Love itself] and power [the results of good will and good acts or the means which God's Good Will provides for doing them.]"

What then of the religious life, and the ritualistic priesthoods of old? What then of the teaching, the tradition, the rites, symbols, and the spiritual techniques? Man, even naturally, as a part of nature, has his natural and received ways of action and enjoyment - these at best should be cultivated and preserved. Ceremony, celebration and spiritual practices are and will be important aspects of our life. The priest also as leader in his community may serve to encourage a higher sense of value, reverence and appreciation for nature, for others, of the finer levels of being in ourselves, and finally the realization of our God, the Source of Reality, the Supreme Self Who Is.

The priest (hieros, sacerdos) is one who makes things holy, one who deals with holy things, one who is (at least in function) holy. In ancient times, however, among many peoples, the priesthood was not always defined as a distinct class, caste, profession or type. In fact, frequently the term priest denoted one's function rather than one's office or permanent state. Among the early Indo-European peoples generally, for example, it seems that each man was priest for his own family, each elder or patriarch for his own clan, each chief for his own tribe, and the king for his people was chief priest. Amongst the early Romans the family hearth and the fire kept burning there was considered very important, the paterfamilias (head or father of the family) had important ritual duties in connection with it. He was in fact the chief priest of his own family. Typically, amongst the ancient Greeks and Romans one sacrificed for oneself and one's own: the leader for his people, the king for the state -



just as the father for his family. In the Republic, the Romans came to elect their public priests to serve for the city and people, but these were elected for the public shrines and rites, this did not theoretically lessen the importance of the paterfamilias in his own home. The Rex sacrificus, the Flamen Dialis and the Pontifex Maximus, their chief priests, it is clear, ritually performed functions and to an extent played the role which had been played by the king of old. The Romans obviously considered their ancient kings to have had the responsibility and function of high priest for the nation. This was a frequent notion among many peoples: the Chinese emperor as Son of Heaven was chief priest for the whole people (he alone and in person was supposed

to offer the great sacrifices to Heaven and Earth), the Pharaoh, the Inca and many others were at least as much. In the Vedic times in India, the "Institutor of the Sacrifice" was probably considered to be one of the priests, for he shares in the honor and spiritual fruit of the sacrifice even though the solemn public rituals were performed by professionals. A man also had duties in his own home and for his own family. The wife and mother of the family also had sacred responsibilities in this regard, even at the solemn Vedic sacrifices. The king especially was considered to have this responsibility for the whole people. He was ritually consecrated and identified with the gods for it. His wife is also mentioned as having certain ritual functions in the great rites for the people or kingship. Among Celtic people, it is thought, the king was sometimes both Victor and Victim, being sacrificed at the end of his reign. In any event, it seems that in the earlier times the roles of the talented and later professional bards and rishis, druids and brahmins, did not exclude the priestly role of the 'sacrificer', chief or king.

Among the Hebrews, the king was anointed (meshiah) - a prerogative supposedly for the high priest and consecrated things. Without the kingship, the high priest was to a great extent considered the solemn leader of the people. Of course the priestly office for the people Israel at large became an hereditary prerogative of the tribe of Levi, (supposedly the tribe of Moses), with his brother Aaron at the head of the line. But it may also be possible that Joshua, who succeeded Moses as popular leader (but not high priest), was considered to have priestly or prophetic honor, since he commands the Levitical priests and institutes solemn sacrifices (Josh 3,6,8,30ff. 24,25). Thus the role of prophet and priest was sometimes separate, as it would be for most of the major prophets; although Jeremiah is mentioned as being of priestly rank. Samuel, of course, was considered the epitome of the high priest at his best, being both priest and judge or popular leader. We

see, therefore, that the functions or role of priest, prophet and leader could be separate and distinct, and yet a single individual could perform them all in certain respects at least.

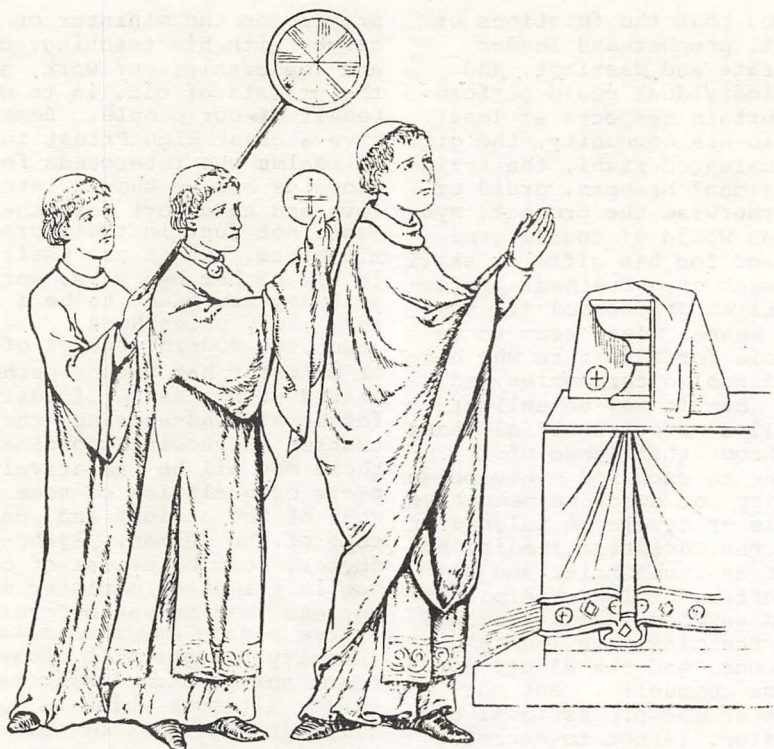
The shaman in his community, the gifted bard, the talented rishi, the trained and professional brahmin, druid or priest, and otherwise the prophet, mystic or holy man would of course come to be recognized for his gifts or skill. The establishment of a trained, professional and skilled priesthood (in the institutional sense) would seem to be not unreasonable for a culture who had a tradition of public ceremonies and celebrations. But it may be enlightening to recall a more primordial sense of the priesthood, that sense of it which can refer to each and every person.

In a community not everyone need have the same skills or developed talents or function. In the Christian tradition, and we have it as from Christ and his apostles, an office of leadership, coordination and service was established consisting of the ministers (men and women) or deacons, and the elders (presbyteroi) of the community. But our role, the work of the professional or ordained minister, is not to decrease or diminish the priestliness, dignity or holiness of the people - it is rather to increase it! The professional priest is the public priest set aside to minister for the community. But his job is not to belittle the priestly dignity of the people, it is to advance it. In the Sacrament of Holy Orders, one is set apart, not to lord it over the people, but to serve to the fullest extent, even as Christ did. Our work is to encourage the holiness or Godliness of people, to elevate their minds, to remind them of higher values, to recall them to the full potential of their own lives as kings (sharers in the work of creation), prophets (men of wisdom, truthfulness and justice) and priests (lovers of God and man)! We are set apart to serve them, not to make them serve us: to help them to realize the fullness of their own priesthood, not to make them think that "we've got it and they haven't." Whether the religious who serves with his life and

prayer, or the minister or priest who serves with his teaching, ceremonies and leadership; our work, no less than the priests of old, is to minister on behalf of our people. Remember that we have a great High Priest in the heavenly realms who intercedes for us, and shows us how we should intercede (serve love and care for) for others. Christians, not just in their professional ministers, but in all their ranks, each in his or her own ways, works and capacities, are meant to be a royal people and a holy priesthood.

But, the modern concept of the priest or minister has become perhaps too associated with a sense of businesslike professional fund-raising, church administration and social coordination. While these may all be relatively good aspects or qualities of some priests - what of the ancient and, daresay, natural role of the shaman, psycho-pomp, witch doctor, yogi or priest of old? The public priest or minister must be today no less than he was before! And that in

Some people may associate or even identify priests with those ridiculous black shirts and plastic tabs (so frequent, although white is the proper liturgical color), or with that professional snobbery and put-on airs which they may think of as 'priestly.' And this type of expectation may be made of protestant and catholic ministers alike. So, priests, ministers and evangelists are not even thought of as real men, but rather as caricatures, thus they become parodies of pretentiousness, and when they are most sincere (as in William's Night of the Iguana) they may be the least appreciated. This may be because the people do not think of themselves as priests, because they have forgotten their own responsibility to be Godly; and they expect the priest or religious to be somehow substantially or inherently different from them. But, by God, they are meant to be priests themselves! And it's high time we started reminding them of it, instead of playing these silly, mamby-pamby-pious, effeminate, prissy, castrated, pretentious or phony roles and caricatures of what holiness means in a human male. And for the women in



the religious life: it's no longer the time to encourage that caricature of weak, prissy, mamby-pamby, up-tight, scrupulous, pretentious or phony examples of femininity (like the fainting heroines in old melodramas). In fact, I would say, exclusive roles of social identity, like exaggerated caricatures and stereotypes, whether of religious sect, political ideology, social class or occupation, or of personal identity such as male, female, adolescent, adult, heterosexual, homosexual, macho, celibate and the like, can become traps to which people confine themselves and restrict their relationships with others unduly. It's rather like our clothes . . . (Ps. 102:26,27). Vestments, solemn ceremonies, and regular religious practices, can be, and, by our teaching and experience, are useful and beneficial for our bodies, minds and personal lives. But not even these

things should we allow to get in the way of our ability to love, be friends with, and appreciate or understand others. For, hope (trust, expectation, right desire and 'belief' in the modern sense), faith (commitment, faithfulness, 'belief' in the ancient sense, and willpower), and love (benevolence, charity, concern, philia and agape!), for Christians, are the greatest and most ideal virtues - and the greatest of these is love. Thus St. Paul said, "I have become all things to all men . . ." (I Cor. 9).

One of the major contributions of Christianity to human culture on this earth, is, as we have seen, its insistence on the importance and overall effectiveness of human values - charity, benevolence, kindness, fair play, honesty, tolerance, respect and the like for one another. The ordained priest, the parish priest, especially as a leader in the community and as an elder in

the priestly tribe, has a responsibility to encourage those values generally; just as Christ demonstrated and taught. The modern parish priest or minister is frequently called upon to be a personal confidant, counselor or psychologist as well as a social leader. In this often difficult and chaotic society he has to foster social responsibility, friendship, family cohesion, loyalty, and good interpersonal relations among the people. Sometimes he has to advocate the rights and well-being of his flock and of people in general. He has to do this work effectively in the context of our modern society - perhaps sometimes he has to utilize new methods or consider new perspectives, but he always has to approach and deal with each individual personally and reverently, as Christ would have him do - for it is in actual relationships and deeds more than in noisy preaching that one may preach the Gospel of Jesus Christ, and really proclaim it in the world.

For this he needs more than a passing knowledge, no matter how enthusiastic, of the Bible in translation. He may need more than the stock phrases, conventional religious slogans, conceptual, rationalistic and fundamentalistic interpretations, and other religious verbiage, emotional hype or propaganda. First he needs knowledge and commitment to Truth and to the importance of love. He should have some knowledge of the ancient and holy Scriptures in their ancient languages, and familiarity with the teachings of the fathers of the Church, and of the saints of old. But to a great extent he must also have knowledge of history, philosophy, psychology, literature and modern science. While there may be many people who seem satisfied and moved by the most absurd, emotionalistic, unexamined, naive, and patently ridiculous doctrines and teachings (as long as they wear the guise of religion, or lace their money-making religious business with ample quotations from the Bible), in the long run the questions of history, the questions raised by modern science and scholarship, and the questions raised in one's own mind through actual experience have to be answered or dealt with honestly!

Jesus said that he came to proclaim

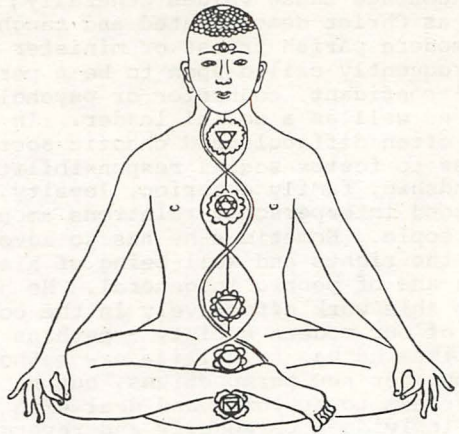
the Truth. He did not come, therefore, simply to give us a new set of maxims that we should take as little idols and excuses for not using our own minds and reason. St. Paul did not write merely so that his letters, or his teachings, or his opinions, or his ways of explaining the mysteries, should be taken as the new 'letter of the law.' The meaning of the teaching, the spirit or principle of the law, the mystery or Truth betokened or referred to by the explanation or doctrine, are always the more important things for him. Real Faith at its best is a lot more than mere emotional frenzy or sentimental sham. But even more important is Truth. As soon as we stop asking what is the truth, whether in science, philosophy, religion, or in our own minds and opinions, and merely take this or that slogan or concept or verbal expression for our little idol and fetish, we are not really following Christ who told us that the true worshippers (lovers of God) worship in spirit and in truth. In fact, sincere atheists and honest sinners may more truly proclaim the goodness of our Creator, than religious hypocrites or stupid or ignorant or purposefully dishonest fanatics. We must answer or adequately deal with the problems and questions raised by modern science and society, and we must preserve the meaning or truth of the ancient teaching and tradition; and above all we must continue to advocate and teach those values which not only serve to make good our society in this world, but lead to our continued happiness or righteousness and contentment before God Himself. The issue here is Truth.

I have said that Christ did not really intend to start a new religion (in the sectarian sense of the word), he came to teach the Truth: chiefly the Truth of that level beyond what is amenable to empirical science or rational philosophy. In fact, Christianity did not at first develop into a mere sectarian matter - either of Jews or of gentiles. Now it has become not only riddled with sects and heresies, but may too much define itself as a 'religion' over and against other cultures. Thus 'religion' comes to mean "our religion" which actually

means our culture or our way of thinking or our way of speaking (and of course our way of dressing and our Old Testament as opposed to yours). Thus a movement which originally made use of and considered the writings and cultures of many philosophers and peoples, has in many people come to not only exclude different cultures but even to have forgotten the role of neo-platonic philosophy or (after the great plagues especially) post-reformation rhetoric and assertions in the development of its own modes of explanation and interpretation.

Take an example: It is a fact that some sense of consciousness exists in the universe; we can therefore validly say that in some way at least, the universe is the mind of God. The existence or phenomenon of consciousness in reality has to be accounted for. The "Big Bang" is a theory of the beginning of this temporal-material universe, quite popular these days. But at least on account of consciousness if not because of love and reverence we may point out that we could as well call it the "Big Blossom" or the "Big Bloom" of this world in God's creative love. Granted the 'relativistic conditions during the first few seconds (or the first few aeons) of such an event, we may just as well speak of it with some aesthetic reverence, as with the same slang we use for the mess we make these days on our battlefields. The modern priest must be able to deal with these questions at least enough to be able to say there may be many perspectives and theories, or to say like the Buddha that ". . . there are some speculations which do not tend to overall edification . . ." - but do thou work for thy own liberation - or develop thy own sense of the Truth - in love! (cf. for two instances of this attitude Majjhima-nikaya I. 426 ff., or Samyutta-nikaya V. 437; and Matt. 7:21 or I Cor. 2

I have said that Christ did not really establish a "priesthood" (in the abstract sense), but that he did actually ordain priests! By this I mean that the real priesthood exists in terms of actual living persons - and not merely in terms of abstractions or socially or culturally determined preconceptions



of role and behavior. Ministers and religious workers should be appreciated for their own humanity no less than for their 'professional' qualities or aptitudes. Nevertheless, the Catholic priest especially, should be a master of spiritual and psychic techniques, no less than any brahmin, shaman, yogi or witch! This may need to be developed in most of us! In the course of our work, learning and living!

This idea that the minister or professional religious person is called to be not less but as good as or better than any other shaman of similar work and temperament, is perhaps being neglected in our materialistic businesslike culture. Thus the bishop these days may seem more "chairman of the board" than "father of the family"? Priests who practice techniques of meditation and yoga (here as union with God), priests who are sincerely trying to be shamans, yogis and wise men as well as professionals (in the social, academic or ritual sense), may be ridiculed for their sincere attempts at development and learning, while the conventional professional caricature of the minister is still held in esteem by many congregations.

Yes, in ritual it behooves us to be traditional and careful. But it behooves us even more to be sincere and to know - and will or intend - what we're doing! The public minister should

be able to use the gestures, intonations and ceremonial actions and symbols, with such attention, understanding and significance that the congregation can be stimulated or inspired to deeper participation. For the most part, I feel, the ancient and traditional ceremonial practices and formulas should be retained and utilized rather than new forms invented, and yet the celebrant must be able to deliver them in a way which shows both their timeless and timely (that means relevant to today) significance. Since one of the functions of ritual or outward signs is to assist the minds of the faithful in better recognizing the mystery of God's presence about us, the priest must be able to give a blessing with the sort of intensity and sincerity we might expect of Christ himself. We may demand intensity or sincerity in love-making or in being with close friends; we may expect at least a semblance of it in magicians and actors playing a grandiose role - should we not, in our priests, see it at its best - simple, sincere and real?

Yet, I have seen priests nowadays, especially outside the sanctuary, who seem awkward and even embarrassed about their ritual ministry - chaplains in the hospital, for example, who distribute the Eucharist without vestments and almost entirely without embellishing ceremony - they make small talk and spend some time with the patient. . . . This may be part of a trend to be more sincere, personal and relevant in our dealings with the faithful - and less formal or impersonal. But in the extreme, the priest doesn't seem to have anything to give but small talk (how awkward it feels sometimes) and little jokes. The people should feel not only that they have a friend but that they have a skilled professional who has something real and powerful to offer them. Since one of the functions of the outward symbolism is to help the minds of the faithful, and how important it is to encourage or comfort the sick (and we give one another so little real intimate or close stimulation as it is), it is important that the priest present to them a sense of love, power and wonder, a sense that God loves them in themselves, and not

just a sense that, well, 'there's somebody else out here who sort of cares about you.' Ritual and ceremony can allow us to be intimate with strangers in a way that small talk cannot. Even when the patient is comatose, the energy or psychic or subconscious sense of the priest being present can be a real contribution. And yet how many times nowadays do we see the priest actually standing by and reading the psalms, or chanting, or just meditating at these times? Doing things the old rituals prescribed? The priest should be able to enter the room of a sick person and perform the impressive rituals, or say the stock phrases, or impose his hand or just give a blessing without embarrassing the patient too much - and the way to do that is simple - the priest himself has to act without hesitation and without embarrassment. The awkwardness or embarrassment or self-consciousness of the patient is mainly a result of the minister's own embarrassment. (I speak from experience!) The minister may forget, in his attempts to seem intimate and sincere, that he is also a kind of showman or entertainer - and that part of his work is to put on a good show, to give his audience and especially the patient a feeling of grandeur, wonder and mystery, to give them something which, like it or not, they can say "he did something for me." Public ministry is a real art, its tools are pageantry, music, symbolism and psychic power (not to mention spiritual gifts). But many young priests today seem so embarrassed, apologetic and but about chanting or singing they seem positively ashamed (unless they happen to have a guitar and some new "relevant" song about the great revolution?). It's not a question that we have to be old-fashioned or impersonal in our ministrations, it's really a question of being sincere, giving a little time, and putting on a little show. The celebrant should show the attention and intensity of a Zen master performing the tea ceremony, and yet the good humor and light heartedness of friends relaxing at home.

The Sacrament of Metanoia (translated with the perhaps misleading Latin term Penance) or Reconciliation or Reforma-

tion should perhaps be recognized in three forms: one, when the person has a real sin or deliberate error to confess and deal with, another when the person has a bad habit or personal problem (with or without personal culpability) to deal with, and as a third, spiritual direction in general, whether the person has a sin or problem or not, even when he just wants to discuss and take counsel about the progress or course of his spiritual life. The conventional notions of this Sacrament have perhaps too much dwelt on the issue of sin, guilt and repentance - and not on the issue of really overcoming or dealing with the problem effectively (the real purpose of penance is not to heap suffering and self-pity on top of error, but to do something to get rid of, or overcome, or master the problem or sin). In each case the priest or spiritual director should rather seek to give a 'penance' (practice, technique or observance), recommendation (course of action), or counsel which will help the person on his way, than to merely give a token penance with little or no relevance to the problem. The parish priest especially has to be able to understand and recognize human nature needs and desires, and to deal with them respecting their strength in human personality, effectively - he cannot be content to merely condemn everything in some dreamy sense of abstract idealism (like the caricatures of virginity and 'sanctity' or piety presented in the stories of the saints as they were told to me in St. Patrick's grade school - like George Washington and the cherry tree). So he should be able to give positive encouragement as well as negative criticism. People should come to feel comfortable about coming to talk with their priest whether they have a sin or problem or not, and whenever they wish to take counsel on their spiritual life. But this is not an issue of useless small talk or gossip. The priest has to show the strength and leadership of Christ with his apostles, of the Zen roshi with his students, or of the spiritual master with his disciples. Even spiritual direction therefore should be surrounded with a cer-



tain amount of ceremony or formality, with the priest giving a blessing or formal sign of encouragement at the end. This is to avoid the degeneration of the conversation into mere gossip or small talk, to keep the discussion significant and to the point, to avoid wasting the time of either person, and so that the client has a feeling of the professional competence of his counselor. In spite of its drawbacks, the old style of confessing in a rather impersonal and formalized manner, at least could afford the penitent a certain confidence of knowing what to expect, and of not having to make small talk or deal with the personality of the minister. To a certain extent therefore, the parish priest has to be a fairly competent psychologist, especially when he serves as spiritual counselor or minister of the Sacrament of Reformation. The orthodox churches still retain a good deal of ceremony in the administration of this Sacrament - this is important, because at least for psychological reasons, the client should go away feeling

that something has happened, that something has taken place, or that they have some event in their life which speaks to them of God's graciousness in reality. It is important, therefore, that the priest give a formal blessing or valediction even at the end of the most routine spiritual discussion or counseling.

In general, formality, ritual and ceremony are ways that we have of relating to and giving to people, no less than forced informality or superficial small talk or instant required intimacy. Priests who strive to be exclusively informal, spontaneous and "relevant" may forget that many people, young and old alike, want and need more from their minister than the mere kind words, well-wishing, or social politeness they can get from their own friends or from most strangers for that matter. Priests who envision their work as primarily a matter of advocating social justice, social values or the 'revolution of the people', should not forget that one of the minister's tools for advocating and inculcating such values is in fact formality or ceremony or ritual teaching. Without his role of leadership and influence the priest may have little more to offer politically than any other soldier in the field. We already teach that advocating justice and human values is an important function of the ministerial priesthood; nevertheless, young priests and revolutionaries must not forget that historically, political movements, even those advocating the highest social ideals and principles, have frequently (if not invariably) fallen far short of those very principles when they came into power, especially when they came into power or effect through violence. Violence may be an aspect of our human nature damaged by generations of sinful culture; it may even be a source of certain senses of sensual pleasure (this is part of its great danger - and its association with the male role, identity or natural aggression is even more dangerous), thus it can, for some, be fun in victory, or in hand-to-hand, or in dueling or jousting or street fighting man-to-man, and it can be enjoyable for

many in its more civil forms of sports or athletics. But in its organized destruction without personal feelings for the other, in the actual pain and suffering of the victim, in the overall harm it works in society, and in the loss of humanity (in the benevolent sense) it fosters in its perpetrator, it is not an effective technique (to say the least) for achieving positive or lasting results! Organized violence, terrorism and the like, weakens the delicate fabric of society, engenders mistrust and hatred, undermines humane values, and succeeds only in putting the most ruthless and unprincipled and hypocritical leaders into power - a power based not on social stability and humanitarian (let alone Christian) values, but based on its own greed and uncharitable methods. So if priests are to advocate social values they must be careful to do so in the way that will be the most fruitful and beneficial in the long term. So while their formal ministry should not be an opiate to keep the people from seeking or demanding justice, it should be a means to foster and encourage the more Christian, humane, lasting and stable values in society. Ritual is also a way of celebrating the goodness in Creation, and thus of inspiring people with a positive sense of confidence in their own potential for metanoia, change and happy progress - even, to some extent, regarding economic and social advancement in this world - and Justice!

Ritual and liturgy is not, at its best, a mere matter of formalities and pageants. At its best worship is the act of making or expressing love to God the Source of Reality. We love Him, who is at once in all things, throughout all things, and over all things, in loving and respecting one another, nature, and ourselves. Even so, the priest should balance in his ministry formality and informality, spontaneity and ceremony, intimacy and distance, joy and reserve, humour and gravity . . . so that he can relate to each and all in the way they need, most effectively! Also so that he can set an example of the balance of the straight and narrow path of moderation, honesty, justice, self-control and all virtue! The professional minis-

ter, in short, should be well balanced.

Besides formal ritual and informal conversation, there are a variety of spiritual practices and techniques which the priest can use and advocate for the personal development and inner peace of himself and his people. The Rosary, or Little Psalter, of the Blessed Virgin Mary, for example, should again be used and taught as a meditation technique and not as a meaningless repetition of prayers. It should be said meditatively, decade by decade, in harmony with the breath. Other simple methods of meditation can also be used, for example repeating the name of Jesus (JOSHUA) in harmony with the breath, or rhythmically repeating some other simple and worthy mantra or word. Or one can simply in silence watch the breath or ponder the heartbeat. There are a variety of simple techniques and systems - for example, the Indian or yogic methods the Buddhist meditations, the so-called "prayer of the heart" of the Hesychast school of the Eastern Church ("Jesus Lord have mercy on me" - cf. Mark 10:47; and various teachings in the Philokalia), the simple technique taught in the Cloud of Unknowing, and so forth. There are also breathing and yogic practices, and various esoteric practices with a whole range of effects on the mind and body. There is also the issue of the charisms, ecstasies, and strange phenomena associated with the so-called Pentecostal movement. The parish priest, especially when he would be a counselor, must be thoroughly familiar with these practices and effects; not just to reject or condemn them offhand, but to be able to counsel on their correct performance (at least to be able to tell the client what teacher to go to for competent advice on this or that practice

or result). The spiritual director should be able to counsel the practitioner against fixating on the visions, experiences, emotions, feelings, and the like, and against falling victim to the heresies and fanatical over simplifications or misrepresentations of Christian doctrine which today may be all too frequent in certain movements using such techniques and claiming to have a monopoly and sometimes even the patent on the Holy Spirit. And yet he must be able to give the warnings without deprecating or belittling the persons' mystical experiences, or without discouraging them from such practices altogether. To do this properly he himself should be a master of such practices, or knowledgeable enough to recognize or recommend one who is. The priest should indeed be a shaman or spiritual guide who knows his business and has real insight to offer.

Accordingly, priests and religious persons should be trained and well practiced in spiritual and mental techniques! Especially those who minister to the public or to individuals! They should be, each to his or her own capacity, well learned in the history of religion, philosophy, science and culture besides that of their own religious tradition. They should, hopefully, have more to offer than a kind word or an affected pat on the back. And may we be so fruitful indeed that the minister or priest (like scientist, physician, educator or leader today) will be held in no less esteem than our saintly predecessors of old. May we all, even as well as we can, in this life, be worthy of the royal, priestly and prophetic responsibility God has cursed us with by nature and by grace!



Liberation and the Unity of Opposites

Romeo and Juliet

By John White



Literature has traditionally been one of the best means for expanding consciousness, and the degree to which people experience self-transcendence through a book, poem or play is a primary criterion in rating literary greatness. *Romeo and Juliet* is an especially beautiful example of liberation literature.

It is also a unique statement about the insanity of a world hostile to love. What makes it unique is the koan-like quality of the play's style and structure. Shakespeare constructs

level after level of antinomy and "two-horned dilemma" that are finally resolved - as in Zen koan meditation - by producing an altered state of consciousness in the audience. Explicit dualities are seen from a higher level of awareness to have an explicit unity - masked by language and socially conditioned thinking. The audience moves from antitheses to synthesis.

To accomplish this, Shakespeare dramatizes the two great themes of all history and literature - life and death. These apparently antithetical

subjects, with their companion themes of sex and war, love and hate, health and sickness, are given expression through two image clusters of day/light/white and night/darkness/black. The clusters represent the subjects of the play - respectively, sex/health/love/life and their "opposites", war/sickness/hatred/death. These poles of existence are equated with apparently opposed images in order to create a composite that portrays the oldest of humanity's moral insights: spiritual victory in the face of physical defeat.

It is difficult to believe that defeat can become victory, that the body's death can be the spirit's continued life, that hatred can be conquered by killing love - yet that is the message of the play. Irony and paradox are Shakespeare's primary techniques for triggering insight into the foolishness of a society that drives the most spiritual of lovers into furtiveness while allowing potential rapists and murderers the greatest freedom.

Romeo's first statement about Juliet marks the beginning of the equation in which love and life equal light/white. Juliet, he says, teaches the torches to burn bright; she stands out in the darkness like a sparkling jewel against black skin, like a snowy dove among crows. Similarly for Juliet, Romeo is her "day in night" (III.ii.17), whiter than snow on a raven's back, a man to be cut in little pieces and scattered about the heavens like stars. For Romeo and Juliet, daylight is sorrow and night is the time for gladness. Their loving always takes place at night, and for them it lights the darkness. Ordinary daylight is the time for society to conduct its business and to uphold its laws and traditions that keep the lovers apart. In this is a paradox: the light of common day is a time of saddening darkness while night becomes a gladdening brightness which (through the death of the lovers) will light the world.

A second paradoxical statement about love is given in terms of health and sickness. Romeo scornfully remarks

that Mercutio jests at scars but has never felt a wound. Love is here described in imagery of fighting and injury. Later Romeo tells Friar Laurence that he has been wounded by his enemy, meaning he has fallen in love with Juliet. The imagery makes clear that being wounded is exactly what is needed to be made well. The state of health, the lack of injury enjoyed by ordinary people in the ordinary world is what makes society such a sick place, hateful to lovers. The "health" of ordinary people is the source of society's sickness and hostility. Improvement can be obtained only by getting "sick", only by sharing the abnormal physical and mental condition known as "being in love."

The lovers are always seen against a backdrop of the grave. For the play, as the prologue tells us, is about death-marked lovers, and throughout it there is a strange parallelism and antithesis of sex and warfare, love and hate, life and death, intercourse and the grave. From the very first scene, there is a strange fusion of love and death. Samson and Gregory speak of aggressive acts in amative terms, of waging war upon the servants of Montague in sexual images. Cutting off the heads of maids becomes defloration (loss of maidenhead); naked weapons and unsheathed swords become penises. This low comedy, while dramatically appropriate for gaining audience attention, has deeper significance in terms of the amity/enmity problem so central to human affairs which Shakespeare is examining.

As Romeo is leaving the masked ball, Juliet murmurs, "If he be married/My grave is like to be my wedding bed." (II.i.35-6) Her unconscious prophecy is to come true, for by their marriage Romeo and Juliet are inexorably led to a bridal chamber-tomb. As Romeo leaves her room on their wedding night, Juliet thinks she sees him standing below "as one dead in the bottom of a tomb." (III.v.56) Later, as she prepares to drink the sleeping potion which will put her in a state resembling death, she soliloquizes in an emotional scene that builds up in a

manner resembling orgasm, ending with "Romeo, I come!" (IV.v.58) This *petite morte* (a French term for orgasm), this little death of coitus which temporarily extinguishes consciousness, is preliminary to the final extinguishment of life which, paradoxically, will be the fulfillment of their love. Lord Capulet, deceived by the sleeping potion, tells Paris next morning that "death hath lain with thy wife." (IV.v.36) Sex and death have their clearest union in Romeo's curse in the graveyard: "Thou womb of death." (V.iii.45) As he breaks open the door of the tomb and enters it, Romeo imagines that sleeping Juliet is yet unconquered by death, that death keeps her ever fair to be his paramour. After drinking the potion, he kisses Juliet and murmurs, "Thus with a kiss I die!" (V.iii.20) Juliet, too, maintains the sex/death fusion by sheathing Romeo's dagger in her breast and then dying.

Last of all, Shakespeare has made the play's scheme appropriate to the themes. *Romeo and Juliet* begins on Sunday, the day of holy worship, peace and love. It ends on Thursday or Thor's day, the god of thunder and war.

Thus Romeo and Juliet presents a paradox: the reconciliation of oppo-

sites and the restoration of social unity through love which ends in death. Male and female, night and day, love and war: by the interplay of opposites in a koan-like contradiction of each other, Shakespeare brings his audience to see through the eyes of love that light is dark, health is sickness, sanity is madness and death for the sake of fidelity is preferable to a life of infidelity to one's heart known feelings. The way to true health and sanity is shown to be, ironically, by getting sick and going insane - that is, by experiencing love-sickness and its accompanying psychological state which by its uncommonness is abnormal. A world which lacks love can only be death-in-life to lovers, but to die for love is to achieve life-in-death. Also, as Shakespeare indicates, it can be the means for pacifying a warring world and for healing a sick world, for restoring in society the life-spirit which was driven out by those who lack love.

Insofar as insight changes behaviour, we can expect Shakespeare's power for producing an altered state of consciousness in his audience to help bring about an altered trait of consciousness in them. All the world's a stage where liberation is concerned.



Divine Intentions

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If you would like to have the members of the Holy Order offer prayers on your behalf merely write to Holy Mary of Guadalupe, Catholic Church of Antioch, P.O. Box 314, Burlington, WA, 98233, to be placed in our Book of Divine Intentions. State your name and need. Don't wait another day or moment. There is no charge. We want to serve you. We Care!

Masses are celebrated each evening at Holy Mary of Guadalupe at 7:30 p.m., Pacific Time, Monday through Friday and at 10:30 a.m., Pacific Time, Saturday and Sunday. Join in prayer at this time. It is advisable to read the HORC Mass stating your intention during the "Anaphora" where it says, " . . . and for all who in this transitory life are in trouble, sorrow, need, sickness or any other adversity, especially, (*state your intention here*). " If you do not have an HORC Prayerbook (available from AROHN publications) meditate for one hour presenting your intention to the Lord. This time should coincide with the celebration of the Mass at one of the above times.

If you have an urgent need, or know someone who does, please write or call us at (206) 856-2394.

And if you have no need but would like to help others, you may follow the above outline and make your intention for "others in need."

Women in the Episcopate



This conversation took place between Fr. Jeffrey Isbrandtsen, HROC and archbishops Mary Spruit (Archbishop of Northern California, the Church of Antioch), Miriam Grace Rankin (Archbishop of Texas) and Shirley Eyre (Archbishop for Southern California). We trust that our readers will find this discussion to be of interest as it presents a perspective which few of us can be familiar with, namely that of women in the Episcopate. Editor.

AROHN: The Church of Antioch is one of a growing number of Catholic Churches which are ordaining women into holy orders within sacramental Christianity. I would like to know what each of you thought when you first came across the concept of a feminine priesthood? Did you jump at the chance or was it something very foreign to your way of thinking?

BP. MARY: I felt comfortable with the priesthood, but when it came to being consecrated as a bishop I was not quite so sure. I always thought that a bishop was someone who was very highly educated and has had a lifetime of study behind them. Also I thought of them as being very old. I know that I had not heard of women being consecrated before, it was very unusual to me. I know that I hadn't really realized what my purpose was in life, but when I was offered these things, openly, and one might say that I was almost pushed into these situations and experiences, I came to know, through Bishop Herman, that this was to be my life. This is my chosen work. I had come to this conclusion shortly before meeting Bishop Herman and he just verified that feeling.

BP. MIRIAM GRACE: Well, I also had never thought one way or the other about being a priest, and when it was offered to me, again it was offered, it was a surprise. I thought, "Oh, Lord." But I recognized that this was a work that John and I could do together. I have an ideal in this age that has been important to me, that man and woman would learn to relate and cooperate and reverence one another in a new way. So,

Ritual work helps us to come into total communion with one another and that is perhaps the greatest work.

when this opportunity came up, I knew that it was something I had to do. For a long time I have felt the importance of ritual work and that ritual would become more and more important in this age. I have studied a lot of ritual practice and knew that this type of religious expression was important - I was born into a very strict Roman Catholic family and was educated in a convent - so when the priesthood was offered, the idea of the Mass, sacraments and ritual was not so foreign to me. I had thought that when I left the Roman Church that I had left all of that behind me. Joining together in ritual work is very important. I always say that when a group joins together in concert, there is a great feeling of support which can and will be generated. Ritual work helps us to come into total communion with one another and that is perhaps the greatest work. Working together.

BP. SHIRLEY: As with Bishop Miriam Grace, this was offered and I felt that it was very right that I too am very fortunate in that my husband and I have worked together and have experienced harmony with each other and a co-existence, one in which neither is dominant. We had a beautiful relationship prior to our joining the Church of Antioch, so it seemed very right that we should enter into this together as well. It was awesome; the idea, to me, was a new one - women in the priesthood. In this day and age, however, there has been research which has been done which would lead one to believe that women were anciently in the priesthood. This is by no means a ego trip or a feminist trip no more than it is a male

ego trip. It is establishing a harmony; the male/female balance which I believe needs to be there, particularly in this incoming new age. The balance, if you will, the harmony, the growing together and experience of unity and love is inherent in the promise of this age. When you can experience a love for all the kingdoms on earth, and of course the highest kingdom being mankind, then you are integrating that love and making it a universal experience.

We have had a male dominated upper echelon as far as ministry is concerned, or religion for that matter, for quite some time, and now the balance is taking place. There are more women who are coming into these areas now, the interest is there and this will help to bring about and establish the necessary balance . . . the men in many cases are already there. It may appear to be off balance for some time on a female aspect, but I believe that we have been called to this work and chosen, not necessarily because we are special, but just that the call went out and we accepted it. It is a responsibility and one of service to mankind and to all the kingdoms.

BP. MIRIAM GRACE: Sometimes I feel that the spiritual hierarchy, the brothers and sisters who have gone before us, experiment. They work with potentials and they are attempting to bring forth something in this new age. They are trying to show us how and what to do. Most of the time we can't pick up on what it is that they are trying to convey to us . . . we try to be illuminated enough to see them and at times we can feel them, but most often our conscious minds take over and liter-

alize things so that we can try to figure them out. We have to be analytical and things just aren't all that analytical. In the end it really doesn't matter whether the Holy Spirit is feminine or not, but we will try to figure it all out. But God's way is not necessarily our way. God is trying to bring us up to His way, he is trying to show us and all the beings around us are trying to guide us.

BP. MARY: When you are doing an experiment or research, you make mistakes, and the project can taste bad or can smell bad or whatever. When this happens you know that the elements weren't quite blended properly or perhaps in some cases not put in the right order or proper amounts. I buy extra erasers when I buy a box of pencils because I do a lot of experimenting . . . we are sure that we will make mistakes, errors in judgment, but we must keep moving towards a focus. I would have to say that it is the focus that we feel within that is right and as we move further along on the path we come to the realization that what I felt was right back there doesn't exactly apply right now. So, when we come to that understanding we see that it might be time to switch a gear and add another element or perhaps pluck out one that had been useful but now, having served its purpose, that element is no longer necessary.

AROHN: You know that there are those who through their "clairvoyant" investigations have come to the conclusion that the feminine body is not capable of acting in the capacity of a priest in the Mass. How do you feel about this? Each of you has celebrated, what is your feeling?

BP. SHIRLEY: The Mass, the ritual, has been devised over the past 2,000 years by males for males. More recently, the feminine aspect has been added, such as in the Prothesis of the HORC. Personally, I would consider it to be a part of the actual Mass. It is a preparation time, the womb if you will, the receptacle for the Mass to come through. So female aspects are being

brought in. I know that when I celebrate the Mass it works. I know that certain elements have to be there and in proper sequence and I do not personally feel qualified to change elements. This is a theurgical ritual which we are working with and I have had some very fantastic experiences as the celebrant. It is possible that in the future, a Mass for the feminine needs to be developed. It is also possible that we will see some revisions which will allow for a male/female balanced Mass that either could do effectively and without repercussions. I have experienced no repercussions from celebrating "masculine" Masses.

BP. MARY: I have said Masses, but when I first started we used the rite of the Liberal Catholic Church (Ojai/London), which I felt was tremendous. But I did feel on an inner level that it was a machine, a spiritual machinery, which I had trouble running. A ritual is a type of spiritual machinery, which in this machine age is quite apt.

BP. SHIRLEY: I think it is like a dance . . .

BP. MIRIAM GRACE: A dance, a ballet. I do agree with Bishop Shirley. One Sunday, Bishop John had to be out of town and so I celebrated. It was funny everything was done by women in that particular Mass and it went quite well. What was funny was that the refreshments were served by men . . . it had not been planned that way but that was how things worked out. Bishop John has written a simplified Mass, the Missa Simplex, which he dedicated to the Blessed Mother and Child. He meant it as a children's Mass, a Mass to be said for children. The language is simple and beautiful, it is nurturing and more mothering. I use that Mass. I can visualize the Christ coming to me, just as a man could.

AROHN: How often do you celebrate?

BP. MIRIAM GRACE: I consider that what I do in the Mass as a celebrating with Bishop John. I don't celebrate very



Virgin and Unicorn (Spanish, 16th century)

often but I do feel that I am entering into a new cycle of things. However, I do feel that what we do is almost like a concelebration. I sit there at the organ and John does the Mass with his attendants, but it is like I am accompanying the Mass and such an integral part of it. It is coming through my hands and voice. To me this is a chosen thing to do. Through sound I attempt to bring the people into harmony with the service as it is being conducted. I can use certain frequencies (my hymnal is categorized by color which corresponds to the frequencies) and prior to the Mass I do a thirty minute concert which helps to bring everyone into a state of harmony. There are women who say, "Well you ought to demand equal time", or "You should say the Mass one week and John the next." I think that's "piffle", you know, equal time. I am doing what I have been given to do for now.

BP. MARY: We have various Masses and we have celebrated various Masses, many times each one and right now I am cele-

brating each week, every Sunday. We have the Denison Mass, the Glastonbury Mass, the Gnostic Mass which is quite beautiful.

AROHN: Bishop Leadbeater of the LCC (Ojai/London) said that women's kundalini runs counterclockwise while the male kundalini goes clockwise and this is the reason that a man can do the Mass and the woman can't. Quite frankly, it is my understanding that whether the kundalini goes one way or the other really doesn't matter, our Lord Jesus Christ is quite capable of using whatever channel is there.

BP. MARY: Perhaps he was androgenous? You know, if it is so that he was born a man, he was born like we are. I feel like I'm a Christ. I even gave a sermon once where I said that we are sons of God; we are God's sons. Then later on I got to thinking about it and saw that we are offspring. . . .

AROHN: St. Paul talks about how we will

be given spiritual bodies, and that we will be made like unto the angels. The angels, we are told, are androgenous. So perhaps there is something that we are moving towards.

As you know I am a comparatively new priest, so to me the Mass is still a very emotional experience. Fr. Nestor Perala, on seeing the new HARC Mass, said that not only is it very beautiful but it also has a strong devotional aspect to it. For me this devotion expresses itself in an emotional way. I can feel what is coming through me . . . it's not coming from me but through.

BP. MARY: You're serving as a channel.

AROHN: I especially notice it during the prayers and collects. I can feel the energy coming from the congregation and passing through this vehicle. It is a very emotional experience. I just cannot hold to the line that only men can be vehicles for, what to all appearances is, an emotional experience of the Mass. The feminine body is even more capable of expressing that particular energy.

BP. MARY: Bishop Herman, when I related to him my experience of some kind of resistance to my celebrating the LCC Liturgy, remarked, "That's just a bunch of old men on the inner planes that say 'Woman, you can't do that!'" Well, we women aren't just down here, we are up and down the planes, you know. I have Bishop Aneed's crozier which I am using and I have never had any problems with it. He was dyed-in-the-wool against women even being in the sanctuary.

BP. SHIRLEY: Well, that may have been the case when he was on the physical plane but now that he has made his transition, he may have altered his thinking on these lines.

AROHN: Bishop Mary, how then do you see your ministry?

BP. MARY: One of our responsibilities to the Patriarchate is to grow and also

to grow people. To send out light to people who are disenchanted with their own religions, to help them find a way and to find themselves so that they in turn can help others and guide them. Right now our ministry has had such growth that we are moving into a new facility in Mountain View (California). It's right in the middle of town where we hope that we will be able to serve that many more people. So right now we are quite busy. My ministry is quite satisfying to me and to others, I hope, as well. I really enjoy working with Bishop Herman and we share everything. Our ministry is one of putting the pieces together. He is the architect and what else can I say - but that people are very important.

BP. MIRIAM GRACE: I like the word Bishop Arnold Michael uses; he calls the nature of the feminine aspect the "contributor." The feminine aspect is the "great contributor" and that is what permits evolution.

BP. MARY: I feel confident enough in my relationship with Bishop Herman to disagree now and then with some idea that doesn't feel right. This is where the intuitiveness of the woman can come in. He is a very trusting person. I don't think that it is degrading to defer to men or to a man.

BP. SHIRLEY: Something that I would like to point out is that Fr. Jeffrey's question to us was "How do you see your ministry" and each of us earlier in this interview tended to see our ministries as being inclusive of our husbands and ourselves. But the ministry that I see myself now in exists on several different levels, due to responsibilities that we have accepted. On one level we are establishing a local parish such as the parish priest would do. We are also involving ourselves in teaching and offering the sacraments, healing, not just to our congregation but to anyone who feels the need for that sort of healing which the sacraments can give. We also send out our blessing for the world. Then on the episcopal level, our territory (diocese)

is Southern California. So we are trying to unite that effort and create an atoneness with the people there and the rest of the clergy. We are also blessed with many independent Catholic bishops in the Southern California area and we try to stay in contact with many of them so that through our communication we can establish a rapport. Through our office as auxiliary to the Patriarchate, we try to keep in contact with the clergy throughout the United States.

BP. MIRIAM GRACE: One of the main things in our ministry is helping those who have entered into holy orders. I do a lot of counselling with people in training. They are a cell of light within a great city (any of you who have been to Houston knows how mammoth a city it is); a great city which is also a great wasteland. Jokingly we call it the wilderness. We attempt to instill in our people that they are cells of light and that through establishing in their homes an oratory where the Blessed Eucharist is, a cell of light can grow into a beam. That's where you have to start. The importance of those 20 cells of light with the Eucharist all over Houston cannot help but help. The idea is to serve where you are. Even if you don't go out and beat on doors you can still serve. Your friends can come over and you can do services like Complin or a Rosary, and then when they have become priests they can offer the Mass. In the far flung areas of Houston, we need that light. We also teach that where you have the light strongly, you also have the opposite that comes in and there is a big instruction in that which you can recognize. So, you see, that is part of my ministry also, instruction in those kinds of things.

AROHN: Bishop Miriam, in your ministry you are presently working through music in the context of the Eucharistic celebration and you have said that you and Bishop John are closely tied together in this. There are aspects of this relationship I would like to explore. Firstly, what do you see the ministry

of women as being within a sacramental church and, secondly, what do you feel about married couples both as bishops and within the context of holy orders as a whole?

BP. MIRIAM GRACE: I would like to start this off with one thing that to me is almost basic - until you receive orders no one can tell you what it is like. I call it a pipeline into the inner planes. Through holy orders, a firm contact, a conduit of power is forged which cannot be denied. You can tell that to someone until you are blue in the face and they won't understand until they too have been ordained. No matter what ministry I am doing, I have contact with that strong conduit of power, in service to humanity. So, if I am playing music or if I am doing my private blessing to the world, I am carrying that power. You don't always have to be out front doing something, but you can still carry that power to bless the place where you are, the area, the city. Many times when I am doing this blessing I can feel the power flowing through me and I believe that this conduit, the power which is coming through this ministry, is very powerful. So it doesn't really matter where my apostolate takes me, if it's saying Mass or doing a private blessing.

BP. SHIRLEY: I would like to add to Miriam's comments on this; I call it additional voltage or an extra charge, because it definitely does take place. I am not talking about an electrical shock, although that may not be too far off from what is experienced, but there is an additional charge that does come through. It takes some settling in time to understand and feel it. I suspect that it is different for each person. Also I have experienced personally, regarding the priestly ordination, that room was being made within my being several weeks beforehand. I started to feel the effects of growing into light. I don't know what you would want to call it, things were taking place on a spiritual level and that spills over into the emotional.

*"...our ministry...[is] a
concelebration with the male
and female aspects in balance.*

Health-wise I didn't feel any changes;
any increase or decrease.

AROHN: Bishop Mary said that you become
more sensitive.

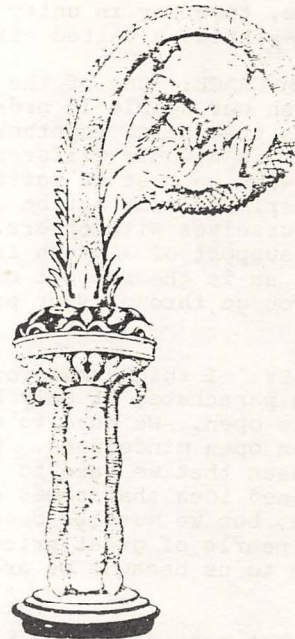
BP. SHIRLEY: Yes, I would agree with
that. What you should understand is
that our ministry is a co-creation,
if you will, of the various areas that
we are working in. I personally feel
that I could not function as well with-
out Arnold. He would have to speak for
himself, but I think that he would say
that he couldn't function as well with-
out me.

But in a nutshell that is how we see
our ministry. It's a concelebration
with the male and female aspects in
balance. I have to agree with Bishop
Mary that we have our discussions and
differences of opinion, but together
after we have discussed it and hashed
out the differences, we come to a
decision based on what seems right.

AROHN: Are you saying that there is
ecclesiastical equality in your
marriage?

BP. SHIRLEY: Yes, I would say that in
the marriage there is ecclesiastical
equality as well as in our ministries.

BP. MIRIAM GRACE: One of the things
about this togetherness in the ministry;
John and I share one crozier - we want-
ed it that way. And then we use the
crozier in giving orders, baptisms,
etc., we both hold the crozier. We
both take part in whatever order we
are giving. I do a part and he does
a part as well. The crozier is a
"magical" instrument and it does carry



great power. But for our congregation
it is so uplifting and miraculous that
we can do this together. Many of them
have gone through divorces, and they
are alone. They need to see a man and
a woman doing this together. So you
see, our having this together gives
our congregation something that they
need. This may not always be the case
in other ministries, this element of
the man and woman working together with-
out competitiveness (we have seen this
competitiveness in other ministries
being covered over with a pink cloud),
we didn't want this. We have an under-
lying reverence for each other's opin-
ion. We see each other as mates, co-
operators in the plan. I call it rev-
erence, and also respect for what they
think or say and feel. This is precious.
It is precious in the world at this
time. It's needed.

BP. SHIRLEY: This balance that you are
indicating. I too feel is needed.
There can be no ego trip in this at
all. What is needed is that we can
show our light, let it shine, male

and female, together in unity and harmony. Presenting a united effort.

BP. MIRIAM GRACE: One of the things that I wish our people in orders would realize is that being together in the Great Work is a whole different thing. In group work we must be patient with one another. We must not be afraid to ally ourselves with others. I feel that the support of a group is very important as is the support of ones mate as you go through your purification.

BP. SHIRLEY: I think that your mind is like a parachute, it only helps you when it is open. We have to continue to keep an open mindedness. That doesn't mean that we have to let every hair-brained idea that comes along be our guide, but we must be open to the gems and pearls of great price which will come to us because we are open-minded.

AROHN: What sort of advice would you give to women who are contemplating entering into holy orders or who are already in orders? You have all been in the episcopate for some time and you are all active in spiritual ministries of various natures; what do you say to the woman who says, "I think that I want to become a priest."? Would you advise them to do it in the first place?

BP. MIRIAM GRACE: First of all I would say, "Why do you want to become a priest?" Motivation is very important. Many feel that there is prestige to be found in and through the priesthood. Now, there is that but God can use even our egos in order to draw us towards His service. I have seen that type of desire change for the better and then again I have seen it not change and get worse, and that's not good. The answer to my question, though, that I look for is, "I just have to!" When I hear that I know that they have a true calling to the priesthood. Then, quite often, after they have been accepted and we have given them their inventory and their ground plan, the

main thing that presses upon many is "What is going to be my ministry?" What I say to them is, "Take where you are now, this is as far as you have gotten. You have the call. You feel like you have to do it. You will get your next step. You have to have faith that you are going to get your next step. God doesn't give you a five year plan a lot of times . . ."

BP. SHIRLEY: He gives you a fifteen year plan and expects you to finish it in five!

BP. MIRIAM GRACE: And then He says, "If I had given you a one year plan, could you have stood it?" We need to say, "Okay God, I'm going to listen to you. I am not going to get uptight." Don't get uptight saying, "I've got to know what I am going to do." You will know . . . and it will unfold like a flower, it truly will.

BP. SHIRLEY: I think I would have to advise them to have their own mental house in order. You need your own balance and stability. When someone is applying for holy orders, there are many steps that they must go through. The orders themselves tend to be a great equalizer, in that certain ones will continue through them and grow with it. While the others will turn and follow another path perhaps. I think that it will weed itself out.

BP. MIRIAM GRACE: The orders bring in tremendous purification, it has been our experience to see. Those who are not for it, who are not serious, will be weeded out.

BP. SHIRLEY: I think that it is possible that we will see those who just want to stop at one of the minor orders - healer, exorcist. Perhaps they don't want or see the need to take on a full parish responsibility as would a priest. There are levels within the holy orders that are satisfying and important. The priesthood is not necessarily the only goal.



*"We must be prepared to serve
without appreciation."*

BP. MIRIAM GRACE: That was interesting. We had quite a few who just wanted to go as far as Healer-Exorcist, but when they got there, they went right on ahead.

BP. SHIRLEY: However, there may be others that only want to be admitted as a server because they want to serve. And that's the capacity they feel they can function in and do well within. Perhaps due to their lifestyle, maybe that's all the time they can devote.

BP. MARY: I would also have to ask them why and counsel with them. There is a lot of hard work involved, a lot of service. I think that Miriam and Shirley summed it up, because sometimes they have to know really what these levels do entail and to live with each level for awhile and get used to that. I feel that having a group is a wonderful thing. There is a bond and closeness which such can afford. Going through holy orders together helps develop a certain closeness which is indefinable and most precious. You learn about each other in a special way.

BP. MIRIAM GRACE: The group in Houston help each other more and more and I do mean HELP. Service is one of the big words we use all of the time. Good works - it does not mean just going out and doing charitable work in the hospitals. Volunteer service, wherever you can find it, is very important. Serve wherever you are. That's the

reason we use the maniple, that's our symbol of service. That means not just service to your husband, wife, children, people in orders but service wherever you find it. Whatever you put your hand to is holy work. And you can't be picky about who you are going to serve. The unlovely need to be served as much as anyone else; and that is why we wear the maniple . . . serve the unlovely and unloveable as the Master Jesus did. He had no compunction about serving the unlovely. Serve where you are, just do it.

BP. MARY: Also we must be prepared to serve without appreciation. The people I work with don't even necessarily know who I am, nor do they understand that I am seriously involved with the Church. But if they are having a problem I am more than willing to counsel with them. Most of the time they don't even know that they are being counselled. I get a good feeling from this and I see that it works.

AROHN: What do you think the future holds for women in orders in the Church? What do you hope to see and what do you think you will see?

BP. MIRIAM GRACE: I hope to see a beautiful cooperative woman who doesn't go around screaming, "I'm a bishop and by darn I am going to have my rights!" or something like that. I would like to see couples in ministry who realize the importance of this in this age. I feel

that we have been through the time of "Do your own thing", and the period where we have been committed only to seeking our own pleasure. Now we must make a commitment to one another, to groups, for the upliftment of humanity. I would like to see respect and love among men and with man. We can minister together.

BP. SHIRLEY: I would like to see more people being more loving to each other, and more forgiving. Not only forgiving of each other but also forgiving of themselves. This is where the Eucharist comes in, where the Mass is. More self esteem and a lot less criticism of others go hand in hand. We cannot afford to dwell on other's faults for that just reflects our own weaknesses. With less criticism we become more open as individuals and as a Church. The Church of Antioch can have all kinds of settlements. The bishops will be busy with the priests and priestesses as well as their spiritual children. I feel that the Church is going to grow and when the word gets out that women are being ordained to holy orders, many will be drawn into our ranks.

BP. MARY: I feel that the Church of Antioch has a tremendous potential for growth and development for men and women, both single and married, and for couples. I would not discourage any person from entering holy orders because the spouse is not interested. We have stressed here the beautiful relationship that we have on a male/female balanced level. This is important, but it is not the only way that one can fly. I just feel that we who enjoy such a relationship are fortunate that we have such a situation. But the single person can also link up with the group.

AROHN: Where do you see your ministries going?

BP. SHIRLEY: I had hoped that we would go back on the road! But that is not to be for a while anyway.

BP. MIRIAM GRACE: I feel that my ministry is to continue along the lines I have already expressed. This is a continuing ministry. I just don't minister in music, but that is one of the concepts I operate by and through. I am an Aquarian - they may not be earth-shaking but new attitudes and concepts in ministry go with the turf. My ministry will continue to employ music and expand in many different ways which I cannot as of yet anticipate.

BP. SHIRLEY: I see our ministry as one of teaching and I believe that is one function of a church, to teach - also to heal. I believe that it is the function of the church to help others to teach and heal. For the future I see the potential of more centers being established, missions and that type of thing as growth and development take place.

BP. MARY: I see Church Central as developing and growing rapidly. I don't know exactly in what areas but I know that it will be because we are moving into a new place and we will enlarge upon it. Whatever people need, we will be serving their needs. As Shirley said, it is taken for granted that we teach regularly and heal just as regularly. That is everyday work. We have many metaphysically oriented people associated with us and we hope to serve both their temporal and their more refined requirements. Working together we can accomplish everything.



The Unified Theory of Chiropractic

A Table of Poison

by The Most Rev. Dr. Edward C. Sullivan, HORC



philosophy that embraces the principles of Innate Intelligence - a life force that wisely guides the body. But history tells us, once again, a different story. Naturopathy originally held to this philosophy - so did osteopathy. Any doctor of chiropractic would feel comfortable reading Dr. Still's original Philosophy of Osteopathy.

In 1810 Samuel Hahnemann, a German physician, published a book called, Organon of the Art of Healing. To Hahnemann, disease was nothing more than a derangement of the life force in man. This dynamic force which makes the difference between a corpse and a human being Hahnemann called the "vital force". He wrote, "In the healthy condition of man, the spiritual vital force (auto-cracy), the dynamic that animates the material body (organism), rules with unbounded sway, and retains all the parts of the organism in admirable, harmonious, vital operation, as regards both of sensations and functions, so that our indwelling, reason-gifted mind can freely employ this living, healthy instrument for the higher purpose of our existence." Dr. Hahnemann gave to the world that system of medicine known as Homoeopathy.

The contribution that chiropractic makes is in alleviating any disturbances or blockages in the pathways of this vital life force via the nervous system.

For thousands of years the medical profession has attempted, through the introduction of chemicals into the body, to heal the sick. It does so, often disregarding the life force within that body. In fact, such chemicals often hinder this life force - but this will be the subject of a later chapter.

When Copernicus discovered that it was actually the earth which moved around the sun, this went against common knowledge - so does chiropractic. Although chiropractic incalculably improves the health status of an individual, endless arguments and attacks come from established organized medical groups, even though the system works and therefore the principles on which it is based must be correct.

Many doctors of chiropractic assume that their philosophy is the only

In this chapter I would like to call the reader's attention to the subject of nutrition. Without proper nutrition the vital life force, or that force used by Innate Intelligence, is unable to function properly. All too often doctors of chiropractic decry the fact that the medical profession is slowly poisoning the world. Certainly it must be admitted that such poison is only given to those individuals cursed with disease. What about the healthy? More importantly, if chemicals can cause disease in a healthy body, what will they do to one that is already sick?

Many doctors of chiropractic ignore the subject of nutrition despite the fact that the average chiropractor has had more training in that subject, while in college, than his medical counterpart. To such chiropractors the basic operational principle upon which chiropractic is founded is the transmission or receipt of neurological impulses which travel over the nervous system and which can cause functional abnormality or disease, but this does not include the subject of nutrition. Nutrition is of importance to the doctor of chiropractic for, as M. Levine, D.C., writes in his text: The Structural Approach to Chiropractic, page 364, "The chemistry of the body is the result of controlled coordinated cellular activity. Normal nerve system function means normal body chemistry, so long as the essential nutritions are provided."

Now if everyone knew what these "essential nutritions" were and if everyone ate these nutritions and if the medical profession, or another paramedical group concerned itself with these nutritions, doctors of chiropractic might well argue that they need not concern themselves with the subject of nutrition. But the facts speak otherwise, and for the chiropractor to ignore the subject is an injustice to his patient's health status. This is especially true in recent years due to the development and control of the food industry.

There are several aspects to the subject of nutrition, and since this is not a text on nutrition, I shall not dwell on the subject, but leave this to

chiropractic scientists and educators. However, I shall touch on one aspect which is important, and that is the gross amount of chemicals which have been introduced into our national food supply. Interestingly, it is the function of the Food and Drug Administration of the United States Department of Health, Education and Welfare to protect the food Americans consume.

In Ralph Nader's "Study Group Report" entitled The Chemical Feast, the dangers of "hidden ingredients" is brought to our attention. The author James S. Turner writes, "The FDA interpreted this . . . to mean that the agency was prohibited from requiring manufacturers to list mandatory ingredients on their labels . . ."

"Also as a result of this interpretation, the manufacturers of artificially sweetened jams, jellies, and fruits obtained standard definitions that required them to add either saccharin or cyclamates to the product without identifying which sweetener was used and allowed them to label the product 'artificially sweetened!' These standards were in force at the time the FDA proposed a warning setting out a limited recommended daily intake of cyclamates for health reasons. But it would have been difficult for the public to comply with the warning when the presence of cyclamates was not identified in some of the products in which it appeared. In setting standards for mayonnaise, French dressing, and salad dressings, monosodium glutamate was listed, not as an optional ingredient, but rather as a permissible ingredient thereby eliminating the requirement that it be declared on the labels of these products. This was done at a time when disturbing questions had been raised about certain suggested adverse effects of the additive."

On page 71 Turner states, "The FDA is currently repeating the mistake it made in 1958. The mounting evidence that birth defects, cancer, hereditary change, and heart disease may be related to food additives has been sometimes reluctantly embraced, sometimes ignored or distorted by FDA decision-makers."



It has been often said, what we eat and drink today walks and talks tomorrow. Certainly Innate Intelligence requires natural food to develop and maintain a healthy body. We have already stated the importance of chemicals as one of the causes of disease. Through the neurological mechanism chemicals can poison and dilute the body thereby hindering the vital process. Some scientists, such as Spersansky, argue that the various side effects of drugs and chemicals are merely neurological reactions to these poisons. This would be in harmony with what D.D. Palmer stated when he wrote that one of the main determining causes of disease was poison. If we keep that principle in mind we can grasp why it is important to have a wholesome and natural food supply. This thought leads us to an important conclusion. Doctors of chiropractic should not only be concerned with an effect of disease or a component of the disease cycle (the subluxation is such a component) but also the determining causes of the disease cycle!

William David Harper, D.C., in his splendid text Anything Can Cause Anything states in Chapter Four, "Chemical substances in the environment of men . . . can irritate the nervous system and produce disease under certain con-

ditions." Dr. Harper, like Palmer defines the nonliving irritants, that act on man's nervous system as physical, chemical and psychic. Under the heading of chemical he lists:

- | | |
|------------|-------------------|
| a. Acids | d. Poisons |
| b. Alkalis | (exogenous and |
| c. Salts | endogenous) |
| | e. Drugs |
| | (induced disease) |

Once again, (repetition for emphasis) chemicals and poisons can be the determining cause of disease, or produce nerve interference, and they should be our concern. We often complain about the large drug industry and its relationship to organized medicine; but we should also keep in mind that the food industry is the largest retail industry in America. The White House Conference on Food, Nutrition and Health Food Safety Panel said, "It is not possible to determine with absolute certainty the safety of the ever-increasing number of chemicals added to or present in our food." James S. Turner concerning this statement says, "This comment should be accepted as a warning to treat food chemicals with caution and not as a license to dismiss doubts."

One disturbing fact that any reader of Ralph Nader's Study Group Report should grasp is that if the FDA has difficulty in performing its task, that

is, in learning to distinguish consumer interests from manufacturer interests, how far can we trust its drug policies?

Turner quotes Representative Laird as saying, " . . . individuals in Government who exercise regulatory authority over major segments of American industry may so position themselves as to obtain lucrative positions with the regulated enterprises and open themselves and their agencies to perhaps valid accusations of conflicts of interest." Dr. Louis La Segna of John Hopkins University described the situation in his 1962 book, The Doctor's Dilemmas, " . . . the . . . subtle and potentially most dangerous aspect of the FDA set-up (is) the well travelled, two-way street between industry and Washington. Men from the drug industry have gone on to FDA jobs and, more important, FDA specialists have gone on to lucrative executive jobs in industry . . . It does not seem desirable to have in decision making positions, scientists, who are consciously or unconsciously always contemplating the possibility that their futures may be determined by their rapport with industry."

I said I would not dwell on the actual subject of nutrition, but I do feel that a small reflection on this vital subject will enhance its importance to the doctor of chiropractic. Let's consider, for example, the subject of sugar.

Sugar is a very common substance, that many believe safe, but fattening if eaten to excess. It now amounts to about one-fifth of the total calories consumed in the wealthier countries.

However, a distinguished British physician, biochemist and researcher at London University whose pioneering studies of sugar presents a shocking indictment of table sugar as a principle cause of heart disease, diabetes, and other killers!

Dr. Yudkin, the physician, writes in his book, Sweet and Dangerous, the following, " . . . there is no physiological requirement for sugar . . . if only a small fraction of what is already known about the effects of sugar were to be revealed in relation to any other material used as a food additive,

that material would promptly be banned." He also states, "My research on coronary disease has convinced me beyond doubt that sugar plays a considerable part in this terrifying modern epidemic."

Dr. Yudkin goes on to point out that refining makes virtually no difference in the harmfulness of sugar - white or brown, it's poison!

While we are on the subject of nutrition and Dr. Yudkin's research I would like to quote his comment on cholesterol research. He writes, " . . . The one characteristic that everyone has talked about for years is a raised level of blood cholesterol. It is widely accepted that the chances of someone's developing a heart attack are higher when blood cholesterol is higher. It is reasonable, then, to suppose that the experimental manipulation of the diet or of other conditions that raise the level of blood cholesterol in animals may be concerned with producing coronary disease . . .

" . . . It is relatively easy to produce changes in the arteries of rabbits, but much more difficult in rats . . . There . . . is still . . . a doubt whether what is produced in the rabbit is really similar to the condition in man . . .

" . . . One ought also to take into account something of the normal habits of the animals . . . it does not seem to me to be sensible to include foods that are not normally part of the animal's diet or normally part of man's diet. The diets of herbivorous animals like the rabbit ordinarily contain very little fat and usually no cholesterol. It's no surprise to me that diets that are high in fat and that contain cholesterol produce pathological changes in rabbits. I do not believe that this should be accepted as proof that similar diets will produce similar effects in carnivorous or omnivorous species of animals, including man, who have consumed such diets for hundreds of thousands of years."

This brings up several facts that we have already touched upon. Remember Chapter One (AROHN: Vol. 2, No. 1), in which we cited examples of how Science can often lead us down the

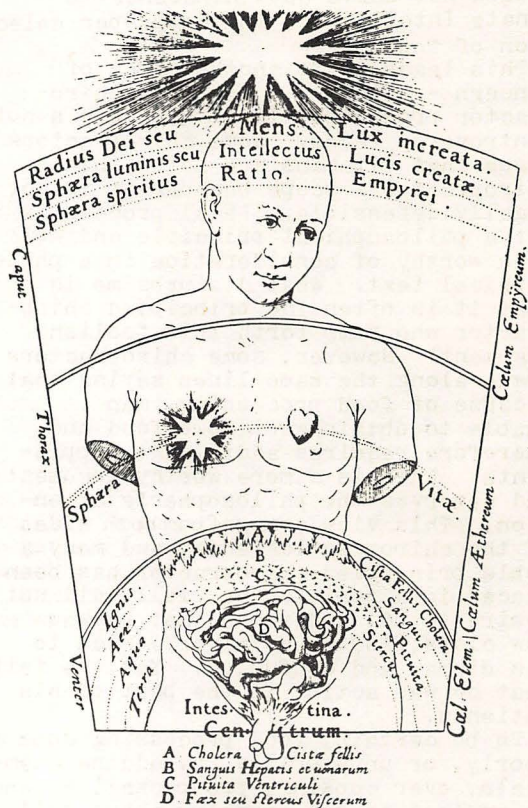
wrong road. It can lead us to incorrect conclusions. We again argued this point in Chapter Eight.

By now the question should come up, "If science can't give us the answers, how will we ever know truth?"

The answer should be obvious. Science can give us facts but only philosophy explains. This does not mean all philosophical explanations are correct. An explanation can be false for several reasons. One reason is that the "facts" are false. It is the task of the philosopher to develop philosophy along truthful lines. Some philosophers would avoid the subject of nutrition for this reason alone. Yet, chiropractic philosophy tells us that poison is a determining cause of disease, and therefore consideration of this subject is required.

How could chiropractic scientists be guided by correct philosophical principles concerning the subject of nutrition? Dr. Yudkin highlights the obvious for us in his argument about rabbit cholesterol research. The relationship between man, animal and environment, or nature, has already been established in earlier chapters. When man alters or introduces artificial substances he distorts or introduces a distortion into that natural relationship. The philosopher of chiropractic, guided by this concept, would know, long before science could prove, that smoking, coffee, sugar, food additive chemicals, coke drinks, and drugs would or could be very harmful. He would not need a scientific study to determine that adding seasoning, especially salt, to one's food violates a natural principle of chiropractic. He would point out that nowhere in nature could man or animal find Universal Intelligence setting out seasoning to be combined with food. Each food, he would argue, contains the proper seasoning for the consumer according to universal and natural law. This rational could also be applied to chlorine to our water supply which one research has linked to heart disease.

This leads us to dieting. Should doctors of chiropractic be concerned with such a subject? How often have we asked patients about the status of



their digestion only to hear that there is nothing wrong. Yet after further questioning they admit to not being able to eat a number of different types of food, yet avoiding the different types of food does nothing for the cause of the problem. It may alleviate the problem for the time being, and certainly chiropractic does not find that objectionable if concern is given to the cause. It really becomes a problem of case management. But to attempt to cure the disease by diet alone is contrary to the principles of chiropractic philosophy.

The necessary elements needed for physiological function are demanded by Innate Intelligence and made conscious by normal hunger, desire and thirst. Educated Mind and Innate Intelligence should work in harmony. Educated Mind

should not serve as a hindrance to Innate Intelligence in the proper selection of food.

This leads us to another area of concern - vitamins. Should a chiropractor prescribe vitamins? Here a hot controversy rages. Some chiropractors argue that vitamins are not within a chiropractor's scope because it is not legally defensible. Legal process is not a philosophical principle and not even worthy of consideration in a philosophical text. What disturbs me is that it is often the principled chiropractor who puts forth this foolish argument! However, some chiropractors argue along the same lines saying that because of food processing, man is unable to obtain wholesome food and therefore requires additional supplements. This is a more worthy argument and deserves the philosopher's attention. This view comes from both sides of the chiropractic fence, and many a noble principled chiropractor has been placed in a position he really did not desire to be, and found that he was now classified as a "mixer", much to his dismay and confusion. Yet, he felt that he was acting in the best of his patients.

To be certain, food processing done poorly, or unnaturally, by adding chemicals, over cooking, pre-packaging, and so on (not to say anything about soil conditions) can be, and most likely is, according to sound principles, harmful. But does this argument support the need for replacing vitamins into the food, after they have already been removed; or ingesting, in the form of pills, tablets or powders, various vitamins in addition to the poor quality, or poisoned food into our digestive tract? I think not.

Where in nature do we find an isolated isolated vitamin tablet? We may isolate vitamin "C" from a food source but it does not follow that once having broken its natural bond or relationship to that food source we may consume that particular vitamin and gain the same benefit we would have gained if we had eaten the food source directly with the vitamin already contained within it. I once had a patient that ate a tablet of niacin and had a severe reaction.

The tablet was developed by science. Yet this woman consumes in her daily diet more niacin than was contained within the tablet. She was rushed to the hospital because of the side effect. She purchased the tablets in a health food store and they were "natural". An isolated case? Not at all.

A more sound argument against poor food is to get better food! This is the direction our profession should take. People should eat wholesome natural foods. Besides, if man is unable to process his food in an intelligent manner how can we really believe that he will do better with isolated vitamins and minerals?

The argument that "if Universal Intelligence wanted man to have isolated vitamin tablets He would have made them" is not totally unsound (though it does smack of "if God wanted man to fly . . . !"). Universal Intelligence did intend man to have natural foods, with no processing or additives, and these foods do contain all that man needs.

Only science can argue that it has produced "safe" natural vitamins that the body can use in a beneficial way according to natural principles, but philosophy will always beg the question. Perhaps science can and has done so. Nonetheless, philosophy will always argue on behalf of its principles, watching with a constant vigilance, ever alert to the mistakes and false assumptions of science. This does not mean science and philosophy are at opposite ends of the pole. On the contrary, science in harmony with philosophy is the proper goal.

Besides all the above, one question remains. Even if the chiropractor is convinced that some vitamin supplementation is necessary, for whatever reason, should he use them as a therapy unto themselves? For example, a patient has a cold. Does the chiropractor suggest, "take some Vitamin "C", rest, fluids," and so on? What kind of patient management is this? - Vitamin "C" raises resistance? - Innate Intelligence needs it? - The doctor or pharmacist can make more money? - Makes chiropractors look like "real doctors"? - It gives the patient something to do until Innate does its job?

This entire problem develops because the chiropractor assumes the position of "treater" of man's symptoms. It returns us to the fundamental task of correcting disease problems per se. What caused the cold? Germs? Lowered resistance? Lack of Vitamin "C"? Exposure to the cold? Poor chiropractors? Each chiropractor must answer the question for himself when it comes to patient management. But it is only logical to expect him to be guided by sound chiropractic principles. A doctor of chiropractic who prescribes a vitamin to give his patient something to do, until the adjustment takes, not only reinforces the patient's false concept of the disease process, but weakens his own understanding.

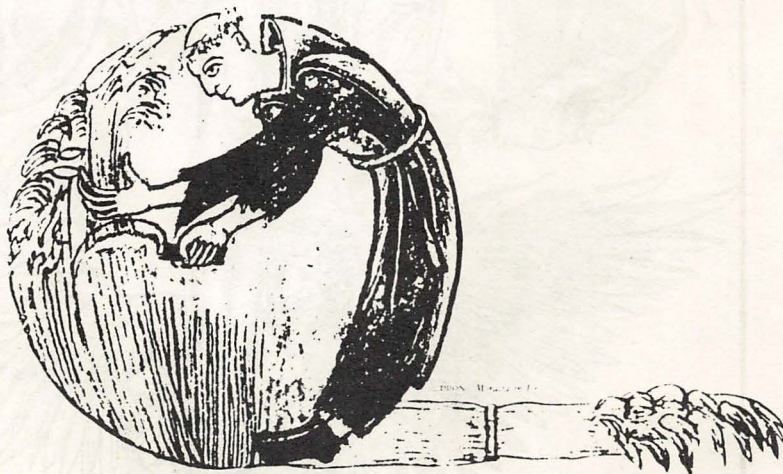
Despite all the above, sound nutrition is a valid concept and does fit into the overall philosophical picture of chiropractic, keeping in mind that nutrition is a subject of science and therefore subject to many whims and assumptions. The doctor and the patient should always be guided by sound

principles of chiropractic philosophy.

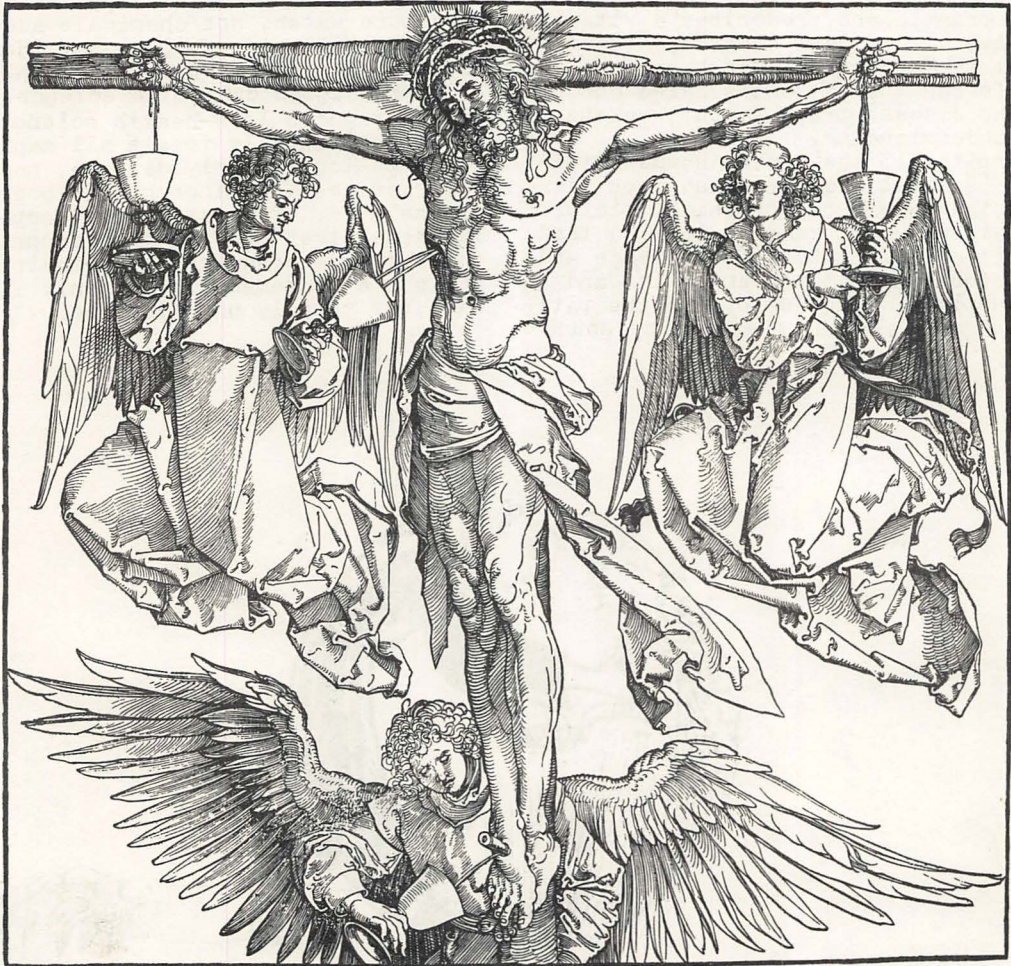
It would be argued, of course, that poor soil conditions caused by chemicals, or neglect, which has resulted in vitamin-poor food requires some form of supplementation. But the satisfactory solution to this sad, but nevertheless true state of affairs is not to create more vitamin tablets, but to restore a sound, natural program of restoring the soil to its proper state.

The same thing could be said of chemicals added to our water supplies. We need pure water, not chemicals added to it to kill micro-organisms! Here is an excellent example of how philosophic principles can guide science.

Chiropractic is a health science which successfully treats all man's diseases (or the only disease, nerve interference), whether of the body or of the mind. To most people, especially those first hearing of chiropractic and not understanding its principles, the above statement is not only illogical, but totally unbelievable.



To Save One's Soul



Many people believe that they have an immortal soul. They know they have a physical body, that fact is obvious to them, but they "believe" that within that body dwells an immortal soul. Holy Scripture does not agree with such a belief! Nor did the early Church Fathers teach such a doctrine. In fact its origin is pagan!

Scripturally it will be shown that a human being is a trichotomy of body, soul and spirit. Furthermore, this teaching will be shown to have been the teaching of the early Church.

Scripturally the human soul is not unique. Scripture is clear on the fact that man's soul is not intrinsically different from the souls of animals. Yes, animals have soul-life. Man's uniqueness is not his soul-life but something much more as we will learn in these study articles.

Genesis, Chapters One and Two describe the creation of animal and human life. At Genesis 2:7, we read of man being created. It reads, "Yahweh God fashioned man of dust from the soil. Then He breathed into his nostrils a breath of life (neshamah), and thus man became a living being (nephesh)." The word "neshamah", which is here translated as "breath of life" is in certain respects synonymous with the Hebrew term "ruach" which is translated as "spirit", and it (ruach) is also used in connection with the "Holy Spirit" (Ruach Hagadosh). The word "nephesh" is translated "soul" and is applied to animals, birds and even to creatures in the sea. Cabalists call "nephesh" the "animal-soul" and properly apply it to man.

Genesis 2:7 could be properly translated, and has been in some translations, "God inspired man with a spirit and he became a living soul." (Note also Zech. 12:1). Some might argue that "ruach" is properly translated "breath" because Genesis 2:7 mentions "nostrils" but Job 27:3,4 notes, "All the while my breath is in me, and the spirit of God is in my nostrils, my lips shall not speak wickedness. . . ."

The Scriptures show that with the first breath man draws into his body, the spirit enters therein. Moreover note that when Jesus conveyed the Holy Spirit

to His Apostles He "breathed" upon them (John 20:22)! The spirit enters at the first inspiration of breath and leaves the body with the last expiration of breath.

When the physical body receives from God its immaterial spirit which is part of His Being, the final result is the emergence of a living soul. The Scriptures indicate that the body is dead, not when the soul is missing, but rather when the spirit departs or is absent. St. James (2:26) says it clearly, "The body without the spirit is dead." Note also Eccl. 8:8, and Acts 5:5,10, as well as Acts 7:59,60; Matt. 27:50; Mark 15:37; John 19:30 and Luke 23:46.

In fact let us consider together that last Scripture, Luke 23:46, which describes the death of our Lord Jesus on the Cross. It reads, "And when Jesus had cried with a loud voice, He said, 'Father, into Your hands I commend my spirit': and having said this, He gave up the spirit."

It should also be noted that in all cases in the New Testament where those who were dead were brought back to life, are described as receiving their spirits not their souls. Luke 8:54,55 reads, "And He put them all out, and took her by the hand, and called, saying, 'Maid arise.' And her spirit came again, and she arose straightaway."

Therefore, spirit and body are components out of which a human being becomes a living soul. He is made of heaven and earth. He is a Son of God, and therefore divine because God, his Father, is Spirit (John 4:24. Note also Rom. 8:16, 17).

As a way of illustration of what is meant by the soul emerging from the combined body and spirit, we need look no further than the science of chemistry. Table salt is composed of two elements, sodium and chlorine, a solid and a gas. When these two elements are combined a third emerges, namely salt. Salt has no existence in and of itself. It is a result, it emerges because of a combination. The physical body could be compared to sodium, a solid, and the spirit to chlorine, a gas, and salt to the soul. Perhaps the Lord Jesus humorously reflected on this when He called us the

"salt of the earth."

In this series of study articles we will find that it is the spirit and not the soul which is born again and which strives for perfection (Rom. 7:22), being held back by the body that we now have. (Rom. 7:23)

True, Matt. 16:26 would seem to make the soul almost eternal and not the spirit; the Scriptures nevertheless are clear on the fact that spirit and not the soul is of eternal significance.

The New Man which God has in view in His Great Work is a reborn spirit in a redeemed body. When the Body is redeemed and the Spirit reborn, the Soul then becomes "saved". Saved from what? Non-existence. A dead soul is like salt when sodium and chlorine are separated. It ceases to be. At death the soul is described in the Scriptures as being asleep (unconscious). The body turns to dust and the spirit returns to God. Only if the spirit and body are reunited can the soul be saved from eternal unconsciousness or death.

This is reflected in the Psalms (104:29), "... If you take away the spirit, they expire, and back to their dust they go." And Psalm 146:4, "His spirit goes out, he goes back to his ground; in that day his thoughts do perish."

To further support this view, it should be noted that souls have blood! Gen. 9:5 says, "Your blood of your souls I ask back", and Jeremiah 2:34, "In your skirts there have been found the blood

marks of the souls of the innocent poor ones." In other words, we must understand that a soul is something, albeit the combination of spirit and body. Obviously, it is that component, the body, that has the blood. Instead of saying we "have a soul", we should proclaim that we are a soul that has a body and a spirit.

The soul then refers to self and even the life that the self lives. Judges 9:17 reads, "My father fought for you and went risking his soul ("Life")." Note also Luke 9:24, "For whoever wants to save his soul (life) will lose it." It is in this sense that Gen. 2:7 is often translated to say "a living being" for nephesh and not soul.

But soul can refer to our future life and it is in this sense that it appears at Matt. 10:28, "Do not become fearful of those who kill the body but cannot kill the soul" ("future life"). Man cannot kill another's spirit and if God returns the spirit to the flesh then the soul lives again. The soul has potential for future life and it is in this sense that we seek salvation for our souls.

In order for our souls to be saved for a future life, two things are necessary. The first is to have a body and the second is to be "born again" or to reunite our spirit with that body. To learn more about this process we should study the next two study articles in detail.

Study Questions

(Editors note: Once each month the members of the HORC meet for one hour to study one of the designated AROHN articles prepared by the Education Committee of the HORC.)

1. What is the Hebrew word for soul? Is it immortal?
2. Why isn't the argument that "ruach means breath" and not spirit, in light of Job 27:3,4?
3. What Scriptural evidence is there that shows man is a trichotomy?
4. Explain the difference between spirit and soul.
5. What are some different meanings for the soul in the Bible?

The Body Redeemed



In the first study article we were presented with the concept of the trichotomy of man - Spirit, Soul and Body. It was also explained that, such being the case, the process of man's Atonement (through Christ) to Yahweh God is threefold.

In the first article the term "salvation" (to save, savior) was properly applied as a process concerning the "Soul" of Man.

In this second article we will show that the term "redemption" (redemptor, to redeem) is understood to mean a process specifically relating to the "Body" of Man.

The word "redemption" itself testifies by its historical development as to its inner meanings, both spiritual and physical. The term "to redeem" is based upon the process of purchasing or buying back something that was lost or something in an undesirable condition.

Christianity traces its origins to Hebraic roots so, understandably, its concepts of redemption bear the flavor of the Hebraic culture previous and leading up to that time. There is much about redeeming to be found in the Hebrew Scriptures. At Leviticus 25:23-28, Yahweh instructs the Hebrews to allow redemption of land by the closest relative. The first-born sons of Israel are redeemed at Nb. 3:40-51; redemption from slavery is commanded by Yahweh at Lev. 25:47-55. The idea of buying back with money passes into the general meaning of reclaiming or rescuing from a disagreeable position a material thing, be it land or a body. Redemption is also associated with the great national deliverances (entire bodies of culture) such as from Babylon (Isa. 62:12; 63:4) and Egypt (Deut. 7:8).

At Isaiah 41:14, is this passage:
"Do not be afraid, Jacob, poor worm, Israel, puny mite.
I will help you - it is Yahweh who speaks -
the Holy One of Israel is your Redeemer."

A footnote in the Jerusalem Bible to this particular passage states, "The 'redeemer', *goel*, is primarily

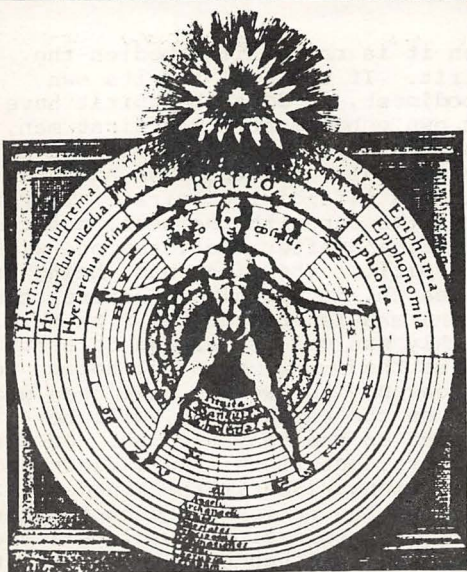
the avenger of blood, Nb. 35:19+, also the one who pays off a man's debt and frees him from prison, the close relative whose duty is to protect the widow, Rt. 2:20+. The word is used of God as avenger and liberator of his people. In this sense it is frequent in Ps, Ps. 19:14+ and in the second part of Is. 43:14; 44:6,24; 47:4; 48:17; 59:20; cf. Jr. 50:34. Finally the N.T. and Christian theology apply it to Jesus who delivers from sin."

The reason and necessity for the redemption process has to do with the mystery of the "Fall" of man. Consider Adam and his creation at Gen. 2:7: "Yahweh God fashioned man of dust from the soil. Then he breathed into his nostrils a breath of life, and thus man became a living being."

At this point in the creation narrative Adam (humanity) was without sin. Nor would there be sin until the disastrous decision to eat the fruit from the Tree of Knowledge of Good and Evil. Up until that point, Man and Woman were perfect spiritual beings not subject to death. They had flesh and bone bodies (was not Eve created from a rib and enclosed in flesh) and yet they were still perfect spiritual beings, unblemished and having eternal life.

Sources outside of Scripture confirm and help to explain this esoteric truth. The venerated German nun, Anne Catherine Emmerich, perhaps the most gifted of ecstatic mystic visionaries in all history, viewed in vision all of Adam's creation and history (see Questions and Answers in this issue of the AROHN). To Sister Emmerich was given great insight into the Mysteries of Christianity. Yet Scripture merely verifies and proves what she saw, albeit not in so vivid and intricately detailed scenarios. Yet if we combined the two, Scripture and revelation, we are given a remarkably full (or at least fuller) picture of the Redemption of Man.

That picture is of a Being created unblemished and without sin, clothed in a fleshly body so pure, so spiritual, that to compare it to the fallen



body of man today would be like comparing rays of sunlight to hair.

At this time (before the Fall) the will of man was united with the Will of God. But there came a time when there was a separation of the free will of man from the Will of God - in short, the Fall. With this separation came material existence and all of the evil associated with non-conformity to the Will of God. Sister Emmerich said that the body became but a vessel and Scripture states at Gen. 3:20, "The man named his wife 'Eve' because she was the mother of all who live. Yahweh God made clothes out of skins for the man and his wife, and they put them on. Then Yahweh God said, 'See, the man has become like one of us, with his knowledge of good and evil. He must not be allowed to stretch his hand out next and pick from the tree of life also, and eat some and live forever.' So Yahweh God expelled him from the garden of Eden, to till the soil from which he had been taken. He banished the man, and in front of the garden of Eden he posted the cherubs, and the flame of a flashing sword, to guard the way to the tree of life."

So man is expelled from paradise to live and die in toil, hardship and pain. Since he was created out of the soil, the soil would provide his condition of life. Indeed, man's curse is through the soil and not direct. Therefore man's body has a definite relationship to the earth not only in fact but also in scriptural reference. An early aspect of redemption, therefore, was that the direct descendant could buy back land (soil) which had been previously sold due to some unfortunate condition.

Satan's accursedness was direct and in it lies the hope of man's redemption. Yahweh God curses the serpent (Satan) in this way at Gen. 3:14, "Be accursed beyond all cattle, all wild beasts. You shall crawl on your belly and eat dust every day of your life. I will make you enemies of each other: you and the woman, your offspring and her offspring. It will crush your head and you will strike its heel." With this curse Yahweh sets up the conditions of the struggle between evil and man. A continuous struggle but one which holds out the ultimate promise of victory for man by the crushing of the serpent's head.

Since there is sin, there is death and in view of this we must ask ourselves how can we have eternal life? The answer is simple. We must eat of the fruit of the tree of life. The fruit is the body and blood of Jesus - the tree of life was the Cross. Consider Jesus' own words at John 6:53, "I tell you most solemnly, if you do not eat the flesh of the Son of Man and drink his blood, you will not have life in you. Anyone who does eat my flesh and drink my blood has eternal life, and I shall raise him up on the last day."

Since it is that spirit that gives life (John 6:62-63) the flesh must be made more spiritual - like the body of Our Lord after His resurrection. A perfect body, although material in substance (did not Thomas actually put his fingers into the wounds to have it proven) yet totally spiritual and thus capable of eternal life.

Remember, eternity is forever. It would be impossible to think that the bodies we now have could endure for eternity. They are imperfect. They burn out after a few score years. They are sinful and are under the influence of the soil. They are earthly and must be made heavenly. Just as the direct Israelite descendant bought back the land or redeemed it, so too does Our Lord, by His sacrifice and bodily passion, redeem for humanity a perfect spiritual body. After all, is not the body but a piece of land, a vessel and abode for the indwelling spirit?

Anne Catherine Emmerich was given this awareness mystically and she commented on it. She said, "I have always thought that by the wounds of Jesus there were opened anew in the human body portals closed by Adam's sin. I have been given to understand that Longinus opened in Jesus' side the gate of regeneration to eternal life, therefore no one entered heaven while that gate was closed."

The process of Redemption is and always has been a physical process. It has always implied a means of buying back a material object (such as land) or of rescuing a material thing from a disagreeable position such as slavery. This disagreeable position (slavery to physical death) was instituted by Adam and resolved in the "new Adam", our Lord Jesus Christ.

At 1 Corinthians the gnostic Paul instructs disciples into this particular mystery. Let us also take heed of his words: "The thing that is sown is weak but what is raised is powerful; when it is sown it embodies the soul,

when it is raised it embodies the spirit. If the soul has its own embodiment, so does the spirit have its own embodiment. The first man, Adam, as Scripture says, 'became a living soul'; but the last Adam has become a life-giving spirit. That is first the one with the soul, not the spirit, and after that, the one with the spirit. The first man, being from the earth, is earthly by nature; the second man is from heaven. As this earthly man was, so are we on earth; and as the heavenly man is, so are we in heaven. And we who have been modeled on the earthly man, will be modeled on the heavenly man. Or else, brothers, put it this way: flesh and blood cannot inherit the kingdom of God: and the perishable cannot inherit what lasts forever. I will tell you something that has been secret: that we are not all going to die, but we shall all be changed. This will be instantaneous, in the twinkling of an eye, when the last trumpet sounds. It will sound, and the dead will be raised, imperishable, and we shall be changed as well, because our present perishable nature must put on imperishability and this mortal nature must put on immortality." (1 Cor. 15:43-53)

It is also beautifully expressed at Rev. 20:5,6: "This is the first resurrection; the rest of the dead did not come to life until the thousand years were over. Happy and blessed are those who share in the first resurrection. . . ."

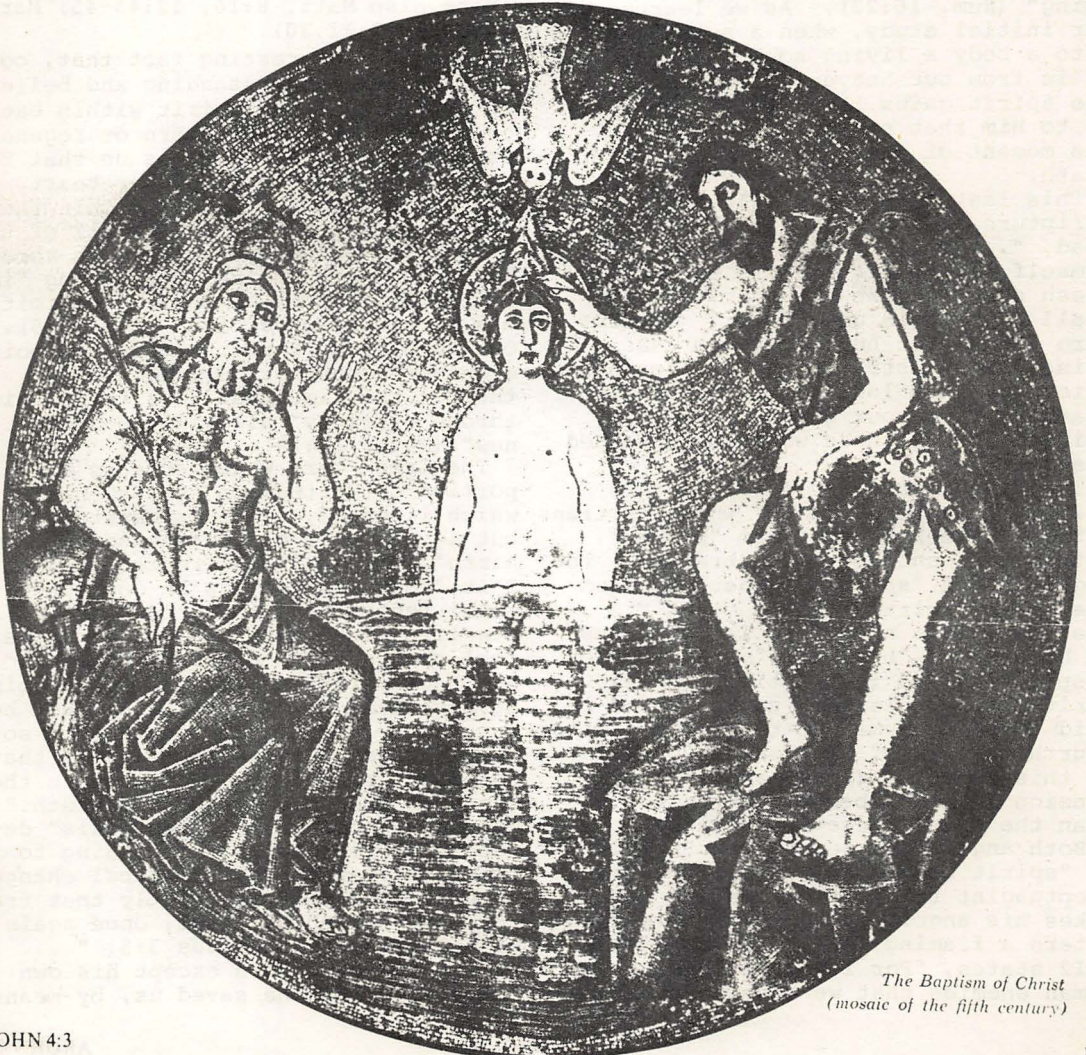
Therefore, in order for the soul to be "saved" the body must be resurrected, or redeemed, which is a wonderful expression of God's love for humankind!

Study Questions

(Editors note: Once each month the members of the HORC meet for one hour to study one of the designated AROHN articles prepared by the Education Committee of the HORC.)

1. What is the basis, from a Hebrew perspective, of "redemption"?
2. Why is redemption necessary?
3. In what sense are "sin", "death", and "eternal life" connected?
4. Are our present bodies capable of living eternally? Why?

The Regeneration of the Spirit



*The Baptism of Christ
(mosaic of the fifth century)*

As we have seen in the first two studies of this series, man is a trichotomy, a threefold being comprised of body, soul and spirit. This doctrine is founded on the Scriptures and is consistent with the traditions of our holy Mother the Church. In this study we will turn our attention to the subject of the spirit and its regeneration.

The testimony of the Scriptures is very clear that "God is Spirit" (John 4:24) and that He is "God of the spirits that give life to every living thing" (Num. 16:22). As we learned in our initial study, when a spirit enters into a body a living soul results. But it is from our heavenly Father that the spirit gains its existence and it is to Him that our spirits return at the moment of physical (i.e., bodily) death.

This last is clearly illustrated in Scripture at Job 34:14,15, where we read, "... if he (God) gather unto himself his spirit and his breath; All flesh shall perish together, and man shall turn again unto dust." Perhaps more clearly at Luke 23:46 is this principle illustrated, "... Jesus had cried out in a loud voice, he said, 'Father, into your hands I commit my spirit.' With these words he breathed his last."

The Hebrew word for spirit is, as previously noted, "ruach" which is translated in Greek by the term "pneuma". Both words can also mean "breath". The English word "spirit" is derived from the Latin "spirare" which means "to breathe". The noun form is "spiritus" - "a breath" or "breathing". Expiration, respiration and inspiration are all derived from this same source. God is said to be "pneuma" at the already cited fourth chapter of St. John's Gospel. In this sense it ("pneuma" and by extension "ruach") becomes extended to mean the vital force which lives in man.

Both angels and demons are "spirits" or "spirit creatures". Psalms 103:4 (Septuagint translation) reads: "Who makes his angels spirits, and his ministers a flaming fire." And Ephesians 6:12 states, "For it is not against human enemies that we have to struggle

but against the Sovereignities and the Powers who originate the darkness in this world, the spiritual army of evil in the heavens." Or perhaps the words of St. Paul illustrate this point, speaking of angels he says: "The truth is they are all spirits whose work is service, sent to help those who will be the heirs of salvation." And in the Book of Revelation the Apostle St. John writes, "Then from the jaws of dragon and beast and false prophet I saw three foul spirits come . . . and in fact were demon spirits. . . ." (Rev. 16:14). (Note also Matt. 8:16, 12:43-45; Mark 1:23-27, 3:11,30).

It is an interesting fact that, contrary to the understanding and belief of many, it is the spirit within each of us that is to be reborn or regenerated. Ezekiel 11:19 tells us that Yahweh, "will give them another heart, and will put a new spirit within them." This "new spirit" is the result of the "new life" we become sharers in through our union with Christ, for having "imitated his death, we shall also imitate him in his resurrection" (Rom. 6:5). Our Lord Jesus Christ makes this point even more succinct when he related that at the time that He sits on "his throne of glory" all will be "made new" (Matt. 19:28).

The Greek term which appears in this portion of Matthew is "paliggenesia" which literally means "regeneration", but it can also be translated as "new birth", "renewal" or "recreation". This "regeneration" is in one sense a moral renovation, the production of a new life consecrated to God or "a radical change of mind for the better." St. Paul refers to this change of mind at Ephesians 4:23, "Your mind must be renewed by a spiritual revolution so that you can put on the new self that has been created in God's way, in the goodness and holiness of the truth." Commonly, however, "paliggenesia" denotes the restoration of a thing to its pristine state. This "radical change" we have spoken of is exactly that transformation which St. Paul, once again was speaking of at Titus 3:5, "... it was for no reason except his own compassion that he saved us, by means

of the cleansing water of rebirth and by renewing us with the Holy Spirit." What is this renewal by (with) the Holy Spirit which St. Paul mentions? Jesus said, "I tell you most solemnly, unless a man is born through water and the Spirit, he cannot enter the Kingdom of God: what is born of the flesh is flesh; what is born of the Spirit is spirit." Once again St. Paul gives us a means of understanding these words of Our Lord, when he speaks of ". . . Mount Zion and the city of the living God, the heavenly Jerusalem where the millions of angels have gathered for the festival, with, the whole Church in which everyone is a 'first-born son' and a citizen of heaven. You have come to God himself, the supreme Judge, and been placed with the spirits of the saints who have been made perfect, . . ." (Heb. 12:23). The renewal of our spirits by the Holy Spirit of Yahweh is that transformation of ourselves by the greater Self of God. This perfecting of our spirits is the great destiny which all who put their faith in Jesus Christ can look forward to. As we read in the Scriptures, ". . . he has given us this promise: I shall make the earth shake once more and not only the earth but heaven as well. The words 'once more' show that since the things being shaken are created things, they are going to be changed, so that unshakable things will be left." (Heb. 12:26,27)

The spirit in each of us is, as we have noted, that part of the trichotomy which is man that will be "reborn" or "regenerated". We might ask, then, is

it also the "immortal" factor within man? The Scriptures tell us that even spirits can be destroyed (see Rev. 20: 15; 21:8). The book of Revelation also mentions another very important concept at Rev. 21:5-7: "Now I am making the whole of creation new . . . I will give water from the well of life free to anybody who is thirsty; it is the rightful inheritance of the one who proves victorious; I will be his God and he a son to me." Therefore those who prove victorious or, in other words, remain faithful to the "promises of Christ", they will be received into God's presence and fully enter into His Kingdom, the New World.

One might ask how we can hope to attain this second birth; how might our spirits be regenerated? The Catholic Church has long held that a major vehicle for our perfection comes in and through the sacraments of the church, in particular through the Blessed Eucharist. How might this be? Without going into a great amount of detail, we can say that in the holy sacrament of the altar mankind has been given a means whereby our imperfect natures can be transformed, that is, perfected. It is with this in mind that our Lord Jesus Christ said, "I am the living bread which has come down from heaven. Anyone who eats this bread will live forever; and the bread that I shall give is my flesh, for the life of the world." (John 6:51)

We have all come from Spirit, we gain our life through it and indeed exist in it. "It is the spirit that gives life", said Jesus, "the words I have spoken to you are spirit and they are life."

Study Questions

(Editors note: Once each month the members of the HORC meet for one hour to study one of the designated AROHN articles prepared by the Education Committee of the HORC.)

1. Where do our spirits come from and where do they go at our death?
2. Are angel spirits?
3. What is it that is regenerated? What is this "regeneration"?
4. What is the "renewal of our spirits"?
5. What is the place of the Sacraments in the process of "regeneration"?

News in the Church



Ecclesia Gnostica

Bishop Stephan A. Hoeller concluded a three-week long lecture tour of Australia, which occurred from Jan. 20 to Feb. 15, 1982 and took him to every major city and every state of the Australian Commonwealth. The bishop travelled to Australia at the invitation of the Australian Section of the Theosophical Society, and was the principal guest speaker at the annual National Convention of that Society, which was held this year in Perth, Western Australia. Subsequent to the convention, the bishop travelled for a further two weeks up and down Australia, lecturing primarily for local branches of the same Society, but also on occasion for the Jungian Society and local Kabbalistic groups of students.

The Bishop reports that one of the interesting groups he came in contact with was the order founded by the late Bishop J.S.M. Ward of England, which is known as the Order of Christ the King, which still exists in Australia, though split into two major schisms. The bishop had the opportunity of meeting with Mr. Gregory Tillett of the Vilatte Guild, who is associated with one of the major universities and is a scholar on the history of the Independent Catholic Movement. Another interesting contact was the one with the Rev. Dr. Alfred Kaufmann, a priest ordained by Archbishop Churchill Sibley of famed memory who introduced the Vilatte Succession into the British Isles in the early part of the century. Dr. Kaufmann was personally acquainted with most of the bishops of the various successions in England, America and Australia.

Bishop Hoeller's topics of lecture all concerned the Western Tradition, including the Kabbalah, Gnosticism and Jungian psychology. All were recieved enthusiastically by crowds numbering in the hundreds. The bishop mentions in conclusion that his experiences greatly strengthen his respect for past theosophical and Liberal Catholic leaders, such as Leadbeater and Wedgwood, who established their movements with such efficiency in Australia, and whose spirit is very much alive in that country.

The Gnostic Society in Palo Alto reports that a workshop will be held on August 28, 1982, with author Katherine Kurtz, who wrote the "Deryni" and "Camber" series, the most recent of which is Camber the Heretic. She also has recently completed her first novel about the 20th century, The Lamas Option, which is about the occult machinations at the outset of World War II.

Also on Sept. 20 and 27, 1982, Lance Beizer will be offering a discussion of THE TRINITY: WHAT THE FIGHTS WERE ALL ABOUT. This will explore the questions which arose in the early days of the Church concerning the nature and reality of the Trinity. These were issues resulting in battles and eventual dogmas of the early centuries of Christianity.

The Liberal Catholic Church (Ojai/London)

The Very Rev. Father Joseph Tisch of St. Pierre-Melbourne, Florida reports that he and the people of his congregation are in the process of purchasing its own permanent new church building. Not only have they been blessed with the land for a future church, but with one and one-tenth acres of land and an already existing building capable of seating more than 500 people which they hope to soon be able to convert into a beautiful and functional church. He also notes that on May 10, 1982, the Provincial Board of Trustees voted to raise St. Raphael's Church Center to the status of a Mission. Mr. Chad Andrew Cekun is the cleric-in-charge.

On a sadder note, the Regionary Bishop for the United States, Bishop Gerrit Munnik, has requested that the LCC (Ojai/London) not be listed in the Directory of Independent Catholic Churches which appears in each issue of the AROHN.

God's Benevolence Orthodox Catholic Church

Bishop Patrick McReynolds informs us that from July 21 to Aug. 7, 1982, he will be visiting in New York with the Most Rev. Dom Lorenzo of the Holy Trinity Monastery. Bishop Patrick will then return to Spokane, Washington for an ordination on August 15. Bishop Patrick has been most helpful and full of much advice on the formation of the World Council of Independent Catholic Churches.

The Independent Catholic Church International

From England, we learn that the Very Rev. Alan Bain will soon be raised to the Episcopate. Archbishop R.V. Bernard Dawe is due to fly from his home in Vacaville, California to officiate at this most auspicious event. Our heartiest congratulations and hopes for a long Apostolate are extended to all parties.

The Primus of the ICCI has announced that St. George's House, Niagara Falls, Canada, will commence operations as a senior citizens retirement home. It has been in service as a youth hostel, and residence

for battered wives since its opening in early 1981. People who are interested in applying for residence or who would like more information should write to The Bishop, St. Matthew's Cathedral, 6053 Franklin Ave., Niagara Falls, Ont., Canada.

The Rt. Rev. Earnest Jackson, of Toronto, Canada, at 94 the oldest bishop in Independent Catholicism, has been elected Honorary Patron of the Independent Catholic Church International. Addressing a recent conference of bishops, Bishop Jackson suggested that "longevity is a sin", but continued good health, and a determination to serve God, is keeping this brilliant man in active service to his church and Master.

Vilatte Guild

The Very Rev. Francis Spataro will be raised to the Episcopate in July of this year. Co-consecrators will be the Rt. Rev. Bertil Persson of the Apostolic Episcopal Church in Sweden and the Most Rev. Brian Turkington of the Free Anglican Church in America. Rev. Francis will continue in his capacity as the head of the Vilatte Guild in America.

The Church of Antioch

Archbishop Herman Adrian Spruit continues to expand the ministry of the Church of Antioch. June 6-13, 1982 saw both he and his wife, Archbishop Mary, actively engaged in establishing the Diocese of the Great Lakes which is centered in St. Paul, Minnesota. Also a Missionary center was established in Chicago. Leon and Vivian Barcynskis were made Archpriests and appointed Apostolic Administrators of the Diocese.

From Texas comes news that Archbishops John and Doris Rankin's Church of the Divine Presence has seen the "graduation" of its first class of seminarians. 16 received the 'sweet but heavy burden' of the priesthood at the hands of Bishops Rankin in a ceremony of great beauty and splendor. All will be serving in their ministries throughout the state of Texas.

Archbishops Shirley and Arnold Eyre are due to go to mainland China in late September of this year as part of the People to People cultural exchange program. They will be guests of the Chinese government and will be touring hospitals and attending lectures on Traditional Medicine.

Holy Order of the Rose and Cross

Bishop Howard Troy, HORC, recently raised Robin Holloway to the Order of Reader in and for Holy Sophia Church, Sacramento, Calif. Robin and her husband, Fr. Ivan MacKillop-Fritts will both be attending this year's annual HORC Advance at which time they will be initiated into the Holy Order of the Rose and Cross.

The brothers and sisters of the HORC tell us that work continues on Holy Mary of Guadalupe. May and June saw the completion of a "great Work", namely the entire foundation of Holy Mary was rebuilt. A cement floor was poured and plans include a new roof and paint.

AROHN Publications announced that it has republished The Book of the Future by Archbishop Edward C. Sullivan. Demand was such that the entire first printing has been sold out. It was also announced that a second edition of the HORC Prayerbook will soon be available, as the first edition sold out as well. 144 - The Great Work, it is hoped will be available by early spring of 1983.

June 11-13, 1982 saw over sixty members and friends of the Holy Order packing their bags (sleeping and otherwise), checking out their tents, and spending a weekend in the beautiful wilds of Eastern Washington's mountains. This year's Spring Advance was sponsored by the New Age Committee of the HORC and centered on the theme of "Survival Skills: Spiritual and Physical." This was part of an ongoing program of research and development in the area of spiritual awareness of the coming New Age and Kingdom of Christ.

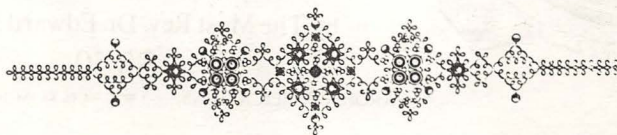
This year's Annual Autumn Advance will take place from Sept. 30 to Oct. 3, 1982. It will be held at Coronet Bay State Park which is on Whidbey Island, Washington. The theme for this year is "May My Lips Proclaim Your Praise, May My Tongue Recite Your Promises." Topics for workshops include, "Using the Instrument You Play" by Fr. Ivan MacKillop-Fritts, HORC; "The Liturgy as Praise to Yahweh" by Bishop Howard Troy, HORC, and Archbishop Edward Sullivan will lead "Physical Fitness and Health." Cost for the entire four day weekend will be \$25.00 which includes food and lodging. for more information, write to HORC Advance, P.O. Box 314, Burlington, WA 98233.

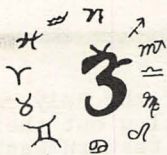
World Council of Independent Catholic Churches

The formation of the WCICC continues with over twenty churches now participating. The Rt. Rev. Dean Bekken (Liberal Catholic Church) has been elected legal counsel to the Council and the Most Rev. Dr. Edward Sullivan, HORC (Church of Antioch) has been elected Corresponding Secretary. The Council is currently engaged in formulating its principles and constitution. It is not an attempt to form a Church or a Super-Church but rather a Council or Conference of Independent Churches each having their individual autonomy.

The following Churches are participating in the Council's formation: The Church of Antioch, Free Anglican Church of America, Bethlehem Orthodox Church, Church of Religious Dynamics, Ecclesia Gnostica, Holy Orthodox Church in America, The Independent Old Roman Catholic Church, Independent Catholic Church International, Mariavite Old Catholic Church, Mebasrim Fellowship, Old Catholic Church, Old Catholic Church of B.C. and Society, Old Holy Catholic Church, Orthodox Catholic Church of America, The Servant Catholic Church, Western Catholic Church, The Vilatte Guild, God's Benevolence Orthodox Catholic Church, Order of the Blessed Sacrament, Federation of St. Thomas Christian Churches, Apostolic Episcopal Church, Vilatte Guild, American Orthodox Catholic Church, American Orthodox Catholic Church - Western Rite Diocese of New York, Independent Church of Antioch, Community of the Holy Spirit.

Response to the WCICC among Independent Catholics has been very favorable. Those interested in it who desire further information should write to Archbishop Sullivan, WCICC, P.O. Box 314, Burlington, WA 98233.





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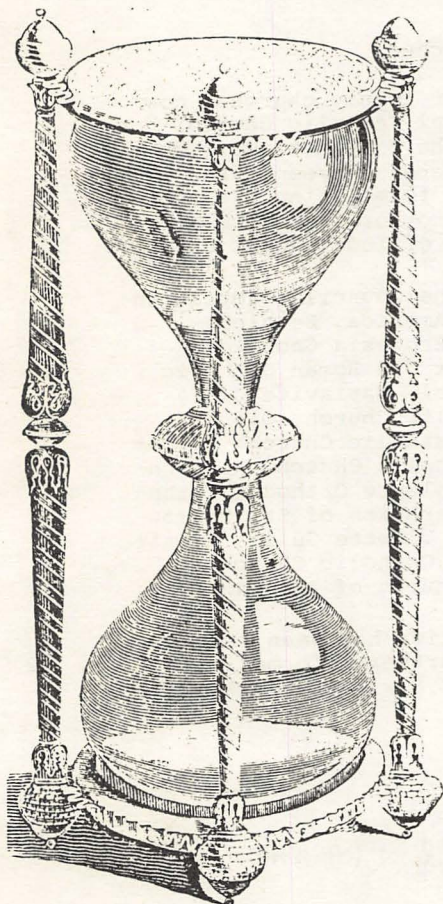
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"There is going to be a time of great
distress, unparalleled since nations
first came into existence."

Daniel 12:1

"None of the wicked will understand" that this
"age" is closing with a "Day of Vengeance". It
will affect the entire earth, especially Christen-
dom! All political, social, economic and reli-
gious systems will fall! These judgments,
beginning with the House of God will extend to all
of humanity and its institutions.

Even now preparations for this tempest are under-
way and soon will rage furiously throughout the
entire earth as the Flood in the days of Noah
thousands of years ago.

All of humanities panaceas will fail. The
world's sorrow will be God's opportunity - in the
establishment of His Kingdom - the Millennial Rule
of Jesus Christ, Lord and King of the Universe!

Rev. 2:26,27; Dan. 2:34-35, 44,45.

All these subjects and more (the 70 weeks of
Daniel; Enoch's Pillar of prophecy; The Pyramid;
Nostradamus; Armageddon; Hopi prophecies, etc.)
are simply, yet forcefully, elucidated in

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"By this the World will know you are my disciples - if you have love among yourselves!"
John 13:35

"Have we not all One Father? Hath not one God created us?"
Malachi 2:10

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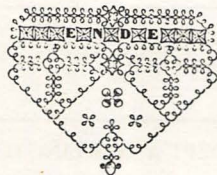
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