

VOL III NO. IV

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# A R H N

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

The Alphabet of Creation  
The Matronit  
Leaves of Healing from the Tree of Life  
Jesus and the Future of Humanity



## The Church of Antioch

It is one of several churches founded by St. Peter, this one in 38 A.D. in Antioch, Syra, 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 Catholic Religious of the Church of Antioch, and is open to all who have taken Holy Orders in the Church of Antioch. 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. Members of the HORC are known as Rosicrucians.



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# Editorial



**F**or most, February 14, 1981, will be remembered only as being another Valentine's Day. Husbands, wives, lovers and friends dutifully exchanged heart-shaped or covered Hallmark greeting cards with someone else's sentiments inscribed inside. Children (not to mention sweet-toothed adults) devoured pounds of chocolate-covered cherries and their like. All of this was being done in the name of St. Valentine, who, I am quite sure, never received one valentine in his entire life, let alone established a specific day on which to do so. In the mystical allegories of many cultures the heart is seen as the home of the soul, the manifestation of spirit in matter. In the Orthodox faith, February 14 is the special feast day of the Holy Valentinus, Father of Gnosis, the Divine Mysteries.

The obvious connection to and with the Catholic devotion of the Sacred Heart of Jesus and the Immaculate Heart of Mary are also closely likened to this auspicious day.

It is fitting, then, that this most recent feast of St. Valentinus was also the occasion for a remarkable and powerful event. This occurrence has unalterably changed the lives of two of the Lord Jesus Christ's servants in ways that few can clearly express. And it has made an impression, a lasting mark, on many others, for on February 14, 1981, Fr. Edward Charles Sullivan and Fr. Howard Ray Troy were consecrated to the Episcopate.

Becoming a bishop is not an everyday experience; it is a time set apart. Indeed, we might even say that such is the specialness of this type of an event - that it, in reality, takes place not merely in our localized environment, but truly outside of time and space. However, as a point of reference, the physical aspects of this consecration were centered in and on Holy Mary of Guadalupe, Catholic Church of Antioch, which is located in Clear Lake, Washington. Holy Mary serves as the Mother Church for the members of the Holy Order of the Rose and Cross, as well as for the Diocese of the Pacific Northwest of the Church of Antioch.

On that morning five bishops entered the sanctuary of Holy Mary for the purpose of admitting their brothers to the order of the episcopate. Archbishop-Patriarch Herman Adrian Spruit, a man of tremendous personal warmth and spiritual presence, was the Consecrator. He was assisted by Senior Co-Consecrator Bp. Mary Spruit and Junior Co-Consecrator Bp. Arnold Eyre. Also assisting were Bp. Helene Seymour and Bp. Shirley Eyre. The Spruits and Eyres had come from California for the blessed event, while Bp. Helene had made the more gentle and relaxed journey from the nearby San Juan Islands in order to be present.

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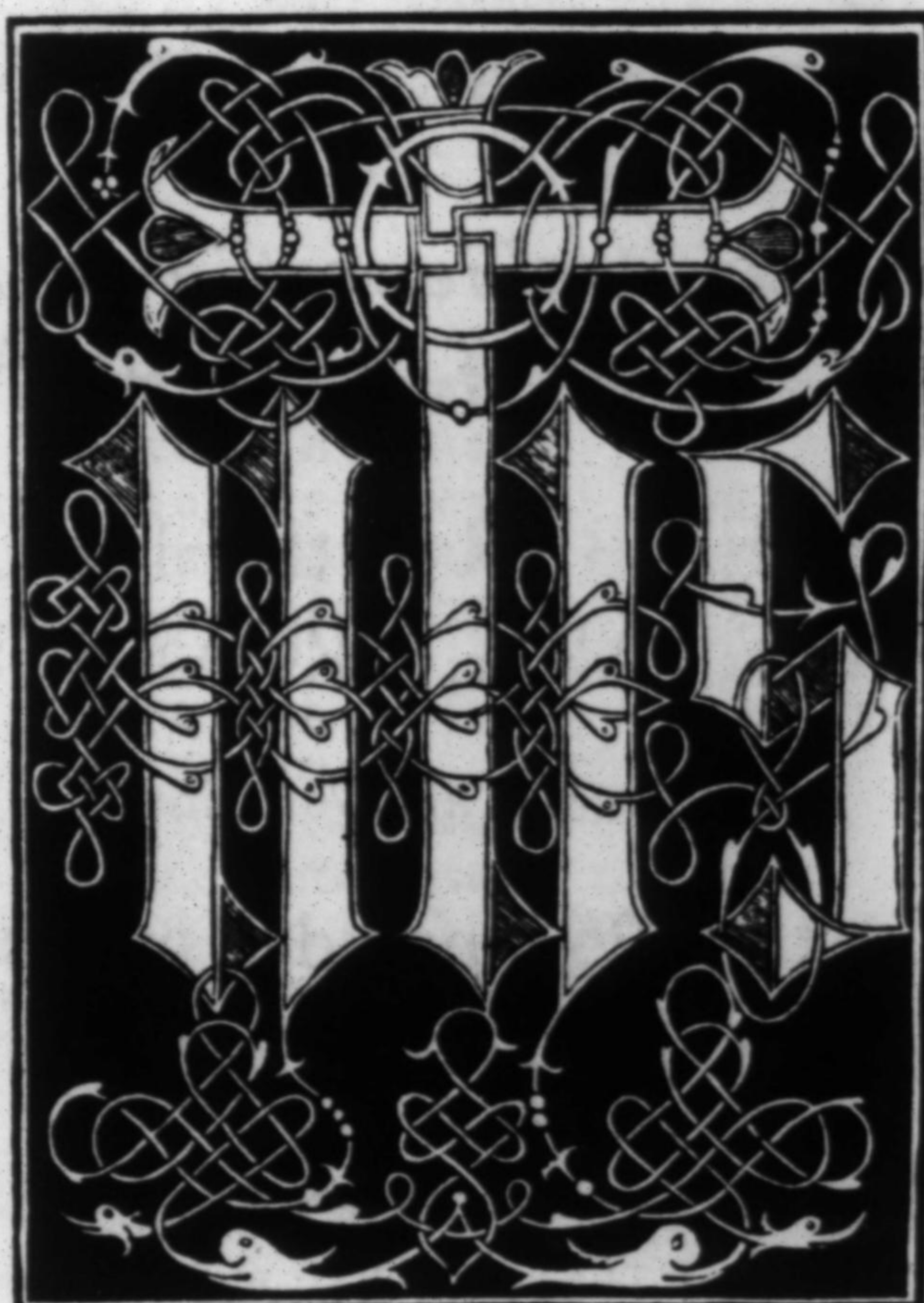
What does it mean to become a bishop? The answers, I am sure, are as varied as those who have received such a distinction. One thing is obvious: those who have been set apart for such service are never the same again. In receiving the laying on of hands, the infusion of the Holy Spirit, and the charge to become a "servant of the servants of Christ", an indelible impression is made on the soul, and a new light can be seen to be shining through the essential being of those who are called to the ranks of the Apostolic followers of Our Lord Jesus Christ.

The Apostolic Succession is no small matter in the Catholic world. Those who can claim to be true members of that sacred college can be fully said to be walking "in the footsteps of the Master". They are charged with the responsibility to tend to their Master's flocks, as he intended them, to serve both their spiritual and temporal needs. They are the stewards of the saving grace of Our Lord's most precious sacraments and the holders of the Aposto-

lic command to teach the world about the Good News, the Gospel of the Kingdom of Heaven. This charge has been handed down for almost two thousand years and the yoke it implies is at once heavy and joyful.

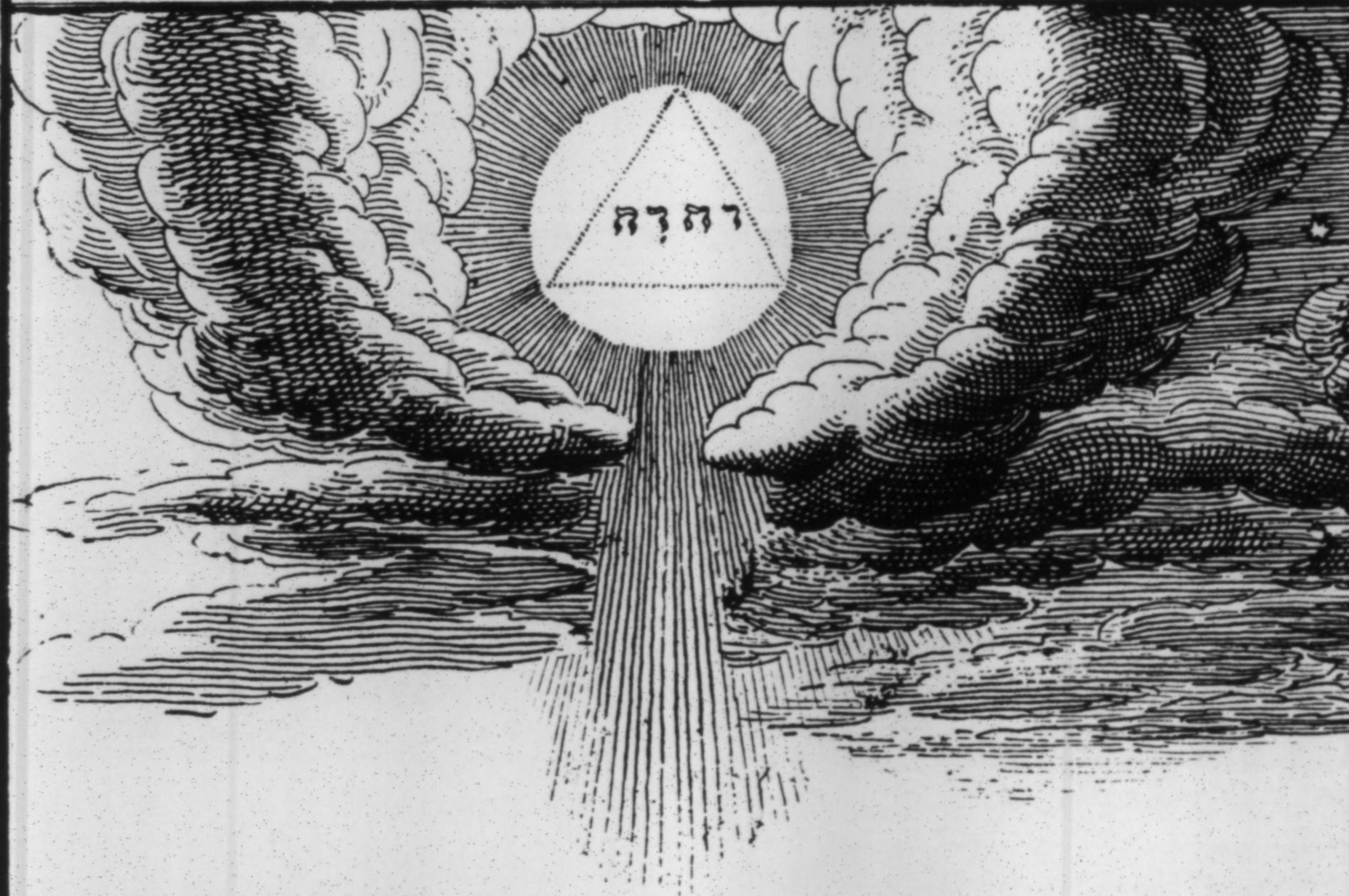
There are many details with which we could fill pages noting names and action, points of ceremonial splendor and emotional heights. But, as the sage so clearly stated, "One picture is worth 10,000 words". We have included more than one picture in a special section to be found in the center of this issue. This is most appropriate, for our bishops are the heart of our spiritual community, just as Christ is our head. So when you arrive at the mid-point of our journal, remember that what you are looking at was a significant event in the lives of many people. Stop, for a time, and share what was for us A Special Moment.

Your Servant in the Light of Christ,  
Jeffrey



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F A L L · A D V A N C E



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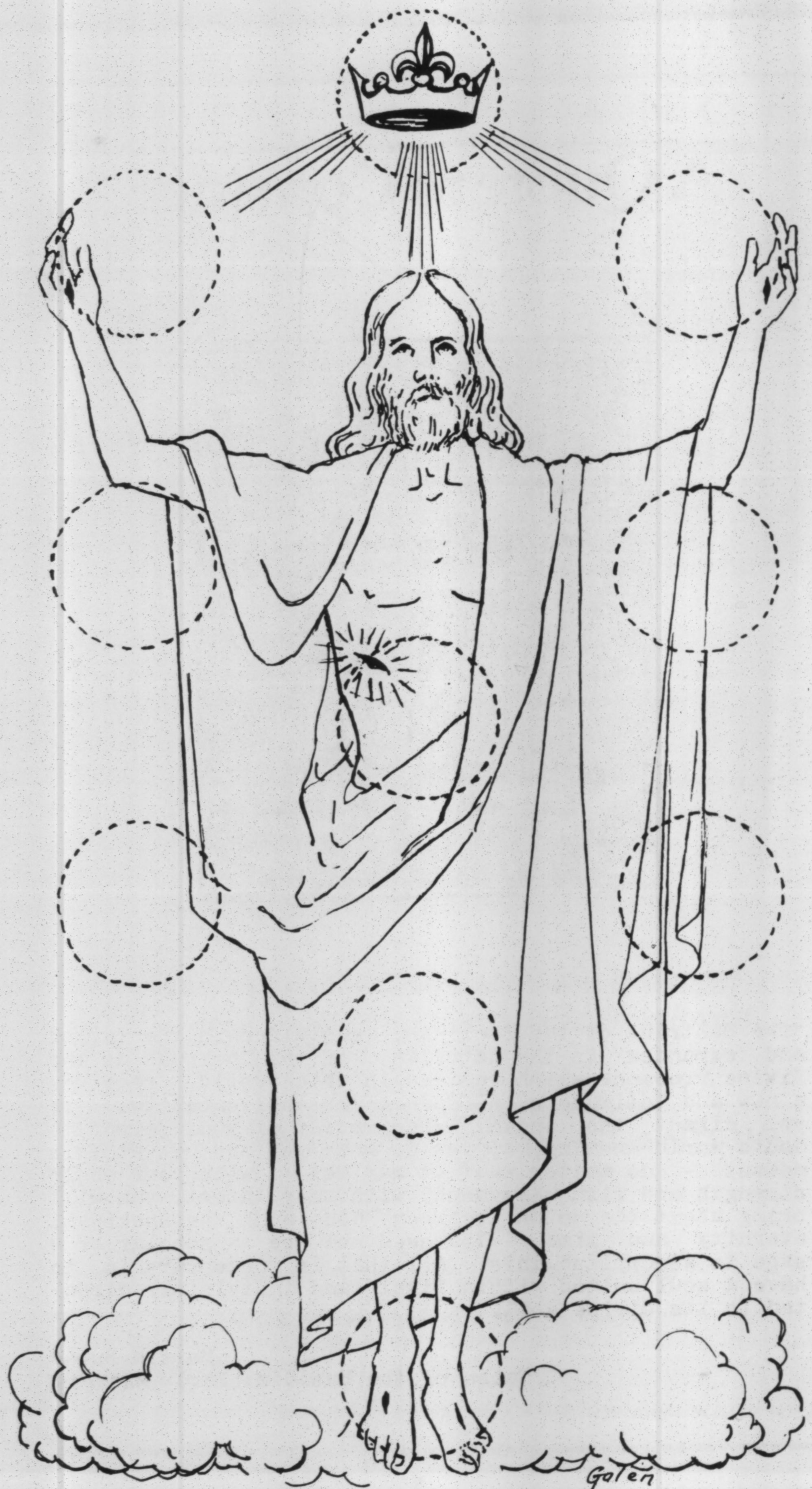
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## A Quote to Consider



"The doctrine of the Shekinah, contained in the Talmud and expanded in the Kabbalah, of the Shekinah as the Divine Presence which resides in this world, receives a new and intimate significance and applicability. If you direct the undiminished power of your fervor to God's world-destiny, if you do what you must do at this moment - no matter what it may be! - with your whole strength and with Kavvanah, with holy intent, you will bring about the union between God and the Shekinah, eternity and time. You need not be a scholar or a sage to accomplish this. All that is necessary is to have a soul united within itself and indivisibly directed to its divine goal."

Martin Buber  
Tales of the Hasidim: Early Masters



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# Leaves of Healing from the Tree of Life

by The Most Rev. John Joseph Rankin

"In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations."

- Revelation 22:2

If we are to body forth the Christ, we must body forth his healing touch. If we are to body forth his healing touch, we must somehow become so immersed in his healing consciousness that disease and pain shall be dissolved within and around us.

This requires a certain schooling and discipling of the mind as well as of the sympathies. Such schooling can take place in many ways; but a classic method, and one which the Master Jesus himself may have known, is graphically summed up in the Hidden Wisdom of the symbol of the Tree of Life.

In Christian thought, it is affirmed that all salvation (which includes the salvation of the body, whether seen as physical healing now or resurrection in the end-time) flows from Christ alone. "There is none other Name under heaven given among men, whereby we must be saved (healed)." (Acts 4:12) It requires continuing discernment for the Christian Qabalist, and specifically the Christian Qabalistic healer, to maintain the supremacy of the Healing Christ over all methods of discipleship and methods of expanding consciousness. If we fall into the trap of thinking that we have Christ AND Qabalah, we shall have a dualism which generates an inward split; whereas the trademark of the truly healing consciousness is unity, integrity and synthesis.

The intricacies of the Tree of Life are as a veil or garment which we drape over the Christ, not to conceal

him, but to permit us to explore and experience certain facets of his consciousness with greater concentration and clarity of focus; and thereby "grow up into him," or "Let Christ be formed in you," to use St. Paul's language.

A familiar parallel is found in the effort to locate an area on a map. Without grid lines we lose much time and gain much frustration. There's just too much of it! So in Christ! In him is all the immensity of the Godhead embodied. To know him in pleroma demands that we have our little grid lines to find that in him which must be located or discovered at a given time, and to evolve a like consciousness.

Make no mistake! It is far better to have a map with no grid lines, than to have grid lines with no map! The simple trusting heart who hourly places flowers of love and devotion at the feet of the Master will develop healing consciousness with authenticity and power, far better than the would-be initiate who can quote reams of sephirotic correspondences from memory, and who has not entered the Tree to find true humility.

But if one is an occultist by temperament and inclination, and a Christian by first and second birth, then that one can experience his own wholeness only by integrating the two. It is only a futile game to dart back and forth between the two, as if there were separate allegiances. So let us agree, at least as a working hypothesis, that to understand and embody the Tree of Life is to understand and **actualize** the Healing Christ himself, not merely a series of propositions about him. And if at any point in your occult studies you begin to feel that the Christ is becoming for you a mere shadow, take it as a signal to lay the

studies aside for a while, and to practice the most simple heart-to-heart devotion to his Presence. Only in the security of his love can the hidden wisdom bring forth fragrant leaves of healing for you.

The occultist's need to be centered in love is far greater than that of the most flagrant sinner. For while Lucifer tempts the lusty sinner, the occultist perennially tempts Lucifer! The strength of mind developed in occult meditation inclines one to false pride, and tempts the lower forces to make the meditator their victim and medium.

Taken as a whole, the Tree of Life is a glyph of relationships: relationships of cause and effect, synchronicity, corrective balance, force and form. In illness and in pain, there is always a large element of isolation. No one can handle your pain for you. In healing, therefore, relationship must be restored, rectified, and remodelled. The Tree of Life, or any tree for that matter, is a study in the development of poised and powerful relationship with one's total environment.

Moreover, the Tree of Life is central to the original creative process ("the tree of life in the midst of the garden," Genesis 2:9). It dramatically portrays that process. The person unfolding a healing consciousness is in the process of creating a new mind; the person seeking a personal healing is in the process of creating a new body, or a new portion or new process thereof. Study of the prototype facilitates this effort, and aids in centering the mind on the ideal wholeness without losing sight of the intervening process.

In sacramental healing, as practiced in many of the free Catholic churches, a collective ritual is employed. This, of itself, is a reminder that healing never takes place in isolation, but always in community. And the results of healing are likewise communal, rather than private. Restoration of organs and functions to right relationship with the whole body is but the outer sign and token of the restoration of the individual, as a member of the Body of Christ, to organic union and functional harmony within that Body. Freed of disease and pain, he or she can devote time and energy to the mani-

festation of the kingdom on earth.

The ten spheres of the Tree of Life depict the downpouring of pure divine consciousness into manifestation in a definite series of stages. From top to bottom, it enables us to see further into the grand initiatory mysteries of Creation and Incarnation. From bottom to top, the ten spheres depict the elevation of awareness on a Path of Return to humanity's original freedom; and enables us to see further into the mysteries of Revelation and Redemption.

In this series of essays, we will pay particular attention to the latter, the upward flow of the Path of Return.

Therefore, we begin with examining the lowest and nearest sphere, which represents the earth and is termed "The Kingdom".

It is here that the aspiring healer must begin. The True Kingdom and earth are not two, but one. A reverence for earth, an authentic appreciation of its potential radiance and righteousness, expressed in loving regard for his own personal bit of earth, his body, form a base from which he can draw others into acceptance of their right to be well.

Such a reverence is nurtured by a growing care for his allocation of earth-space, earth-time, and earth-energy, in meeting his own needs as well as those of others. It is a be-whiskered axiom in occultism that every miracle begins with a material base. No multiplying of loaves without first a loaf, no draught of fishes without first a net. For the healing fires of heaven to descend and take form, there must first be an earthly channel or platform upon which the fire may glow.

And the duration of the glow depends on the durability and stability of the platform! Thus the aspiring healer is rightly assured that every effort to establish order and discipline in his use of space, time, and energy, will enable him to transmit a more effective flow of the divine grace of healing. Setting one's correspondence in order may seem totally irrelevant to healing, but it is not. Practice of time- and cost-effectiveness may appear to have no bearing on healing consciousness, but the appearance lies.

All such practices strengthen the vessel or channel of healing. And when the power begins to flow, you can



be sure that any cracks or faulty seams in the pipeline (the healer) will rupture, bring moral (and sometimes physical) damage to the channel, and psychological loss to those whom he would seek to serve. A strengthened vessel can serve under sustained pressure without loss of equilibrium.

Thus to one who is called to heal, we say: "Enter with joy into the kingdom of earth; you were born according to the flesh, but you will not be born according to the spirit until you make a personal acceptance of the fact that you are on earth, and that it is good to be here. So pay your bills, make peace with your family, balance your expenditure of time, and soak your daily work with grace and prayer."

The healer is engaged in a joint venture with God, a venture which involves the rearrangement and transmutation of physical atomic structures and energy-flows in those needing healing. Therefore, he must begin to live mentally and emotionally in a growing realization of the fundamental fluidity of seemingly solid matter. So while he is creating or strengthening new barriers or disciplines on the one hand, he is relinquishing or dissolving old barriers on the other hand!

In other words, you must pay for the right to witness the crazy and wonderful things of God by being exceedingly sane in your use of the things of earth! The cost of participating in a miracle is paid in the coin of a willingness to forego all miracles. To bear the tension set up between heaven and earth, which has driven more than one spiritually ambitious soul into lunacy, one must practice utmost integrity and order in mundane matters while simultaneously entertaining vivid mental pictures of the total fluidity and vulnerability of all things. The functional value of such a paradox is amply illustrated in the Acts of the Apostles. Miracles became commonplace as they scrupulously observed Mosaic codes of justice, yet expecting the dissolving of all familiar things at the reappearance of the Master upon the earth.

To the one seeking healing, one may recommend use of the suggestive images related to the Kingdomsphere of the Tree of Life. First, the very idea of a Kingdom implies a King to whom surrender is offered. A devout act of submission of all that one is and has to the sovereign and loving control of the Christ dissolves panic and frenzy,

and initiates a restoration of peace.

Second, an opening of heart and mind to a conscious acknowledgment of God's presence in all of earth, including the earth of one's own body . . . cessation of all complaint regarding "this too, too solid flesh," and welcoming the arising of the light which dwells at the core of all things.

Third, as this sphere has correspondence to the feet of the Grand Man, or Archetypal Christ, one can bring before the mind's eye some image of the Feet of Jesus, pouring out devotion to the Lowliest of the Highest, which can so readily quicken the elevation of humility within the soul in a way which cannot be described, and with results better discovered by the individual than related by another.

Rising now to the next level of the Tree of Life, we approach a sphere named "Foundation." In the unawakened person, this foundation is in his generative power, which is the foundation of his ability to project life into new forms. In the disciple, this foundation is in his regenerative power, his ability to restore life and consciousness and to express it in new patterns and forms.

Another traditional name for this sphere is "Treasure House of Images". It is through the images one holds and endows with power that the healer regenerates himself, and becomes an avenue of regeneration for others. Herein lies a portion of the power of the Prophets: The ability to hold an alternative image of the future so vividly before the inward eye that it eventually takes form before the outward eye.

Schools of mind-power and thought-control tend to take up this observation and foster some ability to visualize imperfect organs as perfect. "This ought ye to have done, but not to have left the other undone." What is the other? To ask the Lord Christ to lead you through your "Treasure House of Images" to enable you to see what images of dread and images of adoration and images of power are lined up on the shelves of consciousness, for they are all generative and must be corrected or shattered in the one who desires to be a healing channel. And beyond that, and in the midst of that, ask the Holy Spirit to lead one

into a vivid realization that "Christ is our sure foundation, and our chief cornerstone." To the Christian Qabalist, using the equation "Foundation = Treasure House of Images," this takes on added significance. Christ is my Treasure House of Images! May His bright images of humanity made whole, humanity reconciled, now move in me with persuasive power and regenerating life!

To the one seeking to draw on this sphere of Christ-consciousness, particularly when the illness or pain arise out of wrong habits of mind, emotions or body, certain meditations are to be encouraged, chiefly the Angelus, the Memorial of the Incarnation. Since the Holy Gabriel is archangel of this sphere, it is most wholesome and renewing to allow oneself to identify with Our Holy Lady Mary, and to hear the angelic words being spoken to us: "Thou hast found favor with God. And behold, thou shalt . . . bring forth . . . JESUS." (Luke 1:30-31.) And to answer, "Be it unto me according to thy word."

Since inappropriate emotional reactions are involved in so much illness, these reactions need to be identified and offered to the transmuting light of the angelic hosts. The violet color associated with this sphere can be visualized as a fountain of light, or a waterfall, under which one can stand with the intention that every emotional pattern known or unknown shall now be washed, changed, and irradiated with and through the inpouring of the transmutative forces. Such a daily period of silent receptive observation provides the best possible proof of its effectiveness.

- CONTINUED IN NEXT ISSUE OF AROHN:

"SPLENDOR, VICTORY AND BEAUTY!"



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# The Matronit

by Theresa J. Norwark, HORC

The image "Matronit" encompasses a wide range of symbolic aspects, which might be best understood by an examination of the development of female divine entities and their symbolic representations from ancient times to the present and even, prophetically, into the future.

Many religions have espoused the idea of a female god. Ua Zit (Great Serpent) was the Cobra Goddess of Neolithic times. In later ancient Egyptian times, the Sun God Ra fought the serpent of darkness whose name was Zet, later called Apophis. Ua Zit's nature (that of a Cobra Goddess) was retained in later female deities, one of which was the Goddess Hat-Hor (literally "House of Hor"). Generally pictured as a cow goddess wearing a cobra on her forehead, she is referred to by one text as the primeval serpent who first created the world. Au Set (whose name appears to be taken from Ua Zit, the name the Greeks translated as "Isis") also wore a cobra on her forehead. Another Egyptian Goddess, Maat, symbolized the order of the universe. She came to be known as the Eye of Horus, Ra, or Ptah. Her name may have come down to us as the Indo-European Greek word for "eye", or "mati", but the Egyptian word for "eye" is Uzait" - very similar to "Ua Zit".

A male deity who might have a close relationship to Au Set, or Isis, was Set, who fought with Hor (Greek: Horus). Hor[us] stood for light and goodness; Set, for darkness and evil. E. Wallis Budge states that originally Set represented the natural light and was the opposite of Horus. (Horus and Set were brothers, the sons of Isis.)

There is a tradition in many ancient religions of a brother and

sister, born as Siamese twins, connected back to back. They desire so much to be separated so that they can see each other's face that eventually they do become separated, only to forever long to become united again in their previous state of oneness. This "opposite but the



same" quality is reflected nicely in the two brothers Horus and Set.

The Sanskrit word "sat" means "to destroy by hewing into pieces." It was Set who killed Osiris/Horus and cut his body into 14 pieces. "Set" also means "queen" or "princess" in Egyptian. It is interesting to note that the Egyptian hieroglyph for "Queen", which appears before the names of queens as a title, is the pictograph of a serpent.

On the surface the symbolism discussed above may seem to contradict itself, but a deeper investigation yields some interesting data. One author (Merlin Stone, When God Was a Woman) sees evidence of a warlike patriarchal culture deliberately conquering and contaminating the more peaceful matriarchal society's deities by gradually transforming the Goddess of Light and Creation into the destructive cunning serpent, God of darkness and evil, all the while substituting a powerful male deity into the rightful place of the Goddess.

Unfortunately, she considers only the external historical facts and ignores the concept of the expression of various archetypes emergent in the changing consciousness of a race. She also fails to go beyond this idea of a male or a female God and progress to a God that is not bound by sexual characteristics.

For example, the serpent is a double-edged symbol. Its ability to entwine a person or an object can be seen as killing, stifling, suffocating as well as protective. Because it casts its skin, it is a symbol of renewal. Among the Gnostics it was regarded as an emblem of the brain-stem and spinal chord, as is consistent with its predominantly reflex psyche. The snake, as in the legend of St. Sylvester, is the instrument of sacrifice - the knife that kills, but also the phallus as symbol of the regenerative power of the grain ("Buried in the earth like a corpse, . . . at the same time the inseminator of the earth.").<sup>1</sup>

Of course, as children, we learned to see the Garden of Eden serpent as the "bad guy", but author Merlin Stone sees the serpent as the "provider of sexual consciousness",

giving the secret that "only the Gods knew - the secret of sex - how to create life."<sup>2</sup>

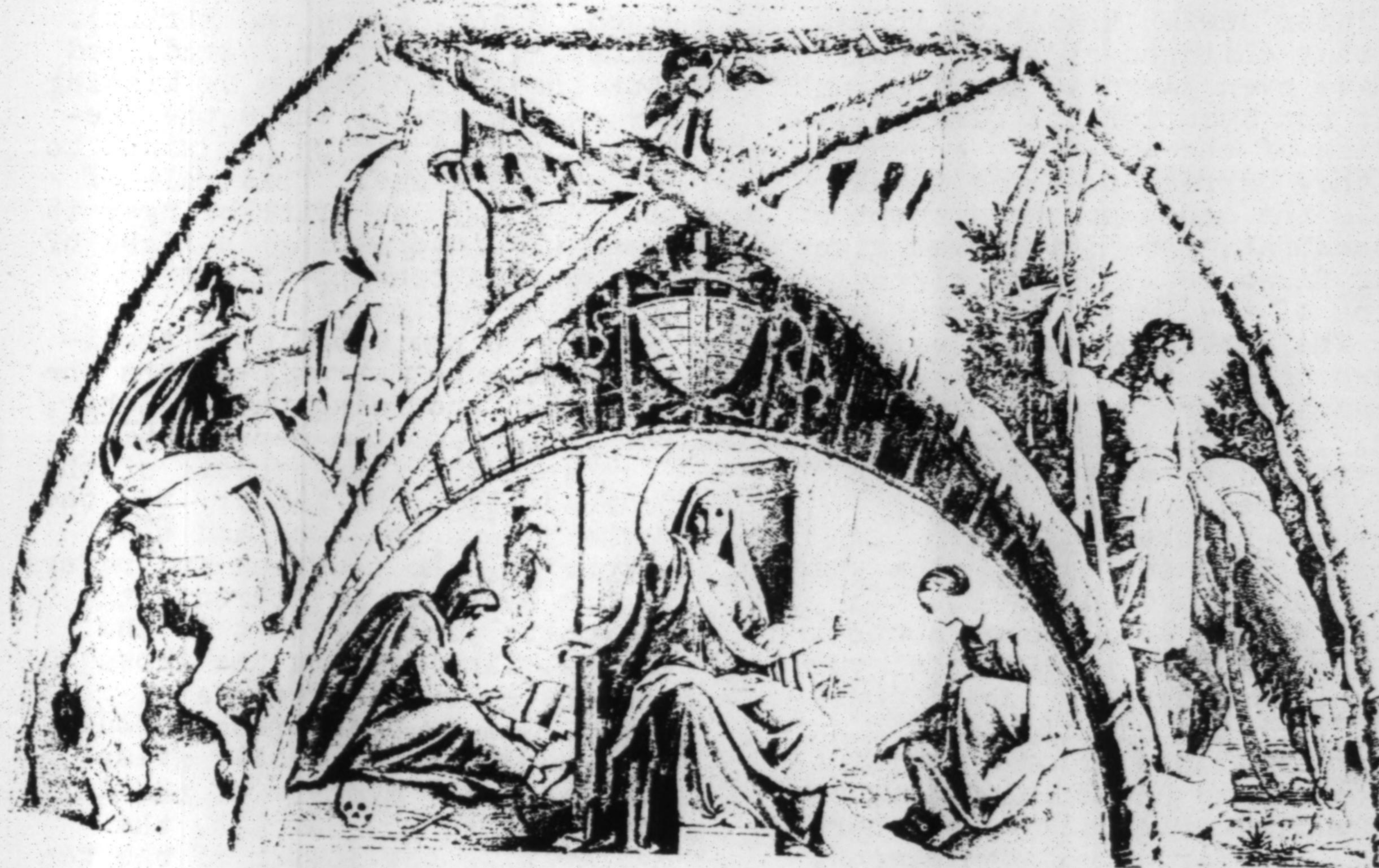
The snake has also been seen as a symbol of certain types of knowledge by other cultures. At Delphi the woman who brought forth the oracles of Divine Wisdom was called the Pythia; coiled about her seat was a Python. There is a tradition that holds that the gift of prophecy is gained by having a snake lick one's ears.<sup>3</sup> Even today among Sioux Indians the word "wakan" means both "wizard" and "serpent".

At the Florida Serpentarium, where research on medicinal uses of snake venom is being conducted, H. Kursh wrote in Cobras in the Garden that, after having been repeatedly immunized with snake venom, he had visions. Life magazine quoted William Haast of the Serpentarium as stating that the snake venom gave him the ability to make up wonderful verses. This is certainly interesting in light of the fact that the oracles at shrines in Greece were said to have been given in verse!

Some Egyptian murals picture the Goddess Hathor [Hat Hor], mentioned above, also known as "the Serpent Lady", within a Sycamore tree, passing out its sacred fruit to the dead as the food of eternity. The Sycamore tree was known as the "Living Body of Hathor on Earth. To eat of it was to eat of the flesh and fluid of the Goddess."<sup>4</sup>

There certainly seems to be a contradiction between these images of the serpent, an image which throughout the ages has represented female goddesses. It is both smothering, killing, stifling and life-giving, knowledge-providing. It is a good idea to maintain a perspective in dealing with such symbolic contradictions:

"Every psychological extreme secretly contains its own opposite or stands in some sort of intimate and essential relation to it. Indeed, it is from this tension that it derives its peculiar dynamism. There is no hallowed custom that cannot on occasion turn into its opposite, and the more extreme a position is, the more easily may we



expect an enantiodromia, a conversion of something into its opposite. The best is the most threatened with some devilish perversion just because it has done the most to suppress evil."

This type of contradiction runs rampant in mother symbolism. The mother is at once protective and overbearing, life-giving and killing: it is through the mother that humanity experiences rebirth and "regeneration". According to psychologist C. G. Jung, this is the function of the incest taboo. As Nicodemus asked Jesus at John 3:3-4, "How can a grown man be born? Can he go back into his mother's womb and be reborn?" It is precisely because the incest taboo blocks this sort of attempt to be literally "reborn" that the libido canalizes its energy into the mother analogies and symbols.

It is for this reason that the mother/rebirth symbol is often closely associated with what Jung terms the "Devouring Mother" symbol. Since one must, in a sense, die to be born again, and since new generation comes from the physical body of the mother, the

mother is also seen as associated with death. Thus the "psychic rationale" for the many early Vulture Goddesses, and the Egyptian dog-headed god Anubis, who guided souls through the underworld (scavengers "devour" the dead).

As a side note, I also believe this to be the meaning of the dog on the Tarot card The Fool.

Jung also explains the transference of the canalization of libidinal energy, via the incest taboo, as the reason for ritual castration in earlier cults, of which a milder form is circumcision. It is not the castration that is so important, but the sacrifice of instinctuality it stands for. Thus, the only part of Osiris' body Isis failed to find was the genitals, which is how Horus/Osiris became a God; i.e., by dying, being reborn and sacrificing his instinctuality at the same time. Is it also possible that castration/circumcision is an attempt to deny one's sexual nature, to do away with outward sexual differences and return to the more perfect human state which Adam and Eve enjoyed in the Garden of Eden before gaining self-consciousness and sexual consciousness?

In later Jewish tradition it was said that children of Israel could not have even gazed at the Shekinah, had it not been for the circumcision, the sign of the Abrahamic covenant that they carried on their flesh.

It is the study of the concept of the Shekinah, I believe, that gives us our first real glimpse of the meaning of the feminine aspect of God. The Shekinah, as the early Hebrews called it (or her), was the tangible presence of God on earth. The importance of the word "tangible" must not be lost here. It means "capable of perception by the physical senses". In other words, that which can be seen, touched, heard. The word Sh'Khinah is a Hebrew abstract noun derived from the Biblical verb shakhan, meaning "the act of dwelling." With the addition of the suffix -ah, the noun becomes feminine.

According to one Rabbinical source the Shekinah originally dwelt here on earth. However, when Adam sinned, she removed herself up to the first heaven. When the generation of Enosh sinned, she moved up to the second heaven, and so on: the generation of the Flood, the Tower of Babel, the Egyptians in the days of Abraham, the Sodomites, to the seventh heaven. Then the seven righteous men (Abraham, Isaac, Jacob, Levi, Kehat, Amra and Moses) brought her in seven successive steps back to the earth.

Another Rabbinic source states that the Shekinah descended ten times from on High: to punish Adam and Eve, to confuse the builders of the Tower, to destroy Sodom and Gomorrah, to save Israel from Egyptian slavery, to drown the Egyptians in the sea of reeds, to appear on Mount Sinai, to enter the Sanctuary, and once more will she return in the days of the battle between Gog and Magog. The tenth appearance has been lost to history, but one wonders if the one left out of the list is as the Mother of the Messiah.

There is also a Talmudic tradition that there were six individuals whom the Angel of Death could not overcome, and who died through a kiss of the Shekinah (Abraham, Isaac,

Jacob, Moses, Aaron and Miriam). According to another legend, God took the soul of Moses by kissing him on the mouth, while the Shekinah carried him on her wings to his burial place. This role of the Shekinah as death-bringer is certainly interesting in light of the Jungian concept of the Devouring Mother.

It is in the Cabalistic tradition that the Matronit enters the picture. According to the Zohar, the Tetragrammaton represents, figuratively, four aspects of the Godhead: Yod, the Father; He, the Mother; Vau, the Son; and the second He, the Daughter and refers to the Daughter as "Earth", the Matronit. The Matronit is the central link between the Above and the Below. Rafael Patai says, "she is the person through whom man can most easily grasp the ineffable mystery of the deity." According to the Cabalah, the Matronit is the lowest of the ten Sefirot, the mystical aspects or emanations of the Godhead which, to some extent, correspond to the Gnostic aeons. This tenth Sefira is "Malkuth" which means "kingdom", or since the ending is feminine, may better be rendered "queendom".

The word "Matronit" itself is a Latin loan word. "Matronita", the Matron, which is related to the word "matrix", coming from Late Latin "womb", gives us an idea of the import of the word. A "matrix" is "a place or medium in which something is bred, produced or developed."

Thus the concept of the Great Mother, watching over the human race as they develop, shows itself very clearly in the concept of the Matronit. While the King, following the destruction of the Jerusalem Temple, withdrew into the remote heights of heaven and made himself inaccessible, the Matronit remained down on earth, directly concerned with the welfare of her people, and could be approached directly, any time, at any place.

This identification of the Matronit with earth and its inhabitants, coupled with the



"tangibility" (the ability of being apprehended by the physical senses) makes the Matronit a perfect intermediary between God and man according to the Rosicrucian philosophy of materialism: Consciousness evolves through the evolution of matter, the spiritual growing out of highly complex, evolved elements or matter.

This especial relationship between the female aspect related to earth and the human race is slowly being discovered and substantiated by science. Scientist Jerre Levy has discovered that "the natural form of the human is the female". In an article in *Quest/80* magazine, she explains that the male's sperm-carried Y chromosome interferes with the natural development of the fetus by causing production of H-Y antigen. This coats the developing gonads, the two collections of germ cells that would have developed into ovaries, and

forces them instead to become testicles. If the H-Y is stripped away from these cells, they will form into ovaries. Even if the testicles are removed from the fetus at a slightly later stage, development will revert to the female form.

Our understanding of the importance of the Matronit concept has become clouded, I believe, by the Christian concept of the Mother of God, Mary. It has become increasingly difficult in these times of science and technology to accept the idea of a virgin birth, a human being perfect from conception, an evolved human soul whose special charge is the welfare of humanity, who is also the "Queen of the Angels". It is only in the Cabalah that the mysteries of these concepts are related in a manner that is at least partially acceptable to the intellect.

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Just as the historical Mary is distinct from the greater World Mother, the Matronit is called the Lower Mother, while her own mother, the first He of the Tetragrammaton, is called the "Higher" or "Supernal Mother". Just as the historical Mary brings to earth the qualities of the Greater Mother, the Matronit is the tangible reflection of the Supernal Mother. And just as

the tangible reflection of the Supernal Mother is the Matronit, the tangible reflection of God in the world is the human race, the crown of manifestation, capable of evolution to the highest realms. We have only to follow the examples given to us in the Christian Mother of God, the historical Mary, understanding through the Cabalah all of the implications of her symbolism.

1. Jung, C. G., Symbols of Transformation, in "The Collected Works of C. G. Jung", Vol. 5, eds. Read, Fordham, Adler, and McGuire, Princeton University Press, 1956, p. 436.
2. Stone, Merlin, When God Was a Woman, Harcourt Brace Jovanovich, New York, 1976, p. 217.
3. Jung, Op. Cit., p. 436.
4. Stone, Op. Cit., p. 215.
5. Jung, Op. Cit., p. 375.



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# The Alphabet of Creation

A Tale from the *Zohar*



[Editor's note: It has long been the practice in the Judaeo-Christian tradition to explain complex spiritual principles in simple allegorical language. The psycho-mythologies of both the Jewish and Christian faiths overflow with examples of this genre, stretching from the earliest of the Hebrew Scriptures, through the times of Jesus, and the Hassids of even our own generation, who continue to teach using the parable as a major tool for conveying the traditions of the people and their relationship to God.]

**T**he Zohar can, in one sense, be seen as a repository for such traditional knowledge. In the excerpt which follows we obtain a view of a particular understanding of the nature of cosmological genesis. Rab Hamnuna the Venerable discourses on the words "bereshith bara" - "in-the-beginning", the first words of the Book of Genesis. It is an old tradition which is shown to us in this tale. To the early Hebrew Cabalists the alphabet of the Hebrew language was a divine gift. Within the structure of each Hebrew letter, it was felt, was a mirroring of some part of the divine process. Thus, Aleph "expresses my unity" and is valued at one. The letters which come to us are "lower world" and thus are reflections of the Supernal letters though they do "operate, above and below, together and as one."

We hope you enjoy this tale . . . .

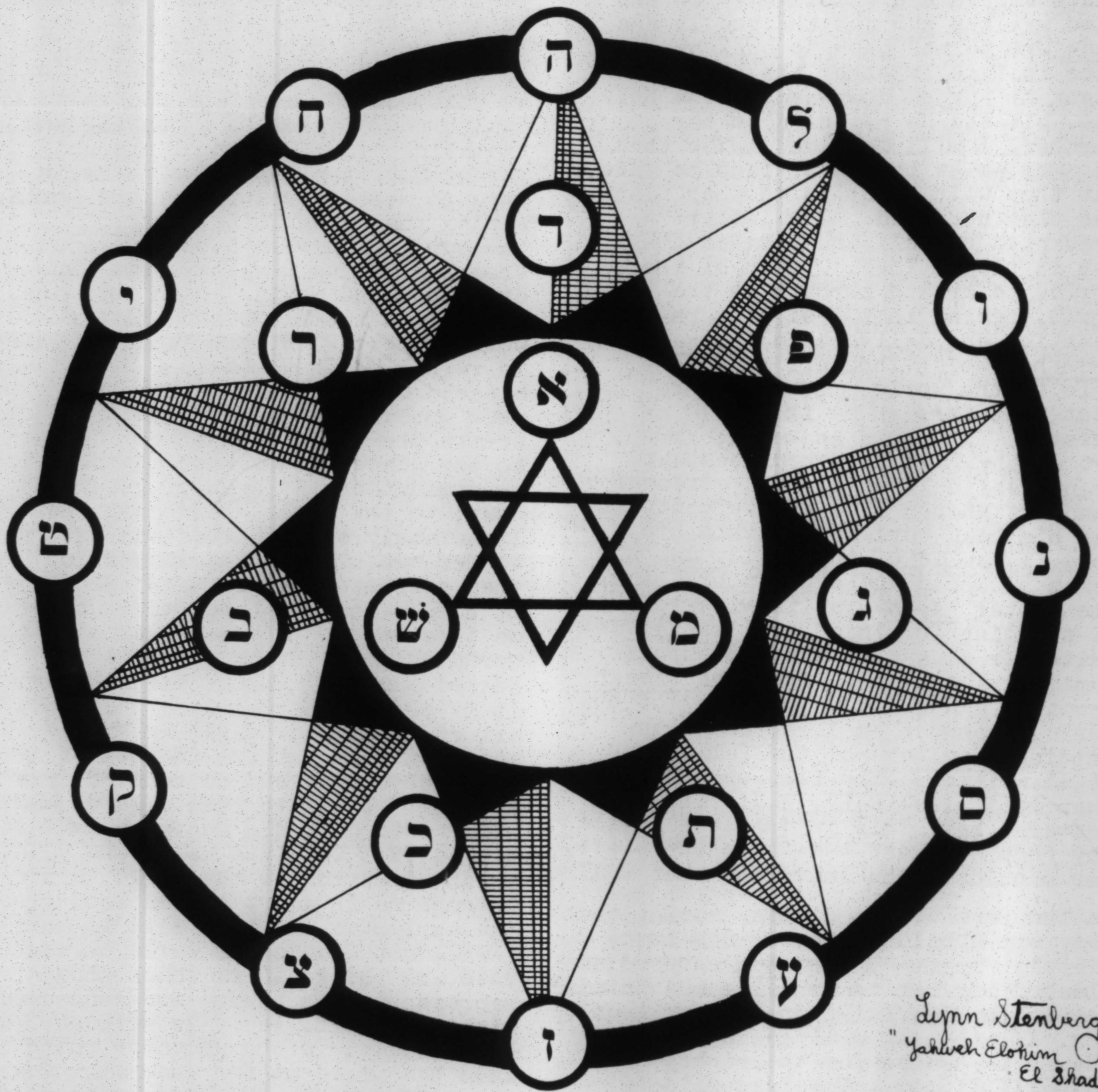
"When the Holy One, blessed be He, was about to make the world, all the letters of the Alphabet were still embryonic, and for two thousand years the Holy One, blessed be He, had contemplated them and toyed with them. When He came to create the world, all the letters presented themselves before Him in reversed order. The letter Tau advanced in front and pleaded: May it please Thee, O Lord of the world, to place me first in the creation of the world, seeing that I am the concluding letter of EMeTH (Truth) which is engraved upon Thy seal, and seeing that Thou art called by this very name of EMeTh, it is most appropriate for the King to begin with the final letter of EMeTh and to create with me the world. The Holy One, blessed be He,

said to her: Thou art worthy and deserving, but it is not proper that I begin with thee the creation of the world, since thou art destined to serve as a mark on the foreheads of the faithful ones (vide Ezek. Ix, 4) who have kept the Law from Aleph to Tau, and through the absence of this mark the rest will be killed; and, further, thou formest the conclusion of MaWeTh (death). Hence thou art not meet to initiate the creation of the world. The Shin then came to the fore and pleaded: O Lord of the world, may it please Thee to begin with me the world, seeing that I am the initial letter of Thy name ShaDDaI (Almighty), and it is most fitting to create the world through that Holy Name. Said He in reply: Thou art worthy, thou art good, thou art true, but I may not begin through thee the creation of the world, since thou formest part of the group of letters expressing forgery, ShekeR (falsehood), which is not able to exist unless the Koph and Resh draw thee into their company. (Hence it is that a lie, to obtain credence, must always commence with something true. For the shin is a letter of truth, that letter by which the Patriarchs communed with God; but koph and resh are letters belonging to the evil side, which in order to stand firm attach to themselves the shin, thus forming a conspiracy (QeSheR.) Having heard all this, the shin departed. Enters the Zade and says: O Lord of the world, may it please Thee to create with me the world, inasmuch as I am the sign of the righteous (Zadikim) and of Thyself who are called righteous, as it is written, "For the Lord is righteous, he loveth righteousness" (Ps. XI, 7), and hence it is meet to create the world with me. The Lord made answer: O Zade, thou are Zade, and thou signifiest righteousness, but thou must be concealed, thou mayest not come out in the open so much lest thou givest the world cause for offence. For thou consistest of the letter nun surmounted by the letter yod (representing together the male and the female principles). And this is the mystery of the creation of the first man, who was created with two faces

(male and female combined). In the same way the nun and the yod in the zade are turned back to back and not face to face, whether the zade is upright or turned downwards. The Holy One, blessed be He, said to her further, I will in time divide thee in two, so as to appear face to face, but thou wilt go up in another place. She then departed. The letter Pe presented herself and pleaded thus: May it please Thee, O Lord of the world, to create through me the world, seeing that I signify redemption and deliverance (Purkana, Peduth), which Thou art to vouchsafe to the world. It is, hence, meet that through me the world be created. The Lord answered: Thou art worthy, but thou representest transgression (Pesha), and moreover thou art shapen like the serpent, who had his head curled up within his body, symbolic of the guilty man who bends his head and extends his hand. The letter 'Ayin was likewise refused as standing for iniquity ('Awon), despite her plea that she represents humility ('Anavah). Then the Samekh appeared and said: O Lord [3a] of the world, inasmuch as I represent upholding (Semikah) of the fallen, as it is written, "The Lord upholdeth all that fall" (Ps. CXLV, 14). The Lord answered her: This is just the reason why thou shouldst remain in thy place, for shouldst thou leave it, what will

be the fate of the fallen, seeing that they are upheld by thee? She immediately departed. The Nun entered and pleaded her merits as being the initial letter in "Fearful (Nora) in praises" (Ex. XV, 11), as well as in "Comely (Nawa) is praise for the righteous" (Ps. XXXIII, 1). The Lord said: O Nun, return to thy place, for it is for thy sake (as representing the falling, Nofelim) that the Samekh returned to her place. Remain, therefore, under her support. The Nun immediately returned to her place. The Mim came up and said: O Lord of the world, may it please Thee to create by me the world, inasmuch as I commence the word Melekh (King) which is Thy title. The Lord replied: It is so assuredly, but I cannot employ thee in the creation of the world for the reason that the world

requires a King. Return, therefore, to thy place, thou along with the Lamed and the Kaph, since the world cannot exist without a MeLeKh (King). At that moment, the Kaph descended from its throne of glory and quaking and trembling said: O Lord of the universe, may it please Thee to begin through me the creation of the world, seeing that I am Thine own Kabod (honour). And when Kaph descended from its throne of glory, two hundred thousand worlds began to shake, the throne trembled, and all the worlds quaked and were about to fall in ruins. Said to her the Holy One, blessed be His Name: Kaph, Kaph, what doest thou here? I will not create the world with thee. Go back to thy place, since thou standest for extermination (Kelayah). Return, then, to thy place and remain there. Immediately she departed and returned to her own place. The letter Yod then presented herself and said: May it please Thee, O Lord, to vouchsafe me first place in the creation of the world, since I stand first in the Sacred Name. The Lord said to her: It is sufficient for thee that thou art engraven and markt in Myself and that thou art the channel of My will; thou must not be removed from My Name. The Teth then came up and said: O Lord of the universe, may it please Thee to place me at the head in the creation of the world, since through me Thou art called Good (Tob) and upright. The Lord said to her: I will not create the world through thee, as the goodness which thou representest is hidden and concealed within thyself, as it is written, "O how abundant is thy goodness which thou hast laid up for them that fear thee" (Ps. XXXI, 20). Since then it is treasured within thyself, it has no part in the world which I am going to create, but only in the world to come. And further, it is because thy goodness is hidden within thee that the gates of the Temple sank into the ground, as it is written, "Sunk (Tabu'u) in the ground are her gates" (Lam. II, 9). And furthermore, the letter Heth is at thy side, and when joined you make sin (HeT). (It is for that reason that these two letters are not to be found in the names of any



Lynn Stenberg  
 "Yahveh Elohim  
 El Shaddi"

of the tribes.) She departed immediately. Then the Zayin presented herself and put forth her claim, saying, O Lord of the World, may it please Thee to put me at the head of the creation, since I represent the observance of the Sabbath, as it is written, "Remember (Zakhor) the day of the Sabbath to keep it holy" (Ex. XX, 8). The Lord replied: I will not create the world through thee, since thou representest war, being

in shape like a sharp-pointed sword, or a lance. The Zayin immediately departed from His presence. The Vau entered and put forth her claim, saying: O Lord of the world, may it please Thee to use me first in the creation of the world, inasmuch as I am one of the letters of Thy name. Said the Lord to her: Thou, Vau, as well as He, suffice it to you that you are of the letters of My Name, part of the mystery of My Name, engra-

ven and impressed in My Name. I will therefore not give you first place in the creation of the world. Then appeared the letter Daleth as well as the letter Gimel and put forth similar claims. The Lord gave them a similar reply, saying: It should suffice you to remain side by side together, since "the poor will not cease from the land" (Deut. XV, 11), who will thus need benevolence. For the Daleth signifies poverty (Dalluth) and the Gimel beneficence (Gemul). Therefore separate not from each other, and let it suffice you that one maintains the other. The Beth then entered and said: O Lord of the world, may it please Thee to put me first in the creation of the world, since I represent the benedictions (Berakhoth) offered to Thee on high and below. The Holy One, blessed be He, said to her: Assuredly, with thee I will create the world, and thou shalt form the beginning in the creation of the world. The letter Aleph remained in her place without presenting herself. Said the Holy One, blessed be His name: Aleph, Aleph, wherefore comest thou not before Me

like the rest of the letters? She answered: Because I saw all the other letters leaving Thy presence without any success. What, then, could I achieve there? And further, since [3b] Thou hast already bestowed on the letter Beth this great gift, it is not meet for the Supreme King to take away the gift which He has made to His servant and give it to another. The Lord said to her: Aleph, Aleph, although I will begin the creation of the world with the beth, thou wilt remain the first of the letters. My unity shall not be expressed except through thee, on thee shall be based all calculations and operations of the world, and unity shall not be expressed save by the letter Aleph. Then the Holy One, blessed be His Name, made higher-world letters of a large pattern and lower-world letters of a small pattern. It is therefore that we have here two words beginning with beth (Bereshith bara) and then two words beginning with aleph (Elohim eth). They represent the higher-world letters and the lower-world letters, which two operate, above and below, together and as one."



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## “May the Lord Receive the Sacrifice at Thy Hands and Sanctify Our Lives in His Service”

by Catherine Wickman, HORC

Serving in the sanctuary, before the Altar of Christ, we know our purpose is to align ourselves with the higher realms in order to clear a path for the Christ energy to flow strongly and purely forth through the congregation, and community, into the world. We prepare ourselves physically, mentally and emotionally prior to the Eucharistic Celebration in order to carry out our duties. We cleanse ourselves, wear the appropriate vestments, center ourselves, know what actions we are to perform in the sacred time and space dedicated to the Celebration. The effect of the sacred service is great. When we step out of the sanctuary into our "ordinary lives" we know we are different from the way we were prior to participating in the Sacrifice of Christ at the altar.

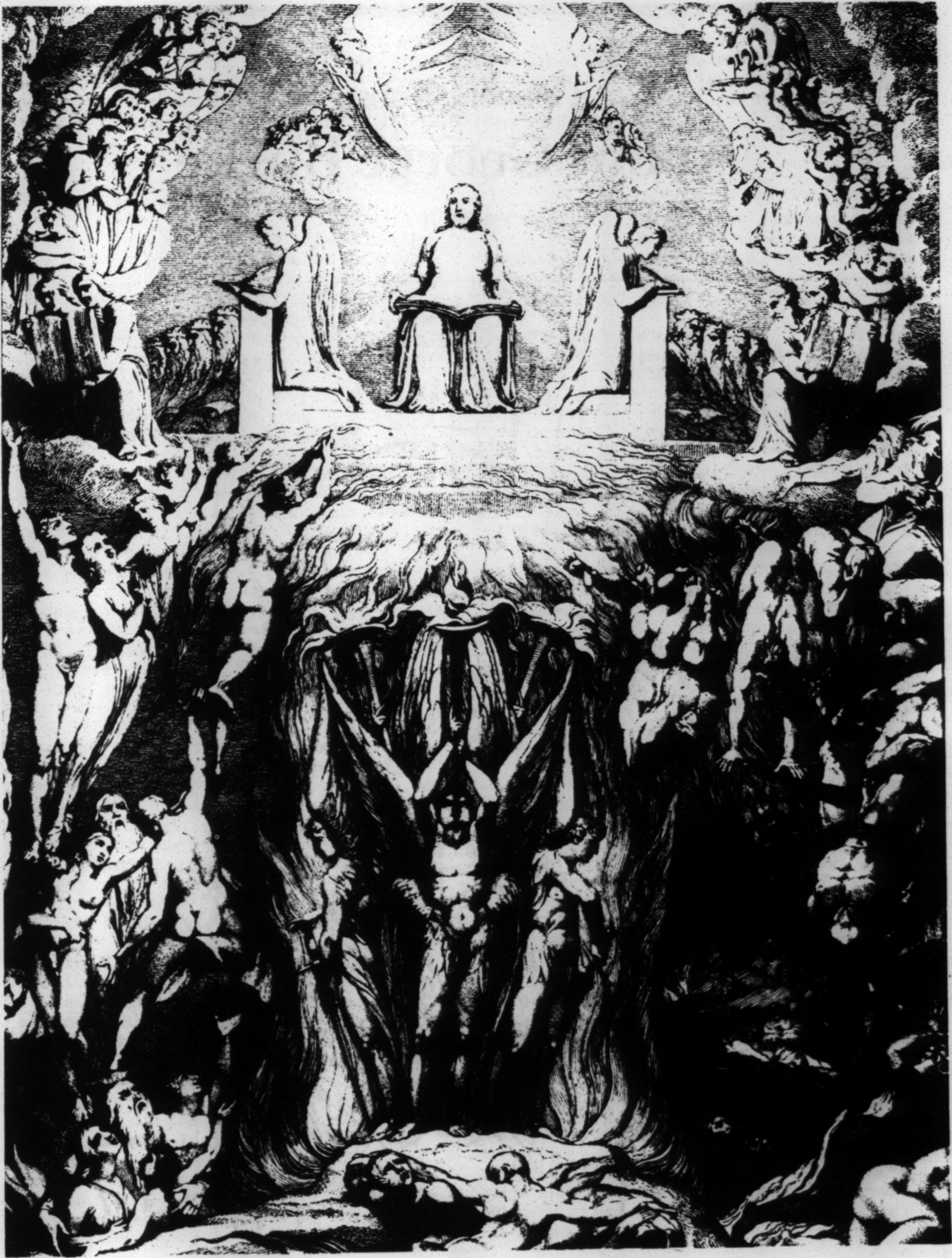
Sanctity is not something to be confined to the sanctuary. During the Mass we repeat, "May the Lord receive the sacrifice at thy hands and sanctify our lives in His service." We desire to have our entire lives sanctified in His service, not just a small part. The sacrifice that is offered is not just a symbolic drama enacted by the priest. The Sacrifice of the Christ is strengthened and realized by each individual's sacrificing of his or her lower nature - the slaying of the archetypal serpent - in order to release his or her higher nature into the realization of Eternal Life. The Ascension is no more myth than is the Sacrifice. These eternal realities are not confined to the sanctuary.

Our entire lives appear to have a reality that is filtered through our personal consciousness. As we know, there is a broad spectrum of consciousness (and what is beyond that which we are presently able to perceive?). The Masters who walked the earth, who care for our universe, perceive that all is sacred, that every action is preparation for the next, that the Sacrifice is eternal and perpetual on a minute and on a grand scale, that Eternal Life is perpetual and eternal, and is recognizable as such to those who walk the narrow path.

Every moment of our lives, every corner of our homes, reflects to what degree we perceive life as sacred. How seriously do we consider sacrifice as a holy obligation? We may call ourselves "students on the path", but until we consider each human being as worthy of our love and attention, we have not yet even found the direction of the path. At Matthew 25:40 Jesus says, "I tell you solemnly, insofar as you did this to one of the least of these brothers of mine, you did it to me." Until we recognize Christ in each face we see, we have not found Him yet, have not opened our eyes nor our ears.

The world is our sanctuary; we have come into manifestation to perform our sacred duties perpetually and eternally. The honor of serving is great and we are thankful for this gracious gift of service to God.





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Conversations:  
**Abbot George Burke**

PART II

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[Editor's Note: In the last issue of the AROHN, Abbot Burke discussed his travels in India and his involvement in the "guru circuit". He also explained how it was that his group came to an understanding of the importance of the sacramental form of worship. Our interview will now continue.]

AROHN: So, you became a priest.

BURKE: Yes, and at the same time two of our people were ordained deacons. We were advised to incorporate under the name Liberal Catholic and call ourselves that, but somewhere in the meantime we had learned about the fact that the "real" Liberal Catholics were centered in Ojai and London. It somehow did not strike me as an honest thing to use the name, so I asked if we could just call ourselves Old Catholic, which is really a general name, like Protestant. The Liberal Catholic Church was for some years called the Old Catholic Church in Great Britain, anyway. Therefore, we used the term "Old Catholic". At that time we were not aware of the eccentric condition of the Old Catholic Church in the United States and Europe that are outside the so-called Utrecht Union. Basically, we have functioned for these years in this context. Our liturgy is the Long Form of the Liturgy which was printed by Bishop Wedgwood in 1917. Knowing that Bishop Wedgwood was extremely fond of the Eastern church, that he quite frequently attended the liturgies of the Russian church and even participated in some of their services on occasion, we feel that not only was he revising the Liturgy to make it more in conformity with the more positive understanding of the Christian belief that the LCC holds, but that he definitely intended in some aspects to make it conform to certain Eastern Christian practices - the introduction of an Epiklesis in the Canon, for example. (Although that Epiklesis is an adaptation of that which was in the First Book of Common Prayer, that itself being an adaptation from Eastern liturgy by Cranmer.) If we take the Long Form of the Liturgy and put it alongside the Liturgy of St. John Chrysostom, we will find that, although the Long Form is much briefer, they have the same liturgical pattern. So, you have a Western form of Liturgy

that yet is in conformity with the Eastern form. In this rescension of the Liturgy, Bishop Wedgwood achieves something the so-called Western Rite Orthodox have been unsuccessfully trying to do for more than 100 years.

Taking this as a premise, even though it is only a personal view, we therefore went a step or two further and filled out the liturgy with certain additions, such as setting the verses: "From the rising of the sun even to the going down thereof" to music and sing it as the Offertory, instead of having a changeable Offertory hymn, as is common. After the commemoration of the Blessed Virgin we sing a hymn to the Virgin which is taken from the liturgy of St. Basil and is perhaps the oldest hymn to the Virgin in Christianity. We made some additions like these. The fundamental structure is the same; the Canon of the Mass is the same; we did a little filling out in about four places. The priest's private prayers are somewhat expanded, also, especially before and after Communion.

AROHN: Could you tell us about the beginning of the Monastery?

BURKE: Well, we had already had an ashram, and when we entered the church (through baptism and confirmation), we naturally changed the name, and it became the Monastery of the Holy Protection of the Blessed Virgin Mary, which refers to a particular vision witnessed by St. Andrew the "Fool-in-Christ" in Constantinople in the 8th century, wherein he saw the Mother of God spreading her mantle over all the people as a protection. This expressed our aspirations and hopes for our relationship with her.

AROHN: And do you feel a personal tie with the Blessed Virgin?

BURKE: Yes. Every Christian has a personal tie with her because there wouldn't be any Christ without her.

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"We see divinity revealed in its aspect of Father in Christ and its aspect of Mother in Mary."

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Further, since it is her body and blood that He took in His incarnation, it is not amiss to say that when we receive Holy Communion, it is not only Christ's very flesh and blood, but it is her virginal flesh which she gave Christ as well. So, the union with Christ is also a union with Mary; they are inseparable. Just as fire and its power to burn, or water and its wetness - they are inseparable. Similarly, Christ and the Virgin are absolutely inseparable. One isn't possible without the other; you cannot draw near the one without the other.

AROHN: Do you feel, then, that Mary is the Mediatrix, that her position is one of mediator between humanity and the Christos?

BURKE: On one level, yes, but on another level I believe she is also Saviour. The Roman Church used to use the term "Co-redemptrix of the World". I believe that very much. Moreover, I believe that the life of Christ and the life of Mary are the same life; they cannot possibly be separated. We see divinity revealed in its aspect of Father in Christ and its aspect of Mother in Mary. And she is the gate of salvation. We say: "to Jesus through Mary." This is actually a very esoteric statement, and goes right along with the Eastern concept of the Mahashakti, the Great Mother, the great dynamic energy of God. For by unfoldment in her and evolution through her, we attain the revelation of the Divinity of the world around us in its aspect of divine power and light. And then we ascend to the transcendent God - the Christ - Who is beyond. But at the same time, I don't think you can really divide the two

quite that sharply. That is why whenever her name is mentioned in the Liturgy, the Eastern church says, "O, Holy Theotokos, save us." The West says "Pray for us", but the East says "Save us".

AROHN: So, let's continue on with your historical development. The Monastery was founded by a significant portion of those in the Ashram who decided to become Catholic?

BURKE: Yes, we decided to follow the Path of Christ. So we naturally looked to the Virgin Mother as our Patron. At that time, I believe we were 14 or 15 people. A couple of people didn't like the idea; they felt that they wanted to follow a more Indian discipline, so they left. (I would like to put in an aside here. Usually when people are confronted with living Christianity, they immediately say, "Oh, that is not for me; I'm a Hindu; I'm a Buddhist". But the same people encountering a living Hinduism or Buddhism say, "Oh, not me; I was born in the West; I ought to be a Christian". In other words, whatever label they can put on that back door to get out of spiritual life through, they will use. The two or three people who at that time declared themselves Hindu have abandoned all spiritual life whatsoever at this particular time.)

AROHN: How did you come to be consecrated a bishop?

BURKE: It has been the custom in some of the Western monastic Orders that

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they would have their own bishops so that (1) they would not be pestered with diocesan politics which could become very hot, thick and heavy and (2) so that the monasteries wouldn't be dissolved by diocesan bishops pulling all the monks out and putting them in parishes whenever there was a vacancy.

Also, there was in former times such a fantastic secularization of the episcopate, especially in the late Middle Ages and the Renaissance, that monasteries protected themselves in this manner. In the Coptic Church today all heads of monasteries, however small, are consecrated to the episcopate.

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"I believe that the monastic life is relevant to God and that modern man has to make himself relevant."

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AROHN: Do you feel that the monastic life is relevant to modern man?

BURKE: I believe the monastic life is relevant to God and that modern man also has to make himself relevant to God. In the 20th century we are witnessing a grave error: the idea that the Church should conform to contemporary humanity rather than that the Church should be an agent to transform contemporary humanity into conformity with God, this conformity being salvation.

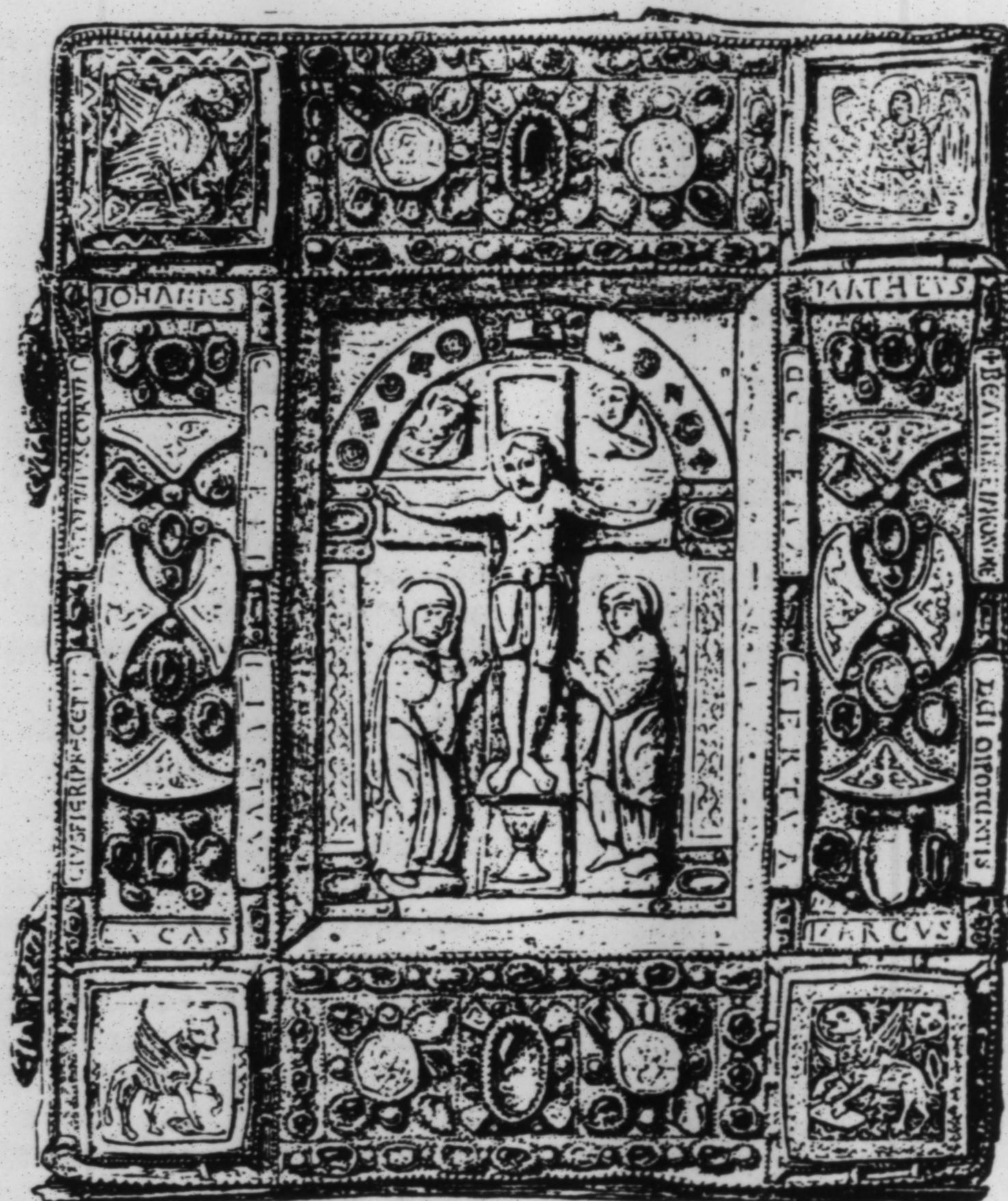
AROHN: When were you consecrated?

BURKE: I was consecrated on August 23, 1975, by Archbishop Robert Williams and Archbishop J. Davis Kirby of the Liberal Catholic Church International with a letter of concurrence from Archbishop Ramon Verastek of the Old Roman Catholic Church. The consecration took place in the Monastery, with the intention

that I would have an exclusively monastic function, just as here in the United States the Russian Orthodox Church Outside of Russia, has a bishop specifically for their Monastery of the Holy Trinity in upper state New York (his title is "Bishop of Holy Trinity"). In other words, I was going to keep out of church politics and diocesan administration.

AROHN: We understand that you have expressed a desire to come into communion with the Liberal Catholic Church with its headquarters in London and Ojai and perhaps eventually unite. What are your reasons for so doing?

BURKE: Our reasons are twofold: we might call them personal and public. The personal reasons are that we want to be united with the Church that has an understanding of Christianity which embraces both the external and the internal life of things, a Church which embraces an esoteric interpretation of Christianity, one which sees Christianity in its true perspective as God's plan for Western man and not necessarily the exclusive mode of religion and salvation for everybody in the world. It also understands and advocates the two fundamental principles of life, namely rebirth and the great moral law of cause and effect which is called "karma" in the East, and called "sowing and reaping" by St. Paul in the Bible. We found that in the church organization we were affiliated with there was a constant drift toward the more commonly found Christian theology. When we first joined, reincarnation was considered an absolute fact. Ultimately, we began to hear declarations that it couldn't be proven and chances are it wasn't so. By the time we began to hear rumblings about everlasting damnation being declared as a kind of dogma, we realized it was time to head for the exit. It was a very peaceful separation, I'm very happy to say. But it was something that was needed. Therefore, we again found ourselves in the position of wanting to work in a wider church context which could accommodate that which we felt was the real view. The view of Christ and the view of His



Church and the view of His work in the world. The more public aspect is that I get a lot of contact from all over the country by people who have seen the literature we print and they ask: "Where should I go to church?" or "How could a church be started in our area?" or "Could I possibly study for holy orders?". These people, it seems to me, shouldn't just be told "Go away; we don't want to bother", and yet at the same time, it is definitely not our function to start yet another kind of Christian church or movement. So we wish to be affiliated with an organization that can take care of these people and help them in their development of church life. A clean and honest organization that will really help these people to progress spiritually rather than to just add them to a list of names. The LCC is that very thing.

**AROHN:** Earlier in the interview, you talked about when you were a child in your household there was an openness

in dealing with the concept of the gifts of healing and of prophecy. Would you like to expand on the healing aspect? What sort of work do you do at present in these areas?

**BURKE:** It seems to me that the Church's mission is to take care of the whole person as long as he finds himself in this earthly life. Healing is a part of that, and we do find in the scriptures the idea that there are spiritual gifts of healing. Along with our wider understanding in the Liberal Catholic Church, we realize that man has within himself what we might call the wellsprings of life. One of those wellsprings is a healing faculty. This can be studied, developed and used within the framework of the church, since man does have this capacity. God gave him this gift.

**AROHN:** So, then, do you perceive the priesthood as being a mystical vehicle?

BURKE: I think the priesthood is almost exclusively a mystical vehicle. The pastoral aspect of the priesthood is very externalized, but the priesthood is quite definitely a mystical function, and a priest who is not a mystic is not a full priest. While in the other sacramental churches they are quite contented to have "sleep-walking" priests who are handing the sacramental powers and gifts without comprehension, the Liberal Catholic Church is not willing to have unconscious clergy or unconscious laity.

AROHN: I would like to know what you feel is the importance of community in the spiritual life. You said not only unconscious clergy, but not unconscious laity. Within the LCC, of course, we encourage a conscious, participating laity. What do you see as the importance of community within the spiritual life?

BURKE: Well, the minute you started to ask the question, I thought of that beautiful statement Jesus made on the eve of the terrible trauma of His Passion: "Fear not, little flock". That expresses the idea that here is a small group of unified people. "It has pleased the Father to give thee the Kingdom." We find they followed through on it immediately. The Christian community in Jerusalem had everything in common. They laid all their material things at the Apostles' feet and lived a life of spiritual endeavor, with the idea that we advance together, both materially and spiritually. That wonderful view was there throughout the Christian world. At that time, because they were persecuted, they had that marvelous instrument of spiritual identity known as the "ghetto." I believe in ghettos very intensely. I think the best thing that can be done to any spiritual group is to have them driven together and to live together in a feeling of mutual self preservation.

But, when the Church became respectable, and was flooded with converts who converted for convenience or to be on the right side for political appointments, the Christians ran into the deserts of Egypt and

Palestine and there maintained their communal ideas. Thus we got monasticism. I must confess myself intrigued as to why they didn't also have communities of married people out there in the desert. [Editor's note: The Essenes, a Jewish sect which flourished up to A.D. 70 and to whom some authorities feel Jesus or John the Baptist belonged, had members who were married living in a communal setting.] I can't quite figure why they only had exclusively male or female communities. There the Church kept its vitality. The vitality of the Church has always been in community and the great tragedy is that community has been confined to a monastic community and there has not been the idea of an external community of just Christians - whether unmarried, childless or with children. This has been, I think, one of the great losses in the vitality of Church life. We do find that the mystical life was kept alive in the monasteries. This was one of the reasons they wanted to be independent. If they had been laity and said some of the things they believed, they would have been burned. Consider the Prior (not the Abbot) Trithemius - such a great investigator into the hidden side of things could only exist in a monastic or a tight communal situation, whether monastic or not. So, I think the Church, in its period of secular patronage really robbed the laity of a very essential experience, the experience of the Christian family. If we look at Mead's Fragments of a Faith Forgotten, we find he does give the picture of the Christian Church up to Constantine as being a stream of communities literally, not a body of people completely merged in contemporary society who got together on Sunday and therefore had only an intellectual identity with one another. But they were actually a community, having a separate section of the city where they all lived together. This was the Church. The Church was the large, overall community, consisting of the units of the smaller communities. The idea of the dispersed or submerged church is the phenomenon we come across after the Church starts becoming secularized and "imperialized," and starts to lose its

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"Communities is the future . . . of any movement, spiritual or otherwise, that plans to retain dynamic character."

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character - the salt starts to lose its savor.

To sum up, I believe, as have many spiritually sensitive people from the last century on, with growing impetus, that community is the future. It must be the future of any movement, spiritual or otherwise, that plans to retain its dynamic character and survive. We see this very strongly during the golden era of the Theosophical Society, in the proliferation of theosophical communities, many of which still exist - and these communities are still the life centers of the Theosophical Society. The Church needs to really take some pointers from this. We see the marvelous continuity and vitality of the Amish movement, the Hutterites; even Taize community.

AROHN: Do you have any words in closing?

BURKE: A unique feature of the Liberal Catholic Church is its equal reverence for Eastern and Western spiritual tradition. One of the reasons our Monastery wishes to have an alliance with the Liberal Catholic Church is that we do, of course, still have a very great feeling for the Eastern tradition. I myself am still a member "in good standing" of the Order of Shankaracharya. Whenever I go to India I wear my monastic habit according to that Order and function and live in that framework as well. Only the Liberal Catholic Church has both the spiritual and intellectual capacity to understand that functioning. Here, I might add that we have been invited by several of the so-called Orthodox Christian churches to join them. One Eastern Orthodox

church has even expressed a desire to create a Western Rite division with us as its equals. But we believe that honesty on all levels is a fundamental requisite of spiritual life, and while these people have told us, "Well, you can believe in these more esoteric things, as long as you don't make an issue of it", we feel that this would be hypocrisy. Just as there were many members of the Russian Orthodox Church who encouraged Mme. Blavatsky in her work, including Metropolitan Isadore of Kiev who was considered to be one of the greatest figures in the Russian Church of the last century, but it was kept secret. We feel that our very way of life, because it is so distinctive, is something that is a witness before the world, whether it is blessing the local zoo or appearing on "Real People" as will happen this fall. We are making a statement about what we believe Christ to be. We believe Christ to be a Saviour, not the fosterer of everlasting damnation for those who are not in His favor. We also believe Him to be the power that guides the soul from life to life rather than giving it one brief life that may last only five minutes or 110 years in which to eternally settle its fate. Therefore, we refuse to lie for the sake of secular "credibility" or a so-called "respectability" which would be a respectability of spiritual betrayal.

AROHN: Thank you very much, Abbot Burke.

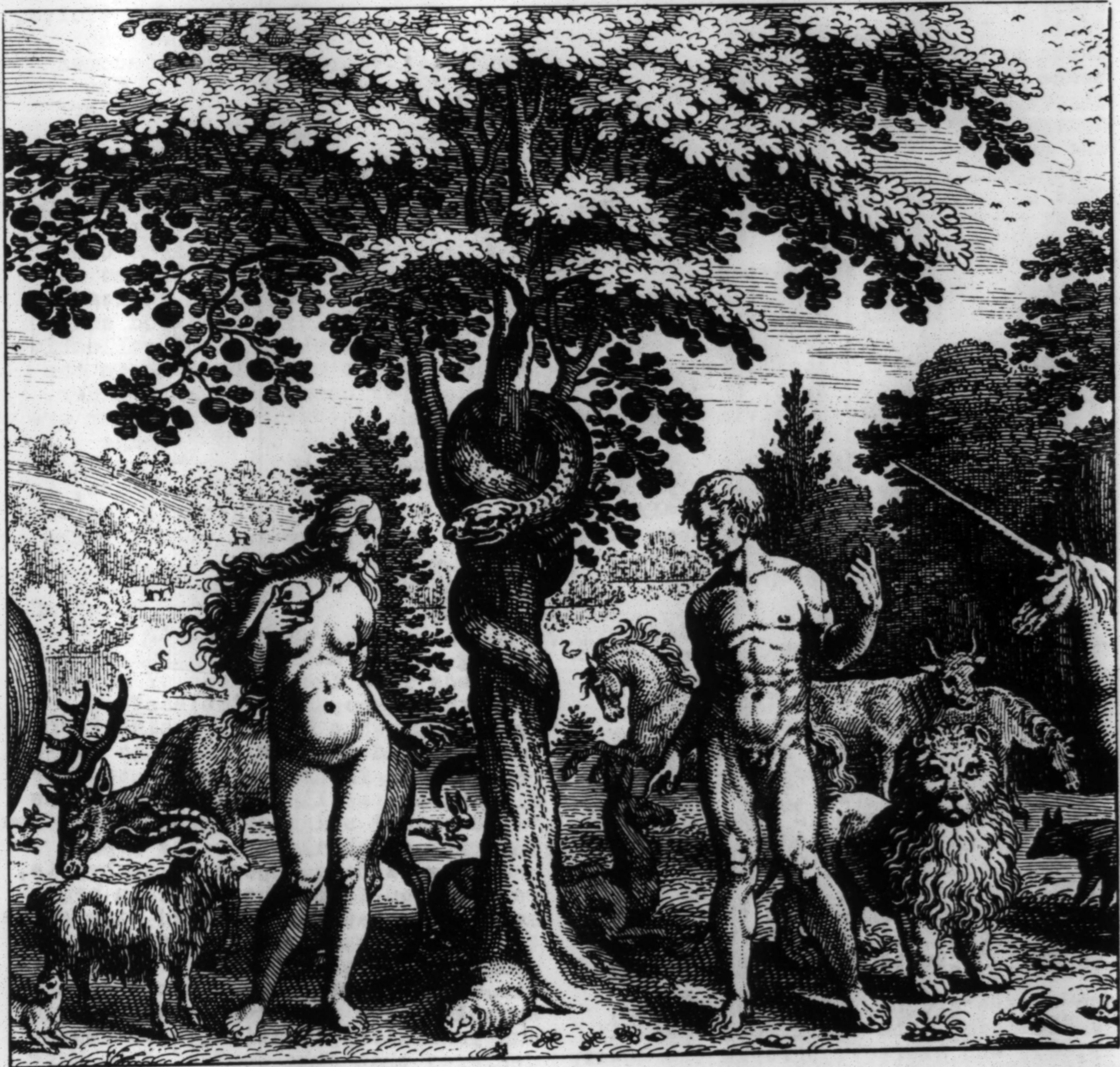


Interview with Abbot George Burke  
June 26, 1980  
Fr. Edward Sullivan,  
Master General of the HORC,  
and Rev. Jeffrey Isbrandtsen,  
Primus Provost, HORC,  
Interviewers.

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# The Serpent Symbol in Genesis

A Suggested Meaning by James S. Forrester-Brown



The third chapter of Genesis, forming the second and concluding part of the second story of creation, contains eight verses - 1 to 5, 13 to 15 - on "the Serpent," which for centuries have given rise to manifold controversies. It is proposed in the following pages to consider these verses in some detail, in the attempt to elucidate the meaning of the symbol.

The scenes in the second creation story take place prior to the actual "fall" of the dualistic soul into the dense regions of the soul order, and hence occur, throughout this third chapter, in what may be termed, by contrast, the "formless" regions of the soul-order.<sup>1</sup>

Gen. iii.1: "Now" (literally, And) "the serpent was more subtil than any beast of the field which Jahweh 'Elohim had made."

The Hebrew word for Serpent is nachash, literally, the shining one. The key to the interpretation of this passage is the qualifying word 'arum, translated "subtil." It implies quickness of sight, swiftness of motion, activity. Calvin thought the word was one of praise. The LXX translates it "prudent," using the word, apparently, in its older meaning of wisdom becoming active. In the original there is a play upon this word and that used in the preceding verse when describing the 'adam, the soul of collective humanity, and the 'ish-shah, the individualized human soul, this word-play being, of course, incommunicable in a translation. Though the 'adam and 'ish-shah, translated "man" and "woman," are perfect in the "formless" realm of the soul-order, they are 'arumim (plural of 'arom), named, inexperienced as regards the form-regions of that order, contrasting with the Serpent, who is 'arum, subtil, experienced, wise. The Serpent's wisdom also excels the characteristic qualities of "the beasts of the field" created by Jahweh 'Elohim

out of the ground," and then "named" by the 'adam, the world soul (Gen. ii, 19,20), who thereby, through the power of his creative will, impressed these qualities upon his soul-substance, giving this the power to manifest them

in the regions of form. The Serpent, "the shining one," is in a different category, being of the Divine Wisdom order, and indeed, is a function, a mode, of the Creator's Triune Power.

In Gen. ii, 7, after the root-substance of man's nature was formed under process in the "formless" region of the soul-order, the man is perfected, made complete, by Jahveh Elohim imparting the true complement of the time-process, something which is not "created" and does not evolve, namely, the Divine Breath of the eternal order, and the man becomes "a living soul." And now in the present stage of the story, after the 'adam, the "alone" world-soul, is expressed through many individualized souls, each under two complementary principles, 'ish and 'ish-shah, as yet unevolved,<sup>2</sup> this eternal Power which was breathed into the nostrils of the man, the Divine creative Breath, is about to lead each dualistic individualised soul, and hence also the soul of collective humanity, into manifestation in the material regions of the soul-order, the regions of relativity, which are "far," "a far country" - to use spatial terms, though a change in state or condition, not in space, is implied - from the Spiritual Source, and the symbol now employed for<sup>3</sup> the Divine Breath is - the Serpent.

The uncreated, eternal Breath, which was breathed into the "man" of Gen. ii.7, whereby he became "a living soul," has two aspects as it proceeds into the regions of manifestation: one the "timeless" (vertical), the other the time (horizontal), and in both cases the serpent symbol is used. It was to free all who are still "wandering" in the "wilderness" stage of earth-life, from the risk of thralldom to the ever-becoming or time aspect of such life, represented as the being slain by serpents, that Moses lifted high above the earth his "timeless" Serpent symbol as a call to the life regenerate.<sup>4</sup> The same story and the same symbolism are referred to with a wide and general application, when Jesus declares that "the Son" of "the Man" - that is, of the universal Man of the first creation story, who belongs essentially to the 'noumenal' or



spiritual order - must under the spiritual law (  $\delta \epsilon \iota$  ) be "lifted up" above the normal "earth" order, the region of duality and the ever-becoming of life-and-death, and so attain aeonian life.<sup>5</sup>

In the eternal, unitary realm which enfolds and interpenetrates the temporal regions of duality, the Divine Breath signifies the Power of the Supreme Mother, the Giver of All-Life, the Holy Ghost: the Manifestor of the Eternal Will and Consciousness in time and space conditions. It is as the "River" between "Eden" and the "garden"; or as the Breath of the Solar Logos, the Solar Breath; or as the Fifth or AETHERIC Element, the Common Element, or the

Least Common Multiple, of all the manifesting elements.

This Breath being of the eternal and universal order, never loses touch with its Source. But within the realms of manifestation it has a dual aspect of activity, as of a breathing forth and back, an alternation as it were of outbreathing and inbreathing. The Breath puts forth into manifestation, and then draws creation back to its Source. First is the Outbreathing, or the Descent or "Fall" into manifestation of the negative or Substance mode of the One Reality, and then the Inbreathing, when this differentiated Substance is vitalized by the positive or Spirit mode of the One Reality, and "returns" as Living Substance which is

able consciously to partake of the Divine activities.

Spirit is related to Living Ideas, and these are not measurable, therefore not diminishable. The Breath, the Mother-principle, of Divinity, causes these Ideas to "fall" into the regions of duality, and to appear in all planes of matter. These Ideas act on, and are acted on by, the world-soul in its dual modes, and become ideas expressed in form. This is more than is ordinarily understood by creation, for every manifested "word" of the Divine has at its centre the Divine spontaneity and wholeness.

The Breath comes forth to create an organized cosmos, a field of conscious activity, out of chaos and darkness. The material objects that we see are varying nodes, [sic.] different stages or punctuation marks, in the Breath, which convey to us ideas in language of their own.

The 'adam, the world-soul, has been manifested in the "earth" mode of the soul realms under two principles, 'ish and 'ish-shah, corresponding, in one aspect, to the two modes of Tension under which manifestation appears, namely, in-tension and ex-tension, time and space. Breath, as Holy Ghost or Manifesting Counterpart of Spirit, here symbolized as Serpent, finds in this dual expression of the world-soul a vehicle in which to "fall," and bring about the connection between the within and the without, consciousness and substance.

From another point of view, the two modes of the individualized soul representing, respectively its subjective centre of awareness, or the personality, and its objective content, or character, act straight on to the Serpent of Manifestation and bring about the cutting up of Cosmic Breath into form and meaning. When the Breath is truly actualized in the material order through the activities of a full-grown experienced soul, that soul is entrusted to utter, in terms of its unique content, the Will of the Great Person of the Cosmos in the drama of Great or Cosmic Fate.

Or we may look at this in still another way, and say that the Serpent is the power which, in the first stage of its twofold process, cor-

responding to the Outbreathing of the Divine Breath, leads the world-soul, humanity, outwards to manifestation and multiplicity. This tends to make substance more subtile and transfuse it with light rays, by tearing up, as it were, the world-soul's substance into atoms, and surrounding every atom with bubbles of light. This Outgoing is represented by the tree of the knowledge of good and evil, the tree of experience under time, space and materiality. The second stage of the process, corresponding to the Indrawing of the Divine Breath, is the bringing back of these bubbles of light, so that they may consciously take part in the activities of the Divine, and not be as mere puppets that are acted upon. The consciousness is drawn inwards for the intensification of Being. The goal of this Inbreathing is represented by the tree of life.

Gen. iii. 1 (continued): "And he" (the Serpent) "said unto the woman."

Why does the Serpent address the woman? Why is the appeal made to the woman rather than to the man ('adam)?

The Will of the Spirit is to become manifest by clothing itself in form. The world-soul is the prepared vehicle whereby Spirit will "fall" into the world of duality and form; for it possesses the two complementary modes of consciousness, the Sun or cosmic or "heaven" mode, and the perfected Moon or time or "earth" mode, those of the 'adam and the 'ish-shah respectively. The 'adam, the soul of collective humanity in the "timeless" order, has already declared that the woman, the 'ish-shah, is his counterpart in the time order. So she naturally becomes the protagonist in the scene which immediately follows. The Serpent addresses the woman because she is the representative of the world-soul for manifestation in the material order.

Gen. iii.1 (continued): "And he" (the Serpent) "said unto the woman, Yea, hath 'Elohim said, Ye shall not eat of all the trees of the garden?"

Gen. iii.2: "And the woman said unto the Serpent, Of the fruit of the trees of the garden we may eat."

Gen. iii.3: "But of the fruit of the tree which is in the midst of the garden, 'Elohim hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die."

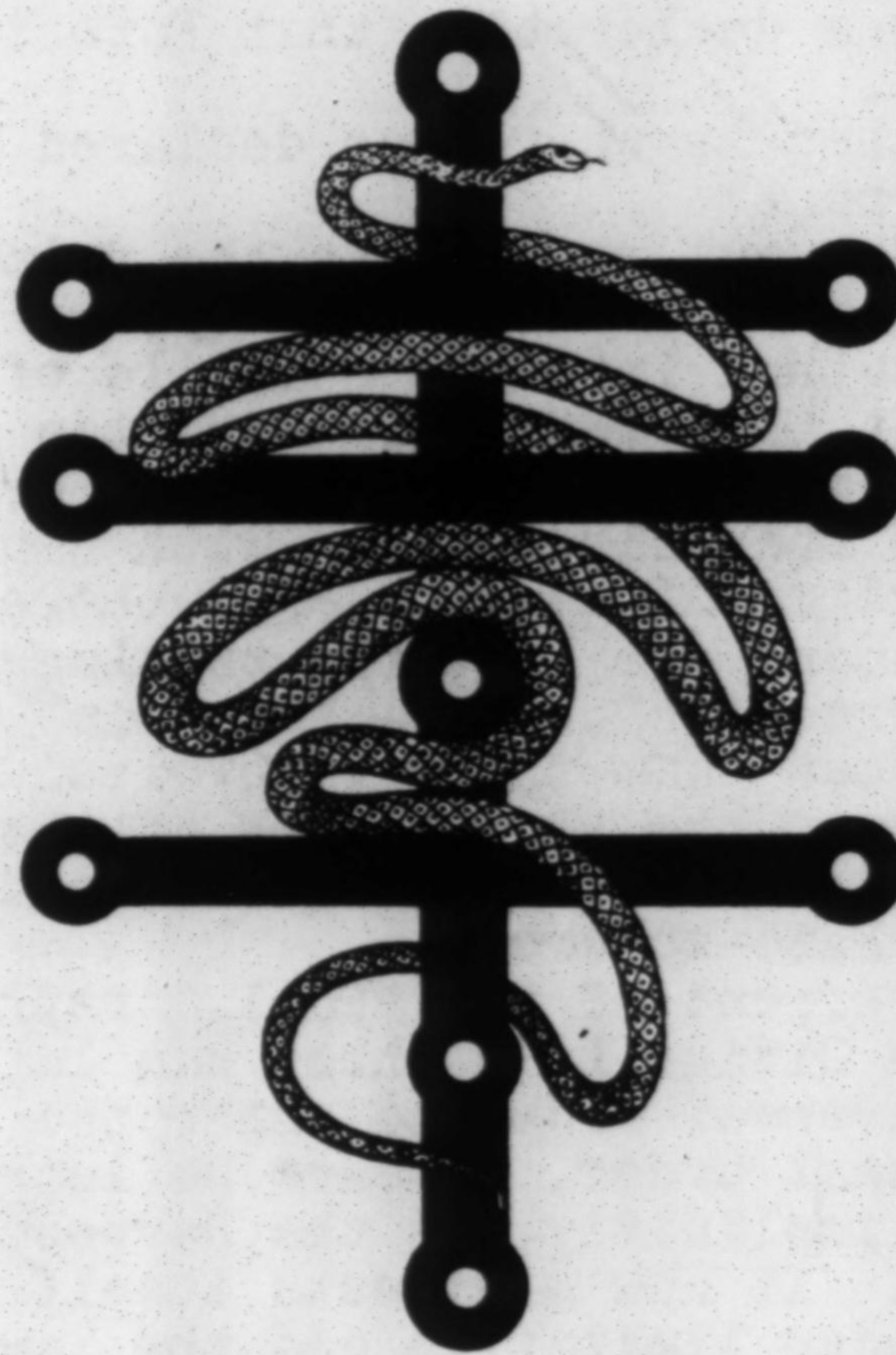
Gen. iii.4: "And the Serpent said under [sic.] the woman, Ye shall not surely die." (Literally, dying, thou shalt not Die).

Gen. iii.5: "For 'Elohim knoweth that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as 'Elohim, knowing good and evil."

It was Jahveh 'Elohim who instructed "man," the world soul, regarding the tree of knowledge. Yet when the Serpent speaks or is spoken to in these five dramatic verses, the author of the prohibition is stated to be 'Elohim. 'Elohim is the Manifesting Power behind the earlier or "noumenal" creation. So that the woman is placed by the Serpent, her Initiator, in vital relation to the Supreme Power or Principle or Ground of all Manifestation.

From the "formless" realm of the soul-order, the woman sees as in vision the realm of appearances, of duality, and therefore, the two aspects of the tree of the knowledge of good and evil, "which is in the midst of the garden." The eating of its fruit is realized to be dangerous to the inexperienced soul, and the warning is seen to be justified. On the other hand, her insight into the vast scheme of world-unfoldment shows her that this tree, with its life-and-death, is the Divinely appointed, the necessary Way to the tree of life, the other tree which is in the midst of the garden, for "dying, thou shalt not Die,"<sup>10</sup> the two trees being, indeed, two aspects of what is essentially one and the same tree, the tree of Life.

The meanings of the two trees are caught up by her into their higher meaning, and she understands the necessity for the world-soul, humanity, to appear in the worlds of form, and acquire the power of right choice, gaining knowledge and practical wisdom through experience and action in the difficult regions of duality. She also accepts the concluding words of the Serpent of Wisdom: "Your eyes shall be opened, and ye shall be as



'Elohim, known good and evil," as declaring part of the Purpose and Will of the Divine scheme of Self-expression.

The meaning of the Genesis Serpent is being sought from an analysis of the actual references to this symbol, and hence the next seven verses must be passed over. It is not till after the irrevocable decision has been made by the world-soul, in both of its modes, to proceed into the regions of duality, the Serpent<sup>11</sup> having guided it to take this step, that mention is again made of the Serpent symbol.

Gen. iii.14: (a) "And Jahveh 'Elohim said unto the serpent, Because thou has done this, cursed be thou (b) from among all cattle, and from among every beast of the field; (c) upon thy belly shalt thou go, (d) and dust shalt thou eat all the days of thy life."

(a) The responsibility for the decision to pass out from the unitary or "timeless" order, and enter the dualistic or time order on the agelong pilgrimage of material experience, is laid by Jahveh 'Elohim primarily on the Serpent, who, without being questioned, is forthwith "cursed."

What, in the first place, is the meaning of a curse (herem) uttered by

Divine Power?

It is a declaration that Fate is to operate.

Why then is the curse declared upon the Serpent?

The Serpent represents the "timeless" Breath of the Divinity, which was breathed into the nostrils of the "man" at his creation. When the world-soul "falls" into matter, this Breath of Life eternal proceeds with him into the regions of duality, and there comes under the law, the tutelage, the "curse," of Fate. The "man" and the "woman" are thereby involved in the curse, the very breath of their earth-lives coming under the bondage of the Fate-spheres.

The serpent of the "Fall," representing the Divine Life which has left the universal order to enter the phenomenal order, appears no longer, except implicitly, as the Serpent of Wisdom. It now manifests itself as life under limitation and the law of necessity. In this aspect, the serpent of the Curse - who is related to Satan (Saturn, Chronos), one of the "Sons of God"<sup>12</sup> - appears to be the very Time-order and Fate-sphere in which each individualized soul is involved, until, at length, the soul is enabled, during earth-life, to leap forth from the evolutionary process, and attain its birthright of Freedom under Great Fate.

What then is Fate? It is of two kinds. The one is Fate under limitation in time and space, and is connected with the life of humanity when under the yoke of the tree of the knowledge of good and evil. The eating of the fruit of this dyadic tree brings with it the "curse" of Fate: which was spoken of in ancient India as requiring to be worked out by each and every human soul through personal or national karma. The other, its successor and supplanter, concerns the life of regenerate humanity, when, enriched under experience, the soul is Divinely uplifted, on earth, into the enduring freedom of the tree of life.

Personal Fate is necessary for man while he is in the preliminary or outgoing stage of soul-existence within the form-regions, and until he overcomes the "fundamental evil" within his soul, due to the "Fall" of Being

into existence, then receiving the gift of the Third Spark from the Divine Fire, which may be called the "Christ" Spark.<sup>13</sup> Man first comes under the Curse, or experience under "the Law," the Fate-spheres or disciplinary limitations which hem in the world-soul, and is bound to the spindle of the three daughters of Necessity. This is at length succeeded by the Blessing, when full-grown, Divine man, comprehending the real values in the world-order, is unloosed from the bondage of personal Fate,<sup>14</sup> and emerges into the freedom of true or Cosmic Fate. Wearing his Robe of Glory, the Mantle of the universe, he enters with joy into his birthright as a Monad, for now he is able wisely, truly and with full understanding, to express in the dyadic order the universal through the particular and particulars in the terms of the living universe.

(b) "Cursed be thou from among all cattle, and from among every beast of the field." The "cattle" and "every beast of the field" relate to the various animal and lower-mind powers of the world-soul's nature. These will come under the restrictions of the world-soul's nature. These will come under the restrictions of the world-soul's Fate. But it is the Serpent in "man," his creative life-breath, which is peculiarly and particularly under the ban. One of the aspects of this creative breath is the power of generation, and this is brought under the curse, the bondage, of Fate, even as it is by Regeneration that man is specially blessed, and rises into the freedom of Cosmic Fate.

(c) "Upon thy belly shalt thou go." The Divine Breath is cast down on to the ground, the root-substance, the personal basis, of man's whole nature, so that this may become permeated by the Divine Life. Though this is a limitation for the Breath, it operates as an uplifting force for man.<sup>15</sup>

(d) "And dust shalt thou eat all the days of thy lift." This Divine Breath is to play upon the soul's root-substance during the age-long period of soul evolution. The serpent remains under the curse throughout the life of normal humanity,

during the long series of the "necessary" incarnations of each individualized soul, until this attains the next great stage in Becoming that is set before it in the present aeon or dispensation, the stage which is linked with the Second Adam, becoming in the actuality of the world-order, that which it is essentially, a Son of God. This is the stage alluded to in the last chapter of the Revelation, which declares: "And there shall be no curse any more."<sup>16</sup>

Gen. iii. 15: (a) "And I will put enmity between thee and the woman; (b) and (as) between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel."

(a) The first statement in this verse pictures a struggle between two opposed powers, namely, the serpent of the "Fall," which we are considering, the serpent of "necessary" Fate, on the one hand, and on the other, the woman of the "Fall." The latter represents the soul during its earlier stages in the regions of duality and form, when experience and enlightenment are gained under constant encounter with Fate, which seems at first to stand over against the soul as an enemy who must be conquered, lest he conquer and destroy. The soul's 'ish, its positive, personal element in the form regions, struggles with Fate, taking on self-centered, independent characteristics which appear to drive it in all respects far from its Origin. This is the Outgoing period of the soul's manifestation. It may be called, relatively, the Eve state of the soul.

"In the latter days" of this outgoing period of the soul's history, a condition arises when the soul knows from experience that the highest "good" is not to be attained by continual enmity and strife between pairs of opposites. It recognizes that "evil" does not endure, for it contains the positive germ of "good," which gradually overcomes the negative force of evil; that evil is, in fact, a stepping-stone to good. So it learns unweariedly to amend evil, raising, step by step, in actual life, the two contrasting powers towards a higher Unity, of Goodness, which



comprises both, and which has no living opposite, though it may itself be expressed by two opposites. The soul is thus led to look from the good and evil sides of its experiences to the God within and without. It realizes that the extremes of internal distinctions are elements in the fullness of the Spirit which is in all, and constitutes all, and transcends all, and which holds the opposing ideas in a concrete identity, in a state of vital Poise, as the Root-Power of the Divine Personality.

The soul desires no longer to flow forth, as hitherto, to multiplicity, but to "return" to Unity, turning from the personal self to the Self of the Great Person of the Cosmos, and this new goal of its Becoming is linked with its true Fate-sphere. The fruitage period of the soul's Incoming may be called, relatively, the Virgin Mary state of the soul.

(b) "And (as) between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel." This further declaration appears to emphasize the struggle between the seed of the serpent and the seed of the woman. Unfortunately the verb used is obscure.

The translation given in both the A.V. and the R.V. of the closing part

of the verse is: "It," that is, the seed of the woman, "shall bruise thy head," that is, the head of thy seed, the seed of the serpent; "and thou," that is, thy seed, "shalt bruise his heel," the heel of the seed of the woman. The difficulty is connected with the verb twice translated "bruise." This verb is rare, being found in only two other places in the O.T., in Job ix. 17 and Ps. cxxxix.11; in both these cases it seems to mean to surround, cover, veil, rather than to break or overwhelm, as translated. With regard to the present passage Knobel, Ewald and Dillmann, among others, reject the translation "bruise," and hold that the meaning is: to pant after, long for, eagerly desire. The translation they suggest is: He (that is, the seed of the woman) shall long for thy head, and thou (that is, the serpent, or the seed of the serpent) shalt long for his heel; and they think the words are used to express hostility between them.

And yet, whatever the exact rendering of the verb may be, it is in keeping with the counsel of perfection, "Love your enemies," that the later phases in the interpretation of this verse should relate to the activities not of hate but of Love. "It is the high function of Love to welcome all limitations and to transcend them."

In this view, the "seed of the woman" becomes associated with the outcome of the earlier period of the soul's history, when, at length, the soul, hitherto "lost," finds itself and "returns" to its Origin. Such a soul may then at any time come into vital harmony with itself and the All, becoming wholly Virgin, and to it is born, "from Above," the Seed of the Woman, the Third or "Christ" Spark.

This Divine Birth within the individualized soul, this Incarnation of "the Son," follows a continuous alteration of the standards of the earlier order, ending with their entire reversal. The soul learns that it must change from the law of possession to the law of renunciation, that it must give up many things which before were most to be desired and yet preserve its balance, losing itself ere it can find itself. And thus it gains the key to free-will. It is no

longer related to any form of personal desire for this or that, a picking and choosing, or snatching, from the enemy Fate, it is rather a definite and a conscious flowing forth to embrace joyfully whatsoever may be assigned to the soul by Fate, transforming it by the adventurous dynamic of an activity which understands and has practical ends.

The human soul with the Third Spark about to be born in him will "pant after, long for, eagerly desire" the "Seed of the Serpent," the Fate that will be offered; he will be the exalted positive element at the heart of the Fate-sphere that encompasses him. He will not drift hither and thither as the tool of Fate, it will be marriage on an equality. It is by wedding and loving Fate that we bring the hidden Divinity within us to birth.

When this takes place, the Serpent no longer stands over against the soul as its "necessary," personal Fate; for the Seed of the Woman, the indwelling Spirit in man which is now consciously realized in the world of actuality, links the individualized soul, at length regenerate, with the Seed of the Serpent, who, unveiled, is found to represent Great or Cosmic Fate, the high, impersonal Fate which concerns itself with the welfare of the whole of creation.

A human being is, actually, the Eternal and Universal expressed, under the soul's limitations, through a particular human form. At the Great Happening, the soul is re-born of the Spirit, and enters a "new" order upon earth through the unique personality. Such a human being is, indeed, "real" as well as "actual," for - as lord over the two worlds of his vast nature, its "heaven" and its "earth" - he makes the universal explicit by his individualized existence, expressing his concrete living activities in terms of service for others, recognizing equally in them as in himself the Divine "serpent" of Wisdom, the Originating Source of All-Life: the Manifestor in the modes of time and space and materiality, of the Triune Divinity.



1. "Few chapters of the Bible have affected religious speculation more than the third chapter of Genesis, which records the temptation and the weakness of primeval man (sic). To discuss all the topics which arise out of this chapter would be to write a treatise on Christian theology." - Hastings' Dictionary of the Bible, i. 840.
2. Both 'ādām and 'Ish are translated "man" in the A.V. and R.V., even when they occur in the same sentence, in spite of the distinction in the original, and this has proved very misleading. The 'Ish is the evolving, personal self, the temporal "I" of each human being, whose growing content on character, developed under the reflex activity to Fate, is its evolving 'Ish-shāh. (These dual principles, positive and negative, subjective and objective, of each individualized soul, are personified in the story.) When a human being attains during earth life its Second Birth, the Birth "from Above," the 'Ish is at-one with the ādām, the little self with the Self of all humanity, and the outlook of the 'Ish-shāh, the soul's purified and organized nature, is concerned with Great or Cosmic Fate. Each completely fashioned 'Ish-shāh represents a living unit of the Living Body of the "Second Adam."
3. "The serpent-symbol played a great part in the Mysteries of the ancients, especially in Greece, Egypt, and Phoenicia; thence we can trace it back to Syria, Babylonia, and further East to India, where it still survives and receives due explanation" (Fragments of a Faith Forgotten, by G.R.S. Mead, London, 1900, p. 183). In these Mystery systems, the Serpent symbolizes the great creative Breath, the Manifesting Power, which was regarded as a serpentine, spiral force. The worshippers sometimes called themselves "serpents." In China the Creative Breath is symbolized as the Great Dragon. There are sometimes two serpents, as, for example, in the caduceus of Hermes, just as we read of two trees in Gen. ii. 9. Non-Semitic Sumerian texts speak of "the wicked serpent," "the serpent of darkness." In the injunction "Be ye wise as serpents" (Matt. x. 16), we meet the Serpent of Wisdom, the Serpent in its Divine aspect. Compare Iranaeus (Haer. i. xxx. 15): - "Some (Gnostics) say that Sophia herself became a Serpent, and had . . . given the Gnosis to Man, and for that reason the serpent was called the wisest of all creatures."
4. Numb. xxi. 5-9.
5. John iii. 14, in the original. Each human soul is essentially and potentially a Son of the heavenly "Man" of the first creation story, and has to be established as such during the actual world-order. In each case a new "Son," by being uplifted into the "heaven" state while on earth, spontaneously draws others to the higher life.
6. Cp. 2 Pet. i. 4: "That ye may become partakers of the divine nature."
7. "These two modes of consciousness are possessed by each and every individualized human soul."
8. Gen. ii. 23, in the original.
9. Gen. ii. 16, 17.
10. Cp. the Apostle Paul's "O death, where is thy victory?" 1 Cor. xv. 55.
11. In Gen. iii. 13, "The serpent beguiled me" may equally be translated: The serpent influenced me.
12. Job. i. 6.
13. Described by the Gnostics as the entry into the Third Gate of the City.
14. As the colt was loosed which had been tied (Mark xi. 2), also Lazarus who had been bound hand and foot (John xi. 44).

- 
15. Compare this with the story of Abel's "blood," the life as of Cain's Higher Self, calling "from the ground," the substance, of Cain's nature.
16. Rev. xxii. 3. From the story of the cursing of the barren fig-tree it would appear that such souls as do not bring forth the fruit of aeonian life during the opportunities of the present dispensation, will remain in the "outer darkness" until a later aeon or world-period. This is definitely suggested in the Pistis Sophia and some other Gnostic works.



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## Questions and Answers

**Q**uestion: Recently in the HORC study groups we studied the "seven seals" in the Book of Revelation and desired a greater clarification of verses 5 and 6 of Revelation, chapter V, which reads:

"When he broke the third seal, I heard the third animal shout, 'Come'. Immediately a black horse appeared, and its rider was holding a pair of scales; and I seemed to hear a voice shout from among the four animals and say, 'A ration of corn for a day's wages, and three rations of barley



for a day's wages, but do not tamper with the oil or the wine.'" What does the oil and wine signify?

**A**nswer: You do well to use the word "signify", since the entire Book of Revelation, more so than other books, contains a great deal of esoterica and uses a considerable number of symbols and highly figurative language. For example, the "four animals" mentioned in Chapters IV, V and VI, and especially at VI:1, since the time of the early Church Father Ireaneus have been considered as symbols of the four evangelists. However, these creatures, similar to a lion, a bull, a human face and a flying eagle, also are thought to symbolize four Cabalistic modes of human personality which correspond to Jung's four functional styles:

- Eagle - Sensation
- Lion - Thinking
- Human - Intuitional
- Bull - Emotional

That is, there are four kinds of extroverts, four kinds of introverts and four kinds of ambiverts.

However, concerning the question of the "oil" and the "wine", it is important for us to realize that besides the above-noted correspondences, there are several basic esoteric symbols with which we need to familiarize ourselves before we can ask what the oil and wine signify. The first basic symbol we need to know is that the Garden of Eden in Genesis does not really mean an actual garden, but symbolizes intelligence. It means especially gnostic intelligence, the so-called Gnosis. The "tree of life" symbolizes Yahweh's spirit in humanity and the process of evolution on all levels, including the spiritual. The "tree of the knowledge of good and evil" symbolizes humanity, not in

Yahweh, but a humanity turned inward. Selfishness is but one expression of this inwardness. Trees, in fact, symbolize man in general. Revelation IV, V and VI draw quite heavily on Ezekiel I and X. Revelation VI especially draws on Ezekiel II and XIV as well.

This is an important point, since there are excellent examples throughout Holy Writ that speak of trees as representative of humanity. Consider, though, Ezekiel XVII:24:

"And every tree of the field will learn that I, Yahweh, am the one who stunts tall trees and makes the low ones grow, who withers green trees and makes the withered green. I, Yahweh, have spoken, and I will do it."

Perhaps more to the point, Psalms I:1-3:

"Happy the man who . . . finds his pleasure in the Law of Yahweh . . . He is like a tree that is planted by water streams, yielding its fruit in season, its leaves never fading . . ."

And Matthew III:9, 10:  
". . . and do not presume to tell yourselves, 'We have Abraham for our father', because . . . Even now the axe is laid to the roots of the trees, so that any tree which fails to produce good fruit will be cut down and thrown into the fire."

Just as the trees symbolize man collectively, so too fire is a symbol of total and everlasting destruction, and not a place of eternal fire torture as some would teach (see AROHN III, 1, on the hellfire doctrine).

Other scriptural texts that show man as symbolized by trees are Ezekiel XX:47; Luke VI:43, 44; Jeremiah XVII:3 and Matthew XII:33.

Because an olive tree signifies a man of God, it is said at Rev. XI:4:

". . . I shall send my two witnesses to prophesy . . . These are the two olive trees . . ."

The product of the man of God is divine knowledge, it is the Gnosis and is properly symbolized by oil. Note also Psalms LIII:3 says:

"I am like a green olive tree in the house of God",

And in Jeremiah:

"Yahweh called your name, a green

olive tree, fair and of goodly fruit." (Jer. XI: 16, 17.)

Israel, spiritual man, or the man of God (we speak generically, not sexually) is symbolized by the "vine", the "fig tree" and "the olive tree". The vine is a specific symbol of spiritual privileges whereas the Fig-tree is a symbol of religious privileges and the olive tree is the Gnosis or Divine Wisdom and Knowledge. Thus, we note that in Psalms 80:8-11:

"There was a vine; you uprooted it from Egypt; to plant it, you drove out other nations, you cleared a space where it could grow, it took root and filled the whole country. It covered the mountains with its shade, the cedars of God with its branches, its tendrils extended to the sea, its offshoots all the way to the river."

Also we note at Isaiah 5:1, 2:

"Let me sing to my friend the song of his love for his vineyard. My friend has a vineyard on a fertile hillside. He dug the soil, cleared it of stones, and planted choice vines in it. In the middle he built a tower, he dug a press there too. He expected it to yield grapes, but sour grapes were all that it gave."

The ultimate product of the vine is wine, as oil is the by-product of the olive tree. An excellent example of spiritual privileges from the vine as the Catholic Church is sacramental grace (the word "grace" means "undeserved kindness" and the word "privileges" is quite appropriate). One can say that, as Catholics, we have seven spiritual privileges or sacraments.

The "fig-tree" is also significant and while touching upon the subject, we should note in passing that it is one of the three signs that mark the Second Coming or Presence of Christ and the end of this present age or system of things as outlined in Chapter 24 of the Book of Matthew. The first sign is the appearance of the "Abomination of Desolation" or the Anti-Christ (the "Desolator") mentioned by Daniel (9:27) in the Holy Place of the

rebuilt Temple at Jerusalem, as also predicted by St. Paul at 2 Thess. 2:1-4. The second sign is a "cloud" such as the one into which he disappeared during the Ascension (Acts 1:9; Matt. 24:30). Whether the cloud is actual or symbolic is not as important as the literal fact that it represents Christ's actual presence in the world once again. The "Fig-tree sign" symbolizes the re-gathering of the Jews to Israel. The Lord Jesus spoke a great deal about the fig-tree and there are some excellent esoteric texts in the Bible utilizing the fig-tree. One notable example is Jesus' cursing the fig-tree that had on it nothing but leaves. Usually the blossoms of the fruit appear before the leaves. When Jesus saw the fig-tree with leaves and no fruit, He pronounced judgment upon it (Matt. 21:18-20). Israel's profession (leaves) did not match its fruit. Israel led a strong religious life but it had negated those privileges that go with true religion. In 70 A.D. the fig-tree (Israel) was cut down and removed from the vineyard. But its root was not removed from the soil and it is clear from Matthew 24:32-34 that a new tree will spring from the root, that Israel shall revive and, of course, it has! Israel was to be revived nationally before becoming transformed into the People of God and worshipping with true religious privileges from Yahweh once again.

While it has been necessary to go into considerable detail in order to answer the question, it also demonstrates the complexity of Biblical esoterica and proper interpretation.

The word OINOS in Greek is the general word for wine and it can also be used metaphorically as being the evils visited upon the nations by Babylon the Great, as well as being the contents of the cup of Divine Wrath. This wine is spoken of especially at Rev. 14:19, 20. However, it would appear that the wine mentioned at Rev. 6:6 is the product of the vine, or the Church

as the vine, because of verses 9-11 of the same chapter.

Let's consider each aspect of Rev. 6:6, "a ration of corn for a day's wages, and three rations of barley . . .". The word "ration" means "measure" and signifies quality measured. "Wheat" and "barley" signify Good and Truth. Note Joel 1:10-12; Matt. 3:11, 12; 13:24-30; and Isaiah 28:22, 25 and 26. ". . . but do not tamper with the oil or the wine" - wine signifies sacramental grace, particularly the Holy Eucharist. This is why Jesus Christ instituted the Eucharist. The Bread, besides becoming His Body, also signifies His Goodness and Truth. The wine represents "Grace" and signifies the Great Sacrifice as well as divine freedom which is ultimately union with God. Wine also represents truth, for truth is always an integral part of freedom. Jesus said, "You shall know the truth and the truth shall set you free." The parable at Luke 10:33, 34 takes on a new perspective when seen in this light. So does John 2:1-10. "Whoredom" signifies falsifying truth, as does "new wine, and wine". (See Isaiah 1:21, 22; 25:6; 36:17; Hosea 7:4, 5, 14; 14:6-8; Amos 2:8; Zech. 9:15, 17; Psalms 104:14, 15. Note especially Hosea 4:11, 17, 18 and Rev. 14:8-10; 16:19 and 17:1, 2.)

Thus, wine is holy truth and falsified truth. In the Eucharist it signifies truth that unites with God.



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# Jesus and the Future of Humanity

by John White

**T**he human race is quickly coming to one of history's great divides - perhaps the most critical ever. It will be upon us by the end of the century. If we are to survive it, people must see that the situation is not simply political or sociological or cultural. It is biological.

All life on planet Earth is threatened with extinction from a number of sources. There is the threat of nuclear, biological and chemical warfare. There is the threat from pollution of the air, land and sea. There is the threat from drought and famine due to human interference with the ecosystem. If these are unchecked, even the planet itself could end up as nothing more than another asteroid belt.

All of these threats are manmade. All of them originate in the minds of people. Our behavior is a manifestation of our thinking and emotions, and in turn our thoughts and feelings are dependent upon our state of consciousness. We recognize the threat to life that these forms of behavior contain, yet we persist stubbornly in our ways. Why? It is not that we lack the knowledge of what is threatening our existence. It is simply that the problem goes deeper than intellectual knowledge. Our present world situation is one in which we exhibit life-threatening irrational behavior. That in turn is due to what we might call "a crisis of consciousness."

If this is so, the solution can be stated very simply: change consciousness. Survival demands a change of consciousness. Not only survival, but also evolution. As I survey natural and cultural history, I see evermore complex forms of life coming into being in order to express more fully the consciousness behind creation itself. The grand theme of history is evolution, and it is a story of ever

more refined forms of life emerging with ever-increasing degrees of consciousness.

Evolution is always at work. That means now, today. And what I see today, in addition to the threats to life, are signs that nature is mobilizing its resources to resist physical extinction in this part of the universe. It is mobilizing its resources for a quantum leap forward. The signs that point in this direction are many. Although the media tend to make them look like confusion, upheaval and strife, I see in them a deeper significance.

The growing restlessness among people as they search for new answers and new understanding is basically taking the form of exploring their own consciousness - and that, to me, is a very healthy sign indeed. Of course, these explorations often take a naive or violent pathway. The strident, angry voices of many so-called liberation groups are to be expected as the disenfranchised come to mature awareness. The mainstream of exploration, however, is an increasing interest in psychic and spiritual development. As I see it, this is an indication of a deep impulse to health working beneath the obvious symptoms of sickness in the body of humanity. And these approaches are being taken by young and old alike in the interest of expanding their consciousness. They are signs of a great awakening going on around the globe.

This great awakening is the way nature will resist man's irrational behavior. Nature will resist the extinction of life here by evolving life forms that know how to live this way because their consciousness will have changed.

I call this "survival evolution". And I see it happening most dramatically at the human level. Many of the events in

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the news today are, from my perspective, preliminary signs that a higher form of life is emerging, just as the Cro-Magnon people superseded the Neanderthal race.

What is coming to pass today, as you read about it in the news, is not a generation gap or a communication gap, as some media commentators say. Rather, it is a species gap. A new species is making its way onto the planet and is asserting - in the face of a threatening dominant species - its right to live. This inevitably brings it in conflict with the dominant species. And that dominant species is a dying species.

Paleontologists tell us that during the age of dinosaurs, little tarsier-like creatures lived. They stayed small and under cover because the great lumbering dinosaurs would easily crush them to death otherwise. So in order to survive, they remained small and "on the fringe", so to speak. Then, when the dinosaurs died off, these small creatures emerged from cover into the open and began to grow, to evolve into primates - in fact, into the first manlike creatures.

But evolution didn't end there. And so when life reached the level of human development, one of the earlier races, the Neanderthal, was surpassed by the Cro-Magnon. This spelled doom for the Neanderthal. Cro-Magnon people were an evolutionary advance, a higher form of life. Their physique was taller and more massive. They had superior tool-making ability, and were the world's first artists, as their cave painting show. Altogether they showed a superior degree of consciousness.

I see the world scene in terms that parallel this. The chaos and confusion and social unrest around us are signs of what I choose to call "moral evolution". Sri Aurobindo described it as a journey toward perfection; Teilhard de Chardin spoke of noogenesis and a movement toward the Omega point. Whatever the name, there is a rising chorus of voices around the globe demanding widespread social reform - political, educational, nutritional, medical, ecological, judicial, economic, agricultural, and religious. It essentially amounts to a call for cultural reformation - indeed, trans-

formation - beyond all racial, national, ethnic, religious, sexual, and caste concerns. All this and the greatly accelerated interest and exploration in psychotechnologies, spiritual disciplines and sacred traditions are manifestations of a new, more intelligent species coming into existence and attempting to develop a unified planetary culture.

As such, the emerging species is meeting with resistance from the dominant species. 'Twas ever thus. That is how evolution works. Homo sapiens, I think it accurate to say, is in stasis and is rapidly nearing the end of its life cycle. Everywhere we look - in western society, at least - institutions have become overgrown, outmoded and are breaking down. Culture is going into convulsions. Government, education, economics, religion, cities - they're either exploding in violence or grinding to a halt and becoming moribund, empty shells that no longer serve a vital purpose suited to the needs of people.

Biologically speaking, a dying species is a dangerous species. It is prone to go mad and lash out in blind, massive fury that violently brings down its edifices upon it and anything else around. The new species can see this happening and, like the little creatures in the Age of Dinosaurs, has until lately remained under cover and on the fringes of a society that is entering its death throes.

But now the new breed is emerging from cover. As an historical epoch draws to a close, what can be seen around the planet is this: a mighty leap forward in survivolution is happening, and the result is a vast sorting-out process among people. Amid the confusion and upheaval, they are trying to discover what species they belong to. The larger dimensions of this process are not recognized at present by most evolutionary forerunners or else it is only dimly intuited by them. The process is still fragmented and leaderless - an Aquarian conspiracy. And their numbers are still quite small in proportion to world population. Nevertheless, higher intelligence is working through them, calling them to self-recognition

of their role in advancing the fabric of life.

Outwardly, of course, these mutant humans resemble the older form. The difference is inward, in their changed mentality, in their consciousness. The result, as I said, is a species gap.

Now, it can be terribly painful and anxiety-provoking to stand with one foot in the old world and one foot in the new. But the marvelous and hopeful thing is that nature, in its infinite wisdom, has given us the means to take conscious, voluntary control of our own evolution. We can become, in a sense, co-creators with the cosmos. We can systematically work on ourselves in a safe, reliable manner that can help us to make a quantum leap over the species gap.

That is what meditation and other spiritual disciplines are all about. The test of their value is whether they are in tune with the biological imperative to evolve, to advance the refinement and intensity of consciousness on Earth.

The perennial argument against utopia, against the development of the New Age, against the coming of the Kingdom, has been: human nature. We are forever flawed, the argument goes. But my reply is this: human nature is changing. There is an evolutionary advance taking place in the world today as a new and higher form of humanity takes control of the planet.

"Control", of course, means living in respectful recognition of intimate interdependence. It means living harmoniously with the planet - and therefore surviving the coming holocausts while the older species dies out from a massive overdose of irrationalism. Quite simply, the new breed is psychologically adapted to the altered conditions nature is imposing as it restores the balance that Homo sapiens ignored for so long.

Homo noeticus is the name I give to the emerging form of humanity. "Noetics" is a term meaning the study of consciousness, and that activity is a primary characteristic of the new breed. Because of their deepened awareness and self-understanding, the traditionally imposed forms, controls and institutions of society are barriers to their full development.



Their changed psychology is based on expression of feeling, not suppression. Their motivation is cooperative and loving, not competitive and aggressive. Their logic is multilevel/integrated/simultaneous, not linear/sequential/either/or. Their sense of identity is embracing/collective, not isolated/individual. Their psychic abilities are used for benevolent and ethical purposes, not harmful and immoral ones. The conventional ways of society don't satisfy them. The search for new ways of living and new institutions concerns them. They seek a culture founded in higher consciousness, a culture whose institutions are based on love and wisdom, a culture that fulfills the perennial philosophy.

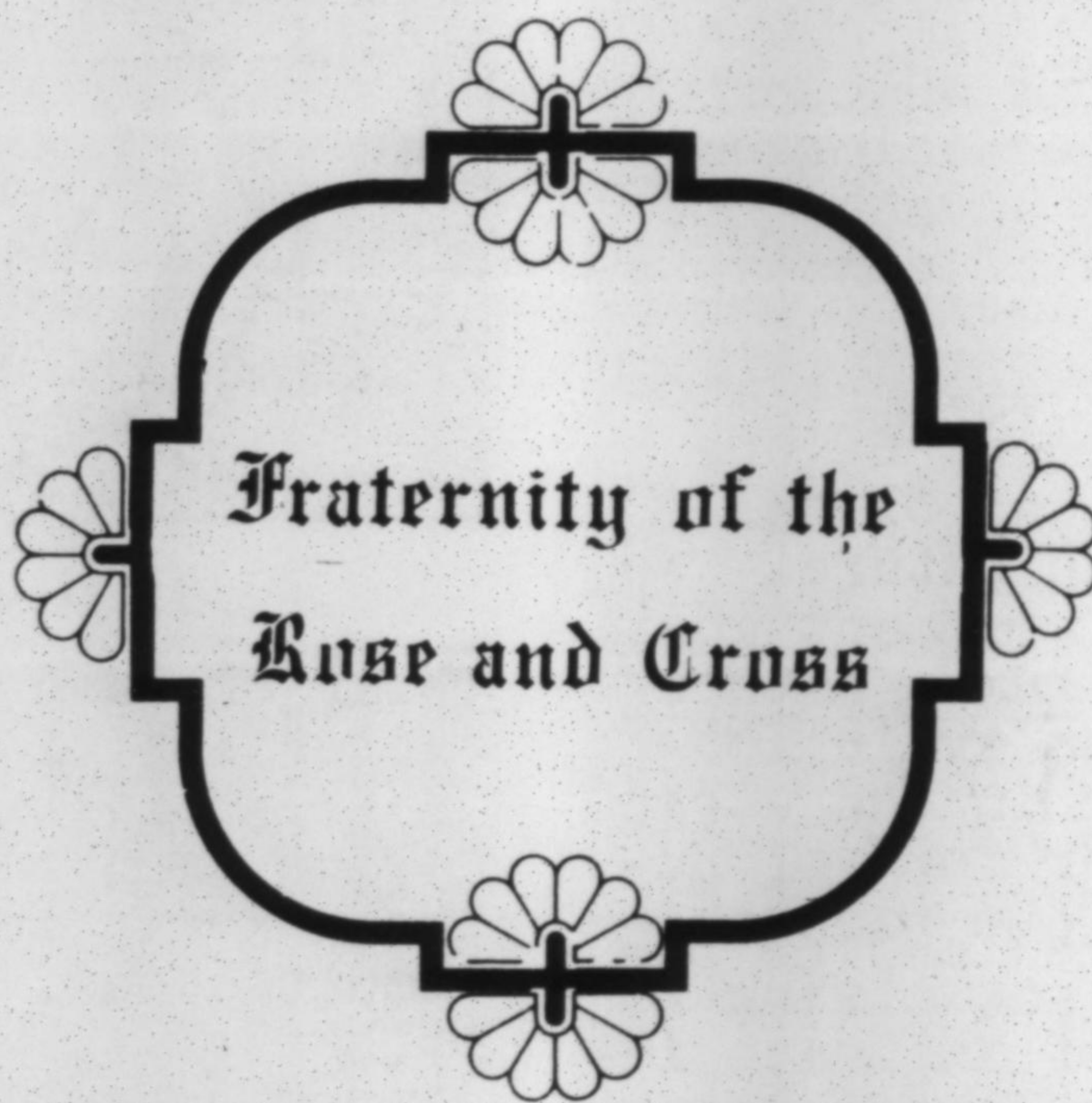
Homo noeticus, I have said, is the name I give to the new form of humanity, to the offspring of man. There have been other names proposed, and certainly others before me have suggested the emergence of a higher humanity. Aurobindo, Teilhard de Chardin, Nietzsche and Gopi Krishna are notable

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among them. Occult tradition such as Theosophy and Anthroposophy also state it explicitly. One of the most memorable statements of this view was given by R. M. Bucke on the last page of his classic Cosmic Consciousness:

". . . just as, long ago, self consciousness appeared in the best specimens of our ancestral race in the prime of life, and gradually became more and more universal and appears at the average of about three years - so will Cosmic Consciousness become more and more universal earlier in the individual life until the race at large will possess this faculty. The same race and not the same; for a Cosmic Conscious race

will not be the race which exists today, any more than the present race of men is the same race which existed prior to the evolution of self consciousness. The simple truth is, that there has lived on the earth, 'appearing at intervals,' for thousands of years among ordinary men, the first faint beginnings of another race; walking the earth and breathing another air of which we know little or nothing, but which is, all the same, our spiritual life, as its absence would be our spiritual death. This new race is in act of being born from us, and in the near future it will occupy and possess the earth."



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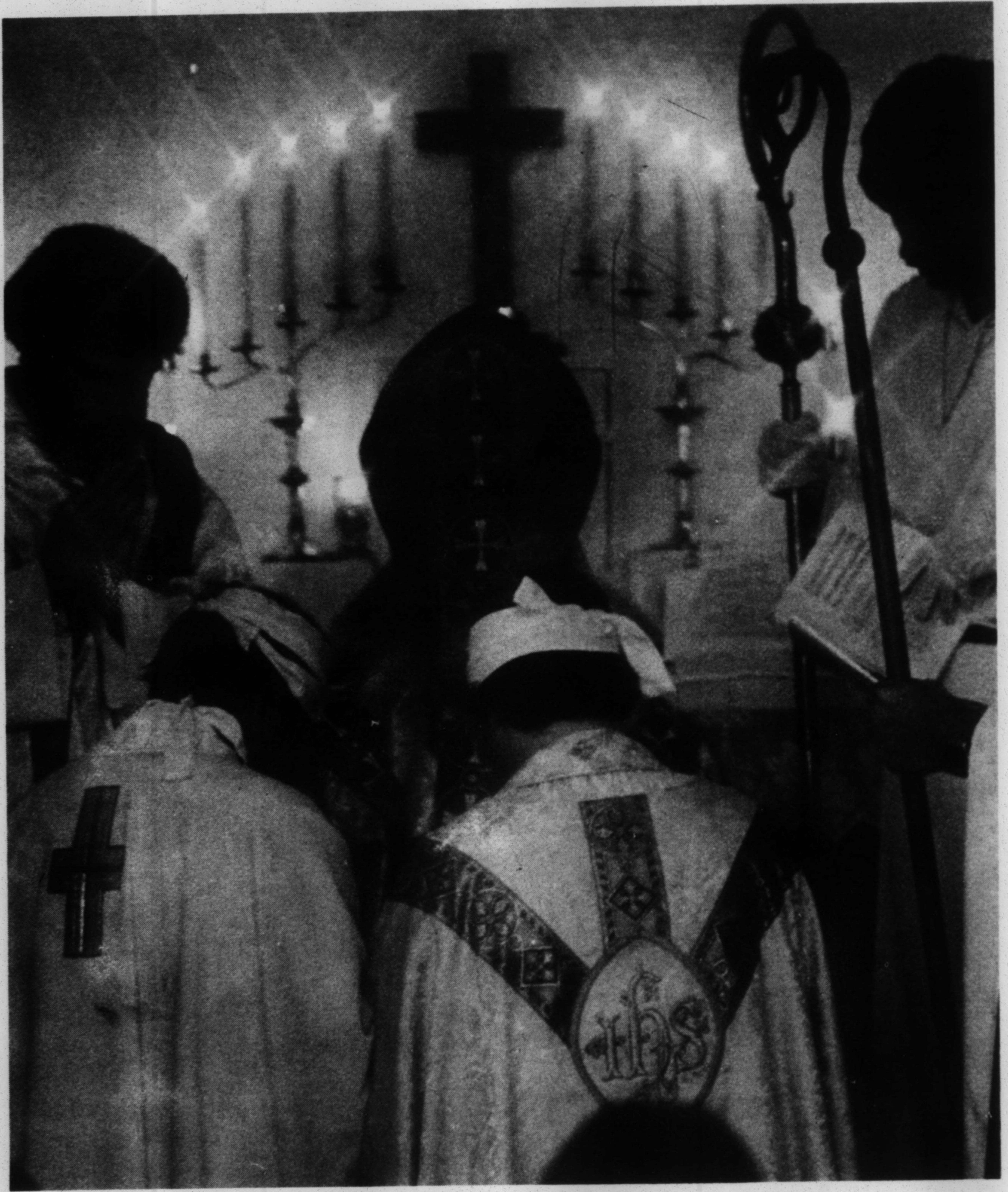
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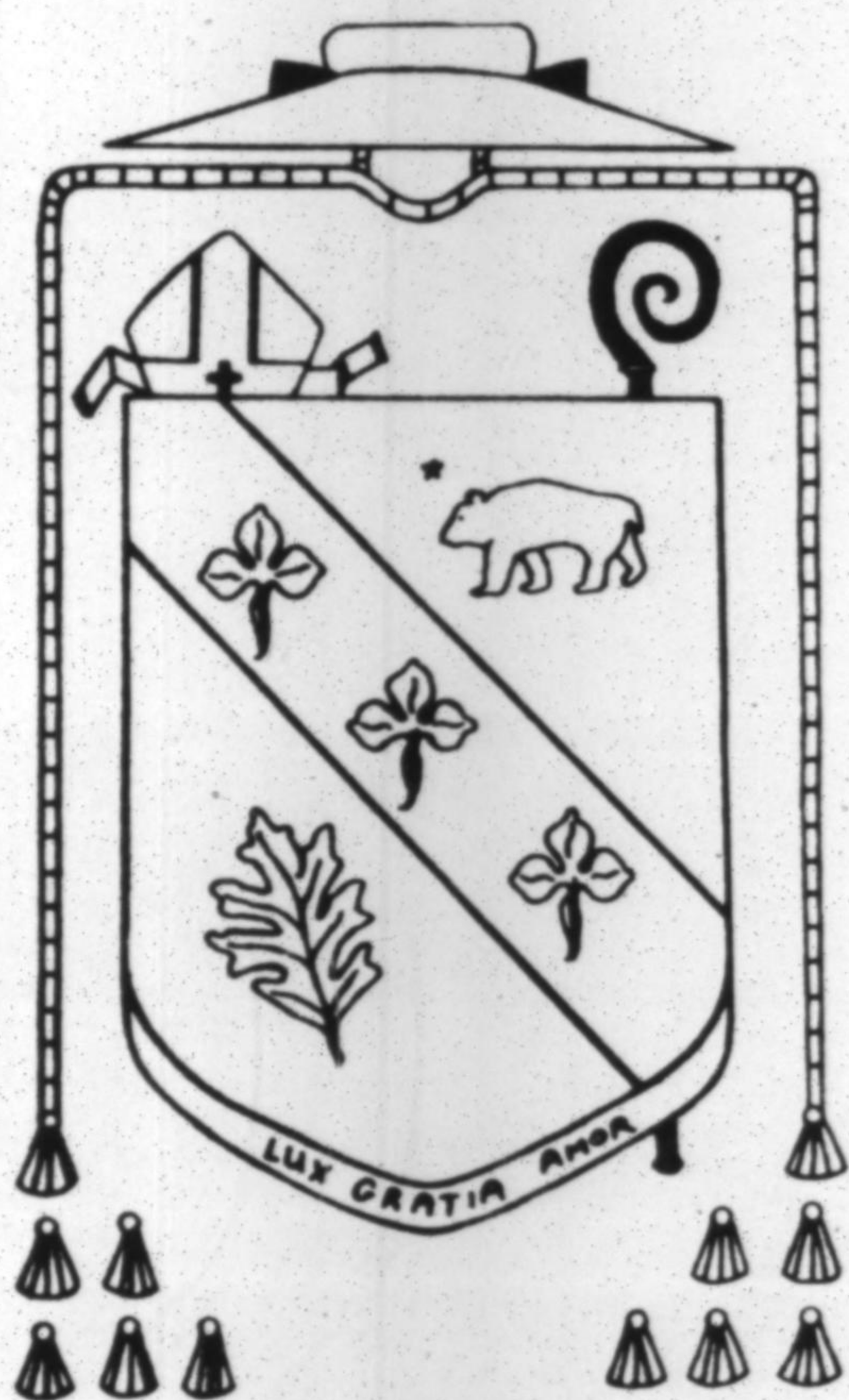
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Troy



Sullivan



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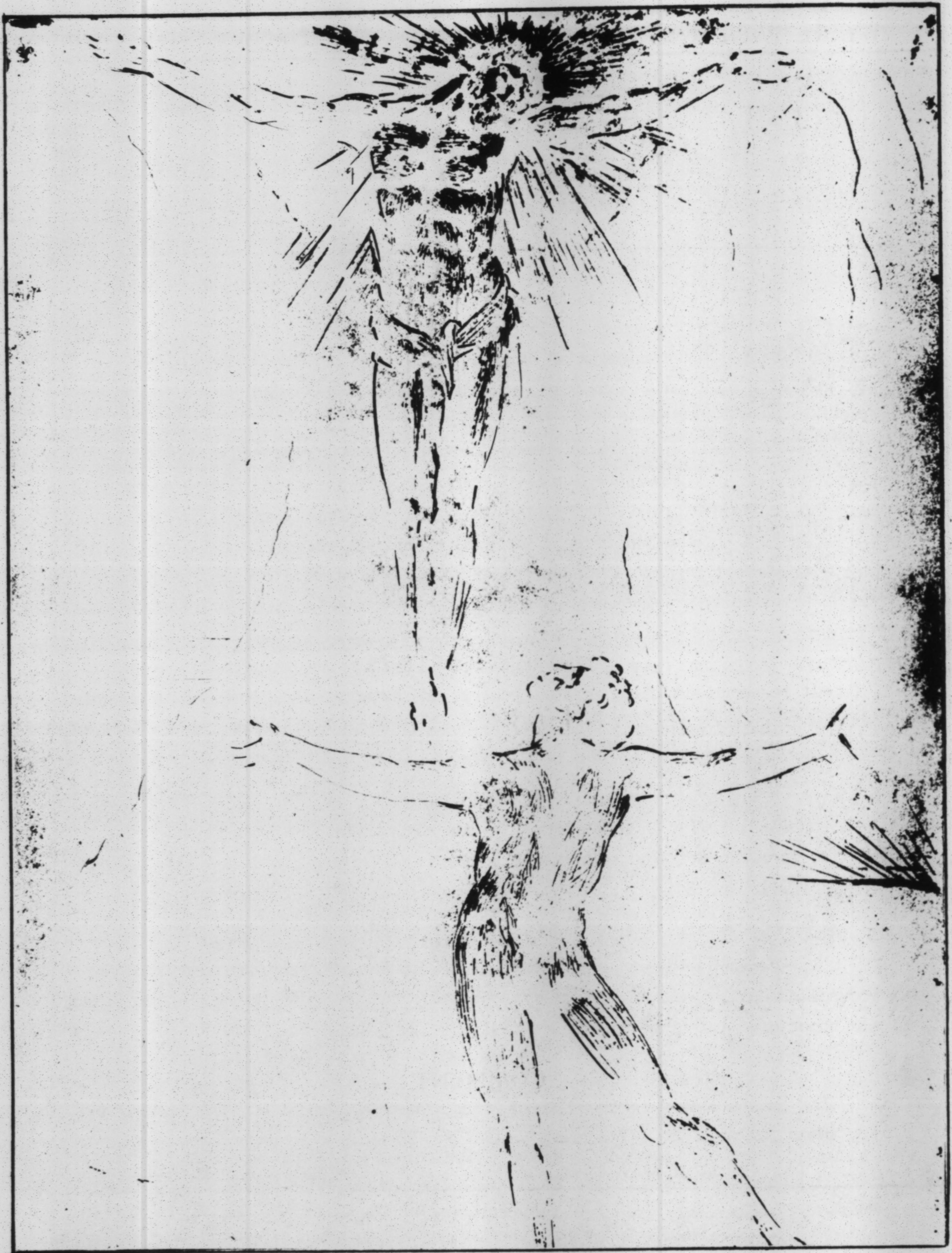
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# Approaching the Religious Experience

by Rev. Jeffrey A. Isbrandtsen, HORC

**A**midst the din and clamour of our present workaday world each of us is called, to a greater or lesser degree, to reconcile our inner realities with the outer forms our lives have taken. Our mundane lives are filled with the cares and joys which, fleeting as they may be, demand our attention and which in accordance with the depth of our attachment to them can overwhelm us by their complexity and abundance. At the heart of this constant storm of sense and impression is a haven that attracts many to its shores. It is an inward journey we must take to discover this particular uncharted place. Perhaps the word "place" is too literal, rather let us employ the term "experience," for what we seek has no limitations of time or space. It is not restricted in any sense and has not the limitations of form but instead may be the cause behind form itself. What is it that we seek? By some, it is called the "Religious Experience".

The pursuit of the religious experience has led many to the lonely, desolate places of our planet; the deserts, mountains, jungles and other remote environs far removed from the bustle of human interaction and the demands and burdens of civilization. Others have remained within the veil of human intercourse and found their sanctuary in the form of cathedral, cloister and monastery. Still others have been able to establish within their own psyche a place of retreat wherein solitude can be found. Regardless of their physical surroundings, many who have pursued this inner call have eventually come to find, if they persevered to the end, a source of spiritual refreshment the likes of which transcends the mere trappings of circumstance in which

they find themselves. Each has come to encounter God.

To encounter God . . . many modern minds feel that such is an impossibility. As we stand on the brink of global conflagration and this impending confrontation being reflected on all levels of social intercourse, our rationality cries out and from it is born the existential surmise that "God is dead". Most assuredly the God who would allow the depravity that surrounds us to exist cannot be the God of Love portrayed in the Christian Scriptures. In essence, we have lost the spirit of community that allowed the early Christians to understand a God of Love; in its place we have erected our own "disastrous abomination". This "graven image" gives us a focus and lets us say that self is God, which loosely translated means "do your own thing", as the phrase holds.

How, then, can we, both as individuals and as groups, seek to realize the community of spirit which has invigorated, sustained and given life to thousands throughout history? First, we must realize that the religious encounter is dependent upon a number of factors, the two most important being the individual's own internal psychology and his or her world view.

The individual psyche has been the subject of study from time immemorial. Over the door of the Temple of the Oracle at Delphi were inscribed the words "Know thyself" and that phrase was mirrored in the mystery teachings and hermetic schools of every ancient civilization. In the Gnostic Gospel of Eve, a fragment of which has been preserved in the writings of Ephphanius (Haer. 26.3), we read, "I have come to know myself and have gathered myself from everywhere . . .". The

identity of self with Self or of microcosm and macrocosm appears as a cornerstone of the esoteric doctrines of numerous philosophical and religious systems.

This matter of psychic (or, as some have said, "psychoid") identification with a greater "Over-Mind" reveals itself in the advanced mystical consciousness as a childlike simplicity not of content or intent but in understanding and trust. Very young children, modern psychologists tell us, have great difficulty in differentiating between the physical, phenomenal world and their inner, mental/spiritual pneumenal universe. Their perception of where the individual ceases to be and the outer world begins is not as highly structured as the divisions obvious to the adult mind. The process of becoming an adult in our society requires, in part, that we set stringent limitations on what is considered to be "real". The lines of demarcation between the outer and inner realms are well established in humanity's varied cultures; one crosses them at the risk of becoming societally unacceptable or "mad". It is in this sense that Jesus was able to say, "I tell you solemnly, unless you change and become like little children you will never enter the kingdom of the heavens". (Matt. 18:3)

In the Nestle text, the Greek phrase from Matthew is translated literally as, "truly I say to you, except you turn and become as children, by no means may you enter into the kingdom of the heavens." For the moment let us examine the Greek word "παιδια" (phaidia) which is translated as "children" in most English language bibles. "Phaidia" is the plural form of "παιδιον" (phaidion) and can mean "infants", "children" or "little ones". It also can imply "a child recently born". However, of great interest is the fact that by the context in which the Gospel of Matthew places the phrase "τα παιδια", it implies "a more advanced child". All of this takes on especial importance when we find that the word "phaidia" is related to "παιδεία" (phaideia) which has been defined as "the whole training and education of

children (which relates to the cultivation of mind and morals, and employs for this purpose now commands and admonitions, now reproof and punishment). Furthermore, when this term is applied to adults it is directly related to those practices and teachings which are integral to the cultivation of the soul "especially by correcting mistakes and curbing the passions". When used at 2 Tim. 3:16 (All scripture is inspired of God . . . and is profitable for instruction . . .) it further implies an instruction or teaching which focuses and aims at an increase of virtue."<sup>1</sup>

As children tend to internalize their existence through their consciousness, in like manner adults externalize and project their consciousness into the world of form. This latter process tends toward solidification and formalization whereas the former allows for an interpenetration of realities, as it were. To the inner eye of the child form is possible and acceptable. It is the adult structure which says that this or that is impossible or unacceptable. The inner realization of the child (in the scriptural sense of the term) is that all is possible and the awakened mind and heart realize that even the moving of mountains and the raising of the dead are possible. Therefore, an important factor relating to the religious experience can be seen as being the ability to transcend the inner structures or "channelizations" of thought which had previously been imposed or erected and, in their place, a construct of everflowing potentiality will be found to exist. Once having turned inward and found the "kingdom of heaven" which is within, the illumined mind can then turn outward and view the created phenomenal world through new eyes. As mentioned earlier, there are two major factors within the concept of the religious experience, the first being the individual psyche, the inner realm and relationship to and interaction with itself, and the second being the "world view" the psyche has developed of that which lies outside of itself, the exterior realm. Just as the inner realm demands interpretation,



exploration and understanding, so too does the outer realm. And since the mystical consciousness does not set too stringent a limit on where one realm ends and another begins we will find (and it should come as no surprise) that what is integral to inner understanding finds its correlative expressions in the outer universe. This is true not so much in terms of actual phenomena but rather in the sense that all phenomena are capable of being interpreted in myriad fashions and can possess multiple levels of meaning. What enables a

certain coherence to emerge in the pattern is the functional interaction of mind and matter or, to put it differently, the definition and understanding through interpretation of the outer objective cosmos by the inner subjective consciousness. In short, world or cosmological understanding is the result of the condition of the psyche. The "invisible playmate" is "real" to the child until such time that his or her psychical-mental world view no longer allows for the existence of such phenomena.

The scientist, using the rational-cognitive process, attempts to discover the "Laws of Nature" in matter's interactions with itself. Thus the physicist is able to infer from his or her studies that under given circumstances certain phenomena will exhibit set or repeatable properties. Anything which falls outside of the conceptual matrix of normality can be relegated to the realm of the impossible, for it defies the perceived rational order. In much the same fashion the primitive mind relegates anything outside of its purview to the realm of the invisible and ascribes to it "divine" aspects.

World views can be individual or societal in their genesis and nature. The individual world view (I.W.V.) is related to the particular circumstances and experiences to which each person is subjected, while the societal world view is the result of all of those personalized universes; yet at the same time both partake of something greater and are connected to that larger whole. The I.W.V. is quite often limited in time and space by the span of years of the person's egoic life unless broadened through interactions with an educational or belief system that allows for a greater breadth of knowledge or information covering a more extended perception. It is a mark of civilization that the past and the future are more consciously related to the present, whereas in more "primitive" civilizations the perception of time becomes more intimately linked to the perceived moment. The primitive mind is more connected to an "eternal now" than is the case with the so-called "civilized" mind, which, significantly, is also the case with children.

The Chinese have a culture whose history covers some 4000 years of organized behaviour and at least 2500 more years of mythological civilization. Up until the time of the Cultural Revolution, The Chinese also were among the most devout followers of Buddhist and Confucian thought, including in their practices the "worship" of their ancestors. It was the custom for almost every household

to have its own altar with the names and, if available, the pictures of the dearly departed. These individuals were felt still to be part of the family. Some families could trace their lineage back for hundreds and in some cases even more than a thousand, years. The importance of this lies in the realization that to the Chinese mind; i.e., in the scope of its world view, the past and the future are continually linked or connected by the present. Grandfather Lin is still interacting with the family, albeit in a non-corporeal form. Contrast this perception with the American culture where the dead are, for the most part, forgotten within comparatively few generations and play little or no part in the present lives of their descendants. This contrast gives one a glimpse into the different cultural world views expressed by these two civilizations. Where the Chinese see continuity the American sees only beginning and ending. This is most important when one considers the overall world view of any society, culture or individual. Such attitudes, societal and individual, mold the avenues of approaching God that a society offers to its members.<sup>2</sup>

Kelsey, von Hugel and others have pointed to a trinity of approaches to the encounter with God which can be called the Sacramental, the Contemplative and the Mystical paths. The Sacramental world is as old as mankind. There are those who contend that even the most primitive cultures, stretching back tens of thousands of years were practitioners of sacramental worship and the sacramental view of the world. To the uninitiated its outer forms draw the attention and appear as being the focus of such services, if not their purpose. However, in this approach we find what might be termed "approaching God through form". When one participates in a Catholic Mass he or she becomes immersed in an historical stream of consciousness which stretches back almost 2000 years according to Catholic theology, while esoteric philosophy holds that such practices date back even millenium further. It is a world of sensation and feeling where-

in outer movements, words and songs (chants) are employed to promote a certain conscious attachment (linkage) between the seen and the unseen realms.

The term "sacrament" is derived from "sacrāre" and has been said to mean, "to consecrate or set apart religiously". Others have seen it as meaning "the outer manifestation of an inner grace". Matthias Scheeben in his work The Mysteries of Christianity said:

"If the sacraments were nothing but purely symbolic rites by which invisible things are represented, or if they were simply social acts and signs by which enrollment in the Church, admission to its functions, and the like, are effected, as in other human societies they would in no way possess a mysterious character."<sup>3</sup>

It is this "mystery" which lends power to the sacramental concept. To the Catholic mind the sacraments provide a channel for supernatural, albeit divine, energies whereby a mystically real participation of higher forces combines, with the mundane elements of the ceremony, allowing an interaction on the part of man with the "divine nature and the divine life". From this standpoint the sacraments work not so much in a sensible or visible fashion, but in an invisible process of transformation. Most assuredly, the sacramental transformation has its outer manifestations but these are the reflections of essential inner changes in the psychic structure of a person. It is an ancient concept we deal with when the "Flesh of God" is eaten, involving a cosmo-conception that allows for the evolution of a magical dynamic. "Sacraments, too, however simple their beginnings, always tend, as they evolve, to assume upon the phenomenal plane a magical aspect".<sup>3</sup> We should always keep in mind that to the Sacramental consciousness there is an intimate relationship of correspondence between the outward sign of the Eucharist and the inward illuminative experience of union with the Christ. The psychical link is so

powerful that many persons, saints and "common folk" alike, have experienced transcendent consciousness when partaking in the Eucharistic meal.

The Contemplative path can be seen as that of removing the image of separateness. It is here that God is approached without recourse to medium, for the encounter takes place beyond the limitations of sense. All is forgotten; no image can suffice to convey that which transcends all limitation, all form. Imageless knowledge of God is an ancient intrinsic factor in Eastern thought and entered Christianity through the Neo-Platonist philosophers of the third century A.D.. Plotinus, Dionysius the Areopagite and many others championed the direct immersion of self into God. Their influence on later Christian mystics the likes of St. John of the Cross, St. Teresa and St. Ignatius points to the strength this concept has held in Western Christianity, not to mention the place it holds in the Orthodox world. The renunciant leaves the world and seeks instead the



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pleasures of moving into union with God without using the phenomenal world.

In traditional Roman Catholicism the contemplative Orders (Carmelite, Trappist, etc.) have always played an important role in the spiritual life and thought of the Church. Thomas Merton, Catholic Monk and Contemplative, wrote;

"I want to make it quite clear that the whole essence of contemplative prayer is that the division between subject and object disappears. You do not look at God as an object and you don't look at yourself as an object. You don't stand back and look at yourself, you are just not interested in yourself."<sup>4</sup>

This essential concept (the transcendence of the Ego-Self) plays an important role in Buddhist and Hindu thought. The Zen "koan" is calculated to jar the mind from its normal ruts, instead channeling the consciousness away from established form - both of thought and practices. Through absurdity the rational mind is transcended and the Taoist "Un-carved stone" or "Natural mind" can be attained. Loss of self, an often misused and misunderstood term, is central to the monastic life. Returning to Thomas Merton we read that monks "are themselves, too much a part of the mystery of silence to be able to formulate an apologetic, for their own lives. Like wisdom, they manifest themselves by remaining hidden. That is why it is very important to remember that the monk, the solitary, cannot clearly explain himself to the rest of the world, and he is very foolish if he attempts to do so."<sup>5</sup>

The essence of the contemplative approach, then, is its imagelessness and its assertion that the phenomenal world holds little of interest to those who seek to encounter God in the Silence.

In order to fully explain or describe the third approach, the Mystical, we must, as it were, stand with one foot in the Sacramental realm and the other in the realm of the Contemplative. From one we re-

ceive an understanding of God appearing through and in form, while the other gives us God without form. One utilizes images and animates them with a Holy Spirit's intent while the other refutes and refuses imagery stating that the true God is beyond any and all symbolism. Between these two polarities lies the Mystical path where form is within God and God is within, yet at the same time transcendent to, form. The prophet Elijah, when standing on Mt. Carmel in the presence of the assembly of Israel and the 450 priests of Baal, invokes a real deity, Yahweh, Who acts in the physical realm. At the same time that this is taking place, we are instinctively aware that Elijah is involved in an intimate conversation with God, which is taking place on levels between the mundane and unmanifest, and not only in the material.

In other words, we are dealing with a tripartite division of experiences, each real, each valid and each open to the human spirit. The historical Jesus, the Lord Christ and the Universal Logos are all one, yet each phase of the manifesting Second Person of the Trinity presents a face to be recognized and a means whereby it can be contacted and known. The mystic, then, is concerned with rising through and with matter into a divine state of union with the intelligent Love of God.

The many saints of the Christian world who have experienced this spirit of devotion are closely aligned in spirit to the Krishna devotees of India. Each worships and serves and in turn is changed. Imagery and ritual are used as triggers to reach the emotional wells of energy that open us to other levels where God can be experienced in a consciously directed way.

In Mystical thought the hierophanous experience plays a central role. This process of creating "set aside" or "sanctified" space allows a freer flow of divine energies and thus permits the mystic to establish a clear path toward his or her goal - a whole, unified state of consciousness in harmony with both the inner and outer realms.

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In closing, we might note that the encounter with God is ultimately a very personal experience. Those who have participated in this sublime estate return to testify to its existence. Allegory, metaphor and simile are the tools our brothers and sisters use to inform us of the splendor with which they have become one as witnesses to the Divine unfolding. Whether they be Old Testament pro-

phets or Apostles who have seen the Risen Christ, each has encountered God. Perhaps one day you, too, shall stand before the Lord and be allowed to gaze upon His face of Mercy, Compassion and Love and thus be forever changed. Until that time know that you are forever approaching the moment of your encounter, for that is the fate of all creation, and perhaps in that instant you might see yourself.

1. Thayer's Greek-English Lexicon, p. 472.
2. This is not to say that Americans are "uncivilized", nor do they lack for a specific historical perspective. However, as a culture, the American mind is more tightly tied to a present orientation than some of the Eastern cultures. This may, in part, be the result of the Western, material, scientific mind and its conception of the reality of the structure and motivation of the universe.
3. Scheeben, M.J., The Mysteries of Christianity, B. Herder Book Co., London, 1946, p. 567.
4. Underhill, Evelyn, Mysticism, E. P. Dutton & Co., Inc., New York, 1961, p. 70.
5. Merton, Thomas, "The Life that Unifies", ed. Naomi Burton Stone, Sisters Today, 42:65, 1970.
6. Merton, Thomas, in Thomas Merton, Monk, ed. Br. Patrick Hart, Image Books, Garden City, 1976, p. 135.



Portrait of Blake by John Linnell

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## In the Footsteps of the Master

# Joseph René Vilatte

by The Most Rev. Edward C. Sullivan, HORC

Joseph René Vilatte was born in Paris on January 24, 1854 to parents who belonged to an independent catholic body called the Petite Eglise.<sup>1</sup> This religious body purportedly dates back to the age of Napoleon.

Vilatte migrated to Canada, to settle in Montreal and, though originally trained for the Roman Catholic priesthood, was admitted for a short period<sup>2</sup> into the Methodist Church.

Joseph Vilatte would, during the course of his lifetime, leave and return to the Roman Catholic Church at least four times, the first time to become a Methodist, then a Congregationalist, and twice he would become a Presbyterian.

It was during the last time that he had left the Presbyterian Church that he became associated with the Protestant Episcopal Church. His official connection appears to have been missionary work for the Episcopal Church. On June 6 and 7 of 1885, respectively, he was ordained a deacon and a priest by Bishop Herzog of Switzerland.<sup>3</sup> Bishop Herzog was at that time the Old Catholic Bishop of Switzerland.

While a Presbyterian missionary in Wisconsin Vilatte reached the conclusion (with the help of a friend, Hyacinthe Loyson) that he should approach the Episcopal Church to continue his work among the Belgians as an "Old Catholic" since they did not seem interested in Presbyterianism. Upon his return to Wisconsin as a priest, he established the mission Church of the Precious Blood in Little Sturgeon; he later established a second mission in Green Bay, the Church of the Blessed Sacrament.

This latter church eventually became an official Episcopal Church and<sup>4</sup> continues as such to this day.

However, Fr. Vilatte did not give canonical obedience to Bishop Herzog, but to Bishop Hobart Brown, the Episcopal Bishop of Fond du Lac. The American bishops permitted him to use the French Liturgy of the Christian Catholic Church<sup>5</sup> at Berne in his mission work.

In 1888 Bishop Brown passed away and was succeeded in the See of Fond du Lac by Bishop Grafton. Since it was the goal of Fr. Vilatte to establish among the Belgians an Old Catholic Church, and since he was an Old Catholic priest, he felt impelled to receive the episcopate through the Old Catholic hierarchy. Some sources claim that Vilatte received a letter from Mgr. Heykamp, Old Catholic Bishop of Utrecht, urging him to break off his relationship with the American Episcopal Church.<sup>6</sup> Others, including Bishop Grafton, claim that Vilatte attempted to have Grafton consecrate him as "Bishop-Abbot" of the American Old Catholics.<sup>7</sup>

Bishop Grafton refused to consecrate Fr. Vilatte and, apparently having failed to become consecrated by Utrecht because of Grafton's interference, Vilatte appealed to the Russian Orthodox Archbishop Vladimir.

On May 9, 1891, the Archbishop wrote:

"By the grace of God and the authority which the apostolic succession gives me, I, Vladimir, Bishop of the Orthodox Catholic Church, make known to all the clergy of the different denomina-




tions, and to all the Old Catholics, that the Reverend Father J. René Vilatte, Superior of the Old Catholic parish of Dyckesville (Wisconsin) is an orthodox Old Catholic, under the patronage of our Church, and that no one, be he bishop or priest, has the right to interdict or suspend him from his religious functions, except the Synod of the Russian Church; and that all action contrary to this declaration is null and invalid, according to liberty of conscience and the laws of this country. Vladimir, Bishop of the Greco-Russian Orthodox Church."

Because the Archbishop did not appear inclined to raise Fr. Vilatte to the episcopate, for whatever reason no one really knows, he began to look elsewhere. At this point in his career, Vilatte was excommunicated by Bishop Grafton, since it was obvious that Fr. Vilatte wanted an Old Catholic mission, or at least the episcopate. Fr. Vilatte claimed to have been elected to the episcopate by the Old Catholics themselves.

One author, in defense of Vilatte, has written:

"An Old Catholic Bishop was as necessary for the life and development of the movement (i.e. in America) as an Old Catholic priesthood had been for its formation . . . The need of a bishop became so pressing, that a Synod, representing all the actual Old Catholic families, met at Duvall, and in due canonical form elected Père Vilatte their future bishop, entreating him to obtain an indisputable episcopal consecration as soon as possible."<sup>9</sup>

Through an ex-Roman Catholic by the name of Harding, Vilatte learned that there were some 5,000 Latin Catholics in Ceylon who had broken away from the Roman Catholic Church in 1886, being presently under the spiritual authority of Archbishop Alvares of the Independent Catholic Church of Ceylon. Daniel Attwater describes Archbishop Alvares as a Portuguese schismatical Roman Catholic priest who had been consecrated by the Jacobite Bishop of Kottayam in Malabar, and put in charge of the schismatic Roman




In the name of the Eternal, Self-existing, All mighty God. Amen.

Antonio Francisco Xavier Alvares, Julius I, by the grace of God, Archbishop of Ceylon, Goa and India. To all who may see this, health, peace and benediction in Christ Jesus Our Lord.

Know all men by these present, that on the twenty ninth day of the month of May, one thousand eight hundred and ninety-two, in the Cathedral of Our Lady of Good Death, Mullerdy, assisted by Mar Paul Athanasius Bishop of Kottayam and Mar George Gregorius Bishop of Niranam, Malabar India, and in the presence of a large number of the Christians of our jurisdiction and others, in virtue of the power conferred upon us by the Apostolic Succession and by the favour of His Holiness Peter III Patriarch of the Orthodox See of Antioch, after invoking the presence of the living Holy Ghost, we imposed our hands on the priest Joseph Reneus Vilatte, Parisian by birth and American by naturalization; consecrated him with the holy oils to the Archbishopial dignity according to the formalities of the Latin ritual, under the title of Archbishop of the Old Catholic Church of America, and conferred upon him the power to ordain monks, priests, &c., to consecrate churches, chancels, cemeteries &c., and to perform all other functions appertaining to Metropolitan rank— Given from our Archbishopial residence, Cathedral of Our Lady of Good Death, Colombo, Ceylon, this day, Pentecost, 5<sup>th</sup> of June, one thousand eight hundred and ninety-two.

Witnesses:  
 W. Morey, U.S. Consul at Ceylon.  
 Lisboa Pinto, F.R.S., F.N.S.V.  
 Julius I, Archbishop of Ceylon, Goa and India.



Facsimile of the certificate of consecration of Joseph Rene Vilatte.

Catholics in Ceylon by the Jacobite Patriarch in charge. Archbishop Alvares' consecration took place on July 29, 1889 and, accordingly, the Bishop of Kottayam acted as Legate of the Patriarch Ignatius Peter III at this consecration.<sup>10</sup>

Fr. Vilatte journeyed to Ceylon after being accepted by Archbishop Alvares as a candidate for the episcopate. Both Fr. Brandreth, an Anglican priest with a known bias against Fr. Vilatte and Peter A. Anson suggest that Vilatte went to Ceylon before the Archbishop discovered how few American Old Catholics really wanted Fr. Vilatte as their bishop. However, Brandreth does quote Fr. Ignatius of Llanthony, who wrote:

"Nearly a year elapsed since the application of the Old Catholics of America to consecrate Mgr. Vilatte and the sanction of the Holy See of Antioch thereon. The pros and cons were fully investigated in Ceylon, Malabar and Antioch, and it was after mature deliberation that the sanction for consecration was granted. Mgr. Vilatte, who did not expect such crucial test, reached Ceylon before the investigation was over, and he had thus to wait over nine months in the island."<sup>11</sup>

Brandreth then goes on to suggest that "there is more than a hint that the whole affair was 'managed' by Vilatte and Alvares."<sup>12</sup> Why Archbishop Alvares would join in some kind of conspiracy with Fr. Vilatte, Fr. Brandreth gives no hint, but it appears that when there is no evidence to the contrary he suggests in a subtle tone the possibility of something sinister. He, of course, would have reason to do so, and therefore his suggestive conclusions are not worthy of serious considerations, for he does not even offer circumstantial evidence.

However, Fr. Brandreth admits that no less than his Grace Mar Julius, Representative of the Jacobite Patriarch in South India acknowledged that Archbishop Alvares was consecrated under the title of Mar Julius Alvares and that

"Vilatte was consecrated by Mar Julius assisted by the Metropolitan of Malabar."<sup>13</sup> Moreover, according to his Grace, Vilatte was excommunicated by the Patriarch of Antioch because he violated the "canon laws of the Syrian Church" since (quoting his Grace Mar Julius) they "do not allow a Bishop alone to consecrate another bishop." Bishop Vilatte consecrated other priests on numerous occasions without assistance and was thereby excommunicated. This fact alone argues for the valid consecration of Vilatte. Finally, there is a copy of the Bull of Ignatius Peter III of Antioch giving authority for Fr. Vilatte's consecration (see copy of Bull).

On May 29, 1892, Fr. Vilatte was raised to the episcopate. Anyone conducting serious research on his life must note that Archbishop Vilatte went to great lengths to insure that he received a valid Apostolic Succession. If he had wanted to counterfeit one, there would have been much easier ways, but they would not have served his purpose since he believed in the Apostolic Succession very strongly.

During the General Conventions of the Protestant Episcopal Church in 1892 the House of Bishops considered the subject of Vilatte's Succession. They resolved "that, in the opinion of this House, the whole proceedings in connection with the so-called consecration of J. Rene Vilatte were null and void, and that this Church does not recognize that any Episcopal character was thereby conferred."<sup>14</sup>

This is very strange. A Church whose own episcopal "character" or Apostolic Succession has been questioned for centuries by both Roman and Orthodox authorities was calling into question Bishop Vilatte's Succession. Archbishop Alvares had consecrated Vilatte to the episcopate under the name of Mar Timotheos as archbishop of North America in 1892. The new archbishop returned to St. Louis at Green Bay and raised his small chapel to the status of pro-

cathedral. He also had episcopal authority over two other churches, St. Joseph's Walhain, and St. Mary's at Duval.<sup>15</sup>

Archbishop Vilatte consecrated a succession of bishops in the United States, England and Italy. Because he had violated canon law of the Church of Antioch as we noted previously, he was excommunicated. However, this had no effect on the validity of his own consecration.

In 1915 the Archbishop consecrated Fr. F. E. J. Lloyd and incorporated his church in the State of Illinois as "The American Catholic Church." The incorporators were Vilatte, Lloyd and Reverend Louis Zawistowski.

In April of 1920, at a Synod of the American Catholic Church, the Archbishop stated his desire to retire and turn over the work to Bishop Lloyd. Dr. Lloyd was unanimously elected Archbishop.

In 1921 retired Archbishop Vilatte, now called Exarch, consecrated Alexander McGuire, a black clergyman. By 1939, the church founded by Bishop McGuire, known as the "African Orthodox Church", numbered 3,200. According to Frank S. Mead, in 1957 it numbered 6,000 with 24 churches.<sup>16</sup>

Exarch Vilatte consecrated a former Protestant Episcopal clergyman, Gregory Lines in 1923. In 1927 Lines in turn consecrated Robert Raleigh who consecrated Lowell Paul Wadle. Bishop Wadle consecrated Hermann Adrian Spruit, a former Methodist minister. Bishop Spruit, Raleigh's coadjutor in the American Catholic Church, became Archbishop of the church on Raleigh's retirement. Archbishop Spruit redesignated his jurisdiction the Church of Antioch Malabar Rite, so that the very name might recall the source of Vilatte's episcopal orders. Today it is known simply as the Church of Antioch.

In 1920 Archbishop Vilatte returned to France. In 1925 he was reconciled with the Roman Catholic Church; acknowledging the authority of the Roman Pontiff, he entered into the Abbey of Pon-Colbert, a Cistercian Abbey near Versailles.<sup>17</sup> Here he remained until his transition in

July of 1929. The Requiem Mass for a layman was said for him, and he was buried without honors.

There are many who, looking back over Vilatte's life, might note his constant spiritual turmoil, joining one church and then another. At first glance it might appear that, but for a few instances, his life was one of failure. Perhaps even the Archbishop himself saw it that way. Viewed in another way, one might see the struggle of a soul, a soul searching and thirsting for the truth, ambitious for the high honors of the Apostolic office, desirous to serve the Lord. But there is another way to view his life. His was the calling to the episcopal office and it drove him in a life-long search. His death serves us as an example of humility, for he no doubt learned, as we all must, that what matters is not the thing sought after, but the search itself.

Joseph René Vilatte will long be remembered by friend and foe alike and, though their opinions may differ, his contribution to the independent Catholic movement will never be forgotten. The reward of his persistent effort and dedication to the Apostolic office was to insure for that movement the Apostolic Succession. Like many saints, his imperfections, along with his internal spiritual struggle, are



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apparent for all to see. Like these same saints, his death was one of humility and non-recognition.

Joseph René, pray for us that we too shall continue our search until we meet our Lord.

1. A History of the Old Catholic Church, Karl Pruter, p. 34.
  2. Episcopi Vagantes, Henry R. T. Brandreth, p. 31.
  3. Bishops at Large, Peter F. Anson, p. 97.
  4. Pruter, Op. Cit., p. 35.
  5. Brandreth, Op. Cit., p. 31.
  6. Pruter, Op. Cit., p. 35.
  7. A Journey Godward, Grafton, p. 169.
  8. Quoted, Parisot, Monseigneur Vilatte, Fondateur de l'Eglise vieille-catholique aux Etas-Unis d'Amérique, pp. 23-24.
  9. The Genesis of Old Catholicism in America, Brother William, O.S.B., p. 7.
  10. Brandreth, Op. Cit., p. 33.
  11. Ibid., p. 33 (from "The Church Review", Jan. 12, 1899).
  12. Ibid., p. 33.
  13. Ibid., p. 34.
  14. Ibid., p. 35.
  15. Pruter, Op. Cit., p. 37.
  16. Handbook of Denominations, 6th Edition, 1975, p. 24.
  17. Pruter, Op. Cit., p. 39.
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# A Sign of the Times.

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BOOK OF THE FUTURE

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Bp. Edward C. Sullivan

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# World Events Cast Their Shadows on Time

The following is a continuation of a transcription of a radio program in which Fr. Edward Sullivan, Master General of the HORC, and Br. Jeffrey Isbrandtsen, Managing Editor of the AROH, participated on November 10, 1979. Father Sullivan and Brother Jeffrey had previously appeared on this same program in April of 1979. The response to these programs on the subject of prophecy was so impressive that KISW-FM, Seattle, felt the need for another return engagement. We feel that this is an indication of the increased interest of the general public in the subject of prophecy in these times of prophetic fulfillment, and the AROH will continue to publish transcriptions of these and any future programs.

ECS: Some of the indications of the time of the end are famine, increased earth activity, things happening in the heavens, particularly the sun, which we believe have already begun; Skylab came down early because of increased solar activity. This affected the geomagnetic aspects which ultimately brought Skylab down much sooner than anticipated. We are told that things are going to happen in the sun that will be very frightening to people on the earth. Famine, of course, we already see. It is obvious statistically, that the population is increasing yet our ability to feed everyone of them is not increasing at the same rate. We also can expect new forms of disease and pestilence that will affect us.

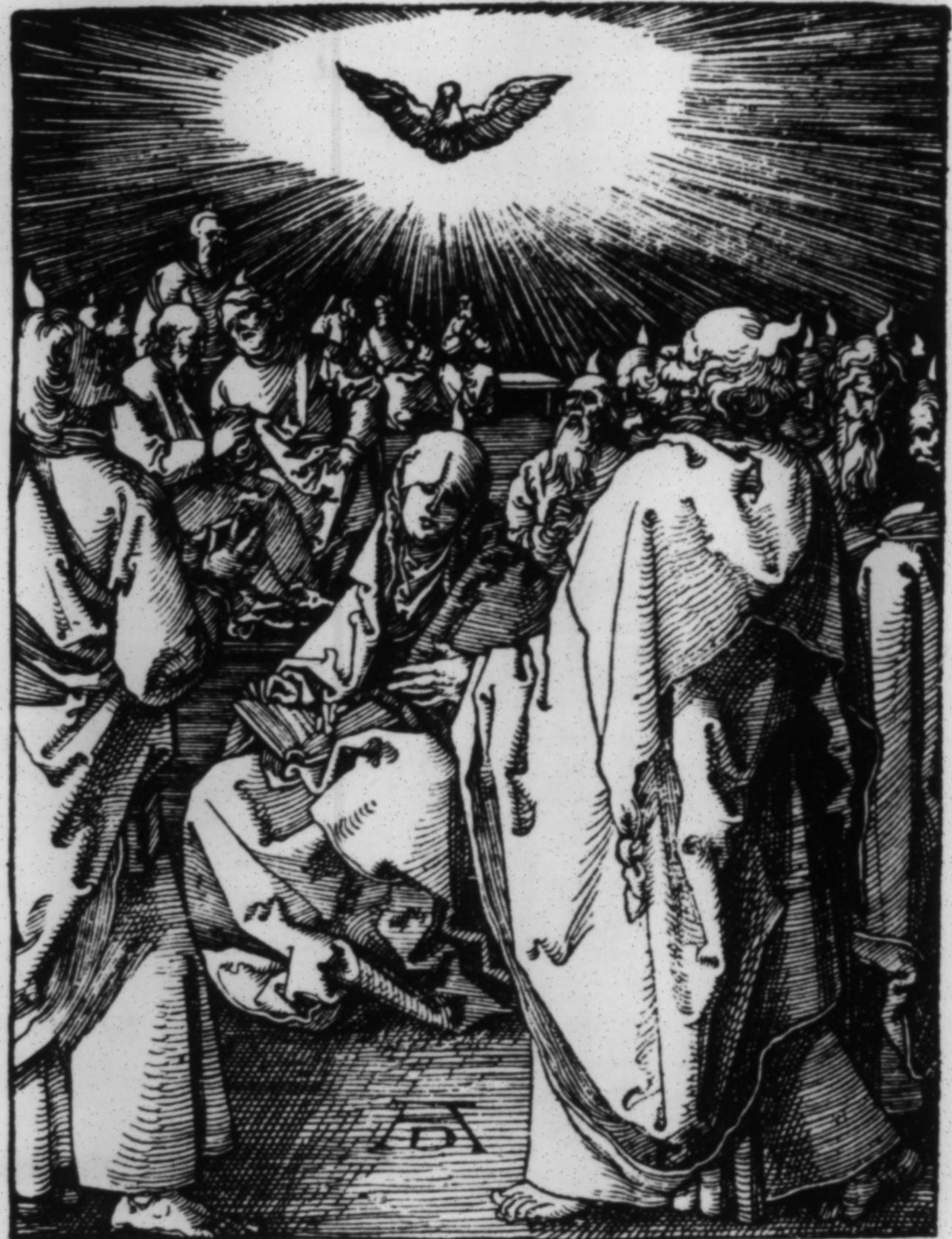
KISW: Is this all going to happen before the holocaust?

ECS: Yes.

KISW: That will be the prevailing way of life at the time?

ECS: In a way. One thing I would like to mention is that not everyone is going to be killed during the holocaust; the predictions don't say that; the predictions say that a small portion of the human race will survive. I don't hold to the Fundamentalist concept that we are all going to be caught up into heaven, because prophecies don't speak along those lines. I think the prophecy of meeting Christ in the air is maybe even supportive of the concept of the Age of Aquarius; it is symbolic; it is not

literal because the prophecies do not support a literal interpretation of all the Christians being happily taken away from all this conflict. In fact, we are told Christians, non-Christians, good people, bad people, everybody is



going to get it. So these are some of the small things we can look forward to.

JAI: In his Centuries V:25, Nostradamus says, "The Arab prince, the Mars, the Sun, Venus in Leo; the rule of the Church will succumb to the sea; towards Persia very nearly a million men will invade Egypt and Byzantium, the true serpent." Now this conjunction of Mars, the Sun and Venus in Leo takes place on August 21, 1987. Apparently, what Nostradamus is indicating and what a number of other prophets have indicated (and I'd like to go into that a little, if possible) is that there will be an invasion of a very large Arab army that will come through and attack Israel and Egypt; this is what we alluded to a little earlier. But it will also come into Italy, and it will throw the Pontiff out of Rome.

KISW: Is that where the prophecy that the Pope who is in office at that time will be the last one?

JAI: St. Malachai, whom we discussed a little earlier, as Father Sullivan pointed out, made 112 predictions of the succession of Popes. From 1139, when he actually wrote the predictions down, until the end, there would be 112 Popes. The last three Popes would be "De Labore Solis", the present Pope. That means "the labor of the sun". Then there would be "De Gloria Olivae", or "the glory of the olive", and as we well know, the olive branch has always been a symbol of peace. And then there is "Petrus Romanus", or "Peter the Roman". The interesting thing about Petrus Romanus is that this is the only Pope that St. Malachai wrote a whole paragraph about. He said, "During the last persecution of the Holy Roman Church will reign Peter the Roman who will tend his sheep amidst numerous tribulations. These having passed, the City of Seven Hills will be destroyed and the stern judge will judge his people." Rome is built on seven hills.

KISW: So is Seattle.

ECS: I wish you hadn't said that.

JAI: Anyway, once again, Nostradamus says the Church of God will be persecuted and the Holy Temple will be pillaged. He said that the Arabs will ally themselves with the Poles, which I think is a very interesting pre-

diction. A man named Ravignon who was a Jesuit priest in 1847 said that the Church will suffer great ills; a torrent of evil will open a breach on her; but the first attack will be against her fortune and her riches. This is very interesting to note that, especially within the last ten years, there has been more and more of an attack on the tax-free status of religious institutions. Within this context, I think that prophecy is very interesting.

Then there was a man named Gial de Vatihero. In 1525 he said that all public cult will be interrupted. A terrible and cruel famine will commence in the whole world and principally in Western regions such as never occurred since the world's beginning. All public cult will be interrupted. That alludes to, I feel, the three-and-one-half-year period where this person, this Anti-Christ, the Beast, will reign and where he will stop, as we are told by other prophets, the celebrations of the Eucharist and of all Masses in the entire world.

KISW: So then basically, the holocaust could last about three and one half years.

JAI: Well, there is a period of tribulation, of a political government that will reign upon the entire earth and will control the peoples of the entire earth. Father Sullivan and I were talking the other night about how, in Europe right now, all of the banks are tied into a computer system and the United States, at the beginning of 1980, is going to tie into this system also. What has been proposed is that, either on your hand or on your forehead, at the time of birth, will be stamped in some sort of invisible ink (I don't know technically what it would be, something like a tattoo), a number.

KISW: Like they have on the grocery shelves? [Ed: the Universal Product Code.]

JAI: Exactly.

ECS: They could then do away with currency and money, and also they can eliminate counterfeiting.

KISW: OK, this is the direction that cable TV is going too, right? Cable TV will be tying into your bank; it will tie into your local shopping center. You can just get on and punch



in a number or the TV might be able to just look at your forehead and register your number when you want to shop. Very interesting.

CALLER: This is Roy from Lake City listening to your program again. I'd like to make a couple comments. I think the man's comments about the Catholics was hitting the nail on the head; I think that one of the hugest and largest destructors of any kind of esoteric or metaphysical information that may have helped us or enhanced our understanding of our concepts about our being and religion. Also, it appears that in a way, if you look at the way we have been destroyed consecutively as races by the gods, it seems like we are almost like an extra-terrestrial transplant for evolutionary consciousness. If, each time you don't fulfill the criteria, you are destroyed and then another creation is made, so the whole system knows what is going to happen before the end comes. It is sort of confusing to me. If you look at prophecy and the Bible which talks about lights in the sky and the false prophets we have had like Jones . . .

KISW: In other words, you are saying that everytime we start to get bad and maybe go back to the floor or whatever, everytime we start getting a little bit out of line, there is a holocaust to straighten everybody out. Is this what you are saying?

CALLER: What would you consider the reality of Moses or Noah? It seems like everytime you had Moses and you had Noah and you had Christ. Each one came here to rid, or purge, the bad and establish a new good. It seems like all these things are going in a direction but people are starting to understand them now and accept them as a reality of our future. It seems like maybe we are at the last stage of our evolutionary consciousness because we are finally starting to realize these things are true. Man's technology has gone beyond his comprehension, but his brain hasn't really caught up. This is where the destructive energy is going to come.

KISW: Thank you for your call.

CALLER: I have a question for Father Sullivan. Will there be a time when God will be with His people, and where is the record of the New Heaven and the New Earth?

ECS: OK, first of all, the prophet Isaiah speaks of the New Heaven and the New Earth, St. Peter also points out that he says as Christians we look toward "His promise of a New Heaven and a New Earth" [quoting Isaiah]. The Book of Revelation, in chapter 19, 20 or 21, says, "Behold, I see a New Heaven and a New Earth and God is with His people." So, yes, prophecy does predict a coming New Age that promises to be far better than this one. Prophecy shows that we have to go through this fiery transition and receive our purification, you might say, for a better life.

KISW: What is going to happen after that? Say, like after the Flood, everybody realized that there is a higher power, are we going to have to straighten out our act, or it will happen to us again. So the next time, I guess God had destroyed by water, next time it will be by fire. So we are coming up on the destruction by fire?

JAI: There was a man named Bartholomew Holzhauser who lived in Austria in 1642; he was a pastor and a visionary and a professor of theology. He had a prophecy where he talked about how there would be these two mighty ones that would face each other in the latter half of the 20th century. They would fight a great war and many people would perish. But then he said, "And the great monarch of the world will create new laws for the new mankind and will cause a new age to begin in which there will be only one flock and one shephard and peace will be of long, long duration for the glory of God in heaven and on earth." Apparently, after this great tribulation which mankind will be going through there will be what is called the Theocracy establishing its government on earth.

KISW: Why didn't this happen the last time? Why didn't we get our act together and stay straight after the last holocaust, the Flood? It was for the same reason, was it not?

ECS: I don't think so. I don't think it was exactly the same reason; I think the Flood, which is a universal tale in many cultures, definitely symbolizes the coming destruction. It was a prophetic image, or drama, you might say, of the future, that we are now facing. I certainly don't

think it was a fulfillment of a prophecy in which there would be a new heavens and a new earth. There wasn't even an Israel yet, if we follow the scriptures historically.

**CALLER:** I was reading the Bible today; I was a Catholic and now I'm a Christian. In Ezekiel it talks about God or Jehovah coming in fury and jealousy with wrath. Does that have any significance, jealousy or wrath?

**JAI:** Well, yes, "jealousy" is a mistranslation, as is the term "Jehovah". The Tetragrammaton in the Bible is not "Jehovah"; that is an incorrect translation of the Hebrew letters YHVH. The name is, if you want to get as close as you can to the correct pronunciation, is YAHWEH. In just the same way, "jealousy" is a slight misinterpretation of the actual Hebrew.

**ECS:** Jeff is my Hebrew scholar. It isn't that YAHWEH is a "jealous" God, but an "exclusive" God in the sense that He desires us to reach perfection.

That is a little bit different from "jealous" and "wrathful".

**CALLER:** Well, I'm not a Christian, or anything like that, but I talk to people who are. Prophecy is a good subject to talk about. At present there are nine nations, right? When the tenth nation signs, that is when everything is supposed to be coming down, I understand. I was wondering about your thinking on that?

**ECS:** Yes, prophecies, private and public, and by public we mean scriptural prophecy and by private prophecy we mean by an individual who has a prophetic gift but who do not claim to be necessarily inspired or writing scripture. For example, Nostradamus, points out the fact that there will be a ten-nation confederacy at the time of the end led by an individual that Christians call an AntiChrist, meaning that he is anti-Christ. He will have economic control over the world. Some interpreters of these prophecies say that this will be the Common Market in



Europe which consists of ten nations, the tenth one having just joined. This is just one interpretation. Others feel that it will be an Arab confederacy and the economic control will come through oil. I think we have to be careful in our interpreta-

tion, but yes, there is a prophecy concerning ten nations led by an individual who will bring a great deal of unity and peace and also ultimate destruction to the world who has in an interior way an opposition to things that religion stands for.



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**DOUBLEDAY**

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# The Unified Theory of Chiropractic Disease

by Edward C. Sullivan, D.C.

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Disease is defined by Dorland's Medical Dictionary as, "A definite morbid process having a characteristic train of symptoms". This leads us to ask what a "symptom" is. Again Dorland defines a symptom as "any evidence of disease or of a patient's condition."

In the previous article it was stated that as long as Innate Intelligence controls the body a state of "health" exists. Should something interfere with normal control of that force a state of "dis-ease" arises.

B.J. Palmer, in an article published in the 1960 May issue of the "International Review of Chiropractic", wrote of the interesting relationship between Innate Intelligence and Educated Mind and "abnormalities". I would like to quote a portion of what he wrote as an introduction to the subject. He stated:

". . . Each Innate and Educated mind has revolving within itself certain aims and desires . . . The normal man is one of action and energetic movements. He is one who puts vim into everything he does. That is the man who is living life, creating ideas and expressing them through transmission. To simplify, man has an Innate creation of normal form and then has expression or development of this creation.

"We must consider man as a dual being, each intelligence of which is a distinct individual, each having a distinct portion to act through. We are as two individuals residing in one house; the Mother (Innate) protects her children (divisions) and sees that they behave (perform their functions) in the home (body) which she especially made for that purpose. Father (Educated) brings in wood and water (food and drink) and takes his family to the circus, and generally looks after the farm on the outside.

"Even this 'involuntary' half of man becomes voluntary. It has an intellectual creation far greater, an expression more true, and a transmission much more accurate than Educated mind. Although the creation of each is mental, they can make themselves physically known through the creation of normal or abnormal beings. . . ."

"We have evolved a basis that behind physical man are two intelligences - Innate and Educated. Educated has to

do with outer man, after he has been formed. It is like a house which was built under contract, and when finished is moved into by the resident. Thus, Educated takes possession of the house after it is built. However, this is not so with Innate. It was her intelligence which pieced this fellow together. It was her mental faculties that reasoned out every stitch and section - that said where to put it. It was Innate that figured out the whys and wherefores of every step. Thus it is to the discrepancies, discords, contrariness, and variations of actions following Innate creation that we must look for abnormally expressed physical inequalities which have received the name 'abnormalities'."

While B.J. was not speaking of disease per se, the reader can grasp not only the significant relationship between Educated mind and Innate, but the importance of Innate in the development of each species. To B.J. each creation, man or animal is a standard unto itself, two being exactly alike. Thus, and this is important, when disease is to be considered it is not to be considered an entity that somehow invades "normal" bodies, but rather a process that develops because of certain reasons. To better clarify the issue, an example might be used. Many chiropractic students might initially assume that an "abnormal" spine (that is to say, a spine shaped in a fashion different from most spines) would result in nerve interference. However, such might not be the case, for Innate through the process of adaptation has, for whatever reason, produced that particular spine, and if that person were to change it to the so-called "normal" shape, it might result in disease.

Therefore, what we have to say regarding disease applies to all forms of life, though it is understood that not all forms of life have identical forms.

Arthur G. Scofield, D.C., in his text, Chiropractice, writes concerning Innate Intelligence:

"The chiropractor maintains that Innate Intelligence controls all body functions through the nervous system. If some factor causes a disturbance in the nerves that would interfere with,

thought transmission from the brain, then at the end of the nerve you begin to feel a state of dis-ease whether in organ, tissue, and/or periphery.

"Chiropractic is a method used to release interference so that the power within can heal you." (p. 20)

In the last chapter we mentioned the fact that it is possible for drugs to cause disease as well as to prevent healing to take place. Morris A. Bealle makes this same point in his book Super Drug Story. He writes:

"In order to teach the drug and serum ideology it is necessary to teach that God didn't know what he was doing when he made the human body. Statistics issued by the Children's Bureau of the Federal Security Agency do not bear out this ideology. They show that since the all-out drive of the drug trust for drugging, vaccinating and serumizing the human system, the health of our nation has declined enormously, especially among children

"Medical colleges for the most part teach the names and supposed uses of twelve thousand drugs. The medical student has to waste days and nights and months of his course learning the names and supposed uses of these items, when he could better be studying the human spine and ganglionic nervous system as chiropractic, osteopathic and naturopathic students do." (pp. 14, 15)

This really leads us to the subject of disease, but it is important for us to ponder on a point that was touched upon in the article "The Problem of Pain". The point that was made in that article dealt with philosophical questions such as: Is man a victim of fate, or, if you will, Universal Intelligence, or is he the master of his destiny? It was seen that there was no neutral position. At that time it was argued that man is essentially a creator of his environment and his circumstances to a large extent—and not the result of these. Usually a premise is an assumption or a supposition, but I trust my argument was substantiated by the proper use of logic and reason and the reader's intuitive wisdom which demonstrated the truth of this premise.

Since it is possible and quite correct, if life is to exist at all, for

pain to exist, it stands to reason that disease is possible, and of course we know that it is, as we know that we exist.

In our examination of the microscopic manifestations of natural law we have discovered through science that all cells of living matter, and even those molecules of so-called "non-living" matter, have varying periods of rhythmic motion. This rhythmic motion chiropractic philosophy calls the principle of motion. Remember, this was also part of our argument regarding the existence of Universal Intelligence. Universal rhythm constitutes the motion of life.

However, the fact that man is a free agent (a point generally acceptable to most religions) does not mean freedom in the fullest sense of the word, for man is unquestionably affected by the will of Universal Intelligence.. By the same token, it could be argued that Universal Intelligence does not desire man to violate natural laws, yet man as a free agent does just that. Hence, Universal Intelligence's desires are impeded, at least in that sense. This same principle applies to Innate Intelligence and its goals within the human body. The human body functions according to natural laws. A violation of these laws may, and of often does, result in disease.

We should also consider the subject of cycles. Those familiar with chiropractic philosophy in earlier writings will usually have a general idea of the principle - often the "safety pin cycle" comes to mind. However, the principle of cycles goes even beyond the simple neurological cycles; it includes the cycle of life.

If we but just briefly ponder the subject we are able to grasp a small portion of universal wisdom. Consider the principle of cycles. In the human body, we see the cycle of blood flow; the life and death cycle of the various cells that compose the human body. Then there is the energy cycle. Consider, once again, the earth, its seasons, its tides - in short, its cycles. In the next article we shall go into more detail concerning this vital subject. But consider this question for the present: Is there a disease cycle?

Natural law follows a cycle. Throw a stone up into the air and observe

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the action of the law of gravity upon that stone. The fact that you can repeat this act means that you have a law which can be demonstrated. It follows a cycle. One can interfere with this cycle as one can interfere with most cycles. An abortion is interference with the cycle of life. So is a contraceptive. So is castration.

Chiropractic understands disease to be a major or minor breakdown in the body's state of health. Health is a harmonious cycle of all the body's cells working together. The breakdown results in a "definite morbid process" which medicine often terms

disease depending upon the "characteristic train of symptoms". Do you see the difference? Chiropractic teaches that man is sick not because he has arthritis but has arthritis because he is sick. Tuberculosis is a "definite morbid process having a characteristic train of symptoms." To the medic it is a disease. To the chiropractor it is the result of disease.

Naturally medical treatment or correction is directed toward the removal of tuberculosis. Chiropractic care or correction is directed toward the disease, and there is a difference.

- to be continued

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AN INTRODUCTION TO THE STUDY OF

## THE K A B A L A H



W. WYNN WESTCOTT

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# The Celestial Web

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When my thoughts are little thoughts  
Self bound in will and pride  
It is as if a part of me  
Dies slowly from inside.

But when I reach beyond myself  
And dip my soul in nature's sea  
I become a part of all that is  
And glimpse eternity.

When at last my spirit soars  
Above my thoughts and dreams  
I dwell within my Father's house  
Immortal in celestial streams.

So it is each life is lived  
Shackled to the earth or free  
Mind and heart and will  
Weaves its web of destiny.

Within the Godhead I am I  
In Christ my humanity concealed  
In the Holy Spirit my soul reborn  
Within this Trinity all life revealed.

by: S. William Stansmore  
Of the Societas Rosicruciana In  
America.

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# Rightly Discerning the Word of God

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**I**t behooves the interpreter to rightly discern the meaning of holy scripture, and this is not an easy task. Surely, we must agree that if God has truly inspired holy writ, then it was written for a divine purpose and the job of the interpreter is to arrive at the true, or literal, meaning of the scriptural passage in question. The word "literal" is often abused by both serious literal interpreters and so-called fundamentalists. There is a mistaken view among many that "literal" interpretation means "non-figurative." Figurative, symbolic and allegorical language in holy scripture does not militate against "literal" interpretation, within a theological context.

To "interpret" means to explain the original meaning of the writer, albeit on multiple levels: figurative, symbolic, allegorical, historical, etc. To interpret "literally" means to explain the original and true meaning or intent of the writer according to the normal, customary, and proper usages of words, language and the cultural context in which the passage was written.

What it does not mean is what one may think or feel it means. One may be correct in many, or perhaps most, instances depending upon his or her knowledge, familiarity with scriptural language, culture, scriptural doctrine and so on, but in other instances one's interpretation may not be correct. In relationship to one's knowledge or ignorance his or her interpretation will be either faultily or wisely discerned.

The HORC uses a method to discern the Word of God that is based upon the above understandings. First, the Order accepts Joseph's statement at Genesis 40:8, "Do not interpretations belong to God?". What that "literally" means is: one must base his or her interpretation of any particular scriptural passage on the premise that "all scripture is inspired of God and beneficial"<sup>1</sup> and that there are no literal contradictions in the scriptures. Where contradictions seem to appear either the original interpretation was incorrect or the passage in question is being incorrectly inter-

preted. Its corresponding opposite principle, that the scriptures are not "inspired", is the basis for modern scriptural textual criticism. This latter principle assumes, for instance, that, since it is impossible to foresee the future, all scriptural prophecies which have been fulfilled were written after the event! The Order rejects this method of interpretation based upon reasonable historical facts.

Since the Order's interpretation is based on the former principle, a number of scriptural texts throughout the Bible are selected to support a particular interpretation. That is, one passage is not interpreted as standing alone, out of context with the remainder of the Bible. It is the reason why this brief study article cites several passages to support its points (i.e., "all scripture is inspired", "interpretations belong to God").

Besides basing one's interpretation on a particular passage in light of other scriptural passages and <sup>2</sup>known Grammatico-historical facts, which includes the study of words, numbers and symbols as well as historical artifacts, the Order also considers what the early Church Fathers had to say about the passage, i.e., their interpretation of the passage. For example, Farrar writes that, in their scriptural interpretations, the early Fathers propounded "a chaos of elements unconsciously borrowed on the one hand from Philo and on the <sup>3</sup>other from rabbis and Kabbalists." Like Farrar, many fundamentalists have attempted to discredit these Fathers who were so much closer to the original Apostles than we are today with a number of unreasonable explanations. For example, Milton Terry writes:

"The Church of this early period was too much engaged in struggles for life to develop an accurate or scientific interpretation of Scripture . . . and it was very natural that many of the early Christian writers should make use of the methods of Scriptural interpretations which were widely prevalent at the time."<sup>4</sup>

This explanation, by the way, is mere fanciful theory which is not in



accord with the scriptural facts. The fact that both Terry and Farrar go under the banner of Bible literalists only offers additional confusion to the serious student. The Lord Jesus promised to His Church the Holy Spirit which would guide, teach and direct the Church. This is sound Catholic doctrine. Both the Church and the Spirit play a vital role in teaching. Note Acts 8:30, 31, wherein St. Phillip asks the Ethiopian if he understands what he is reading in the Book of Isaiah. The response to the question is: "How can I . . . unless I have someone to guide me?".

While the Roman Catholic Church has taken the doctrine one step too far by declaring the Pope infallible, even this erroneous conclusion is based on the Spirit's infallibility and its teaching influence over the Church. Despite the falsity of the Infallibility dogma, Roman Catholic theologians always resort to consideration of the Church Fathers, and in particular, the early Church Fathers.

St. Paul writes:

"For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God. Now we have received . . .

the Spirit who is of God; that we might know the things that are freely given to us of God."

Finally, while there are certain elements in holy writ which are types, shadows, and symbols, and which possess a multi-level interpretation and deep meaning, the proper interpretation of these elements must issue forth from their respective literal bases. That is to say, symbols, allegories, types, etc., all have literal meanings; otherwise we would not be able to comprehend them. Figurative language is a legitimate expression of a literal idea in a figure of speech or act. Allegorical interpretation is a literal method of interpretation (if done properly) that is based on the literal meaning. Allegories are figures of speech or extended metaphors. A symbol is representative of an actual event, truth or literal object. The symbol may appear in a number of guises. For example, the expression "and they will see the Son of Man coming on the clouds of heaven with power" can be symbolic or intended as an extended metaphor, but it describes the literal return of the Lord Christ to our world.

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1. 2 Tim. 3:16, 17.
  2. The Order's official method of Scriptural Hermeneutics ("hermeneutics" means "the science of interpretation").
  3. Farrar, History of Interpretation, p. 165.
  4. Biblical Hermeneutics, Eaton and Mains, New York, 1911, p. 35.
  5. 1 Cor. 2:11-12.
  6. Matt. 24:30.
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## Study Questions

[Editor's note: Once each month the members of the HORC temples meet for one hour to study one of the designated AROHN articles prepared by the Education Committee of the HORC.]

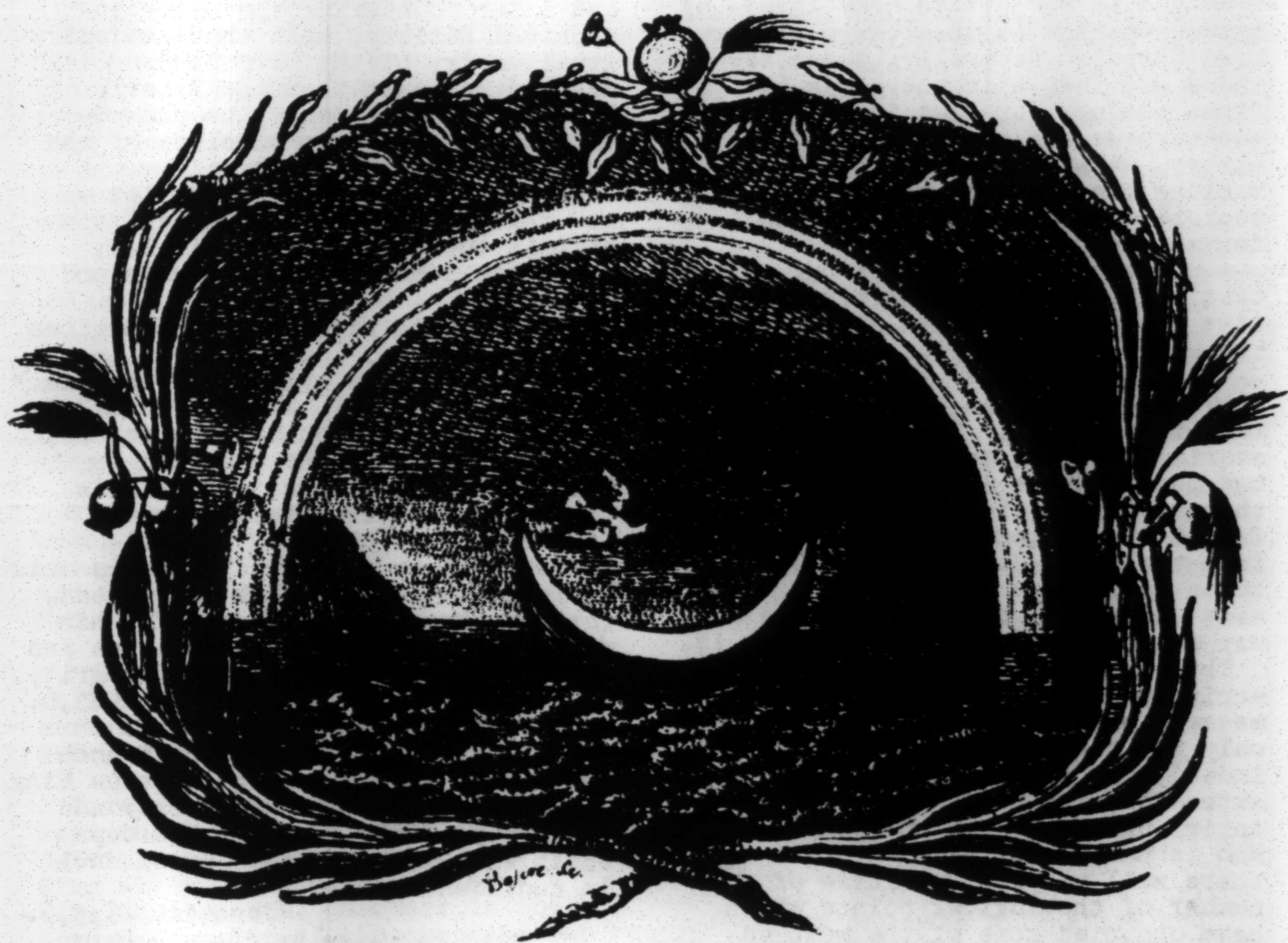
1. What is the task of the interpreter of scripture? What does "interpret" mean?
2. What type of process must one become involved in in order to correctly interpret the scriptures?
3. Why does the Order cite scripture to interpret scripture?
4. What elements should one consider when interpreting scripture?

What is the difference between allegory, symbol and literal in terms of their scriptural applications?

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# A Second Coming ?

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The 19th and 20th centuries have been periods of intense questioning. As new information becomes available at an ever increasing rate, much of what has previously been considered irrefutable becomes subject to investigation and reevaluation. The questions arising from this reevaluation are found in every phase of human affairs, spilling over even into our very religious beliefs. In this regard, it is not surprising that such long held ideas as priestly celibacy, the role of women in the Church's ministry, vernacular Masses and a host of other, more or less controversial, topics have become subjects for intense debate among the religious of the world.

One topic which draws much attention and is subject to many levels of interpretation is the return of Our Lord Christ. Naturally, there are those who feel that there was no first coming, but that is not the question we are addressing today. Rather, we wish to focus on the various theories and concepts associated with what has long been termed the "Second Coming."

A point of departure for our discussion from a Christian perspective is summed up quite nicely in the words found at Acts 1:9-11:

". . . [Jesus] was lifted up while they looked on, and a cloud took him from their sight. They were still staring into the sky when suddenly two men in white were standing near them and they said, 'Why are you men from Galilee standing here looking into the sky? Jesus who has been taken up from you into heaven, this same Jesus will come back in the same way as you have seen him go there.'

This is a tremendously important scriptural passage filled with a message of the greatest insight, not only for the Christian world, but, indeed, for all of humanity and, by extension, for this planet and the entire universe. If the Son of God, Who is the Son of Man, returns, there will be proof positive of a number of theological points which have occupied some of the most advanced minds since the advent of the first rational beings, namely:

1. the impermanence of death;
2. the spiritual nature of the universe; and
3. the unquestionable existence of God.

Max Heindel, the founder of the Rosicrucian Fellowship and author of numerous "occult" and mystical works, states the belief of a number of more or less famous authorities of this genre when he writes:

"After the destruction of the dense body, Christ appeared among His disciples in the vital body, in which he functioned for some time. The vital body is the vehicle which he will use when he appears again, for he will never take another dense body."<sup>1</sup>

Rudolph Steiner, the famous head of the German branch of both the Theosophical Society and the Rosicrucians and later founder of the Anthroposophical Society, held that the spiritual energy of the Lord Christ will descend no lower than the Etheric Plane and thereby energize and revitalize the etheric envelope of the physical universe.

Keeping the above in mind, let us now take a look at the Biblical view of this topic and, in particular, prophetic indications of the Second Advent.

"Yahweh will gather all the nations to Jerusalem . . . your God will come, and all the holy ones with him."  
Zechariah 14:2-5.

"For there is a child born for us, a son given to us and dominion is laid on his shoulders; and this is the name they give him: Wonder-Counsellor, Mighty-God, Eternal-Father, Prince-of-Peace. Wide is his dominion in a peace that has no end, for the throne of David and for his royal power, which he establishes and makes secure in justice and integrity."  
Isaiah 9:5,6.

"See, the days are coming . . . when I will raise a virtuous Branch for David, who will reign as true King and be wise, practicing honesty and integrity in the land, in his days Judah will be saved and Israel dwell in confidence."  
Jeremiah 23:5,6.

"I mean to raise up one shepherd . . ., and to put him in charge of them and he will pasture them; he will



The risen Christ as symbol of the filius philosophorum, from ROSARIUM PHILOSOPHICUM, 1550

pasture them and be their shepherd."

Ezekiel 34:23.

"... I saw, coming on the clouds of heaven, one like a son of man . . . On him was conferred sovereignty, glory and kingship, and men of all peoples, nations, and languages became his servants. His sovereignty is an eternal sovereignty which shall never pass away, nor will his empire ever be destroyed."

Daniel 7:13,14.

"And now I saw heaven open, and a white horse appear; its rider was called Faithful and True . . . He is known by the Name, The Word of God . . . he is the one who will rule them . . . On his cloak and on his thigh, there was a name written: the King of kings and the Lord of lords."

Revelation 19:11-16.

"You see this city? Here God lives among men. He will make his home among them; they shall be his people, and he will be their God; his name is God-with-them."

Revelation 21:3.

"The throne of God and of the Lamb will be in its place in the city; his servants will worship him, they will see him face to face."

Revelation 22:3,4.

Throughout the writings of the scriptural prophets there is a consistent theme; i.e., the return of the King and the establishment of His Kingdom on earth. Nowhere in the recorded thoughts of the prophets can be found a description of the Kingdom without its sovereign ruler. This

theme of the once and future king has permeated the religious consciousness of every people, and in no way can it be viewed as the sole property of Christianity as a whole, or of the Western Catholic rite in particular.

The Hopi Indians look for the return of the "True White Brother," while the Aztec prophecies of Quetzalcoatl's return slowly approach fulfillment. At the same time, Buddhist mythos holds that the Great Bodhisatva Avalokitesvara will soon make his appearance. The litany can go on for pages. The point is that, according to the religious mythology of the human race as a whole, we face the return of the True Ruler of this world, its God!

We have yet to consider the words of the person who, from the Christian perspective, most clearly exemplifies that Ruler whom we await. Chapter 24 of the book of Matthew, which is sometimes referred to as the Eschatological Discourse, is central to our understanding of this issue. First, we have the apostles asking "him privately . . . when is this going to happen and what will be the sign of your coming?". The Greek word used in this context for "coming" is, in fact, parousia, which means "presence." Therefore, the apostles are asking Jesus what the signs will be of His presence on earth. Note that they appear to have been convinced that he was "coming" at some point in the future. "And Jesus answered them, 'Take care that no one deceive you; because many will come using my name and saying, "I am the Christ", and they will deceive many.'" (v. 5). Apparent at a glance is the attitude that Jesus has taken toward this question. He is non-plussed, to say the least, and answers quite seriously that they must beware lest they fall victim to imposters. That is a tremendous thought! Even the elect must beware lest they mistake the great imposter, the Beast of the Apocalypse, for the Christ!

"If anyone says to you then, 'Look here is the Christ' or, 'He is there', do not believe it; for false Christs and false prophets will arise and produce great signs and portents, enough to deceive even the chosen, if

that were possible. There; I have forewarned you." (v. 24,25)

We might point out that the words quoted may be interpreted to say that one should avoid all "physical" manifestations purporting to be the Christ. And such would appear to be the course of wisdom but for one more piece of information that Jesus gave us:

". . . the sign of the Son of Man will appear in heaven; then too all the peoples of the earth will beat their breasts; and they will see the Son of Man coming on the clouds of heaven with power and great glory." (v. 30)

Even more clear is the statement found at verses 31-34:

"When the Son of Man comes in his glory, escorted by all the angels, then he will take his seat on his throne of glory. All the nations will be assembled before him and he will separate men one from another as the shepherd separates sheep from goats. He will place the sheep on his right hand and the goats on his left. Then the King will say to those on his right hand, 'Come, you whom my father has blessed, take for your heritage the kingdom prepared for you since the foundation of the world.'"

The Gospel of Luke parallels these verses at the end of its 21st chapter by warning us that we should "stay awake, praying at all times for the strength to survive all that is going

to happen, and to stand with confidence before the Son of Man."

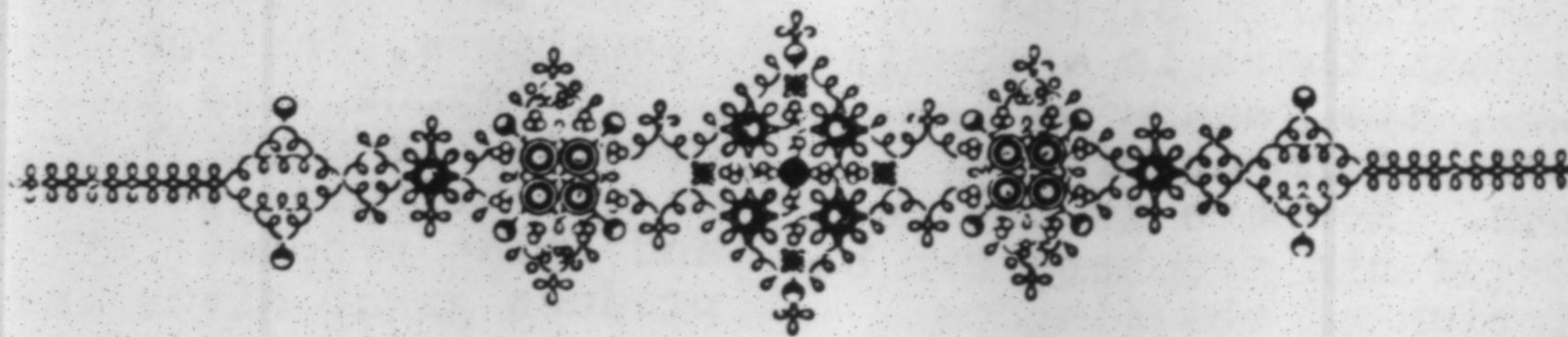
Do not misunderstand, there is no attempt in any of this to degrade or lower the nature of the Second Coming of Our Lord to a mere earthly embodiment, for there is no doubt that we are contemplating an event with far-reaching consequences. The Christ assumed what St. Paul referred to as being a "spiritual body" at the time of the Resurrection. Jacob Boehme, a 16th century Christian mystic, saw the Christ's resurrected body in a vision, and said of it:

"Although Christ not always walked visibly among the disciples nevertheless He showed Himself often visibly, tangibly and substantially to them in the shape of the body which He had occupied while upon this earth, and which the new body had absorbed, but which it had the power to represent again."

Three Principles, 24:97.

There are countless prophets and visionaries who have seen and spoken about the Second Coming, and in all we find references to a literal event, not some allegorical or mythological symbol. Even His name (God-with-them) is indicative of what we have to look forward to. Joachim of Fiore said, ". . . the same Jesus will come openly in the glory of his majesty surrounded with a heavenly army of angels and men. . ." May His Kingdom Come! Amen!

1. Heindel, Max, The Rosicrucian Cosmo-Conception, Rosicrucian Fellowship, Oceanside, 1973, p. 381.
2. Eschatology: (from Greek *εσχατος* (last) + *λογία* (discourse)). The department of theological science concerned with the four last things: death, judgment, heaven and hell.
3. Joachim of Fiore, in Apocalyptic Spirituality, trans. by Bernard McGinn, Paulist Press, New York, 1979, p. 141.





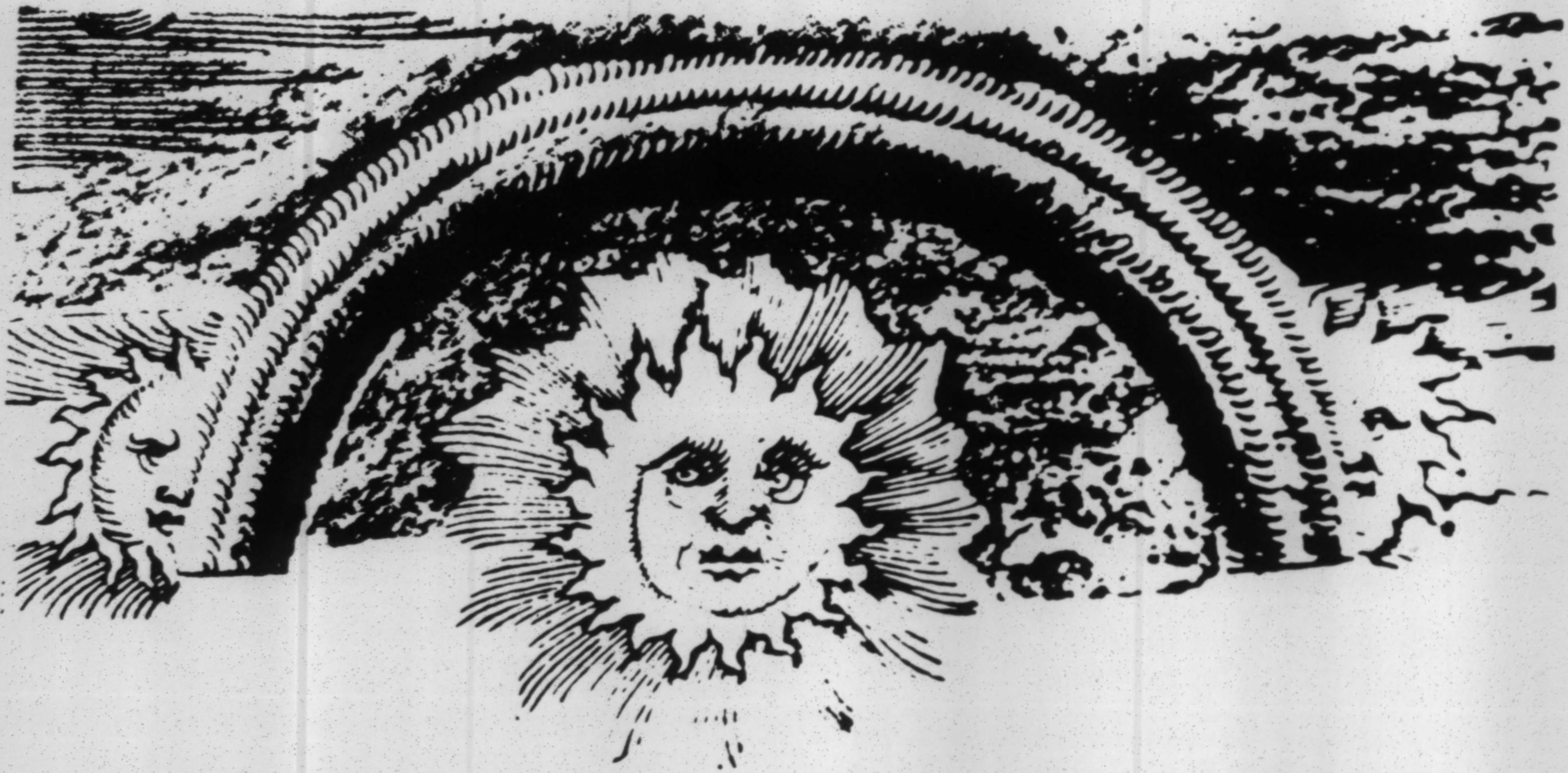
## Study Questions

[Editor's Note: Once each month the members of the HORC temples meet for one hour to study one of the designated AROHN articles prepared by the Education Committee of the HORC.]

1. From a Christian perspective, how is the Second Coming described in relation to Acts 1:9-11?
2. If the Son of Man returns, what doctrinal points, which have puzzled theologians for centuries, will have been proven?
3. What theme has permeated the religious consciousness of all nations and is scripturally consistent regarding the King and His Kingdom? What scriptural prophets are indicative of the reestablishment of the Kingdom Rule?
4. What Greek word is utilized in context of the return of the Christ? In this context, how then does this word alter the meaning of the scriptures?
5. All peoples including those termed the "Elect" must be cautious near the time of the Return. Why? What signs will be demonstrated to fool the nations?
6. What scriptural evidence is given to support the actual physical, tangible manifestation of the returned King?
7. What indications are there from Christian mystics or from Christian scriptures that the Second Coming of Christ will not be a mere earthly embodiment?

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## After Armageddon



**M**uch has been said and written concerning the coming holocaust - and very little about the post-Armageddon period; therefore, in this article let us give serious consideration to what prophecy has to say concerning this often neglected area.

Speaking of that time, the prophet Ezekiel, under divine Gnosis, utters:

"The Lord Yahweh says this: 'On the day I cleanse you from all your sins, I will repopulate the cities and cause the ruins to be rebuilt. Waste land, once desolate for every passerby to see, will now be farmed again. Everyone will say: This land, so recently a waste, is now like a garden of Eden, and the ruined

cities once abandoned and leveled to the ground are now strongholds with people living in them. And the nations left around you will know that I, Yahweh, have rebuilt what was destroyed and replanted what was ruined. I, Yahweh, have spoken, and I will do it''. (Ezekiel 36:33-36)

What then follows in Chapters 37 through 40 is a scenario as to how this will come about. Specifically, these chapters deal with Yahweh's restoring Israel by taking the Jews out of the nations and restoring them to the land of Palestine and, then, ultimately, Israel's being<sup>1</sup> attacked by Gog of Magog, Armageddon taking place, followed by Yahweh's judgment and blessing.

Let us examine this conclusion carefully:

"That is how I shall display my glory to the nations, and all nations will feel my sentence when I judge, and feel my hand when I strike them. The House of Israel will know that I am Yahweh their God, from that day forward forever. And the nations will learn<sup>2</sup> that the House of Israel was exiled<sup>2</sup> for their sin in behaving so treacherously to me that I had to avert my face from them because they had rebelled against me . . . I treated them as their filthy sins de-<sup>3</sup>served and hid my face from them . . . I shall never hide my face from them again, since I shall pour out my spirit on the House of Israel - it is the Lord Yahweh who speaks." (Ezekiel 39:21-29)

On Nisan 10, 593 B.C., the prophet Ezekiel had a unique vision concerning a new Temple where Yahweh would be worshipped on Mount Moriah. This Temple would be the center not only of true worship, but of cosmic government. It would be located in the New Jerusalem, the cosmic governmental capital.

This was not an imaginary temple, according to Ezekiel who had been told to inspect it. The vision of the Temple begins at Ezekiel chapter 40. The prophet writes:

"The glory of Yahweh arrived at the Temple by the east gate. The spirit lifted me up and brought me into the inner court; I saw the glory of Yahweh fill the Temple. And I heard someone speaking to me from the Temple while the man stood beside me. The voice said, 'Son of Man, this is the dais of my throne, the step on which I rest my feet. I shall live here among the sons of Israel forever . . .'" (Ezekiel 43:4-7).

Ezekiel experienced this heavenly Gnosis, or foreknowledge, 56 years before his people were allowed to leave Babylonian captivity and return to Jerusalem to rebuild the sacrificial altar under the Hebrew Covenant. But this vision, while having a minor ful-

fillment then, was to have a greater significance after Armageddon when a worldwide "garden of Eden" paradise becomes a reality.

Ezekiel continues:

"He brought me back to the entrance of the Temple, where a stream came out from under the Temple threshold and flowed eastward, since the Temple faced east. The water flowed from under the right side of the Temple, south of the altar." (Ezekiel 47:1)

This water has life-giving properties. Note also how the water flows past the sacrificial altar which is a direct esoteric reference to the Great Sacrifice of the Lord Jesus Christ. Also, Ezekiel's vision corresponds with that of St. John the Apostle's in Revelation 21:6, "I will give water from the well of life, free to anybody who is thirsty", and at 22:1, 2, "Then the angel showed me the river of life, rising from the throne of God and of the Lamb and flowing crystal-clear down the middle of the city street. On either side of the river where the trees of life, which bear twelve crops of fruit in a year, one in each month, and the leaves of which are the cure for the pagans." Ezekiel speaks of the water flowing into a river with the fruit trees along the bank, "And their fruit will be good to eat and the leaves medicinal" (Ezekiel 47:12).

Ezekiel, like the other prophets of Yahweh, tells us that the Great Work is to restore to the human race joy, health and eternal life; that here is to be a new order under His guidance or government, often referred to in the Bible as the Kingdom, and among members of the Holy Order of the Rose and Cross as the Theocracy. It is in the conclusion of Ezekiel's vision or Second Cathesis that we learn of the destruction of imperfection and evil and the transformation of the earth into a place "like the garden of Eden".

The Temple vision is symbolic, not only of God's government, but of the literal prince-rulers of the cosmos, who are otherwise described in the Bible as the "Elect" or "Chosen ones" marked with the number 144 (which



means "adept", the esoteric significance of the number 9). These are described in Revelation as the 144,000's (thousands, not 144,000, which is an incorrect translation found in most Bibles). In contrast to these Chosen ones, those in opposition to the Theocracy have the mark of the beast, which is the mark of a man, 666. Both 144 and 666 are symbolic of literal spiritual states of humanity.

These princes, or priest-kings as they are also called, form the administrative body of the cosmic government of the New Order and are allowed access to the Theocratic capital, the New Jerusalem, as well as to the Temple area. They are the ones who are changed in "the twinkling of the eye" at their Lord Christ's Coming. This Coming is predicted as occurring in several phases, the first of which began in 1914, but has its complete fulfillment, according to certain mystics and saints like the Blessed Anne Catherine Emmerich and Michel de Nostre-Dame (Nostradamus), between the years 1990 and 2000.

This center of theocratic government headed by these princely representatives will be filled with the spirit of Yahweh and will manifest the Spirit's fruitage of love, joy, peace, patience, kindness, goodness, faith, mildness and self-control (Galatians 5:22, 23).

Ezekiel tells us that the City, the New Jerusalem, that contains the Temple shall thereafter be known as "Yahweh-shammah" (Ezekiel 48:35), which means "Yahweh Himself is There." The prophet Habakkuk (2:14) also says that the entire earth will be filled with the knowledge of Yahweh. From this point forth, that is beginning with the Messiah's Reign, there will be global security, peace, life and fulfillment of the prophecy that the earth will be like the garden of Eden. Between the two events, Armageddon and the Messiah's Reign, we can expect a world of turmoil, disease and confusion. The world will be so chaotic that, we are told by the prophets, the people will wish they could die! But the Scriptures counsel us that we are not to dwell on these horrors, for they

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are a purgation which prepares the race for the golden dawn; they are the birth pangs of the New World "wherein dwell righteousness". And also, we are told by the Master Jesus that God will keep those whom He loves, as Zechariah promises, in what is now called "the Invocation to the sword; the new people":

"I am going to strike the shepherd so that the sheep may be scattered, and I will turn my hand

against the weak. And it will happen throughout this territory - it is Yahweh who speaks - that two thirds in it will be cut off ("will be killed") and the remaining third will be left. I will lead that third into the fire, and refine them as silver is refined, test them as gold is tested. They will call on my name and I shall listen; and I will say: These are my people and each will say, Yahweh is my God!"<sup>4</sup>

1. The Land of Magog was the ancient name for Russia.
2. The exile took place in 70 A.D.
3. This is poetic language for the Law of Cause and Effect.
4. Zechariah 13:7-9.



## Study Questions

[Editor's Note: Once each month the members of the HORC temples meet for one hour to study one of the designated AROHN articles prepared by the Education Committee of the HORC.]

1. According to Ezekiel, will the post-Armageddon world be a complete wasteland?
2. Why was the nation of Israel exiled?
3. What is the significance of the "life-giving waters" flowing past the altar of Sacrifice?
4. What do the prophets of Yahweh see as being the "Great Work"?
5. What is the "Temple vision symbolic of"?
6. What is the importance of the name "Yahweh-shammah"? How does this relate to the New Jerusalem?



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Unity in Essentials — Liberty in Non-essentials —  
In all things Love and Respect

(The Churches, Missions, Religious Orders and Organizations found within this Directory may not necessarily endorse the HORC, the Church of Antioch or the contents of the AROHN.)

*"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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### The Church of Antioch

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##### *Church Central*

P.O. Box 1015  
Mountain View, CA 94042  
(415) 965-3753

The Most Rev. Herman A. Spruit  
The Most Rev. Mary Spruit

Sunday — 11:00 a.m.  
1335 Montecito Ave., Suite 21  
Mountain View, CA

##### *Inner Awareness Ministry*

1651 Fir Ave., Solvang, CA 93463  
(805) 688-4045

The Most Rev. Arnold T. Eyre  
The Most Rev. Shirley A. Eyre

Call for schedule of services

The Most Rev. Bliss Bellinger  
P.O. Box 4236  
San Rafael, CA 94913

##### *Paradise Ministries*

P.O. Box 3390, San Jose, CA 95116  
Rev. Kaye Passmore  
(408) 257-0699

##### *Holy Sophia Chapel*

4112 8th Ave.  
Sacramento, CA 95817  
(916) 455-2141

Fr. Ivan MacKillop-Fritts, Pastor

Sunday: Holy Eucharist — 11:00 am

Tuesday: Service of Healing —  
7:30 pm

Wednesday: Missa Brevis — 6:30 am

Instruction & Meditation — 7:30 pm

Saturday — 12:00 noon Rosary &  
Devotion to Our Lady

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*Sophia Divinity School*  
P.O. Box 1015  
Mountain View, CA 94042

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*Church of the Divine Presence*  
5314 Bellaire Blvd.  
Houston (Bellaire), Texas  
(713) 440-5876

The Most Rev. John Joseph Rankin  
The Most Rev. Miriam Rankin  
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Healing Service: Wed. — 7:30 p.m.  
Lecture-Discussion: Wed.—8:00 pm

*Our Lady of Hope Healing Ministry*  
7215 Leader, Houston, Texas  
Fr. Michael Daigneault  
Mother Barbara Daigneault

**Washington**

*Holy Mary of Guadalupe*  
1275 Hwy. 9, Clear Lake, WA 98235  
(206) 856-2394

The Most Rev. Edward C. Sullivan, HORC  
The Rt. Rev. Howard R. Troy, HORC

Eucharist Daily (Mon.-Sat.) — 8:30 a.m.  
Sunday — 10:00 a.m. (Prothesis)  
10:30 Mass  
Healing and Benediction:  
Sat. — 6:30 p.m.  
Sacred Heart Devotion:  
First Friday of Each Month — 7:30 p.m.

*Our Lady of the Mountains*  
Rt. D, Marblemount, WA 98267  
(206) 873-4333

The Rev. Larry D'Arienzo  
Prime or Eucharist:  
Sunday — 10:00 a.m.

Bishop Helene Seymour  
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(206) 376-4912

*St. Raphael's Mission*  
310 Bellevue East, Apt. F  
Seattle, WA 98102  
(206) 322-7786  
Br. Gordon Halpern,  
Clergy-in-charge  
Call for service schedule

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of Wisconsin*  
922 S. 12th St.  
Manitowoc, WI 54220  
The Most Rev. Theone  
Elizabeth Hunter

*Church of Religious Dynamics*  
4029 Baywood St.  
Los Angeles, CA 90039  
The Rt. Rev. Oakler N. Boston

**Ecclesia Gnostica**

*Sophia Gnostic Center*  
4516 Hollywood Blvd.  
Los Angeles, Ca 90027  
(213) 467-2685  
The Most Rev. Stephan Hoeller  
Eucharist: Sunday — 11:00 a.m.  
Healing and Solemn Benediction:  
2nd Sunday — 8:00 p.m.

*The Gnostic Society*  
3437 Alma, #23  
Palo Alto, CA 94306  
(415) 494-7412  
The Rt. Rev. Rosa Miller  
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**Holy Orthodox Church in America**

*St. Joseph's Chapel*  
321 West 101st St.  
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(21) 864-3729

The Most Rev. Mother Seréna  
Divine Liturgy: 1st Sunday of the  
Month — 11:00 a.m.  
Healing Service:  
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Church (Orthodox-Hungarian)*

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(203) 525-6035

The Most Rev. Archbishop E.C. Payne,  
Metropolitan, Rector  
Rt. Rev. Archabbot Neil A. McPhee,  
Vicar General, Ass't. Rector, Dean

Services:  
Sunday Mass: 171 Colby St. (Holy  
Cross Rectory) Hartford, CT —  
9:30 a.m. (Nov. - June)  
West Community Church of St.  
Joseph the Workman —  
10:00 a.m. (July - Oct.)

*West Community Church of  
St. Joseph the Workman*

P.O. Box 261  
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Catholic Church of God's  
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McReynolds, CEOC, V.A., Pastor  
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*Chapter of the Holy Cross*  
P.O. Box 261 Wethersfield, CT 06109  
(203) 525-6035

Most Rev. Archbishop E.C. Payne,  
OC, Prior

Rt. Ven. Rev. Archabbot Neil A.  
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Davoren, OC, Deputy Prior  
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Davoren, OC, Deputy Prior  
Ven. Br. Leopardo Maldonado, OC,  
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Ven. Br. Geraldo Ortiz, OC,  
Directional Aide

Services: Tuesdays — 7:30 p.m.  
171 Colby St., Hartford, CT

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Br. Jeffrey Fields, CEOC, Deputy Prior  
Br. Dale Ritter, CEOC, Deputy Prior

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*Order of the Cross:*  
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Services on Saturdays

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His Eminence, Archbishop Robert  
Zaborowski, O.M., D.D.  
Prime Bishop

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Holydays: 10:00 a.m. — Latin,  
11:00 a.m. — English,  
7:00 p.m. — Polish  
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11:00 a.m. — Latin,  
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Holy Hours: Thursdays — 7:45 p.m.

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Suffragan  
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Assistant Pastor

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1011 S. Broad St. (Chapel address)  
Trenton, N.J. 08611  
(609) 393-4088  
Rev. Edward H. Wilkes, Pastor

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Religious Orders and Organizations

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The Right Rev. Joseph Vredenburg  
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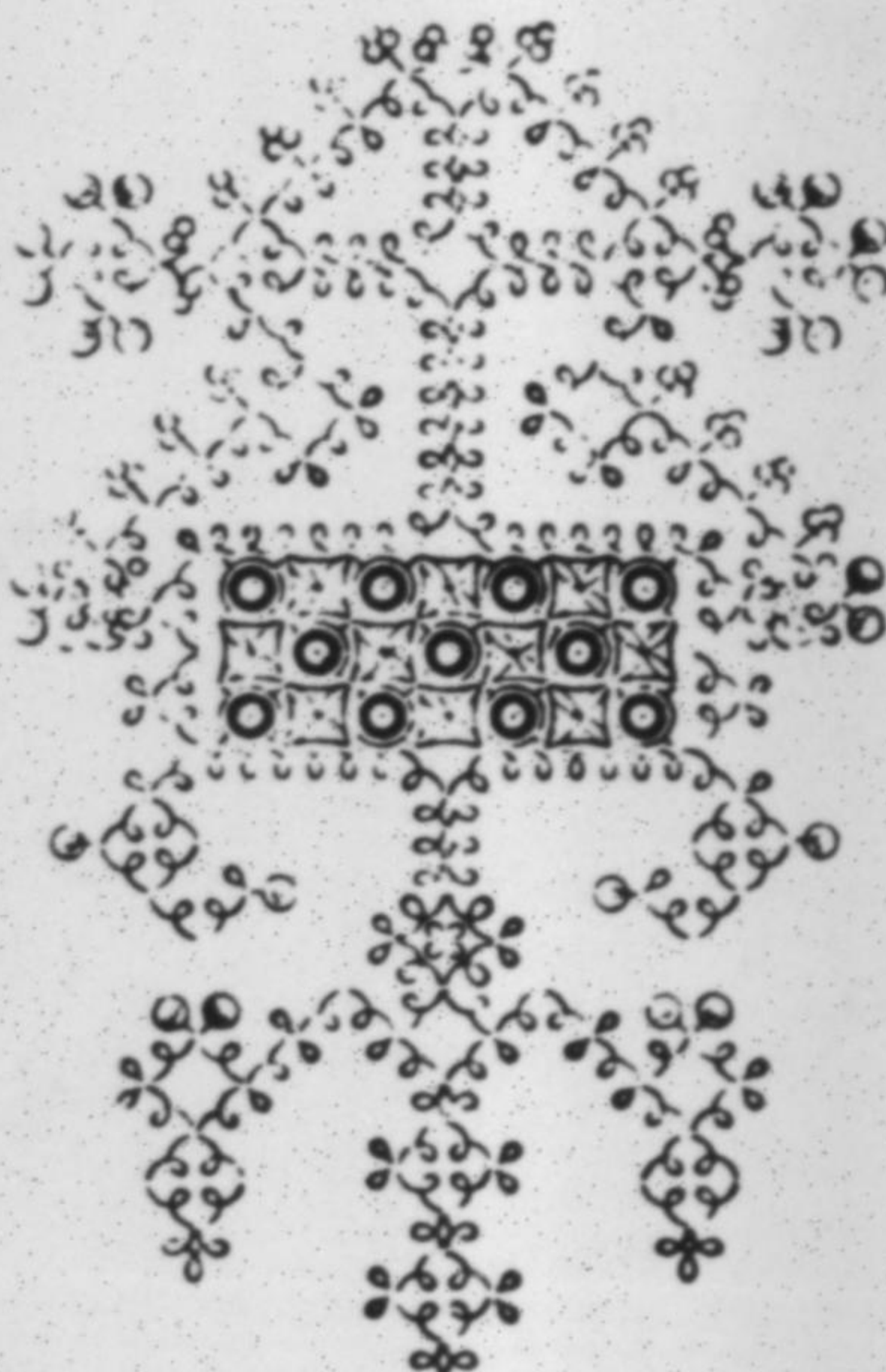
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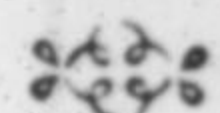
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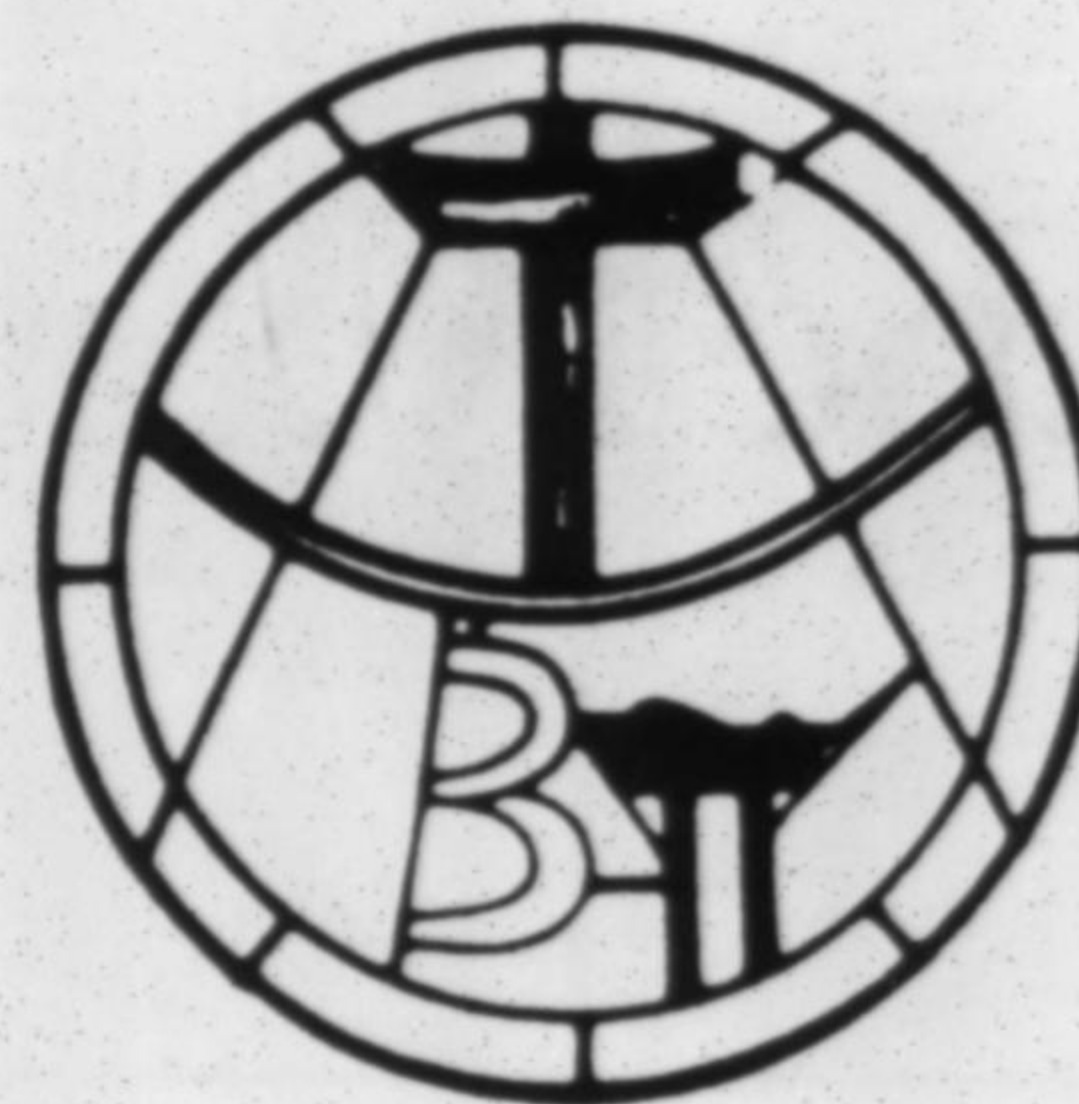
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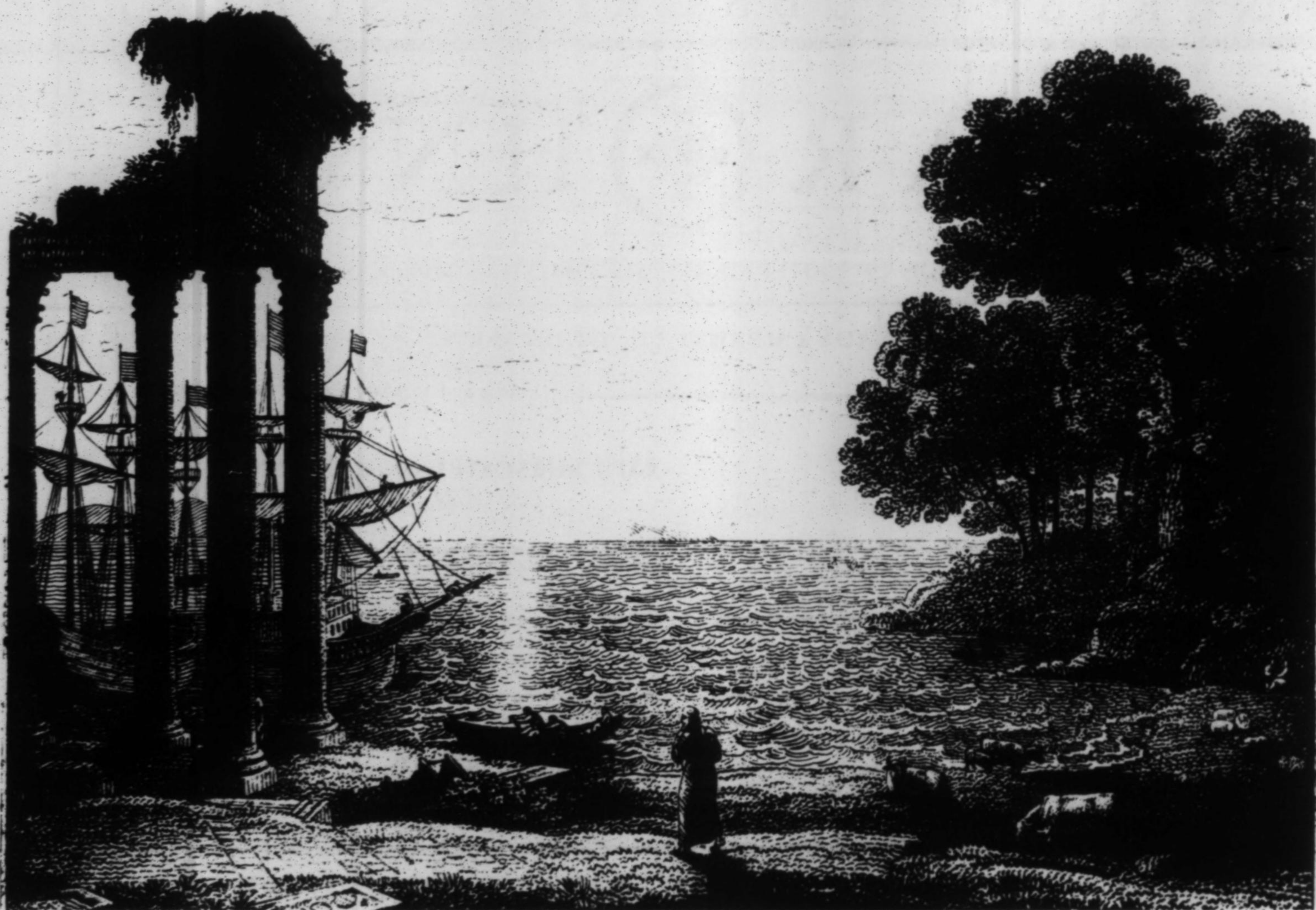
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