MAY 25 1982

VOL IV NO 2

TWO DOLLARS

ARCHAIOHN

THEOLOGICAL UNION
LIBRARY
1982

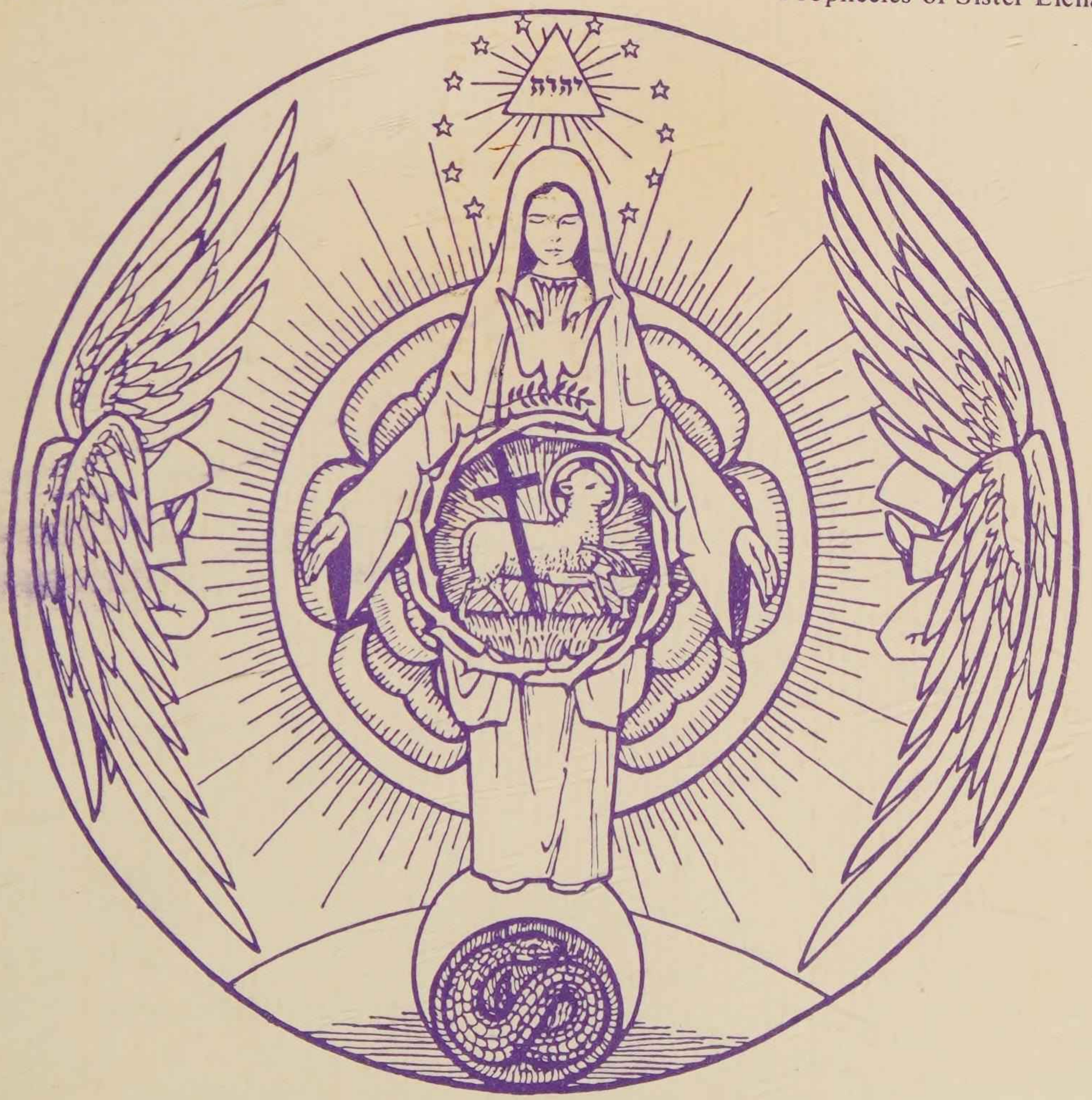
A QUARTERLY JOURNAL OF ESOTERICA, GNOSIS, CHRISTIAN MYSTICISM AND PHILOSOPHY

The Tree of Life as Model of the Universe

Redemption of Man, Part I

The Buddha's Way, *The Dhamma*

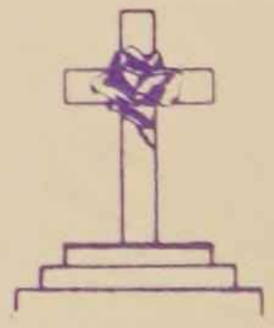
Prophecies of Sister Elena Aiello



The Church of Antioch

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





The Holy Order of the Rose and Cross

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

Contents

Editorial 3

Letter to the Editor 4

A Quote to Consider 7

The Tree of Life as Model of the Universe,
by Gareth Knight 8

The Buddha's Way, *The Dhamma,*
by Fr. Francis C. Spataro 18

Conversations: Part II:
Bishop Herman Adrian Spruit, Patriarch-Archbishop, Church of Antioch 22

On the Redemption of Man, Part I: *Redemption and the Cabalah,*
by Fr. Jeffrey A. Isbrandtsen, HORC 30

Wandering Bishops, Part II,
by The Rt. Rev. Dr. Lewis S. Keizer 38

Leaves of Healing from the Tree of Life: *Justice and Mercy,*
by The Most Rev. John Joseph Rankin 43

In the Footsteps of the Master: The Life of St. Macrina 48

Sacred Heart of Jesus,
by Catherine Wickman, HORC 60

World Events Cast Their Shadow on Time: Prophecies of Sister Elena Aiello 62

Unified Theory of Chiropractic: The Cause of Disease
by The Most Rev. Dr. Edward C. Sullivan 66

Questions & Answers: "To Honor..." 75

Christian Rosencreutz,
by The Education Committee of the HORC 78

Paracelsus,
by The Education Committee of the HORC 83

Rosicrucian Mysticism,
by The Education Committee of the HORC 88

News in the Church 94

Directory of Independent Catholic Churches, Missions, and Organizations 98

Cover Art:
A mandala of Our Lady as the Ark of the New Covenant envisioned by a member of the Holy Order of the Rose and Cross.

The Word 'AROHN'

The word "AROHN" (ah-rōn′) is Hebrew and in Latin is rendered as "ark". It means a "sanctuary"; "holy abode"; "tabernacle"; "a vessel for preservation"; or "a body of light". Scripturally there have been many arks: Noah's Ark; the Ark of Moses (the reed basket); Israel's Ark of the Covenant and the Eastern Christian mystical view of Our Lady Mary as the Ark of Christ, are but a few. There was a majesty and glory connected with these Arks. In many of them God was said to have dwelt. Israel's Ark was built after the pattern of a Heavenly Ark and on more than one occasion the glory and greatness of God was manifested in that Ark. The AROHN, like Noah's Ark of salvation, carries God's message of deliverance for today as well as the Christian Gnosis, or body of gnostic Light. It is a vessel for preservation that glorifies the New Covenant of Christ, but does not forget the Old Covenant, and gives honor to the Ark of the New Covenant, Our Lady, whom the Byzantine theologians called the Womb of God, and the Virginal Mother Earth that receives from the Spirit the impregnation of God's Word. To these ends the AROHN is dedicated.



Israel's Ark of the Covenant

Staff

Editor-in-Chief Bp. Edward C. Sullivan

Managing Editor Fr. Jeffrey A. Isbrandtsen

Art Director The Rev. Larry G. Larson

Printing Fr. David O'Connor

Copy Editor Terrie Perry

Subscriptions Cathy Larson

Contributing Artists Catharine Wickman
The Rev. Larry G. Larson

Production Staff Christie Isbrandtsen
Rev. Odus Fairfield
Jan O'Connor
Sue Stoner
Fr. Joseph Norwark
Mary McLeod
Cathy Larson
Barbara Summers
Theresa Norwark

Advertising Dept. Susan Stoner
Carol Garzina
The Rev. Larry G. Larson
Terrie Perry
Fr. Kevin Summers

The AROHN is a publication of the Holy Order of the Rose and Cross,
P.O. Box 314, Burlington, Washington 98233.

© Holy Order of the Rose and Cross, AROHN, Vol. IV, No. 2, 1980. All rights reserved. All in-house artwork (including masthead and logo; illustrations, charts and advertisements) are copyright © Holy Order of the Rose and Cross (unless personal copyright is printed as having been taken by artist), and may not be reproduced without the written permission of the publisher and creator. All HORC articles may be reproduced upon written permission from the publisher. We reserve the right to edit material received from our readers. Allow at least four weeks for replies on submissions. Contributions from sources other than the HORC will be so noted. The opinions expressed herein are not necessarily the views of the HORC or the Church of Antioch.

Editorial

Those of you who have been watching the AROHN as it goes through its birth-pangs must rank among the most patient and, in our opinion, dedicated supporters a journal has the right to lay claim to. Just as the AROHN mirrors the spiritual development of its editors, staff and writers it also is a reflection of the spiritual adventure our readers are embarked upon. In many respects what is to be found within the covers of any particular isssue of the AROHN is a statement or road map of where we all are at that point in time with regards to our religious, psychic, emotional and philosophical point of view. Dr. Jung has termed this horizontal and vertical intersection as being "synchronicity" or, in simpler terms "meaningful coincidence". However, we might better regard this phenomena as being a reflection of the Holy Spirit at work in the creation.

Our relationship to that Spirit of God (God the Spirit?!) is not something that is stagnant, but rather it is a living process, something that evolves, grows and changes as we too move ever onward in our own development towards Christ Consciousness. As each of us align ourselves more closely with the Universal Consciousness and Will of our Father, His Spirit will become ever more active in our lives. It becomes our guide, our teacher and, perhaps most important of all, our Comforter. All of these "roles" of the Spirit were described by our Lord Jesus Christ as being attributes of that same Spirit, thus it should come as no surprise when we find those very same traits manifesting themselves in our life on an ever-growing and daily basis.

Part of the avowed work of the Holy Order of the Rose and Cross, the publishers of the AROHN, is to foster and help develop in each of us a "living faith in Christ" and that such faith "should be an integral part of every person's daily experience". That last word is most important - "experience" is perhaps the most important teacher we have. Those who "experience" the reality of God in no way have to be convinced of that reality. They can no longer question His existence. Those who talk about God without the benefit of such an experience can still harbor doubt in their minds and hearts. Faith is an important aspect of a living knowledge of God, but "faith without works" is empty. Or put another way: if we cannot let God into our lives and make of Him a living reality then we have only our faith but no works. This is then the purpose of the Holy Spirit working in us . . . through that same Spirit we come to experience God not as some abstract principle far removed from us, but as a real, living, indwelling presence, a powerful spiritual force within not only ourselves but within all of the creation - His Creation.

So, my friends, let the Spirit of Yahweh enter into your lives. Become ambassadors of His Light, Love and Life. Allow His Love for all of us to become manifested in all that you do, say, think and feel. This is the greatest healing power in the universe for it heals not only body but also the mind, heart and soul of all that will come in contact with you. Become, dear friends, ambassadors of Christ recognizing no boundaries of time and space, color, sex or age and then you too will be truly known as Servants of the Light! Until His Kingdom Shall Come I remain, Your Servant in the Love of Christ,

Fr. Jeffrey

Letters to the Editor

Dear Friends:

I have just received the *AROHN*, and I think it is getting better and better, if perfection can be further perfected, that is. It is *the* most valuable journal of its "genre" in the English language, and I say this without any desire to flatter. It is incredible how such a fine product can be forthcoming in this trivial and sloppy age!

Best wishes and blessings to all of you,

Tau Stephanous
Stephan A. Hoeller, Bishop (Ecclesia Gnostica)

Dear Brothers and Sisters:

Thank you for your marvelous journal, "Arohn". It is indeed an ark of much knowledge and spiritual power. As Presiding Bishop and Archbishop-Exarch in in the Order of Antioch, we shall recommend that each of our Bishops subscribe to the "Arohn".

Let me now call your attention to the article, "Wandering Bishops" by Bishop Lewis Keizer. From my studies with Jurji at Princeton, and consultations with Professor George Varghese of Triandrum, Kerala, let me challenge the statement on page 36, Arohn Volume 4, Number 1: "Nestorians landed in Madras and joined existing Christian communities of South India".

The greater migration of Nestorians comes not through Madras but through Trichur, Trivandrum and Ernakulam. The Great Tomb of our Beloved Thomas is and has been in the control of the Mar Thomite Church with some later Jacobite influence.

Also there is a historical question as to whether or not the holy Saint Jacob Baradai actually held the resident See of Edessa. Bp. Keizer passed over that. Otherwise Bp. Keizer has written a splendid exposition of the Vagantes. We must remember that Saint Jacob Bardaeus became a Supreme Patriarch for the entire movement.

Yours in Peace,

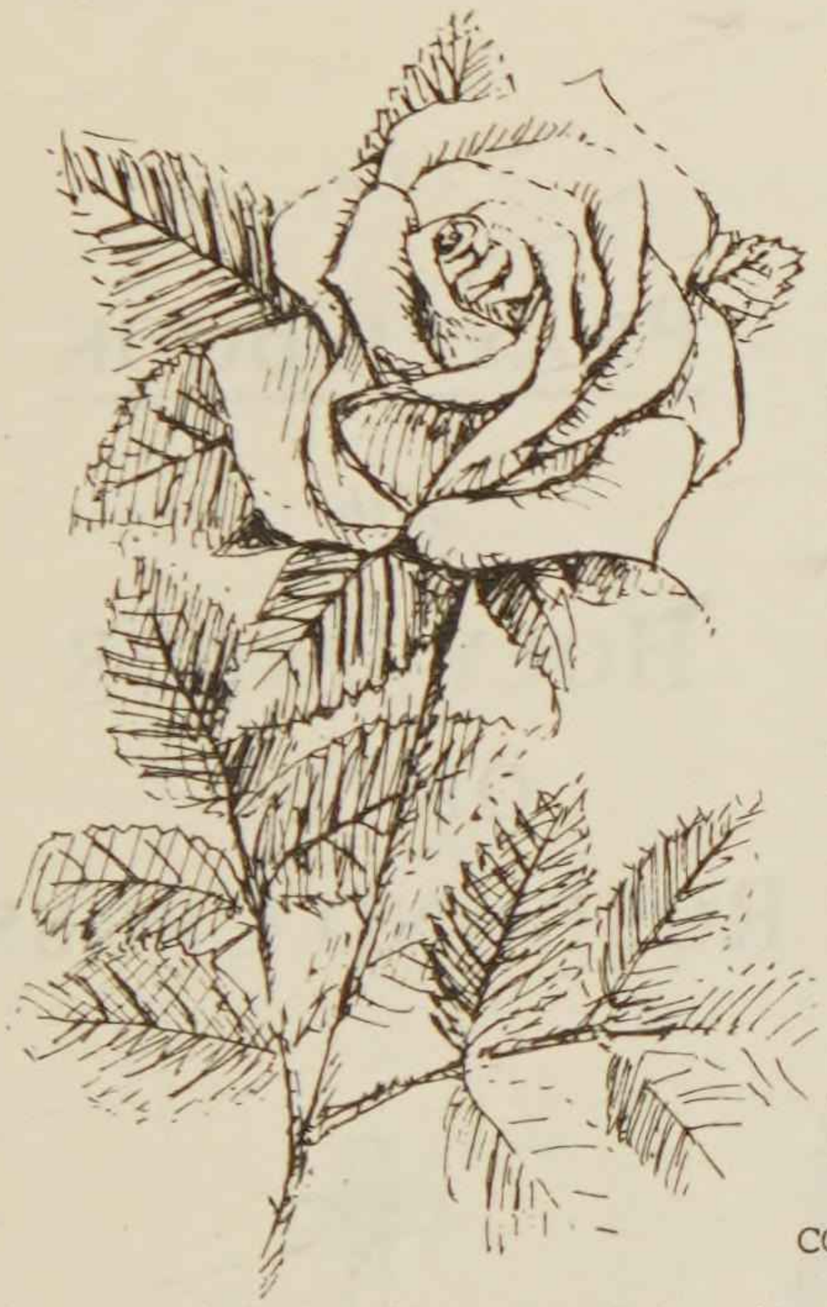
Archbishop Joseph Mar Timotheos

WE'RE EVOLVING!!! JOIN WITH US!!! GROW WITH US!!!

AROHN

We're Growing As Fast As We Can.

...But We Need Your Help.



If you've been subscribing to the AROHN, you've noticed the improvements. Perhaps by now, you may have realized that our entire staff is volunteer. The AROHN is published by members of the Holy Order of the Rose and Cross, an esoteric religious order of Catholics. It is an act of Love, and one form of our service in the Great Work for which many of you have expressed your appreciation. You can be certain we will continue.

Publications is expensive business, however, and in order for us to expand and improve the quality of this journal, we need equipment as well as advertising. More people would be happy to know the AROHN exists and advertising accomplishes this. However, we do not wish to raise our rates, for we have just raised next issue's rates to cover the increase of our costs. This is why we are undertaking our new Membership Program, an idea used by other publications that has proved successful. We are now asking your help.

CONTRIBUTING MEMBERSHIP

$35/year ($25 tax deductible). You receive a year's subscription to the AROHN, mailed in an envelope, plus your choice of either books, *Mystical Phenomena* or *The Mystery of the Rosey Cross* free.

SUPPORTING MEMBERSHIP

$250 or more/life ($240 tax deductible). You get a lifetime subscription to the AROHN, mailed in an envelope, first class, plus both copies of *Mystical Phenomena* and *The Mystery of the Rosey Cross*, plus an autographed 1st edition copy of *144 - The Great Work*, a 400-page classic to be released sometime next year, plus our heartfelt gratitude. Remember, you're helping to spread the Word of Christ for a New Age.

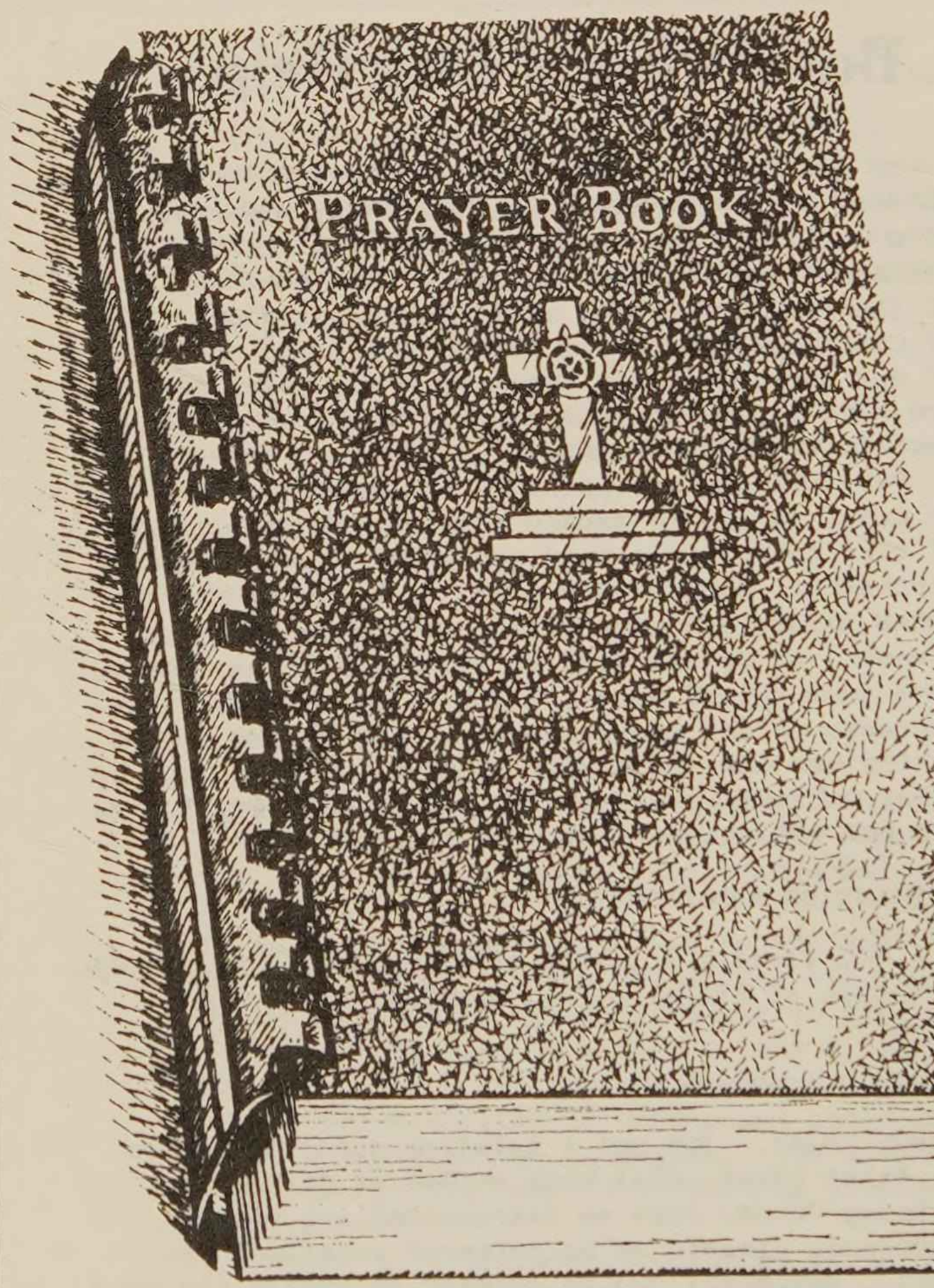
Both memberships are tax deductible because the AROHN is a non-profit organization. There is no other journal like the AROHN. It is a unique forum for the earnest seeker and lover of Truth.

Take a stand. Help support this timely idea.

AROHN PUBLICATIONS, P.O. BOX 314, BURLINGTON, WASHINGTON 98233, 206-856-2394

"A magnificent labor of love, devotion and skill . . . This 310 page treasury of worship and spirituality is the finest ever produced in independent Catholicism."

Herman A. Spruit, Archbishop-Patriarch
of the Church of Antioch



The

PRAYER BOOK

of the

HOLY ORDER OF THE ROSE AND CROSS

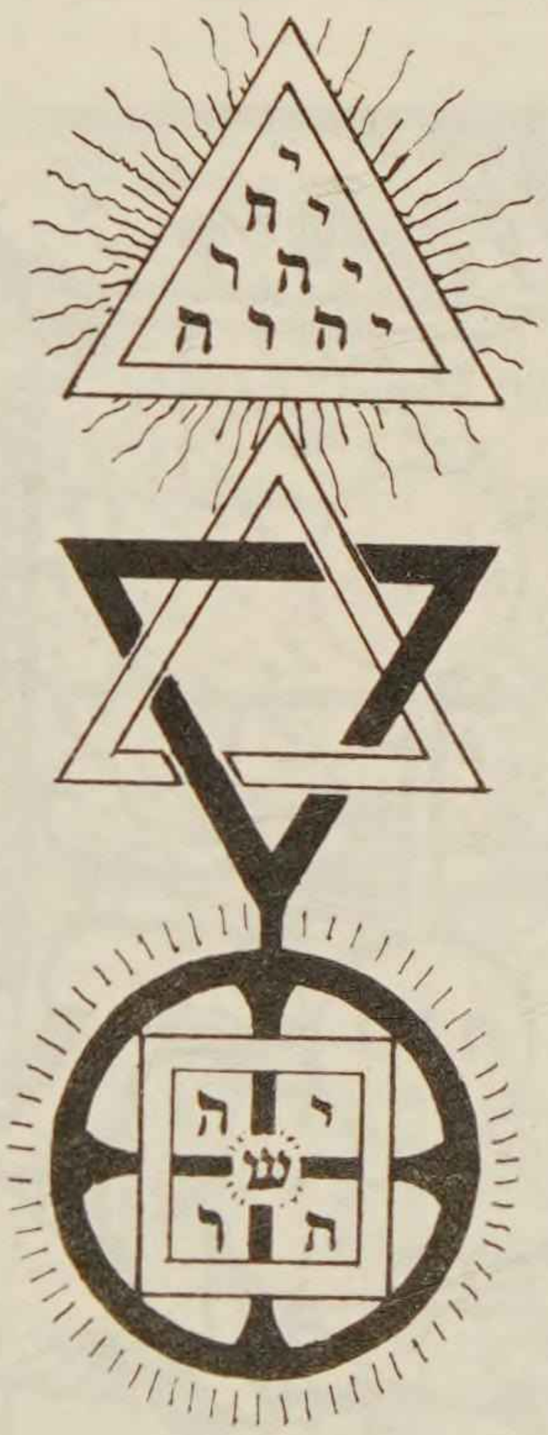


Choice of 3 beautiful cover stocks, each with gold-foil lettering (Charcoal, Mahogany, Navy)

Prayer Book (310 pg./22 illust.),	$7.95 plus 1.00 ea. postage & handling
Shorter Form (73 pg./10 illust.),	$2.00 plus .25 ea. postage & handling
	(Special order of 10 or more: $1.50 plus .25 ea.)

AROHN PUBLICATIONS P.O. BOX 314, BURLINGTON, WASHINGTON 98233

A Quote to Consider

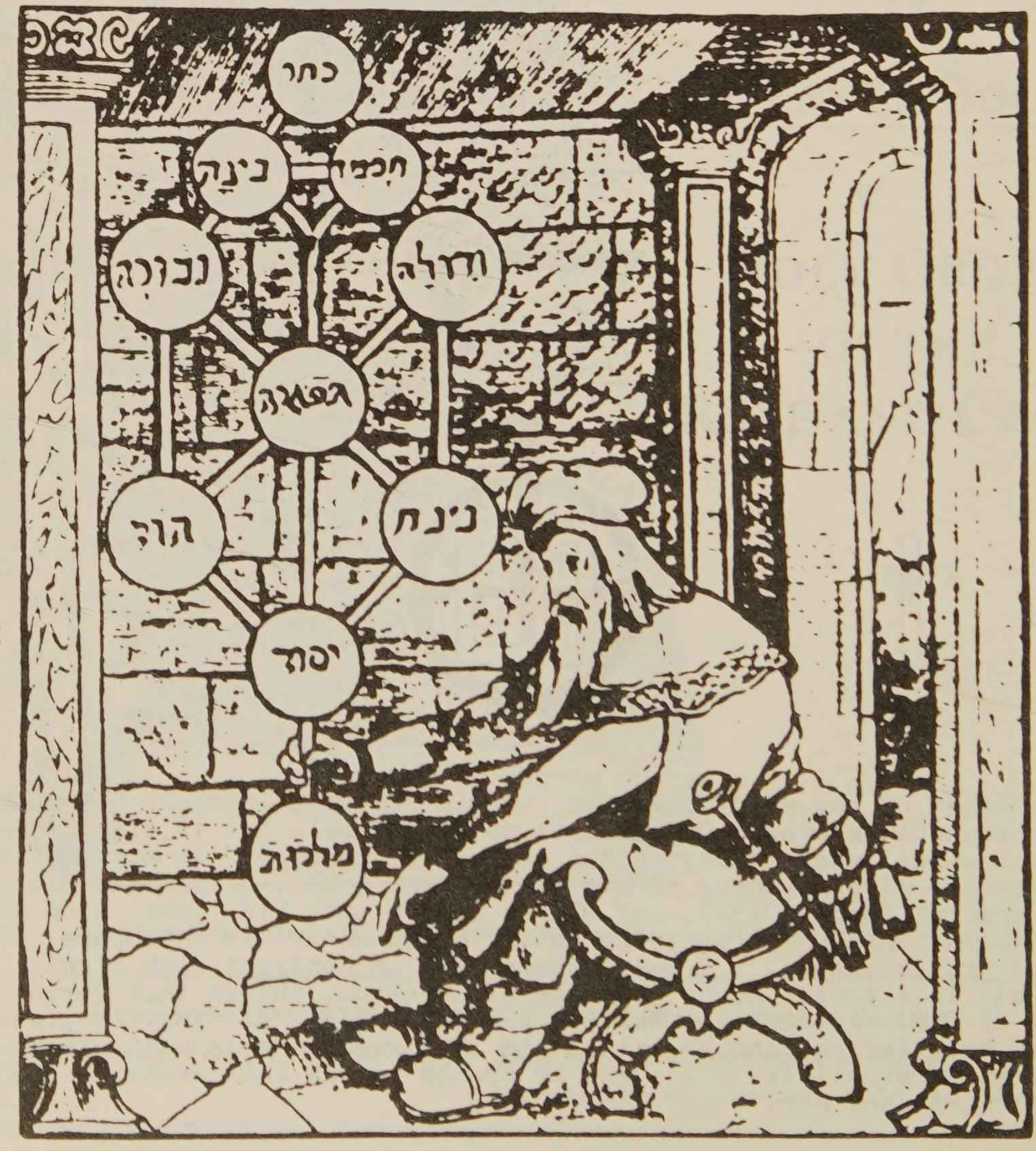


"A study of the word 'name' in the Old Testament reveals how much it means in Hebrew. The name is no mere label, but is significant of the real personality of him to whom it belongs. It may derive from the circumstances of his birth (Gen. 5:29), or reflect his character (Gen. 27:36), and when a person puts his 'name' upon a thing or another person, the latter comes under his influence and protection . . . *Yahweh,* therefore, in contrast with Elohim (God) is a proper noun, the name of a Person, though that Person is divine. As such, it has its own ideological setting; it presents God as a Person, and so brings him into relationship with other, human personalities . . . and he speaks to the Patriarchs as one friend to another."

The Illustrated Bible Dictionary
Tyndale House Publishers

The Tree of Life as Model of the Universe

by Gareth Knight



A book first published in 1863/4, by Ginsburg, called *The Essenes and the Qabalah* remains a very good historical summary of the Jewish movements in early Qabalistic thought. Many people do not realise that there is also a tremendous amount of Qabalistic literature in Hebrew which has never been translated, and the Qabalah that we talk about today is a tiny fraction of the whole literature. Furthermore, the actual Jewish Qabalah is very much a mystical literature and in this respect is different from the Gentile tradition, which combines scientific tradition with the mystical and goes back to the ancient Greeks and Egyptians. In fact a great deal of the esoteric tradition which many people today regard as Qabalistic is not Jewish at all but was ancient Greek and then Christian tradition before the Qabalah was ever heard of in the West. It will be instructive to see how these two strands came together.

The key person is Marsilio Ficino, who was a scholar and translator, priest and physician, who worked for the Borgia family. At that time Italy was divided into small principalities, some of which patronised the arts and scholarly work. Ficino's job in the court was to translate classical Greek texts which were then being discovered. In this Renaissance period Christendom was just coming out of its introversion and discovering that there was a great classical world that had existed before Christ; and also discovering to their amazement, that it had been a very high civilisation. Marsilio Ficino was translating the works of Plato, but was asked to stop translating Plato because something even more important had come up: the scripts of Hermes.

Hermes was thought to be an ancient Egyptian priest. His work was very much along the lines of what we call esotericism. There was much high speculation about the inner worlds in it, together with quite a lot of low magic. In fact it is a collection of scripts by many hands which were written between the 1st and 3rd century AD when the high traditions of pagan spirituality met in confluence with the rising Christian religion. A number of philosophers of the time tried to amalgamate the insights of Christianity with the insights of the pagan world. When these scripts came into Renaissance Europe in 1450 however, it was thought that they had been written by an Egyptian priest who was contemporary with Moses. Therefore even the church itself regarded the Hermetic scripts as very important because they obliquely mentioned the coming of Christianity. On the assumption that they were written by a contemporary of Moses, this looked like prophecy. So the church regarded Hermes as an enlightened pagan, a non-Jew who had yet been sufficiently close to God to have been vouchsafed with foreknowledge of the incarnation.

Marsilio Ficino therefore started translation of these Hermetic texts. A large part of them were concerned with how objects in the world are related to the stars and particularly the planets. This in fact, is not so much original to Hermes as part of ancient Greek science, which can be traced to Aristotle in many cases. Aristotle was regarded very highly in the middle ages, and a lot of the church's attitude to the natural world was based on his writings. The great doctors of the church, principally Thomas Aquinas, and his great teacher, Albertus Magnus, filled in the great cultural gaps that had arisen during the barbarian dark ages by reconciling Christian theology with Greek science.

Part of Greek science which was a feature of the Hermetic scripts was the doctrine of correspondences. In its broadest sense it is a vehicle of high philosophy: that which is below is as that which is above; the earth is a mirror of the heavens; to investigate the inner worlds look to the outer world; man's art and science are a putting a mirror to nature. It can also be used in a lower, more piecemeal fashion as the doctrine of signatures in the operations of science, particularly medicine. Thus to cure fever or prickling sensations in disease, the best place to look for a cure or cause might be a prickly bush such as holly or thistle. All the various flowers and herbs had their planetary relationships, as did the parts of the human body. Thus the whole of the natural universe was looked upon as a system of relationships.

Ficino started to experiment along these lines. He reasoned that if a scholar spent a lot of time in the library and became pastyfaced and tur-

gid it was because there was too much of Saturn and Mercury in his occupation. To counterbalance this he should concentrate on the powers of Venus and the Sun, perhaps by going out on sunny days and admiring the beauty of flowers. This is, of course, the very simple beginnings of nature therapy or a commonsense balanced way of life.

He went on from there, however, to wonder if it might be possible also to counterbalance the effects of an unfortunate astrological configuration. He set aside a room and placed within it lamps to represent the different planets. These could be moved around the room into more congenial positions whilst he sat in the middle. He also composed what he called Orphic Hymns, on the foundations of ancient Greek liturgies, hymns to Venus, hymns to Jupiter, and so on, and also a symbolic system of musical notation the better to help counter-balance the unfortunate astrological influences.

Although this attracted the sympathetic interest of more than one Pope of the time, Ficino realised that he was treading on very thin theological ice. He therefore insisted all the time that he was only concerned with *natural* magic, that is, things in the natural world and how they are related to the stars.

Now the physical world is part of God's creation and the stars are part of God's creation. The stars may be pushed around by angels, as was believed at the time, but they are still part of the creation. And Ficino was most concerned to point out that in this natural magic one was not in any way concerned with trying to influence the angels to manipulate the stars in a different way. One accepted the way the angels, under direction from God, moved the stars around, but it was quite legitimate by natural means of the doctrine of signatures to ameliorate their effects.

So far this has nothing to do with the Qabalah. Marsilio Ficino was a Greek scholar and knew nothing about the Qabalah. Even though the Zohar had been around for 150 years, it was written in Aramaic, which is a kind of common language corruption of classical Hebrew.

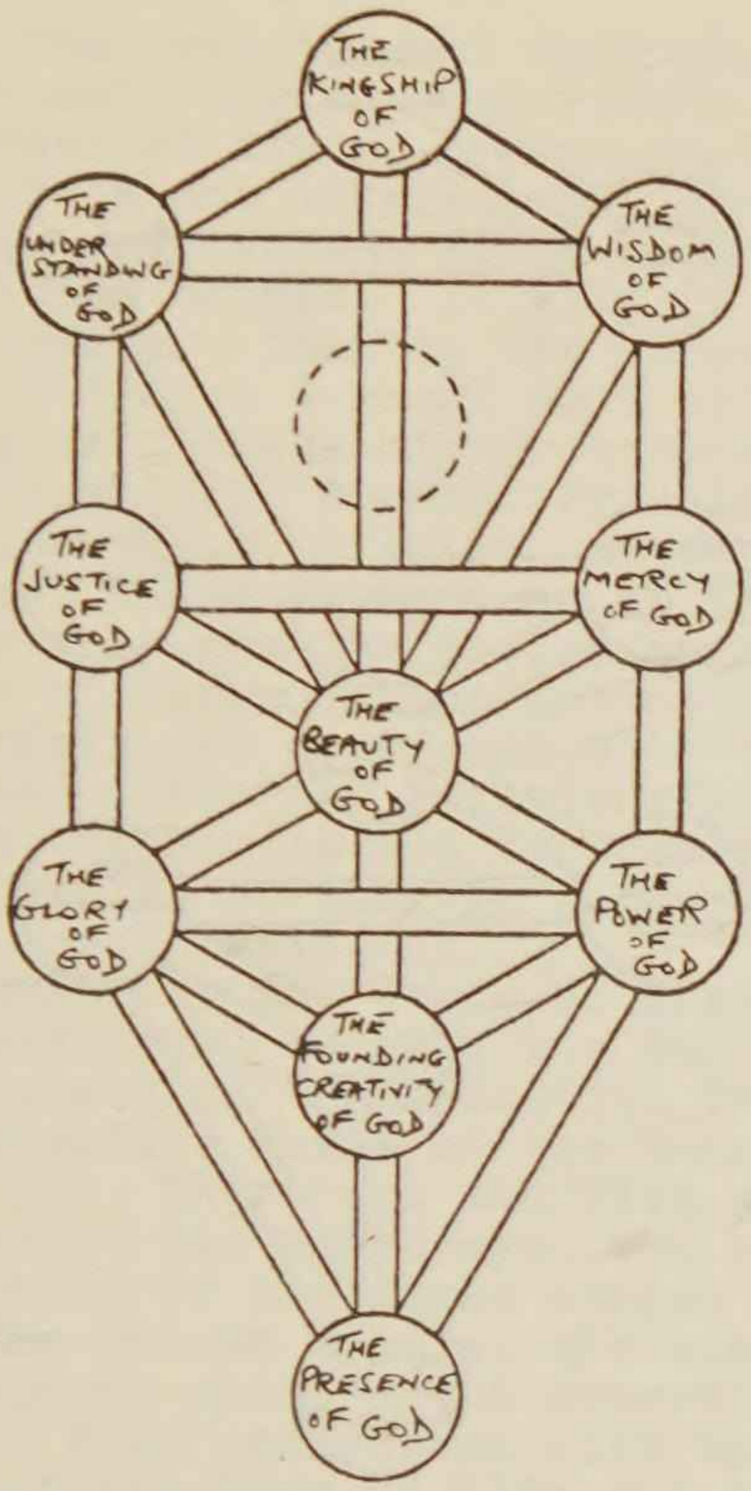
There was, however, a Renaissance prince of great culture and brilliance, Pico della Mirandola, who could read Hebrew and Aramaic. He had read the Zohar and at the age of 24 turned up in Rome announcing that he had a great new philosophy derived from the Jewish Qabalah. He very much wanted to interest the Pope in it as a means of converting the Jews to Christianity because, according to the way that Pico read and understood the Zohar, Christianity could be proved from it.

Now of course Professor Scholem and orthodox Jews would consider this a complete misunderstanding on Pico's part, but in the Tree of Life one has all these threes, which of course Pico related to the Holy Trinity. He therefore developed a system of philosophy showing how God could be understood by the secret tradition of the Jews. Just as the Jews, although the chosen people of the Old Testament, had not understood the coming of the Christ and had rejected him, so did they have this marvellous secret tradition which they themselves did not understand. Pico considered that with Christian enlightenment one *could* understand, and that there was a Christian interpretation plainly to see.

This met with mixed reactions because Pico was not satisfied only with this, but linked it with Marsilio Ficino's experiments in natural magic. In Ficino's natural magic we have all the correspondences that objects in the natural world have with the planets, to which Pico della Mirandola's Qabalah adds corresponding choirs of angels and their correspondence with certain Holy Names of God. Thus by invoking these Holy Names of God one can influence the angels which in turn influence the planets which can influence the lower world. This created a furore because the implications are very considerable indeed.

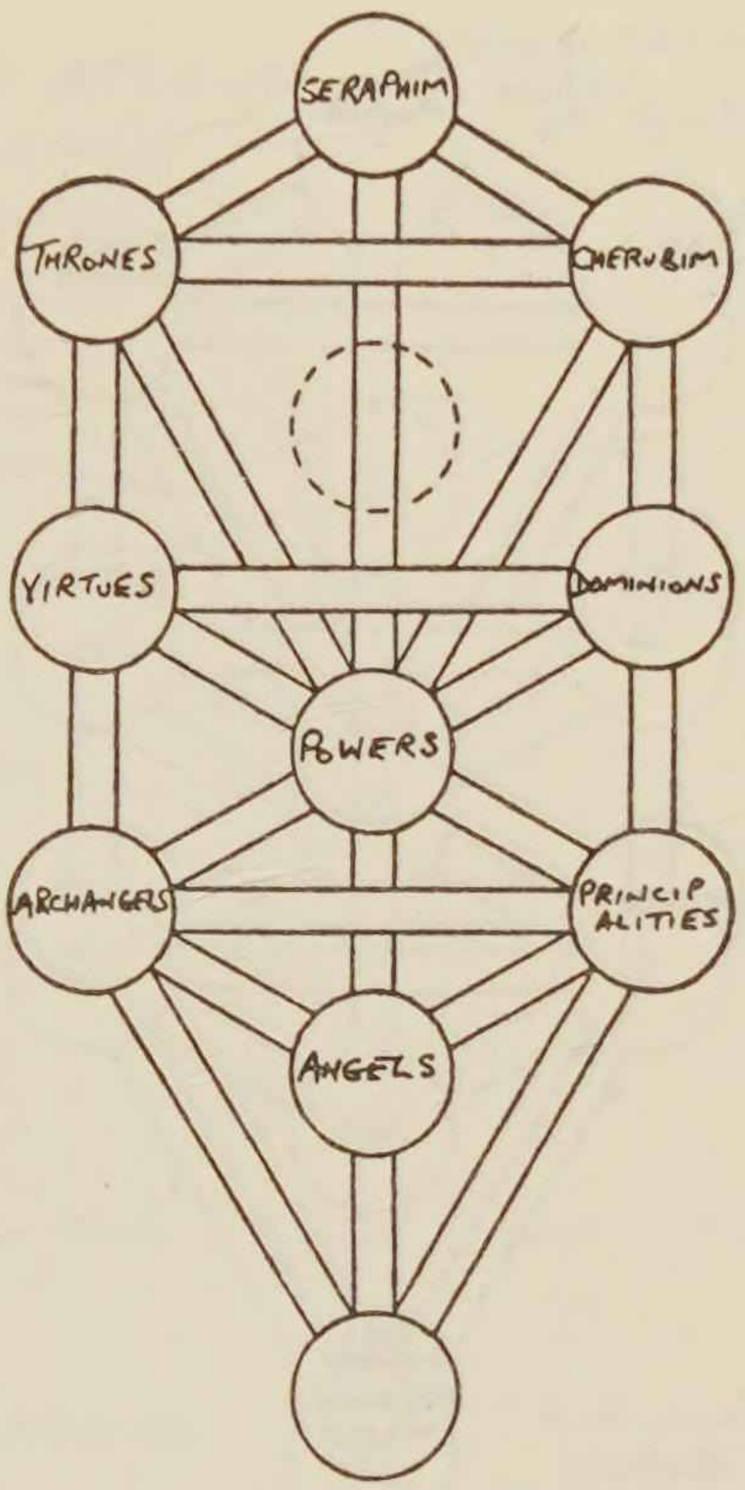
Members of the church hierarchy were horrified when Pico went on to suggest that the miracles of Jesus were done by Qabalistic magic; they saw that church authority in all matters spiritual was likely to be eroded by the Qabalistic philosophers, magicians and scientists. Pico had a difficult time. The inquisition condemned him and he was imprisoned for some time for heresy, though was later released. Alternate popes in this intellectually turbulent period, were either for him or against him.

Fig. 1



A Tree of Life in Atziluth - the Archetypal World showing attributes of God. To the Christian Qabalist these attributes can be applied to any aspect of the Trinity; to God the Father, God the Son, or God the Holy Spirit, even to God as manifest in the Body of the Church - that is, the faithful when behaving according to the Will of God (which may not be too often!).

Fig. 2



A Tree of Life in Briah - the Creative World. In many Qabalistic textbooks this level is devoted to names of Archangels, which according to this version might be regarded as a Tree in Hod at the Briatic Level. The system of angels here shown is the nine-fold system used by Marsilio Ficino, derived from Thomas Aquinas and Dante. The Sephirothic attributions are our own. Ficino knew no Qabalah, otherwise he might have posited a tenth hierarchy!

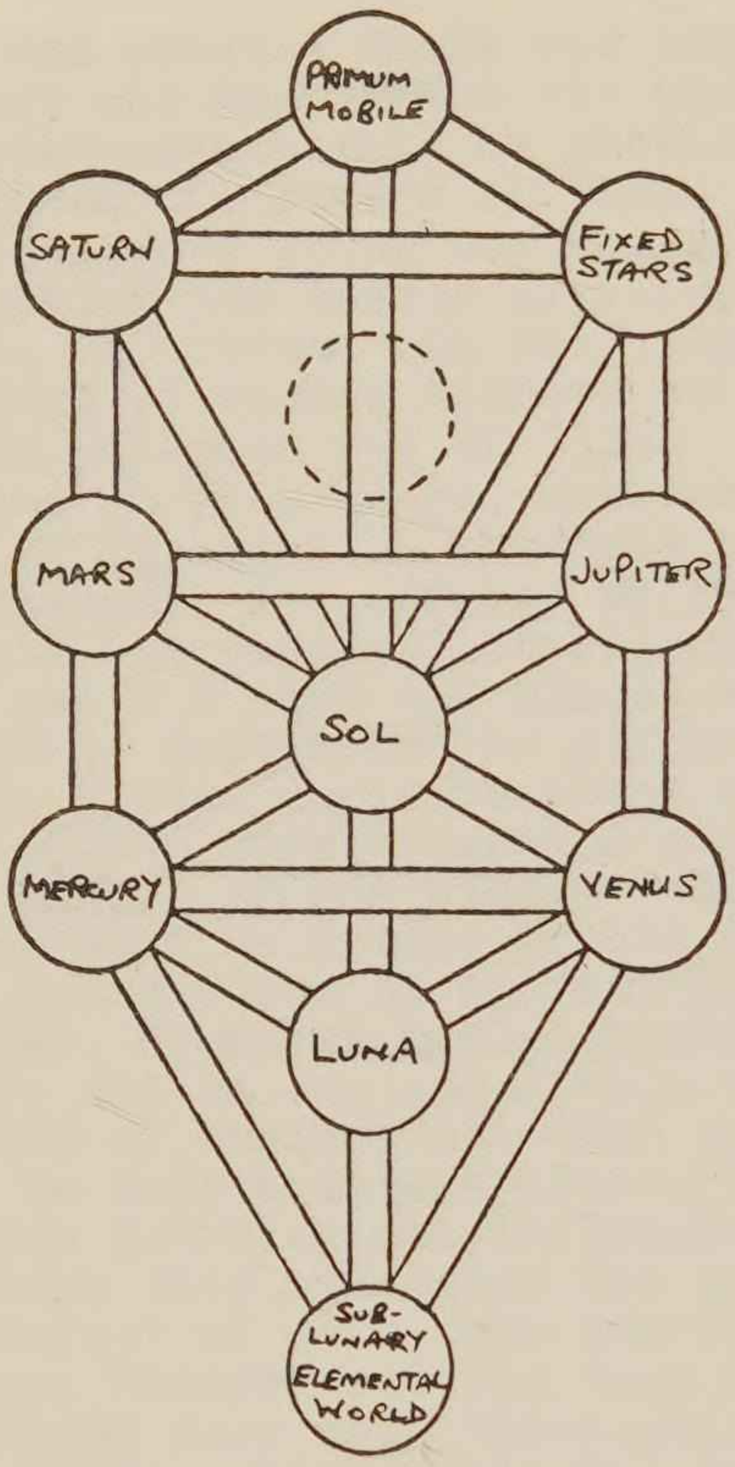
In 1539 the Zohar was first published in Latin, the translation of Knorr von Rosenrath. It is part of that translation that McGregor Mathers rendered into English as "The Kabbalah Unveiled". We have moved on quite a bit from the Tree of Life seen as God. We now have it on four levels. We have the Tree of Life in the Jewish conception as God and his ways of revealing himself. Then there is the next level of it, which is the Lord God, Adonai, as commander and creator of the angels, the angels being the beings who keep the universe going. The third level is of the stars we see about us which are pushed about by the angels. The final level is the Qabalah of the correspondence of the metals, flowers, plants, parts of the human body and the rest of the natural physical world.

We have the elements of a complete science, inner and outer, stretching from God, through the angels, through the inner mechanics of the psychic side of existence, down to the physical reality. This is the doctrine known as the Four Worlds of the Qabalists.

The highest world, the world of Atziluth, is all the Sephiroth seen as God (Fig. 1). That world *is* God.

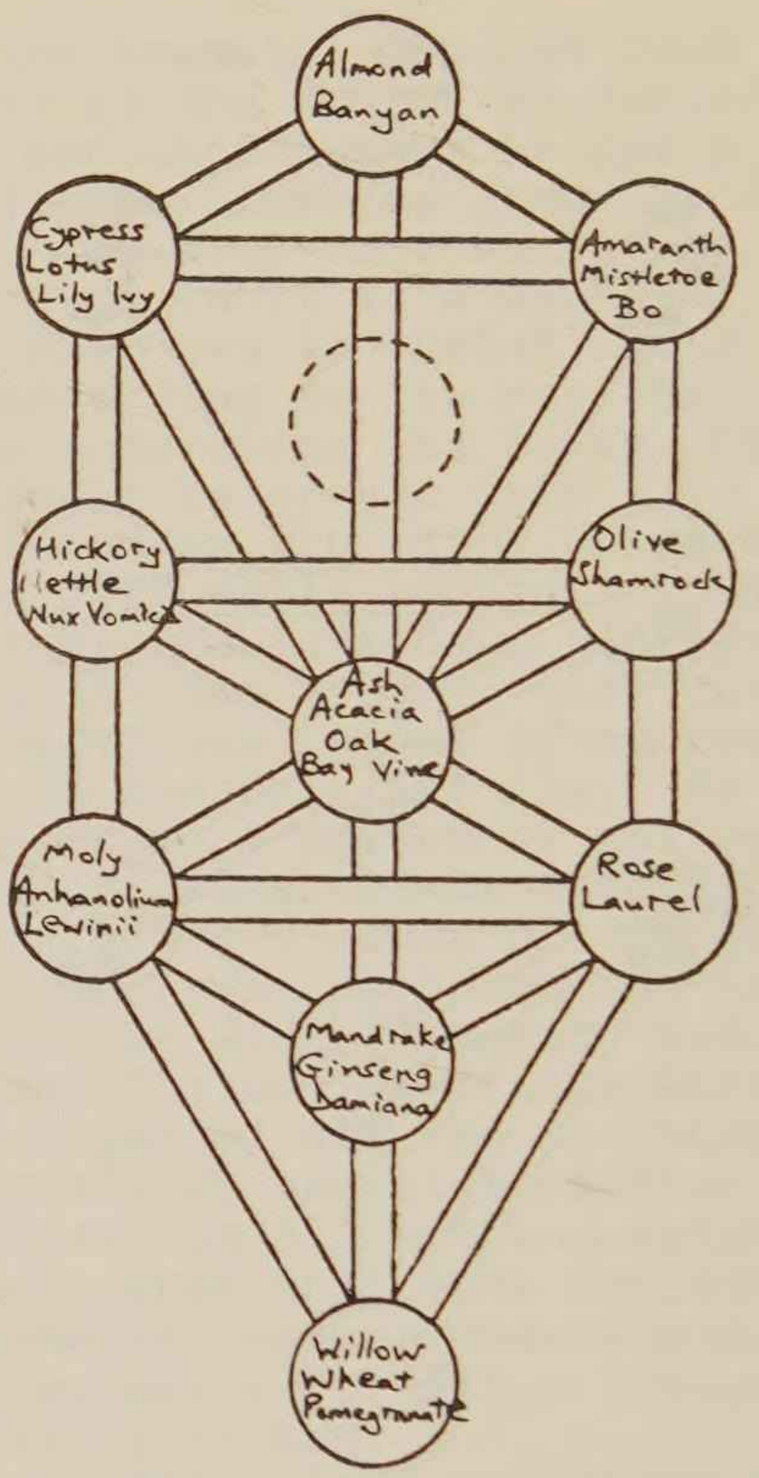
The next one down is the Creative World, called Briah, which consists of the choirs of angels. This again was part of Christian tradition, and again, like the Hermetic scripts, originating in the 2nd or 3rd century A.D. as a confluence of pagan with Christian in-

Fig. 3



A Tree of Life in Yetzirah - the Formative World. Although the planets are in most modern textbooks referred to the World of Assiah (under the hybrid East/West terminology of "Mundane Chakra") prior to the Golden Dawn influence of the late 19th century, their context was certainly that of a higher world, as seems appropriate to the celestial influences studied by astrology.

Fig. 4



A Tree of Life in Assiah - this one showing attributions of plants. Many other plants could have been added, and other Trees of Life constructed for various elements of the natural world - animal, vegetable, and mineral. The Renaissance magicians compiled great compendia of such attributions, though there is a certain subjective, even arbitrary, element to many correspondences.

sights. An unknown philosopher wrote a book called "The Celestial Hierarchies" under the name of Dionysius. This was assumed by Medieval and Renaissance men to be Dionysius the Areopagite who is mentioned in the New Testament as a close friend of St. Paul. Therefore this book of the celestial hierarchies, which was a treatise on angels, was considered to be almost of equal authority as the New Testament, and was accorded considerable respect by the church. This was grafted on to the Hebrew angelic system.

There are various nomenclatures for the angel choirs. Dionysius' version is not quite the same as in the Qabalistic Jewish tradition, but the differences are largely superficial, and we can use the diagram of the Tree of Life to describe them (Fig. 2). There are nine orders of angels in three principal groups of which the highest is composed of Seraphim, Cherubim and Thrones. These exist face to face with God and the Seraphim reflect the order and providence of God, the Cherubim the essence and form of God, whilst the Thrones also on occasion, descend to do specific works of God. The next group of three are the Dominions, the Virtues and Powers. The Dominions are the architects of the universe, they design what the others execute. The Virtues are the ones who move the hea-

vens; the executors of destiny on a macrocosmic scale. The Powers watch the order of divine governance to see that it is not interrupted, and some of them may descend to communicate with human beings. It will be realised however, that in the normal way we do not have a great deal of concourse with these higher orders. Of the three lower orders, Principalities care for public affairs, nations, rulers and human government in the wider sense; they are the racial angels and angels of large groups and nations. Archangels are concerned with the worship and different religions of man, whilst the Angels are concerned with individuals, so that is where your "good angel" will be.

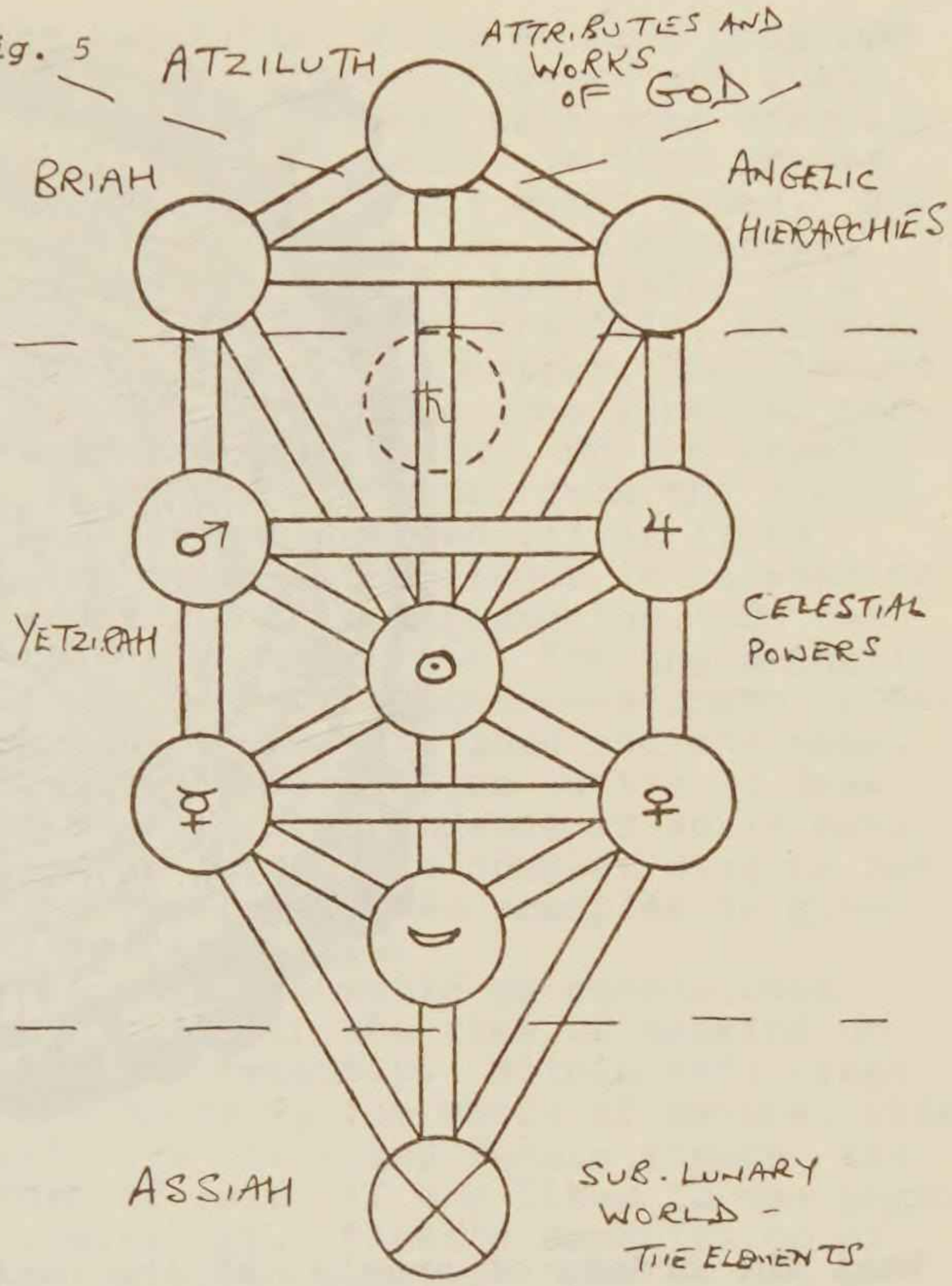
So much for the world of angels. At the next level we have the Sun, Moon, and planets of the celestial Tree, and the Formative World of the Qabalah (Fig. 3). There are the five planets visible to the naked eye, the earth, the sphere of the fixed stars, and then the Primum Mobile, the clear crystal sphere which keeps everything going. They correspond with the Sephiroth of the Tree of Life and one can work on one's own psychology by meditating upon them as did Marsilio Ficino. Some of the paintings of his contemporary, Botticelli, we think are probably magical diagrams for this purpose. The one of Venus rising from the sea is a famous one and certainly could be used as a magical image for meditation upon the forces of Venus.

The lowest of the Four Worlds of the Qabalists is the Material World, called Assiah, in which are all the objects of the natural world, classified according to planetary correspondences in Renaissance encyclopeadic works such as Cornelius Agrippa's "De Occulta Philosophia".(Fig. 4)

It is possible - although it can be a source of confusion - to put up the Four Worlds on one single Tree of Life.

The highest, archetypal, world could be related to Kether; the Creative World of the angels to Binah and Chokmah; the formative worlds to Tiphareth and its surrounding Sephiroth, and the physical world to Malkuth (Fig. 5). This is a useful device but one has got to remember thefact that there should be four Trees of Life. That is, there is a Tree of itself in Atziluth,

Fig. 5

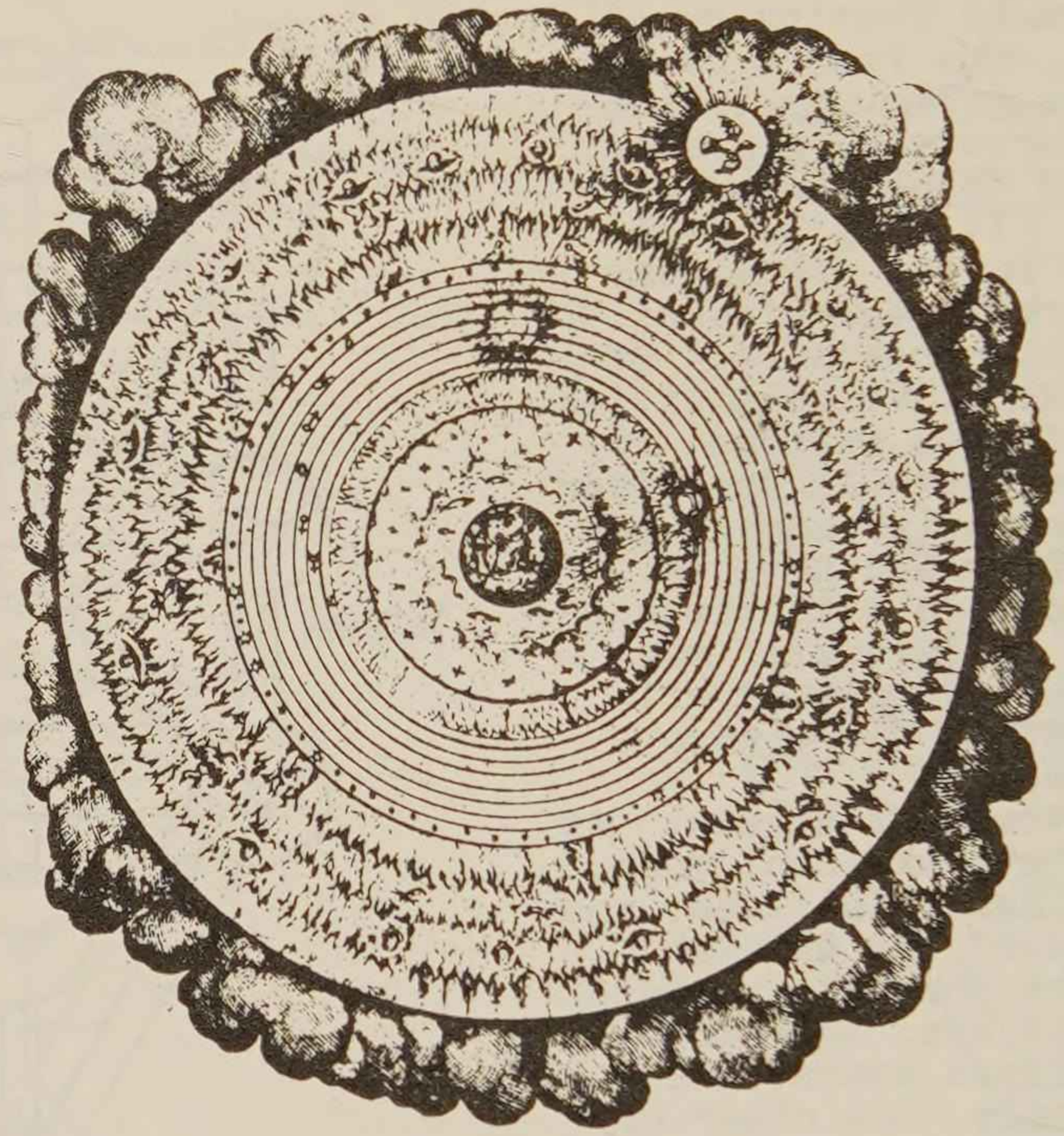


The Four-fold Tree of Life, showing the Four Worlds on one Tree. As in most areas of Qabalistic symbolism other variations are possible, particularly in this rather artificial composite glyph, which would be better presented as four Trees one above the other.

which is God. Then there is a similar Tree in Briah, which is the angelic one. There is then a Tree related to the planets and the inner worlds, which is the Yetziratic Tree. Finally there is a Tree of physical correspondences which is the Tree in Assiah, the material world.

We ought to be a little more specific than we often are about which Tree we are dealing with in any particular case. Otherwise what tends to happen is that the 4-in-1 Tree is used as a vehicle for teaching that God is in Kether, Malkuth is the earth, with consciousness taking up the spheres in between. That is an over simplification to the point of distortion. In fact the whole four-fold Tree has to be taken into account, first from Kether to Malkuth as ten aspects of God; following on

Fig. 6



that the orders of angels; at the next level the celestial correspondences; and at the lowest level the physical correspondences: four trees.

Marsilio Ficino, when he was playing his viola de gamba with his coloured lights singing to the stars, was operating on the two lower Trees. The original mystical Qabalah of the Jews was concerned almost entirely with the Tree in Atziluth, to a lesser extent with the Tree in Briah. When Pico della Mirandola put all four together it had quite important consequences.

Let us examine an example of this four-fold world picture in a diagram by Robert Fludd (Fig. 6). Fludd is very useful to us as he links the ancient conceptions of inner science with our modern ones.

We described the Jewish mystical conception of God creating a void within himself. Fludd shows this by the dove of the Holy Spirit, which has flown round in a complete circle to create a space within God, within which He can then create. Then within this fiery trail formed by the Holy Spirit we have three sets of circles in which are the nine angelic choirs, Seraphim, Cherubim, Dominions, Thrones, Powers, Principalities, Virtues, Archangels and the Angels. There they all are. God has created them and they are all looking in upon the lower creation, the great crystalline sphere in which all the heavens are contained. And within that crystalline sphere are other spheres. There is the sphere of all the fixed stars that we see when we look at the sky. Its axis is the Pole Star, which seems to be static, with the rest of the stars revolving round it.

There are seven other heavenly bodies which move on wandering paths, each with its own sphere. These are the planets Saturn, Jupiter, Mars, the Sun, Venus, Mercury and the Moon, all circling about the Earth.

The idea of all these bodies revolving round the Earth may seem to have been disproved by Copernicus but the physical scientific viewpoint is here an irrelevance. This diagram of Robert Fludd shows the universe as it is viewed by ourselves, by man. And for our purposes, the point of view of evolving consciousness, it is the only valid way of looking at the universe. Each

one of us is at the centre of the universe. This is a matter for common observation. Each one of us is a spiritual centre about which the objective world turns. To lose sight of this fact is to become a mere object in someone else's universe. It follows that it is quite valid to look upon the earth as the centre of the universe as far as the human race is concerned.

In the centre of all are the four Elements, of which everything is made. Earth and Water are the two basic solid elements with the element of Air around them. Encircling them is a ring of fire, which is about where science now puts the stratosphere.

In another famous picture by Fludd, engraved by de Bruy, "The Mirror of the Whole of Nature and the Image of Art", (Fig. 7) Nature is represented by a naked female figure; art, which includes science, by a monkey; and God by the name JHVH in a cloud with a hand coming from it. God is not in the creation but outside it, symbolically in a cloud, and then come the outer circles with orders of angels who control the destinies of the created worlds, followed by a narrow clear space which is the Primum mobile, and then a circle of stars of the starry heavens, and then in turn, spheres of Saturn, Jovis, Mars, the Sun, Venus, Mercury and the Moon. These are the crystalline spheres.

The crystal spheres all relate to spheres on the Tree of Life, from the Primum mobile in Kether, and the Fixed Stars in Chokmah down to Malkuth the Earth. In the centre we have first of all, inside the Sphere of the Moon, the Element of Fire, a fiery belt around the Earth, our cordon sanitaire, then the element of Air, and inside that a complicated structure to represent the elements of Water and Earth and all that resides therein. The outer sphere contains animals, going from the bottom left there is a dolphin, snake, lion, man, and then going round the other side, woman, eagle, snail and two fish. These are representatives of different parts of the animal creation. For the full implications of Fludd's particular symbolism one would have to read Fludd's Latin text. It is interesting to note that the man is turned towards the Sun and the woman is facing the moon. The next circling is the vegetable, where we have examples of trees, grapes, flowers and roots. Fludd probably does have some symbolic significance in mind, in that grapes make wine, and wheat makes bread. And then inside these are the minerals, and the examples he has, going in a clockwise direction are talc, antimony, lead, gold, silver, copper, auripigmentum. You may notice some lines of correspondence drawn in. On the crystalline sphere of Venus, from the planet Venus, there are two little lines going to show that Venus is related to copper and to auripigmentum. On the other side the symbol for the planet Saturn has correspondences drawn through to join up with lead and antimony. Plainly if Fludd were to try to draw in every correspondence it would have been an impossible complex diagram but he shows one or two examples to give the general idea.

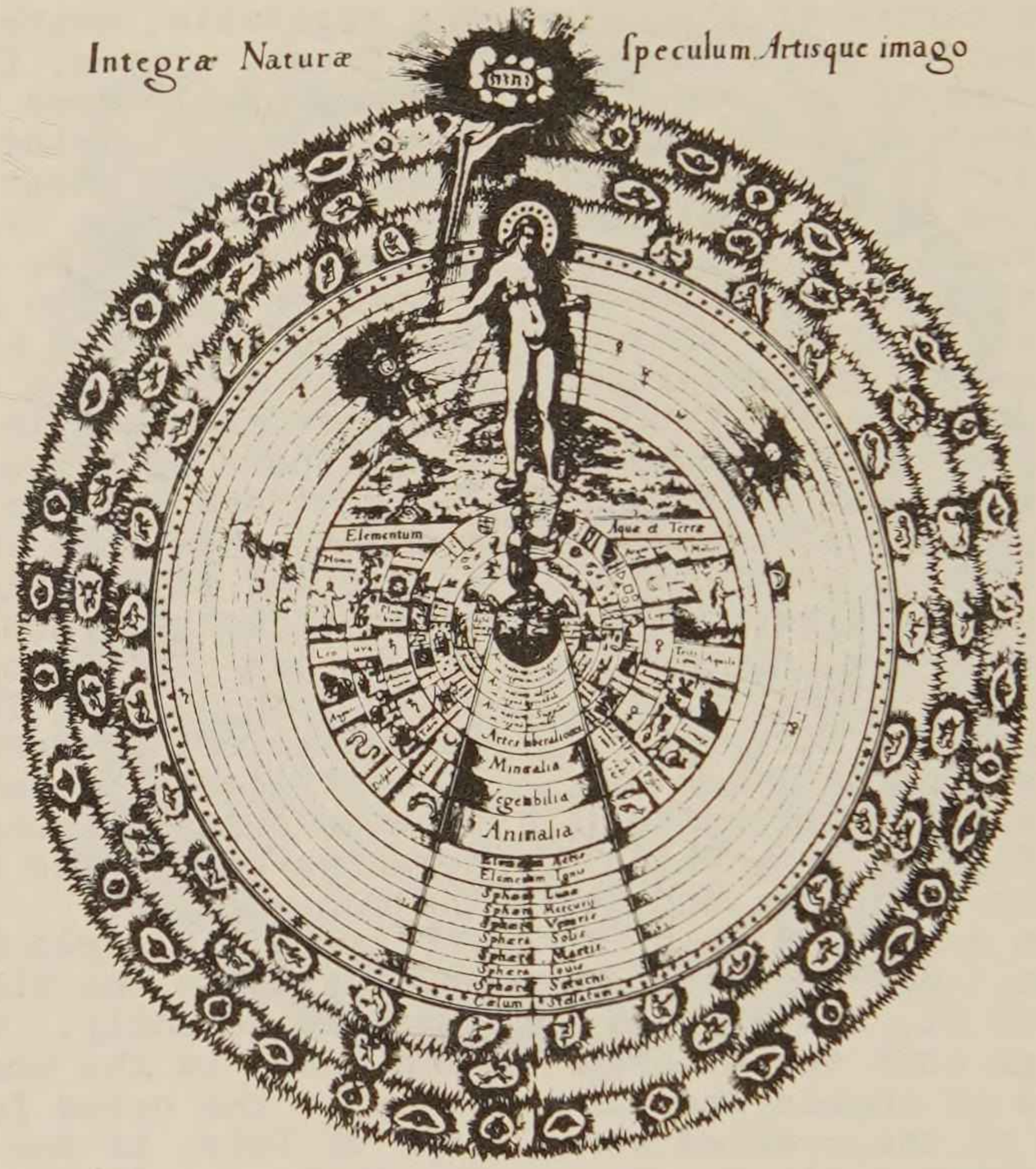
This is the world as constituted physically in the view of mankind until very recently. Within this creation there is the world of nature, which which is the naked female figure, the form of Isis, if one likes to use pagan terminology. Fludd's description of her is worth quoting: "She is not a goddess but the proximate minister of God at whose behest she governs the sub-celestial worlds".

Thus she is a hand-maiden of God who governs the natural world. As a 17th century Anglican, Robert Fludd was rather chary about giving her goddess status but I do not think we need be quite so cautious; much depends on how one defines the term goddess.

"In the picture she is joined to God by a chain which descends through all the hierarchy of existence. She is the Soul of the World or the invisible fire of Heraclitus and Zoroaster. It is she who turns the sphere of the stars and disposes the planetary influences to the elemental realms nourishing all creatures from her bosom". She therefore seems to be a being, or principle, comprised of the ruling work of all the angels; or a personification of inner nature, *natura naturans*, acting on behalf of God. God being the architect, the planner, she being the mediatrix, the one who puts everything into operation.

"On her breast is the true Sun". This I think we can regard as the spiritual sun behind the sun. "On her

Fig. 7



belly the moon. Her heart gives light to the stars and planets, whose influence, infused in her womb, called by the philosophers the spirit of the moon, is sent down to the very centre of the earth". This reminds me of some work with the 1965-70 Tewkesbury group where we had workings given through which were related to bringing forces down from a high inter-stellar temple down to the centre of the earth. It is therefore interesting to see Fudd referring to the importance of bringing forces down to the centre of the earth when he is talking about the Isis of Nature.

"Her right foot stands on earth, her left in water, signifying the conjunction of sulphur and mercury without which nothing can be created". These are the principles of positive and negative, yang and yin, familiar to most students of esoteric philosophy.

This female figure is very important to us if we are inner scientists, or psychics, or magicians, for we are really priests and priestesses of Isis, or cooperators with the soul of the world, working under God. In fact we should not be too esoteric or sectarian about this function. We are all part of the human race and in spite of a great artificial divide that has built up there is nothing that separates inner from outer scientists or artists. We, along with them, are part of Fludd's monkey. This has nothing to do with Darwin's theory of evolution; in Fludd's time the monkey was seen first and foremost as imitator, not ancestor, and the monkey shows this imitative principle in man; the whole of man's science in this view being the examination of nature and the attempt to copy it. It is a matter for the philosopher of science whether in fact we improve on nature or whether we do not. Some of our machinery, our technology, certainly can do things which nature cannot. On the other hand there are things in nature which man's technology cannot imitate. Whether we shall succeed in doing so, who knows?

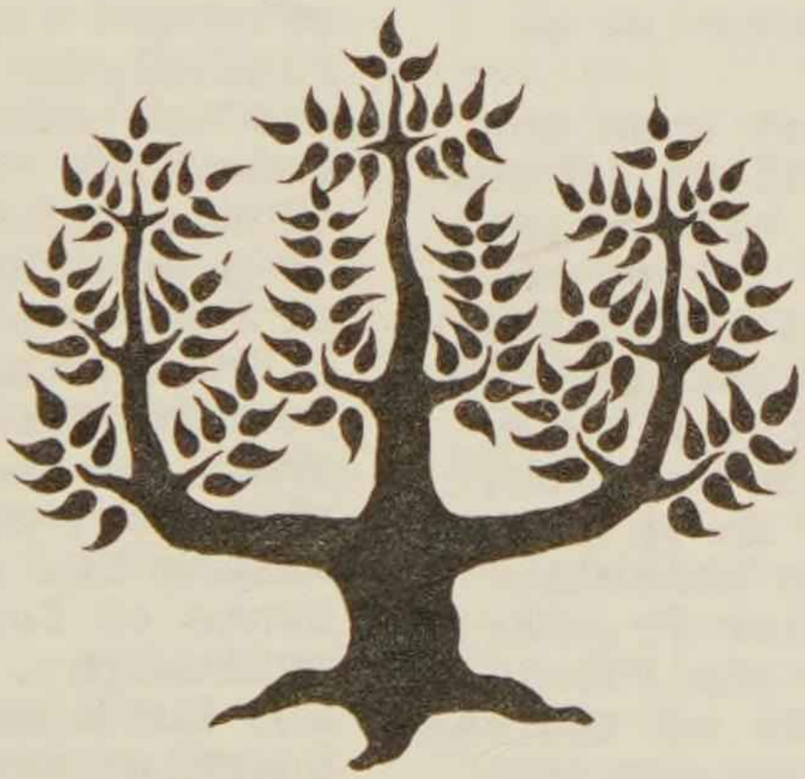
Certainly the earlier scientists did not share our modern assumption that the world is man's oyster that he may

exploit to the limits of our intelligence and rapacity, with technology simply a slave and tool in doing this. The early scientists were very much concerned with demonstrating the greater glory of God as revealed in nature. Robert Boyle for instance, used the analogy of a fly's eye as proof of the existence of God because there is so much design and technology in the eye of that tiny creature which completely outclasses man's grasp of optics and physics. Who designed the eye of a fly? The same argument applies to another favourite example of theirs, the paw of a dog. One can take almost anything in nature and there find evidence of intelligence and creation. Man has only just begun to apply this himself, and how we apply it is a matter of some importance as to whether we survive as a race.

Since Fludd's day, science has been looking more and more intensively at the material world, copying it, trying to improve upon it, and our life is based on scientific tools and toys, from electric light and motor cars to dynamite and machine guns. We learn from nature and then we use our intelligence to apply what we have learned. Many intellectual problems have been solved, but they tend to throw up some difficult moral ones as man strives to become more and more 'as God' in power if not in love and wisdom.

AN INTRODUCTION TO THE STUDY OF

THE KABALAH



W. WYNN WESTCOTT

Now Available! $3.50 from AROHN Publications

The Buddha's Way
The Dhamma

by Fr. Francis C. Spataro

Fr. Francis Spataro, a teacher in New York City, is the Regionary of the American Section of the Vilatte Guild, an interfaith religious forum. He was ordained an Orthodox priest by by Kyr Uladyslau, Primate of the Byeloroussin Orthodox National Church in 1976. His work *Beliefs for the Moon and Beyond* will be published and released by Vantage Press in the late spring of 1982.



"I see no contradiction between Buddhism and Christianity . . . I intend to become as good a Buddhist as I can."[1] Thomas Merton

Arnold Toynbee wrote that when the religious history of our times is composed in future years, it will emphasize, above all else, the interpenetration between Christianity and Buddhism. Thomas Merton was a popular Roman Catholic author and Cistercian monk. He died on Dec. 19, 1968 in Bangkok, Thailand, while attending an international conference of Asian monastic orders. A few weeks earlier Fr. Merton had spoken in Calcutta at the First Spiritual Summit Conference of the Temple of Understanding, an interfaith group of representatives from all the world's religions.

Thomas Merton's writings in the last decade of his life are replete with references to Buddhism, especially to Zen which is Buddhism's most transcendental, cosmocentric and mystical sect. Zen is cosmocentric in the sense that it is oriented toward universal or cosmic consciousness, intuitive awareness, rather than being geocentric, oriented to earth, to the numinous, ritualistic aspects of Buddhism. While the numinous is embedded in man's most primitive reptilian and limbic portions of his triune brain, the cosmocentric is a manifestation of the higher rational Neocortex.[2]

Fr. Merton devotes two entire books to Zen: *Zen and the Birds of Appetite* and *Mystics and Zen Masters*. His translations, or rather adaptations, of Chuang Tzu present the Chinese antecedents of Zen, as found in the Taoist philosophy. The synthesis of Taoism and Buddhism in China produced the Ch'an Buddhist school from which Japanese Zen Buddhism obtained its primary inspiration. Thomas Merton's conversations with the Dalai Lama, recorded in his posthumously published *Asian Journal*, also attest to his deep involvement with both Buddhist monastic disciplines for meditation and vipassana meditation for laymen.

Like Merton, Alan Watts revealed to

the West, particularly the Beatnik and Hippie generations in the U.S.A., the nature of the inner experience which Buddhist sages and contemplatives described in person and in writing. As a teenager of fifteen, Watts abandoned the Episcopal Church and considered himself a Buddhist. Later, again in the same frame of mind as Thomas Merton, he sought echoes of Buddhist thought in Christian mysticism. When he thought he had found it, this discovery enabled him to receive holy orders and become an Episcopal priest. Five years as a campus chaplain at the University of Chicago, however, confirmed his prior selection of Buddhism as his permanent way of life. Nevertheless, during this spiritual odyssey of his he had come to terms with his own religious and cultural heritage.

The lure of Buddhism has been very powerful in the Western World where perhaps its future lies, now that Communism dominates traditionally Buddhist nations like China, North Korea, and Indo-China. Three such popular writers as Toynbee, Merton and Watts bear ample witness to the irresistable magnetism of the Dhamma, the Buddha's Way. What exactly is this religion which can knock off their horses, as it were, in the manner of St. Paul's vision on the road to Damascus, three so popular and profoundly Christian thinkers? Thomas Merton, after 27 years in a Cistercian monastery, travels to Northern India to confer with the Dalai Lama in exile. Arnold Toynbee, the creator of the monumental *Study of History* and the most outstanding European historian of our century, admits to the ultimate triumph of Buddhist thought in the West. Alan Watts, a type of St. Augustine of our day and an ordained clergyman of the Episcopal Church, abandons his ministry to seek spiritual fulfillment in Zen.

In *Buddhism in a Nutshell* , published by the Buddhist Publications Society of Ceylon, Narada Thera answers this gnawing question with his definition of the Dhamma, the Buddha's Way, as it is called in Pali the original, ancient language of the Buddhist Scriptures, the *Tipitaka* : "The Dhamma is that which really is. It is the Doctrine of Reality. It is a means of Deliverance from suffering, and Deliverance itself. Whether the Buddhas arise or not the Dhamma exists. It is hidden from the ignorant eyes of men, till a Buddha, an Enlightened One, realizes and compassionately reveals it to the world. . . it is neither sceptical nor dogmatic. It is neither self-mortification nor self-indulgence. It is neither pessimism nor optimism. It is neither eternalism nor nihilism. It is neither absolutely this-worldly nor other-worldly. It is a unique Path of Enlightenment."

In Buddhism the metaphysical reduction, a term which Husserl uses in place of the dialectic, is carried to its ultimate logical conclusion. Since, according to Narada Thera, the Dhamma is neither geocentric (numinous) nor cosmocentric (mystical), it attains the pure consciousness of transcendence, the Supramundane Plane, by phenominalizing transcendence itself. The Ultimate Reality, the thing-in-itself, is the link with the transcendentals or essences (ideas) of pure consciousness. Thus, the Buddha discovers the noetic reality of the shadows outside the Platonic cave without leaving the cave-but by mental projection as Galileo viewed the Solar System from the moon through mental projection centuries before a human being ever set foot on our satelite. By such a projection, Einstein gave us curved space and revolutionized Newtonian physics.

This is Nibbana intellectually described; Nibbana or Nirvana is complete freedom from worldly conditions. The Buddha called It the realm where all conditioned things cease to be. It is the end of torment and the final fruit of Buddhist practice. What follows Nibbana is ethical perfection in this life of virtues and right conduct. In Nibbana past, present and future, time merge into the Eternal Now. It is weightlessness!

The wholely other is the wholely here. The Enlightened Soul or Arahant manifests the eternal perfections in the here and now always mindful of the Supramundane Plane which transcends the world. As the Arahant eases into the pool of the mind, a tranquillity overcomes him, a peaceful quietude which is, in a flash of the moment, timeless and at one with every other person who ever experienced Enlightenment. This stream is a course that flows right on to Nibbana just as watercourses of rivers

slope down into the sea. This theophany is the oceanic experience. The seeker of truth sleeps as it were, floating in a serene pool of gently waving, greenish white ripples moving ever outward and forward into Infinity. The Dhamma is that which really is; it is the ocean of reality!

In recent studies on Buddhism, much has been made of what appears to be Buddhism's atheism. When the Rev. Shoko Masunaga of the Buddhist Church of Sacramento gave the invocation, several years ago, at a starting session of the California State Legislature, many criticized the legislators for inviting him since as a Buddhist he was considered an atheist.

While it is true that Buddhism does not teach about a Judaeo-Christian God Who is the Father Creator of the Universe, and while Buddhists do not attribute any Supreme or Supernatural Being with omniscience or any other divine virtues, Buddhism does teach an Ultimate Reality Which is not material and Which is simply called the Unconditioned. Now St. Thomas Aquinas in his famous five proofs for the existence of God, says just that in one of them; the Argument from Contingency traces all contingent things to what must be an ultimate, uncontingent one which, writes St. Thomas, is God. True, It is an incomplete Deity, in the Judaeo-Christian sense, but nonetheless a Supernatural Reality.

It is this incompleteness in its theism that made Abdul-Baha, the son of Baha'u'llah the Founder-Prophet of the Baha'i World Faith, give modern Buddhism short shrift in his book *Some Answered Questions* (1906): "Buddha also established a new religion, and Confucius renewed morals and ancient virtues, but their institutions have been entirely destroyed. The beliefs and rites of the Buddhists and Confucianists have not continued in accordance with their fundamental teachings. The founder of Buddhism was a Wonderful Soul. He established the Oneness of God, but Later the original principles of his doctrine gradually disappeared, and ignorant customs and ceremonies arose and increased, until they finally ended in the worship of statues and images. . . the Buddhist and Confucianists now worship images and statues. They are entirely heedless of the Oneness of God, and believe in imaginary gods like the ancient Greeks. But in the beginning it was not so; there were different principles and other ordinances." (Chap. xliii, p. 189-190)

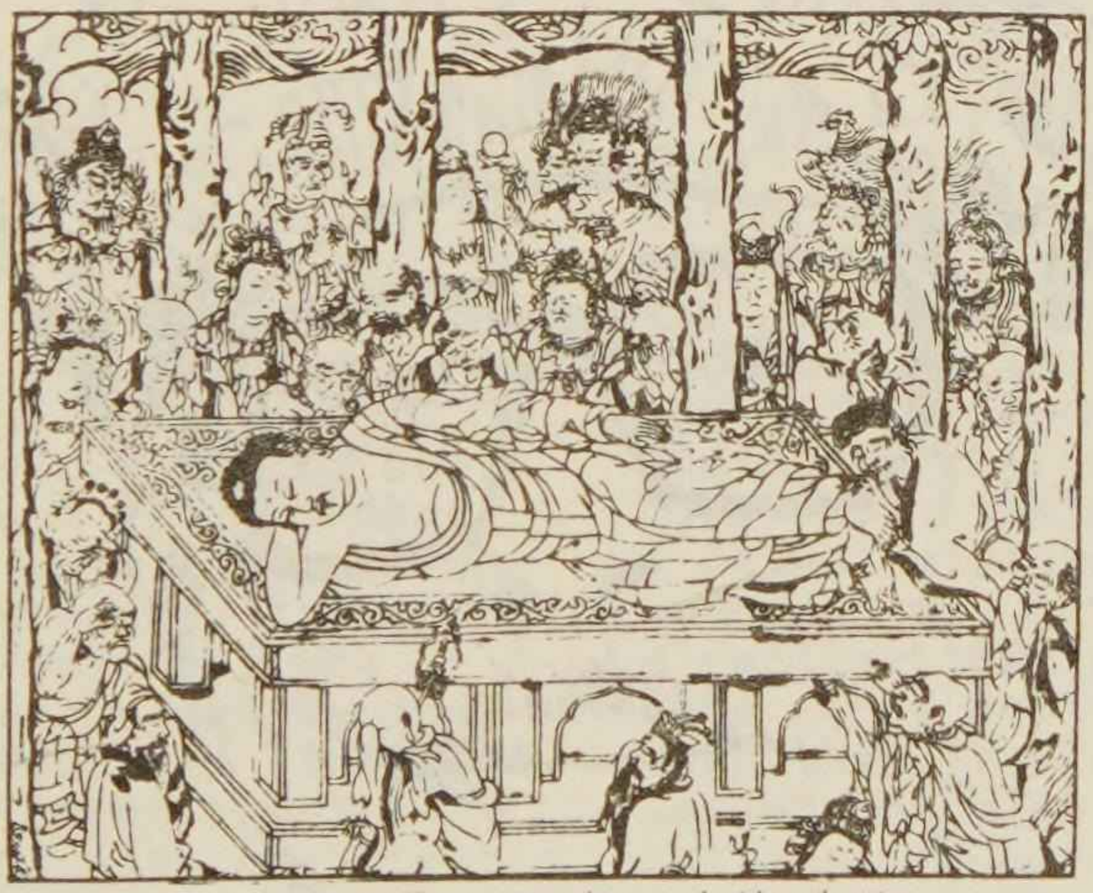
Buddhism emerged at a time in India when the clash between polytheism and monotheism was confusing many people; therefore, Buddhism is the Middle Way, the Via Media. There are not many gods, though modern Buddhism in apparent contradiction of primitive Buddhism, is tolerant of the popular gods; at the same time there is not any one anthropomorphic god for that matter, no Supreme Being. This denial of anthropomorphism in the Deity, in effect, makes It Unknowable and thus shrouded in a Cloud of Unknowing as the medieval English mystics would have explained or St. Dionysius the Areopagite in his treatise *On the Divine Names* which greatly influenced St. Thomas Aquinas.

That Buddhists posit nothing about God's Attributes or Names does not mean there is no God. God is unknowable except in and through His Prophets and in what they choose to reveal of His attributes. In the behavior of His Messengers we glimpse, however ephemerally, the Divine Nature - Theias Physeos (2 Peter 1:4). As a Prophet the Buddha chose to reveal nothing about the Divine Nature except a Way to attain It. Yet Nothing *is* Something, about which nothing could be said, was an axiom of Ludwig Wittgenstein, the great modern philosopher of logical positivism and semanticist-founder of Metalinguistics.[3] Perhaps here lies the Buddha's appeal to both East and West alike in this Age of Science and Exploration of Outer Space.

In addition to the extreme transcendental characteristics of his Way, the Dhamma, Buddha also was the first to attack the Caste System in the 6th Century B.C. Not recognizing caste among his own group of followers, he taught that a person's worth is determined by right conduct and right knowledge, not by caste position or the religious sacrifices and senseless rituals for the observance of which lower castes had been dependent on the Brahmins or priests. He stressed individual effort and responsibility. He even ate with untouchables; in fact, one account attributes his death to contaminated food he ate during one such meal.[4]

And so as Jesus would do long after him, the Buddha gave his life for his friends. Indeed, as Abdul-Baha wrote of him, he was "A Wonderful Soul" - the Enlightened One.

1. From "Man of Prayer," by David Steindl-Rast in *Thomas Merton, A Monastic Tribute*, p. 90.
2. The idea of the triune brain has most recently been advocated by Paul MacLean and states that the forebrain comprises three separately evolved and to some degree independently functioning cognitive systems.
3. See Paul Wienpahl, "Zen and the Work of Wittgenstein," *Chicago Review*, Summer 1958: "Whereof one cannot speak, thereof one must be silent."
4. St. Thomas Aquinas also died of food poisoning on the way to the Ecumenical Council of Lyons where he had planned to denounce the doctrinal proposals of the French King - which makes historians suspect foul play.

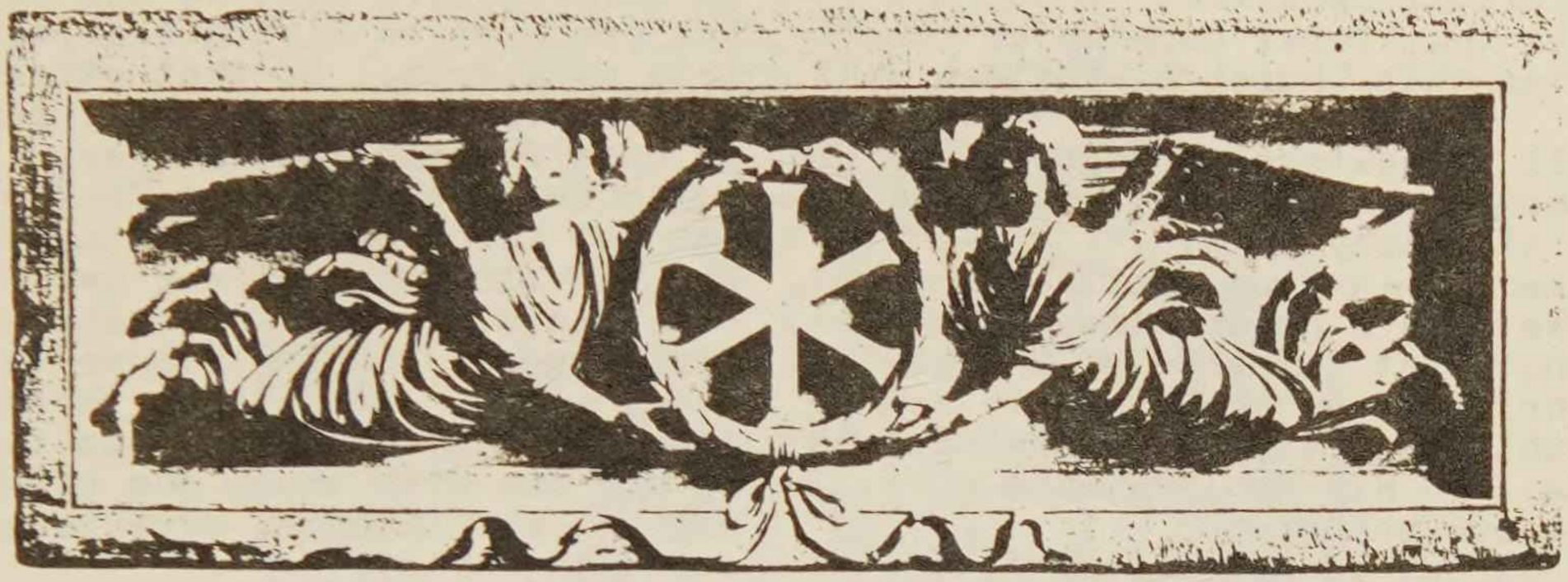


Buddha entering into Nirvana—artist unknown, early eighteenth century

Conversations:

Bishop Herman Adrian Spruit

Patriarch Archbishop – Church of Antioch



"The Christ is returning to synthesize the highest thoughts of man into a universal pattern."

Bishop Herman A. Spruit will be found by our readers to be a man of diverse experience and opinion. This is not news to those who are familiar with his long career in the sacramental and religious worlds. A very young 70, Bishop Herman possesses vitality and enthusiasm which infect all who come in contact with this most dynamic and thoughtful man. At present, Bishop Herman directs the affairs of the Church of Antioch from Church Central which is located in Mountain View, California. Truly, one might say that Bishop Herman is a man with his sight set on high, for his vision encompasses that which is above and that which is below. The editors of the AROHN are greatly pleased to be able to present to our readers this conversation with one of the most interesting and thought provoking individuals it has been our pleasure to meet and talk with.

✠

AROHN: What major contribution do you see the Church of Antioch making to the world in the future?

HAS: Even as scientists search for a better grasp of the new space-age technology, so we, the scientists of the realms of spirit, see the old theologies and the old psychologies, and the old philosophies being discarded and a search for sharper and more precise tools taking place.

Be not mistaken, there are Masters among us who have supervised and are directing this gigantic breakthrough into a new evolutionary epoch. I have seen them, talked with them, and observed the minuteness of their calculations. I have literally sat at their feet and listened to their explanation. Some years ago an intersect occurred which, to us, seemed as a fortuitous circumstance, but may well have been divinely planned. These Masters work from a set of rules far older than those found in any of the current religions of humankind. We find them in the Vedas. We meet them in those messages of the Christ which, for a time, were hidden from the human race. We find them in the Cabalah. And they were last known to surface in the Annals of the Rosy Cross. The calcula-

tions of Pythagoras are the secret behind the chemistry and the algebra of a spiritual upheaval. These are the ideas that impel such major contributions as this Church of Antioch will make.

We will indicate some major areas of our common concern where these will be most particularly felt.

The first is in the area of Christology. We have a cogent answer to the question, "What think ye of Christ?" Jesus Christ is at the absolute center of our thinking, living, planning, and striving. In Him we live, and move, and have our being.

Jesus Christ is not a competitor among the Deities. His is not just more religion operating in opposition to the other faiths of humankind. In no way is He just on a par with others in the Pantheon of the Masters. He is a unique, universal and eternal Spirit of the Life Divine. We turn to Him and sing:

Gather us in Thou
Love that fillest all,
Gather all faiths
Within Thy fold;

Rend all our temple veils,
And bid them fall,
That we may know that
Thou hast been of old.

O Dear Lord Christ:
We worship only Thee;
In varied creeds
We stretch a common hand;

In varied forms
A common life we seek;
In many ships
We conquer now eternity.

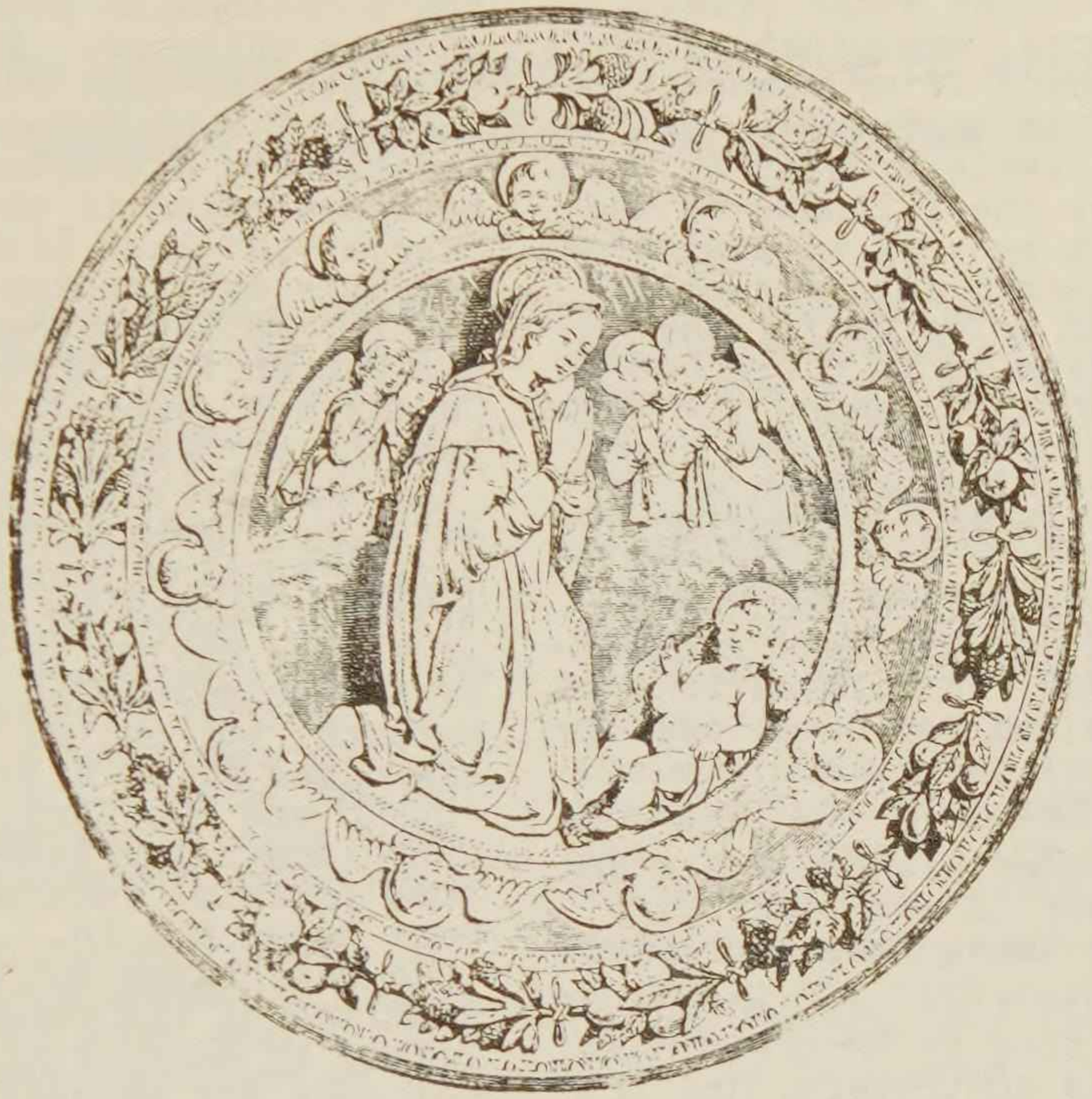
The Christ is returning to synthesize the highest thoughts of man into a universal pattern that will enable the whole of the human race to grow and advance with Him who goes before us into all our tomorrows, on an evolutionary journey greater than that of any religion or, even, greater than the combined sum total of all the religions both past and present. New light and Brilliance is breaking forth from the Radiance of His Being. We too may become a Christ. So that others may see the possibility of this as a legitimate aim, we the clergy of Antioch must be living examples of this as a fact. So that others may venture forth into Christly pursuits, we must show and be the way.

The sublime Christine Truths have not yet been entrusted to any book. We must find them on our own. But we of Antioch are called to share essential clues. And in this we do not stand alone. There is a throng of teachers now let loose into the world. We are one with those who climb the highest mountains of experience to be found in Christ.

"We see Mary, the Mother of our Lord, as a partner in the Redemption for which He is acclaimed."

The second major area of advance will be in a recognition of the Centrality of a Marian Ministry. We see Mary, the Mother of our Lord, as a partner in the Redemption for which He is acclaimed. A deed so great and a task so vast could not be accomplished by the single male polarity. The Christian Thrust receives its power from a bi-polar strain. Male and Female made He them. The recognition of a bi-polarity of faith from the highest hierarchical level down to the lowliest in the simplest church is required for the power to come and manifest in the Church. Until this is done brown-outs and power outages will damn and curse the progress of the Christian movement. So long as this prevails the Church lives in violation of Sovereign Divine Law.

This emphasis on incorporating this Church within this concept of partnership of Jesus and Mary had barely begun, when God brought us into close-knit fellowship with the Holy Order of the Rose and Cross, where this recognition of the togetherness of Jesus and Mary is stressed with beauty, dignity, and wholesome, lovely integrity. Bishop Hurlburt, in Wichita, leads the way into increasing use of a revised and enobled form of the rosary. Father



Michael Arnold in Ojai has created a major forward thrust into this concept by his magnificent Marian Ministry, to which a number of our people are subscribers. Bishop Mariam Rankin in Houston, in the spiritual direction of her people, is teaching them the function of Mary as a major source of strength in prayer. At Church Central we have the distribution of "The Chaplet of the Stars," a Holy Mary Prayer Service that may be added to any public meeting format or any worship service in our Church.

And this emphasis will continue to move forward.

The third major area of advance will be in a collegiate education program that will function on a national scale, that will further these two primary objectives just mentioned, plus others equally vital.

The fourth major area of advance will be to let the people know who and what we are, and whither we are bound. However worthy and complete our program will be, it will fall short of its mark unless the people know about it all.

AROHN: The Church of Antioch ordains women to the priesthood and consecrates them to the episcopate, could you tell us how you came to the decision to do so in light of the fact that most Catholic rites still do not do so?

HAS: Aspects of this question have already been answered. How I came to this decision is easily answered: It is God's will. Once that will was perceived, we moved forward without delay. The fate of those who fail to do the will of God is clearly set forth in the Message to the Seven Churches in Revelation. Beware!

Father Nestor Perala offered much helpful guidance at the time I consecrated the first woman Bishop. Father Perala was at that time Pastor of St. Herman's in Portland.

For some years prior to the first ordination of a woman I prepared the ground by ordaining women to a broadly based spiritual and philosophical association, then known as the Hermetic Fellowship. Bishops would come and watch the ministrations of these dedicated women and ridicule our attempts. But a few years later these same Bishops asked my approval to allow the ordination of women. Good Lord, "Allow it?" I was more than ready. And with-

in one month the first woman priest, a member of my Church, was ordained by one of these Bishops at my request.

We take the Bible seriously when it says, "male and female created He them." And that includes the fullness of the priesthood. With my very extensive experience and research into the matter of bi-polarity of priests, to deny women priestly orders is to close one of the primary channels by which the Grace of God is communicated to humar hearts. Who, then, are we kidding when we rail, fume, and object to the ordination of women!

It won't be long before much of the Church will toss out the anachronisms of Piscean rot and the fulminations of outworn theology and God be allowed to make His triumphal entry into the Church with the totality of His Being.

ARCHN: Having known Bishops Wadle and Hampton, we wonder if you might give us your views of these fine gentlemen?

HAS: If you would find the measure of a man, you will find it in the manner in which he faces controversy and tribulation. Animals react. Human beings, particularly Christians, respond. There lies the difference between the two species of being, human and animal. Bishop Hampton responded, and superbly, like a Son of God and a Prince of the Church.

Bishop Hampton's episcopate was tailor made to function in the heat of controversy, none of which he created. His motto was "Blessed are the peacemakers, for they shall be called the children of God." Yet his brethren tried at every point to frustrate this central ambition.

His basic and deepest problem was tied into the Krishnamurti controversy. A Bishop in Charles Hampton's Church had decreed that Krishnamurti was the new Christ, the new World Teacher. After some years Krishnamurti justly and properly disclaimed that ludicrous role.

But in the heyday of his role, by reason of that presumed World Teacher's presence in that church, that church registered a rapid growth. What better advertisement is there for a church than to say "the returning Christ lived in our midst."

And with the announcement of his disclaimer and his withdrawal, Bishop Hampton's nationwide church came to a point of near collapse. In a frantic attempt to stave off that calamity, Bishop Cooper, Bishop Hampton's Regionary or Archbishop, attempted a number of moves of desperation to save his ailing church. At last Bishop Cooper, a fine and able man, broken in spirit, resigned his postion as Regionary Bishop of his church for the United States and Canada and preceeded to have Bishop Hampton enthroned as his successor.

It must be said to the eternal credit of Bishop Hampton that he stemmed the defecting tide, even when one of his priests wanted to become a disciple of Father Divine in New York. The role of a disciplinarian didn't suit Bishop Hampton, but called to this task, he exercised it as a loyal son of his church and his Lord. But in the process it was inevitable that he gather some powerful enemies who tried their best to do him in.

He was driven out of his cathedral, deprived of his congregation, and vilified by many of his Priests. But not once did he seek to create a schism. Though broken in health for nearly 20 years, he supported himself, often as a carpenter. The depression years kept him at the level of poverty. Yet in his darkest moments he joined with Bishop Wadle to form the Federation of Independent Catholic and Orthodox Bishops and assisted Bishop Aneed to found the American Catholic Byzantine Church of America.

He died a loyal son of his church, with words of forgiveness and love on his lips for his persecutors and a blessing for his spiritual son.

We hope that Bishop Hampton's life was the last chapter in the story of medieval persecutions of God's saints. He died a true son of God, an unquestioned bishop of the Church, and a man who always stood tall.

Bishop Wadle came from a different direction. He was a broad gauged Theosophist, not of the Adyar variety, but made of the robust convictions of H.P.B. Being a Mason, he was a man's man. As a Leo he complemented the traits of his long time friend Charles Hampton who was a Piscean with Aries rising. Bishop Wadle was also a thoroughgoing astrologer, engaging in much astrological counseling and teaching. In fact he

"Of the wisdom that has been reduced to writing, the Cabalah is the highest seat of authority."

conducted a class in astrology on Monday nights in his home in Long Beach, California and one on the Cabalah in Laguna Beach on Friday nights. Most of his people and many of his clergy, including myself, studied with him for many years. In addition, for many years he conducted a workshop in the area of psychophenomenology.

While all these areas contributed to the making of a colorful personality, the keystone of his character and ministry was that of Catholic philosopher. He was an uncompromising champion of sacramentalism and revealer of its wonders.

During a time of confusing loss of integrity in the Independent Catholic Movement, he built a high degree of character values and qualities of personal excellence into the free Catholic practice. He joined with Bishops Hampton and Aneed for the express purpose of originating the Federation of Bishops to secure the strength and dignity needed for the responsible movement of free Catholicism. Among his major efforts was the development of a catechism of which a portion remains in my possession. Though his churches were few and its membership small, these possessed extraordinary measures of strength. And he, in company with Mrs. Wadle, literally toured the world to lecture and preach the fundamental facts of his basic insights and commitments. He was a powerful advocate, a devoted friend, and a confirmed and scholarly authority in the fundamental areas of universal and well rounded Catholicism.

AROHN: What are your views with regard to the Cabalah and how does it fit into the teachings of the Church?

HAS: It may well be said that the Bible is the Law. The traditions of the Fathers constitute the Soul of the Law. And the Cabalah is the Soul of the Soul of the Law.

Of the Wisdom that has been reduced to writing, the Cabalah is the highest seat of authority. It helps us to see that each dictum of Biblical lore is a key. And this key must be turned seven times before it will unlock the innermost door. The Cabalah is the most authoritative source of Christian understanding and Epistemology.

The three sources of Cabalistic authority are the Zohar, the Sepher Yetzirah, and the Book of Revelation.

AROHN: You have called the Church of Antioch, in one of its aspects, as being a "scriptural Church". What does this mean? Are you limiting this concept merely to the Bible?

HAS: The starry universe in space represents the most profound record of Divine purpose and intent. Were every Bible to be burned, its stories could be restored from the firmament on high. "Forever, O Lord, Thy word is settled in heaven." And at the center of our being there is a still small voice deep down where the Wisdom of God is established sharper than a two edged sword.

The book itself, be it Bible, Zenda Vesta, or Tao Teh King, has uplifted the human spirit toward Elysian and Transcendental goals. To us as Christians our Holy Bible tugs at tender heartstrings. But even that concept of heartstrings and Bibles subdivides into three more areas of approach. We know the Bible in its ancient text. Then there is a resurgent Bible, new translations almost without number, each one adding new dimensions to the revelation of the love of God. Part of that resurgent Bible, too, are the finds from Qumran and Nag Hammadi. To many, of equal value is the story of religion spun from the Rig Veda to Oahspe, all agreeing on 12 basic truths.

AROHN: What are your views on marriage and divorce?

HAS: As one who directed a divorce court in one of California's largest superior courts, I have had much occasion to observe the rammifications of this question.



The Church has obligation to do all in its power to add strength, purpose, skill, and meaning to the experience of marriage. Legalistic attitudes will not shore up this sagging institution. A positive approach is called for; such as: Let the leaders of the Church show that as husbands and wives they are privy to a whole spectrum of joys, of which if there are any greater, God must have kept them to Himself. If bishops and priests encounter serious marital difficulty, they ought either to rectify the problem post haste or work out an amiable separation or divorce. Above all, let no leader of the Church use anyone's marital unhappiness to create guilt feelings of any kind. We resolve guilt complexes; we do not build them. Let the Church show that marriage is growth, the process by which many problems are mastered. Every married person and everyone who counsels married persons ought to have in his possession the pamphlet on Marriage distributed by Church Central. It is the first of others to come.

Often divorce is a necessary essential. When so, it ought to be resolved on a basis of maturity. Sometimes divorce is a matter of karmic necessity. Some people grow closer together through the years; others grow apart. We do not believe in the perpetuation of incurable misery.

On the whole, the Church is under obligation to step lightly and gingerly in this entire matter of relationships between husbands and wives. The Church has no business behind a couple's bedroom door.

ARCHN: How do you view Masonic and Rosicrucian Societies?

HAS: Well I am a 32° Mason. I won't say I am a Rosicrucian, for I am told by some old timers that a real Rosicrucian will never state that he is. But I will say that I am studying Rosicrucianism.

Masonry, Christianity, and Rosicrucianism are all part of the same parcel. To be put more nicely, they are children of the same family. Each of these three is essential to the well being of the other two. These three are expressions of basic morality, character, and are the legs of a three-legged stool. For a secure seat within the center of reality give equal extension to all three.

Women are, of course, at a disadvantage, since Masonry appears to be closed to them. But such is not really true. The full ritual and philosophy of Masonry is available to anyone who can read.

ARCHN: What do you see as being the role of Sacramental Christianity in this, the dawning of the Aquarian Age?

HAS: Every species of life is surrounded by seemingly invisible vibrational energies that are conducive to its highest level of evolvement. For each species to attain the highest level of attainment within its reach it must have full and free access to the energies conducive to the progress of that particular species.

Many humans there are who live under the mistaken notion that meditational and metaphysical means are sufficient to appropriate the energies needed to reach maximum human evolution. Such an opinion, however, is far, far from the truth.

Each sacramental modality is a special door or focus to one of seven precise forms of energies needed by the human spirit to reach its utmost and its highest. Crosses and signs of the cross admit one type of energy, incense another, specific color combinations admit still another, bread and wine, mantric sounds ritualized actions, postures, breathing, group actions, all these and many more, each admit specific potencies of energy to specific aspects of our being. The Mass in far off antiquity was designed by ancient Masters to give us a maximum of exposures in one sitting. The Church Year came into being to allow us a highly concentrated trip through the entire sacramental range in a specific period of time, in one trip around the sun.

Sacramentalism is the most scientific approach fully within focus of the Aquarian Age as a method for worship and growth of persons into maximum level of religious awareness.

I will add that Sacramentalism is not a religious hobby, a specialty, or an elective. It is a fundamental basic. It is the most reliable source for knowing, understanding, growing, and practicing the ethics and the dynamics of the total Christian life. The Church of Antioch, first and foremost is a Sacramental Religious Establishment.

ARCHN: Thank you, Archbishop Spruit!

On the Redemption of Man

Part I: Redemption and the Cabalah

by Fr. Jeffrey A. Isbrandtsen, HORC



BEHOLD THE NEW MAN, WHO IS CREATED IN THE IMAGE OF GOD

"No one can be regenerated unless he be instructed in the knowledge of those things which belong to the new or spiritual life; and the things that belong to that life are the truths which are to be believed, and the goods which are to be done; the former have respect to faith, and the latter to charity. Nor can anyone know these things from himself; for man, in this respect, apprehends only those things which are obvious to the senses . . . by means of which he discerns what has relation to the world and to himself, but not to heaven and to God. The truth relating to these must be learned from revelation; as, that the Lord, who is God from eternity, came into the world to save the human race; that He has all power in heaven and on earth - that faith and charity, with all that pertains to them, whether of truth or of good, are from Him. . . .

"These, with numerous other things, are objects of faith, and must be known by the man who undergoes the process of regeneration: for he who knows them may make them the objects of his thought, afterwards of his will, and finally reduce them to practice, and thus obtain new life. Thus he who does not know that the Lord is the Saviour of the human race, can neither believe in Him, love Him, nor do good for His sake. He who does not know that the Lord is the source of all good, cannot be persuaded that salvation is wholly from Him, still less can he desire that it should be so, and thus he cannot live from the Lord."[1]

Emmanuel Swedenborg wrote those words over two hundred years ago. But for the student of Christian esoteric philosophy and doctrine, as well as for the living active Christian mystic, these words have as much relevance and meaning now as when they were first written. What Swedenborg said, of course, was not original with him and, indeed, we can trace the basic teaching he points to back to its genesis in both the Hebrew and Christian Scriptures, those repositories of ancient spiritual knowledge that are more commonly called the Old and New Testaments. What we are concerned with, then, is the question of "spiritual regeneration" or "redemption". At first we will attempt to view this rather large topic from the standpoint of the Old Testament, which is to say from the perspective of the traditional Cabalah, and later we will approach it from what appears to be a very "fundamental" but none the less more "Catholic" view, as found in and throughout the Christian canon.

Initially, it would serve our purpose to take a look at the ways in which the idea of redemption is manifested in the Hebrew language - and thus in the Hebrew Scriptures themselves; for, if we can understand the terminology used in the Hebrew canon, perhaps we can better understand the concepts which those terms are attempting to explain or represent. By extension, we can then gain a perspective, a clear and full perception of how the Christian concept of Redemption developed through its historical process of evolution.

Perhaps the most interesting group of coincidences one can find in studying the languages of the scriptures is how interconnected and whole a system the scriptures are. This becomes especially apparent as one begins to analyze the numerical relationships which certain words or phrases share in common with one another. It it through the Cabalistic science of Gematria that we learn how important a relationship exists between the idea of redemption and the number 8 - which has the meaning of "adjustment" in general and in particular, from the esoteric view, "the adjustment of karma".

At Genesis 9:13, we learn about the "kehsheth" (קשת), the rainbow or bow which Yahweh sets in the clouds as "a sign of the Covenant between me and the earth". He, Yahweh, goes further and says that this sign will in the future "call to mind the lasting Covenant between God and every living creature." (v. 15) Now the numerical value of "kehsheth" is 800 (100+300+400). By Gematria, 800 becomes reduced to 8 (8+0+0=8). This, by itself, does not seem too remarkable, but, look for a moment, at these other words or phrases having the same value of 800:

PhDIVN	ransom, redemption
MKMN	hidden treasure
ShNT GAVLI	the year of my redemption; the year of my redeemed ones
ShRSh	to take root, be firmly established

Now look at a list of words having the numerical value of 80, which also

by Gematria have a basic value of 8:

ISVD base, foundation, origin, principle, element, founding, establishment
KHNH priesthood
KLL to complete, make perfect, community
LMVD trained, accustomed, pupil, student, instruction, learning, study
MLVD birth, appearance of new moon

And lastly, words that in and of themselves have a value of 8:

ABH to will, intend, to desire, consent, be willing, obey
AGD to tie, unite, bind together
AHB to love, love, love fondly
BAH the entrance, threshold

There is a most interesting progression here and a uniformity and coherence that is remarkable if viewed with an open mind. In the last group of words, those with the value of 8, we find that "love" is a central aspect of the mystery of the number eight and of redemption. It is the "entrance" or "threshold" which leads towards our being "bound together" in a state of "unity". Furthermore if we "will", "intend" and "desire" this love to enter into and change us, we must first "consent" to its entry and "be willing" to "obey" its dictates.

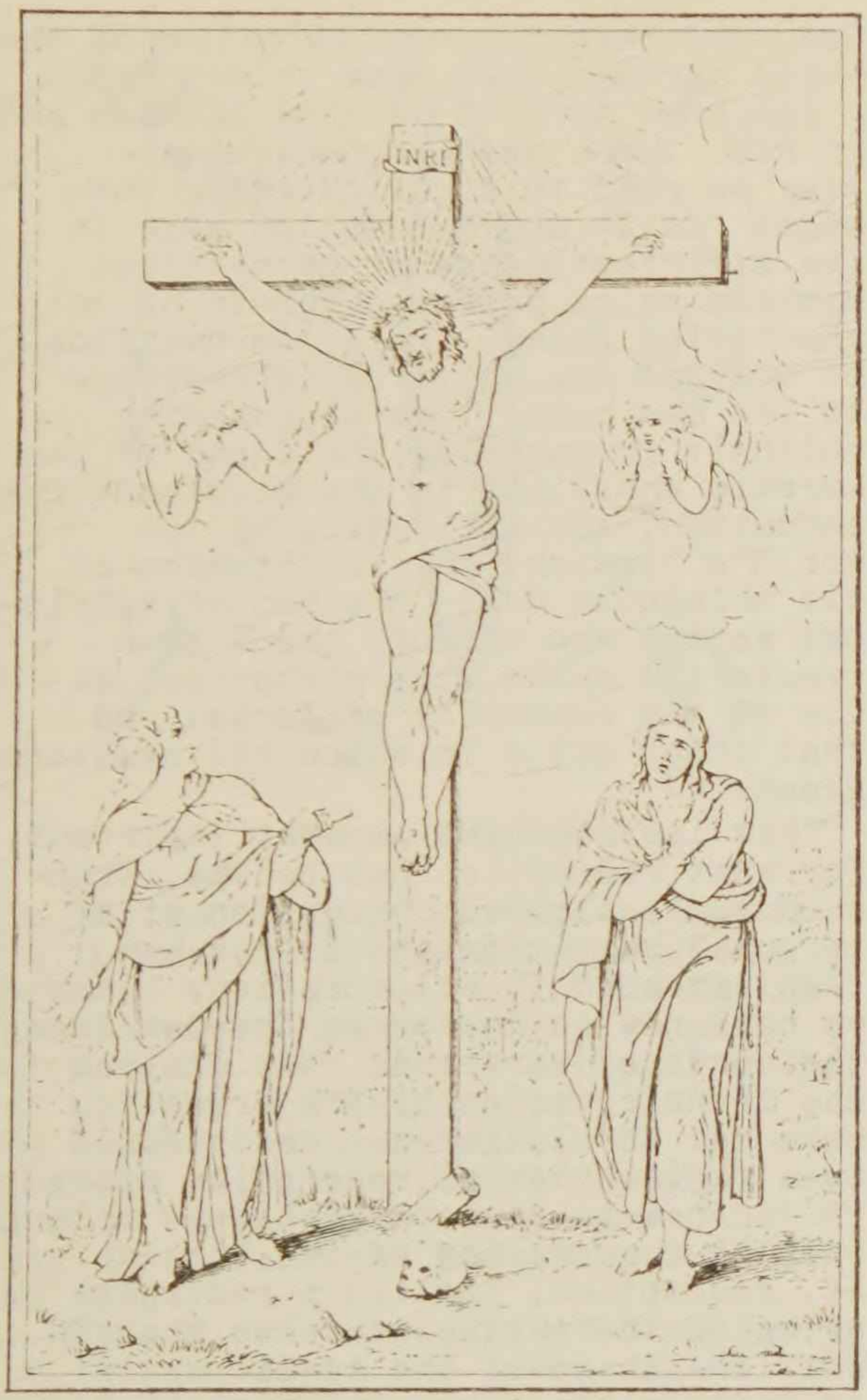
Having crossed the threshold we now enter into the life of the new world, we experience a new "birth" and we are like unto the "appearance of the new moon", as yet a concealed darkness possessing the potential to reflect the one light. We are now "founding" our "base", preparing the "foundation" for our later work. We are at the same time being "trained" in the spiritual way and "accustomed" to that which the followers of His Way must come to expect. We become "the pupil", the "student", and we turn to hear His instructions for His words are life to us. We also discover the nature of "community", that of both the living and the dead, and we learn how "to complete" or "make perfect" ourselves and the community. It is here too that we are given the truth concerning the "priesthood" of God.

This knowledge which we have learned in 80 must become "firmly established", it must "take root" in us as a veritable Tree of Life before we can fully enter into the Holy of Holies there to find the "hidden treasure" which is to say our "ransom" price, the price of our "redemption". Having once found it, the awakened soul can cry aloud that truly this is "the year of my redemption". And from heaven an echo can be heard saying, "this is 'the year of my redeemed ones'".

Imagine, all of that from the number eight - Adjustment! Yes, adjustment is necessary, that is one of the great lessons of the Hebrew tradition, there is universal adjustment that is taking place, in one sense, as well as a personal adjustment. As bits of consciousness we evolve, change (i.e., adjust) - so too, that larger consciousness that is the manifested universe is also changing, adjusting, bringing itself more into harmony with itself and its spiritual realities, that which lies behind the veils of matter.

"Pidychn" (PhDIVN), we saw, means "ransom" or "redemption" and it is in this context that we find it used at Exodus 21:30, "If a *ransom* is imposed on him, he must pay whatever is imposed on him, to *redeem* his life", and at Psalms 49:8 we find: "But a man could never *redeem* himself or pay his *ransom* to God: it costs so much to *redeem* his life, it is beyond him. . ." In "pidyohn" we have an expression which denotes that a ransom is the price of redemption, and what is redemption but the hidden treasure of the promised land? It is the return to "Gan Eden", the Biblical "garden of Eden", the perfected earth which will once again return in the Kingdom.

Ransom/Redemption is an important key into the Hebrew mysteries and in traditional Cabalah it is intrinsically connected with "Tikkun". Tikkun might be described as being the process or evolutionary circumstance of cosmic reintegration and of universal restoration. In the narrative of the "Fall" we are given a parable which can be interpreted in numerous ways, each having its valid aspect yet none fully explaining the entire mystery which is being indicated in the story. On a cosmological level the Fall can be seen as the separation of the original unity into its component dualities and then follows the further separation of that duality into its component parts, ad infinitum. It is the development of



THE CRUCIFIXION

the individual consciousness in matter, the consciousness of separation, in which each part appears to be operating independently of any other part. Tikkun then becomes not only an ultimate reunification of all reality with itself, but also those stages leading up to that ultimate realization and unity. Thus, first we have what Jung and others have called "the Rectification of Opposites", the male and female return in harmony and unite, in turn this leads to the ultimate unity of all. This line of thought is clearly mirrored in the Hermetic aphorism, "that which is above is like (akin) unto that which is below, and that which is below is like (akin) unto that which is above."

Thus, to the Cabalist, the ultimate activity of humanity consists in helping to restore the world of Assiah, the material universe, back to its spiritual place. Humankind is essential in this process, but there is also a movement from above, down - an entering of the Divine into the mundane and a resulting sanctification - the cleansing which leads to redemption. First the ransom then the Redemption; first the Sacrifice, then the inheritance.

Gershom Sholem has written that, "the unity between above and below, the achievement of which the Zohar designates over and over again as the purpose of ritual . . . in this perspective . . . always has an eschatological implication. For a tikkun that is regarded as a restoration of unity from multiplicity is necessarily related in some way to redemption."[2]

This idea of ritual being a vehicle for or linked in some way to redemption was a very important aspect of the Hebrew religious revelation and though it was by no means original or peculiar to the Hebrews, they saw as part of their religious ideal that their work was restorative or completing. The "completed Israelite" then was he or she who had fulfilled the work of tikkun in themselves. The ritual of the Hebrew rite was viewed then, as being a means of regaining union and as we note in the *Midrash Pesikta Rabbati*, "In union there is redemption".

The work of redemption or of tikkun, in the Hebrew culture, was left to the sons of Levi, the priests of Israel of whom it was said: "Yes, they have kept your word, they hold firmly to your covenant. They teach your customs to Jacob, your Law to Israel. They send incense raising to your nostrils, place the holocaust on your altar. Yahweh, bless his worthiness and accept the work of his hands." (Deut. 33:9-11) These, the children of Aaron, were to be a sacred priesthood. It is they who would "take on himself any shortcomings there may be in what the sons of Israel consecrate in any of their sacred offerings." (Ex. 29:38)

The task of the priest in Israel then became the work of tikkun. "The priest must perform the rite of atonement over the entire community of the sons of Israel, and pardon will be given." (Num. 15:25) An even clearer statement of the priesthoods' role is also to be found at Numbers 18: "As oblates they

will belong to Yahweh, to serve at the Tent of Meeting. You and your sons will undertake the priestly duties in all that concerns the altar and all that lies behind the veil. You will perform the liturgy, the duties of which I entrust to your priesthood. . ." (Num. 18:7) At Deut. 10:8, Moses tells Israel that "Yahweh then set apart the tribe of Levi to carry the ark of Yahweh's covenant, to stand in the presence of Yahweh, to do him service and in his name pronounce blessings as they still do today."

In the last paragraph we should note "the rite of atonement" mentioned in Numbers 15:25, which was to be performed by the priest "over the entire community of the sons of Israel." "Atonements" in Hebrew are called "kippurim" (KPhRIM) and can also mean "redemptions". The Hebrew year was a sanctified period of time. The year started with a ten day celebration which ran from Rosh Hashonna to Yom Kippur. That latter day was the "Day of Atonement", the day in which the High Priest of Israel made the ritual offering for the sins of Israel before the Debir, the Holiest part of the Tent of Meeting or the later Temple in Jerusalem, the earthly Holy of Holies. It was on this day above all others, that the sin of Israel as a whole was addressed and pardoned. The priest took the imperfections of Israel upon himself and then offered them to Yahweh as a clean and pure sacrifice. This is later mirrored in the priesthood of Christ, but we shall turn to that aspect of our discussion further on.

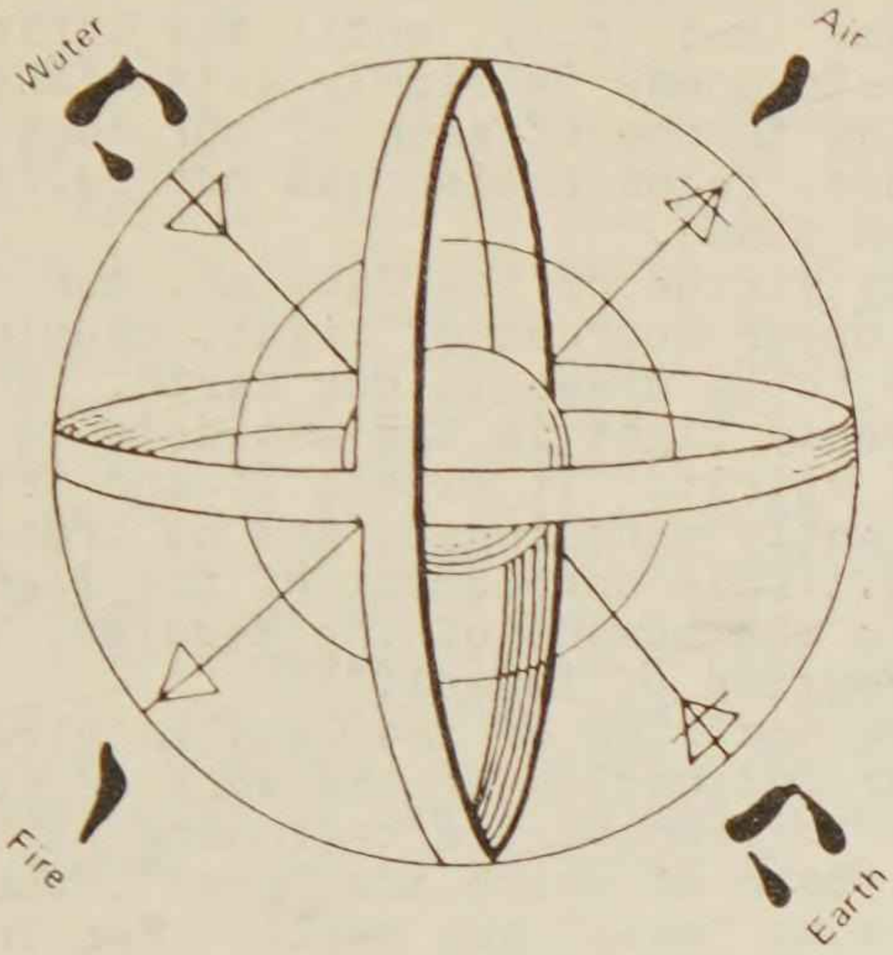
Redemption implies numerous things, among them can be found the idea of a return from exile. In many places in the Hebrew canon we are told that Israel was redeemed from exile in Egypt. In the Cabalah, "Egypt" is seen as being "the world", so then we can see that it is from "the world" that Israel is set free. This is closely linked to the idea that the redemption of humanity is the restoration or return of humanity, the spiritual Israel that is part of the whole of humankind, to its previous state of unified existence in God. Teilhard de Chardin has characterized this process as being one of "the divinisation of the world". So, as we can see, first there is the purification of the priesthood, the elect ones of God, and then the sanctification of the world through that same priesthood.

Again we turn to Gershom Scholem and in his *Major Trends in Jewish Mysticism* we read this enlightening passage: "Exile and Redemption were in the strictest sense great mystical symbols which point to something in the Divine Being. This new doctrine of God and the universe corresponds to the new moral idea of humanity which it propagates: the ideal of the ascetic whose aim is the Messianic reformation, the extinction of the world's blemish, the restitution of all things in God - the man of spiritual action who through the Tikkun breaks the exile, the historical exile of the community of Israel and that inner exile in which all creation groans."[3]

This last thought is most important, for what redemption has become, transcends the limited conception of a personal salvation and indeed has been extended to all creation. What we have now is no longer freedom from the bonds of servitude, but instead the transformation of the creative essence. No longer are we confined to a finite view of redemption since it can now be seen to penetrate through out all four worlds of the Cabalah. It, redemption, implies a restructuring of the entire universe wherein the loneliness of the Adamic exile is lost in the consuming fire of God's love for us.

What can be seen from all of this is that there are, in essence, two movements within the process we term "redemption" - a forward movement toward the future Messianic Kingdom and/or a returning back to the moment of unity, the cosmogonic point before the Fall, before the breaking of the vessels took place. When, in fact, the generative and nurturing forces of creation were stable, each interacting and reacting with the other in perfect harmony.

If we follow tikkun in both directions we find that what was the path leading to the ultimate end of all things also takes us to their beginning and end. The doctrine of Theosophic cosmology, which is to say of the coming forth of everything from within the person of God, meets its compliment which is also its opposite



The vision of the wheels

in the doctrine of Salvation, which is the return or remembrance of the Created to the Creator. Thus tikkun can be viewed as extending in all directions. It is the coming together of all and the melding of all. It can be likened unto the Wheels of the Chariot which the prophet Ezekiel saw, for it extends its vision into the six directions and encompasses them as well.

"No one can be regenerated unless he be instructed in the knowledge of those things which belong to the new or spiritual life; and the things that belong to that life are the truths which are to be believed, and the goods which are to be done; the former have respect to faith, and the latter to charity . . . the truth relating to these must be learned from revelation."[4]

I repeat this quote for emphasis. The inner esoteric teachings of the Cabalah point in the same direction as do all true repositories for the ancient revelations concerning salvation.

The *Midrash Genessis Rabbah* notes that, "Redemption, like livelihood, must be earned each day". It is an active path, the road to salvation. It is one in which movement is very much a part of the work and this movement, its intrinsic rhythm is established through the spiritual life, the acts of faith, which one is called to do. The life of the redeemed is measured both in terms of the thought behind it as well as in its actions. One of the ways of "earning" this livelihood is through our prayerlife.

Prayer is more than mere propitiation of God or any redress of grievences. To the mystic, prayer is the lifeblood, and literally we could say that it carries the life of the devotee of its disciplines and the wanderer through its land. Prayer is the tool of the mystic, it is his or her magic carpet which can be ridden to the spiritual realms. The *Zohar Vayaque* (Exodus) explains prayer as follows: "Prayer works a fourfold process of upbuilding which is in essence one. First, it builds up him who prays; secondly, it builds up this world; there comes, third, the upbuilding of the upper world with all the heavenly hosts; the fourth process of upbuilding is wrought on the Divine Name, so that all the upper and lower regions are embraced in the one edifying process, in the manner appropriate."[5]

In other words, prayer is tikkun. Jacob Boehme has noted that "God desires that all mankind shall be saved. He does not desire the death of the sinner but that he becomes changed, and turning back again to God, find life in Him."[6] This changing or transmutation of the old man into the new, lies in the heart of the Cabalistic mystery of regeneration and redemption. "Those redeemed by God" (Isa. 35:9) (GALI YHVH = 44 + 26 (or 88+8) = 70 (16=7) which is earthly perfection) have gained access to the knowledge of the living God ("I know that my Redeemer liveth" - Job 19:25) and are then able to partake in the covenant of Israel's promised land, their redemption.

Swedenborg says that there is an inner or internal man and an external man in each of us. The one is our spiritual nature while the other is our worldly consciousness. Both must be regenerated. It is in this sense that St. Paul refers to when he discusses the "perishable nature" which will "put on imperishability" and the "mortal nature" which puts "on immortality" (1 Cor. 15:54). The resurrected man is the reborn spirit in the reborn body. Both have taken on a spiritual nature, both have become "regenerate"-reformed in and after "the image and likeness of the Father".

To Swedenborg, as to many before and after this most notable visionary, there are stages of development which the mystic follows in his prayerlife and in his "normal" living. The man who undergoes the process of regeneration "comes to the Knowledge and practice of his spiritual role gradually. It unfolds to him as does the rose until he becomes familiar with each petal. At first these "objects of faith", these mysteries, are objects of thought. As time progresses they become part of will and finally, they are put into practice. In this way is "new life" obtained.

In the *Pirke Aboth* (The Wisdom of the Fathers), there is a story which neatly illustrates our point. "On one occasion Rabbi Tarfon, Rabbi Yose the Galilean and Rabbi Akiba were assembled in Lydda, the following question was taken up: Which is more important study or practice? Rabbi Tarfon spoke up and said, "practice". Rabbi Akiba spoke up and said, "study". Whereupon they concluded: Study is more important, for it leads to practice." (Sifre Deut. 41) In this we see that first there must be the recognition of the state of one's spirituality. Once this knowledge has truly entered into our being we can then begin the work of our regeneration.

First we come to the knowledge of our own imperfection and then we turn to the goal of perfecting ourselves. Tielhard de Chardin said that "Nothing is more certain, dogmatically, than that human action can be sanctified".[7] Clement of Alexandria observed that we have been given "the gift of reason so that we may know what we do"[8], and so that we may know ourselves to be surrounded by the love of God, and can let that knowledge work its effect in and on our lives.

The knowledge of God is a prerequisite to loving God and serving Him. We cannot serve two Gods. The god of this world, the "yetzer hara", the evil influence, will ever struggle within us with the "yetzer tov", the good impulse until such time as we are able to thrust it away from us. The dark principle is ever in conflict with that of the light within each of us. Traditional Cabalah holds that this battle continues until the Messiah is seated on His throne in Jerusalem. And truly, until the Christ Consciousness is firmly established on the throne of each of our consciousnesses, regeneration has not fully taken place.

"By virtue of the Cabalah, man stirs the upper sources of light, causing them to be drawn to our earth. This heavenly light is the antidote to the evil spirit. It expels it and triumphantly vanquishes, and no trace is left. This unfoldment of the light means the advent of the Messiah, the redemption of Israel."[9]

The doctrine of the Cabalah gives a clear indication of the work of humanity: to reunite the beginning with the end, both of which are "good", that is where no "evil" can dwell. For in unity there is no room for "evil", just as in love there is no room for hate. Rabbi Johanan ben Zakkai once was walking past the ruins of the Temple when his companion, Rabbi Joshua cried out, "Woe unto us, that this, the place where the iniquities of Israel were atoned for is laid waste!" Rabbi Johanan told him not to be grieved, "for we have another atonement as effective as this. And what is it? It is acts of lovingkindness (gemulit hasadim), as it is said, 'For I desire mercy and not sacrifice'" (Hosea 6:6). In the Jerusalem Bible, we find this passage translated as: ". . . Since what I want is love, not sacrifice; knowledge of God, not holocausts."

This mercy is the grace, or undeserved kindness, from above. It is "agape" - the love which asks no return. Its outward manifestation is the "gemulit hasadim", the acts of lovingkindness which are done by the enlightened consciousness dwelling in the unity of the redeemed soul. Those in whom the Messiah comes to dwell, these are the ones who have been given "kippur" (KPhR), they have "obtained forgiveness" through this "kippur". By it are their imperfections "covered over" and by it is an "expiation for an offender" made. The Gematraic value of "kippur" is 300 which is also the value of the Hebrew letter Shin. 300 is also the "sweet savor (of sacrifice)" (RICh NIChVCh). The letter Shin is a glyph that portrays the Triune God connected to the earth (ש)

and has long been connected with the Holy Spirit of Christianity. In the Tarot it is seen by some as being the letter ascribed to the Fool of the Major Arcana. All in all Shin is seen as the life of the universe - it is the blood, the carrier of life in and throughout the entire creation. It is the vivifier of all life. And it is our Paraclete, our Advocate.

As we close this initial part of our inquiry, let us turn our attention to a passage from the " *Mystic Will* " by Howard Brinton, which is a text devoted to the doctrines and writings of Jacob Boehme. Mr. Brinton writes:

"Knowledge is creative and to know the higher life is to bring it to manifestation and even to become it. In mystic union with the absolute the will receives a vision of its goal, which is the higher ternary . . . Nature and man are bound together. When Adam fell, all nature fell with him. As a result, "turba" or confusion replaced "temperature" or harmony. Adam's descendants must redeem nature by fixing their imaginations on the Son who is the goal and Savior of nature. Through such attention to the eternal we become like it and thus are enabled to bring salvation to the temporal."[10]

Part 2: *The Christian Redemption* in the next issue of the AROHN

1. Emmanuel Swedenborg, *On the New Jerusalem and Its Heavenly Doctrine*, . p. 177.
2. Gershom Scholem, *On the Kabbalah and Its Symbolism*, p. 108.
3. Gershom Scholem, *Major Trends in Jewish Mysticism*, p. 286.
4. Swedenborg, *Op. Cit.*
5. *Zohar Vayaquel*, II:215b.
6. Jacob Boehme, *Three Principles*, Preface, p. 1:6.
7. Pierre Tielhard de Chardin, *The Divine Milieux*, p. x.
8. Clement of Alexandria, *On Spiritual Perfection*, Chapter 3:20.
9. Rabbi L. I. Krakovsky, *Kabbalah, The Light of Redemption*, Research Centre of Kabbalah, Jerusalem, 1970, p. 210.
10. Howard Brinton, *The Mystic Will*, MacMillan Co., New York, 1930, p. 150.

Fraternity of the Rose and Cross

The Fraternity of the Rose and Cross

is a mystical study school,

teaching spiritual principles and

techniques, the Cabala and other

relevant Gnostic teachings

write for free booklet

The Quest for the Holy Grail

Box 314
Burlington, Washington
98233

Wandering Bishops

Part II

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



Archbishop Mathew

Arnold Harris Matthews (later changed to Mathew) was a sincere Christian who had been baptized Roman Catholic in France, but raised Anglican. William J. Whalen (*Faiths for the Few*), Milwaukee, 1963, cf. pp. 124ff.) characterizes him as a man torn between Anglicanism and Catholicism, "more to be pitied than to be blamed, for even his enemies could not find anything with which to charge him except temperamental irresponsibility." He studied for the Scottish Episcopal ministry, but returned to the Roman church as a young adult. He was then rushed through doctoral studies and ordained a priest in 1877. He spent twelve years as a Dominican. Then, after much inner struggle, he became a Unitarian.

He loved the liturgy and tradition of the Roman church, but was attracted to the more contemporary theology of protestantism. After twelve years of religious vocation, he had come to the world-religions viewpoint of Unitarianism, and out of integrity joined that body.

However, Unitarianism was not really "religious." It seemed more a kind of dropping-out point for Christians, and Matthews was drawn to the spiritual life. All this vacillation had cost him dearly, as it often does those who are crucified at the cutting edge of mammoth cultural change. So after leaving the Unitarian Church he rejoined the Church of England to serve as a curate in London. At this point he changed his name to Mathew and reclaimed the family title which had lapsed in 1833. He was the Fourth Earl of Landaff of Thomastown, Co., Tipperary.

Mathew's passion for titles and respectability must be understood in the context of his own religious vacillation. He had not gone from one denomination to another out of opportunism. With each successive change he lost, not gained, respect and position. It was pure integrity which drove him. But he needed a social prop to bolster his sagging ego, and found it in the revival of his familial title. This made life bearable, and insured him of social position. In 1892, using the title of the Reverend Count Povoleri di Vicenza, he married.

During his curatorship in London, Mathew came back full swing to Roman Catholicism. He converted again and lived the life of a layman. Between 1898 and 1908 he authored many books, and his name appeared in the *Catholic Who's Who*. Slowly, however, as he took the side of Roman Catholic apologetics year after year, he developed a deep distaste for the papacy, and asked the Archbishop of Canterbury to find him clerical work - without success.

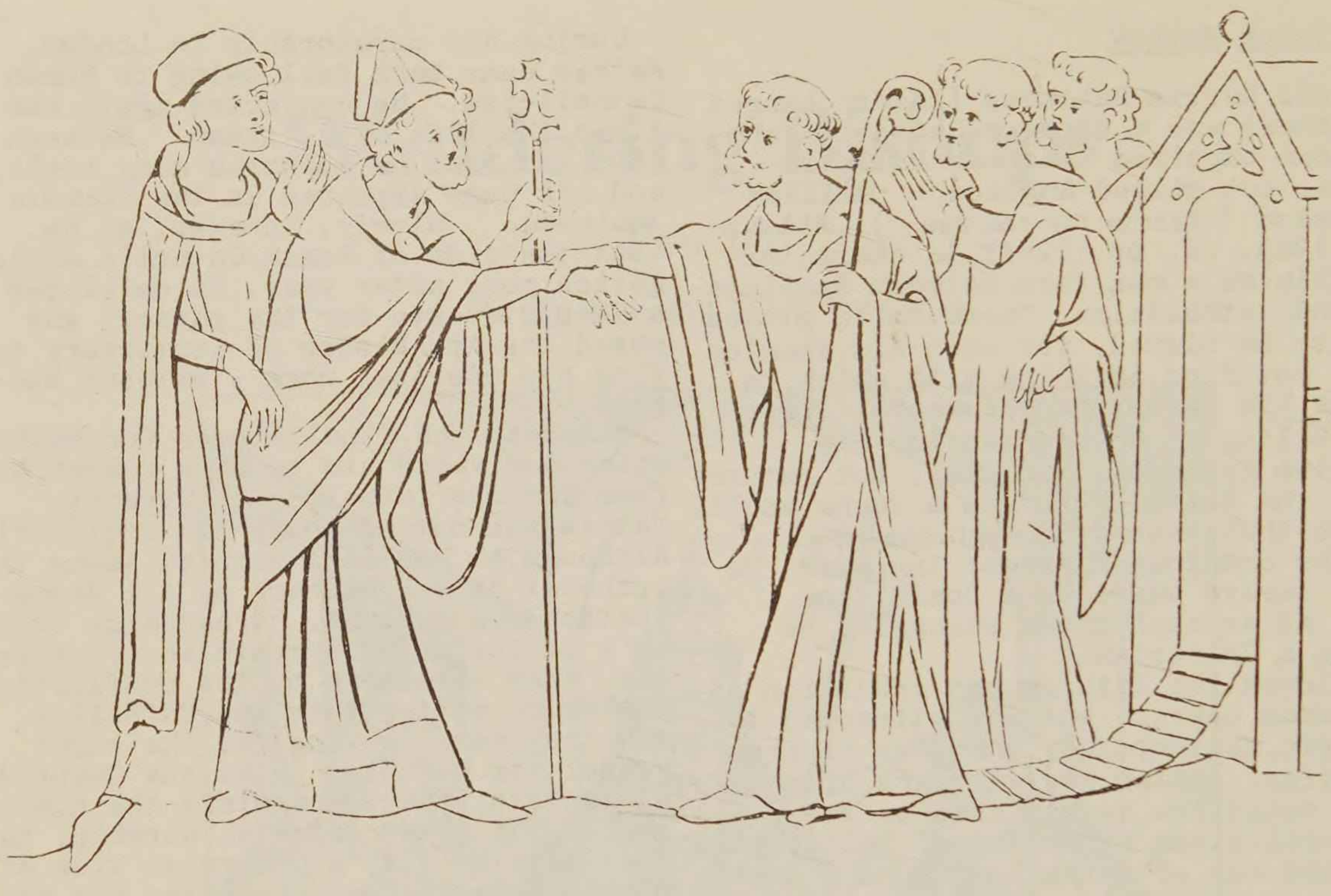
This was the final stress for Mathew which motivated him to seek consecration from the Old Catholics at Utrecht.

Mathew was not alone in his vacillation. Although he had lost respect among the orthodox church members of all denominations in England, he had also built up a following of sympathizers. Like him, they were torn by the conflicting claims of protestants and Catholics, and they were looking for the right vessel for worship. Like the Cambridge Platonists, they recognized the numinous reality of transcendental worship, but they also held to a Modernist view of biblical criticism, evolution and the value of scientific method.

In other words, Mathew and his people were a lonely minority of religious Christians born thirty years too soon. They needed a communion, but found themselves rejected in one way or another by all existing communities of worship.

After much consideration and a series of persistent requests by his associates, Arnold Mathew sought the episcopacy from the Old Catholic bishops of Holland and Switzerland. On April 28, 1908, Mathew was consecrated Regionary Old Catholic Bishop of England, and a most interesting chapter in church history was begun.

It took about two years for the stale theology of the Old Catholics to finally alienate Mathew and his congregations. It was decided to break from Utrecht. By this time, however, Mathew, like Luther in his later years, had become eccentric and despotic. Seven times in the next nine years he changed the name of his church - English Catholic, Ancient Catholic, etc., etc., each one representing some new affiliation or attempt at unification with another body. He consecrated twelve bishops between 1910 and 1916, many of them alienated Roman Catholic clergymen, and ordained a great number of priests.



By 1915 the clear majority of his priests were members of the Theosophical Society and Order of the Star of the East. Mathew did not understand their philosophical position, but did not question it either. In 1916 he announced his submission to Rome once again, having written an obligatory Pastoral Letter urging his clergy to give up Theosophical thought. His friends deserted him, and his wife asked for a divorce, which he refused. He then changed his mind about Rome and sought the Anglican bishops to take him in. They would have none of him. He died in 1919 and was buried near London with Anglican rites.

In 1914 Archbishop Mathew had consecrated Frederick S. Willoughby, a former Anglican priest. Willoughby had come to Mathew after being most unfairly persecuted for alleged homosexuality and deposed from the priesthood. Knowing the full story, and having read all documents relating to the incident, Mathew was convinced of Willoughby's innocence and chose not only to ordain, but later to consecrate him Bishop of Saint Pancras. The next year Mathew came under pressure from his Anglican friends to expel Willoughby. In a most unstable and unfair decision, Mathew gave in to the pressure. Willoughby could not be deposed, but he could be excommunicated. Willoughby became a Wandering Bishop.

Regarding the events which led to Willoughby's expulsion from the ministry of the Church of England, they were clearly circumstantial. In a letter reprinted by Bishop Wedgewood *(The Facts Regarding the Episcopal Succession in the Liberal Catholic Church,* Sidney, Australia, no date), Willoughby says the following:

"The whole affair of Stockton happened when I was absent from home. Behind my back, and entirely without my knowledge, a 'trial' was held by the Bishop's Official. Not one possible chance was given for me to face my accusers in cross-examination, and the matter of inquiry thus cunningly got through *absente reo* was published broadcast in the town before I knew anything about it."

The slander was printed in private papers which were immune to suit, and Willoughby had been forced to retire his position in the Church.

"Hitherto, in reference to Press attacks, I have been silent, partly because they appeared in quarters in which I thought it useless to venture on any request for justice, and partly because I was hampered by professional confidence all along the line in clearing myself in a court of law. The newspapers were not the real enemy, but the cunningly devised distortions of fact with which they were fed."

It is my opinion that Willoughby was innocent of any alleged immorality. This, however, bears little on the issue of episcopacy since he was validly consecrated by a validly consecrated bishop. The "orthodoxy" of his successors is also not an issue, since the Augustinian theory of succession (which long ago was accepted by the West) states that even heretical orders are valid. The morality of Bishop Willoughby or his successors again makes no difference. The Apostolic Succession remains valid.

The very important fact of history is that Bishop Willoughby sympathized with the many theosophically-oriented priests which Mathew had ordained and then later denounced in his attempt to gain the confidence of Rome. He offered to transmit the episcopacy to Theosophy, and after two years of consideration the offer was accepted. Consecrated were James Ingall Wedgwood, who held the Doctor of Science degree from the University of Paris and had been converted by Mrs. Besant in 1904, and Charles W. Leadbeater, an ex-Anglican priest who had worked closely with Madame Blavatsky in the 1880's. Thus Theosophy inaugurated the Liberal Catholic Church, which soon was established literally all over the world, from New Zealand and the Americas through Europe and Asia.

Much more must be said about the Theosophical Christian movement, but this is reserved for the next chapter. It is sufficient to say that Archbishop Mathew established lines of Apostolic Succession which branched out from England to the entire world. They survive under many names, such as Old Catholic (Anglican), Ancient Catholic, Liberal Catholic and several other nomenclatures.

The Vilatte Successions

I have called this chapter "The Stolen Blessing" not because I believe that the Third-World churches or successions founded by Mathew and his successors were somehow taken in stealth, but because the common apologetic slander which is aimed against them by "orthodox" churchmen accuses them of dishonor and theft. According to some, the Apostolic Succession has been stolen from its rightful caretakers by these heretical scoundrels, or at least circumstances have brought it to rest with unlettered minority cultures who are not worthy of it.

This accusation gives me great pleasure, since both Judaism and Christianity mark one of their foundational events with an inspired theft - the Blessing of Abraham.

Abraham's Covenant was transmitted to his son Isaac, the only-begotten, and was assumed to go to Isaac's elder son Esau. However, through trickery Jacob obtained the Blessing so that his line would become the true Israel of God. He caught Esau in a weak moment and bought his birthright for a mess of lentils or "pottage" as the King James says. Then with the help of his mother, he deceived Isaac, old and blind, into transmitting the divine Blessing of Abraham to him - standing cloaked in a goat-skin to simulate Esau's hairiness. Later he deceived Laban, who had tricked him into seven years of labor for love of Rachel, and made off with two wives and a large estate. For this he used fertility magic.

Who was Jacob, the blessed and mysterious Israel of God? He was a con man and a hustler, one who was able to finesse a trick and make his way by wits alone. He literally "stole" the Abrahamic Covenant from its rightful heir because that heir was unworthy of it. He is the legendary counterpart of Hermes, the thief.

Whether this was the case with Bishop Mathew and the Old Catholic episcopacy, as some have said, claiming that Mathew misrepresented his number of followers to the European bishops - I don't know.

However, it seems possible that the Syrian-Malabar succession was "finessed" by an interesting and devout missionary named Joseph Rene Vilatte. He is the fountainhead of a major series of valid successions which have been dispersed all over the world, especially in Canada and the United States.

Vilatte was brought up an orphan, the rejected son of a Parisian butcher, who

travelled to Canada in the later 19th century. Upon returning to France he refused induction into the Army, escaped to Belgium, and answering a call to the secular ministry sailed back to Canada. Under the Bishop of Montreal he studied for three years at Saint-Laurent. A renegade priest who had turned Presbyterian minister had a great influence on him, and suffering religious doubts he entered McGill University for two more years of study. His friendship with Chiniquy, the Presbyterian minister, led him into protestant evangelism. In 1884 he began work as a free-lance Presbyterian lay minister to the Belgian communities in Green Bay, Wisconsin. With the help of J.H. Hobart Brown, Protestant Episcopal Bishop of Fond du Lac, Vilatte was raised through diaconate and ordained a priest by Herzog, an Old Catholic Bishop of Switzerland. Vilatte continued under Bishop Brown's protection until the old man died. Vilatte found it difficult to get along with his successor, Bishop Grafton.

Vilatte asked for his own episcopacy, for the sake of his independent congregations who did not want to be assimilated into the Episcopal Church. Grafton was almost ready to agree, but found that Vilatte had been seeking the same favor from another Roman Catholic, Russian Orthodox and Old Catholic bishop simultaneously, and this put him off.

On May 29, 1892, Vilatte was consecrated by Bishop Julius Alvarez, Primate of the Independent Catholic Church of Goa and Ceylon, India. Alvarez was an ex-Roman priest who had been raised to the episcopacy by Mar Paul Athanasius, Syrian-Antiochene Bishop of Kottayam, India. With the alleged permission of Ignatius Peter III, Jacobite Patriarch of Antioch, Vilatte was consecrated "Mar Timotheas, Archbishop of the Old Catholic Church of America."

I say it was with the "alleged" permission of Peter III, for later the accusation was made that Villate had forged or otherwise falsified a document which led the Indian bishops to believe that he had come with the blessings of the Patriarch of Antioch. This may have been true (again, not altering the validity of his orders), or it may have been a case of Mar Peter trying to cover his tracks when Vilatte's career became notorious. In any case, Vilatte went after the episcopacy and he managed to snatch the best-attested and most unquestionably valid line of succession there was - the Syrian-Malabar.

Under Vilatte many bishops were made, and many more priests. He inaugurated a Polish Catholic succession for American immigrants by consecrating Stanislaus Kaminsky in Buffalo, New York. He inaugurated the Syrian-Gallican line of succession by consecrating Paolo Guloti, and established an independent French Catholic church. He started the American Catholic Church, which now has several divisions, and founded the African Orthodox Church for the black communities of the American East Coast.

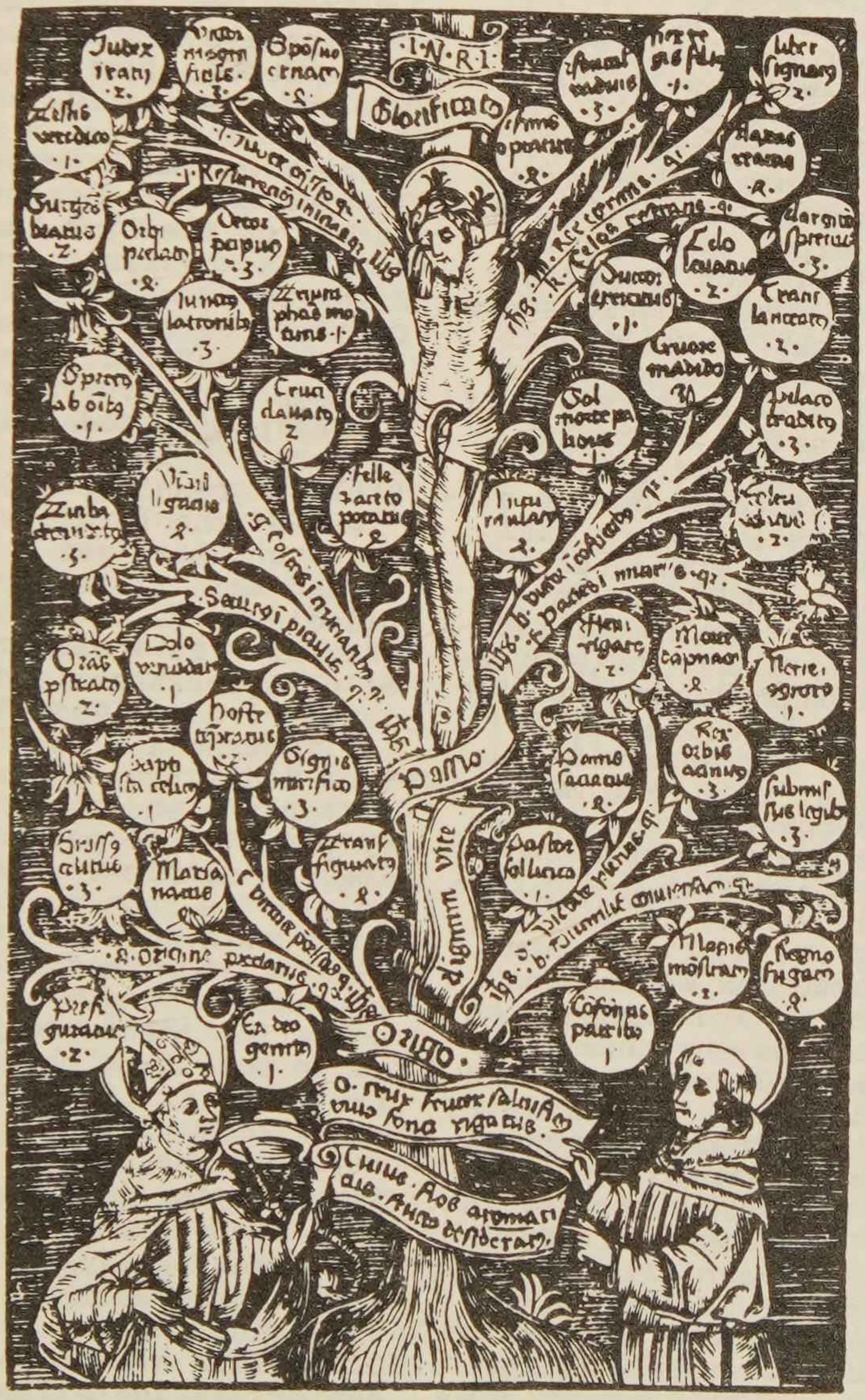
The Vilatte successions have since co-mingled with the Mathew lines in America through the immigration of men like Bishop and Prince de Landas Berghes et de Rache and his suffragans, William Brothers and C. Henry Cafora. Many subdivisions of these single or double traditions have been reconciled to Rome, as were Vilatte and de Landas themselves before they died. However, many independent small churches, many of them surviving on paper only, remain in existence.

It is alleged that Vilatte started the pure corruption of Holy Orders by commercializing them - that is, trading, bartering or selling them at times when he was down on his luck. I would respond that the practice was begun many years ago by the medieval Popes, who appointed Cardinals or "Red-Hats" and sold offices as common political currency, and certainly without a bat of the eye when it came to saving their own skins. Pope Julius II, patron of Michaelangelo and Raphael, and certainly one of the more public-spirited, honorable pontifs, was not at all ruffled to sell Cardinal's orders to thirty wealthy Italians to get enough money to finish the painting of his chapel or finance another military campaign. Is it so much worse if a starving evangelist secures patronage by ordaining a zealous Christian whose only fault is that he hasn't a theological education?

To Be Continued

Leaves of Healing from the Tree of Life

by The Most Rev. John Joseph Rankin


I·N·R·I·
Gloriosus
Origo
Justus ut palma florebit
Justus germinabit sicut lilium
Justus cor sapientis intelligit vias
Justus cor sapientis intelligit vias
Justus cor sapientis intelligit vias

The symmetrical arrangement of the sephira of the Tree of Life portrays balance: both that vertical balance of the spiritual and the material, and that horizontal balance between individual and social realities. Disease of soul or body is the loss of such balance; healing of soul or body is the restoration of such balance.

In the present discussion we are examining two particular aspects of consciousness, Justice and Mercy, which present a particular challenge to the aspiring healer, as well as to the applicant for healing.

To outline briefly the sphere of Justice: this represents the power of God to destroy every manifestation of injustice, and to expel the psychic impulses which initiate or perpetuate excess of any kind. The consciousness of this sphere is that of volitional action, envisioning what is necessary to create a more wholesome future. It thus has a cutting action, trimming away from consciousness and circumstance everything that detracts or distracts from accomplishing one's goal. It is also known as the sphere of Strength, Severity, and Fear. In biblical literature it is symbolized by the rod, the sword, and the scourge.

Its balancing sephiroth, on the right side of the Tree of Life, is called Mercy; carrying all the expansive qualities of compassion, love, and majesty. It represents the power of God to expand and increase the manifestation of benevolence to His creation. The consciousness of this sphere is that of memory, recalling one's origins and past estate (inasmuch as we are far more compassionate toward those whose plight we recall as having once been our own!). It has a leavening, soothing action; drawing into its circle of influence everything that may support and sustain one's purpose. In biblical literature it is symbolized by the staff, the sceptre, balms and anointings.

An ancient portrayal of Osiris in repose shows him with arms crossed over his breast, holding in one hand the shepherd's crook, by which he can draw to himself what he needs; and in the other hand the scourge or flail, by which he can dispel the undesirable, or move the lethargic. This image depicts the kind of balance in consciousness needed by the spiritual healer. To maintain a spiritual and spirited poise amid diverse circumstances requires that we have equal aptitude, and equal potency, in invoking angels and dispelling demons. It requires that we accept as tools of equal worth the compassionate "Yes" and the severe "No."

When in the Sermon on the Mount Jesus counselled, "Let all your communication be 'yea, yea,' and 'nay, nay,'" he was calling his listeners to a balanced exercise of justice and mercy, severity and compassion, crook and flail, rod and staff.

Applying the interpretive keys of the Tree of Life to Scripture, we find the author of the 23rd Psalm bearing witness that he finds equal comfort and strength from the Rod of God (disciplinary, corrective action) as from the Staff of God (supportive, compassionate action).

Many people today do not even consider such a balance as desirable. In biblical readings which refer to the "fear of the Lord" or the "wrath of God," one may hear a hasty substitution of the word "love" for the sterner implications of the original. Thus all the value is thrown to the mercy-side of consciousness, and the justice-side is deprived of its rightful place.

Although this is often done to protect God's public image from innuendoes of tyranny and petty anger, it is also symptomatic of psychological and theological malaise. The psychological malaise is rooted in non-acceptance of anger as a legitimate instrument of right living, a discomfort over the presence of anger in a spiritual person. The theological malaise is rooted in the bland sentimentality which prevailed in so many seminaries in the early part of this century, and which replaced the caring Father-God with an image of the indulgent Grand-Daddy, and found no small embarrassment in the sometimes angry behavior of His Son chronicled in the Gospels.

It should be no surprise that this castration of God was followed mid-century by the alleged death of God.

Today we are coping with the remnants of that era; and one may surmise that the Roman church is swimming in the backwaters of its overflow. . . having rediscovered the love and nearness of

God; liturgically abandoning anything which speaks of majesty, awe, or sovereignty; speaking only reluctantly of the Holy Sacrifice, but speaking enthusiastically of the Sacred Potluck Supper.

"This ought ye to have done; and not to have left the other undone," said the Master.

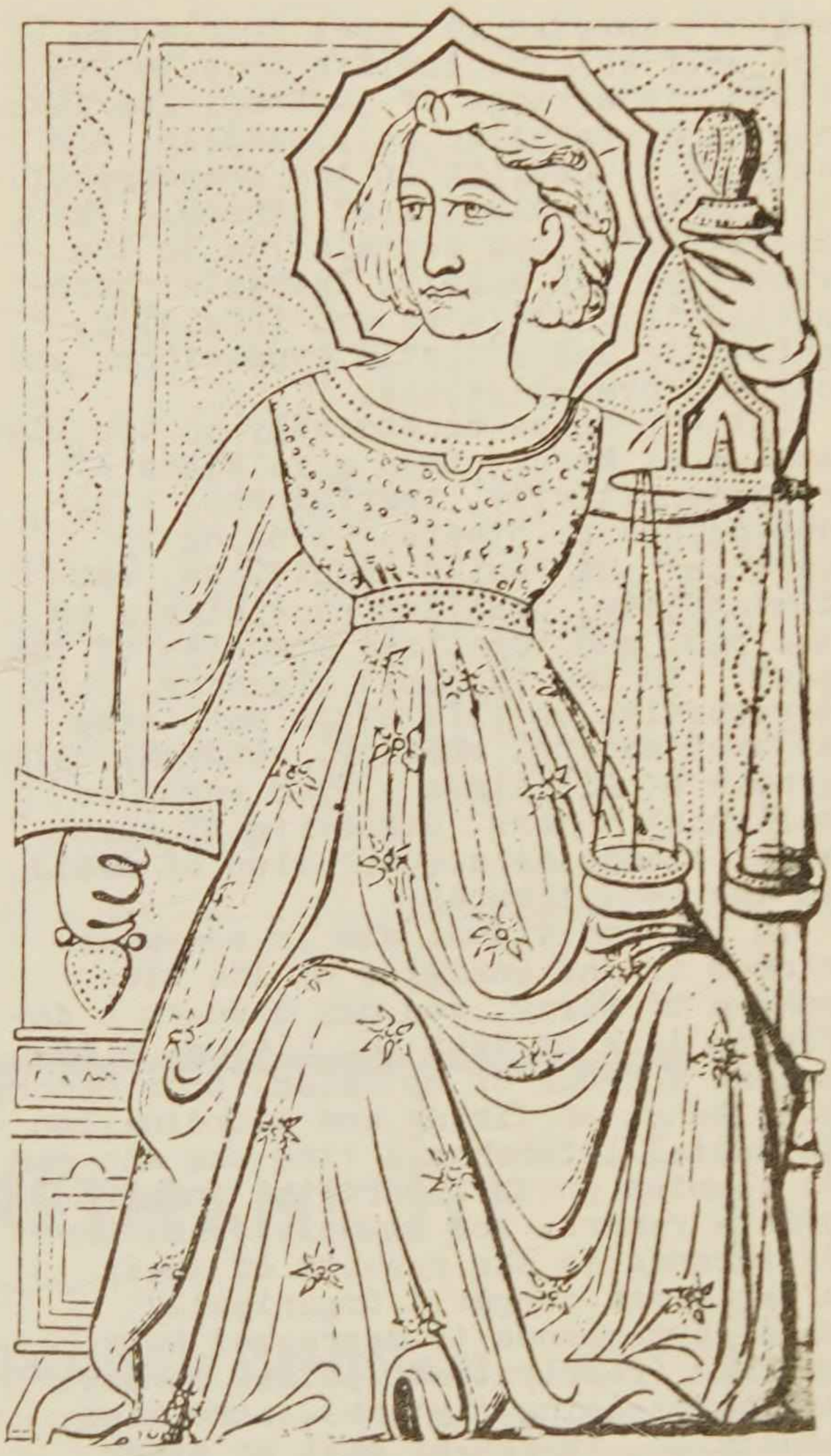
The spiritual aspirant who has not been shaken to his bootsoles by the vision of the majesty of God is only partially equipped to serve and to heal. Living entirely in the image of the compassionate and all-merciful One, he is limited as a healer. He will be loathe to advise the weak and the ailing sternly, when self-indulgence and lethargy may be at the root of the illness. He will too readily be "on call" in response to the pleas of the ailing, until he has virtually depleted his spiritual reservoirs, and has little to give but his weariness; but plods dispiritedly onward, assuming that this is what God requires of him.

But neither can we give unqualified admiration to the aspiring server of the Light for whom the whole journey is combat and controversy. Though we presently sojourn in the Church Militant, we need not make of our pilgrimage an ongoing civil war. Confrontation is sometimes required to bring injustice into plain view so that it may be destroyed; but the result sought must be reconciliation, not vengeance. The healer who is all severity may be extremely effective, but his services will be seldom sought.

We can best take our cue from the anonymous Samaritan healer of the Jericho road, who poured into the wounds of his patient both oil (compassion, mercy, emollience) and wine (astringency, cleansing, stimulation). These are the material fluids of Mercy and Justice, respectively.

Now let us examine the pathology of the imbalance of these two spheres of the Healing Tree of Life.

We have assumed in this study that a state of health is a state of balanced energy flow and harmonious interaction, and that the absence of health is the result of relative excess or deficiency of one or more kinds of psychic energy. We have also assumed that the individual can do a great deal to restore this balance by mental and spir-



itual means; and that a healer in unitive consciousness can aid, support, and accelerate the process.

To serve knowledgeably, we need to know how to detect the "over-and-short" conditions by the nature of the psychological and physical evidence.

The individual who draws excessively on the red sphere of Justice is likely to exhibit impatience, short temper, hasty judgment, and mental or physical cruelty. Physical conditions which suggest too much input from this sphere are fevers, inflammations and irritations of all kinds; hyperactivity; accidental injury; over-acidity; boils, blisters and abscesses.

The person who is somewhat closed to this sphere of energy is likely to

exhibit chronic fatigue, indolence, low self-esteem, indifference to obvious miscarriage of justice, fearfulness and apathetic helplessness, and extreme discomfort in the presence of the anger of himself or others. Physical conditions correlative to the above include anemia, leukemia, mononecleosis, impotence and frigidity, paralytic and autistic conditions, and chronic over-sleeping.

One who draws excessively on the blue sphere of Mercy often give signs of hypersensitivity, tearfulness, overdependence on others, clinging to parents and family traditions, sentimentality, dwelling excessively on the past and idealized memories of the past. In the physical organism, this perspective on life often manifests as over-eating, obesity, abnormal cell-growth of all kinds - from warts to malignant tumors, digestive disturbance, excessive accumulation of fluid in the body tissues.

In the individual who is somewhat closed to the energies of the blue sphere of Mercy, you may discern a definite lack of zest for living, a peculiar absence of optimism, poor memory, poor sense of timing and coordination in social interchange (the one who can be counted on to insert the inappropriate remark, for example), and indifference to the results of their often harsh temper. Organically, this corresponds to depressed body rhythms (respiration, pulse, menses, waking/sleeping rhythms), atrophied condition, irregular gait or other awkwardness in walking.

Very specific spiritual prescriptions might be detailed for correcting the imbalance. One of the beauties of the Qabbalistic system or correspondences is that it evokes recognition of appropriate meditations and attitudinal adjustments almost of its own accord; and in this sense, at least, it is a true oracle. In general, where there are signs of exessive participation in either sphere, one needs to follow a discipline of increased meditation and actualization in the other sphere. Where one finds signs of insufficient involvement in one sphere, one should deliberately open himself to the greater action of that sphere, through meditations and choices based upon its symbols and values. This is the Way of Wholeness, and the wayfaring one, though fool at heart, shall not err therein.

I will make bold, however, to suggest for each sephiroth a Eucharistic meditation, as these are not often included in Qabalistic tables or correspondence and imagery.

The Kyrie is a direct invocation of the Sphere of Mercy, in the broadest and truest sense of the word. It is useful in increasing receptivity to the healing potency of this sphere, expecially for one who gives evidence of resistance or closure to its emanations.

After centering oneself in the Holy Trinity through the Sign of the Cross, one may visualize himself fully surrounded and enclosed in a bright blue aura; and then commence prolonged chanting of the nine-fold Kyrie: "Kyrie eleison * Kyrie eleison * Kyrie eleison: Christe eleison * Christe eleison * Christe eleison: Kyrie eleison * Kyrie eleison * Kyrie eleison" Yes, it is all Greek; use of an unfamiliar tongue helps to "fly over" unconscious resistances, and there is mantric value in the sequence of vowels and consonants. "Kyrie" means Lord; "Christe" is Christ; and "eleison" often translated "have mercy," actually means "let compassion flow with infinite abundance."

After chanting as long as one can without scattering attention, simply remain in the living silence that has thus been created, and absorb the energies you have evoked. They are healing.

An exercise we sometimes assign to seminarians is to take one small portion of the Liturgy and meditate it daily over a week's time, and then report one's findings. One seminarian chose for her assignment the Kyrie; and reported her surprise and delight at finding that when she meditated the Kyrie, her whole spacious residence would fill with angelic visitors. No wonder!

The Eucharistic meditation best fitted to invoking the healing and vivifying potencies of the sphere of Justice is the Munda Cor Meum:

Cleanse my heart and my lips, O God, who by the hand of Thy Seraph didst cleanse the lips of Thy Prophet Isaiah with a burning coal from Thine Altar;

and in Thy loving kindness so purify me that I may worthily proclaim Thy Holy Gospel, through Christ our Lord. May the Lord be in my heart and on my lips, that through my heart the Love of God may shine forth, and through my lips His power be made manifest. Amen."

This prayer is the re-enactment of the vision of Divine Majesty experienced by Isaiah, as recorded in Isaiah 6. Seeing himself as ill-prepared for his mission, which is everyone's vision and mission, the angelic hosts took a glowing coal from the altar of sacrifice and placed it upon his lips, effecting a fiery sacramental cleansing; thereafter he spoke and acted as an instrument of the majesty and authority of the God who sent him forth into the world.

The Munda Cor Meum calls for the swift and fiery elimination of every element in consciousness which would hinder the full and grand flowing of the mightiness of God in true judgment and justice.

To use it prayerfully with the intention of bringing forth healing is to release oneself from bondage and commit oneself to a path of energetic service. It is appropriate, therefore, for one who discerns in himself some deficiency of, or impediment to, the activity of the red sphere of Mighty Justice!

Yet in all things, even mystical things, and especially in good things, extremism is an ever-present temptation. So it is well when concluding any such practices as those described above, to contemplate the jewel of balance brought forth by Micah:

"What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6:8)

BOOKS by GARETH KNIGHT

A Practical Guide to Qabalistic Symbolism

A comprehensive analysis of the Tree of Life and the Tarot.

Experience of the Inner Worlds

A textbook of Christian Qabalistic Magic.

A History of White Magic

Theurgy seen as the meeting point of religion and science through the ages.

Distributed in USA by:

SAMUEL WEISER INC.
P.O. Box 612, York Beach, Maine 03910

In the Footsteps of the Master

The Life of St. Macrina

by Saint Gregory of Nyssa



The Life of St. Macrina as presented to us by her brother. St. Gregory of Nyssa, stands as one of the more interesting early testimonies of the Church, for here we are given insight into the practical applications of the then still new Christian faith and the spiritual ardor which our early fathers and mothers of the church catholic felt for their religion. St. Gregory is famed as one of the foremost Christian minds of his time and through a life filled with many sufferings and triumphs came to be regarded as one of the early Church Fathers. We trust that our readers will find his short piece to be of interest historically and spiritually, for truly it can be said that St. Macrina walked in the footsteps of the Master.

The Editor

Gregory, Bishop of Nyssa, to Olympus

From the heading of this work, you might think that it is a letter, but it has extended itself into a rather lengthy monograph. My excuse is that you ordered me to write on a subject that goes beyond the scope of a letter. In any case, you will recall our meeting in Antioch, where we happened to come across each other as I was on my way to Jerusalem to fulfill a vow to see the evidence of our Lord's sojourn in the flesh in that region of the world. We talked of all sorts of things (indeed, seeing you precipitated so many topics of conversation that it was not likely to be a silent encounter) and, as often happens, the flow of our conversation turned to the life of an esteemed person. We spoke of a woman, if one may refer to her as that, for I do not know if it is right to use that natural designation for one who went beyond the nature of a woman. We did not have to rely on heresay since experience was our teacher, and the details of our story did not depend on the testimony of others. The maiden we spoke of was no stranger to my family so that I did not have to learn the wondrous facts about her from others; we were born of the same parents, she being, as it were, an offering of first fruits, the earliest flowering of our mother's womb. At that time, you suggested that a history of her good deeds ought to be written because you thought such a life should not be lost sight of in time and, that having raised herself to the highest peak of human virtue through philosophy, she should not be passed over in silence and her life rendered ineffective. Accordingly, I thought it right to obey you and to write her life story as briefly as I could in an artless and simple narrative.

The maiden's name was Macrina. She had been given this name by her parents in memory of a remarkable Macrina earlier in the family, our father's mother, who had distinguished herself in the confession of Christ at the time of the persecutions. This was her official name which her acquaintances used, but she had been given another secretly in connection with a vision which occurred before she came into the light at birth. Her mother was extremely virtuous, following the will of God in all things and embracing an exceptionally pure and spotless way of life, so that she had chosen not to marry. However, since she was an orphan and flowering in the springtime of her beauty, and the fame of her loveliness had attracted many suitors, there was danger that, if she were not joined to someone by choice, she might suffer some unwished for violence, because some of the suitors maddened by her beauty were preparing to carry her off. For this reason, she chose a man well known and recommended for the dignity of his life, and thus she acquired a guardian for her own life. In her first pregnancy, she became Macrina's mother. When the time came in which she was to be freed from her pain by giving birth to the child, she fell asleep and seemed to be holding in her hands the child still in her womb, and a person of greater than human shape and form appeared to be addressing the infant by the name of Thecla. (There was a Thecla of much fame among virgins.) After doing this and invoking her as a witness three times, he disappeared from sight and gave ease to her pain so that as she awoke from her sleep she saw the dream realized. This, then, was her secret name. It seems to me that the one who appeared was not so much indicating how the child should be named, but foretelling the life of the child and intimating that she would choose a life similar to that of her namesake.

So the child grew, nursed chiefly by her mother although she had a nurse of her own. Upon leaving infancy, she was quick to learn what children learn, and to whatever learning the judgment of her parents directed her, the little one's nature responded brilliantly. Her mother was eager to have the child given instruction, but not in the secular curriculum, which meant, for the most part, teaching the youngsters through poetry. For she thought that it was shameful and altogether unfitting to teach the soft and pliable nature either the passionate themes of tragedy (which are based on the stories of women and give the poets their ideas and plots), or the unseemly antics of comedy, or the shameful activities of the immoral characters in the *Iliad*, defiling the child's nature with the undignified tales about women. Instead of this, whatever of inspired Scripture was adaptable to the early years, this was the child's subject matter, especially the Wisdom of Solomon and beyond this whatever leads us to a moral life. She was especially well versed in the Psalms, going through each part of the Psalter at the proper time; when she got up or did her daily tasks or rested, when she sat down to eat or rose from the table, when she went to bed or rose from it for prayer, she had the Psalter with her at all times, like a good and faithful traveling companion.

Growing up with these and similar pursuits and becoming extraordinarily skilled in the working of wool, she came to her twelfth year in which the flowering of youth begins especially to shine forth. Here, it is worth marveling at how the young girl's beauty did not escape notice, although it had been concealed. Nor did there seem to be anything in all that country comparable to her beauty and her loveliness, so that the hand of the painters could not reproduce its perfection, and the art that devises all things and dares the greatest things, even to the fashioning of planets through imitation, was not powerful enough to imitate the excellence of her form. Consequently, a great stream of suitors for her hand crowded round her parents. Her father (he was wise and considered outstanding in his judgment of what was good) singled out from the rest a young man in the family known for his moderation, who had recently finished school, and he decided to give his daughter to him when she came of age. During this period, the young man showed great

promise and brought to the girl's father (as a cherished bridal gift, as it were) his reputation as an orator displaying his rhetorical skill in lawsuits in defense of the wronged. But envy cut short this bright promise by snatching him from life in his piteous youth.

The girl was not unaware of what her father had decided, and when the young man's death broke off what had been planned for her, she called her father's decision a marriage on the grounds that what had been decided had actually taken place and she determined to spend the rest of her life by herself; and her decision was more firmly fixed than her age would have warranted. When her parents talked of marriage (many men wanted to marry her on account of the reputation of her beauty), she used to say that it was out of place and unlawful not to accept once and for all a marriage determined for her by her father and to be forced to look to another, since marriage is by nature unique, as are birth and death. She insisted that the young man joined to her by her parent's decision was not dead, but living in God because of the hope of the resurrection, merely off on a journey and not a dead body, and it was out of place, she maintained, for a bride not to keep faith with an absent husband. Thrusting aside the arguments of those trying to persuade her, she settled upon a safeguard for her noble decision, namely, a resolve never to be separated for a moment from her mother, so that her mother often used to say to her that the rest of her children she had carried in her womb for a fixed time, but this daughter she always bore, encompassing her in her womb at all times and under all circumstances. Certainly, the companionship of her daughter was not burdensome or disadvantageous for the mother, because the care she received from her daughter surpassed that of many of her maidservants and there was an exchange of kindly offices between them. The older woman cared for the young woman's soul and the daughter for her mother's body, fulfilling in all things every desirable service, often even making bread for her mother with her own hands. Not that this was her principal concern, but when she had anointed her hands with mystic services, thinking that it was in keeping with her way of life, in the remaining time she furnished food for her mother from her own labor, and, in addition, she shared her mother's worries. Her mother had four sons and five daughters and was paying taxes to three governors because her property was scattered over that many provinces.

In a variety of ways, therefore, her mother was distracted by worries. (By this time her father had left this life.) In all of these affairs, Macrina was a sharer of her mother's toils, taking on part of her cares and lightening the heaviness of her griefs. In addition, under her mother's direction, she kept her life blameless and witnessed in everything by her, and, at the same time, because of her own life, she provided her mother with an impressive leadership to the same goal; I speak of the goal of philosophy, drawing her on little by little to the immaterial and simpler life. After the mother had skilfully arranged what seemed best for each of Macrina'a sisters, her brother, the distinguished Basil, came home from school where he had had practice in rhetoric for a long time. He was excessively puffed up by his rhetorical abilities and disdainful of all great reputations, and considered himself better than the leading men in the district, but Macrina took him over and lured him so quickly to the goal of philosophy that he withdrew from the worldly show and began to look down upon acclaim through oratory and went over to this life full of labors for one's own hand to perform, providing for himself, through his complete poverty, a mode of living that would, without impediment, lead to virtue. But his life and the outstanding activities through which he became famous everywhere under the sun and eclipsed in reputation all those conspicicuous in virtue, would make a long treatise and take much time, and my attention must be turned back to the subject at hand. When there was no longer any necessity for them to continue their rather worldly way of life, Macrina persuaded her mother to give up her customary mode of living and



her more ostentatious existence and the services of her maids, to which she had long been accustomed, and to put herself on a level with the many by entering into a common life with her maids, making them her sisters and equals rather than her slaves and underlings. But here, I want to insert something into the narrative and not to leave unrecorded an incident which testifies so well to Macrina's exalted character.

The second of the four brothers after the great Basil was named Naucratius, surpassing the others in the excellence of his nature and the beauty of his body and strength and swiftness and adaptability. When he was twenty-one years old and had given such displays of his talent in a public audience that the whole theater was moved, through divine providence and some great inspiration of thought, he was impelled to despise all the opportunities at hand, and he turned to a life of monasticism and poverty, taking no one with him, but going alone. One of his housemen named Chrysaphius followed him because he was used to taking care of him and because he had decided upon the same choice of life. So Naucratius went off to live by himself, having found a remote point on the Iris River. The Iris flows through the middle of Pontus, hasits source in Armenia, makes its way through our regions, and empties into the Black Sea. Here, the young man found a spot bristling with deep forest and hidden in a hollow with a rocky cliff overhead, far from the noises of the city, military activities, and the business of rhetoric in the lawcourts. Having freed himself from all the usual distractions of human life, with his own hands, he cared for a group of old people living together in poverty and infirmity, judging it to be in keeping with his life to be occupied with such an activity. Haveing special skills in matters pertaining to all kinds of hunting, he used to go hunting to procure food for the old people and, at the same time, he tamed his youthful vigor. He also zealously carried out his mother's wishes if she asked anything for herself, and, in these two ways, he charted his life's course, controlling his young manhood by his labor and caring for his mother; and thus he made his way to God by following divine injunctions.

He lived this way for five years, philosophizing and making his mother's life a blessed one because of the way that he regulated his own life through moderation and put all his energy into fulfilling her every wish. Then, there occurred for the mother a grave and tragic experience, planned, I think, by the Adversary, which brought the entire family to misfortune and lamentation. He was unexpectedly snatched from life. It was not illness, which prepares one to anticipate the distaster, nor any of the usually anticipated things that brought the young man to death. He went out to hunt, which was his means of furnishing provisions for the old people. He was brought home dead, he and Chrysaphius, his companion. His mother was a three-day journey away

from the scene and someone came to her to report what had taken place. She was perfectly schooled in virtue, but nature won out even over her. She became breathless and speechless on the spot and fainted, reason giving way to passion, and she lay there under the impact of the terrible news like a noble athlete felled by an unforeseen blow.

At this point, the great Macrina's excellence was evident. By setting reason against passion, she kept herself in hand, and, becoming a bulwark of her mother's weakness, she lifted her out of the abyss of grief, and, by her own firmness and unyielding spirit, she trained her mother's soul to be courageous.

Consequently, her mother was not carried away by her misfortune, nor did she react in an ignoble and womanish fashion so as to cry out against the evil or tear her clothes or lament over her suffering or stir up a threnody of mournful melodies. Instead, she conquered her natural impulses and thrust them aside with her own arguments or those suggested by her daughter for the healing of the pain. Then, especially, did the maiden's lofty and exalted soul shine forth because her nature had been subject to the same experience. It had been her brother, and her dearest brother, whom death snatched away in such a manner. Nevertheless, transcending her nature, she lifted her mother up with her own line of reasoning and put her beyond what had happened, directing her by her own example to patience and fortitude. In particular, Macrina's life, always exalted by virtue, did not give the mother an opportunity to grieve for the one who was absent and caused her to rejoice rather in the good that was present.

When the care of rearing the children and the responsibility of educating them and establishing them in life was over, and most of the resources connected with the more material life were divided up among younger members of the family, then, as I said before, Macrina's life became for her mother a guide towards the philosophical and unworldly way of life, and, turning aside from all that she was used to, she led her to her own standard of simplicity. She prepared her to put herself on a level with the community of virgins so that she shared with them the same food and lodging and all other things one needs in daily life, and there was no difference between her life and theirs. The arrangement of their life, the high level of their philosophy, the lofty regimen of their activities night and day was such that it transcends description. Just as by death souls are freed from the body and released from the cares of this life, so their life was separated from these things, divorced from all mortal vanity and attuned to an imitation of the existence of the angels. Among them was seen no anger, no envy, no hatred, no arrogance, or any such thing; neither was there in them longing for foolish things like honor and fame and vanity, nor a contempt for others; all such qualities had been put aside. Continence was their luxury and not being known their fame; their wealth consisted in their poverty and the shaking off of all worldly abundance like dust from the body. They were not occupied with the concerns of this life; that is, they were not preoccupied. Rather, their one concern was the Divine; there was constant prayer and an unceasing singing of hymns distributed throughout the entire day and night, so that this was for them both their work and their rest from work. What human word could bring this kind of life before your eyes? Their existence bordered on both the human and the incorporeal nature. On the one hand, a nature freed from human cares is more than human, whereas, to appear in the body and to be embraced by form and to live with the senses is to have a nature less than angelic and incorporeal. Perhaps some daring person might say the difference was negligible because, although living in the flesh because of their affinity to the bodiless powers, they were not weighted down by the allurements of the body, but, borne upwards in midair, they participated in the life of the celestial powers. Not a little time was spent in this way and, in time, their successes increased and always their philosophy gave them additional aids for discovering goods leading them to greater purity.

Macrina had a brother who was a great help towards this fine goal of life; he was named Peter and he was the youngest

of us, the last offspring of our parents called at once both son and orphan, for as he came into the light of life his father departed from it. His eldest sister, the subject of our story, took him almost immediately from his nurse's breast and reared him herself and led him to all the higher education, exercising him from babyhood in sacred learning so as not to give him leisure to incline his soul to vanities. She became all things to the boy; father, teacher, attendant, mother, the counselor of every good, and she held him in check so that, even before his flowering in the tenderness of youth, he was raised to the high goal of philosophy, and, by some good fortune of nature, he had such skill in every form of handicraft that without instruction he arrived at a complete mastery of skills upon which most people expend much time and energy. So, scorning extraneous instructions and having nature as an adequate teacher of all good learning and always looking to his sister and making her the focal point of every good, he became so virtuous that he was no less esteemed than the great Basil for the excellent qualities of his later life. But then, he was above all a co-worker with his sister and mother in every phase of their angelic existence. Once, when there was a terrible famine and many people came pouring in to our region because of the fame of its prosperity, he furnished so much nourishment through his foresight that the large numbers going to and fro make the hermitage seem like a city.

At this time, our mother, having come to a rich old age, went to God, taking her departure from life in the arms of these two of her children. Worth recording is the blessing she gave to each of her children, suitably remembering each of the absent ones so that none would be without a blessing, and through prayer entrusting especially to God the two who were with her. As they were sitting beside her bed, she touched each of them with her hand and said to God in her last words: 'To you, O Lord, I offer the first and tenth fruit of my pains. The first fruit, my eldest daughter here, and this my tenth, my last-born son. Both have been dedicated to you by law and are your votive offerings. May sanctification, therefore, come to this first and tenth.' And she indicated specifically her daughter and her son. Having finished her blessing, she ended her life, instructing her children to place her body in our father's tomb. These two, having fulfilled her command, attained to a higher level of philosophy, always struggling in their individual lives and eclipsing their early successes by their later ones.

At this time, Basil, distinguished among the holy, was made Bishop of Caesarea. He led his brother to the holy vocation of the priesthood, and consecrated him in the mystical services himself. And through this also, their life progressed to a loftier and higher degree, seeing that their philosophy was enhanced by the consecration. Eight years later, Basil, renowned throughout the entire world, left the world of men and went to God, and his death was a common source of grief for his country and the world. When Macrina heard the report of his distant death, she was greatly disturbed by such a loss. (How could this fail to touch her when even the enemies of truth were affected by it?) But, just as they say gold is tested in many furnaces, that if it gets through the first firing and is tested in the second and, in the last is finally cleansed of all extraneous matter (this is the most accurate proof of true gold if, after all this firing, no impurity remains), something similar happened in her case. When her lofty understanding had been tried by the different attacks of grief, the genuine and undebased quality of her soul was revealed in every way; previously, by the departure of her other brother, then, by the separation from her mother, and in the third instance, when Basil, the common honor of the family, departed from human life. She remained like an undefeated athlete, in no way overcome by the onslaught of misfortunes.

About nine months after this disaster, there was a synod of bishops in the city of Antioch, in which I participated. And when each of us was leaving to return to his own diocese before the year was out, I, Gregory, thought often of visiting Macrina. For a long time had elapsed during which the circumstances of my trials



had prevented our coming together, since I was exiled time and again by the leaders of heresy. When I counted up the time during which these troubles prevented our coming face to face, it added up to almost eight years. When I had almost finished the journey and was about one day away from my destination, a vision, appearing in my sleep, aroused fearful forebodings about the future. I seemed to be carrying the relics of martyrs in my hand and a light seemed to come from them, as happens when the sun is reflected on a bright mirror so that the eye is dazzled by the brilliance of the beam. That same night, the vision occurred three times. I was not able to interpret its meaning clearly, but I foresaw some grief for my soul and I was waiting for the outcome to clarify the dream. When I came near the outskirts of the place where that lady was leading her angelic and celestial life, I asked one of the workmen, first, if my brother happened to be there. He replied that he had gone out to meet us about four days earlier, and this was true, but he had taken a different road. Then, I inquired about the Superior and, when he said that she was ill, I was more eager than ever to complete the trip, for a certain fear, an omen of the future, was disturbing me. As I made my way (rumor had announced my presence beforehand to the community), a line of men streamed toward us. It was customary for them to welcome guests by coming out to meet them. However, a group of women from the convent waited modestly at the entrance of the church for us.

When the prayer and blessing were finished and the women had responded to the blessing by bowing their heads, they removed themselves from our presence and went off to their own quarters. Since not one of them remained with me, I correctly surmised that their Superior was not among them. An attendant led me to the house where

the Superior was and opened the door, and I entered that sacred place. She was already very ill, but she was not resting on a couch or bed, but upon the ground; there was a board covered with a coarse cloth, and another board supported her head, designed to be used instead of a pillow, supporting the sinews of her neck slantwise and conveniently supporting the neck. When she saw me standing at the door, she raised herself on her elbow; her strength was already so wasted by fever that she was not able to come towards me, but she fixed her hands on the floor and, stretching as far forward as she could, she paid me the honor of a bow. I ran to her and, lifting her bowed head, I put her back in her accustomed reclining position. But she stretched out her hand to God and said: 'You have granted me this favor, O God, and have not deprived me of my desire, since you have impelled your servant to visit your handmaid.' And in order not to disturb me, she tried to cover up her groans and to conceal somehow the difficulty she had in breathing, and, through it all, she adjusted herself to the brighter side. She initiated suitable topics of conversation and gave me an opportunity to speak by asking me questions. As we spoke, we recalled the memory of the great Basil and my soul was afflicted and my face fell and tears poured from my eyes. But she was so far from being downcast by our sorrow that she made the mentioning of the saint a starting point towards the higher philosophy. She rehearsed such arguments, explaining the human situation through natural principles and disclosing the divine plan hidden in misfortune, and she spoke of certain aspects of the future life as if she was inspired by the Holy Spirit, so that my soul almost seemed to be lifted up out of its human sphere by what she said and, under the direction of her discourse, take its stand in the heavenly sanctuaries.

And just as we hear in the story of Job, that when the man was wasting away and his whole body was covered with erupting and putrefying sores, he did not direct attention to his pain but kept the pain inside his body, neither blessing his own activity nor cutting off the conversation when it embarked upon higher matters. Such a thing as this I was seeing in the case of this Superior also; although the fever was burning up all her energy and leading her to death, she was refreshing her body as if by a kind of dew, she kept her mind free in the contemplation of higher things and unimpeded by the disease. If my treatise were not becoming too long, I would put down everything in order: how she was lifted up by her discourse on the soul; how she explained the reason for life in the flesh, why man exists; how he is mortal, whence death comes; and what release there is from death back again into life. In all this, she went on as if inspired by the power of the Holy Spirit, explaining it all clearly and logically. Her speech flowed with complete ease, just as a stream of water goes down a hill without obstruction.

When the conversation was finished, she said: 'Now, brother, it is time for you to rest your body awhile because the trip must have been tiring.' For me, just seeing her and hearing her noble words was truly a great source of relaxation, but, since it was pleasing and desirable to her, in order to seem obedient to her as my teacher in all things, I found a pleasant resting place in one of the gardens nearby and rested in the shade of the vine-clad trees. However, I was unable to enjoy myself because my soul was overwhelmed by the anticipation of sorrows. For the vision in my dream seemed to have been explained by what I had seen. Truly, this was what had appeared, the remains of a holy martyr had been 'dead to sin,' but illuminated by the grace of the indwelling spirit. I explained this to one of those to whom I had previously told the dream. Guessing, I know not how, that we were dejected by the grief that was to come, Macrina sent a message bidding us to cheer up and to be more hopeful about her condition for she perceived a turn for the better. This was not said to deceive us, but was actually the truth, although we did not recognize it at the time. For just as a runner who has outrun his rival and comes to the end of

the course when he nears the judges' stand and sees the victor's crown, as if he has already obtained the prize, he rejoices within himself and announces his victory to the cheering onlookers, in the same way, Macrina led us to hope for greater good for herself, for she was already looking towards the prize of her high calling and, in her words, almost echoed the words of the apostle: 'Now there is laid up for me the crown of Justice which the just Judge will give me since I have fought the good fight, finished the race, kept the faith.'

Reassured by this message, we began to enjoy what was put before us and the offerings were varied and pleasurable since the great lady was very thoughtful also in such matters. When we returned to her presence (for she did not allow us to idle away the time by ourselves), she took up the story of her life from infancy as if she were putting it all into a monograph. She told what she remembered of our parent's life, both what happened before my birth and afterwards. What she concentrated on in her story was thanksgiving to God, for what she stressed in the life of our parents was not so much their being outstanding among their contemporaries because of their prosperity, but their having been enhanced by divine favor. Our father's parents had been deprived of their possessions because of the confession of Christ; our mother's grandfather was killed by the anger of the emperor and all his property handed over to other masters. Nevertheless, their life was so exalted on account of their faith that no one had a greater reputation among the men of that time. Later, when their property was divided nine ways in accordance with the number of the children, the share of each had been so bountifully increased that the children lived more prosperously than their parents. Macrina did not accept the amount that was assigned to her in the equal distribution, but gave it all into the hands of the priest in accordance with divine command. By divine dispensation, her existence was such that she never stopped using her hands in the service of God, nor did she look to men for help or any opportunity for living a life of comfort. She never turned away anyone who asked for something, nor did she look for benefactors, but God, in His blessings, secretly made her little resources of activity grow as seeds, as it were, into a full-flowering harvest.

I told her about the difficulties in which I had been involved; first, how the Emperor Valens drove me into exile for the faith, then, the confusion in the churches which called me to disputes and disagreements. She said: "Will you ever stop ignoring the good things that come from God? Will you not remedy the thanklessness of your soul? Compare your lot with that of our parents, although, as far as this world is concerned, it is true that we are proud of being well born and coming from a good family. Our father in the past was well thought of because of his education, and his reputation was established in the local law courts. Later, although he surpassed the rest in rhetoric, his fame did not go beyond the Pontic region, but he was satisfied to be looked up to in his own land. 'Whereas you,' she continued, 'are known in the cities, among the peoples and the tribes; churches send you forth and summon you as ally and advocate, and do you not see the grace in it? Do you not realize the cause of such blessings, namely, that the prayers of your parents are lifting you to the heights, since you have little or nothing within yourself by which to achieve this?

As she went on this way, I kept wishing that the day might be lengthened so that we could continue to enjoy the sweetness of her words. But the sound of the choir was calling us to vespers and, having sent me off to the church, the Superior withdrew to God in prayer and the night was devoted to it. When dawn came, it was clear to me that this day was to be the last for her in the life of the flesh, for the fever had consumed all her natural strength. When she saw our concern about her weakness, she tried to rouse us from our downcast hopes by dispersing again with her beautiful words the grief of our souls with her last slight and labored breathing. At this point, espec-

LECTURES BY DR. STEPHAN A. HOELLER

Available on Professionally Recorded Cassettes

LIFE AND TRANSFORMATION
PRACTICAL DIRECTIVES FOR LIVING
FROM JUNGIAN PSYCHOLOGY

LT1 FROM INSTINCT TO TRANSCENDENCE
The Alchemy of Intuitive Transmutation

LT2 THE ROAD TO CREATIVITY
Finding the Golden Mean between Inertia and Restlessness

DREAMING AND SELF KNOWLEDGE
A STUDY OF THE ART OF GNOSIS THROUGH DREAM, VISION, AND LIFE

D1 DREAMS, VISIONS AND PSYCHOLOGICAL TYPES
The individual paths to Self as influenced by the various psychological types. Discovering one's Type as a key to Gnostic Experience.

D3 THE WAKING DREAM, OR ACTIVE IMAGINATION
The Mystery of Magical day dreaming. Active Imagination methods and Creative Imagination within a Gnostic and Magical context.

D8 THE SYMBOLIC LIFE: A MODERN GNOSIS
Ancient Gnosis and Modern Psychology illuminate dream and waking Life. Historical, Religious, and therapeutic aspects of Individuation.

D5 DREAM SYMBOLS; THE NIGHT LANGUAGE OF THE SOUL
Reading the symbols of Dreams. Human, Animal, Bird, Reptilian and Floral symbols.

THE GNOSTIC GOSPELS
THE SECRET BOOK OF THE GNOSTICS
COPTIC CODICES FROM NAG HAMMADI

GG1 NEW LIGHT FROM AN OLD TOMB; THE STORY OF THE NAG HAMMADI DOCUMENTS
Ancient Gnosis brings new insights to contemporary Religion and Psychology.

GG2 THE CHRIST OF THE GNOSTICS: HISTORICAL FIGURE VERSUS SYMBOL
Christ as Redeeming Archetype and Universal Symbol. The Jungian Paradigm of Christ as the Individuated Ego as foretold by the Gnostics.

GG4 SECRET SAYINGS OF JESUS: THE GOSPELS OF THOMAS AND PHILLIP
Spiritual Truths as expressed by the oldest Gospels. Startling modern relevance of sayings attributed to Jesus. Meaning of the forbidden Gospels.

LIVING WITH THE KABBALAH
CONTEMPORARY APPLICATIONS OF THE MYSTERIES OF ANCIENT ISRAEL

K1 THE HIDDEN GARDEN OF THE KABBALAH
Psychology and Foundations of Kabbalistic Mysticism

K2 THE LADDER OF LIGHTS
The Transcendental Archetype of the Tree of Life

K3 MYSTIC LIFE OF THE KABBALIST
Devotion and the Journey to God.

THE WISDOM OF THE TAROT
THE NATURE AND USE OF THE TAROT

T1 THE TAROT DECK: A UNIVERSAL MANDALA OF LIFE
Structure of the Tarot, Nature and Origin of the Cards

T4 THE MAJOR ARCANA: RULERS OF THE PERSONALITY
Meanings of the seven Highest Numbered Cards

T5 THE MAJOR ARCANA; ARCHETYPAL IMAGES OF THE UNCONSCIOUS
Psychic Imagery of the Middle Seven Cards

T6 THE MAJOR ARCANA; SYMBOLS OF TRANSCENDENCE
The Most Potent of the Trump Cards

MODERN SCHOOLS AND LEADERS OF THE SPIRIT
EVALUATING SOME GREAT CONTEMPORARY SPIRITUAL DEVELOPEMENTS

MS1 THE FOURTH WAY
Gurdjieff, Ouspensky, and Nicoll

MS5 NEW LIGHTS FROM THE EAST
The Teachings of Sri Aurobindo, Ramana Maharshi, and Rajneesh

Make check payable to: The Gnostic Society

Quantity of Tapes @ $5.00 ea = $ _____
Less than 3 tapes please add $1 Postage _____
Calif residents add 6% sales tax 30¢ ea _____
TOTAL $ _____

The Gnostic Society - P.O. Box 3993 Los Angeles CA 90028

ially, my soul was in conflict because of what it was confronted by. My disposition was naturally made gloomy by the anticipation of never again hearing such a voice, but actually I had not yet accepted the idea that she was going to leave this mortal life, and my soul was so exalted by appearances that I secretly thought that she had transcended the common nature. For the fact was that, in her last breath, she experienced nothing strange in the expectation of the change and displayed no cowardice towards the departure from life. Instead, she philosophized with high intelligence on what had been decided upon by her about this life from the beginning up to her last breath, and this made her appear to belong no longer to the world of men. It was as if an angel had by some providence taken on human form, an angel who had no relation with or similarity to the life of the flesh and for whom it was not at all unreasonable to remain detached since the flesh was not part of her experience. For this reason, she seemed to me to be making clear to those present the divine and pure love of the unseen Bridegroom which she had secretly nourished in the depths of her soul. and she seemed to be communicating the disposition in her heart to go to the One she was longing for, so that, once loosed from the chains of the body, she might quickly be with Him. Truly, her race was towards the Beloved and nothing of the pleasure of life diverted her attention.

The day was almost over and the sun was beginning to set, but the zeal in her did not decline. Indeed, as she neared her end and saw the beauty of the Bridegroom more clearly, she rushed with greater impulse towards the One she desired, no longer speaking to those of us who were present, but to that very One toward whom she looked with steadfast eyes. Her couch was turned to the East and, stopping her conversation with us, for the rest of the time she addressed herself to God in prayer, beseeching Him with her hands and speaking in a low soft voice so that we barely heard what she said. This was her prayer and there is no doubt that it made its way to God and that it was heard by Him.

She said: 'O Lord, You have freed us from the fear of death; You have made the end of life here the beginning of a true life for us. For a time, You give rest to our bodies in sleep and You awaken us again with the last trumpet. The dust from which You fashioned us with Your hands You give back to the dust of the earth for safekeeping, and You who have relinquished it will recall it after reshaping with incorruptibility and grace our mortal and graceless substance. You redeemed us from the curse and from sin, having taken both upon Yourself: You crushed the heads of the serpent who had seized us with his jaws in the abyss of disobedience. Breaking down the gates of hell and overcoming the one who had the empire of death, You opened up for us a path to the resurrection. For those who fear You, You have as a token the sign of the holy cross for the destruction of the Adversary and the salvation of our life. O God everlasting, towards whom I have directed myself from my mother's womb, whom my soul has loved with all its strength, to whom I have dedicated my body and my soul from my infancy up to now, prepare for me a shining angel to lead me to the place of refreshment where is the water of relaxation near the bosom of the holy Fathers. You who broke the flaming sword and compassionately gave Paradise back to the man crucified with You, remember me also in Your kingdom, for I, too, have been crucified with You, having nailed my flesh through fear of You and having feared Your judgments. Let the terrible abyss not separate me from Your chosen ones; let the Slanderer not stand in my way or my sins be discovered before Your eyes if I have fallen and sinned in word or deed or thought because of the weakness of our nature. Do You who have power on earth to forgive sins forgive me so that I may be refreshed and may be found before You once I have put off my body, having no fault in the form of my soul, but blameless and spotless may my soul be taken into Your hands as an offering before Your face.'
As she said this, she made the sign of the cross upon her eyes and mouth and heart, and little by little, as the fever dried up her tongue, she

was no longer able to speak clearly; her voice gave out and only from the trembling of her lips and the motion of her hands did we know that she was continuing to pray.

Then, evening came on and the lamp was brought in. Macrina directed her eye toward the beam of light and made it clear that she was eager to say the nocturnal prayer and, although her voice failed her, with her heart and the movement of her hands, she fulfilled her desire and moved her lips in keeping with the impulse within her. When she had completed the thanksgiving and indicated that the prayer was over by making the sign of the cross, she breathed a deep breath and with the prayer her life came to an end. From then on, she was without breath and movement, and I recalled an injunction she had given me when I arrived, saying that she wanted my hands to be placed upon her eyes and the customary care of the body to be taken by me. So I placed my hand, deadened by grief, upon her holy face so as not to seem to disregard her request. Actually, her eyes required no attention; it was as if she was asleep with her eyelids becomingly lowered; her lips were set naturally and her hands rested naturally on her breast and the whole position of her body was so spontaneously harmonious that there was no need for any arranging hand.

ENROLLING NOW

INSTITUTE FOR METAPHYSICAL ACHIEVEMENT

TAROT DYNAMICS' • Comprehensive 10 lesson Divination course! Also unique individualized advanced study programs available! DETAILS **$2.00**

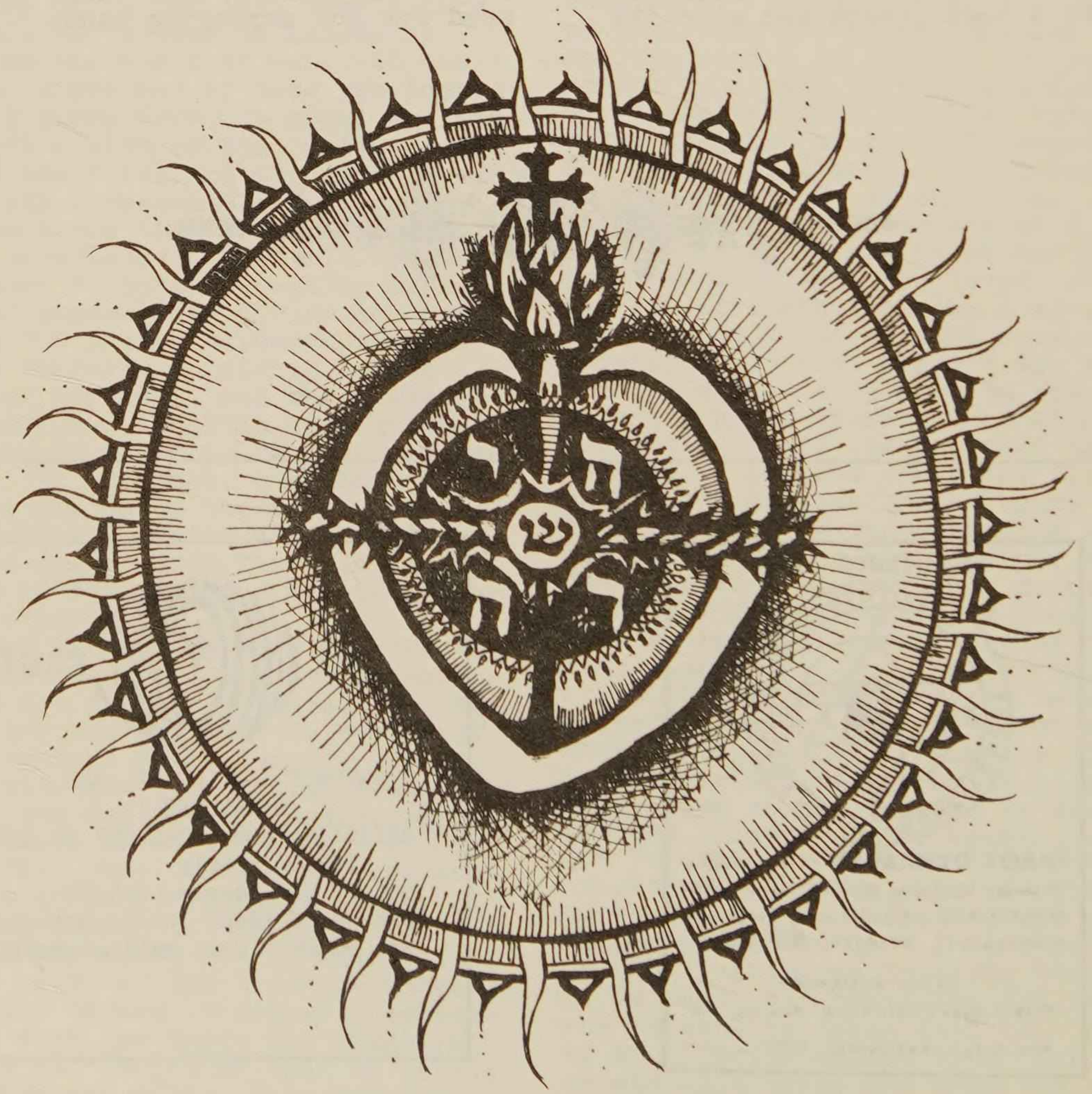
TAROT DYNAMICS'
1958 Sunset Cliffs Blvd. Box no. 106
San Diego, California 92107

THE WHOLE PAGE

A PSYCHIC NEWSLETTER AND DIRECTORY
ARTICLES FROM ASTROLOGY TO ZEN
$12.00 yearly
out of USA yearly $14.00
THE WHOLE PAGE, BOX 9a, Nubieber, Ca. 96068 Geri Mullins, Publisher

Sacred Heart of Jesus

by Catharine Wickman, HORC



Show me the way of thy Holy Ones . . .
Take me into the Sanctuary of thy Heart,
my heart
Four chambers in perpetual adoration
of the Holy Tetragrammaton
Murmuring the song of creation.

Here, where four Archangels have stood
vigilant
From my conception,
thy reception,
To the veil to be rent
By God Alone.

There is a purification
Ritual
Written in no book
Older than time.
It is the meeting of divine forgiveness
and human sin.
The Ancient form,
Salt and Water,
Tears (once so precious they were
Kept in sacred vials)
Cleanse the Four chambers to
recieve the Holy Spirit.

Wind - Four winds - swirling
In an upward spiral
Lift our hearts to thee,
Lamb of God,
Sacred Heart of Jesus!

World Events Cast Their Shadow on Time

Prophecies of Sister Elena Aiello

The editors of the AROHN recognize that the messages Sister Elena received may prove to be quite upsetting to some of our readers. There are those of you who will say that they appear to dwell too much on "doomsday". We regret evoking this response in any of our readers because we believe that they contain a warning upon which mankind cannot afford to turn its back. It is an important message - one that bears hearing if not believing. So important are these messages, in our opinion, that we have set aside two issues of this feature column to present them to you. This is the first installment of "The Prophecies of Sister Elena Aiello." The next issue of the AROHN will carry information on more of her visions. Further reading on this subject can be found in "The Incredible Life Story of Sister Elena Aiello," by Msgr. Francesco Spadafora.

"Cry out these things to all, like the very echo of my voice. Let this be known to all, because it will help save many souls, and prevent much destruction in the Church, and in the world."
(Our Lady to Sister Elena Aiello - 1955)

The prophecies that are to be found in this article first appeared in *Divine Love*, the official publication of the Apostolate of Christian Action, in 1957, and again in their recent fall issue, 1981. They wrote concerning these messages and the recipient of them: "At that time, although we knew the nun's name, Sister Elena Aiello, of Consenza, Italy, we knew little else about her. But we were very impressed with the messages, which seemed to apply so perfectly to our day. Since that time, a book on the life of the nun has been published, giving many interesting details, and additional messages other than the ones contained in our first article. Every Good Friday and on other occasions, Sister Elena suffered in her body the bloody passion of Our Lord in much the same manner as Therese Neumann, Padre Pio and other such chosen 'victim souls' - in reparation. Like them she also bore the wounds of Christ on her hands, feet and side.

"One of the remarkable events in Sister Elena's life concerns the Holy Face of Jesus. Near her bed was a section of masonite paneling to protect her from drafts. On September 29, 1955, Feast of St. Michael the Archangel, one of the sisters who attended Sister Elena was startled by a flash of light on the lower corner of the panel. Very much surprised, both Sister Elena and her attendant looked closely, and saw blood dripping down the panel. Later, as cotton tufts and linens were applied to the panel to wipe away the blood, several forms or designs showed through, such as a cross, a crown, a heart. Pictures were taken of these and sent to the proper authorities at the Vatican.

"This phenomenon of dripping blood took place many times during the next years, especially on Feast Days of Our Lord, such as the Holy Cross, the Sacred Heart, the Most Precious Blood of Jesus, etc. On July 8, 1956, Sister Elena washed the panel with caustic soda, trying to wipe the blood away, but in vain. Gradually, the features of a face had begun to form - though quite rough, the image was unmistakable. Many tests were made by physicians, chemists and others. All agreed it was human blood that formed the image, and there was no possible human explanation for what was taking place. Sister Elena felt that the blood indicated the need for more reparation for the crimes of our day, and tied in with the grave messages she was receiving."



Good Friday (April 16) 1954

"Upon initiating the usual sufferings, about the hour of 1:00 p.m. Jesus appeared to me, covered with wounds and bleeding, saying to me:

'Behold my child, see to what ends the sins of man have reduced me. The world has lowered itself in overflowing corruption. The governments of the people have risen like demons incarnated, and, while they speak of peace they prepare for war with the most devastating implements to destroy peoples and nations. Men have become ungrateful to My Sacred Heart, and abusing My Mercy, have transformed the earth into a scene of crime.

'Numberous scandals are bringing souls to ruin . . . particularly through the corruption of youth. Stirred up, and unrestrained in the enjoyment of the pleasures of the world, they have degraded their spirit in corruption and sin. The bad example of parents trains the family in scandal and infidelity, instead of virtue and prayer, which is almost dead on the lips of many. Stained and withered is the fountain of faith and sanctity - the home.

'The wills of men do not change. They live in their obstinacy of sin. More severe are the scourges and plagues to recall them to the way of God; but men still become furious, like wounded beasts (and harden their hearts against the Grace of God). The world is no longer worthy of pardon, but only of fire, destruction and death.

'There must be more prayers and penances from the souls faithful to Me, in order to appease the just wrath of God, and to temperate the just sentence of punishment, SUSPENDED on earth by the intercession of My Beloved Mother, who is also the Mother of all men.

'Oh! how sad is My Heart to see that men do not convert (or respond) to so many calls of love and grief, manifested by My Beloved Mother to errant men. Roaming in darkness, they continue to live in sin, and further away from God! But the scourge of fire is near, to purify the earth of the iniquities of the wicked. The justice of God requires reparation for the many offenses and misdeeds that cover the earth, and which can no longer be compromised. Men are obstinate in their guilt, and do not return to God.

'The Church is opposed, and the priests are despised because of the bad ones who give scandal. Help Me, by suffering, to repair for so many offenses, and thus save AT LEAST IN PART, humanity precipitated in a slough of corruption and death.

'Make it known to all men that, repentant, they must return to God, and, in doing so, may hope for pardon, and be saved from the just vengeance of a scorned God.'

"In so saying Our Lord God disappeared. Then the Madonna appeared to me. See was dressed in black, with seven swords piercing Her Immaculate Heart. Coming closer, with an expression of profound sorrow, and with tears on her cheeks, she spoke to me, saying: 'Listen attentively, and reveal to all:

'My Heart is sad for so many sufferings in an impending world in ruin. The justice of Our Father is most offended. Men live in their obstinacy of sin. The wrath of God is near.

Soon the world will be afflicted with great calamities, bloody revolutions, frightful hurricanes, and the overflowing of streams and the seas.

'Cry out until the priests of God lend their ears to my voice, to advise men that the time is near at hand, and if men do not return to God with prayers and penances, the world will be overturned in a new and more terrible war. Arms most deadly will destroy peoples and nations! The dictators of the earth, specimens infernal, will demolish the churches and desecrate the Holy Eucharist, and will destroy things most dear. In this impious war, much will be destroyed of that which has been built by the hands of man.

'CLOUDS WITH LIGHTNING FLASHES OF FIRE IN THE SKY AND A TEMPEST OF FIRE SHALL FALL UPON THE WORLD. THIS TERRIBLE SCOURGE, NEVER BEFORE SEEN IN THE HISTORY OF HUMANITY, WILL LAST SEVENTY HOURS. GODLESS PERSONS WILL BE CRUSHED AND WIPED OUT. MANY WILL BE LOST BECAUSE THEY REMAIN IN THEIR OBSTINACY OF SIN. THEN SHALL BE SEEN THE POWER OF LIGHT OVER THE POWER OF DARKNESS.

'Be not silent, my daughter, because the hours of darkness, of abandonment, are near.

'I am bending over the world, holding in suspension the justice of God. OTHERWISE THESE THINGS WOULD ALREADY HAVE NOW COME TO PASS. Prayers and penances are necessary because men MUST RETURN TO GOD and to My Immaculate Heart - the Mediatrix of men to God, and thus THE WORLD WILL BE AT LEAST IN PART SAVED.

'Cry out these things to all, like the very echo of my voice. Let this be known to all, because it will help save many souls, and prevent much destruction in the Church and in the world.'

Good Friday (April 8) 1955

'The Blessed Mother, lovely and majestic, but with tears on her cheeks, spoke:

'My daughter, it is thy Mother speaking to thee. Listen attentively, and make known all that I tell thee, because men, in spite of repeated warnings, are not returning to God. They refuse grace, and are not listening to my voice. You must have no doubt about what I am making known to you, because my words are very clear, and you must transmit them to all.

'DARK AND FRIGHTFUL DAYS ARE APPROACHING! Mankind is obscured by a thick fog, as a result of the many grievous sins, which are well nigh covering the whole earth. Today, more than ever, men are resisting the calls from Heaven, and are blaspheming God, while wallowing in the mire of sin.

'My daughter, look upon My Heart, pierced by the thorns of so many sins; my face, disfigured by sorrow; my eyes, filled with tears. The cause of such great sadness is the sight of so many souls going to Hell, and because the Church is wounded - inwardly and outwardly.

'The rulers of nations make so much ado and speak of peace. But instead, the whole world will soon be at war, and all mankind will be plunged into sorrow, because the justice of God will not be delayed in fulfilling its course and these events are near. Tremendous will be the upheaval of the whole world, because men - as at the time of the Deluge - have lost God's way, and are ruled by the spirit of Satan.

'Priests must unite by prayers and penance. They must hasten to spread the devotion to the Two Hearts. The hour of my triumph is close at hand. The victory will be accomplished through the love and mercy of the Heart of My Son, and of My Immaculate Heart - the Mediatrix between men and God. By accepting this invitation, and by uniting their tears to those of My Sorrowful Heart, priest and religious will obtain great graces for the salvation of poor sinners.

'LAUNCH FORTH INTO THE WORLD A MESSAGE TO MAKE KNOWN TO ALL THAT THE SCOURGE IS NEAR AT HAND. The justice of God is weighing upon the world. Mankind, defiled in the mire, soon will be washed in its own blood, by disease, by famine; by earthquakes; by cloudbursts, tornadoes, floods, and terrible storms; and by war. But men ignore all these warnings, and are unwilling to be convinced that my tears are plain signs to serve notice that tragic events are hanging over the world, and that the hours of great trials are at hand.

'If men do not amend their ways, a terrifying scourge of fire will come down from Heaven upon all the nations of the world, and men will be punished

according to the debts contracted with Divine Justice. There will be frightful moments for all because Heaven will be joined with the earth, and all the un-Godly people will be destroyed. SOME NATIONS WILL BE PURIFIED, WHILE OTHERS WILL DISAPPEAR ENTIRELY.

'You are to transmit these warnings to all, in order that the new generation will know that men had been warned in time to turn to God by doing penance, and thus could have avoided these punishments.'

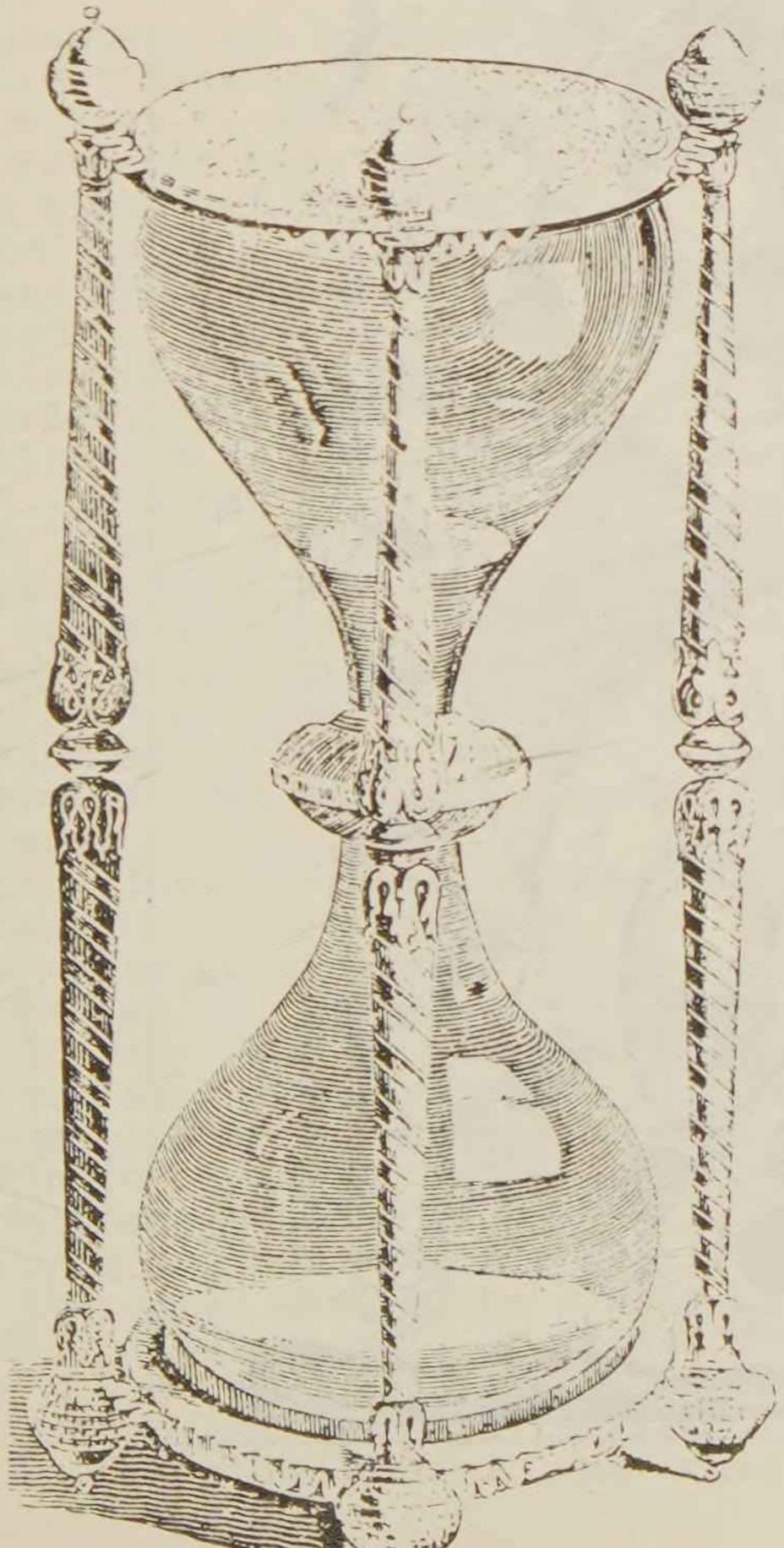
"'But when will all this come about?' I asked Our Lady."

'My daughter,' answered the Blessed Mother, 'the time is not far off. When men least expect it, the course of Divine Justice will be accomplished.

"My Heart is so big for poor sinners, and I make use of every possible means that they may be saved. Look at this mantle, how big it is. If I were not bent over the earth to cover all with my maternal love, the tempest of fire would already have broken upon the nations of the world!"

"Then I exclaimed, 'My lovely Mother, never before have I seen thee with such a large mantle.' The Blessed Virgin, holding her arms wide, answered:"

'This is the mantle of mercy for all those who, having repented, come back to My Immaculate Heart. See? The right hand holds the mantle to cover and to save poor sinners, while with the left hand I hold back the Divine Justice, so that the time of Mercy may still be prolonged. To help me in this, I ask that the prayer, MATERNAL REFUGE, be spread as a most useful means to obtain graces and salvation for poor sinners. Say often with your arms crossed: "QUEEN OF THE UNIVERSE, MEDIATRIX OF MEN TO GOD, REFUGE OF ALL OUR HOPES, HAVE MERCY ON US.'"



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

Daniel 12:1

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

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

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

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

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

THE BOOK OF THE FUTURE

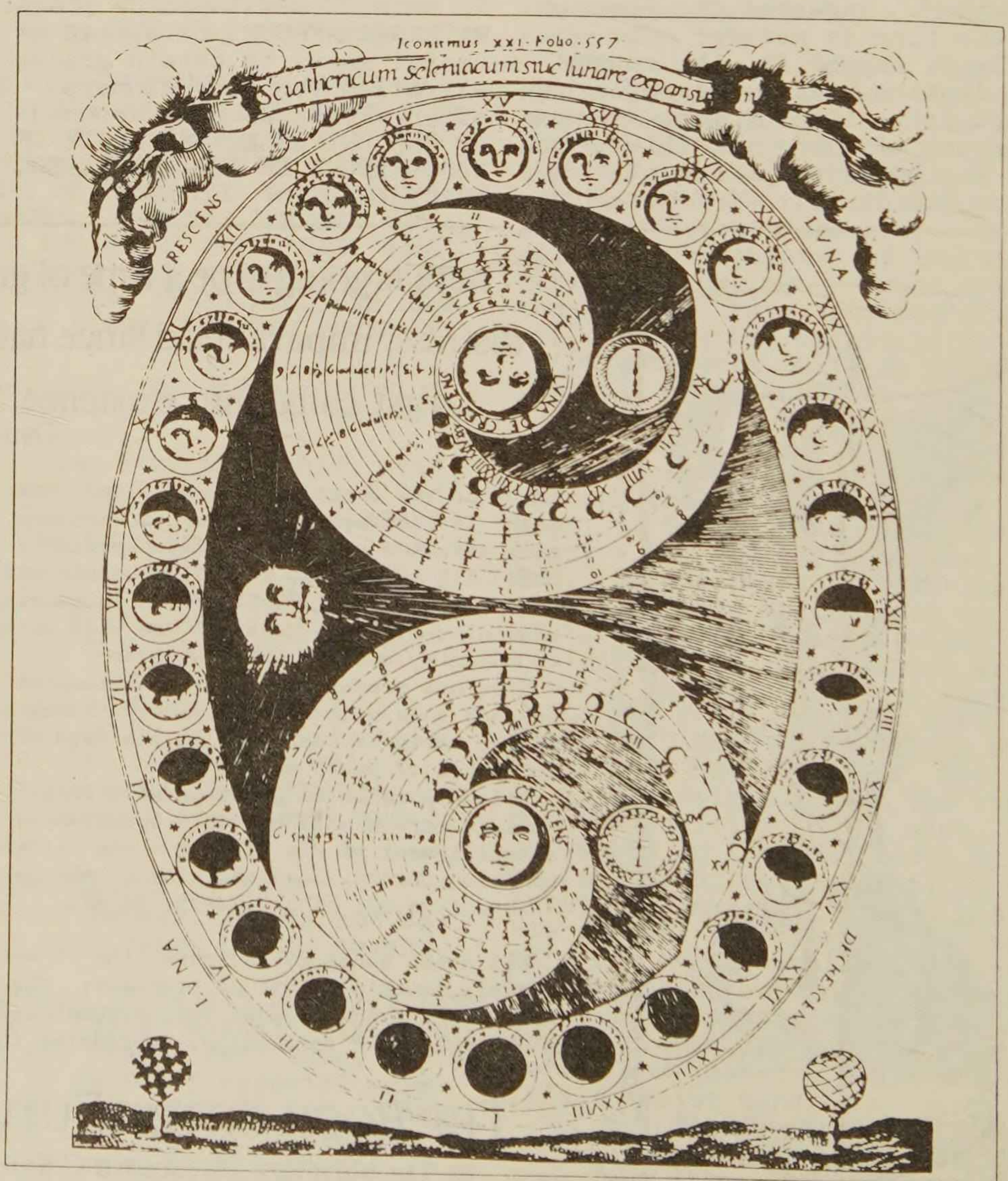
by The Most Rev. Dr. Edward C. Sullivan

$3.50

The Unified Theory of Chiropractic

The Cause of Disease

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



In previous chapters we mentioned that the influence of the moon upon the tides, plant and animal life has been in considerable dispute, yet many observations seem to indicate that lunar cycles do, indeed, have some influence on life.

Interestingly enough, psychiatrists have noted that some people suffering from mental distrubance seem to have periods of stress, action and quiet in keeping with the lunar cycle. The ancients noted this also and the term "lunatic" originated from this observation. An entire system of foretelling the future, called astrology, is based on the theory of planet influence.

Consider a woman's menstrual cycle of 28 days. The lunar cycle is 28 days also. Are we to conclude that at a particular moment in the lunar cycle, menstrual cycles and certain mental disturbances are influenced by the moon?

Remember, all natural laws follow cycles. Because of this common factor it is easy to assume that a particular occurence is related to another. Yet this might not be so at all. In the second article of this series, we talked about sense-perception which is illusory. Here is another possibility.

This science of observation has many pitfalls, and it is not my intention to disprove astrology nor to assert that the lunar cycle has no influence upon life on the earth. My intent is to raise important questions concerning cause-and-effect relationships. Because a particular germ is always, or almost always, associated with a particular morbid process it is easy to assume that it is the cause of the process.

Brian Inglis speaks of this when he writes in *Fringe Medicine* : "But if all this evidence is available of the deficiencies of the allopathic method, and if some distinguished members of the profession are alive to it, why are more doctors not seeking a way to extricate their profession from its unfortunate dependence on it?

"There are many contributory reasons but the basic one is the simple faith which doctors as well as patients have always clung to throughout history, that whatever is, is right . . .

". . . Pasteur himself was under no delusions of grandeur about his discoveries; on his deathbed he conceded, 'Bernard was right: the microbe is nothing, the terrain is everything' - the 'terrain' being the human constitution, mind and body . . . . Even the most fearful plagues rarely achieve total destruction: some people recover, some are only mildly ill, some are not affected at all; and these discrepancies are more easily accounted for by differences in their 'terrain', rather than in germs!"

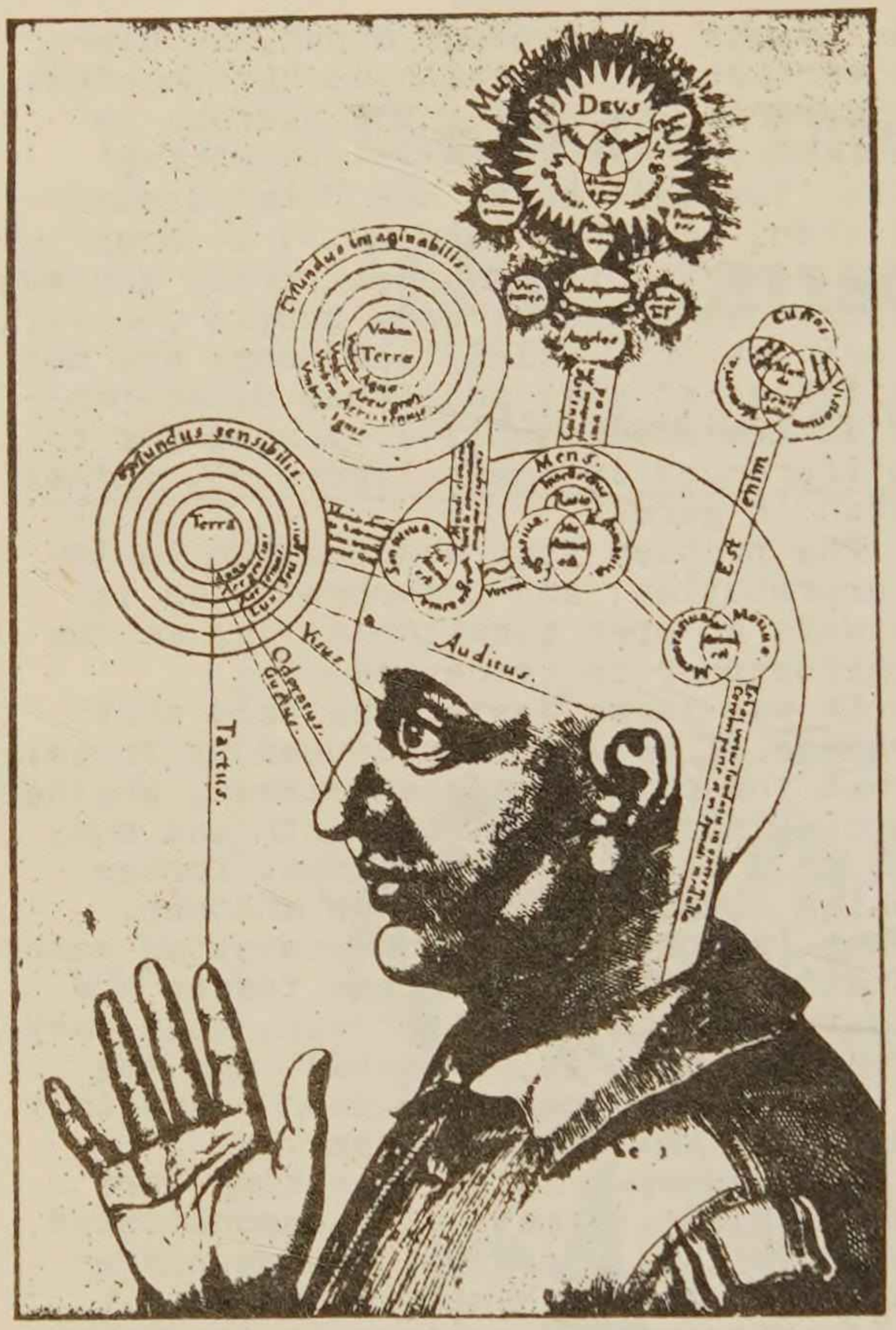
The problem with observation is interpretation, and interpretation is always an open question as far as the philosopher is concerned.

It was Isaac Newton who said that change of motion is produced by force; that the motion between masses, whether apple, moon, earth, or earth and sun, is produced by gravitational forces which attract them to one another. What is more, Newton demonstrated mathematically that, if these forces are postulated in the right way, then they keep the moon in her orbit, and the tides moving under the moon - and they hold the universe together.

But Newton gave us something more than this mathematically demonstrated observation. He gave us a marriage of logic and the empirical method, and chiropractic science is an empirical science.

While we are concerned with avoiding pitfalls, and while the material touched upon in the last article is still fresh in the reader's mind, I would like to briefly quote what the French philosopher Henri Bergson wrote in *The Creative Mind*.

"What philosophy has lacked most of all is precision. Philosophical systems are not out to be the measure of the reality in which we live; they are too wide for reality. Examine any one of them, chosen as you see fit, and you will see that it could apply equally well to a world in which neither plants nor animals have existence, only men, and in which men would quite possible do without eating and drinking, where they would neither sleep nor dream nor let their minds wander . . . and where everything might be upside down. The fact is that a self-contained system is an assemblage so vast, that it might contain, aside from the real, all that is



possible and even impossible. The only explanation we should accept as satisfactory is one which fits tightly to its object, with no space between them, no crevice in which any other explanation might equally well be lodged; one which fits the object only and to which alone the object lends itself . . . ."

Keeping in mind that we want to provide the only explanation "which fits tightly to its object", let us now "learn a lesson from history", as Dr. Gold repeatedly asks. In his book, *The Art of Scientific Investigation* W.I.B. Beveridge gives us a splendid example on page 39 where he relates the following:

"It was the usual practice among physiologists to use the physiological saline as a perfusion fluid during experiments on isolated frog's hearts. By this means they could be kept beating for perhaps half an hour. Once at the London University College Hospital a physiologist was surprised and puzzled to find his frog's heart continued to beat for many hours. The only possible explanation he could think of was that it was a seasonal effect and this he actually suggested in a report. Then it was found that the explanation was that his laboratory assistant had used tap water instead of distilled water to make up the saline solution. With this clue it was easy to determine what salts in the tap water were responsible for the increased physiological activity."

Beveridge speaks also of a veterinarian by the name of Schmide in Denmark who formed "an hypothesis" that milk fever in cows was "an auto-intoxication due to absorption of colostrum corpuscles and degenerated old epithelial cells from the udder." So Schmide treated such cases by injecting a solution of potassium iodide into the udder. Beveridge relates:

"At first he said that a small amount of air entering the udder during the operation was beneficial because it helped the liberation of free iodine. The treatment was strikingly successful . . . . The treatment was adopted widely and modified in various ways and soon it was found that the injection of air alone was quite as effective. This treatment based on a false idea became standard practice before the bio-chemical processes involved in milk fever were elucidated: indeed the basic cause of the disease is still not understood, nor do we know why the injection of air usually cures the disease."

When it comes to the "science" of observation and interpretation, the list is endless. D.D. Palmer, also a man of observation and reason, was concerned with a very profound question: "What is the cause of disease?"

Dr. Palmer made quite a study of disease and arrived at some interesting conclusions. It is often said that Palmer was not a medical doctor and therefore could not have contributed to the science of healing. But this argument is based on the assumption that nothing of benefit to man's health is produced outside of the medical

system, or that scientists produce worthwhile results only in their particular fields. This argument also assumes that in 1895 medicine was indeed a science. While it is quite true that much of physiology and anatomy is science, the same cannot be said of the art of healing. True, chemistry is a science, and chemotherapy attempts to follow scientific lines, yet healing remains an art. Perhaps the problem lies with those scientists who refuse to see physiology as a special science distinct from physics and chemistry. Claude Bernard attacked those scientists who did not appreciate this fact.

It could also be pointed out that history tells us a different story regarding scientific contributions. The Wright brothers were bicycle mechanics, not aeronautical engineers. Edison, an inventor who didn't even graduate from high school, had an astounding impact on several scientific fields. Pasteur was not a medical doctor. Neither was Sister Kennedy. Einstein was a mathematician, not a physicist, yet he upset many accepted theories in physics. It is often argued that sanitary engineers, rather than medical practitioners, are responsible for eliminating many of the diseases that have haunted mankind. Yellow fever and malaria are good examples of this. Barbers gave us surgery, and its initial value was seen in war damage to the body. It has recently been stated in the press that a ventriloquist has made a tremendous contribution to medicine by developing an artificial heart!

Due to these, and many more examples which could be cited, we must remember how difficult it is to get the so-called scientific community to accept a new fact that appears to contradict already accepted theories.

In his text *Fringe Medicine* , Brian Inglis speaks of the early development of chiropractic and D.D. Palmer's discovery, when he writes:

"Three years after Still had founded his school of Osteopathy an unqualified Iowa practitioner, Daniel David Palmer, heard his janitor explaining how he had lost his hearing seventeen years before; he had bent over, he said, felt something 'go' in his back, and became almost stone deaf. Examining his back, Palmer found a vertebra out of place; he adjusted it by manipulation; and the janitor recovered his hearing. The cure, although attested by the janitor's own doctor, made no impression; other doctors tended to dismiss it as a scientific impossibility, or a fluke coincidence - which irritated Palmer, who determined to develop a therapeutic technique based on his discovery. Out of this desire arose chiropractic - named from the Greek *cheir* , hand, and *praktikos* , practitioner."

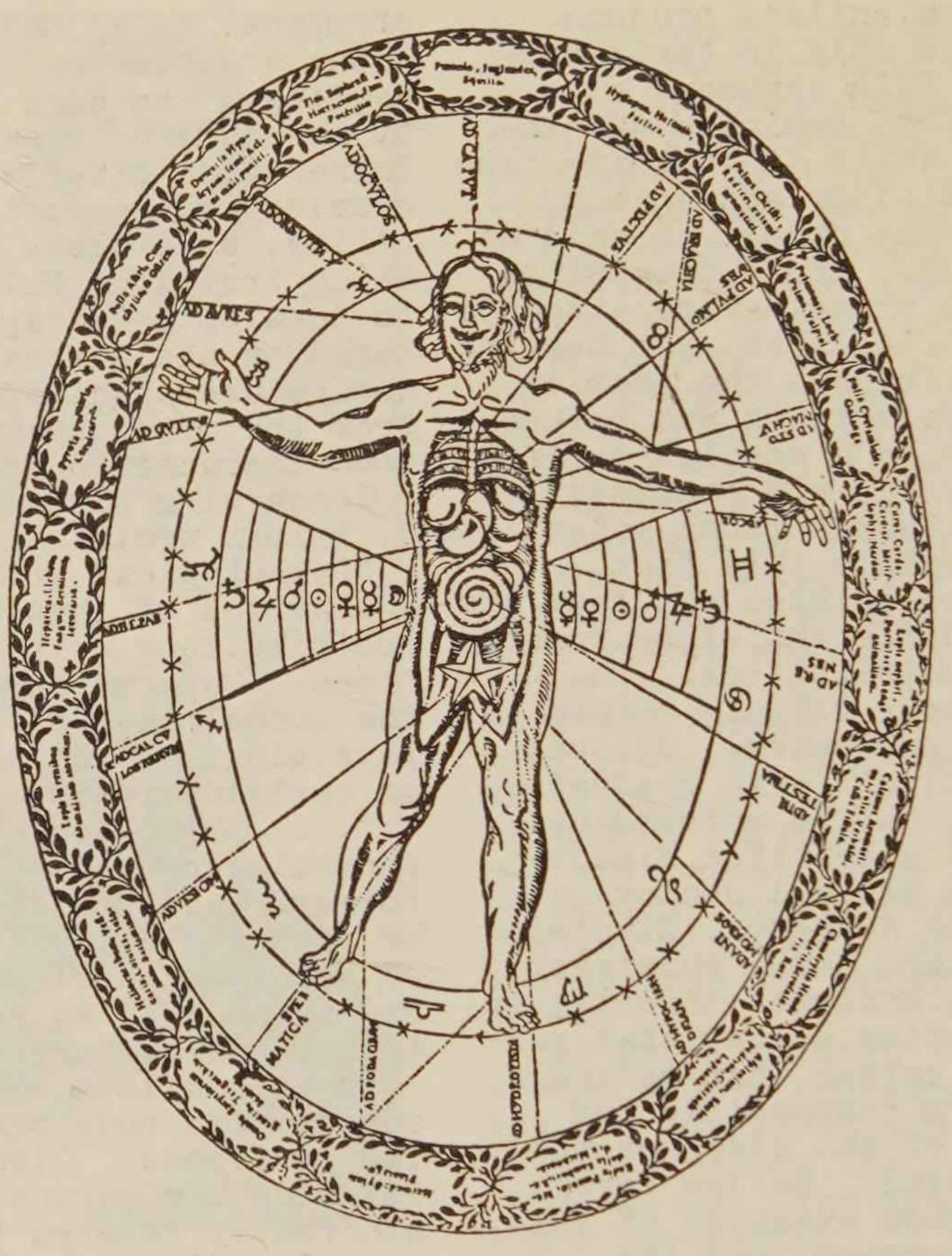
Concerning disease and pathology D. D. Palmer wrote:

"Pathological processes are not but variations of physiological actions, modifications of physiological functions. General physiology refers to the normal laws of life's special physiology to the nature of functions of certain specified organs . . . .

". . . Pathology is divided into general and special pathology. The former treats of the cause of disease, or pathologic conditions irrespective of any individual part; the latter specialized it as referring to a certain organ or portion . . . .

"Health exists when the normally constructed body properly performs its functions. Disease is a condition in which the organs or organism is abnormally related to internal or external influences which relates to our welfare, physically, mentally or spiritually. Disease is, therefore, a general term signifying any variation from the normal, either in functions or tissue or both. An alteration of function cannot occur without a corresponding change in the structure of tissue. It is possible, however, that the structural change in the functionary organ may be so slight as to remain undetected by the most precise method of differential diagnosis known by pathological investigators . . . .

"Students of chiropractic should constantly remember that disease is not a thing, but a condition. It is abnormal performance of certain morphological alterations of the body. Agencies and conditions which the body cannot adapt itself to, sway the capacities of energy above or below normal inducing the functional aberrations and structural alterations known as disease . . . .



"When studying the etiology of disease, we should remember, that underlying the manifestations of health and disease are the ceaseless, complex, vital transformations which supply energy in varying amounts, which maintain life as expressed health and disease.

"Impingements, poisons and intense thinking, auto-suggestion, unrelieved change of thought, insufficient rest and sleep, increase or decrease the momentum of impulses. In the study of pathology we should look to the etiological factors which, by their exciting or debilitating effects, retard or liberate stored up energy, resulting in abnormal functioning and morbid structure . . . .

"The determining cause of disease are traumatism, poison and auto-suggestion."[1]

Daniel David Palmer recognized that there were three determining causes of disease. He did not claim "one cause - one disease". He understood the disease process, and though it is easily stated, it is an extremely complicated process in most instances. The three determining causes were mind, poison and trauma. By "determining" we mean that there are three factors that decide disease, for the word means to "be the deciding factor in". To cause, to decide and to determine are not the same thing. What we are dealing with are three factors that decide the cause of disease.

Chiropractic is the most wonderful system of healing we have in the world today. It was discovered, not invented. It is governed by the laws of nature. It is a beautiful, simple and completely effective system of health. It acts in harmony with the life process. It does not act upon nature; it acts with nature. It takes nothing away from the body, nor does it add to it.

Chiropractic philosophy does not exclude plants or animals. It does not offer a self-contained philosophy so vast that it includes not only the real but also the impossible. It is a philosophy that embraces all of nature and offers the only explanation that fits tightly to its object.

Chiropractic philosophy understands that the gripping power of disease is often sustained by the mental habit of not accepting the possibility of a cure. More important, it understands that disease or its cause can be determinded by the mind. It also acknowledges that if the mind can determine the cause of disease, it can remove it. We are not just talking about emotional disturbances, but physical ones. Blisters have been produced by hypnosis, as William James points out in *Principles of Psychology* D.D. Palmer knew this, and he understood it as well.

In *Success-Cybernetics,* U.S. Anderson writes:

"Pause to reflect on the number of people who are trying to get themselves back on the beam by reviewing failure experience. This is called psychoanalysis. They go over and over the same failure experiences - defeat, guilt, sadness, loneliness, ad nauseum. So what happens? They condition their nervous systems for more failure. If finally they can be talked into accepting their failure, they are discharged as cured. That's like curing a broken leg by cutting it off. Not that that isn't sometimes tried. They'd amputate our heads if the cyberneticians would let them. That's a sure way to eliminate worry."

But let's not drop the subject here, for Anderson has gained amazing insight into the truth. On page 13 of *The Secret of Secrets,* he writes:

"The more we contrast the state of being alive with the state of not being alive, the more it appears that aliveness is not an inherent quality of protoplasm itself, but rather of some inhabiting presence, an 'engineer' so to speak, who has taken over the protoplasmic machine and is operating it. We observe that when protoplasm ceases to live this engineer departs, or perhaps the correct order is that the engineer departs and then the protoplasm ceases to live, but in any case a personality, a complicated knowledgeable, aware force suddenly has ceased to be present in the protoplast and we do not see where it has gone . . . .

"If you would be strong and healthy, sound of body and mind, let your thoughts dwell always on the perfection and power of the Supreme."

Furthermore, D.D. Palmer realized the importance of poison and trauma. He knew that these too could decide or determine the cause of disease. But, like the mind, their effect on the body had to be through some physiological agency. The disease process was in his mind just that - a process - and therefore could be understood. With that first clinical success on his janitor he began to formulate his science. He started with the biological law that a living thing has within itself the ability to be healthy and attempts to maintain this state within itself and its environment. This is the law of homeostasis. From this law and his early clinical successes (for the janitor was not the only patient D.D. Palmer began to treat), he formulated his theory upon which the clinical science of chiropractic was to be based. This theory can be directly quoted from *Gray's Anatomy* (page 4) which reads:

"There is a system called the nervous system, consisting of the brain, spinal cord, cranial and spinal nerves, the sympathetic system, and certain sensory organs such as the eye and ear. Its function is to control and coordinate all other organs and structures, and to relate the organism to its environment."

So far, the reader can see that we have a proven fact of science, the law of homeostasis, and the generally accepted viewpoint of science, the theory as quoted from *Gray's*. The next step was to form a hypothesis, which is a statement made and assumed as leading to a conclusion. And then the final step, the premise, which is the explanation gained from education and experience of an event, or events or happening in nature.

D.D. Palmer's hypothesis was that there is a relationship between the integrity of the nervous system, and homeostasis, or health. His premise was that there is a relationship be-

tween the neuro-musculo-skeletal structure, and a loss of integrity of the nervous system.

In later articles we will go into some more detail concerning the development of these four aspects, but I would like to state that credit must go to Dr. Virgil Strang of Palmer College, a notable chiropractic philosopher in his own rank, who has impressed upon my mind and many others, this development of D.D. Palmer's concept upon which the clinical science of chiropractic is based.

A thorough knowledge of the nervous system - especially the autonomic nervous system - is really essential to an understanding of chiropractic theory and clinical practice. By gaining such knowledge, the student understands the scientific basis upon which proper treatment and successful results are obtained. As already noted, D.D. Palmer said that disease is "a general term signifying any variation from the normal either in functions or tissue or both . . ." The autonomic nervous system possesses some of the following functions: influence on the organs, secretion, nutrition, movement, metabolism, circulation, neurological reflex actions, excretion, heat production, and the special senses. Any disturbance of the autonomic nervous system is productive of disordered function.

The autonomic nervous system is divided into two groups - the sympathetic which stimulates, and the parasympathetic which inhibits. Keeping this in mind, we can gain insight into the disease cycle. The actual cycle involves another aspect of the nervous system, the nerve reflex. Stimulation of the sympathetic nerve supply can result from a mental state such as fear or anger. Toxins or trauma can also result in stimulation. In addition, such stimulations can result in reflex actions of the nervous system which in turn produce structural changes in the spinal column, which D.D. Palmer called "subluxations", and which can produce further stimulation. Trauma, of course, can produce subluxations directly without any need for reflex action. It was D.D. Palmer's contention, now clinically proven, that subluxations occur in all cases of disease because of the reflex action of the nervous system. What has already been stated for the sympathetic system also applies to the parasympathetic supply.

The reader should realize that since this is not a science text I have related only a few fundamental facts, and then, only in simple terms.

A simple example of what I have been talking about is seen when simple trauma, caused by cold and dampness to the body, can result in irritaion of the peripheral nerve endings which might produce, through a reflex vertebral subluxation of the tenth dorsal vertebra, congestion ofthe kidneys.

Since we are dealing with a cycle of disease, we should find a reversal of the process by correcting the subluxation. We said that the mind can in many cases determine a subluxation. We should then expect to be able to influence the mind by correcting subluxations. And so we can. Edwin H. Kimmel, D.C., stated before the American Academy of Psychotherapists:

"The spinal fixation or subluxation with its neurological influences is, therefore, not merely a pure and simple anatomical distortion. Its general relationship to the central and auronomic systems makes it a potential primary psychophysiological pathogen. Mental distress also reacts adversely upon the muscles and perpetuates or aggravates these fixations. Chiropractic manipulation can break the vicious cycle of reflex irritation, thereby relieving many associated emotional tensions."

A great deal has been written about A.D. Speransky's research at the Department of Patho-Physiology of the Soviet Union Institute of Experimental Medicine. To many it is old news and no longer worth considering. Not too long ago I read an article in which the chiropractic author demanded new research, lamenting the fact that many chiropractic authors continue to quote from the work of Speransky, as if his research was no longer valid. Is this author under the mistaken impression that science must every few years perform new research to re-establish old facts? Must we continue to re-prove what has already been proven a number of times in a number of different ways? In addition to that, how many people are aware of



well as to heal.

Besides his research, Speransky wrote a book entitled, *A Basis for the Theory of Medicine.* Some of the things he discovered and wrote about are important for us to be aware of as students of chiropractic philosophy. He writes the following:

"For a number of years past, together with my collaborators, I have been engaged in research of the participation of the nervous system in the genesis of various pathological processes . . . .

"In order to understand the working of a particular nerve mechanism, it is not sufficient to know its constituent parts and the order of their inclusion in the process. A stimulus arising at one point of the nervous system passes through a series of stages in the centripetal and centrifugal directions . . . .

"What then are measles and scarlatina if blockade of the nervous system alone held back or extinguished all the symptoms of these diseases? When all the symptoms of the disease fall out one after another, the disease itself comes to an end. If this process takes place owing to reactions of the nervous system, then it must logically be said that the nervous system was not only drawn into the disease, but itself organized the external manifestations of the disease, all the rest was only the consequence of this action.

"In the development of diptheria, the leading part played by the nervous system also stood out very distinctly . . . .

". . . In our experiments the impulse to alterations in the heart and in the medullary substance of the suprarenal glands came from the nervous system, for it is only on the nervous system that the diphtheria toxin could act. In other words, these peripheral affections in diphtheria are secondary. Their cause is not the toxin but the new relations now established between the tissues and the injured nerve centers . . . .

"We are very well aware of the fact that the nervous system exhibits its functions in the organism only by producing changes in other organs. In this respect, it always inevitably acts in a dual fashion. If changes take place within the nervous system one can be assured that they will also find their expression at the periphery. *The normal cycle of reactions is altered* if the normal state of the nerve is destroyed . . . .

". . . A much greater role may be played here, not by the part which has been subjected to irritation, but by the act of interference itself, which becomes the originator of a whole group of new processes . . . .

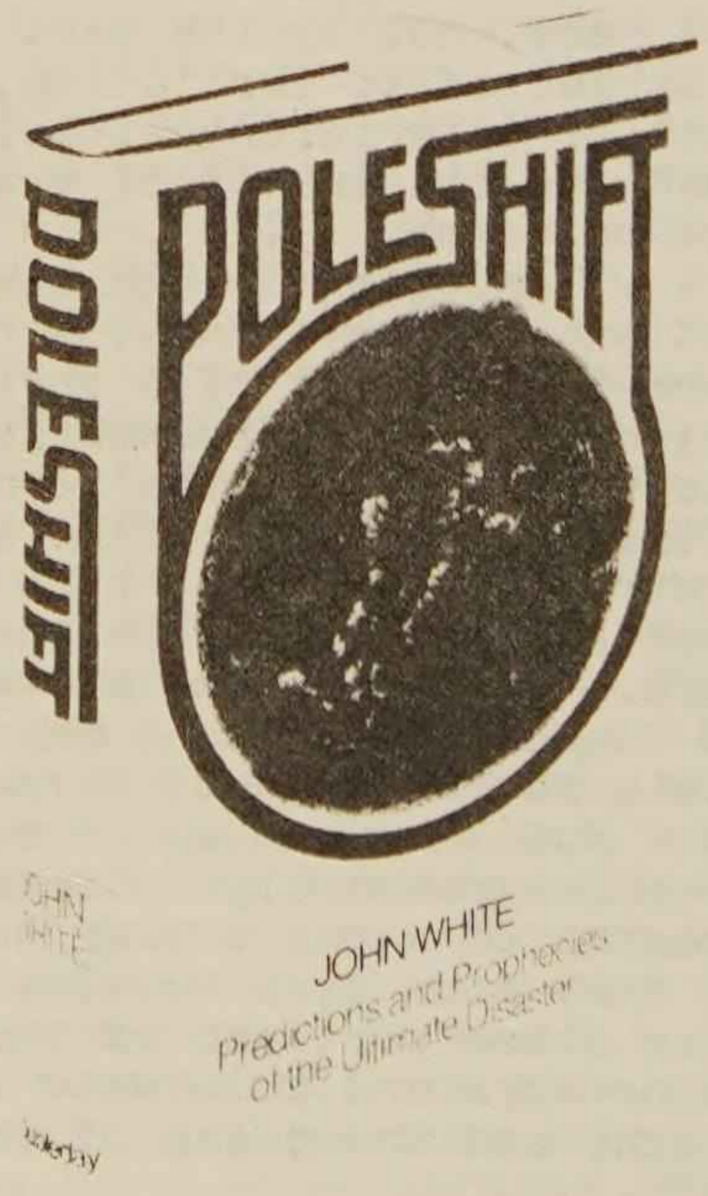
". . . Consequently, on chemical or infectional nerve trauma, a number of different processes of a physiological and pathological character develop in the nervous system. The former are beneficial, the latter find expression in dystrophic symptoms, both within the nervous system and in the peripheral tissues. *The dystrophic processes take a cyclic course* and may end in the complete restoration of normal conditions. But in a number of cases they develop progressively. Commencing in the region of a particular nerve segment, they soon pass outside its limits, embrace other portions of the complex nerve network and culminate in general dystrophy and the death of the animal . . . .

". . . The dystrophic process arising within the nervous system is capable sometimes of subsiding completely without leaving traces behind it. Sometimes, however, it is preserved in a latent form, and then the application of any new stimulus may call it into life. In the peripheral tissues, there will be a reproduction of the reaction, corresponding in dimensions and form to the process which had already taken place there. We may encounter in this way vascular phenomena (edema), or inflammatory phenomena (ceratitis), destructions (noma, gangrene, ulcer), new formations (papillomata), that is to say, in the final analysis, all the forms of local pathological processes known to us. Acquaintance with this category of phenomena turns upside down all the old conceptions of the genesis of local pathological processes, shatters a number of the notions created by cellular pathology, and casts doubt on the actual value of classifying diseases according to the organs and systems of the body. As a matter of fact, who would have believed, even recently, that it is possible to blind a dog by acting upon the sciatic nerve . . . *This . . . strikes a blow at the standing conception of the so-called etiology of diseases. . . .*" . .

POLE SHIFT

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

Have the north and south poles undergone sudden shifts and reversals? Has the planet flipped end over end in space? If so, might it happen again? That is what POLE SHIFT is all about.



POLE SHIFT presents the predictions and prophecies of ancient spiritual sources, contemporary psychics and modern scientific researchers who are united in forecasting a geophysical event that can destroy civilization. Among them are: the Bible, Edgar Cayce, Native American prophecies and Nostradamus. Moreover, the sources agree when "the ultimate disaster" will happen: *at the end of this century!*

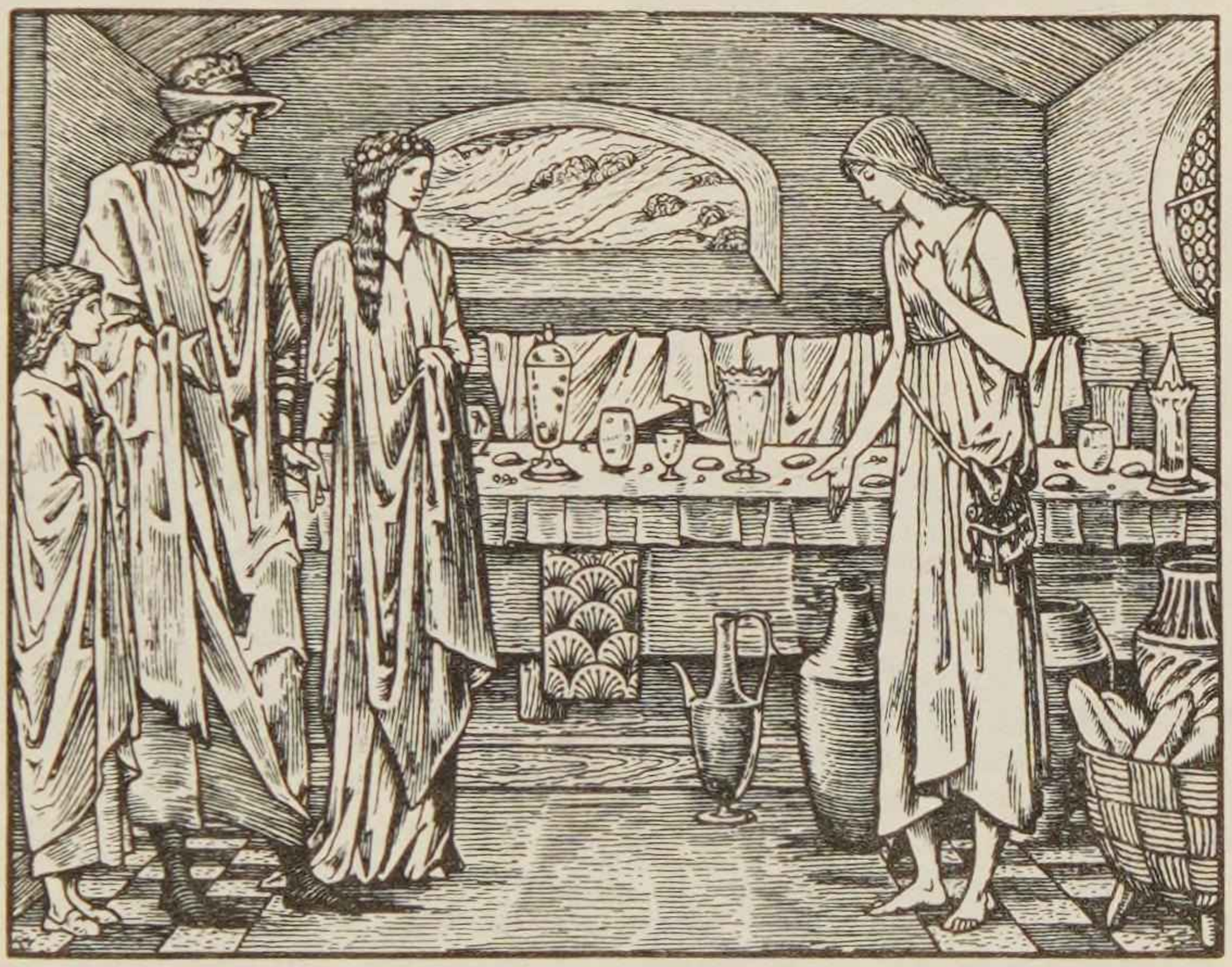
POLE SHIFT probes deeply in search of an answer to the question: Will the planet experience a cataclysmic shifting of its poles in the near future? John White draws from many fields of science-archaeology, astronomy, geology and physics—to present a subject that concerns every person on earth.

$14.00 hardcover

DOUBLEDAY

Question & Answers

"To Honor . . ."



Question: What does the Bible mean when it says "to honor"?
Answer: The word "honor" and "honorable" are two words that most people would consider to be prestigious when applied as an attribute or characteristic of someone or a great compliment. To be considered honorable or to be given honor is to be held in high esteem.

God's word indicates that it is right to honor someone or something. For example, honor was bestowed upon Jesus Christ by the Father (Heb. 2:9; 2 Pet. 1:17); upon humanity (Heb. 2:7); upon the Aaronic priests (Heb. 5:4); and is even the reward of patience in well doing (Rom. 2:7); and upon all to whom it is due (Rom. 13:7; 1 Pet. 2:17); to fellow Christians (Rom. 12:10); upon masters by their servants (1 Tim. 6:1); upon wives by their husbands (1 Pet. 3:7); and even upon parts of the body (1 Cor. 12:23,24). It (the word"honor") is used scripturally as a noun and sometimes as a verb.

In our modern society the word still carries a great deal of prestige. In 1860, John Ruskin wrote his famous essay *The Roots of Honor* in which he examined four professions (the Soldier, Pastor, Physician, Lawyer) wherein honor plays a central role.

Ruskin asked why society honored the soldiers? He goes on to explain that it is not because the soldier kills the enemy, but because in time of war, when his country is in danger, he is willing to die for it. In other words, the ultimate duty of the Soldier is not to kill, but to die and it is for this reason that he is given honor by his

fellow countrymen; something that is sadly forgotten in this day of strong anti-military feeling. A feeling that might well be attributed to the fact that many "soldiers" as well as civilians have forgotten why honor is due to the soldier. This is the reason, no doubt, why St. Paul wrote that Christians were "soldiers of Christ", for they must be willing to die for Him and the Faith, or Body of Christ.

Would we not expect the Physician along with the Priest to attend to the suffering and the sick despite danger to their own health and lives? Must not the doctor of the sick be willing to die in the service of humanity? When there is a plague or quarantine should he or she flee?

And what about justice? Should the lawyer or the judge betray justice as those in Germany did prior to World War II under Hitler, or shall they withstand the bribes, the governmental coercions of tyrants? Shall they be willing to die for the cause of justice and service?

Notice what St. Paul wrote concerning Epaphroditus: "It is essential, I think, to send brother Epaphroditus back to you. He was sent as your representative to help me when I needed someone to be my companion in working and *battling,* but he misses you all and is worried because you heard about his illness. It is true he has been ill, and almost died . . . Give him a most hearty welcome, in the Lord; *people like him are to be honored.* It was for Christ's work that he came so near to dying, and he risked his life to give me the help that you were not able to give me yourselves." (Phil. 2:25-30)

Catholic Christians down through the ages have honored men and women like Epaphroditus. They are called saints and are held in honor by the Christian community.

The word "doxazo" (from the Greek "doxa") is rendered as "honor" in several places in the New Testament. It also means "glorify" or "have glory" and "to be made glorious" as well as "magnify". Here it especially applies to the Saints of God. Also the word "doxa" is rendered as "honored". Other Greek words which are used in the Christian scriptures and are translated as honor include "timē", "timaō", "endoxos", "entimos" and euschēmonē".

The Law of Moses said that we should honor our parents (Ex. 20:12). This is in accord with the same facts of self-sacrifice and a willingness to even die for their children. In addition to self-sacrifice and a willingness to die if necessary, the one deserving honor does all of this, if necessary, without a thought of monetary gain. That is, the soldier must put behind him the "good life" when he enters battle, realizing that he may lose all. So too should the physician, and certainly the priest whose rewards are being stored in the Kingdom of God (Matt. 5:12) not upon earth!

No doubt concern for money and the accumulation of wealth on the part of modern day doctors, lawyers, soldiers and priests has contributed to the loss of honor which all of these professions are incurring. Concern for a well paid volunteer army rather than a citizens army composed of patriots willing to defend the country's freedoms and ideals and citizens seems to be the chief concern of many politicians and military people.

No doubt among doctors and lawyers this attribute, the seeking of wealth, and the pursuit of personal pleasure above self-sacrifice can explain the rising number of malpractice suits! When such an attitude enters into the House of God (which it has like a plague throughout all of Christendom!) it is bound to cause a serious problem.

The course of wisdom for the Christian priest who truly desires honor was laid out by the Master Jesus and the early Apostles. In fact St. Paul applies it to all Christians. He writes; "All slaves 'under the yoke' must have unqualified respect (honor) for their masters, so that the name of God and our teaching are not brought into disrepute. . . . Anyone who teaches anything different, and does not keep to the sound teaching, which is of our Lord Jesus Christ, the doctrine which is in accordance with true religion, is simply ignorant and must be full of self-conceit. . . All that can come of this is . . . unending disputes by people who are neither rational nor informed and *imagine that religion is a way of making a profit.* Religion, of course, does bring large profits, but only to *those who are content with what they have.* We brought nothing into this

world, and we can take nothing out of it; *but as long as we have food and clothing, let us be content with that. People who long to be rich are a prey to temptation;* they get trapped into all sorts of foolish and dangerous ambitions which eventually plunge them into ruin and destruction. 'The love of money is the root of all evils', and there are some who, pursuing it, have wandered from the faith, and so give their souls any number of fatal wounds.

"But, as a man dedicated to God, you must avoid all that . . . Warn those who are rich in this world's goods. . . not to set their hopes on money, which is untrustworthy, but on God who, out of his riches, *gives us all that we need for our happiness.* Tell them that they are to do good, *and be rich in good works, to be generous and willing to share.* - this is the way they can save up a good capital sum for the future if they want to make sure of the only life that is real. . . ." (1 Timothy 6:1-19)

As a side-note for students of the Cabalah, the following words have Gematriac relations to the word honor: existence, condition, Yahweh, to do good, do well, do right, to benefit, to make beautiful, confession of sins, seer, prophet, covenant, contract, obligation.

In conclusion, honor is rendered to those of high principle and ideals and those who are self-sacrificing, who are even willing to lose their lives on behalf of those principles in the service of humanity.

SOPHIA DIVINITY SCHOOL

A non-dogmatic and eclectic seminary which majors in the Christian Mysteries - offering adequate educational opportunities for sacramental clergy.

The course of study is divided into 12 areas of study: Liturgy, philosophy, worship, scriptures, history, theology, healing, psychopneumatology, metaphysics, ontology, church management, and community involvement and ceremonial.

Correspondence and some resident work at either Mountain View or one of three Regional Centers.

Bachelor, Master and Doctorate of Spiritual Science programs and degrees by the College of Seminarians of the American Apostolic University.

Address all communications to: Dean, Sophia Divinity School
P.O. Box 1015
Mountain View, CA 94042

Christian Rosencreutz



There are many different Rosicrucian orders, sects and organizations in the world today, some of which are true in their teachings and practices while others are but hollow shadows that reflect a distorted image of the original conception of Rosicrucianism. There are orders that stress astrology, others put their emphasis on the Cabalah, the Eastern mystical view, or Western mysticism. Most Rosicrucian societies stress that "the truth that sets you free" is freely given. A few promise to teach you the secrets of the cosmos for a small monthly fee. Despite the many differences or idiosyncrasies, there are things which all true Rosicrucians share; a reticence to openly proclaim all of their teachings, the following of a threefold path of Art, Science and Philosophy, and, lastly, all share

in the enigma of their common founder, Fr. Christian Rosenkreuz.

Books have been written about the legendary Christian Rosenkreuz, most of which hold to the position that he was just that - a myth or legend and not an actual personality. The Holy Order of the Rose and Cross holds to the position and teaches its students that although there are many mysteries concerning the life of Fr. Rosenkreuz and his true identity, he himself gave ample evidence of his actual existence which his students in the future could discover. He left for us much which the discerning eye can see as proof of his reality. These keys are there for the student to use in unlocking his secrets which lie buried - like his incorruptible body - to be later rediscovered for the enlightenment of men.

One of the problems one encounters when first entering into the investigation of the life of Christian Rosenkreuz is the lack of concrete written historical data. Or, to put it in another light, the abundance of esoteric (or secret) allusion to the description of this man can in part serve to hide his reality. This point is not too hard to understand for the founder and original members of the first Rosicrucian fraternity were bound by oath not to reveal their identities or their teachings. Be that as it may, one document, the *Fama Fraternitatis* , did survive the passing of time to give today's student of Rosicrucianism the key which can unlock the truth when put into the correct perspective.

What follows, a short biography of Fr. C.R.C., is an excerpt from that same *Fama Fraternitatis* :

"Father C.R.C. was born to a poor but noble German family. At age five he was placed in a cloyster where he learned the Greek and Latin tongues. While at an early age he, with a fellow monk, set out for the Holy Land. Although his companion died in Cyprus C.R.C. continued on to Damasio (Damascus) and then to Jerusalem. Because of illness he remained in that part of the world where because of his skill as a physician his reputation was carried far. At this time he became acquainted with the Wise Men of Damcar in Arabia, and beheld what great wonders they wrought, and how Nature was discovered unto them." Journeying back to Damcar he was welcomed and instructed in the schools of the 'wise men'. After three years he sailed for Egypt where he continued his studies in herbs and physiology. He travelled all over the Mediterranean area and finally came to Fez. While at Fez he was initiated into the schools of Mathematics, Physics and Theurgy. He learned further about the Cabalah and of its applications. The *Fama* also tells us that "at Fez he did get acquaintance with those which are commonly called the Elementary inhabitants, who revealed unto him many of their secrets. . . ."

After two years in Fez, Fr. C.R.C. sailed to Spain hoping that the learned in Europe and Spain would welcome and embrace the knowledge and truth that he was bringing. For all his intentions and expectations, he was poorly received as the *Fama* indicated: "He showed them new growths, new fruits and beasts, which did concord with old philosophy, and prescribed them new Axiomata whereby all things might be restored. But it was to them a laughing matter, and being a new thing unto them, they feared that their great name would be lessened if they should now again begin to learn, and acknowledge their many years errors, to which they were accustomed . . ." So Fr. C.R.C., contrary to his expectations, was poorly received not only by Spain but by the other European nations as well.

At this point the *Fama* breaks into an apologetic for those men who strived to give the world of that time the light of truth and the wisdom of the ages. In so doing it renders testimony to a specific man. This is very important for this is the only time in the entire work that an individual is fully indicated and named by his real name. To clarify we quote from the *Fama* :

"Such a one likewise hath Theophrastus been in vocation and callings, although he was none of our Fraternity, yet, nevertheless hath he diligently read over the Book M whereby his sharp ingenium was exalted; but this man was also hindered in his course by the multitude of the learn-



ed and wise seeming men, that he was never able peaceable to confer with others of the knowledge and understanding he had of Nature. And therefore in his writings he rather mocked these busy bodies, and doth not shew them altogether what he was; yet, nevertheless, there is found with him well grounded the afore-named Harmonia, which without doubt he had imported to the learned, if he had not found them rather worthy of subtle vexation then to be instructed in greater arts and sciences. He thus with a free and careless life lost his time, and left unto the world their foolish pleasures.

"But that we so not forget our loveing Father, Br. C.R., he after many painful travels, and his fruitless true instructions, returned again into Germany. . . ."

It is possible for a person without too much difficulty to see marked similarities between Fr. C.R.C. and this man Theophrastus, who is perhaps better known by the name Paracelsus. Not only are there striking congruities between these two men but the *Fama* seems to pointedly make reference to

those similarities, which, by the way, have been inherited by many Rosicrucians since.

There are some extremely interesting things about the man Theophrastus as described in the aforementioned paragraph. One such item is that although it was claimed that he, Paracelsus, was not a member of the "secret" Fraternity, he did have full access to the Book M, and because of his knowledge he was scorned by his contemporaries. Thus, he "therefore in his writings mocked these busybodies, and doth not show them altogether what he was." This indicates that he was able to write in a way that only those whom he wanted to understand would be able to.

Perhaps we are getting ahead of ourselves. To continue, Fr. C.R.C. returned to Germany where he practiced what he had learned, especially the Art of alchemy. For five years he never layed aside the hope and desire to find students he could instruct into the greater mysteries. He gathered to himself three students who also followed the same path. As the *Fama* states:

"He did bind those three unto himself, to be faithful, diligent, and secret, as also to commit carefully to writing all that which he should direct and instruct them in, to the end that those which were to come, and through especial revelation should be received into this Fraternity, might not be deceived of the least syllable and word.

After this manner began the Fraternity of the Rosie Cross. . . ."

So according to the *Fama*, the first secret Rosicrucian order was founded by four Catholic monks.

The Fraternity grew as new brothers took the oaths of the order until there were eight members. At that time it was decided to send the members into the world for the betterment of all the nations, although once a year on a set day they were all to meet together at the house *Sancti Spiritus* or else write the cause for their absence. The brothers of the Fraternity continued their work until the death of Brother I.O. in England, which had been foretold by Brother C.R.C. After this death Brother C.R.C. called the rest together and (as the writer of the *Fama* theorizes) with their help built his burial crypt.

In the *Fama*, time now jumps 120 years into the future, when during some structural changes in the Rosicrucian temple which the eight founding brothers of the Fraternity had constructed and where the descendant brothers of the Fraternity now celebrated the Holy Mysteries and offered daily the Eucharist, the hidden crypt of Fr. C.R.C. was discovered.

A memorial plate had been found attached to the main wall behind the altar and when a brother attempted to remove it (the plate had the names of the eight founding members engraved upon it) some plaster broke away to reveal a secret door hidden in the masonry. Over the door was the prophetic statement, "In 120 years I shall come forth".

Upon entering the crypt, the brethren noticed that it had seven sides, each side being five feet wide and eight feet high. Although fully hidden from the sun or any other source of outside light the crypt was greatly illuminated with light from within. In the center of the crypt was a circular altar with brass plates engraved with cabalistic symbols laying on it. In each wall was a small door behind which were hidden secret documents, manuscripts and artifacts. Also were found the Vocabulorio of Thecphrastus Paracelsus and the life and travels of Father Rosenkreuz.

Upon moving the altar aside and lifting a large brass plate up, the brothers found the incorrupted body of Father Rosenkreuz. In his hand he held the parchment called T. The brothers then replaced the plate and sealed the door. All of these things were recorded in the *Fama Fraternitatis*

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.]

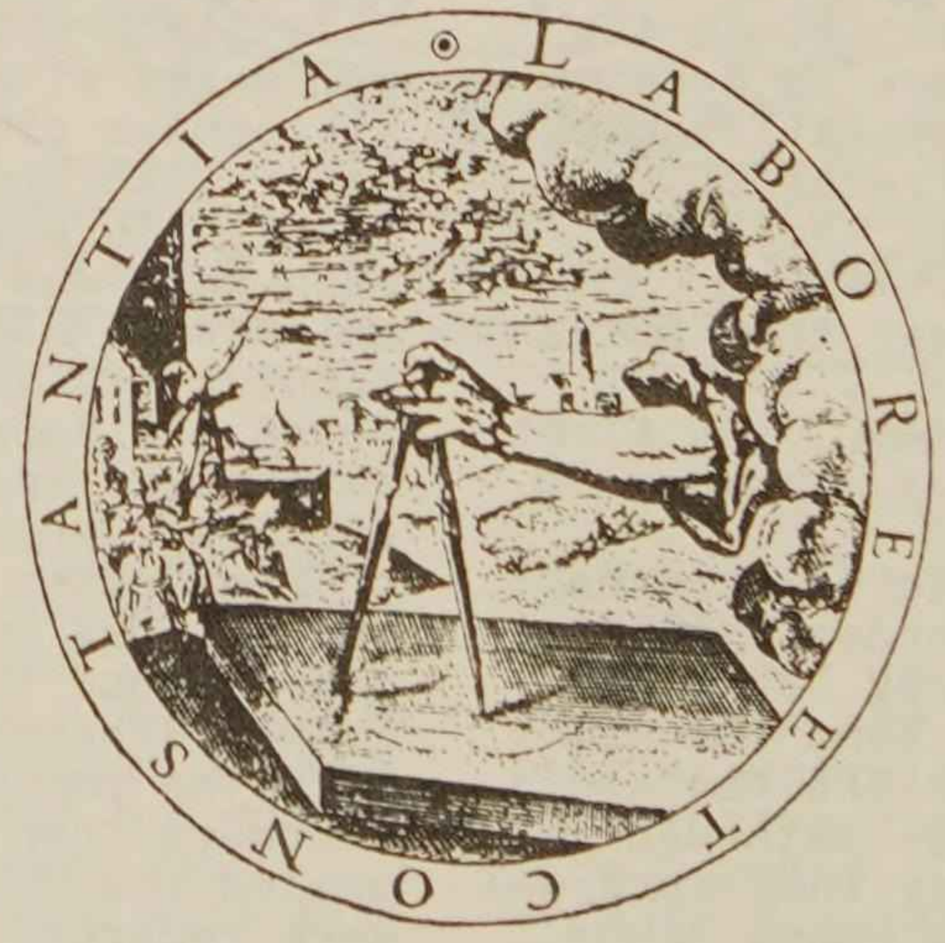
1. What do "all true Rosicrucians share"?

2. What problems make it difficult to discover more about the life of Fr. C.R.C.?

3. How was Fr. C.R.C. received in Spain? How do you account for this?

4. Is there support in the *Fama* for the assertion that Theophrastus and Brother C.R.C. are the same?

5. What did the brethren discover when they entered the crypt of Fr. C.R.C.?



Paracelsus



"So we kneeled altogether down, and gave thanks to the sole wise, sole mighty and sole eternal God, who hath taught us more than all men wit could find have found out, blessed be His Holy Name . . . every side or wall had a door for a chest, wherein there lay divers things, especially all our books, which otherwise we had, besides the Vocabular of Theoph: Par. Ho. . . ."

The Rosicrucian *Fama Fraternitatis*

Philippus Arreolus Theophrastus Bombastus von Hohenheim, who was also known more widely by the name he took, Paracelsus, was born at Sihlbrucke, near Einsiedeln, in the canton of Salzburg on Nov. 10, 1493. He passed into transition at Salzburg on Sept. 24, 1541 according to one source, which means that he lived a total of 49 years. The scholar and researcher of mysticism, Mr. Manly P. Hall, says that he lived 51 years which would place the time of Paracelsus' death around 1543 or 1544 at the latest. Not only do we not know the exact date of Paracelsus' death but we cannot even confirm how it was that death took him. His enemies said that his death was the result of excessive drinking. This is seriously doubted

by most historians and is considered to be pure slander. Others claim that he was murdered in that he was thrown over a cliff by those same enemies. Still others claim that he died a natural and peaceful death.

If this wasn't confusing enough, historians are uncertain as to the place of his burial. In his will he requested that he be buried in the cemetery of St. Sebastian's Cathedral in Salzburg but no one knows where the actual grave is located or if in fact it is to be found in that cemetery at all! The tomb which is said to be that of the renowned Paracelsus which is located on the porch of the Church, was erected by an unknown person sometime in 1752. Moreover recent research shows that the portrait which appears on the monument is not that of Paracelsus but rather of his father! Some questions that come to mind in this regard are: Who erected the tomb and why? Who lies buried within it? If Paracelsus, where was his first tomb and why was his body moved to the new one? Why is the portrait on the monument that of his father? And why did Paracelsus so clearly request that he be buried in that particular cemetery?

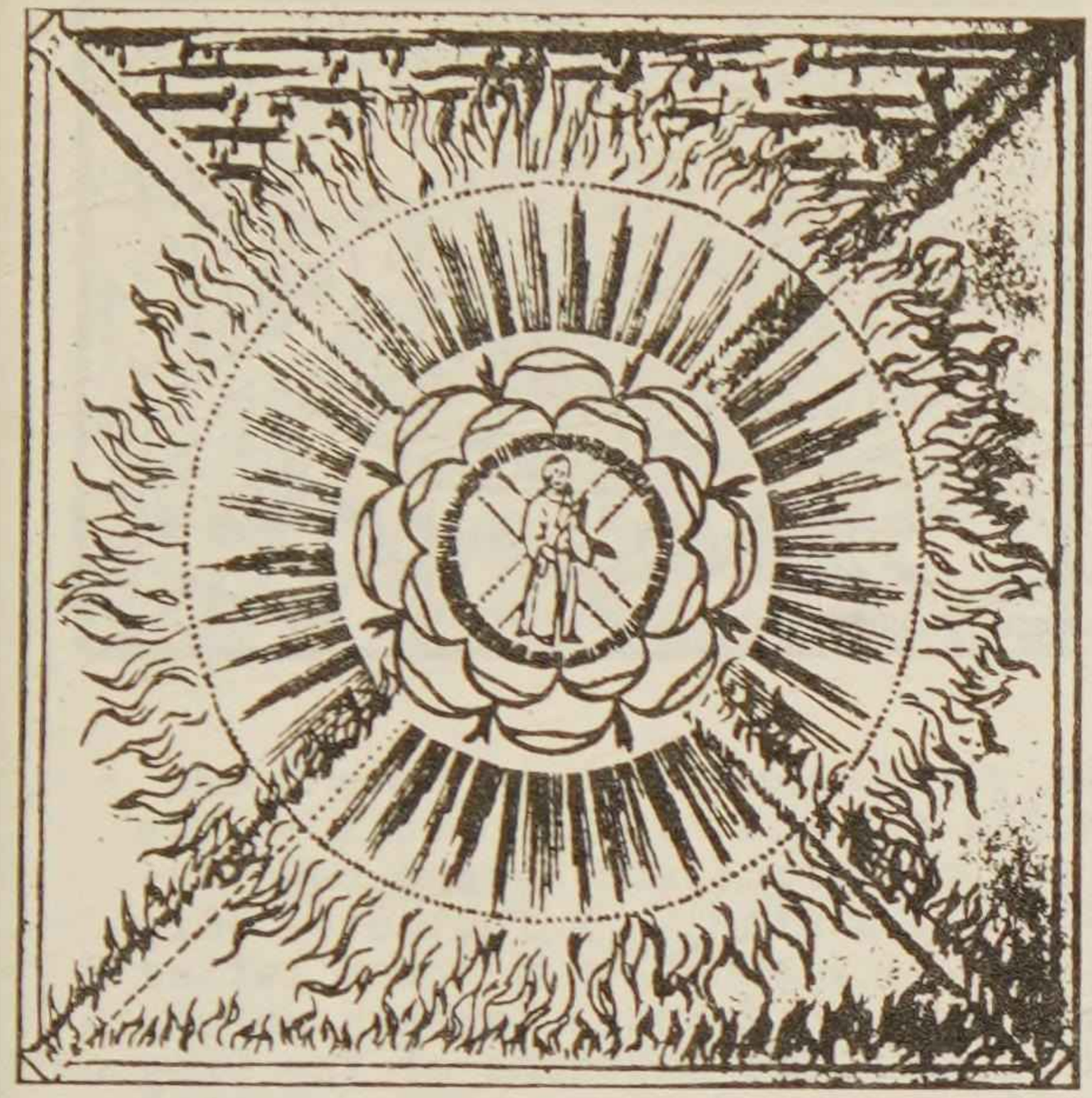
The actual life of Paracelsus has been compared by some to that of the "legendary" Fr. Christian Rosenkreuz, and remarkable similarities exist between the two. It is especially interesting to us because it is generally acknowledged that the name Christian Rosenkreuz is but a code name for the founder of the Rosicrucian Order. Remember, the founders of the Order of the Rosey Cross went to great lengths to protect their actual identities and took secret oaths never to reveal the founder's name or who they were. For this reason they have been called "the invisible brethren".

It is well documented that Paracelsus' family came from Wurtemberg, where the noble family of Bombastus dwelt at their ancestral castle of Hohenheim near Stuttgart until 1409. Paracelsus is known variously under the names Theophrastus von Hohenheim and Theophrastus Bombastus von Hohenheim. The name Paracelsus is composed of the Latin words "para" and "celsus". The former means "by means of" or "through" while the latter means "loft "lofty", "high", "exalted" or "haughty". How Paracelsus came to be called such is a matter of conjecture among scholars, some of which hold that it was a title of derision stemming from Paracelsus' "haughty" demeanor (there are even some who say that our word "bombastic" came into being as a result of Paracelsus).

Paracelsus' father was William Bombast who was a physician to the monastery of Einsiedeln. When he was nine years old his family moved to the village of Carinthia (circa 1502) where he became the city physician holding that position until the time of his death in 1534 (Sept. 8). What is important in all of this revolves around the similarities between the "legendary" Fr. C.R.C. and Paracelsus for though their dates differ (Christian Rosenkreuz being dated circa 1378 while Paracelsus is dated 1493), both were born of noble, though not necessarily wealthy, German stock.

Paracelsus was 13 when his parents entered him in St. Andrews monastery in the valley of Savon, and it was here that he received instruction from Eberhard Paumgartner the bishop of Lavant; Matthaeus von Scheidt, bishop of Seckau and Mattaeus Schacht, bishop of Freising. It was also during this period that he first came in contact with the Abbot of Sponheim, Joannes Trithemius (1462-1516) who initiated Paracelsus into the mysteries of alchemy. It should be duly noted that Fr. C.R.C. also, we are told in the *Fama Fraternitatis*, had been placed in a monastery by his parents, though his age was given as being five at the time that this happened.

When Paracelsus was 16 he left St. Andrews (the same age that Fr. C.R.C. left his monastery!) to go study at the University of Basel (in the Fama, Fr. C.R.C. went first to Cyprus and then on to Damasco or Damascus). When Paracelsus arrived at Basel he continued his studies which included not only alchemy but also the Cabalah and other arcane areas of inquiry (all of which were subjects that Fr. C.R.C. was studying in the Holy Land). Sigismund Fugger accepted him as a student and continued his alchemical training. Interestingly, the same



amount of time that Fr. C.R.C. spent studying in Damasco, Paracelsus spent with Fugger. Then Paracelsus began his own journeys, visiting many places including several which were also visited by Fr. C.R.C. Somewhere between the ages of 21 and 25, Paracelsus journeyed through Turkey and India as well as Russia.

It is admitted by most historians that Paracelsus established an esoteric or arcane school of some sort which was highly secret both in terms of its teachings and of its membership. These same authorities assert that the nature of the studies in this school revolved no doubt around the higher teachings of alchemy - spiritual alchemy - rather than the more mundane aspects of that study. Two advocates or students of this school (or perhaps the the term devotees might be more correct) admitted by both, were Johann Valentin Andreae and Andreae Libavius. Both men, though denying that they were associated with the Rosicrucian Order (no doubt true to their secret oaths?), published important Rosicrucian documents. Andreae admitted in his writings that he was the true author of the *Fama Fraternitatis*, while Libavius, in 1616, published the famous *D.O.M.A.* manuscript. How these gentlemen obtained such documents or the material on which they were based remains a historical mystery.

Let us briefly review the striking similarities and remarkable coincidences we have already touched upon between the lives of Fr. C.R.C. and Paracelsus. Both founded a secret order or esoteric school. Neither married and both had a troupe of male associates that traveled with them on their journeys. Both were not only interested in healing but also taught others to heal the sick. Both were devout students of the Holy Scriptures, alchemy and the Cabalah as well as being Neoplatonic in thought and students of prophecy. Both made predections and were gnostics as well as being Catholics. Both argued that it was wrong to separate healing and therapy from religion.

However, we may have the most convincing evidence of all in the Fama itself. To Paracelsus, Light was the cause of health and life. Invisible light was the source of wisdom, and Paracelsus agreed with St. John, who wrote in his gospel that Christ was the light that came into this world. Paracelsus argued that there was an external light and an inner light, and that everything that lived and moved, indeed all that existed, did so in light as well as gave off light. He also taught that there were three suns, one being physical, one astral or psychic and one spiritual. These three suns affect the universal life-light.

Because Paracelsus was closely associated with Catholic monks, priests, bishops and theologians (and it should be noted that very early in the history of the Rosicrucian Order there were a large number of Jesuit priests as members), and because many Catholic Churches bury their holy ones, saints, nuns, priests, and bishops in crypts within the church, usually below the sanctuary, it is at least feasible that there was a secret crypt in St. Sebastian Church and that he was buried there. Later when his teachings and reputation had become acceptable and popular, a tomb on the porch of the church was constructed in his honor. In this regard it is interesting to note that in the Fama we read that, "our building (although one hundred thousand people had very near seen and beheld the same) shall forever remain untouched, undestroyed. .

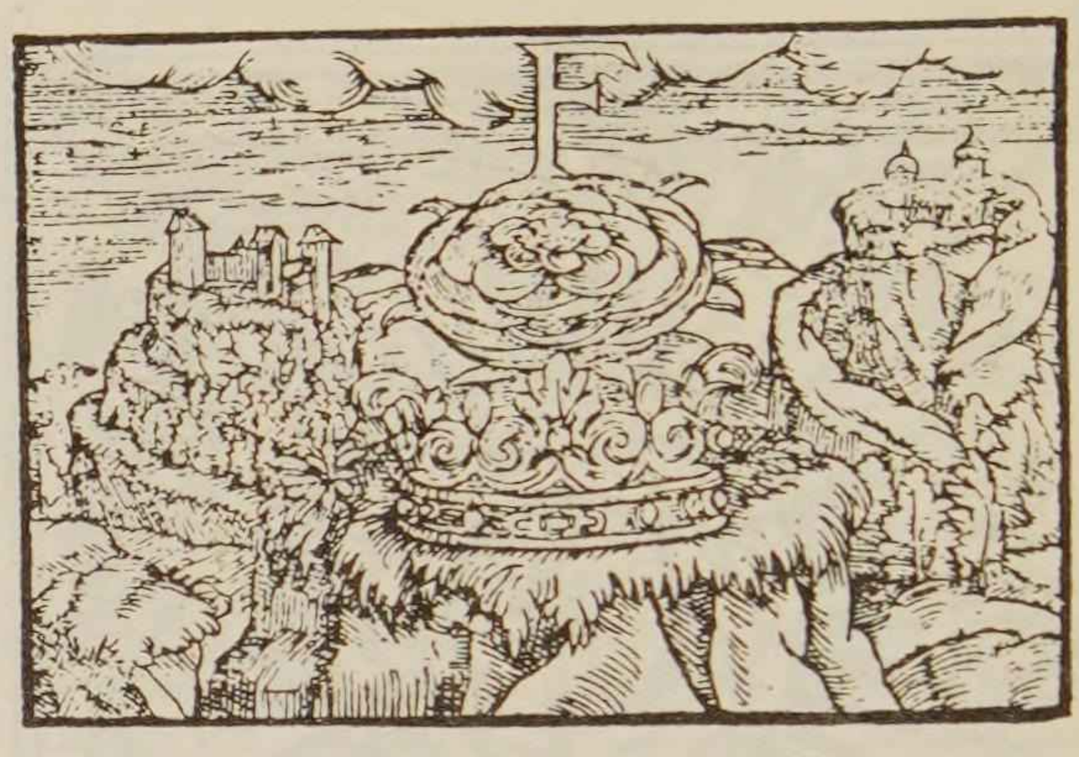
because it is "under the shadow of thy wings, Yahweh"!

Perhaps the members of this secret order worshipped their God in the very Church of St. Sebastian. Since the secret crypt would not have been ecclesiastically legal, that is, it would have violated Church rules, the clerical members of the Order would have had to have been extremely careful.

We said that perhaps the most convincing argument and evidence as to the identity of Fr. C.R.C. was in the *Fama* itself. Keeping in mind Paracelsus' teaching on light and the three suns, let us return to the *Fama* . We shall take up where the brothers are about to enter the vault, ". . .we opened the door, and there appeared to our sight a Vault of seven sides and corners, every side five foot broad, and the height of eight foot; Although the Sun never shined on this Vault, nevertheless it was enlightened with another sun, which had learned this from the Sun, and was situated in the upper part in the center of the ceiling. . . ."

In other words, what Paracelsus believed, Father Rosenkreuz, we are told, accomplished! What Paracelsus never demonstrated in actuality but taught as being possible, Father Rosenkreuz demonstrated long after his death. But what about his death? Sixty years after the death of Paracelus our Father's tomb was opened. Is it possible that the authors of the *Fama* merely doubled the length of time that Fr. C.R.C. was supposed to be in the crypt (120 years) to avoid the obvious?

A.M. Stoddart says that in one of the early editions of Paracelsus' *Prognostications* , there was a woodcut that shows a "heap of books" which included a volume with the word "Rosa" inscribed on it. Arthur Edward Waite



in *The Brotherhood of the Rosey Cross* , while not giving any credit to the idea of Paracelsus having been Fr. C.R.C., states in a footnote, "Fig. XXVI . . . exhibits a great letter F standing on a Rose, beneath which is a crown. Two editions of the Prognosticatio appeared circa 1536 and 1600 respectively . . . Both contain the Rose-Crown illustration, with the emerging letter F . . ."

Finally we cannot overlook the fact that Father Rosenkreuz had in his tomb the "Vocabular" of Paracelsus. This is explained in the Fama by the fact that Fr. C.R.C. lived for 106 years and that his tomb was sealed some 40 years after the death of Paracelsus. However, a more logical explanation is that Father Rosenkreuz was Paracelsus and that his age (106) was also a doubling of Paracelsus' in order to once again hide the obvious and to also allow for the mentioning of this document. But why should this have been done? Perhaps to give respect for Fr. C.R.C.'s exoteric works as well as his esoteric. Respect and honor were given to his outward appearance which was only fitting considering who he really was!

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.]

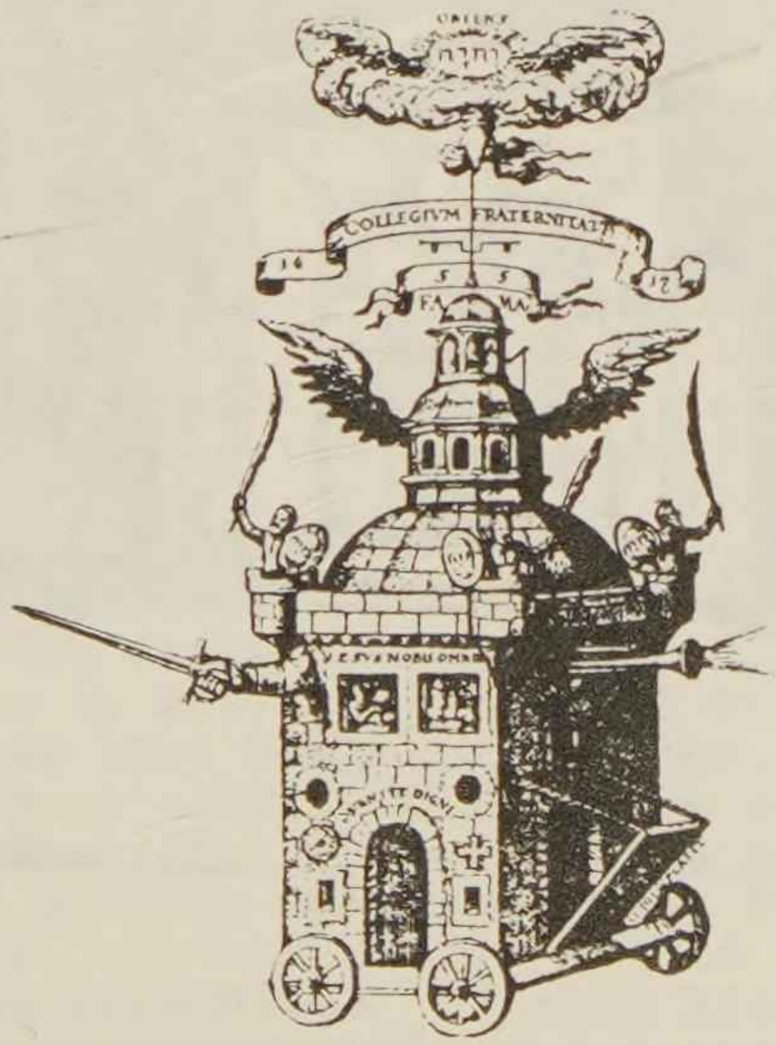
1. What is the meaning and significance of the term "the invisible brethren"?

2. What does the name "Paracelsus" mean?

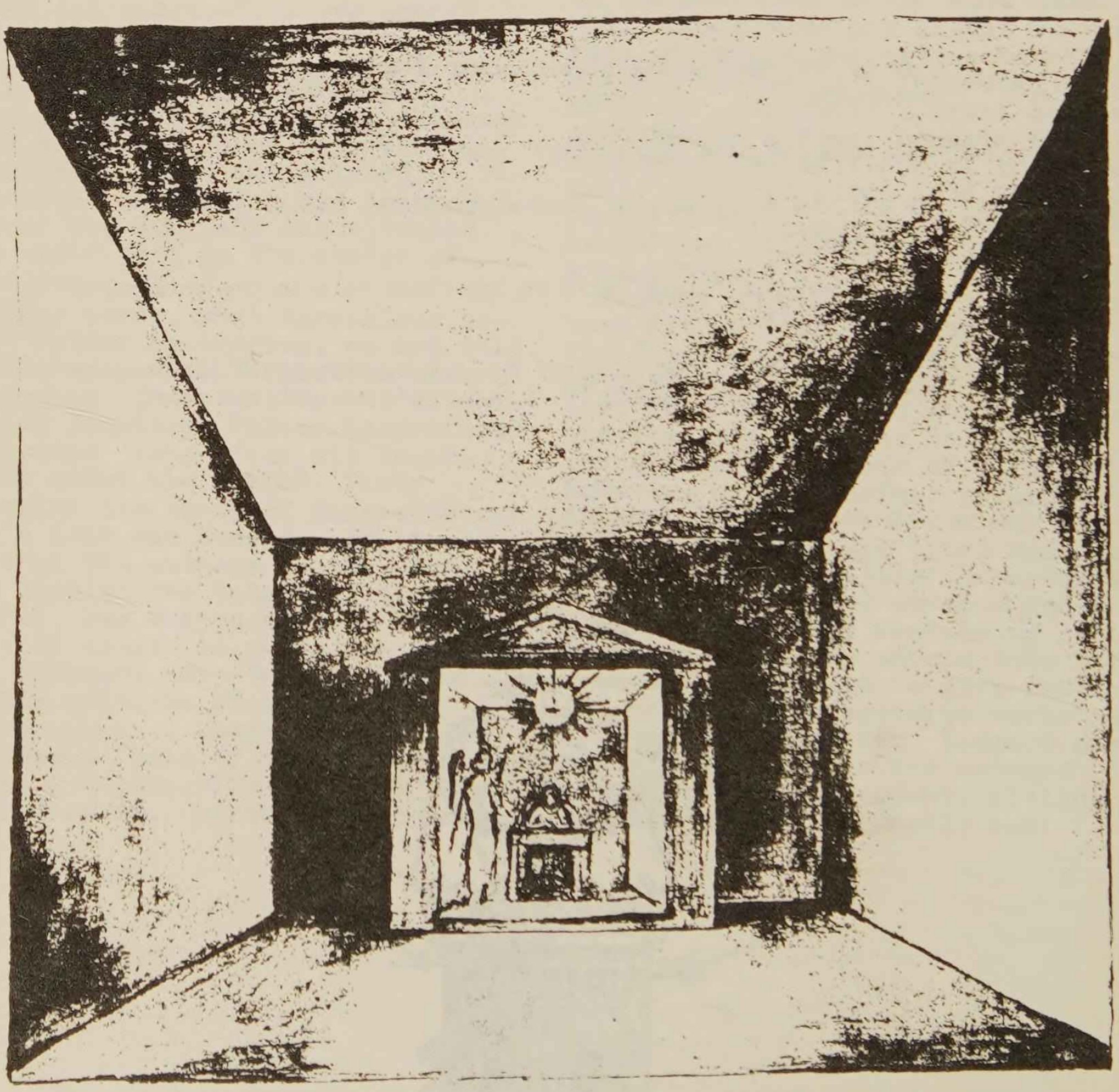
3. How did the early life of Paracelus and Fr. C.R.C. parallel one another?

4. In what way did "Light" play an important role in the philosophy of Paracelsus?

5. What was found in the tomb of Fr. C.R.C. that might lead one to think that Paraclesus and Fr. C.R.C. were one and the same?



Rosicrucian Mysticism



To separate the mystical from the religious is to deny that which gives life, reality and substance to the forms of religion. Such a division, at heart, prohibits the one who affirms it from gaining a true understanding of the very foundation, the bedrock, upon which the religious edifice is constructed. Evelyn Underhill has pointed out that "pure mysticism 'shades off' into religion - from some points of view seems to grow out of it. No deeply religious man is without a touch of mysticism and no mystic can be other than religious."[1] But there are those who have, in the past, asserted that Rosicrucian philosophy is "mystical" without allowing for the possibility of a religious connection, and some present-day "Rosicrucians" who hold that religion and Rosicrucianism are mutually exclusive terms. We must ask then, What is Rosicrucian mysticism?

It has been pointed out that the founder and earliest members of that august fraternity, the Brotherhood of the Rosy Cross, were Catholic religious, monks and priests of the one holy Catholic and Apostolic Church. Such is the position taken by and alluded to in that earliest "Rosicrucian" document, *The Fama Fraternitatis*. If such was the case, how then is it possible that any separation could exist between "Rosicrucian" philosophy and the religious/mystical expression of Christianity, in particular, and all religion in general?

Manly P. Hall has written that, "Rosicrucianism is part of a universal mystical tradition, and, therefore, must be examined in terms of mysticism . . . A great method of thinking is not a sect, but rather an instrument of interpretation directed to the understanding of life and nature. Life itself forces the recognition of mystical values . . . Rosicrucianism is important not as a sect, but as an approach to truth."[2] If we can accept both this statement and the earlier one by Mrs. Underhill then it follows that Rosicrucian mysticism is essentially tied to the religious experience either stemming from or growing out of its mystical heritage.

The early Rosicrucians recognized that during the period now recognized as being the so-called "Dark Ages", the mystical element within Catholic Christianity had become hidden if not lost. The very heart of Catholicism, its fundamental transcendant principles, those very same principles that had been laid down by its founder and the early Apostles, had been forgotten within the context of the contemporary church. Fr. Christian Rosenkreutz's attempt, then, could be seen more as being a move toward reformation, of restimulating that which had fallen into abeyance, rather than any revolutionary action. But this return to older ways of thinking, this rebirth or renaissance, was aimed more at giving back to the Church that which it had lost rather than the creation of something new within the Church.

What then had been lost and was being returned to the Church, in the opinion of the Rosicrucians? In short it was a return to the same elements that vivified, gave life and light to the early Church. Whereas the Church in the 15th and 16th centuries was an institution devoted to resplendent form, it had lost the inner essence which had vitalized the Church in its first centuries. Whereas the Church of the day was concerned with the outer spendor of its ceremonies, it had lost its inner conviction and spirit. It had misplaced and forgotten the interior core of its experience and given instead an almost superstitious observance to its handed-down rituals without regard for their inner workings and substance.

St. Basil the Great, Bishop and Doctor of the Church, said that, "Of the beliefs and public doctrines entrusted to the care of the Church, there are some which are based on Scriptural teaching, others which we have received handed down in mystery by the tradition of the Apostles; . . . Do these not come from that veiled and secret doctrine which our Fathers have safeguarded . . .? Public and private teaching are two distinct things; the one is retained in silence, the other made known to all. A form of this silence is seen in Sacred Scripture, which makes certain truths difficult to understand . . ."[3]

It is this same sacred tradition that lies at the core of the Rosicrucian mystical experience and that which

the early Rosicrucians wished to return to the province of the Church. That same "tradition" had its genesis not in the teachings of the Apostles, Disciples and Evangelists of the early Christian Church, nor, indeed, in the doctrines of Jesus of Nazareth. While Jesus was in fact the greatest proponent and master of this body of knowledge, it had been with mankind long before His advent. Eliphas Levi, the Abbe Louis Constant, a former Roman Catholic cleric, wrote in his work, *The Key of the Mysteries,* that "it is important to prove that the religious reform brought about by Moses was altogether Cabalistic, that Christianity, in instituting a new dogma, has simply come nearer to the primitive sources of the teachings of Moses . . ."(pg. 135). It was this same "primitive source" that the Rosicrucians relied upon to give form and substance to their "religious" reform".

Christianity, at its root, stems from Judaism, but not from the orthodox formalized ritualism of the Temple as practiced in the days of Jesus. Rather, true Christianity was born out of the mystical experience of a Jewish esotericism which was typified in and expressed by the doctrines of the Cabalah. This doctrine was a spiritual fountain that had its source in the same "living waters" that Jesus Christ spoke of and St. John described in his Revelation. It is that same "river of life, rising from the throne of God and of the Lamb" (Rev. 22:1). This "chokmah nestorah" or "hidden wisdom" is that which St. Paul refers to at 1 Cor. as "the hidden wisdom of God which we teach in our mysteries is the wisdom that God predestined to be for our glory before the ages began . . . we teach what the scripture calls the things that no eye has seen and no ear has heard, things beyond the mind of man, all that God has prepared for those who love him." (1 Cor. 2:7-9).

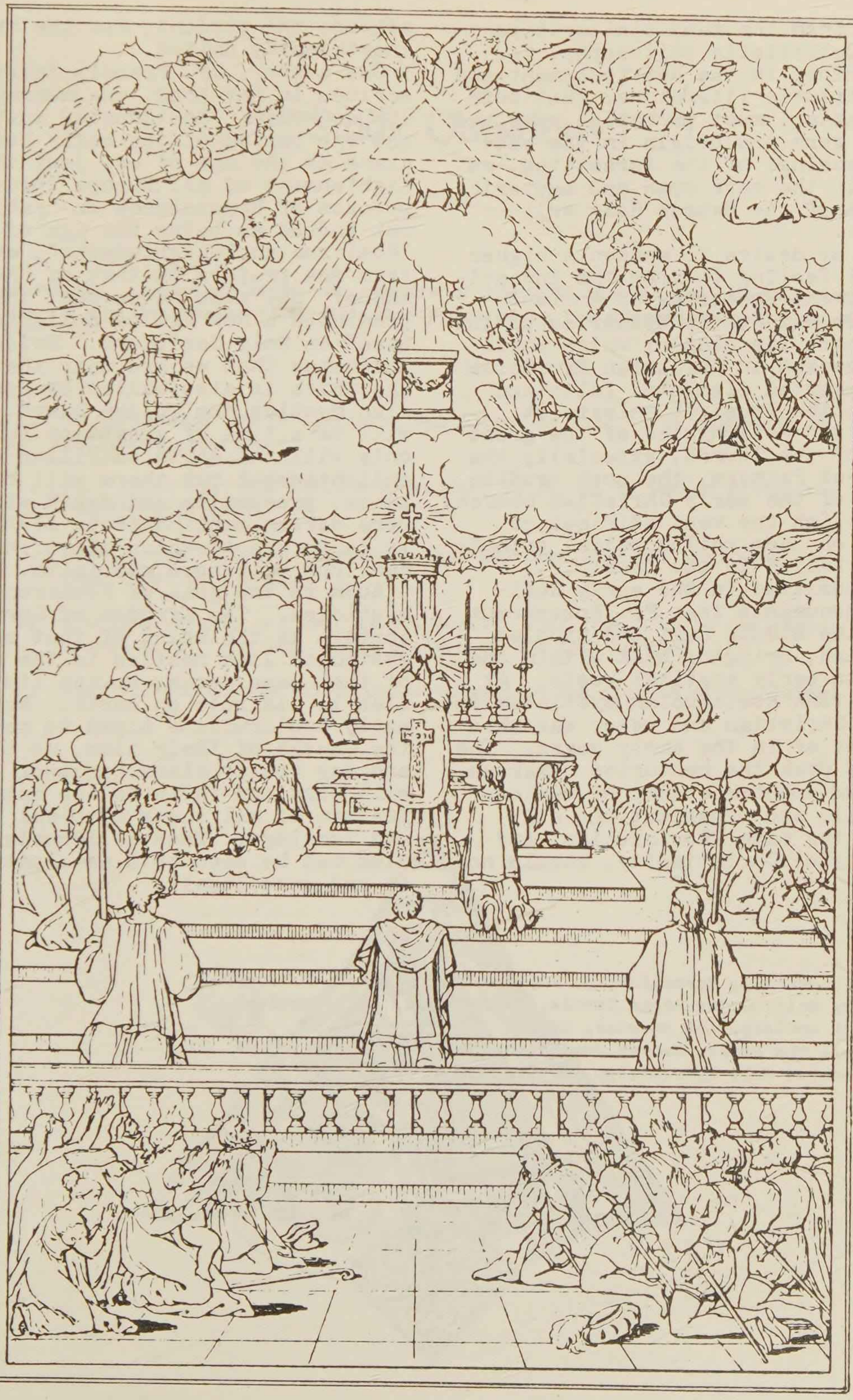
What Father Rosenkreuz found in his century was not a valid mystical experience within the Church but a bankrupt spirituality that had reduced the mystical life to ritualism and that to a superstitious level (i.e., the "Hunting Masses" which abounded at the time. In such masses, a number of priests would each say, simultaneously, a portion of the mass leaving one with a mass that took little more than five minutes to celebrate!). Father Rosenkreuz, along with the early founders of the Order, called for a universal reform within the Church and strongly supported the initial attempts at reform of Martin Luther but broke with his later "heresies".

Like the formalism of the Pharisees in the time of Jesus, mere attendance at the celebration of the Eucharist or any other Christian ritual did not reflect true spiritual devotion. The true mystic worships God from the heart and spirit and knows that a mere repetition of words without serious intent or a true comprehension and contemplation of the divine mysteries symbolised by such devotions was bereft of the grace that might otherwise be inherent in the ritual.

The early Rosicrucians understood that the Church's origins were Jewish. It was to the Jews that the Messiah was promised, and it was to them that the Father sent the Son. The first Apostles and Christians were Jews and although the Church quickly spread to the Gentile world and rapidly abandoned most Jewish customs, it began in a Jewish environment and was initially understood in and through that environment. In fact, much ancient Christian thought and practice is rooted in Judaism. For example, for several centuries after the Apostolic period, the Church called its oldest and most important festival, not Easter, which is a pagan term, but Pascha. Why Pascha? It is the Aramaic derivation of the Hebrew word Pesach, which means "passover".

The early Rosicrucians understood that this Jewish inheritance especially applied to early Christian mystical thought, in particular that Jewish mystical system now called the Cabalah. Note what Isaac Myer, L.L.D., wrote in 1888 in the forward to *Qabbalah:*

"To the student of the origin of religions or their philosophy, especially of the origin of the formulations, dogmas and doctrines of early Christianity; a study of the Hebrew Qabbalah and of the Zohar is of great value and importance, and has not received the attention it justly merits and demands. It is



apparent from the many similarities in this Qabbalistic philosophy, to the doctrines in the New Testament and early Patristic literature; that both of the latter, must probably, have had a common germ and origin in the esoteric teachings of the Israelites, as well as in the more open and exoteric teachings of the Hebrew Holy writings . . .

"It is my desire to awaken a higher spiritual feeling towards the investigation of the Mysteries of Ancient Israel, in which, the Mysteries of the New Covenant lie hidden; which shall help to awaken in Christian Mysticism its fundamental elements, faith and belief in the True; to animate it to study the metaphysics of the great Fathers of the Church, expecially the great Greek Fathers, the most erudite thinkers of the early Christian church; and establish the vast edifices of theology on deep philosophical principles and belief in the True. . . ."

It is admitted in the early Rosicrucian documents that Fr. Rosenkreuz visited the Middle East and studied the Cabalah, bringing back within the Church its early mystical roots. At the same time Rosicrucian mysticism is uniquely Christian and never was this lost sight of in the early years. The fact that over the centuries numerous claims and counter-claims of various individuals and organizations all claiming the name "Rosicrucian" and often denying Christianity, should not confuse the student, for the two are inextricably united.

One author, Dr. Francis Yates describes in her book, *The Rosicrucian Enlightenment,* Rosicrucian mysticism and the period of the early Rosicrucians as the age of not just the enlightenment of all Europe through a process of Renaissance or "rebirth" but indeed as being the age of the "Rosicrucian Enlightenment", which term she prefers to that of "Renaissance! She also notes that that age predicted a New Age of Enlightenment based on Holy Scripture. Evidence indicates that we are near that great age which is also called by Rosicrucian mystics the "Golden Dawn". It will be a time of great joy for not only will the earth be filled with enlightenment but there will be world peace, prosperity and death will no more darken mankind (Rev. 21)! Truly it is an age to which all of humanity can look with hope and faith.

Such is the goal of Rosicrucian mysticism. The Kingdom of Christ on earth. As the heart of that same mysticism lies nestled in the teachings of that same Jesus, so too its goal lies in His rule on earth. As the early Rosicrucians hoped to revitalize the Church of their time, so too modern day Rosicrucians can look forward with hope and faith to the materialization of all their mystical dreams and longings. Thus Rosicrucian mysticism can be seen both as a path and an end unto itself.

1. Evelyn Underhill, *Mysticism*, p. 70, E.P Dutton & Co., N.Y., 1961.
2. Manly P. Hall, *Codex Rosae Crucis*, Intro. p. 1, Philosophical Research Society, Los Angeles, 1938.
3. St. Basil the Great, *Sacred Tradition - a Divine Guide*, Chapt. 27, (Book on the Holy Spirit), pp. 66-71.

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.]

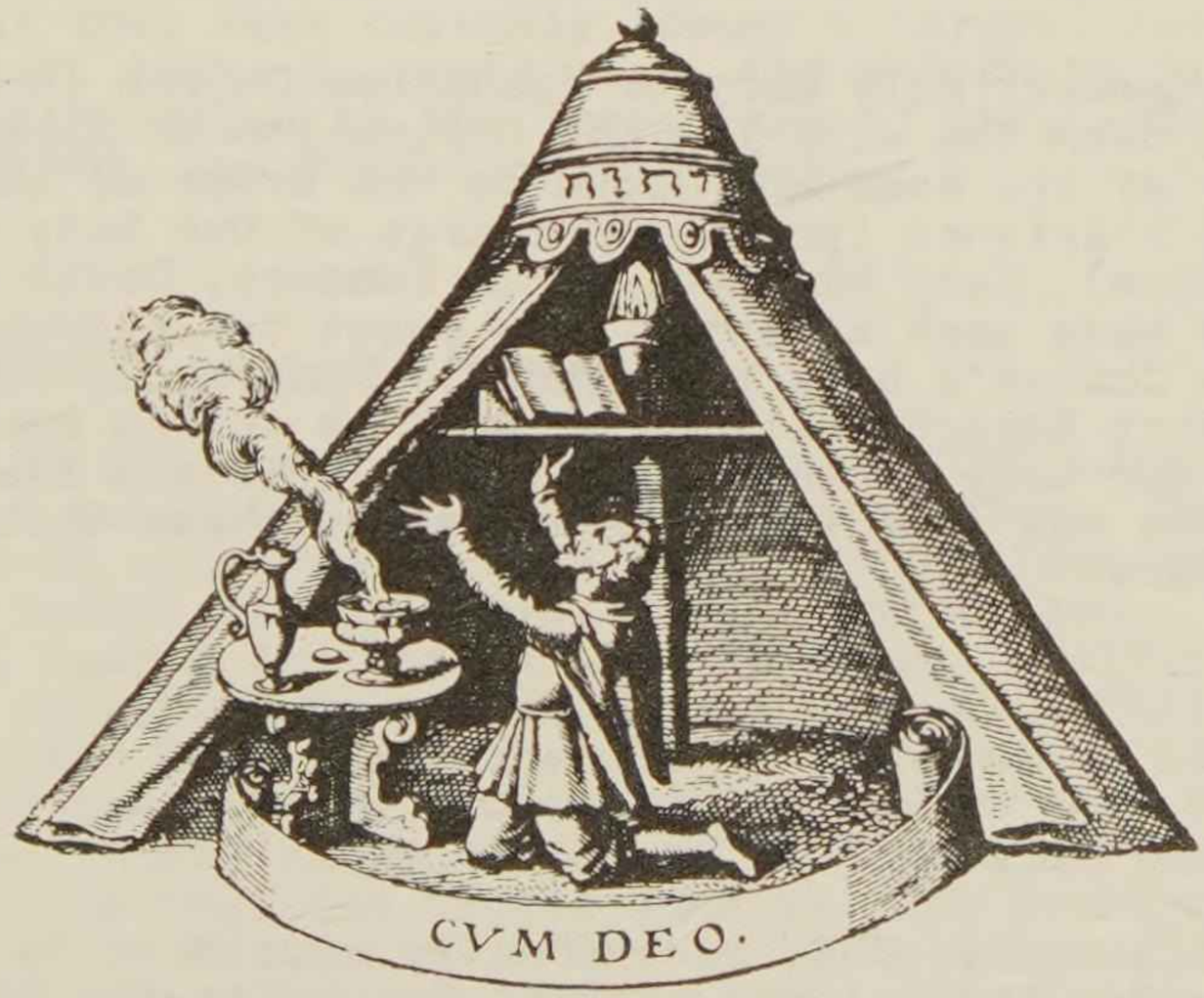
1. In what sense can "Rosicrucian mysticism" be said to be connected to the religious experience?

2. What is it that the early Rosicrucians attempted to reform within the Church Catholic?

3. What is the "body of knowledge" that had been lost and what was its importance to the Church?

4. Mystical worship has what as its basis? What then did the Christian Church adopt from its Jewish predecessor in this context?

5. What was the role of Rosicrucian thought in the opinion of Dr. Yates?



News in the Church

Church of Antioch

California

On Nov. 20, 1981, Rev. Martin Coles was ordained to the Order of the Priesthood by the Most Rev. Herman A. Spruit, Archbishop-Patriarch of the Church of Antioch. On that same day, Sister Robin Holloway, HORC, wife of Fr. Ivan MacKillop-Fritts, HORC, priest in charge of Holy Sophia Chapel in Sacramento, was admitted to the Order of Cleric.

In Nov. 1981, Church Central dedicated its new mini-cathedral in Mountain View, California. The new address is: Church Central, The Miracle Chapel, 257 Castro St. Mountain View, CA 94042. The phone number is (415) 965-3753. This represents a great step forward in the work of the Church of Antioch.

Texas

On Nov. 15, 1981, Archbishops Rankin ordained to the Order of the Diaconate 16 candidates. This was a highpoint for the most effective ministry in the Houston area of Archbishops John Joseph and Miriam Grace and for all the people of the Church of the Resurrection.

Washington

Since last September, Holy Mary of Guadalupe Church in Clear Lake, Washington has been the site for the ordination of five brothers of the Holy Order of the Rose and Cross to the Order of the Priesthood. Brothers Larry D'Arienzo (priest-in-charge of Our Lady of the Mountains Mission), Gary Wickman, Kevin Summers, David O'Conner and Joseph Norwark have each accepted "the sweet but heavey burden" of Our Lord Jesus Christ's holy priesthood. Congratulations to them and to Archbishop Edward Sullivan as well as to the members of both Holy Mary and Our Lady of the Mountains. Christmas Eve services at the two Churches saw over 100 communions at these thriving spiritual centers.

* * *

Community of the Holy Spirit

Father Patrick Healy, CHS, was recently appointed to be the Study Group Director for the Science of Mind Group for the Philadelphia area.

* * *

Church of Religious Dynamics

Archbishop Theone Elizabeth Hunter has recently taken ill and is suffering from a heart problem. Her condition thus now limits the amount of work that she is physically capable of doing. Much of her administrative responsibilities now have fallen to Bishop Oakler Boston. All of our prayers are with our dear sister in Christ's service.

The C.O.R.D. has developed a data base for computers which is now available to all those who have TRS-80 compatible equipment. Initially there are three feature catagories; Spiritual Issues, Wholistic Health and Sacred Sciences. This data base can be used between the hours of 6:00 PM and midnight (Pacific time) by using this data base phone number, (714) 530-4637. If you are interested in placing messages into the data base system but cannot do so directly because of not having the needed computer equipment, arrangements can be made to have the information placed through the central computer. For more information contact CORD '80, c/o MICRO DIMENSIONS, INC., 12921 Newhope St., Garden Grove, CA 92643.

* * *

Ecclesia Gnostica

Bishop Stephan Hoeller, Regionary Bishop of the Ecclesia Gnostica, will be traveling to Australia from Jan. 20 to Feb. 15, 1982 on an extended lecture tour.

The Gnostic Church in Oregon, under the Administration of the Rev. Nestor Perala, HORC, has been experiencing a steady growth. During the fall, an eight week study was held based on *The Gnostic Gospels* by Elaine Pagels which was well attended.

* * *

Federation of St. Thomas Christian Churches

The St. Thomas Press of the Mebasrim Fellowship is happy to announce that they have recently issued a larger, revised edition of The Rt. Rev. Lewis Keizer's work, THE WANDERING BISHOPS. For more information write to the Press care of this address: 495 Ellis, #1987, San Francisco, CA 94102.

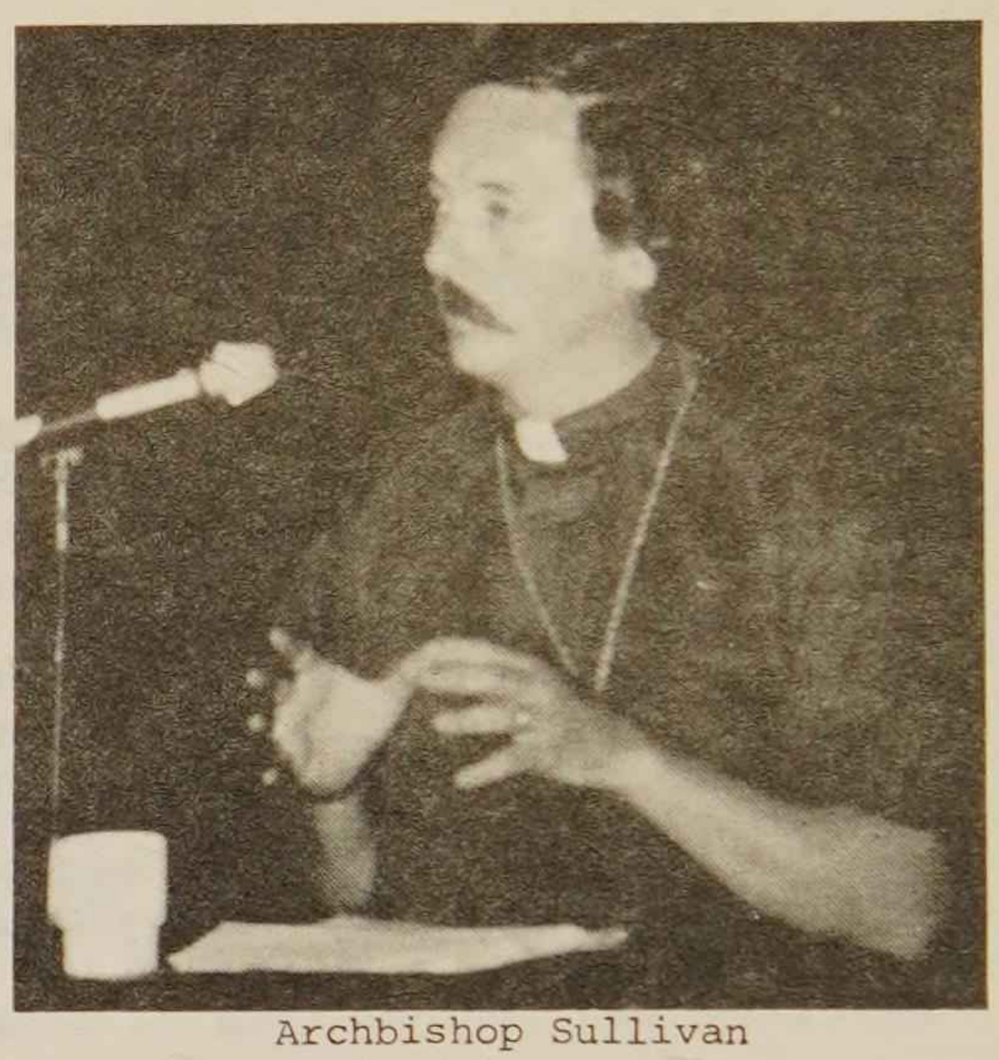
* * *

Holy Order of the Rose and Cross

Sept. 10-13, 1981, saw the fourth annual HORC Advance take place once again at beautiful Orcas Island, Washington. This year there were over 90 in attendance, some of whom came from as far away as California, Texas, Pennsylvania, Canada and Oregon. This year's theme was "A People for His Name". Episcopal visitors included Archbishops Spruit, Eyre and Rankin as well as Archbishop Edward Sullivan, Master General of the HORC. This year's Advance was expanded over the past by a whole day and even then most said that we still didn't have enough time to really do all that we had hoped to! Talks included topics such as "The Tetragrammaton and Pentagrammaton in Mysticism", "Christian Rosenkreuz", "Mystical Healing", The Sacred Name and Mysticism", "The Cabalah of the Holy Eucharist" and "The Sacred Name in Holy Writ." There were also guided meditations each evening and the Holy Eucharist was celebrated each morning. Healing Services were offered on Saturday



Archbishop Rankin



Archbishop Sullivan

evening. Workshops included one on "Touch for Health" by Archbishop Arnold Eyre and "Entering the College of the Holy Spirit" by Archbishop John Rankin. Fr. Robert Hoffman also offered a workshop on "Herbs", while Archbishop Herman Spruit gave a three part discussion of "Psychopneumatology". As an "Advance" warning, 1982's annual event is planned for October and will once again be held in the beautiful Pacific Northwest. Watch the AROHN for more information and details and make your plans to attend.

The Holy Order of the Rose and Cross has experienced its greatest growth period to date. In the last three months the Order has accepted applications for membership from clergy in no less than six Independent Catholic Churches. This now brings to ten the number of rites that have members of the HORC in their ranks. It can truly be said that the HORC is an ecumenical order of Catholic clergy and religious.

* * *

Independent Old Roman Catholic Church - Conneticut

On Holy Cross Day, Sept. 14, 1981, Rt. Ven. Archabbot Joseph Derrane, Jr., O.C., was unanimously elected as Chancellor Penitentiary and Primate - Coadjutor of the Order of the Cross. Archabbot Derrane is Titular Archabbot of Inishmore and All Galway.

Also on Holy Cross Day, Rt. Ven. Archabbot James Davoren, O.C., was unanimously elected as Vice Chancellor of the Order of the Cross. Archabbot Davoren is Titular Archabbot of Irisheer.

* * *

Liberal Catholic Church (Ojai/London)

June of 1981 saw the bishops of the LCC (Ojai/London) meet in Ojai, California for an Episcopal Synod. In attendance were some twenty bishops from Europe, Australia, South America and the United States. The Synod lasted for over two weeks and much was accomplished.

* * *

Old Catholic Church of B.C. and Society

"This year our Church has been blessed indeed. Since March 1981 we have been known as "The Old Catholic Church of B.C. and Society", which is in keeping with our historical background. As it is customary to give a "balance sheet" at the end of the year, here are some facts concerning our Church. There were 12 baptisms, 38 weddings, 26 funerals, 8 confirmations. The attendance has tripled at Sunday Mass. We have been featured in the "Vancouver Sun", the "Kanada Kurier" (a German language newspaper), "Le Soleil" and have appeared on CBC coast to coast, concerning the Church, its History, etc . . . ."

Bishop Gerard LaPlante

✠ ✠ ✠

Oratory of the Blessed Sacrament - New Zealand

Bro. Robert, Prior of the Aukland congregation, has been officially recognised as having the right of succession to the position of Abbot General in the event of the retirement or incapacity of the current Father Abbot Leonidas.

✠ ✠ ✠

The Servant Catholic Church

In October 1981, The Rev. Lanie Hatcher, SSD, was raised to the Order of the Priesthood by the Most Rev. Robert Burns. Rev. Lanie is the priest-in-charge of Our Lady of Unity Center in Houston, Texas.

Put the Word Out!

Help us spread the message of Independent Catholicism and bring Christ to countless others!

At the present time the AROHN advertises in one national magazine, *Fate*, which has had an excellent response. We would like to advertise in other national magazines that have readers who are interested in what we stand for and who are, perhaps, looking for the answers our faith so abundantly supplies.

Will you help us spread the Good News (Matthew 24:14: "This Good News shall be preached in the entire world.")?

You can do so by becoming a sustaining subscriber or just by making regular contributions to the AROHN, simply earmark your contribution for advertising. You have our guarantee that every penny contributed will be used to advertise the Good News. And, remember, contributions are tax deductible.

Individually we cannot do much to spread the word, but collectively we can make an impact! Will you join with us today in this great adventure?



Independent Catholic Churches, Missions and Organizations

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

Bethlehem Orthodox Church

Bethlehem Orthodox Church
P.O. Box 169
Spalding, Michigan 49886
(906) 497-5789
The Most Rev. Joseph C. Demers, HORC
Presiding Bishop
Eucharist Daily : Sun.-Fri. — 7:00 p.m.
Prothesis: Saturday — 10:30 a.m.
Holy Eucharist : Saturday — 11:00 a.m.

✠

The Church of Antioch

California

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.
257 Castor Ave.
Suite J
Mountain View, CA 94042

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

The Rt. Rev. Howard Troy, HORC
274 Sausalito
Corte Madera, CA 94925
(415) 924-4913

Holy Sophia Chapel
4112 8th Ave.
Sacramento, CA 95817
(916) 455-2141
Fr. Ivan MacKillop-Fritts, HORC
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

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. J. Chris Grier
306 Romie Lane #11
Salinas, CA 93901

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

St. Barnabus Center for Life and Health
Missions of Chico-Oroville-Paradise
P.O. Box 1457
Paradise, CA 95969
(916) 877-4193
Rev. Fr. Robert J. Hoffman, A.A.D.
Call for schedule of services.

Kansas

Christ Chapel
901 N. West St.
Wichita, Kansas 67203
The Most Rev. H. Gordon Hurlburt

Texas

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

Eucharist: Sunday — 11:00 a.m.
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 Diagneault

Washington

Holy Mary of Guadalupe
1275 Hwy. 9, Clear Lake, WA 98235
(206) 856-2394
The Most Rev. Edward C. Sullivan, 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.
Immaculate Heart Devotion:
First Sat. of Each Month — 10:30 a.m.

Our Lady of the Mountains
Rt. D, Marblemount, WA 98267
(206) 873-4333
Fr. Larry D'Arienzo, HORC
Prime or Eucharist:
Sunday — 10:00 a.m.

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

St. Pachomius Mission
Bellingham, WA 98225
(206) 856-2394
Call for service schedule

St. Francis Oratory
2448 Old Day Creek Road
Sedro Woolley, WA 98284
Fr. Gary Wickman, HORC
(206) 856-2448
Call for schedule of services

The Oratory of the Sacred Heart
1132 Sterling Road
Burlington, WA 98233
(206) 856-2179

Call for schedule of services.

✠

Church of Religious Dynamics

Spiritual Dynamics Center 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

Chapel of the Holy Shekinah
3437 Alma, #23
Palo Alto, CA 94306
(415) 494-7412
The Rt. Rev. Rosa Miller
Sunday Eucharist: 10:30 a.m.
Healing Services: Tues. — 7:30 p.m.

The Gnostic Church (Oregon District)
Portland Gnostic Society
2229 S.E. Market Street
Portland, OR 97214
The Rev. Nestor Perala, HORC
Administrator
(503) 232-7471
Phone for information about study groups and services

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.
Vespers & Healing:
4th Sunday — 8:00 p.m.

✠

Free Anglican Church of America (Iona Conference)

St. Andrew's Healing Ministry of the St. Andrew's Pastoral Theological Institute of Cheshire, Connecticut
229 Cross Street
Bristol, CT 06010
(203) 589-7194 or 272-9376
The Most Rev. Brian Glenn Turkington, HORC
Chief Celebrant and Rector
Bishop Primus and Patriarch

Service of Worship, Healing and Celebration of the Holy Eucharist: Sunday — 10:30 a.m.
Last Sunday of the Month — 4:00 p.m.

All Saint's Anglican Church
23820 Arlington #15
Torrance, CA 90501
(213) 539-5565
The Rt. Rev. H. Edwin Smith,
Bishop of Education and Rector
Call for schedule of services.

Archbishop - Diocese of Florida
St. Columbia Anglican Church
P.O. Box 2436
West Palm Beach, FL 33402
Rt. Rev. Ronald Bair
(305) 582-2845

Archbishop - Diocese of Los Angeles
Rt. Rev. Reilly Newell Hook, D.D.
3405 N. Artesia
Torrance, CA 90504
(213) 379-6549

✠

Holy Orthodox Church in America

St. Joseph's Chapel
321 West 101st St.
New York, NY 10025
(21) 864-3729
The Most Rev. Mother Serena
Divine Liturgy: 1st Sunday of the Month — 11:00 a.m.
Healing Service:
Mon. - Sat. — 12:00 p.m.
Sun. — 11:00 a.m.

✠

The Independent Old Roman Catholic Church (Orthodox-Hungarian)

Holy Cross Old Roman Catholic Church (Orthodox-Hungarian)
P.O. Box 261
Wethersfield, CT 06109
(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
Wethersfield, CT 06109
(203) 525-6035
Most Rev. Archbishop E.C. Payne,
Senior Pastor
Rt. Ven. Rev. Archabbot Neil A.
McPhee, Ass't. Pastor
Rev. H. Brongh Bailey, Sr.,
Assistant Pastor

Order of the Cross:
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.
McPhee, OC, Assistant Prior
Rt. Ven. Rev. Archabbot James M.
Davoren, OC, Deputy Prior
Rt. Ven. Archabbot Joseph P.
Davoren, OC, Deputy Prior
Ven. Br. Leopardo Maldonado, OC,
Directional Aide
Ven. Br. Geraldo Ortiz, OC,
Directional Aide
Services: Tuesdays — 7:30 p.m.
171 Colby St., Hartford, CT

Order of the Cross:
Chapter of the Peace of Christ
P.O. Box 28 Tilden, Nebraska 68781
(402) 368-5955,368-7794
Rev. Russell R. Myers, Sr.,
CEOC, Prior
Br. Jeffrey Fields, CEOC, Deputy Prior
Br. Dale Ritter, CEOC, Deputy Prior

Order of the Cross:
Chapter of St. Andrew the Apostle
P.O. Box 1758 Arcadia, Florida 33821
(813) 494-7573
Rev. Otto Simmat, OC, Vicar
Ven. Br. Douglas Postlethweight,
OC, Deputy Vicar

Order of the Cross:
Chapter of St. James of Jerusalem
47 King Court
Wharehouse Point, CT 06088
(203) 623-8388
Br. Kenneth Pearson, CEOC, Prior
Sr. Linda Pearson, CSOC,
Chapter Secretary
Services on Saturdays

✠

Independent Catholic Church International

Diocese of California
The Most Rev. R.V. Bernard Dawe
P.O. Box 400
Vacaville, CA 95696

Liberal Catholic Church

St. Francis Chapel
741 Cerro Gordo Avenue
San Diego, CA 92102
(714) 239-0637
Rt. Rev. Dean Bekken, Rector
Rev. Thomas Beckman, Curate
Holy Eucharist: Tuesday — 8:00 p.m.
Healing and Benediction:
Thursday — 8:00 p.m.
Holy Eucharist : Sunday — 11:00 a.m.

✠

Liberal Catholic Church (Ojai/London)

St. Peter's Center
126 Orange St.
Burlington, WA 98233
(206) 755-9772
Fr. Christopher Turner, HORC
Mass: 1st & 3rd Sunday — 10:00 a.m.

Our Lady and All Angels
6348 South Rosebury
St. Louis, MO 63105
(314) 832-4619
Fr. Joseph M. Kovac, HORC
Holy Eucharist:
Sunday and Holy Days — 10:00 a.m.
Public Healing and Benediction:
Third Thurs. of each month — 7:00 p.m.

✠

Mariavite Old Catholic Church

Sacred Heart of Jesus Mariavite
Old Catholic Church
2803 Tenth Street
Wyandotte, Michigan 48192
(313) 284-5096
His Eminence, Archbishop Robert
Zaborowski, O.M., D.D.
Prime Bishop
Schedule of Masses:
Sunday: 8:15 a.m. — Polish,
9:45 a.m. — Latin,
11:00 a.m. English
Holydays: 10:00 a.m. — Latin,
11:00 a.m. — English,
7:00 p.m. — Polish
Daily: 9:00 a.m. — Polish,
11:00 a.m. — Latin,
7:00 p.m. — English
Devotions:
Vespers: Sunday — 6:00 p.m.
Our Lady of Perpetual Help:
Tuesdays — 7:45 p.m.
Holy Hours: Thursdays — 7:45 p.m.

✠

Mebasrim Fellowship

Our Lady of the Fillmore
586 Page
San Francisco, CA 94117
Pastors: Deacon Victoria Lucus
Servant Michael Zaharakis
Services: Divine Liturgy (Eastern) —
7:30 p.m.
Activities:
Christian CoAction Social Services
Jobs for Youth and Prison Book Projects

Ingleside Mission
245 Broad Street
San Francisco, CA
(415) 469-8083
Pastor: Shepherd Pierre Testart
Services: Call for times.
Activities: Home Wedding Program
Christian CoAction Youth Outreach

Haight-Ashbury Healing Mission
1823-A Oak
San Francisco, CA 94117
(415) 861-7584
Pastors: Jim Leonard, Deacon
Ann Leonard, Deacon
Activities: Saturday Lectures on
Rebirthing, and Private Healing Services
Call first

✠

Old Catholic Church

Old Catholic Mission of St. Dunstan
Rt. 2, Box 77
Welch, Minn. 55089
(612) 388-3994
Rt. Rev. James Lippert, HORC
Call for times and schedule of services.

✠

Old Catholic Church of B.C. and Society

St. Raphael's Old Catholic Church
715 East 51st Ave.
Vancouver, B.C., Canada V5X 1E2
(604) 325-8147
The Rt. Rev. Gerard LaPlante
Mass: Sunday — 11:00 a.m.

✠

Old Holy Catholic Church

Saint Timothy's Old Holy
Catholic Church
1836 N.W. 15th Street
Oklahoma City, OK 73106
(405) 525-2527
The Most Rev. George Brister,
Archbishop, Pastor

The Most Rev. Alvin Lee Baker,
Suffragan
Rev. Fr. Albert Bratton, M.D.,
Assistant Pastor

✠

Orthodox Catholic Church of America
(Diocese of Indianapolis and Chicago)

Holy Eucharist Church
3754 N. Illinois St.
P.O. Box 1222
Indianapolis, IN 46206
The Most Rev. Alfred Lankenau, Bishop
Sunday Mass — 10:00 a.m.
Holy Days — 6:30 p.m.

✠

The Servant Catholic

Our Lady of Cana Center
50 Coventry Lane
Central Islip, New York 11722
(516) 585-1376
The Most Rev. Robert Burns, SSD
Sunday Mass — 11:00 a.m.

Our Lady of Calvary Center
51 Juniper
Rankonkoma, New York 11779
The Rt. Rev. Patricia Ford, SSD
Healing Liturgy: Wed. — 8:00 p.m.

Our Lady of Iona Center
Nashville, Tenn.

Our Lady of Unity Center
8162 Richmond Ave. #1909
Houston, TX 77063
Rev. Lanie R. Hatcher, S.S.D.

✠

Western Orthodox Church

St. Paschal Western Orthodox Mission
133 Liberty St.
Trenton, N.J. 08611
(609) 393-4088
Rev. Edward H. Wilkes, Pastor

✠

Religious Orders and Organizations

The Church of Inner Light
P.O. Box 4236
Santa Barbara, CA 93103
(805) 963-4074
Rev. Mother Pat Patrick, Pastor

The College of Seminarians
(same address as St. Thomas Christian Churches)

Federation of St. Thomas Christian Churches
2045 Alice St., Santa Cruz, CA 95062
(408) 462-3110
The Right Rev. Joseph Vredenburgh
Presiding Bishop

God's Benevolence Institute
East 628 Everett
Spokane, WA 99207
(509) 487-1390
The Rt. Rev. Patrick McReynolds

Holy Order of Rose and Cross
Sr. Lynne Elwood, Secretary General
Fraternity of the Rose and Cross
Sr. Christie Hemmerich, Herald
Tertiary Order of the Rose and Cross
The Rev. David O'Connor
P.O Box 314, Burlington, WA 98233

Madonna Ministry
211 E. Summer St., Apt. 1
Ojai, CA 93023
Arnold Michael, Director
Emily K. Michael, Associate

The New Order of Glastonbury
P.O. Box 324
Rialto, CA 92376
(714) 820-0621
The Most Rev. Frank E. Hughes,
Presiding Bishop
The Most Rev. Martha Theresa,
Auxiliary Bishop, Office of Publications and Education
The Very Rev. Merle D. Mohring, D.D.,
President

Oratory of the Blessed Sacrament
Fr. Leonidas, OBS
aBox 475
Neutral Bay, NSW, Australia, 2089

Order of St. Mary Magdalene
Order of St. Columba
922 S. 12th St.
Manitowoc, WI 54220

Portland Gnostic Society
2229 S.E. Market Street
Portland, OR 97214
The Rev. Nestor Perala, HORC
Administrator
(503) 232-7471
Phone for information about study groups and services

St. Thomas Press
#1987 - 495 Ellis
San Francisco, CA 94102
St. Thomas Press publishes scholarly works of merit concerning religion, metaphysics, and Christian living.

Sacramental Order of Mystic Christians
P.O. Box 1015
Mountain View, CA 94042
(415) 965-3753
The Most Rev. Mary Spruit

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

The Vilatte Guild
The Charles Mason Remey Chapter
86-11 Commonwealth Blvd.
Bellerose, Long Island, NY 11426
(516) 343-9822
Very Rev. Francis Cajetan Spataro, M.A., Director
Meetings: 1st Sun. of the Month — 5:00 p.m.
Counseling by Appointment

The Vilatte Guild in Australia
P.O. Box 362
Wentworth Building
University of Sydney
N.S.W., 2006 Australia
Rev. Gregory Tillet, Director

The Whithorn Institute
51 Juniper
Rankonkoma, New York 11779
Seminary Program: Tues. & Thur.— 7:30 p.m.

Other Publications Available

AROHN. $8 per year (Canada & Mexico. $11. Others. $13)
A quarterly journal of esoterica, gnosis, christian mysticism, and philosophy.

Rosicrucian Symbology. $3.50
Reprint of Frater Khei's guide to various Rosicrucian symbols. Originally published by the Rosicrucian Society in America.

The Book of the Future. $3.50
Concerning ancient and modern prophecies, as well as scriptural prophecies of our day. Highly informative, providing the reader with a clear prophetic insight of these times. By the Most Rev. Dr. Edward C. Sullivan.

An Introduction to the Study of the Kabbalah. $3.50
Is an entrance into the worlds of Cabalistic philosophy and theory annotated by the Most Rev. Dr. Edward C. Sullivan. By Frater W.W. Westcott.

The Fame & Confession of the Rosy Cross. $1.75
The Famous 1625 translation by Thomas Vaughan (Eugenius Philalethes) of the premier manifestos of the Brotherhood of the Rosy Cross.

A Short History of the Church of Antioch and Its Apostolic Succession. $1.75
By the Most Rev. Dr. Edward C. Sullivan.

Mystical Phenomena. $1.75
Real experiences in the realm of spiritual phenomena. By the Most Rev. Dr. Edward C. Sullivan.

The Mystery of Rosy Cross in Origin, History and Development. $1.75
Beginning with Fr. Christian Rosenkreutz to our modern day: an historical discussion and perspective given of the ancient brotherhood of the Rosicrucians by the Master General of the Holy Order of the Rose and Cross.

Forthcoming from AROHN Publications

144-The Great Work. By the Most Rev. Dr. Edward C. Sullivan, HORC.

The Cosmic Wheel. A comprehensive Tarot guide.

The Gematriac Dictionary. Indispensable for the study of the Cabalistic system of Gematria.

All Scripture Is Inspired of God. By the Most Rev. Dr. Edward C. Sullivan
An illuminating look at the universality and inspiration of Scripture with an emphasis on the esoteric perspective in Hebrew and Christian Holy Writ.

Studies in the Cabalah. By Fr. Jeffrey Isbrandtsen, HORC.
A collectior of essays on various themes in the study of the Cabalah.

The Book of Names. Compiled by Fr. Jeffrey Isbrandtsen.
The meaning and numerical values of all the names found in both the Hebrew and Christian Canons.

Psychology of the Observer

by Richard Rose

"The most direct method to psychological change and spiritual discovery available today."

$6 ppd. - Jaqua, 3053 Union St.
Bellaire, Ohio 43906

Handcrafted Religious Articles



Quality Work in Wood or Talc

"Our Lady of the Mountains" Mission
Box 122 - Marblemount, Wa. 98267

SUBSCRIBE! SUBSCRIBE! SUBSCRIBE!

Special Notice!

AROHN

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

Next Issue will sell for $10/year. Give 1 or more subscriptions and $ave!

☐ 1 YEAR, 4 ISSUES $8 (CANADA & MEXICO $11, OTHER $13) ☐ 2 YEARS, 8 ISSUES $15

AMOUNT ENCLOSED _____ (U.S. FUNDS ONLY PLEASE)

Gift Subscription

_____

_____

_____

_____

Gift Subscription

_____

_____

_____

_____

Gift Subscription

_____

_____

_____

_____

Gift Subscription

_____

_____

_____

_____

AROHN, P.O. BOX 314 DEPT. A, BURLINGTON, WASHINGTON 98233

In the Next Issue of the AROHN

FEATURING

The Illumination of
Jacob Boehme
by Mark Jaqua

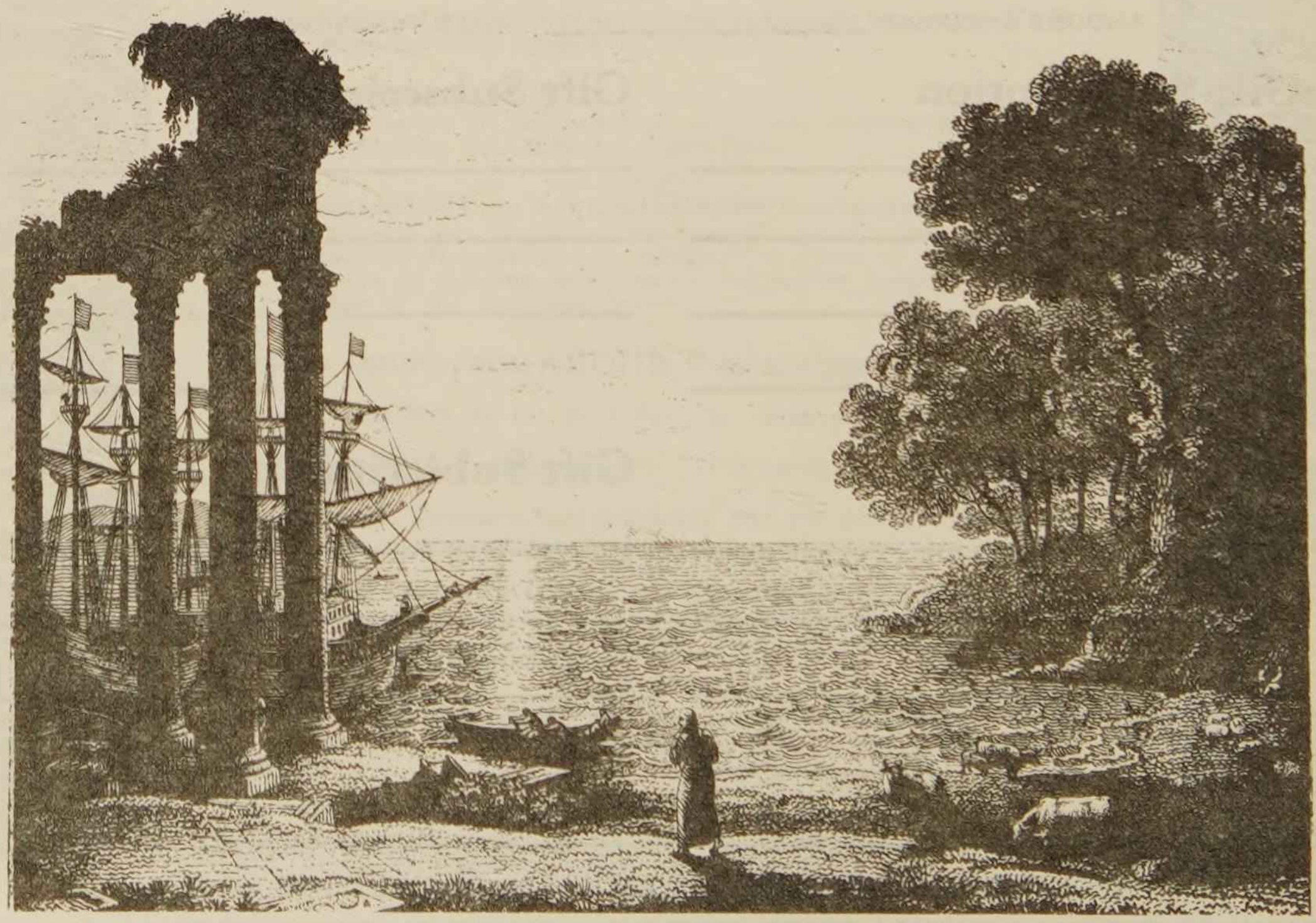
Heptaplus
by Pico della Mirandola

Concerning the
Thelemite Churches
by Most Rev. Dr. Stephen A. Hoeller

Conversations:
Women in the Episcopate

A Rose By Any Other Name
by The Rt. Rev. Patrick McReynolds

Christian Hercules
by The Most Rev. Herman A. Spruit



A D V E R T I S E M E N T

These fine stores now carry the AROHN, as well as other publications of the Holy Order of the Rose and Cross.

NORTHWEST

Akasha
[illegible]

Skagit Bay Books
1st St., LaConner, WA 98253

Dorothy B. Hughes Books
2322 6th Avenue, Seattle WA 98121

The Looking Glass
[illegible]

Word of Mouth Books
Westside Center, Olympia, WA 98502

SOUTHWEST

Bodhi Tree Bookstore, Inc.
8585 Melrose Ave., Los Angeles, CA 90069

Shambhala Booksellers
2482 Telegraph Avenue
Berkeley, CA 94704

Cosmic Center
4203 E. Grant Rd., Tucson, AZ 85712

Luchea's
1209 Fort Worth Ave., Dallas, TX 75208

Body, Mind & Soul
[illegible]

New Age World Services & Bookstore
P.O. Box 3086, Huntington Park, CA 90255

Rainbow Books
3-3134A Kuhio Hwy., Lihue, Kauai HI 96766

MIDWEST

Dirt Cheap Books
217 N. 11th, Lincoln, NE 68508

Sanctum Regnum, Inc.
615 N. Milwaukee St., Milwaukee, WI 53202

The Dawn of Light
2717 E. Central, Wichita, KS 67214

The Pentagram
1163 13th St., Boulder, CO 80302

NORTHEAST

Astrology & Beyond
23 Darlington Rd., New Castle, DE 19720

The Celestial Scribe Inc.
2314 Merrick Rd., Merrick, NY 11566

Epic Bookshop
232 Xenia Ave., Yellow Springs, OH 45387

The Galaxy
Green Hills Lake,
Box 172 Rt. 1, Birdsboro, PA 30302

Mekaneesas
53 W. 21st St., New York, NY 10010

Moksha Bookshop
152 Merrick Rd., Amityville, NY 11701

Mostly Books
222 Main Street, Farmington, CT 06032

Seven Rays Book Store, Inc.
827 E. Genesee St., Syracuse, NY 13210

SOUTHEAST

Church of The Living Light Headquarters
509 Gunter Avenue, Guntersville, AL 35976

Villa Serena Book Store
8201 Willow St., Sarasota, FL 33580

CANADA

Banyen Books
[illegible]

Phoenix Metaphysical Books
10202 152nd St., Surrey, B.C. V3R 6N7

AROHN
P.O. BOX 314
BURLINGTON, WA. 98233

NON-PROFIT ORG.
U.S. POSTAGE
PAID
PERMIT NO. 55
MT. VERNON, WA

4-1

Graduate Theological Union
Library Serials Dept.
2451 Ridge Rd.
Berkeley, CA 94709

COMPLIMENTARY

GTU Library
3 2400 00256 2175

THREE DAY 463184

Arohn
v.3-4:2
1980-81
inc.

THREE DAY 463184

Arohn
v.3-4:2
1980-81
inc.

Graduate Theological Union
Library
2400 Ridge Road
Berkeley, CA 94709

DEMCO