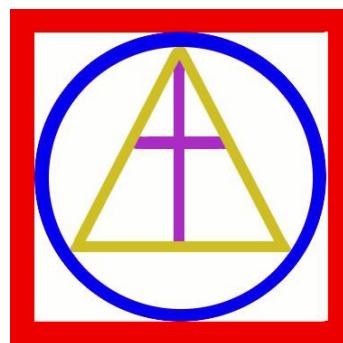


# **THE PHILOSOPHY OF SACRAMENTAL INITIATION**

**Holy Order of MANS**



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## **THE PHILOSOPHY OF SACRAMENTAL INITIATION**

### **THE SACRAMENTS**

#### **Introduction**

The Sacraments and the priesthood: It is impossible to consider one without the other; and it is impossible to consider either without bringing in the life and reality of Jesus Christ as He is Lord of earth as well as the Christian Messiah. To understand the sacraments it is necessary to understand the priesthood. To know what a priest really is and does, is to know what the sacraments really are and what they accomplish in bringing aid and comfort to the human soul and body and its preparation for the life to follow.

A true priest is one whose entire life is tinctured by a sacramental character. Thomas Aquinas has said, “the entire Christian religion is derived from the priesthood of Christ.” (Christ Jesus) We might add that the spiritual fulfillment of the entire world is so derived. The goal, the means, and the substance of evolution itself finds its term in the transcendent Body of Christ. This is the great work for which we, as priests, are set apart.

One of the chief duties and functions of a priest in the Holy Order of Mans is to master the art of true spiritual service in performing the various sacraments, rituals, and ceremonies of our Order.

The sacraments are the tools of the priest. They are the means whereby the priest partakes of the great cosmic plan of the evolution of this planet and of mankind according to the Will of the Father through the great Christ.

The world today has all but forgotten the true nature and function of the sacraments. A question often asked by those who are interested in entering the Order or in knowing about it is, why all the rituals? Why the need for it?

Modern man has lost touch with the guidelines of the ancient wisdom teachings and he is equally out of touch with the symbols and procedures of modern science, so he is adrift in the uncharted sea of his own ignorance and opinion, which often amounts to little more than superstition.

The sacraments not only provide a link between the ancient wisdom and modern science, but actually provide a scientific spiritual foundation on which man can grow to realize his divine self on the path of Godhood.

Therefore, it is very important that the priest have intimate knowledge of the nature, function, and purpose of the sacraments and how to use them. This is the holy alchemy of the priesthood. And mastery in this highest of arts is the goal of every true priest.

## **PART ONE: The Foundation of the Sacraments**

The reality of the sacraments, what they actually mean and signify, is the basis of all religions.

We see this in the history and development of the Christian category of churches, where the sacraments are at once the unifying theme of them all as well as the subject of their bitterest controversies and divisions because of their lack of the reality of living symbolism in God's creation.

In Christian theology, a sacrament is generally defined as "the visible form of an invisible grace." This definition is acceptable to most of the Christian denominations. They also accept as basic the belief that a sacrament must be a sign or action that is "instituted by Christ." According to the New Testament, Jesus instituted, commanded, and practiced various activities, such as baptism, a common meal, anointing, healing the sick, and so on. In the early years of the Christian Church there were many practices used, some of them gaining acceptance, others being discarded, until there became generally accepted, after a few centuries of debate and crisis, the seven basic Sacraments which we know today: Baptism, Penance, the Eucharist, Confirmation, Matrimony, Holy Orders of Ordination and Anointing or "Extreme Unction."

In fact, only two of these Sacraments can actually be documented from the text of the New Testament itself: Baptism and the Eucharist. For this reason, some of the Christian denominations have limited their rituals to these two alone. Others have continued to follow the older tradition of seven sacraments. The primary justification for all the differing approaches to liturgy among Christians has been the same in all cases, relying on a combination of historical evidence, textual interpretation, and accepted tradition.

Negative approach. Christian churches sometimes differ in their opinions as to the authentic number of sacraments actually endorsed by Christ Jesus or how many He instituted to be used by the apostles.

It is more important really to know what the nature of a sacrament actually is and what it truly accomplishes.

All agree that sacraments are “signs” involving some external, physical objects or actions. Some Christian authorities, primarily radical Protestants, claimed they are nothing more than that. Others believed that sacraments are symbols to be used in commemoration of the life and actions of Jesus and that they have value as devotional actions. Some held that Sacraments have a role as signs of the presence of grace within the recipient.

Still others, primarily Catholic and Orthodox, had held that the sacraments are the signs of the efficacious Presence of God. This theory, fully developed in the Council of Trent, led to the doctrine that the sacraments are not only a means of grace, but actually “contain the grace they signify.” This resulted in a theory that the sacraments have “efficacy apart from the disposition of the recipient”, that is, the sacraments worked regardless of the state of mind of the minister or the receiver. Opponents denounced this theory as superstitious magic; and some offered the opposite extreme, a rationalistic theory of the sacraments as merely devotional symbols. For them, the sacraments were “ordinances”, not channels of grace but expressions of the faith and obedience of the Christian community.

Today these differences continue to separate the various Christian Churches, although to a lesser degree, as these groups strive to form a common ground. In general, Baptism and the Eucharist are the essential Sacraments to all Christian denominations, no matter what other differences the events and traditions of history may have created.

Relying on the external historical or textual evidence alone allows for various interpretations of what it all means. In reality, however, the truth of Christianity is revealed when we stop dealing with the history and origins of the Christian church and begin considering the history and origins of the Christ Consciousness – the reality of the Power as an Idea, as a Reality, as a fundamental and universal principle in action, throughout history.

Then we see that the Christ-idea and the Christ-teaching were making remarkable impressions in many parts of the world before and during the lifetime of Jesus, whereas no Christian church had yet been established. The power of CHRISTianity does not lie in church or order, but in its essence and its substance, in the way of the Christos through which the Order and Law of the Solar System itself manifests. “Heaven and Earth shall pass away, but My word shall not pass away.” It cannot be tied to the laying of a material foundation, but must be tied to the cornerstone of the Self, as it unfolded the

awakening consciousness of man at the time he began to appreciate the existence of the Christ Consciousness in the universal church of man.

Modern science and technology seems to have deeply undermined the faith of many people in the effectiveness or “relevance” of any religious ceremonies or rituals. The modern western churches have been forced to revise and “laicize” their rituals in an attempt to make them relevant and palatable to the concerns of today’s society.

The key to this problem is that power and function – energy in action – is always relevant in any age. People will accept something that works, especially if they understand the purpose of it. This understanding will come as we teach the real factors involved in the true sacraments, as they are being restored through the Holy Order of Mans which has returned to the ancient alchemy and the old way of the old church as it was understood at the beginning which conforms to the simplicity of creation.

### **The Three Factors in the Development of the Sacraments**

(1) The ancient wisdom of the Christian Mysteries, the “natural science” of the sages of old. This is the great discovery through revelation and experience that there was a definite process of God Realization through the eternal and only begotten Son, the great Christos, based on the observable Laws of Creation – the science of Initiation. This was later developed into the school or temple of the Mysteries, where these inner teachings were taught to the few who were able to receive them. “For the law was given by Moses.”

(2) The Word made flesh. The descent of the Christ into the form of the Master Jesus. The greatest event in the history of the Earth. The rebirth and regeneration of the world and all Mankind by the Light, Life and Love of the Christos. A new pattern was permanently set into motion. Infused into the Earth is the permanent redemption and atonement brought by His grace. The temple veil was rent, and all were invited to share in the Mysteries. “...but grace and truth came by Jesus Christ.”

(3) The principles of modern Science. What is true in the spiritual world must be reflected in the physical world. A spiritual principle is a scientific principle. Epigenesis. A functional force that is measurable by experience, and thus provable by results manifesting in the physical world.

A true Sacrament then is the point where these three factors meet and agree. Its foundation is initiation, science and revelation. Its proof is its result. Its result is to draw the individual into the Life of the Body of Christ.

The Sacraments must not be confused with other rituals and ceremonies used in the performance of liturgy. These four terms – liturgy, sacrament, ritual and ceremony are often used interchangeably, but they are not, in fact, synonyms. For example, not every ritual is a sacrament; and not every ceremony has a regular or formal ritual. When we distinguish the characteristics of each type of spiritual service, this helps to clarify the function of liturgy.

In general, all these terms relate to man's application, direction or use of the great creative force of the universe.

Liturgy, itself, refers to the celebration of the public worship of a given type, expressed in rites, ceremonies and formulas.

Ceremony, in its broadest meaning, refers to any action performed according to an accepted custom or form. For example, our funeral ceremony is not a Sacrament in itself and does not even have an exact ritual form; rather it is a ceremony we use as a service of comfort to the family of the deceased, to return the elements of the body to the earth, and to send the soul on to his new life.

The term ritual has a more precise meaning. It refers to those ceremonies of living symbolism which involve the solar and magnetic Forces of the earth and its poles, and the Forces impinging on the earth of the other planets of the solar system. Many of the rites and ceremonies used by the ancient temples and mystery schools are examples of rituals of this type. Even though these sacred rites may be performed with great power and solemnity, they are not actually sacraments in themselves. In the Holy Order of Mans we are preserving this ancient tradition by restoring the use of such sacred rituals as the holy celebration of the four cardinal points of the sun cycle, the Equinox and the Solstice services; the new and full moon services, and others more or less related to the mysteries of nature, initiation, and the life of our planet within our solar system.

Rising above all as the most divine of all spiritual gifts are the sacraments. The sacraments are the visible manifestation of initiation and the projection of God's plan of salvation for man.

As the basic patterns which we set so that we may receive our grace, they certainly play a most vital and essential role in the attainment of the illumination and the realization of God.

Briefly a sacrament is a ritual of living symbolism established by divine grace and conferring upon the soul of man the effective potential of one or another of the Solar initiations.

The basic sacraments, such as Baptism, Communion and Holy Orders or Ordination, were practiced in one form or another long before the Master Jesus ever walked the earth. The ancient rituals of initiation, from which stem many of our modern sacraments, had been in existence eons ago, because the path of initiation is the universal and eternal path of the growth and evolution of mankind on this orb.

The gospel of John says that, "The law was given by Moses, but grace and truth came by Jesus Christ." Since His Ascension, Jesus has assumed Lordship of Earth. As Lord of Earth, Jesus Christ draws all things to Himself by the projection of a perfect pattern of growth into the life of earth. This pattern is the divine Atonement brought by the supreme gift of His grace, now available to all.

Grace is simply the free and unmerited and unearned love of God. It is the divine influence in men which allows them to regenerate and attain sanctity or God-realization. It manifests in the physical world as the law of epigenesis. This is the functional process through which grace is established in man. It is the formation of a fresh organic germ of higher Life which regenerates the lower, older body by a series of successive accretions until the lower body is entirely transformed into a new creature, the purified soul in the Body of Light. In the words of Paul, the master-builder, "But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, has quickened us together with Christ, (by grace ye are saved)." Ephesians 2: 4-5

The joining of these two realities, the ancient mysteries of initiation and the grace brought by Jesus Christ, resulted in the creation of the sacraments of the new age as used in our Order.

Not every sacrament is a solar initiation in itself, but as the indispensable means of conferring the grace of God upon men the sacraments provide the foundation of every initiatory step taken by the soul on its path up the timeless ladder of initiation – Jacob's ladder – the return to Godhead through the Divine Christ.

The Solar initiations form the universal path of consciousness for all beings in this solar system under the great Lord of the Sun. For in this Being, the great Christos, as Paul has said, we all live and move and have our being. The rituals of initiation and the sacraments are processes by which man finds his way through the labyrinth of untruths to the source and the chamber of truth – the Akasha, the mind of God –

where he finds the truth and has the experience which will give him the opportunity to move up the ladder in vibration while he is attaining a closer state of purity and to attain greater wisdom for greater service.

Both from the true mystical and scientific standpoints the sacraments and the related rituals of initiation play a very important part in the process of the spiritual growth of the individual because they motivate and spark the positive development of the soul-personality of the individual and eliminate the negative patterns. The rituals used by the ancients, and still used in similar form and spirit by many who know and understand and are workers or teachers, were partly for the purpose of illustrating and impressing upon the psychic mind, the brain in the psychic body, certain laws and principles.

The ancients knew that the psychic part of man delights in ritual and therefore ever seeks to experience those flights of elevation into the world of higher mind, the thought world and the world of symbolism, which compose a great part of the carefully worked out ceremonies of every secret Order or mystery temple. When a candidate or student performed certain ceremonies in a temple or an order, his objective mind was sparked and impressed by the illustrations, the colors, the movements, the words of the ritual.

The conscious purpose of the objective symbols of a sacrament or ritual is to hold the mind of the candidate or student in concentration while his psychic consciousness visualizes and creates a condition for itself that it enjoys and therefore remembers, and ever after retains the impressions and patterns of this experience in the soul.

The person experiencing the action of the sacrament or the ritual has then later to experience in his own personal life these same particular principles and laws expressed and demonstrated in the ceremony. This does not mean that sacraments and rituals are not real and effective right then, but there is an unseen side that is very powerful.

In the ancient temples or occult schools these rituals of initiation were often experienced in the form of the mystery play. In the Holy Order of Mans we no longer put on the panorama of the play as in the ancient temple, but we live the play as part of our everyday life in the Order.

The sacraments and the true principles of initiation are the central actions in the daily life and pattern of the Order, around which all else revolves. The pattern of all spiritual growth are expressed in the principles and laws of creation and these are made effective in the life of the individual by the receiving of the various sacraments.

Thus, he who participates in the sacraments and accepts them at the deeper level is expressing the real mysteries of the divine grace and he attains a state of acceptance where the epigenesis may work through him and he may obtain the bounty of this earth which God has granted unto him.

As the individual is performing the visible symbols and signs of the sacrament, this invokes the nature, vibration and action of the invisible world which they symbolize. By being in the state of grace the individual is prepared and predisposed to accept the imprint of the reality and the pattern of this higher invisible spiritual world. Thus he becomes part of the Mind and the Spirit of God and partakes of the essence of life eternal.

God the Father sent our Lord Jesus Christ so that we might avail ourselves of the treasures hidden in His being. The Master Jesus said while on earth, "Unless a man be born again of water and the Holy Spirit he cannot enter the kingdom of Heaven." The Master also declared, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

To us it is obvious enough to say that as we partake of the sacrament as a visible creature, we also sense the presence and reality of the transformation and feel the power which moves through us and reveals the invisible God who made all things. Undoubtedly the material universe affords the proof of the realization of God. But the sacraments are not purely a part of the order of natural creation but are a physical manifestation of the unseen Solar initiations divined by God for the stage by stage development of man, and given to mankind as revelation through the Person of Christ Jesus.

It might be said that the physical body of man is the pivot of salvation. For when the soul of man is united with God and in harmony, it is the body which makes the union possible with its forward step as it enters into the act of the sacrament of Communion or any other sacrament.

We use the material form because we have a level of expression in the world. For complete existence it must be manifest on all levels of our life, both spiritual and physical.

We anoint the body that the soul may be consecrated. Thus the body is sealed that the soul may do the work of strengthening it. This is why we use the water and oil in Baptism.

Paul, in his instructions on the Christian's participation in the death and resurrection of Christ, maintained that only through the sanctification of the body could the soul find its path to the glories of Heaven and the eternal resurrection to everlasting life.

For Paul well knew that with the care of this external and seeable creation of God – the outer body – that the inner man would become compelled to be sanctified and raise higher and closer to that state of unity with God because of it.

For it is the very Word of God which motivates the life force to manifest through these sacramental rites given by revelation, that man and woman in their physical vehicles may become an integral part of the greatest of all rites, the creation of the divine man on the path of Godhood.

Through the performance of the sacraments the priest helps to propagate the reality of God's glorious creation which restores the dignity of man and prepares and preserves the earth for the return of the Great One and the coming and the completion of the New Heaven and the New Earth.

On the material level the body is also purified, so that the purer force may pass into the physical – less effected – in a purer state.

## PART TWO: The Function of the Sacraments

The sacraments function according to the Will of God. By the Will of God we mean the spontaneous activity of the Divine Spirit upon Itself according to the Law of Its own nature, creating the universe as the field of Its self expression.

It was through His Will that God collected to Himself that power from within Himself by which the creation as revealed in the creation and the Word which was passed down to man through our Lord Jesus Christ is the Will of God. The Divine Spirit in search of experience reveals Its Will as the Law made manifest.

The sacraments are the processes by which man shall be brought in accordance with the creative law and the Will of God. Therefore, the foundation of the function of the sacraments must be the Will of God itself.

It is this utterly simple fact which gives the sacraments their infallible power to elevate and spiritualize the lives of men.

The basis of the function of every sacrament is two-fold: the **Word** and the **Law of the Triangle**.

The Word is the essence of any sacrament. Each sacrament may be seen as a form of the Word made manifest and brought to earth through the mediation of Christ Jesus, the High Priest of all the Priesthood on this orb.

The first five verses of the gospel of John give us the reason why the sacraments work. “In the beginning was the Word and the Word was with God and the Word was God. The same was in the beginning with God. All things were made by Him and without Him was not anything made that was made. In Him was life and the life was the Light of men. And the Light shineth in darkness and the darkness comprehended it not.” In truth the sacraments themselves are the continued reverberation and working out unto salvation of the Primal Word of Deity.

The power and the authority of the priesthood by which the priest is able to perform the sacraments is also based on the Word of God. For in the preamble of the ordination ceremony we find these words, “For God so loved the world that He gave the lost Word to man, that this being man might see earth and heaven together.” Thus, as a priest made in the image of God, his very speech is a living symbology because of the life force of the Word of God moving through it.

The Word of God is always being made manifest because when God speaks He speaks in – something not well understood yet – **periodicity**: timelessness, spacelessness, the Word ever becoming flesh.

If the essence of every sacrament is the Word, the basis for its function must be the great Law of the Triangle, the Holy Family, the great Trinity of being. The Law of the Triangle describes the action of liturgy and without action you have no sacrament.

By the Law, the power, force and energy of creation are motivated into activity according to the predetermined pattern of the increments of the sacramental rite.

Remember that the ritual symbolism is not only the words said and their relation to one another but also the position of the priest on the altar and his movements. These form the symbolism of the ritual.

In other words, the action of liturgy is the movement of the power and the force of creation through the channel set up by the form of the sacrament to manifest on the earth level in visible form the previously invisible patterns of the Heaven world. This is how the continued repetition of true sacraments helps to build the new earth.

The priest himself is an integral part of the reality of the sacraments. No sacrament ever existed where the priest did not have to submit himself completely to the Presence of the Father, the power of the Son, and the force and activity of the Holy Spirit. The force of the Holy Spirit is the will of the Father.

The Presence of the Father is the totality of the Being of the great Creator of this universe, as it impinges upon the priest. HERE – NOW, as he steps forward purposefully to the alchemic table of transformation, the altar.

The power of the Sun, as far as we are concerned, is the Christ force, the Light of the Christ. This is the ever-present, ever-moving, overwhelming energy of God manifesting as the life-giving power of the Christos.

The Holy Spirit is the activity of the intelligence of the Father, or as we say, the personality of God in action.

Many people in working with the sacraments confuse the Holy Spirit with the Christ Force. The two are not the same. The Christ Force is the power of the Son/Sun. The Holy Spirit is the nature of the Sun's function, that is, the personality of God through the Son.

An example often used by Father Paul is the activity of sunlight as it draws moisture up through the air. It is not the heat or power of the Sun that induces the moisture to rise through the atmosphere in a corkscrew motion. It is the **character** or **nature** of the sunlight which creates this motion as it draws moisture. In this case the character of the sunlight is the Spirit of the Sun, not the Power of the Sun.

The Holy Spirit is the Intelligence of creation, not the Mind, but the Intelligence. When you call on it, it must obey and act upon anything that you declare. In a sacrament, when the Father has been acknowledged, and the power is moving and the pattern has been set and you declare, "Father, it is done!", then the Holy Spirit goes to work. When you have the consciousness of the Presence of the Father, then it works in accordance with that. It sets the elements of the Fire, the Air, the Earth and the Water into action, so to speak, according to the pattern set in the sacrament **and in your ability to completely submit yourself to the Spirit.**

Every Sacrament is one part **form** and one part **performance**. No Sacrament is complete in its form alone. It must be enacted for it to become real. To be complete the Sacrament must be **performed**.

The Priest, when he stands in the shadow of Jesus Christ at the altar and goes through the actions of the ritual, brings the Sacrament to life and fulfillment. You might say, the Priest acts as the **soul** of the Sacrament, but in so doing he must feel the reality and the existence of the part that he is assuming because nothing can be created without feeling that it can exist or live during the timeless period of the mass.

Just as the purified soul reflects a greater amount of the Christ Light than does an unregenerate soul, so a highly developed priest performs a more effective Sacrament than does a priest who doesn't understand what he is doing and does it without feeling.

This does not take anything away from the divine perfection of the Sacraments instituted by Christ. It simply goes to show that the true Sacrament, the real Sacrament, will be in accord with the laws of creation, not dogma. The clearer the channel, the greater the flow of power.

In other words, the effectiveness of a sacrament does not just depend upon the increments of the ritual, although the number of candles or lights, the number of things used do have a bearing and a definite influence on the harmony of the sacrament within which the sacrament functions. It also depends upon the preparedness and the state of acceptance of the consciousness of the priest. We know that in every ritual that is real there is spiritual action, the flow of power. If there is no action either something is wrong with the ritual or the priest is not functioning.

As a priest you have received the power over the Life and the death of creation at your ordination, but it is a mistake to assume that once you are ordained you will function automatically. The power of the priesthood does not surrender itself; it must be seized. You must prepare yourself daily to be a more perfect channel, to be in a state of complete acceptance of the working of the power of God and the perfection of Jesus Christ working through you.

Therefore, **as a priest you are no better than your knowing.** Do you **know** it? Do you know that you've got the power to do it? Because if you don't you haven't got it. If you are not the manifestation of Jesus Christ on that altar you are not going to function. It is that plain and simple.

When you go to the altar you must sacrifice yourself totally. Clear your mind completely. Forget everything else that has ever happened. If you keep anything when you enter the sanctuary, that sacrament that you are about to perform will not be of much use. You must clear these things in order for the power and the force to flow.

If you have just entered the priesthood and are taking it upon yourself the divine mantle of God, you have just acclaimed yourself to the eternal giving of all of your life to the mediation between God and man and you truly desire to function as a priest, you may not have fully reached that level.

You may feel that your knowing isn't yet really conceived as it should be. But if you are sincere and if you are dedicated truly to the purpose of serving God through the priesthood, you reach up in your own mind and feelings toward Jesus Christ and truly take on or attempt to take on (perhaps I should say in words) the true image as far as you know it of our Lord Jesus. It has been my experience that you will find help and assistance from the Hosts above and be able to carry out and attain the perfection of the sacrament that you are participating in.

It is important that all priests learn to understand and acknowledge our Lord Jesus Christ as the High Priest of our profession. For as Lord of Earth, it is always through His mantle and atmosphere that we operate. And it is the loving responsibility of our High Priest to care for His Holy Priesthood, to sustain them in their efforts, to pour His love and grace upon them that they might be strengthened and comforted as they travel the eternal path of service.

Strive to become feelingly conscious of our Great Master each time you approach the altar to perform a sacrament. Know that you are standing in His shadow, in the Holy Place where through His great compassion, new life and regeneration are poured out on a suffering humanity. Come to know this beautiful and loving Being as your own personal friend and counselor and your Guide into the mysteries of the priesthood.

If you do not develop this devotion to the Master and sacraments and the craft of the Priesthood as well as a heartfelt compassion for the people you are trying to serve, you will find that you are falling far short of the mark. For without this consciousness, the daily or frequent repetition of the sacraments will soon become a dull habit or a painful chore. And, of course, with an attitude like that there will be no movement of the Spirit and the ritual will be useless to the receiver, unless his faith is far greater than yours.

But if you approach the Altar of God with devotion and expectancy and a sense of awe and humility at the great privilege bestowed on you as a priest to cooperate with Christ Jesus in His saving work, you will really be able to serve the people, and they will not fail to receive the imprint and the blessing of the Spirit.

## PART THREE: General Guidelines

- 1) First and most important, as we have said, is to clear the mind completely as you enter the sanctuary. Leave all worldly matters behind. Your only tools are your faith and your knowing. With a clear mind and a concentrated devotion and an unwavering knowing you will function as a perfect channel for the grace and power of Christ to flow through you.
- 2) Develop a love for the sacraments. Study the function of ritual. Learn the art of working at the altar, so that you get a feeling for the fine points of the priestly craft. You are the modern alchemist. The altar is your workbench. The rituals are your tools.
- 3) Enjoy your work. Don't be afraid to express the joy of working with the Spirit. A pontifical or stiff pious demeanor has no purpose on the altar. Remember the sacraments are **real**. The Spirit is **real**. There is no need for any kind of false front to put them across. Sometimes you may be full of tears. Let them flow freely. The joy you feel will be felt by the receiver and will help him to achieve a state of acceptance. A joyless priest is a spiritual contradiction.
- 4) Perform the actions and pronounce the words of the ritual with clarity and feeling. This is not just form. Every action of the ritual has a higher spiritual counterpart – the invisible reality of the Heaven world. **It is the responsibility of every priest to learn how to live and function in this Heaven world.** Remember you have left the earth. You are no longer tied to its limitations.
- 5) Don't forget that you are not alone when you are in the sanctuary. There are always others there that you may not see – the Host above. The sacraments are not just for you but are an important part of the cosmic plan for this orb; and the work of the priesthood is linked to the work of the Hierarchy of Heaven. As far as we are concerned this is the White Brotherhood.

When working in the sanctuary it is a good practice to ask for their help because we may not know all there is to know about the person or situation we're helping. They see from a fuller perspective and will fill in when needed.

- 6) Always leave room in any ritual for the manifestation of the Spirit. If something comes to you strong and true from the Spirit, give it forth. These things are not necessarily for your benefit but for the receiver, and it is your responsibility to see that he gets it. This does not mean that you can put on a personal performance nor does it give you license to tamper with the ritual. The wise priest respects the ritual but is always open to the gifts of the Spirit as they are given.

7) Above all be conscious of one thing, **you** are the key to all the sacraments. You are the mediator. You in your own being provide the link that unites earth and heaven in the Holy rituals. Cultivate a sense of responsibility to the priesthood. There is no greater honor than to be consecrated in service to the Great Creator. We are the handmaidens of God. Remember, once ordained you no longer have a right to a life of your own. Be ever vigilant to maintain a standard of conduct that will always reflect the dignity of our profession, but withal be yourself.

Let the words of the preamble of the ordination be your guide as you travel the eternal way. “Traveling from infinity to infinity surrounded in royal purple to take His place above the angels, requiring but one act, that he love his Creator first, then would all other things be added unto him. With pride in the words and the works of the Father which bringeth peace and harmony, love that is conceived and born through self-forgetting service to God, Man and Spirit.”

## **THE SACRAMENT OF BAPTISM**

The three fundamental steps on the universal path of initiation that all people must travel in this day are Baptism, Illumination and the Realization.

The sacrament of Baptism is the first step toward the receiving and the accepting of the Light of Christ. It is the dedication to the Way and the preparing of the individual so that he may be acceptable in his spiritual endeavors and be brought into the Light of Christ.

A ritual of baptism has been almost universally accepted by the Christian world as the means whereby the faithful are incorporated into the body of believers. It is the first step toward joining any spiritual brotherhood. In the modern mind the ritual of baptism has degenerated into becoming a mere ceremony or a commemoration of an action done by Jesus.

The modern ceremonies of baptism no longer contain the reality or the impact of the true Baptism which is one of the great Solar initiations and a fundamental step where the individual says, "Yes, I will receive and I will accept the Light of Christ within me, and I am endeavoring to become a part of the Body of Christ."

Jesus Christ did not originate the sacrament of Baptism. This statement of fact does not discredit our Lord and Master because He knew and understood the greatness and the eternality of the way of life on this orb. It goes beyond any church, any Order, any organization in society. It is part of the eternal initiations.

The sacrament of Baptism started a long time ago as far as this era is concerned. For its origin we have to look back to a great mystic, who in his life brought into the earth the reality of Baptism in our era.

The great mystic Moria-el, one of the most illustrious of the brothers of the White Brotherhood, was the one who brought into our earth the sacrament of Baptism again. He held no allegiance to any particular sect or cult or faith for he was a Master Teacher and a brother of the Great White Lodge.

It is estimated, allowing for calendar changes which were many, that he was born in Egypt apparently about 1385 B.C. The exact place of his birth, or course, would not be known seeing that he was a Teacher, but the mystical records place his birth in the vicinity of what is now known as the modern city of Cairo.

At the time of his birth, two great centers of religious learning were quite near in the area. One of these was Heliopolis, the city of the sun; the other is now known by the name of Memphis. There now stands a modern suburb of the present-day city of Cairo a few miles distant from the ruins of the temple and the tombs of what was once Memphis.

In a certain district of Egypt known as Fayum, Moria-el made a certain lake famous by the ceremonies he conducted there as a representative of the Great White Lodge. In particular he stressed the mystical and esoteric rights of immersion or spiritual purging by the use of water.

The Nile River, through the centuries, has cut a deep channel into the arid desert as it flows northward from equatorial Africa. In this channel it has deposited to a depth of many feet a rich alluvial soil, very fertile soil spreading to either side of the Nile for varying distances with many varieties of vegetation which sprung forth from the rich silt of the river.

On the left side of the Nile valley or channel and paralleling it for a considerable distance are hills and cliffs which rise to some height, some being as high as 1,000 feet. On one of the tops of these hills is the great Liberian Desert Plateau. The desert stretches northward to the Mediterranean and west to the Atlantic. It plunges into the sea and on the east it drops precipitously into the Nile Valley.

Along this desert plateau paralleling the Nile is an occasional oasis. These oases derive their water from the infiltration of the Nile at the base of the cliffs or from the deep springs fed by the river under ground. There are some particularly large depressions which in some remote time caused the rock wall of the cliff to break down as a result and the basin was practically filled by the branch of the Nile itself.

This basin or depression into which it flows is the Fayum. The shape of the basin or Fayum is that of a maple leaf, the stem connecting with the Nile River; and the width of this basin is about 40 miles.

In the basin there was formed a lake which became known as Lake Morice. It was on this Lake Morice, that Moria-el conducted his ceremonies and the place gradually became renowned as a great center of illumination.

The basin and the morass surrounding the lake were drained into the irrigation canals by the ancient Egyptians. Many worldly historians who do not associate directly with any school or tradition or teaching of the Great White Lodge report that the beauty and importance of Lake Morice is to the ancient world of great renown. And they frequently refer to it.

Herodotus, the ancient Greek historian, was most enthusiastic in his description of Lake Morice and the adjoining temple. He quotes in part, "wonderful as is the Labyrinth, and the work called the Lake Morice, which is close by the Labyrinth. It is manifestly an artificial excavation. For nearly in the center there stand two pyramids, rising to a height of 50 fathoms or about 300 feet above the surface of the water. There also is a colossal statue sitting upon a throne. The natives tell us that there was a subterranean passage from the lake to the Liberian Straits, running westward into the interior by the hills above Memphis."

Strabo, another ancient historian and geographer, writes in part: "It also contains a wonderful lake, called Lake Morice, which is an open sea in size and like a sea in color and its shores also resemble those of a small sea. The temples and buildings erected for the cultural and administrative purposes along the shore of this lake are amazing and are often referred to by the ancient visitors because of their beauty and the skill of their construction. Along the canal on the north bank of the lake was a vast building which formed kind of a religious and administrative center for the whole country."

Strabo also relates in his work a famous fact, that each of the ceilings of the chambers consisted of a single stone and some of the passages are covered in the same way by single stone slabs of extraordinary size, neither wood or other building materials having been used. From all of the foregoing facts you may understand the importance of these things, having the proper under-standing of the ceremonies of Baptism, the elements of which have come out of the directors of the White Lodge.

We are travelers, you know, traveling from out of the pure Spirit of God; traveling toward the pure Light of His Son. He who climbs the ladder must often pause but the fruits of knowledge are found in the contrast of experiences. We learn by the evaluation of differences in which we perceive. We learn by direct revelation, so men cherish pleasure instead of pain; riches instead of poverty; good instead of evil. It is not that we have not known both – the opposites – but have only found one by comparison to be superior.

The intelligent traveler is one whose direction has a distinct preference and is made after careful consideration of all other ways in which he might have gone. It is one who is following the direct and divine calling, and Baptism opens the door.

The mind has its strength in the Light and in the darkness the power of mind is confused and confounded. Once his choice is made, however, then the phantoms of the mind disappear. The consecration and the dedication of the Baptismal rite has great effect and will bring about the baptism, the purging – infusion, the pouring forth of the Holy Spirit upon the receiver.

It is a benefit, therefore, to each person receiving the Baptism to meditate before entering the temple and to realize that he is entering into a place of Light and that ignorance and unknowing must pass away. As he receives the benediction from the Priest, he may penetrate then the recesses of his previous thoughts and understand the world of Light, of Life and of Love.

Through the center of thy Being radiates the eternal and ever-living essence of the great Son of God. And it is as brilliant as the Sun which you see each day. It is beautiful; but as the mystic rose gently unfolds within you through the thoughts and through the energy that penetrates thy Being with it, there is felt a Heavenly fragrance around an individual which cannot be mistaken and which he carries throughout his life as he progresses toward the greatness and the Reality of Realization.

Then he begins to realize he, too, is going to pass beyond the life of earth into the life of the lower Heaven world. Then his physical and mental powers are intensified by his life and his life becomes productive and it will bring attainment and results and put him in a place where he may help others through his knowledge. Out of the darkness he becomes ready to perceive; and through it his first step toward Baptism is like the turning of a switch which will give unto him the Light of Christ into his heart.

## BAPTISM II

Baptism is said to initiate the recipient into the Body of Christ and the life of grace. This is true. Now let us see what this statement actually means in terms of the Laws of creation and the science of life.

It is time we stop thinking of grace as just a term used by Christianity, but lacking any value in the “real” world, meaningful only as part of the “pseudo-science” of theology. It is time we stopped using

the idea of grace as a sort of effluvius catch-all term to indicate some vague cosmic good bestowed on us by God.

The ritual of baptism used in the Order is an example of living symbolism. Its form is in accord with the laws of this universe. Properly administered, it actually triggers the Christ force, the cosmic solar current carrying the Light, to infuse the body of the recipient. This is the Fire of the ancients. It also sets into motion the magnetic forces of the earth, the lunar current; this is the Water immaterial – the element of the moon, which acts as the attractant.

Thus, baptism is a joining of the forces of the Fire and the Water in the body of the recipient to bring him into the Atonement. It restores the balance between heaven and earth which creates harmony.

This sets regeneration into motion and will prepare the way for the individual to receive the Illumination. Without regeneration the individual could not come into the Illumination, the true rebirth, because his body would be too dense to accommodate the higher vibrations of the Christ Light.

In preparing an individual to receive the baptism, especially if it is an outsider or a new-comer to the Order, it is important that you spend some time with him so that he understands something of what is actually taking place. This will make him more receptive and will make the sacrament more effective as well. It is not generally a good thing to bring a person into the baptism without at least some initial preparation.

Remember he is not joining a group or a church or an Order but he is becoming a part of the Body of Christ. This is a universal sacrament and not a parochial one. It is not tied to any earthly organization.

Baptism may be administered to both children and adults. An “adult” is someone who is fourteen years old or older. The ritual for baptizing the child is almost identical with the ritual for the adult. The only difference is that the adult would speak for himself, whereas the child would have either his mother and his father or witnesses who would be actually his godmother and his godfather.

The adult should be encouraged to go to confession or at least give a thorough retrospection before he receives the sacrament. This is not necessary with the child, for the average child would be hard put to commit any sins of his own that are worth confession before the age of fourteen. If he does anything wrong before that time, more than likely these are actually the sins of the parent visited on the child. In other words, up until the age of fourteen the child is primarily reflecting in his actions and behavior his

environment and his upbringing. Although the “age of reason” is said to be age seven, it is not until about fourteen that a child begins to assume any real individuality and begins to step out on his own and take responsibility for his own actions.

It is important to understand and to make the parents or the godparents of the child understand that you cannot make the decision for the child. The baptism of a child is a consecration of the child to Christ until he has reached the age of authority and approaches God, and then he must make his own decision. All you do is protect his decision until he is old enough to take on that responsibility within himself. He begins to approach this period at age fourteen or two times seven, and he completes it at age 21, or three times seven, so between these years is the period when he takes on responsibility for himself and makes his own decision.

The articles used in the baptismal rite are: 1) A small copper vessel filled with pure yellow olive oil. This is placed to the left of the center of the altar. 2) A small brass vessel filled with pure water. This is placed to the right of the center of the altar. 3) The appropriate covering for each of the two vessels: for the oil, a chalice cover with the symbol of the Order on it; and for the water one with a blue circle and an orange dot in the center.

The use of the oil is the readying of the individual for illumination because oil is the fuel of the Fire and is that which brings in the cosmic force. This is not an idle statement for it has been found through experiment that yellow oil, especially olive oil, induces cosmic rays.

Olive oil is the essence of the fruit of the olive tree, an evergreen tree of great beauty and hardiness, having self-fertilizing white blossoms and living to great age. The olive branch is an ancient symbol of peace.

It is the using of the oil plus the *projection of peace* that will bring in the cosmic forces. By the term “projection of peace,” we mean that we try to get the recipient into a state of calm and peace, into the proper frame of mind to receive the Christ. In other words, we help him to get into a state where he’s got his mind fastened down to what’s going on and is not just waiting for the final Amen so that he can run out the door.

We seek to bring this person into the cosmic cause, the Christ consciousness, the Body of Christ. This is why we anoint with the oil on the crown of the head. It sets a pattern which goes into the

subconsciousness of the individual whether he knows it or not. It prepares the way for the opening of the crown chakra.

We use the term “crown chakra” to indicate the force center over the top of the head. It has not yet been acknowledged by medical science that there is any difference between one part of the head or another or that such force centers exist in the body.

We often speak of crucifixion, of a person going through the initiation of the cross. By crucifixion we mean the death and rebirth, the destruction of the old to make way for the new, the experience of initiation, the suffering and the death of the cross that we may live in Christ. “Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.”

Just under the crown of the head you will find that here too is a cross. For the brain is quartered in four places and forms a cross whose center is directly under the crown chakra. Right below this is located the pineal gland with the pituitary body slightly forward and lower. The function of these glands is affected by the baptism, for it is down through here that we are preparing the way for the power of God to flow.

In performing the baptism, you as a priest will be working with the Christ force and the Holy Spirit. Remember these two are not the same. You can be working with the Christ force and not be working with the Holy Spirit, if you are not conscious of the Spirit at the time.

Thus the first step, the consecration of the baptism, is most important, for here it is that you contact the great Presence of the Father and the power of the Christ, and become conscious of the maturity and the manifestation of the Holy Spirit, which motivates the action of the Christ force in itself. Then when you bring it down in the next step you will get action.

An interesting thing to note is that in the early days of Paul and the apostles, they were able to determine whether or not someone was truly baptized by actual physical signs that the person had really received the down-pouring of the Holy Spirit. For example, see Acts, chapters ten and eleven especially.

The next step is the blessing of the oil and as you do this you are conscious that the oil will draw cosmic rays because of the affinity between them.

Step three is the anointing of the recipient. Here you dip your index finger and second finger in the oil and pass your fingers over the crown chakra of the head in the form of the cross. You pronounce the opening of the chakra and you command the infusion of the Christ force with the words, “Pass into this

body, Father, through thy Son the great Christos, bring this child into the cosmic consciousness for its life of service.”

The first three fingers of the hand are known to be the fingers of power: the thumb, index finger and second or middle finger. When you use your fingers in applying the oil let the power come through you and be delivered through your hands so that there is an infusion with the spiritual body and into the material body as well. This will happen if you let it come through you.

Step four is the dedication of the soul. If a child, you ask the question, “who gives this child into the arms of Christ?...” And the parents of guardians will answer, “I do.” If an adult you ask him personally, “Do you now give yourself into the arms of Christ?...” And he will say, “I do.”

Step five is the consecration of the soul to Christ. This time you dip all three fingers of power, thumb, index and middle into the oil and repass them over the crown of the head in the form of a cross. Using the three fingers symbolizes the Trinity. You pronounce the consecration with the words, “With this I consecrate thee to Christ on thy mission in earth...” At this point you look to the pineal and pituitary glands and the bridge between them to see if the current is running across.

“...and thou art to be named \_\_\_\_\_...” Here you give the appropriate name. It if is an adult and you receive a spiritual name for him during the sacrament you may give it here. Now this may not happen every time. Some priests have the mistaken notion that they have to come up with something exotic each time they come to this point in the baptism. Now we do not hold that everyone has to have a name, a spiritual name of a saint or some person who has attained a great reputation of being a divine or holy person. This can get people a little bit off the track.

Let's not get them involved in great discussions of previous incarnations and “who I was before.” While certain ones do have these names, it is not proper to hold these beings to the earth just to gratify our own stupidity that we need these people in order to be saved when we have the power of Christ and our Father at hand. Let us draw the line here, unless you as a priest really know that this is a certain individual, James or John or somebody, then that would be a different thing. Otherwise use the name you want or the name he has chosen and do not try to hold out for any other name than what comes to you or what the individual has asked for. It doesn't have to be a holy name, as it is called, as a necessity.

I hope that we will get to the point someday where we have names that speak for more than just a certain group of sounds that someone else used before and where we will have the original names that mean

something and represent something. And for goodness sake, if you are baptizing a child and the parents are there and they've already chosen a name for the child, don't stick some strange moniker on that child that doesn't even belong to you or the Order. Be content to baptize the child with the name the parents have given.

Then you continue the rest of this step, which is the dedicating of the being in Christ under the mantle of Jesus Christ, in freedom to search for himself. We are dedicating him to Christ, not to any particular branch or group or type of service, but to Christ, and he has the freedom to search for himself, as his conscience would dictate. He is dedicating himself to the universal Christ, the Cosmic Christ.

Following this in step six the priest returns to the altar and blesses the water in preparation for the cleansing and the opening of the spiritual faculties of the individual.

Step seven is the blessing of the being with the water. In this step you dip your thumb and your forefinger into the water and you pass them over the eyes of the recipient and you say, "Open thy physical eyes unto the spiritual world and let thy sight be a holy one." This blessing is for the opening, not just of the sight, but the hearing as well. In fact, the unfoldment of all of the spiritual faculties of the individual is implied in this step.

Then you redip the thumb and the forefinger into the water and you bless the tongue, placing the fingers on the tip of the tongue, and you say, "Guard thy tongue that it shall speak the truth and shall tell of the glories of God." This is blessing not only the tongue but all of the actions and future activities of this individual. Remember that James in his epistle compares the tongue to the tiny helm or rudder of a ship, which though small, is able to govern the movements of a very huge ship. In verse two of Chapter Three he says, "For in many things we offend all. If any man offend not in word, the same is a perfect man and able also to bridle the whole body." In other words, you master the tongue and you are very close to complete self mastery.

Step nine is the laying on of the pendant. Every person who is baptized by the Order is entitled to receive a pendant, whether he be adult or child. And in this laying on of pendant and in this prayer you are offering the protection of the Master to this individual from all things both material and psychic that may put a block in his path of service and in his approach to the Christ. This is done in conformity with instructions received from the Master in revelation on April 13, 1970 and May 25, 1972.

Step ten is the reading of the 23<sup>rd</sup> Psalm as the guidance for this soul in his life. This prayer is self-explanatory.

Step eleven is the blessing of the Holy Trinity, the Father, the Son and the Holy Spirit, through which is the baptism effected, made possible.

Lastly is step twelve which is the benediction. This is given while kneeling at the altar and this is the thanksgiving that the priest offers up to God for being able to help in the consecration of another soul into Christ.

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## THE SACRAMENT OF COMMUNION

### Communion, Part I

The Word made flesh is the central fact of the life of the cosmos. It is the awful and wonderful reality of the great Being in whom we live and move and have our being.

The central fact of human life on earth is the mystery that man has not understood – that the Word was made flesh uniquely once again in the person of our Master and Lord Jesus Christ. In His life is embodied the new divine pattern for man's rebirth, the Redemption and the Atonement; and the chief events of His life, the Crucifixion, the Resurrection and the Ascension are the proofs of this grace.

The sacrament of Communion is the central act of Christian life. It is the means our great Master gave us in order that the work of the redemption and the atonement will be fulfilled. In it the evolution of mankind is prefigured according to the divine pattern of the Christos. He who partakes of this sacrament fervently and often will know its realization. The full realization of this sacrament is the goal of evolution: the God-man in a Christed humanity.

Yet it is the most misunderstood of all sacraments both in the Order and outside. Among the Christian churches it is at once their universal focus of worship as well as the source of their greatest disunity. In the Order, Communion is the bedrock foundation of our daily pattern of life and the golden key that unlocks the door to greater reality in Christ. Yet it remains largely unappreciated even by our own Brotherhood, and its beneficial effects often go unnoticed or remain unrealized. This is due to the lack of the proper conscious attitude.

Even though we perform or receive Communion daily, we should never fail to approach this sacrament as the greatest and most sublime Christian mystery, worthy of the total devotion and conscious energy of our whole being. This will open the way for us to receive continuously of its vitalizing grace and we will be drawn steadily into the state where we will be "made perfect in One."

As priests you have all reached the point where you need no convincing that the communion is real. You have felt the Power and the Presence. You have seen the light descend, and the transformation actually take place. If you have not experienced these things and cannot honestly and steadfastly affirm

this reality, then you had better take a good retrospective look at yourself right away and see what is wrong.

But it is not enough simply to affirm that the communion is real because Jesus said so and you felt it and assume that we have done our duties as priests. Two thousand years of such affirmations have not done that much good for humanity; and for most of the world today the Eucharist – despite the great effect it has had on world growth – is just another ritual (although one with a somewhat gory symbolism) that you can either take or leave depending on your inclination.

Nothing could be further from the truth. Therefore, it is our responsibility to teach the living reality of the Body and the Blood of Jesus Christ, and this means we have to know the sacrament of communion inside and out. We have to understand the nature of the reality involved and how it is actually conveyed. We should be able to explain the forces invoked and how the results or effects of these forces are achieved. And we must be able to explain these things in plain language.

The simplest way of doing this is to acquire the ability to perform this sacrament in its full reality. And this is our duty as priests.

The sacrament of Communion is the true and holy alchemy and it takes a priest who is a true alchemist to perform it properly. Communion is the continuation on the human scale of the Cosmic alchemy performed by the Master in order to bring life and progression back into the planet.

How is life and progression brought into the life of the individual who partakes of the communion? How is the bread and the wine actually transformed into the Body and the Blood of Jesus Christ? What exactly is the transformation? How does it take place? Let us answer these questions using the simple laws of creation, what we know about matter, form and spirit, and the age-old guide line of “as above, so below.”

Very simply, the Divine Spirit Consciousness, the Father-Mother Creator, brings the universe into being by reflection upon itself. The divine pattern is thus pictured throughout creation. Everywhere in the universe there is Spirit acting upon soul to create manifestation-spirit embodied in form.

Thus Divine Soul is the Substance of all things. It is the eternal Mediator of the life of the Spirit which functions through it and upon it according to the Law of Divine Mind and the accumulated wisdom of the cosmic memory. And man is created in the image of His creator, having Spirit existent throughout the

whole body, the divine Self; Soul, the sheath around the Self; and body, the spiritual-physical vehicle or form reflected from the soul.

Matter retains its place in the cosmic order as that portion of divine Substance that manifests as the phenomenal world bound by time and space. Man is the deepest penetration of God into matter. The Divine consciousness in man ever seeks to return to its Source and thus the story of man is the story of this return as he gathers experiences from life to life, ever growing toward the Goal by the unfolding of his Soul.

The soul of man, then, is the focus of all transformation and of evolution itself. As the soul of man is purified of all dross and unfolds through right action and right thought, it allows more of the perfect radiations of the divine Self through into the body and thus the body is regenerated and filled with light.

The soul receives all the impressions that a being has ever experienced. It contains in itself the record of the development of the body and its mechanisms. It contains the record of our performance in like vehicles in past lives and the efficiency with which we were able to function in these vehicles.

We know that the cerebral-spinal and sympathetic nervous systems of the body function on the memory of the soul. For as the body of man evolves in form as it has over the ages, the record of it is in the soul. As he adds or eliminates bodily functions and organs, the record of this is just added to the previous record on the soul. This is why, for example, we don't have to think every time we draw a breath.

Now the earth also has a soul, called the Over-soul. It contains the memory of all that has ever happened on the earth. Just as the soul of man is the lord of his body, so the Over-soul of earth is the Lord of this orb. Jesus is Lord of earth; therefore, His soul is coextensive with the soul of the earth. He has become the Over-soul, so to speak.

Just as the soul of man records every function and impression, so the Over-soul contains the record of our Lord's function evolving. Just as man controls his own evolution, so does the Lord Jesus now control the specific evolution of the earth and all men.

It is difficult at your stage of development to imagine a higher being as He truly is, but if you could imagine a being whose Self had reached the proportions big enough to envelop the earth, you would have some little idea of what we are referring to.

Jesus assumed the reality of the Christos so completely that He increased in size proportionately to His consciousness and of the Christos, so that now He actually encompasses the earth and we live within the encompassing being of the Christ Jesus. Every factor of life and fiber of our being is permeated with His consciousness and His atmosphere and the energy of His being.

Because of the perfect union in Him of the divine and the human, Jesus re-established the proper flow of communication between God and Man. (The temple veil was rent). The sacrament of communion is, in a very real sense, a divine act of communication whereby man communicates with the higher Christ nature and assimilates it.

We know that the atmosphere and the aura of man is what allows and influences all communication between man and the universe. The earth too has an atmosphere and aura which are now the atmosphere and aura of Christ Jesus. This is an important factor in the function of communion as a means of communication between the Body of Christ and the body of man.

The aura is a magnetic field around any magnetic body, including even some mineral life. It is a mixture of the radiation from the physical body and the spiritual body of man, but in order to make a true observation of this, it is necessary that one have spiritual sight, for the physical eyes will only observe the radiation from the physical.

While part of the sight of the physical eyes is of spiritual quality and spiritual sight, it isn't until one becomes truly cognizant of this that he can truly observe with this sight. This will occur when he has opened up to the Christ Light and developed true sight of spiritual and psychic things. For the spiritual quality of the aura is only noticed by spiritual sight in reality.

Auras have actually no color, but they are radiations of the spiritual body passing through magnetic emanations produced by them. They are electro-magnetic in nature with exceptionally high vibratory rates beyond the vibrations of light in the ocular range of the spectrum, and the human eye's optical nerve is not sufficiently sensitive to produce the sensations we know as color.

While we cannot see them directly except with certain special lighting effects, we can attune the spiritual self to the aura and thus emanations or radiations are transmitted to our sympathetic nervous system which receives and transmits the vital life force and passes it on through the rami or structure. This gives impulses which permit consciousness of color. Actually, the color arouses within our own being. By the latter method one may close his eyes and still see.

The afferent and efferent nerves carrying impressions to the brain, and energies back from it, are also called sensory and motor nerves. These two sets of nerves are connected with the cerebral-spinal system. The spinal nervous system deals with the sending of power and the receiving of impressions. It carries the objective intelligence of the brain.

The other system is called the sympathetic nervous system, which carries the subjective consciousness and is of constructive, healing nature, cosmically guided. It works much like the spinal system but on the psychic level. These nerves are connected with the psychic centers of the body, the twelve glands being most important.

Some are organs, some plexuses. The most important are the thyroid, pituitary, pineal, adrenals or apprarenals, thymus, gonads, parathyroid, and pancreas. The sympathetic system controls and regulates growth as a source of healing power by means of the glands, and it makes possible sympathetic responses.

The sympathetic nervous system does not run down through the spinal column, but on either side of the vertebrae. It does not transmit motor power to muscles, but carries a divine energy, a vital, creative, curing power to all parts of the body. It carries the divine and psychic intelligence to all parts.

In the psychic or spiritual body, the sympathetic nervous system works for the subconscious or cosmic mind, carrying more refined vibrations – psychic energy.

In the material body, the spinal nervous system works for the brain, going to every organ and part of tissue, flesh and blood.

The two systems connect and are related, having communication between. At every vertebra, they contact by means of short “rami”. These rami establish the slender connection between the two systems, which permits the transmission of both material nervous energy, and psychic nervous energy to all parts.

Since this sympathetic system is closely related to the Cosmic through the soul and the infinite forces of God, *the subtle influence of the planets affecting the cosmic vibrations, would affect the psychic conditions, the organs and nervous system of man.*

The auras of objects are affected by persons handling them. These vibrations do not alter the structure of the molecules and atoms of the articles themselves, else this material nature had become changed. Rather, such vibrations emanating from the human being become immured within the magnetic fields of

the atoms. *These affect our sympathetic nervous system, as we become conscious of personalities whose auras were in contact with the material substance.*

The human aura mingles with the atomic aura of the substance. Matter of all forms has its natural aura, but that does not include the higher vibrations of consciousness. The aura of consciousness mingled with the aura of matter leaves a distinct effect that can be distinguished, as a high note can be heard along with lower ones.

The aura is nature's way of protecting the body from injurious radiations of a vibratory nature such as would cause unpleasant sensations, or disease.

The vitality of the body, or of animal or plant bodies, is electrical in nature. Energy in the human body is a high rate of electrical energy, and this energy can be directed and controlled for magnetic healing, and *this magnetism can be drawn by contact from one body to another.*

The human aura normally extends about three or four feet around the body which is well-developed physically. The psychic person has an aura of a brilliant color extending about eight or ten inches around the body, while the rest of the aura is invisible.

Its invisibility does not prevent its good work, but prevents other magnetic and electrical currents from having too much effect on one's body. The aura acts as a neutralizing field or magnetic condition between the body and the outside world.

If the subtle influence of the planets affecting the cosmic vibrations affects our physical bodies through the sympathetic nervous system, *how much greater effect upon our bodies will be the influence of the vibrations of the atmosphere and aura of Christ Jesus, within which we live and breathe?*

When Jesus became Lord of Earth, all His experiences, His complete union with the Christ in His physical form, His total mastery over life and death as the Living Law of the New Age, His transcendent abilities, all became part of the record of the Over-soul of the earth.

The record of the function of His perfect body has become part of the memory of the soul and thus is available to all mankind. For the Over-soul is in contact with all the souls of men through the subconscious mind of man; therefore, the abilities that Jesus demonstrated have become for all time part of the heritage

and potential of every man. "He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

If the human aura mingles with the atomic aura of material substance and causes vibration in the magnetic fields of the atoms which affect our sympathetic nervous system, so that we become conscious of the personalities whose auras were in contact with the material substances, *how much more powerful will be the affect of the aura of Christ Jesus on the material substance of the bread and wine?*

Will we not become acutely conscious of His overwhelming personality? Will not the very atoms of the bread and wine declare His presence? Is this not exactly what takes place in the Sacrament of Communion?

Let us not fail to declare the truth of the **literal** reality that the bread and wine are transformed into the Body and Blood of Christ. For so is Jesus recorded, in John 6: 53-57, as making strong emphasis in five separate statements on the literal meaning of His words, so that His hearers would know that He meant what He said – literally, not just allegorically:

"Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

"Whoso eateth my flesh, and drinketh my blood hath eternal life; and I will raise him up at the last day.

"For my flesh is meat indeed, and my blood is drink indeed.

"He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

"As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me."

Consider the fact that of all the Sacraments the Communion is the only one that may be received more than once, in fact, repeated daily. The other Sacraments are complete in themselves, but the Communion is incomplete because the work of the atonement, although completed, is not really manifested on the material plane due to the resistance of the material mind.

The process of overcoming the resistance of the material mind is called the "Slaying of the Lamb." This is the change that must take place in the mind before there can be a change in the body. The vehicle for the self-conscious mind is the cerebral spinal nervous system, also called the voluntary nervous system. This is the objective this-worldly consciousness of the brain and the senses which controls the flow of impressions that affect the subconscious mind. Because the material mind centers itself in objective phenomena it normally is incapable of receiving experiences from a higher source.

The Slaying of the Lamb is the voluntary opening of the objective mind to receive impressions from the Divine source by means of temporarily inhibiting its normal mode of perceiving through the material senses. This is the act of faith, which is the substance of true knowing, the prayer without ceasing. The faithful partaking of communion is the mode of inducing the higher vibrations of the Christ life into the being of man.

If you were able to fully realize the full potential of the Communion by partaking of it once, you would experience the Ascension, and no longer need to take it again. But because you are not functioning perfect yet, most of you, and you have not yet achieved perfect mastery over the physical by the spiritual, you have the Communion to take you along, gracefully, step by step.

Consider an event that occurred while the Master walked the earth, when the woman touched the hem of His garment and was healed. Jesus said at the time: "Someone hath touched Me, for I perceive that virtue has gone out of Me." This is the proof that when she came in contact with His atmosphere and aura, there was a sudden flow of power from Him to her which changed her bodily condition just as suddenly and healed her. Her faith had created a vacuum; and thus brought the power of His Christhood flowing into her being through that contact.

We can assuredly declare that if one approaches the Communion Table with the same faith and longing, that faith will be the key which will make the attunement possible and will bring down the power of the Christ flowing into the Sacrament through the work of the priest; because the priest, when he approaches the altar lovingly and humbly and expectantly, is literally touching the hem of His garment, as actually as that woman did.

This, His garment, is the overshadowed existence of His presence which descends in vibration to just above the physical earth. So, the priest at the altar is standing in His Shadow.

In other words, when the Priest “stands in the Shadow of the Master”, he is literally reaching out and touching the hem of His garment; and when he does that, virtue or power must of necessity flow to him. For he has made himself negative to the great Christhood of the Master and his longing and his knowing has created the vacuum that will bring the life power of the Christ to earth.

The continuous repetition of the Communion will develop and strengthen the impressions that influence the subconscious mind through the sympathetic nervous system. As these impressions become part of the memory of the soul, they will become part of the automatic function of the vehicle and the individual will gradually become one with the Communion and one with Christ Jesus in the Body of Christ.

The primordial role of the Christ is to draw all things to Himself. Thus the priest in performing the Communion shares in the active work of Christ Jesus, the High Priest, which evolves the organic form of the universe; making it Divine as the magnetism and the love for the world of Jesus Christ gathers to Himself the energy scattered throughout the orb.

For this is the continual prayer of our living Lord, our Master Jesus:

“That they all may be one; as thou, Father art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

“And the glory which thou gavest me I have given them; that they may be one, even as we are one:

“I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

“Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovest me before the foundations of the world.”

## **COMMUNION: PART II**

### **Explanation of the Basic Ritual of Communion**

Step One: Opening prayer by the presiding priest. Dedication of the glories. Spontaneous prayer of the spirit.

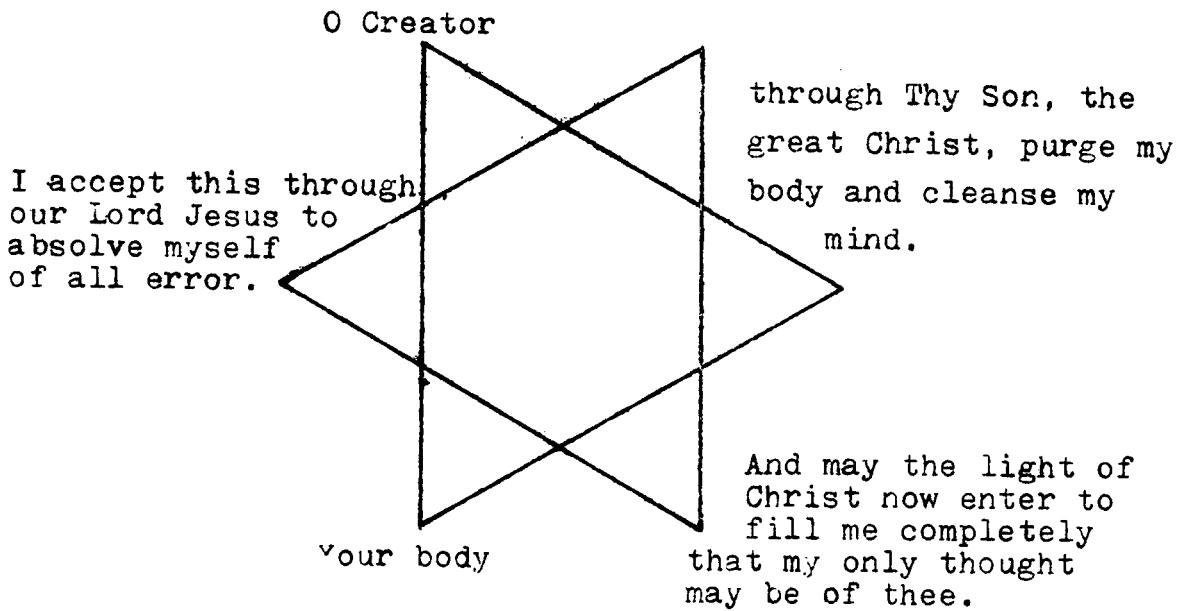
Step Two: Gospel is given by the assistant priest. Usually not more than three or four verses. The Book of Activity can also be used here, as these are the words of the Master for this age.

Step Three: Male enters altar from left side of the triangle. Female enters altar from right side of the triangle. Assisting priest enters behind serving or presiding priest and kneels. A female priest who is presiding enters from the right side of the triangle and crosses over to the left side and kneels at the altar. A male priest who is assisting enters from the left side of the triangle and crosses over to the right side and kneels at the altar. We follow this procedure because we are acknowledging the male-female polarities in creation. And in every creative act, such as the holy alchemy of the altar, the two polarities exist. Whether a male priest presides or a female priest presides the left side of the altar is considered the male or positive side of the altar and the right side of the altar is considered the female or receptive side.

The presiding priest, the one who actually performs the transmutation, the one who is the active cause, always works from the positive side of the altar, whether he be male or female. And the assistant priest, whether male or female, always works from the right or receptive side of the altar. This action also symbolizes the clockwise direction of creation. When the priests kneel they bless with the sign of the cross.

Step Four: They kneel and they give the prayer of penance. This is to prepare yourself to perform the sacrament of communion. This is the cleansing of your own body and mind. You clear a path so that there is nothing in mind and you make yourself in this prayer completely negative to the Father. At this point you are exercising and fulfilling one of your vows - chastity - becoming a pure and clear channel for the power of God to work.

“O Creator, through thy Son, the great Christ, purge my body and cleanse my mind, and may the Light of Christ now enter to fill me completely, that my only thought may be of Thee. I accept this through our Lord Christ Jesus, to absolve myself of all error.”



This is the perfect act of contrition of the Star of David over the altar.

If we examine the component parts of this prayer and break it down, we will see clearly the function of liturgy, how the action is described in the prayer and takes place within you.

In this prayer, you actually clear the way all the way from the divine Creator down to yourself through the Christ and the Lord Christ Jesus. This is the movement of force and energy. It is the energy of the Father moving through the Son to perform that we declare, and this happens because we make ourselves totally negative and receptive and creates the vacuum for it to occur.

At this point, what we declare manifests instantly. “O Father” – we contact the Father Himself – “Through thy Son, the great Christ,” the only begotten Son of God. Then we declare what shall be – “purge my body and cleanse my mind, and may the light of Christ now enter to fill me completely, that my only thought may be of Thee.” Here we refer back to the Father again.

Then we go to the Lord of Earth in His Messianic state, because it is through Him that all these things take place. “I accept this through our Lord Christ Jesus, to absolve myself of all past error.” At this point we literally are absolved of all past error and we are free of all karma and all negation.

Step Five: This is the prayer of preparation for the entire temple and it occurs in a similar way. The actual prayer has the same basic form. This prayer is read aloud by the assistant priest:

"O Father most glorious, and Thy Son most high, through the great Lord and Master of earth, our Lord Jesus Christ, we beseech thee to absolve us of all errors and misgivings, in the name of our Lord Jesus Christ, who has taught us to pray:"

Now here you reach out and you take into your consciousness the entirety of those who are seeking to participate in the Mass. You yourself are now prepared, but now you are going to bring the brothers or the lay people of the congregation into the Mass and you are conscious that you are doing this. In a sense you are giving them mass indulgence, mass absolving of errors and misgivings so that they can receive the benefit of the Communion. Because if they do not participate why have the ritual in the first place? This is the drawing of the flock to you.

Then the whole congregation recites the Lord's prayer. This is in reality a prayer of penance and beseechment for the general mass of the people.

Our Father which art in heaven,  
Hallowed be Thy Name.  
Thy kingdom come,  
Thy will be done in earth,  
As it is in heaven.  
Give us this day our daily bread  
And forgive us our debts,  
As we forgive our debtors.  
And lead us not into temptation,  
But deliver us from evil:  
For Thine is the Kingdom, and the Power,  
And the Glory, forever. Amen

This is the perfect prayer. It has all the increments. First the divine Father is contacted, in His realm of perfect creation, the Kingdom of Heaven. He is praised for His Holiness and perfection and the way is opened for the law of His perfection to manifest, "Thy Kingdom come", and for His

Will to be done which is the benevolent desire of the all-good and perfect Being, just as it is in heaven so on earth. Then daily sustenance is demanded and the forgiveness of debts is accepted in the same manner that we forgive debts. This acknowledges of the Law of prayer only works for us by working through us. (Judge not lest ye be judged.) The prayer also asks and accepts that evil shall be delivered from our lives and temptation shall be overcome and transmuted, and the final part of it returns again to the Father with a praise of glory for the perfection of His kingdom, for the omnipotence of His power and for the joy and beauty of His glory.

At this point those who are attending the Mass have become united with us. Their attention is drawn to the altar, to the actions of the priest and to the performance of the ritual. Now, if he is a wise priest and a good alchemist, he will receive the power and the force of these people and their attention and use it in the transformation. Because in the following step he seeks to transform the bread into the Body of our Lord. This is the beginning of the ritual of the transmutation.

Step Six: The transmutation of the Bread. The prayer of action as is:

“O Lord of Earth, Thou granter of all prayers, it is my Word that this bread shall be transmuted into the flesh of Thy body and Thy mind. Being transformed, I commend it in your memory for the forgiveness of sins.”

In this action, we are invoking the Word of the Father and the right granted us as priests of God, through the promise of Christ to us, that this unleavened bread is transmuted – into the flesh of the body and mind of the Lord Christ Jesus.

For His body and mind are now enveloping the earth, and as we perform the work, we strengthen the body of earth, and remove from it the accumulation of negation.

Because He is Lord of earth, He is the granter of all prayers as far as we are concerned. Everything on this earth must come through Him, through His body, through His atmosphere. We know that all prayers are always answered. No prayer is ever denied. No matter what we do it is an answer to a prayer. Nothing is impossible.

In this prayer we are following His teaching and His commandment to do this in commemoration, in memory of Him, and also in His teaching that, “That which thou asketh in my name...” We are accepting that as we ask so it shall be given. That anything we do in His name shall be granted us. This is especially so because our action here is for the upliftment and the spiritualization of the earth and its peoples, the fulfillment of Jesus’ own mission.

As Jesus was crucified and shed His blood into the earth, at that moment the earth took on the experience of the Christed One, or Christ Jesus. After his ascension, He returned to earth as Lord of Earth, but He had released His earthly experience into the earth – thus it became His body. His mantle became the spiritual body of earth.

Now, why do we commend it in His memory for the forgiveness of sins? If we have already released our own sins and released the error or negation of the people in the temple, what do we mean by the forgiveness of sins? Remember Jesus said “Do this in memory of Me.”

Every communion that we say is not just for ourselves nor even just for the people in the temple or the chapel but also for the entire earth itself. Each time we perform the communion we are transmuting a little bit more of earth substance into the divine substance of the Body of Christ. So the forgiveness of sins is being brought into the earth consciousness and the earth plane, transmuting just a little bit more of this dross of material substance into the gold of Christ consciousness.

The bread is the basic form of man’s staple nutrient. All things grow on the earth because Jesus transmutes the life force and allows the passage of the life force to everything in accordance with the normal pattern of growth.

The bread itself is representative of a kind of alchemy, for it comes from the wheat which is grown in the earth, watered by the waters of life, nurtured and ripened by the sun until it stands golden and waving in the air, the atmosphere, harvested and winnowed, ground into flour, combined with water and kneaded to form a dough of the proper consistency, baked and changed by the application of heat and fire until it becomes a new substance, a higher form of what it was: A type of food, a flesh.

In this transformation of raw wheat into bread we see a type of alchemy, a type of crucifixion, death and resurrection into a higher form.

The bread of earth is indeed the flesh of the Lord of Earth. Just as the effort and intelligence of man helps to bring about the transmutation of the kernels of wheat into the loaf of bread, so does the effort of man and Intelligence of God in the higher alchemy help to transmute the communion bread into the body of Christ Jesus.

Having lifted up the paten as you say the prayer, you, with all of your consciousness – you yearn with your whole soul from the very soles of your feet for the Christ Force with the Spirit of the Father; you encompass the bread on the paten. Your eyes are shut, then when the Light comes in, it will be white and strong. You leave it until it starts to fade, then you bless it with the sign of the Cross slowly. Return it to the communion table, and you will see and feel and know the change which has taken place.

Step Seven: The Transmutation of the Wine. As you start this phase of the communion, you consciously visit all three points of the Holy Trinity in mind, and as you lift the chalice, you reach to the Father, both literally, and in consciousness. You are yearning for the Christ Light and the Holy Spirit.

You are like a child, reaching for a piece of candy on the table which he cannot quite reach. He stands on his tiptoes, yearning for this particular sweetmeat. You too, in consciousness, are reaching out – yearning – for the Holy Spirit, as you say: “Glory unto the Father for His Power.” For you know that the flow of His energy and Spirit is a powerful, omnipotent thing.

You then seek movement for the transmutation, and you say, “Glory unto the Son for His Life.” For you know the Life Force comes from the Sun, the Christos, the great Lord of Light.

Now that the Force is flowing, and the Christ Force containing the Light is present, you say, “Glory unto the Holy Spirit for its nature.” When you invoke the Holy Spirit, you have invoked the motivator of the force in the likeness of the creation of God, which you know will function in accordance with your word. You have invoked the power and force of creation into action through the three-fold aspect of the great creative force, the Trinity.

Now you speak the invocation into function, “For thus is transformed the essence of earth and heaven. Amen.” You have motivated with your word, with your pronunciation, the transformation and you have set the forces into function. The Amen signifies the completion of the action.

Everything has been set into motion and function. All that remains is to put this force into action on the earth plane.

Now you **direct** the action. You give it the directive by pronouncing, “Into the blood of our most glorious Lord of Earth, Jesus Christ. Amen.” You have directed the power of heaven, and are motivating it by the Spirit, through the pronunciation of the mandate of your word, into the form of the blood -- because the Lord Jesus is Lord of Earth, and the Life-flow of His being is now the ebbing, moving currents of earth.

The essence of earth and heaven is the Spirit, the conscious Being. This is the reality of the things of earth or of heaven, no matter in what form they manifest.

The essence of earth and heaven also exists in the wine, because the sun comes into the grape, the divine life force, for its growth, and the essence of the earth comes out of the womb of memory and of matter and the two of them come together in the juice of the grape.

It is common knowledge that blood is essential for human life in the body. But the blood has a much greater function than this. It is the seat of the memory of the soul, of the subconscious memory and of all the experiences that a being has acquired. It is the vital medium carrying the vital life force and we see this because blood carries oxygen to all parts of the body.

You might consider the vascular system, the system of arteries and veins carrying the blood, to be a tree of life, whose root is in the heart.

The consciousness of man is released through the blood, that is, the action of the blood results in certain modifications of the bodily fabric. These modifications are in the nature of refinements affording greater opportunity for the expression of the subtle impulses from the soul.

Within the blood are set up the vibrations and patterns by which the future estate of man is to be determined. The blood is the medium by which external phenomenal circumstances are carried inward to be incorporated into consciousness, and by which the consciousness of the soul in its turn flows outward to determine and direct the activity of the personality.

As the blood is the mediator between the physical body of man and the soul of man, so is the blood of Christ, now incorporating the wine, a mediator between the Body of Christ, (the total consciousness of His experience) and the body and soul of man.

This is purely the giving of service to the people. You are acting as the mediator between God and man. Your mission is a holy one, and should be performed with an air of sanctity, and a realization of the momentous event which transforms at each giving of the communion.

There is no need to ask how you will know when the transformation takes place, for you will know. For when the great Life Force of the Son comes down, you will not only see it, but you will feel it, and your whole being will experience a tremendous spiritual elevation and realization.

You now have prepared the supper. You have prepared the greatest and most useful of all the sacraments. This is the fulfillment of what the Master was talking about to His disciples. This is the fulfillment which Paul talked about in his epistles of the Hebrews, in his work of the priesthood.

The last Amen is the ending and the fulfilling of the action. The finality of it.

Step Eight: Priest Receives of the Body. Prayer of Action:

“Through Thy Word, O Father, do I command the removal of all negation from my conscious being, that I may partake of the body and blood and may become the transformed and transfigured Lord Jesus Christ, to administer this communion. Amen.

Sign of the Cross. He partakes of the Body.

“Through Thy Word, O Father” – here we are acknowledging the Fiat of the Word of the Father which is passed on to us from Christ Jesus, and that we have been given this through our ordination.

“Do I command the removal of all negation from my conscious being that I may partake of the body and the blood...” You are accepting the divine purity of Christ Jesus. “And may become the transformed and transfigured Lord Jesus Christ . . .”

This is the point where you lovingly submit your own anatomy to Him and allow yourself to be completely overcome and taken over by the Christ nature. You are accepting the removal of carnality from the flesh. And in order for this to be done, you must sacrifice all sense of limitation (the removal of all negation from your conscious being).

Remember that when you are on the altar you are perfect. When you are in the sanctuary no imperfection may show itself. This is because when you are representing Jesus Christ you must present perfection. You must take on the attributes and the image of Jesus. When you do this you will take on the perfection, which is one of the attributes of our Lord as far as we are concerned.

This prayer is accomplished through the use of *the true law of assumption*. This is not imagination.

For when you say the words, “that I may partake of the body and the blood and may become the transformed and transfigured Lord Jesus Christ, to administer this communion” you assume the full reality of His being.

*When you say “transformed”, this means that you will have the regeneration completed within you at the time.* This is bound to leave its mark.

*When you say “transfigured”, this means that you are accepting the full illumination within you so that the spiritual body is predominant.* This is a powerful thing that must leave its effect when it is given.

At this point you completely sacrifice you, yourself, your body, your nature, your mind, your consciousness and you accept and become the full power and reality of Jesus Christ. The image of Jesus, the reflection of His perfection, the real Christ consciousness will overshadow you as you administer the communion, to give the absolution and to bring others into the Light and into the Body of Christ. Here you take on the attributes of the ascended body of the Lord Jesus, the body of light, and you are working with this body at the time. This is a prefiguration of your own completion of the illumination when you assume the body of light and have the ability to ascend.

Step Nine: The Priest receives the Blood. The Priest raises the chalice for the partaking of the Blood, and says the prayer of action:

“O Lord of Creation through Thy Holy Word and through the power granted unto me over the life and death of creation do I commend myself to the transformed wine and blood of our Lord Jesus for the raising of the consciousness and may now the Holy Spirit descend through it and infuse it with Life Eternal. Amen.”

In this prayer, which is the accepting that through the Holy Word of the Creator which gives you, the priest, the power over life and death of creation, you are giving yourself to the transformed wine and blood of our Lord for the raising of the consciousness, taking possession of this same consciousness. Now the Holy Spirit which descended through it and infused it with life eternal has prepared you to act as the intermediary between God and man.

Here you go back to the beginning of creation, (“O Lord of Creation through Thy Holy Word”) because now you are invoking the essence and the reality of the Spirit. You are also reminding the Father, as it were, that you have been granted in your ordination the power of Heaven and earth, and you are invoking this power that it may be used to bring Life to your own consciousness as well as the consciousness of those to whom you are about to administer communion. And you give your whole being over to this purpose. (“Do I commend myself ...”). You recognize and accept that the wine has been transformed and is now the Blood of our Lord Jesus. With the chalice lifted on high do you call down the Holy Spirit that it might infuse the Blood with the only life that is, the Life Eternal.

You lower the chalice, make the sign of the cross over it, and partake of the Blood. At this moment you have completed your own communion and have assumed the reality of the transformed and transfigured Lord Jesus Christ.

Step Ten: The presiding Priest serves Communion to the assistant. Here the assistant Priest is served both the body and the blood, then when the assistant rises to help in the administration of communion, the presiding priest personally hands the chalice to the assistant Priest. The assistant Priest does not take anything from the altar or return it to the altar. This symbolizes the positive role of the presiding Priest and the receptive role of the assistant Priest.

If there are any Teachers present they are to be served first within the sanctuary, always, then if there are any priests in the chapel at the time, they are served. This acknowledges that the priest-hood forms the elders or the hierarchy of the brotherhood.

Step Eleven: Administration of the Body to the Assembly. With the paten in one hand you break a piece of the bread and place it on the tongue of the receiver and say,

“Partake ye of the body of Jesus and know that through the fruits of your labors ye are absolved of all past error and thus a partaker of the life through Christ Jesus.”

Then you make the sign of the Cross.

We break the bread the same as the Master did. The bread should not be broken ahead of time but should be made in small strips so that it is possible to use it. While you are saying the prayer you place your fingers, the two fingers of power, lightly on the top of the head of the receiver. There is no need for any pressure or struggling on the part of the priest to bring the Spirit into the individual.

Here the individual receives the absolution of his sins of a minor nature. These sins are removed with the reception of the bread. If you see that an individual has something that needs to be cleared away, at this point you may grant an absolution.

Now this does not take any length of time or it does not involve any large ceremonial action. You simply see the need and you declare it. “Be thou absolved,” and it is done. This is a spiritual prerogative, and the prerogative of the priest when he sees and knows that it is essential for that man or woman who is coming to communion to have this removed from him, and it should be done then for his welfare.

Step Twelve: Administration of the Blood to the Assembly. As you administer the blood you give the command, "Drink ye of the blood of Jesus Christ, infused with the essence of the Great Christos above, and go forth and let your light shine before all men."

As you give this command search momentarily to see if something is needed – a word of advice, a motto or word of comfort or something of this nature. If it is needed, simply give it quietly and make the sign of the cross over the head of the individual and pass on to the next one.

The administration of the communion is very important. Don't let yourself fall into any kind of habit patterns. Get the feeling of it. Stay with the Master. When you go to give communion, if you are giving the bread don't rush but don't settle down to a conversation with the person you are giving it to. The receiver will have a lot better feeling if you administer the Body and the Blood decisively, knowingly, clearly, not too fast, not too slow, and then move on to the next person. There is no need to struggle or put on a show.

This is one thing that should be understood, you never want to rush a spiritual service but on the other hand you don't want to drag it out. The Spirit isn't that slow, things are done *now*. That's it. Right there. It is done. If you will just move right along they will take with them those things of the Spirit which they receive and there will be no hampering conditions to inhibit them and they will enjoy the service.

You've got to recognize one other thing. Look back at your own experiences with the Spirit; if you are truthful with yourself, you will realize that you can take just about so much of the Spirit because of your iniquity and then you have had it and you want to get up and go. This is especially so with outsiders who have had less experience and less exposure to spiritual power than you. They can only take so much.

You want to remember that we are giving the communion for the people out there. It is for the receivers that this is done. You are trying to bring them to this state, so give them a break. Give them a jolt and go, let them get out. Then it will stay with them. They'll feel it, they'll be glad to have it, they'll enjoy it, and they'll come back and repeat it. The more often they come back and repeat it the better chance you've got to change things right there at the altar. You have to think about all of these little things, not just what you want to do.

Remember this is for the Hierarchy, it is for the Priesthood, and it is for the receiver. Primarily it is for the receiver and for the Hierarchy above because as we perform this communion we are bringing people

closer to the reality of Heaven on Earth. We are opening the way for the cosmic work of the Hierarchy to manifest through us.

Remember also that the inside of the receiver is not blocked off within through the center. The outer vehicle may not be conscious of it, it may not have gone through the ascension, but the pure inner core is there, the Self is there, and it will receive it. The inner Being does respond, always, even though there may not always be a reaction on the surface. So when you prepare and bring Earth to Heaven and Heaven to Earth through the Communion, this will take place within the individual. The Communion will, therefore, raise the vibration of Earth into a greater reality and a greater consciousness as the individual is so raised.

Step Thirteen: When you have administered communion unto all those present the presiding Priest returns to the altar and receives from the assisting priest the patens and chalices and places them back on the altar. Here is one of the most important steps in the communion where the Priest offers up the sins of the people that they may be transformed into the light of Christ for the perpetuation of life everlasting. In any sacrament you never leave the altar without preparing it for the next sacrament, thanking the Father for the blessing of the experience which you have just been given.

Step Fourteen: The Priest gives the benediction.

When you discharge the receivers of communion make your discharge prayer not only a fruitful but a feeling prayer of commission to them, that as they go forth they feel they have a personal commission for that day or for that week. Make it a prayer guided by personal intuition. This is strictly an inspirational thing and should not be "thought up." This should be given from the heart, and if given from the heart will be an inspiration and an upliftment for those present. This is not a time to give another sermon but simply to give them something to go forth with.

After the final blessing and the sign of the Cross, the presiding Priest is first to leave the sanctuary and then the assisting Priests. Do not linger for you have completed the work. Once you have left the chapel, if you feel the need, stay nearby for anyone who might wish to see you or at least in some way make yourself available.

### **PART III: General Guidelines and Practical Hints.**

1. The Sunday service of communion is basically the same as the daily communion ritual with addition of the announcements, the student sermon, the group singing, the extended gospel of the day, and the sermon by the presiding Priest.

If there are additional priests assisting in the administration of communion during the mass, they kneel in the sanctuary behind the presiding Priest and the assisting Priest. This means also that you have an extra paten and an extra chalice on the altar. It is a good idea to have all the bread in one paten at first then after the bread has been transformed and before the administration of communion you may divine the bread up between the two patens right before you hand the paten and the chalice to the other Priests.

After you have transmuted the wine into the Blood with the first chalice and you have placed it on the communion table you then make the sign of the cross over the second chalice also.

The forces of the Trinity have already been invoked into action. You merely seal it in the second chalice. Also during the second elevation, after you have completed the prayer and the Holy Spirit has infused the Blood you have raised up, you place it on the communion table and make the sign of the cross over the second chalice.

2. There is a natural rhythm in the mass which cannot necessarily be explained in words but takes place when the assistant priest attunes himself with the presiding priest and truly assists him in performing the steps of the ritual. This is in part the grace and the etiquette of the sanctuary.

You are standing in the presence of the Master, and you are a handmaiden unto Him, in the same light as though you were a servant at the table at the Last Supper.

The assistant priest should read from his ritual book while at the altar and yet he should be ever conscious of the movements of the presiding priest so that his words are in accordance with the actions of the priest performing the transmutation. Here you will feel a unity and oneness.

The presiding priest handles the chalice and the paten upon the altar and after administering the communion to the assistant priest he will then hand to the assistant priest the chalice.

It is very simple. If you do not use your mind you will experience naturally this rhythm.

If two priests are assisting, they are then administered the communion by the presiding priest and the assistant priest. Following this all priests are first served communion.

The only exception to this is if Father Paul or Mother Ruth are present. They, if present, should be given the body and blood first, then any Teachers who may be present, then the priests, then, of course, the brothers and sisters and those in the assembly.

When you are serving communion, you take on the lovely and humble Jesus for this is the gift of His body and His blood. You assume the aspect and consciousness, not of the Powerful and Mighty Lord, but of the wonderful and loving Teacher and Shepherd who extends His arms and says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; For I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light."

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## THE SACRAMENT OF CONFESSION

The sacrament of confession is in reality a retrospection spoken by the person into the ear of the priest and the giving of absolution by the priest.

The power to absolve sins is one of the prerogatives of the priesthood. This power flows from the divine absolution granted to all mankind for all time through the grace brought to the earth by Jesus Christ. This is the grace of the Redemption and the Atonement.

There has developed a very complicated theology about the sacrament of Penance and its implications. But it is basically a very simple thing. Sin is merely a name for the incorrect use of the great creative law of God. This law is the nature of man's own being and function. Right use of this law brings happiness, peace, fulfillment, and realization. Wrong use of the law breeds pain, suffering, and confusion.

Through the buildup of negation brought about by ages of misuse of the creative Law of Life, the Earth was in a state of crystallization and decay which was fast becoming irreversible when our Master Jesus became the channel for the Redemption of the Earth by the Christ.

The Redemption is simply the creation and establishment of a permanent pattern of growth into the Earth by the infusion into the Earth of the Christ Consciousness. Once done, it can never be reversed. Now, as we say, the door of reformation is always open.

The Atonement is the result of the Redemption. It is the process of re-attuning all things and all men into harmonious vibration with this Divine pattern. It is the process of at-one-ment, now available to all who will reach for it.

The Order does not have a set ritual for confession nor does it emphasize all of its ramifications. This does not indicate any devaluation of this important sacrament, but rather emphasizes our positive New Age approach to the reality of the Atonement. No longer is man to be a down-trodden creature compassed by infirmity who needs the grace of confession just to make it through the Pearly Gates by the skin of his teeth. Rather, man is seen as he is, a perfectible creature imbued with the Divine Spirit, the Self-soul, created in the image of God, on a journey of experience and initiation through life.

Actually, if a person never goes to confession in his life, but knows that the absolution is granted through the atonement and forgiveness of Our Lord Jesus Christ, to the extent that he really accepts this – and he fully accepts it – such a person, if he is truly contrite for his sins or errors, is then absolved and is freed of his errors even though the priest has not yet granted it, for the atonement is a free gift to all who would receive it. Know they receive it through grace.

Most people however (brothers included), have not as yet reached a state of consciousness with that intimacy of Jesus, that this may be done without the assistance of a priest, who has been granted special powers and edicts. But it is not advisable to generally broadcast or teach this because there are too many mistakes laymen can make, which might be a detriment to his eternal salvation.

The power of absolution is that which is granted to the priest in the ordination ceremony when he is told, “For what thou bindest in Earth is bound in Heaven and what is bound in Heaven is bound in Earth.”

When someone comes to you for absolution and kneels down before you, you are actually standing in lieu of the Master Jesus and you personify for that person the absolution brought by the Atonement of Christ.

You can use the sanctuary, the chapel, your room or office, or any suitable private place to hear confession. The place doesn't matter, but the place your consciousness is in does matter very much. For you had better be the representative of Jesus Christ for that individual if he bows his head before you and truly asks for forgiveness. Never sell short the power of absolution. The chapel is usually best because of the reverence held for its function.

Strive to assume the personality of the compassionate Jesus as you listen to the confession. Let his mercy and love flow through you to the penitent one. Listen to the Self to see if the person is really telling you what needs to be told. Often there is something very deep to be let go of and he may need some prompting to get it out.

One thing to remember, you should only grant the absolution when you are sure the person has given a full and sincere retrospection. If it isn't right and he is holding back you have the right to withhold absolution until he has truly and humbly asked for forgiveness.

Just going through the motions of confessing will not do the job. The individual must truly desire forgiveness and must be made to accept. Be wary of the other extreme: the person who sincerely sees what is wrong and will readily admit it but enjoys his guilt so much that he doesn't want to actually accept forgiveness and be rid of it. You cut the folderol right away and get him to the point where he sees what he is doing. Until he sees this, absolution would do him no good.

Confession is not a counseling session although there are sometimes similarities between the two. Don't make a counseling session out of confession, but if the individual gets stuck you may have to prod and probe to see that he completes what he started.

Sometimes you may feel that a penance of some kind is necessary for that individual to be able to let go of something. If so, you may give him an exercise or a penance, not as a punishment but as a means for growth. However, this is not always necessary.

After the individual has given a full and sincere retrospection, then you place your hands on his head and absolve him. You should give the prayer of absolution aloud, saying something like this: "O Father, through our Lord Christ Jesus do I absolve this one now of all error. In the name of Jesus, it is done, and in the name of the Father, and of the Son, and of the Holy Spirit. Amen."

It is felt that in the accepting of a confession that contriteness is the most important thing. Does he really want to begin a new life, a Christian life? Does he not only feel repentant about the past, but does he also want to change in the future? This is contrition with resolution and is the key to a complete and lasting absolution for the seeker.

The one who is apparently penitent or assumes that position, cannot be penitent if he is withholding some sin or error he has committed in the past.

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## THE SACRAMENT OF MARRIAGE

### Part One

The Sacrament of Marriage is the action that introduces the sacramental character of the Divine Pattern into the marriage of a man and a woman. It consecrates or makes holy the union of male and female in the sight of God.

Now what this actually means has never been fully understood by mankind and is far from being clearly appreciated today. Some of our own people have not seen this yet in all of its beauty and dignity. In order to have a proper appreciation of the sacrament of marriage, we have to have a correct understanding of the nature and purpose of the institution of marriage.

As priests in the Holy Order of MANS we have to get in the habit of working in cooperation with the Hierarchy. Let us strive, therefore, to the best of our ability, to see the development of mankind from the standpoint of the White Brotherhood. This means we have to develop a cosmic perspective when dealing with the events and activities of life on earth and mankind in his social institutions. We have to let go of our own opinions and feelings about this subject and view it from a higher consciousness.

Usually, when we discuss marriage in the Order we look at it from the standpoint of the individual man and woman learning to live together in a creative harmony. In order to see how this fits into the cosmic plan of the Christ we have to look at the institution of marriage as well, first as a pattern, then as a sacrament.

Let us ask some pertinent questions. How does Jesus Christ look at the sacrament of marriage? Do not shrink from the attempt to view things from the Master's perspective. After all, we are His servants and His priests and we have a right to this consciousness.

What is the function of marriage in the Mind of the Father and cosmic law?

What is the function of the marriage institution in the biological and social life of man?

What part does marriage play in the evolution of man?

What part does the Order play in the development of new patterns of life for the new age? Is marriage a key factor in this?

Actually marriage is a very simple thing. It is the mind of man that has made it a complex issue. The whole thing is completely summed up in Genesis 1: 26-27: “And God (Elohim) said, Let us make man in our image, after our likeness: and let him have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image. In the image of God created He him. Male and female created He them.”

Let us get down on our hands and knees for a moment and take a look at this in its simple reality. Man is created in the image of God; therefore, man reflects what God is. As above, so below. Where God is one, man is one. Where God shows polarity, man shows polarity.

It is clear from the Genesis account that as man descended out of the mind of God he at first was not differentiated into the sexes, the male and the female. Adam, in other words, did not look like a Caucasian male Hollywood actor, wearing a fig leaf. When the Genesis account uses the word “man”, it is not referring to the male sex, but to the androgynous being of the Self-soul.

The Hebrew word for Adam means “red earth.” The Hebrew letters for the word Adam are Aleph, the Fool; Daleth, the Empress; and Mem, the Suspended Man. A study of these three keys will reveal the wisdom of the ancient sages, what they knew regarding the creation of man. It shows that the superconsciousness of the creative life breath (Aleph) acting upon the watery mind stuff of the cosmic mind (Mem) is about to descend into form, into germination, through the door of life (Daleth).

Thus the very letters of the name Adam suggest man in his beginnings was not polarized into male and female, but was a uniform creature created in the image of God, a Self-soul descending out of the Divine perfection of the Mind of the Father into the realms of materiality; and as it descended it later divided itself into male and female for the purpose of aiding its conscious growth on the upward arc of evolution back into the oneness of the Mind of the Father.

We see, therefore, that woman and man are only female or male because of the vehicles they occupy. Each being in himSELF is both male and female and the spirit that each himSELF carries, that undying and eternal being within, bears no one gender.

In the past the division of the sexes resulted from the suppression of one pole of the androgynous being of man in order that the vital energies manifesting through it might be diverted to the development of the rational faculties. Man and woman in reality are both spiritually complete but in the material world the feminine part of man's nature and the masculine part of woman's nature are quiescent.

Thus, in the well-known phrase of a good friend of mine, man and woman reflect the "Creator positive and negative." While we often say that man works through the mind and woman works through the heart, this is not exactly correct. It would be more accurate to say, that the male aspect works through the mind or reasoning, and this is what usually predominates in man; and the female aspect works primarily through feeling or the heart, and this is what usually predominates in woman, but both aspects exist perfectly in both sexes.

Through spiritual unfoldment, however, the latent element in each nature is gradually brought into activity and ultimately the human being gains perfect equilibrium on the physical, on the mental, and on the spiritual levels. Thus, woman and man are perfectly equal beings in the Mind of God and differ only in function.

From this point of view, then, marriage can be seen on the individual level as a companionship in which two complete soul-personalities, manifesting opposite polarities, are brought into association that each may thereby awaken the qualities latent in the other and thus assist in the attainment of individual completeness. And on the level of service in the body of Christ, marriage is seen as two individual beings dedicated in service, each whole in himself, though differing in bodily function, of similar level of consciousness, joined together in holy matrimony to provide a perfect vehicle of service for the Christ and to represent the creative wholeness of God in service to mankind under the mantle of our Lord Jesus Christ of earth.

Marriage is thus not an end in itself but a means to an end.

Nature works by the law of correspondence, the principle of "as above, so below" existing throughout the universe. Thus the male body is positive on the physical plane and negative on the spiritual plane. The female body is negative on the physical plane and positive on the spiritual plane. Therefore, in a marriage union man gives life to woman on a physical level and woman gives life to man on a spiritual level.

We see then that it is incorrect to say simply that man is positive and woman is negative, because it depends on which level of function you are talking about. We also know that the “weaker sex” idea is a complete mistake, because it is often seen that, while men are usually physically stronger than women, women often show superior inner strength.

Man gives to woman the authority of the word. Woman gives to man a creative media – she is the fertile ground. This means that the man, in a true marriage, strengthens the male aspect of the woman and develops the positive creative power of the Word she uses. This is what Paul meant when he said, “man is the head of the woman as Christ is the head of the church”. The head is the seat of authority. The authority is what gives the word its powerful effect.

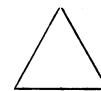
The female aspect is what allows the creative result when man’s word is spoken. Woman gives life to the word of man. This is the creative medium for the fulfillment of the word spoken.

### FATHER

The great triangle is the symbol of the Creator in action.

This is the symbol that describes the movement of all power and energy.

HOLY SPIRIT

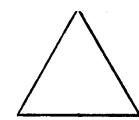


SON

Since man is created in the image of God, both man and woman must reflect this triangle in all that they do and in all their actions, both individually and together. This same triangle then shows the relationships that exist in a true marriage in the sight of God, the trinity of God, man and woman.

### GOD

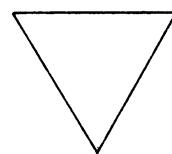
Man is at the Son point of the triangle and woman is at the Holy Spirit point. This reveals the relationship between the authority of the word and the creative media. WOMAN



MAN

There is another triangle, which is inverted, and this shows the relationship of the basic family unit of man, woman and child.

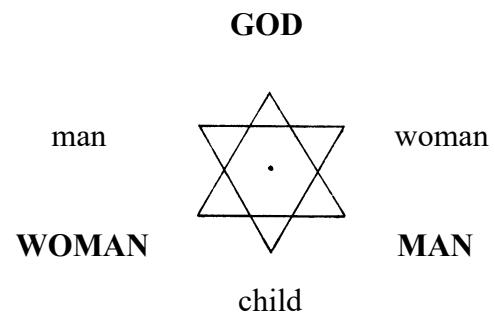
man



woman

Child

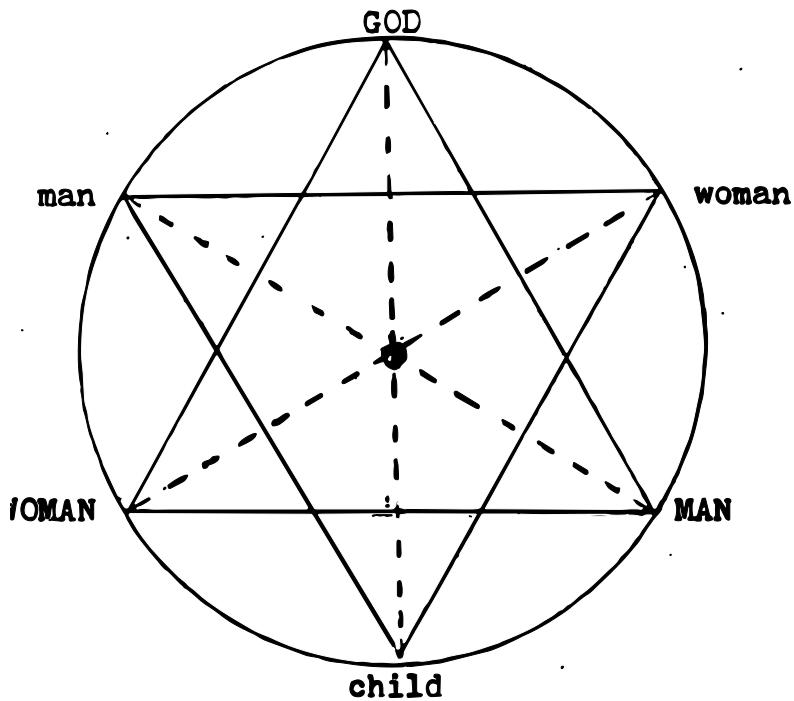
If you take the triangle of the spiritual marriage, God – man – woman, and the triangle of the physical union, man – woman – child and you put them together you have the Star of David.



Thus, a true marriage is a perfect living symbol of the whole of creation.

The seventh point, or the point in the center of the symbol, is the place where God, man and woman meet in the action of creation, resulting in the child.

This symbol also reveals that for a creative marriage to work perfectly both man and woman must look to God first, then each other. When each partner is giving one hundred percent to the marriage, then they meet in the center of all and share in the Divine life and joy and power of creation.



## Part Two

The truth that God must be first in any real marriage is what Paul was indicating in his Epistles when he gave his famous advice on marriage. He knew well the level of the mass mind of the time was low. He was not saying that marriage was only second best, but he was saying that if you can't keep God first in a marriage it would be better not to marry. He had a realization of the true state of marriage, the reality of which was much too lofty for the time.

The marriage institution has both a biological and social function in society. It insures the preservation of the species, and it also reflects and strengthens the form of society in which it exists. It is, further, a reflection of the mass mind or consciousness of a society and what that society as a whole deems important. This is revealed in the fact that although there are a great variety and diversity of types of marriage patterns in the various cultures that exist today, yet no culture or society exists without its own type of marriage institution with all of its rules and regulations about sexual behavior and property.

One function of the marriage institution is the continuity of the human social system through time. The perpetuation of the species calls for the orderly relation of sexual activity and the creation of a domestic environment in which young children can be reared until they are old enough to care for themselves. The perpetuation of society requires a system of rules governing the transmission of rights and property and rights in politics, individual rights and responsibilities and other rules. Marriage brings these dimensions of biological and social continuity as well as continuity of consciousness together at the level of the individual.

It is because the marriage institution is at the crux of both individual and social consciousness that the divine Hierarchy has often intervened in human affairs by creating new societal and marital laws designed to affect the growth of consciousness of greater reality in man and to further his evolution.

The Israelites were chosen by the Christos to become a field of Mind on earth for the Host to infuse with more perfect patterns. The laws of Moses although religious in nature are entirely social in effect. These laws came to him by revelation for the purpose of preparing this mass mind to be the field for the Christed One to be born.

Jewish society of Mosaic times was based on the dominance of kinship groups, headed by patriarchal chiefs – the twelve tribes of Israel led by the twelve patriarchs or their successors. The type of marriage they developed was the result of this system.

Every person, male or female, belonged to a tribe or clan headed by the chief. The line of descent was normally traced from the male side of the family. By marrying, a woman left the clan into which she was born and entered that to which her husband belonged.

No female member of a clan could be parted from her tribe without the full cooperation of her chief; and no male member of the tribe could take a wife without the cooperation of his chief. Marriage thus was a transaction not between the two partners immediately concerned, but between their respective tribal chiefs.

Furthermore, under this system, the idea that a marriage by definition was indissoluble was unknown, since the chief also had absolute power to expel any member of the tribe. He could expel his own wife as well as the wife of his son or any other member.

Marriage could thus be terminated by the head of the clan or the tribe, but the termination always involved the woman. If the woman had been discovered in unfaithfulness or simply if she was barren, or had failed to bear a male heir, she could be expelled, or divorced. These requirements were grounds for social approval for a chief, or later a husband, to exercise his power of expulsion or divorce.

Among the Jews of post-exilic times, the clans or the tribes no longer regulated marriage, because marriage had, since Moses, become part of the divine law, therefore the social laws of marriage had been incorporated into the body of the divine rules and regulations, which could only be administered and controlled by the rabbis.

Still the idea that a wife could be divorced or expelled for a variety of reasons was not only kept alive, but had become part of the divine law and thus unalterable. The husband in a marriage had the same authority as the chief of the tribe used to have.

At the time of the Master Jesus, the authority to interpret the unalterable divine law had passed to such groups as the Pharisees and the Sadducees; it was generally under temple or rabbinical control. At that time, a marriage could at any time be terminated arbitrarily by the husband while no corresponding power would have ever existed for the wife.

The prevailing conventions of the Greco-Roman world of the Roman empire were far looser and far freer as far as marriage is concerned, in fact, much like our own time. Two people could begin a marriage by the simple act of living together. It was unquestionably possible to initiate a marriage without any

ceremony or at least without any ceremony that was prescribed by law. Families could have marriage feasts or celebrations if they wanted to, but it was a personal decision of the family. This free union, moreover, could be terminated by either party as freely as it could be entered.

This was the prevailing situation in the Greco-Roman Judeo-Oriental world when the Master Jesus was born, and another great Revelation appeared to change the ways of men so that men as individuals and as societies could live more in harmony with the ways of the heavenly Kingdom.

The Christ impulse spread rapidly throughout the world and profoundly changed the social values and the conventions of the ancient world, especially regarding marriage. Christian teachers began to see marriage through the teachings of Jesus. “For the hardness of your heart, he (Moses) wrote you this precept (of divorce). But, from the beginning of the Creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh. So then they are no more twain, but one flesh. What, therefore, God has joined together, let not man put asunder.” (Mark 10: 5-9)

The Master also taught something that was equally revolutionary, when he said further, “Whosoever should put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband and be marriage to another, she committeth adultery.”

(Mark 10: 11-12)

With that teaching, Jesus elevated the institution of marriage from a ritualized social convention to a divine sacrament. From being no more than a terminable civil contract, marriage became a mystical union of souls and bodies in the sight of God, never to be divided by the hand of man.

Marriage was exalted into a vehicle for divine grace. Male and female were seen as equally of divine origin, and co-existent from the beginning of creation.

The union of male and female was to be the rejoining of the separated natures into one flesh. This cleaving of a man and a wife into one flesh is blessed and beautiful in the sight of God, and the hand of man shall not defile it.

Man and woman were for the first time seen as equal partners in marriage. Each had equal responsibility though different functions.

This implicit recognition of the equality of woman, coupled with the veneration of the apostles and other Christians for Mary, the mother of Jesus, plus the practice of Jesus himself of including women into his inner teachings all gave the status of woman a great boost and led directly in later times to the age of chivalry and further a recognition of woman, and finally to the realization of woman's complete though unique equality with man in the mind of God and the laws of the universe.

Marriage was thus endowed with the highest possible responsibility of the mates to God, to each other, and to their off-spring. Since marriage was now an instrument of divine grace, and not to be broken by man, it was seen to be indissoluble in any way. Divorce was unthinkable in a union so holy in the sight of God.

This sublime and noble ideal, based upon the highest Divine principles, was actually far in advance of the level of consciousness of the world during the last age. Even though it became church doctrine, canon law, and even civil law, it was difficult to live up to and many social compromises were accepted.

The lack of understanding of the true nature of man and of marriage has led to much confusion and suffering among the peoples of the world as they groped blindly through the welter of confusing and conflicting ideas and dogmas and opinions in an attempt to find a life of peace and of love and of mutual satisfaction with one another.

The world today is in a state of transition as the Christ is returning in glory and power and the new heaven and the new earth are being formed. The energy and the power of the world has increased and the atmosphere around the earth has increased in energy and light-holding power, and the bodies of man have lightened in their density.

The old forms and rules and social conventions can no longer apply in the same old way in this new age. Therefore, the regulations that control marriage in this age cannot exactly be the same as they were in the past and still be able to function and work in the new environment.

Once again, the Master Jesus Christ and the Host bend their intelligence to the problems of earth and reveal the new ways for man through revelation, this time through the instrument of the Holy Order of MANS.

The patterns of the Order, the ways of life of the Order, even the sacraments and initiations of the Order are simply for the member of the Order themselves, but these patterns and vibrations and higher modes of

understanding will reflect into the society in which we are working and living. The mass mind will then pick up these patterns and this will help to form a new society based on the principles that are embodied in our sacraments and our rituals and the rules and regulations in which we live.

Marriage especially is one of the keys, because you can't change the rules of marriage without changing the society and its consciousness and how it functions. As we develop forms of marriage according to the pattern of the evolving life of this orb, these forms are going to become also part of the future life of man.

Through the revelations given us we receive rules and laws based upon the principles of the future, and we are building now through our work in the Order, through our work in marriage, a new sacrament of marriage, a new and more real foundation for how people will live together as man and wife, and how society will persevere and how people will find their way back to God in the future.

Here are some quotes from the Book of Activity:

"For he who lives alone, unless he be divinely called to do so, manifests the unwillingness to share life and thus isolates himself from the life force of his Father." This teaching gives the lie to the old concept that marriage was inferior to the celibate single life as a way to attain sanctity of holiness. This is saying that unless a person is divinely called to celibacy, by determinedly remaining single, he is refusing to share life and is going to cut himself off from the life force, because he will not be in harmony with the living symbolism of the Father's Creation.

"I say unto you man and wife, look ye both to the Creator and ye will see truly one another. Thy days will be long and full of joyousness whether thy work be hard or thy burden light." This is self-explanatory.

"Man and woman are only married when their love for one another stands the test of freedom on both sides and there is no personal desire on either part to share their love with another." Here we see the reality that it is not the priest who performs the marriage, but rather it is the man and the woman themselves that perform the marriage. The priest performs the ritual but the marriage tie is actually created by the male and female themselves by their desire and their love for one another and their willingness to set one another free.

The marriage contract, the binding factor, is the tie that is created between the vital bodies of the male and female and the subsequent field of consciousness, attitude and vibration set up between them. It is this that must stand the test of freedom on both sides. Male and female have to be able to work with others

of the opposite sex and be able to function with them without the breaking of this tie which they have established with their mates.

“In this day marriage should be a contract between man and woman, and a contract between woman and man, for this is spoken of in the letters of Paul, and it shall be arranged and agreed to on the basis on which this contract is made before the marriage takes place.” This is a further assertion of the equality of both the man and the woman, of the equal responsibility that each must have in the building of a happy and holy marriage.

“For woman shall have her equality in choice and male and female may meet but never shall they be really the same. They shall be one, but not one. One, but both shall know their way and know my face in this work and in this day. But unto them who know one another in holy matrimony and follow My way, unto them the reward shall be great. Seek ye first the kingdom of heaven and all its glory shall be added unto you.”

The male and female are equal in divinity, but separate in function and so it shall always be. They cleave to one another, but they shall be one flesh, but they shall also have separate patterns which cannot be changed and both shall know of the way that each must travel to seek the Creator first and to adore God – each in his own way, for man approaches God in a different way than woman approaches God, but both ways are equal in power and equal in the ability to be channels for the glory of God to be manifest on earth.

“The home where man and woman live together with the principles of activity is the foundation of the new Christ age.” This quote needs no explaining.

In a revelation received from the Master on March 16, 1973 concerning marriage, the Master said, “For as thou writest a contract of marriage, ordination, or any holy rite thou canst only be bound with it in accordance with the word which thou hast given and understand.”

This tells us that in any holy ritual or sacrament, no matter how sacred, the individual participant can only be responsible for it at the level of his conscious understanding of it. In no way does this statement take away the authority and power of the sacraments, but it will alleviate the past mistake of trying to bind and seal the average individual with a responsibility and function that he was not equipped to cope with, such as the sublime ideal of the true sacrament of marriage.

This does not deny the previous teaching of the Master, "What therefore God hath joined together let not man put asunder", but it says if a man is living in darkness, don't bind him to the responsibilities of the light and expect him to live up to them. First bring him to the light and to God-realization, then expose him to the joys and duties of Divine service. And the Master confirms this by saying further in the revelation, "When thou marriest one who is not of the elite and lives in ignorance, have you a writ for that purpose. Write this writ so that man's law may dissolve it without offense to any church."

This means that the Order has been authorized to use two distinct rituals for marriage. There is one for those who live in the knowledge of the light and are aware of the prerogatives and responsibilities of the Heavenly Kingdom, and it is called the Holy Sacrament of marriage.

The other is a rite to be used for those of the world who seek to have their marriage union consecrated by the priesthood of the Order, but who are not of God's elite and live in ignorance and, therefore, cannot be expected to behave under the same standards.

It is obvious that the Hierarchy is allowing for the growth cycle of the evolution of humanity. They realize that man in the past had not been taught the holy mysteries and in consequence he now "sees through a glass darkly" with respect to sex and marriage and the functions of his body and mind.

Rather than discard the high sacrament of marriage as too lofty for man, they are providing the ways and means for the mass mind to be truly educated in accord with creation's laws and to be brought gradually to a real understanding of life, marriage, and the functions of their minds and bodies.

In the light of this understanding we can finally resolve the problem of marriage and divorce and see it for what it is.

We have said that the marriage tie is actually made by the two individuals themselves through the vital body. This is an actual vibrational field bond between the male and the female created by their desire for one another, their love for one another and their *conscious declaration of will* to share life with one another.

In the average person this tie coupled with the natural magnetism of the two polarized bodies causes physical desire and creates an emotional tie between them as well, because desire is the seat of the emotions. This emotional tie is not identical with the tie between the two vital bodies, although one usually accompanies the other in the average marriage.

However, in a marriage between two dedicated servants of God, such as two priests, this emotional tie is cut, because it often acts to hamper the completely selfless service required of a priest or brother.

The act of sexual intercourse is accomplished not by the physical body, contrary to the popular view, but through the vital body. The physical body merely acts in obedience to the mental contact already flowing. Without this mental union there can be no physical union.

Prolonged sexual intercourse between two people will automatically build a tie between them in the vital body and they will virtually be married, even if they have not gone through a ceremony, because they have accepted one another as partners and accepted this pattern in mind.

Remember the key word, activity. Your actions are your prayers. In this age of activity it will be harder to keep sin within you because your bodies are not so dense. The vibration which you have created within you through negation and negative thinking will be thrown out. Therefore, if you had relations with one person, and you did not persist in that relation, and you went to another a few months later, that vibration would have left your body and you would not be tied to the first person. But steady and prolonged interaction over time will build such a vibrational tie.

This tie between the vital bodies of man and woman is the real marriage contract, and it is holy in the sight of God, for through it man and woman share in the divine act of creation and new life is formed. But it is also a part of nature and is subject to nature's laws. It can be broken as well as built.

Prolonged sexual infidelity to your mate will break the tie, or prolonged absence will also dissolve it. In other words, just as it takes mental action or prayer to create a vibrational bond between man and wife so a mental action of prayer can just as easily dissolve the marriage bond.

When we keep these things in mind we can understand both the teachings of Paul on marriage and the recent revelation from our Master regarding marriage regulations for the Order.

Paul admonished the early Christians in I Corinthians 7: 10-15, "And unto the married I command, yet not I, but the Lord, let not the wife depart from her husband: and let not the husband put away his wife. But to the rest, speak I, not the Lord: If any brother hath a wife and she believeth not and she be pleased to dwell with him let him not put her away. And a woman that has a husband that believeth not and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they

holy. But if the unbelieving depart let him depart. A brother or a sister is not under bondage in such cases, but God hath called us to peace."

Paul is simply saying that for a marriage between a man and a woman to be real it must stand the test of time and freedom on both sides and there must be no desire on either part to share their love with another, even if one of the partners departs for a time.

So also says the Master in the revelation of March 16, 1973, when He says, "If thou givest thy mate the freedom of seeking his holy being within the curtains of the inner court, thou shalt give him this opportunity and receive him back with full warmth and understanding as thy husband or wife."

There is a place in our marriage ceremony where the husband and the wife both say that as each legally accepts the other as the legal husband or wife that they also set each other free, that each may follow the God within.

Now 'the following the God within' is an open phrase. It may mean that the person has to have a three or four year sabbatical in order for him to find himself. It may mean that he has to undergo certain experiences without his mate. This may mean a long separation. It may not even be in accord with the laws of the Order.

Still the Master declares that each must give the other this freedom and that, once given, each must accept the other back if the partner returns with full desire to come together with his mate.

But the Master also tells us that there are limits to this freedom, the limits being the natural laws of creation that maintain the marriage contract or vibrational tie.

The time limit that is set by the Master for the length of time that married people can be separated without dissolving their marriage tie is four years.

For the Master says: "If one party voluntarily leaves and there is no communication between the two for a period of four years, then let man's law set it aside for that tie is broken." As Paul said, a brother or sister is not under bondage in such cases.

If one partner in a marriage leaves his mate and has a child by another person, this automatically breaks the original marriage tie, no matter what the time factor is. In order for a child to be conceived there must of necessity be formed a spiritual-physical tie between the two people involved that will supersede or

break any existing tie. For so says the Master, "But if he or she beareth a child by another being, he or she is not thy mate any longer, and has automatically dissolved his holy contract with thee. Thou art free to remarry."

As we said earlier, in modern society it is man's law that regulates the marital status of individuals. Thus we have marriage license bureaus and divorce courts. Man's law only has authority over the legal status of a marriage. In a divorce court the marriages that are legally dissolved have usually been spiritually and functionally dissolved long before. In other words, a legal divorce only acknowledges on earth a spiritual action that has already taken place.

But what of the Order? What is our standard on divorce? Actually the Order takes no stand on divorce. We stand instead on the laws of creation and the revelations of our Master and the functional requirements of the new age.

One of the brilliant insights of early Christianity that was lost in later times was the concept that marriage was not simply a private concern of two people, but rather marriage was a way of life that involved the man and his wife into the great hierarchical spiritual community of heaven and earth.

They saw that by a true marriage a man and a wife became one flesh in the Body of Christ and they lived the higher life of Christ here on earth. This is why they thought divorce unthinkable. They saw divorce as a blemish or disorder in the Body of Christ.

But here again the Master has shown us the way to proceed in this age for He says, "If in holy union a child is born by a wife who is a priest of the Most High Lord and wife of another holy servant and one of these turns his head away from the summons of the Holy Council, and pays no heed to their advice, he has turned his head away from me, and I consider him not in my world. So let man's laws sever his contract."

It is clear by the words of our Master that if a person who is a member of His elite and vowed in service to the Body of Christ in holy matrimony, if such a one turns his head away from the Master and deserts his mate, he has literally removed himself from the Body of Christ.

Therefore, he has willfully broken the sacred marriage tie which united him not only with his mate, but also with the Holy Family. By his own actions he is cast into outer darkness. All that is left for the mate who remains faithful is the legal tie, which can then be severed by man's law.

This in no way recognizes divorce as equal in status to the Holy Sacrament of marriage. The disorder of divorce has no place in the Body of Christ. If, however, someone willfully dares to set asunder what God has joined together, he also by his own action willfully sets himself beyond the pale, so to speak, of Christ's world. He has separated himself from the Body of Christ and thus it is acceptable that the earthly law of man set aside the legal remains because a faithful brother and sister are not bound in such cases.

The Holy Contract of the marriage sacrament performed in the Holy Sanctuary is preserved in this day in the Order. If through marriage the brother and sister achieve a higher state than they normally would and reap the grace of it, they must also bear the responsibility of it.

When two realized beings, be they brothers or sisters or priests, enter the Holy Sanctuary and vow themselves in holy matrimony to one another, they are creating the holy triangle of creation.

They have become by their word the living symbol of the Divine Trinity and have opened themselves up to a great influx of grace.

With this gift, however, comes the responsibility to uphold it, to maintain it and to uphold themselves in conduct and behavior and consciousness to the highest level, to that level of Mary and of Jesus, for they have tied themselves into the Holy Family.

Because of the sacred nature of this ritual we have also been told that only when people have reached the age of 28, then later, if they continued faithfully together and grew in knowledge and wisdom in Christ, and they wanted their marriage blessed and sanctified in the Holy Sanctuary, they could then apply and receive the high Sacrament of marriage.

This approach acknowledges the sacredness and the divinity of the sacrament of marriage. In no way does it compromise the nobility and dignity of married life. It also provides a way for people to prepare themselves to attain to this state.

The world has a very low opinion of the marriage state. For most people it is nothing special, just "something that everyone does". It is a social contract for the male and female to live together, and a legal justification for engaging in sexual relations, a socially accepted way to raise a family. It is a way of life that is the butt of a thousand jokes, a junkyard of abandoned dreams, an arena of frustration and quiet desperation.

Yet marriage is the very foundation of society itself, the first and most important stage of the growth and development of every soul incarnating on earth. It is the master key to the unfolding mass consciousness of man.

In accord with this has the Master said, "Likewise shall thou now write those things which shall open the doors of man for the future, not denying the New Testament, but working new and proper ways that man might fulfill the glory of the Father in this new age, without denying either the Commandments, my Beatitudes, the Psalms, or those things which were taught by my Apostles ... for as the Old Law was set according to man's needs, the New Law as a guide shall be set for both man and woman's needs."

Man has to be taught that the marriage state in its true form is a sacred participation in the Divine creation, a holy union of man, woman and God that cannot be fully realized without real participation and effort.

Marriage is a school where man and woman learn the lessons of life. For a marriage to succeed the two partners must constantly be growing in consciousness and love and understanding one for the other and both with God. Egotism and selfishness will destroy any marriage, but humility, charity, and total givingness will make it fruitful.

Marriage, in other words, will be a wonderful vehicle of grace and fulfillment when man and woman learn to live according to the principles that Jesus has taught us.

What then does Jesus think of marriage? Here is what He says: "Let the yoke of marriage be an important one, a heavy one, but a light one."

### Part Three

The following instructions refer primarily to what you need to do when you are marrying outside people because marriages in the Order have generally been accepted by the Esoteric Council; in those cases the preparation before the marriage and the instructions have generally been given already and you need not worry about them.

However, if you are marrying outside people, it is important that you at first are sure that these two should be married, you have checked it out, you have looked at it closely, you have counseled with them together on many occasions so that they are aware, as aware as they can be, of the step they are about to take, and you are sure that it is spiritually right for them to take it.

Under no circumstances should you marry any couple that has not had blood tests taken and obtained a marriage license. This is the law of the land and must be adhered to. There are no exceptions to this, and you should be sure that they have obtained this marriage license before you perform the ceremony.

It is best to perform marriages in the morning as the sun is approaching and rising toward the zenith, although it is not wrong to perform a marriage in the early afternoon when the sun is still high overhead. The mornings are generally the most auspicious time to join two people in holy matrimony.

Oftentimes a couple will want the marriage ceremony to take place at a location of their own choosing. You must be very careful about this because they may choose a place which is not the most appropriate for a marriage ceremony. You as a priest in the Holy Order of MANS are the one through whom the sacrament is being provided, and you should reserve the right to determine the appropriate place where you will perform the marriage ceremony. In most cases this will be the Holy Order of MANS chapel.

However, if you are asked to perform the marriage in another church or chapel, this would be fine. You could also perform a marriage in someone's house if the room was set up properly.

But be wary if you are asked to perform a marriage outside. In general ceremonies to be performed in the out-of-doors should be discouraged, not because we don't approve of mother-nature or a natural setting, but because too often the location chosen is not very good symbolically and will not serve as a good focus or channel for the power of the sacrament.

There may be exceptions to this, but it should be your priestly prerogative to determine whether or not you would perform a marriage in such a place. And your decision should be based on your desire to preserve the marriage ritual in all its purity. As a general rule, it is advisable to stick to the chapel in the Holy Order of MANS center because here is already an established focus and channel of power, and it is very functional.

It is important that you as a priest keep control of the marriage ceremony. When you are dealing with outside people you will find that they will want to put their own rituals, their own little touches to the ceremony. They might want to read poetry, they might want to have groups of attendants, they might want to have a rock band to perform the processional and the recessional. You should definitely let them know in advance what you will accept and what you will not accept in the ceremony.

This marriage ceremony was given to us by revelation and it is a holy thing and should not be tampered with. It is set up in a certain way because that is the way it works best alchemically, and we accept no compromises.

If you are performing the marriage ceremony in another place such as another church, you should definitely contact the pastor of that church and pay your respects and find out if any part of the ceremony rite about to be performed would in his eyes be a sacrilege. If so, pay him the respect asking first his approval or find another place for performing the rite. You should familiarize yourself with the physical set-up and the requirements of the forms of the wedding ceremony, such as size of wedding party, sanctuary space, etc. Basically they should know what to expect from you, and you should know what to expect from them before you begin the ceremony.

Marriage processions for a large wedding, according to Emily Post:

Some of the forms may be a little archaic but will always work in situations where you must arrange the wedding party and direct them. This is the form for a one-aisle church where there are several attendants for the wedding.

The sound of music is the cue for the clergy to enter the sanctuary with the groom following right behind and the best man behind him. He can enter from the right or left, stand in the middle of the sanctuary with the groom slightly forward to his right (facing the congregation) and the best man will be slightly behind him.

The procession:

1. Ushers two-by-two in order of height (four steps between).
2. Bridesmaids two-by-two in order of height (four steps between).
3. Maid of honor.
4. Flower girl.
5. Ring bearer.
6. Bride and father (following eight steps behind).

Divide at sanctuary and stand half and half to either side of the entrance to the sanctuary in approximately a half circle. Men and women are on both sides, ranged symmetrically. Little children in the party should have seats provided, except for the ring bearer who presents the ring to the best man and then sits down.

Groom steps forward or descends steps to meet bride and takes her arm from her father and places it through his, then proceeds to top of steps or to sanctuary. The silver cord is then tied and the father of the bride seats himself with others of the family. The maid of honor stands behind and to the side of the bride and the best man stands behind and to the left of the groom throughout the ceremony. In the marriage ritual all of the proceeding would be covered under step on.

The following is the ritual for the Holy Sacrament of marriage for the Holy Order of MANS:

Step 1. The bride and the groom and the attendants come to the entrance of the sanctuary.

Step 2. The priest approaches the altar and sanctifies himself.

Step 3. The dedication of the sacrament.

Step 4. The priest brings the bride and the groom to the kneeling bench and directs them to kneel.

Then the priest performs the regular communion service. If he has already received communion he performs it up until step nine, the transmutation of the wine. If he has not received communion he may perform the full communion and receive communion himself before he presents the body and the blood to the married couple.

Step 10. The challenge to the outer court. This is the cutting of the tie of both the bride and the groom from their parents and from other ties that they may be united as one flesh in holy matrimony.

Step 11. The groom presents the bride with the Bible. This is the giving of the word by the male unto the female.

Step 12. The priest directs them to pray.

Step 13. The priest hands the paten with the transformed Body upon it to the groom who then serves the bride with the Body. The groom thereupon hands the paten to the bride who serves the groom, as the priests says: "I give unto you both this Body of Christ, which is the bread of earth. Share you one with another." Notice the appropriate symbolism. The male is the first to serve the body. The female is the first to receive it. Then the female serves the male and the male receives it.

Step 14. The priest returns to the altar and blesses the water.

Step 15. The priest presents the cup of blessed water in the same manner as he did the body, handing the cup to the male first who serves to the female that she may drink, then he hands the cup to his bride who serves him. As the priest hands the cup of water to the man he says: “Now that you have broken the Bread of Life which is the Body of Christ, now drink you the water of the Spirit that your eyes may be opened and that you may see yourselves as you really are.”

This is the uniting of God-man-woman in a holy triangle, therefore their eyes must be open. They must see each other without deception and be in perfect accord in the sight of God.

Step 16. The priest in this prayer declares that the Creator is the first party of this marriage and no matter what happens, God is the primary partner and each of the partners must look to God first and then to each other; for the Presence of God, which is ever-present, is within the two of them and they must give acknowledgment to the Presence first before they acknowledge any other presence. The words of the prayer are: “Now that you have broken the bread with one another and have received of the waters of life with one another, standing here in the presence of God, knowing that His presence is within you both, who is the first party of this marriage.”

Steps 17-20. The legal profession of the marriage vows of one to the other. Here is where the man and wife must say “I do.” They must accept each other as man and wife to make it legal, but in our ceremony they not only accept each other as man and wife, they also accept that each is the Godly counterpart of the other; and they accept further that in this marriage, although they accept each other in the bonds of matrimony, they also set each other free that they may find the God within himself and that they also give the same freedom to the offspring. So that in the marriage, although they are bound in the responsibility of love and devotion of one to the other, they are bound only in the freedom of God and in the freedom of the Spirit. This freedom, since God comes first in the marriage, must also come first and must not be abridged by the selfish desires of the parties concerned.

Step 21. The priest presents the couple with the Blood of Christ. The prayer: “now that you have broken bread and received the water of the Spirit and have vowed to take one another as man and wife, now drink you both of His Blood that you may exchange the essence of your experience and hold one another in ever-lasting loving respect to God and man.” Again, the priest presents the chalice first to the male who gives his wife to drink. Then she takes the chalice from her husband and gives him to drink of the Blood.

We have said before that in the true marriage ceremony, the man and the wife perform the ceremony and the priest merely acts as the assistant and the one who seals it in heaven and in earth by the holy authority of the priesthood. This is shown by the preceding steps in which the man and the wife each gave each other of the Body and the Blood and of the waters of life.

This is the only time in all the sacraments in which a man and wife who are not ordained into the priesthood are allowed to come into the Holy Sanctuary, to stand within the holy triangle of the Law and to touch and handle the sacred Body and the Blood with their hands. Because in this sacrament they act as the priest for each other.

Step 22. The priest cuts the marriage cord with the scissors which he had on the alter. This symbolized the act of freeing each other to find the God within.

Prior to marriage while an attraction is being felt, an emotional tie of attraction exists between the couple. They are as yet unfulfilled and desire to have this. It is important to cut this at the marriage so that their love can be freed of emotional desire. They are now one flesh.

Step 23. The final binding of the couple in holy matrimony. The priest says: "I, with the power of God, and the legal power invested in me do pronounce you man and wife and free you to work out your destiny in all His glory." With the word of the priest the marriage sacrament is bound in heaven and on earth, and they become part of the body of Christ and tied to the sacred triangle of the Holy Family.

After the priest makes the pronouncement, in Step 24 he reaches out and ties together the two spiritual bodies of the two beings, now married with God.

Step 25. Both parties kneel and the priest gives the blessing with the sign of the cross.

Step 26. The ring ceremony, if there is to be one. A ring is a unbroken circle and this is a token of their unity. The man puts the ring on the woman's finger first, and then the woman puts the ring on the man's finger.

Step 27. The priest says: "Now you may accept her with a kiss."

Step 28 is the final beautiful step of the marriage ceremony in which the priest hands two long-stemmed red roses to the man and the wife, and he says to them: "Receive these as the flower of love that shall from this day forward unfold."

Then he blesses them, admonishes them to go in peace and in unity and the ceremony is over.

### The Writ of Marriage

The Writ of Marriage is to be performed for those people who are outside the Order who wish to be married by the Order and who are under twenty-eight years old.

The Writ of Marriage rite is basically similar to the Sacrament of Marriage rite with the exception that the couple do not go within the Triangle of the Law because they are not being tied to the Holy Family in the Holy Sacrament.

In the marriage writ the communion does take place but it is administered by the priest to the couple. It is not given to the couple to administer to each other. This is a marriage taking place in the sight of God, and it is not tying it into the Holy Family. Other than that, the marriage ritual is basically the same.

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## **LAST RITES AND THE FUNERAL CEREMONY**

Last Rites, or the Writ of Upsilon, is the sacrament that deals with the transition, the point in the life of a human soul in which he makes the transition and bridges the void between the physical world and the spiritual worlds, the point where he throws off his physical body and leaves this realm of vibration entirely to live and move and experience the gifts of the spirit and the fruits of his action on what we call “the other side.”

Writ of Upsilon is the name given in revelation for our Last Rites ceremony. No explanation was given as to why it should be called this peculiar name, but there is an historical reference: In the ancient mystery school founded by the Greek sage, Pythagoras, the Greek letter upsilon was used to symbolize what they called the Parting of the Ways. This was the crucial moment when the initiate would have to choose between two paths, one leading to the left, symbolizing the darkness or negation, life of illusion in the physical worlds; the other path leading to the right, symbolizing the decision to follow the path that leads to spiritual reality.

This also relates to the parable used by the Master of the judgment that takes place in the heaven world after transition, when those on the left hand, called the goats, are cast into hell, and those on the right hand, called the sheep, are led into the heavenly sheepfold. In other words, the letter upsilon symbolized the point of transition, the point of new beginnings, the parting of the ways, the crossroads of initiation.

The character used for upsilon is the same symbol that is used to indicate the astrological sign of Aries. Aries, as the first sign of the zodiac, symbolizes Spring, new birth, new beginnings, fresh initiative, and resurrection. Thus, we see by this perfectly appropriate symbol that the Writ of Upsilon is the rite that presides over the transition of the soul from a life lived in the physical world or state of dense vibration to the life lived in the spiritual or heaven worlds, much higher on the vibrational ladder.

In order to understand and use this ritual rightly, you, as a priest, have to understand the nature and function of the inter-dimensional worlds, the heaven worlds, those realms or states or interims of higher vibration than the physical to which the soul is bent after it leaves the plane of earth through the gate of death or transition. Now, this understanding is what separates the priest from the mere functionaries working in a ministerial capacity.

In this sacrament you are the mediator between heaven and earth for the soul, which is about to pass over the veil, the Great Divide. Therefore, you have to know how to function in those worlds and you have to be somewhat cognizant and familiar with those beings who populate these worlds, our Brothers in White, and all of the heavenly Hierarchy.

You have to develop your spiritual faculties so that you know what's going on, and can thereby help guide the individual over the threshold and also aid in the work of the Brothers who are on the other side ready to greet this individual.

For we know that there are groups of Brothers and Orders of angels whose primary function is to aid in the transition of souls as they make their way from the physical world to the other side.

In the very near future it will probably become a common practice for our priests to carry with them in a portable container the consecrated oil to be used in the Last Rites, so that they will be able to perform this sacrament if ever and whenever an emergency arises.

Last Rites may be effective both just before the person goes through transition – while he is still on this side and just after he has passed over within a three day period. In either case, you are justified in using this sacrament to help prepare the soul to meet the world of Heaven in a more prepared manner.

Many people, who have had no teaching or no training about the worlds of heaven and of earth, are completely confused when they find themselves still conscious only out of their bodies. There is often great fear and great anxiety as these people find themselves in a totally inexplicable situation and in a state in which they have no control over their being and nothing in their own experience of the past to which they can relate it and gain understanding.

The Writ of Upsilon will help that soul gain an understanding, at least in a very minimum way, with what he is presented with and how he should proceed. It will also guide the Brothers and the angels to him. They will help him; and it will help to eliminate some of the confusion that he must feel when he seems to be thrust totally out of control in a totally strange environment and world.

For others who have had some teaching and training and know that life is continuous and ever-evolving at the point of being, and if they have developed some control of mind, transition will be a lot easier.

But, even for those, the Last Rites will consecrate the soul and the being, removing any negation, and will prepare him to meet his Maker and his doom, so to speak, for each soul does meet his doom when he reaches the other side of transition.

This doom is written upon his soul, for all of his thoughts, all of his actions, all of his deeds are now taken into account, and those that are of negative nature and quality are going to have to be suffered through and eliminated, and they will be suffered through on the other side in the lower worlds so that he can become conscious of the real reality in order to rise to the heights of his own understanding and comprehension into the heaven worlds where he will gain his training and be prepared to return again to earth to gather more experience to purify his being more so that he can then attain to true union with the Divine.

Basically then, the sacrament of Last Rites involves a preparation and a purification and a consecration of the individual through Jesus Christ, Our Lord of Earth, because it is through His Body and His consciousness that this transition does take place.

Step 1 is called the sanctification of the Rite.

And, the words of the prayer are:

“O Holy Host Above, I call upon thee as a servant of Jesus Christ, to sanctify our actions this day, in preparation for the fulfillment of the Will of God.”

Here you are calling upon the Host because the Host of Heaven are the ones who have this function in heaven of guiding souls as they travel through the world of heaven and pass through transition. So, since these are the ones directly involved these are the ones you contact immediately. And you ask them to sanctify our directions and prepare us for the fulfillment of this Rite, which is the Will of God.

Step 2 is the invocation:

“I call upon the great Archangel Raphael, Master of the Air, to open the way for this to be done. Let the Fire of the Holy Spirit now descend that this being might be awakened to the greater world beyond and the life of earth and be infused with the power of the Holy Spirit.”

You call upon the archangel Raphael, because he is the Lord of the Air. And air is the medium, as we know, of all transformations of power and vibration, of all communications between worlds and within worlds, the medium in which all movement of any kind takes place. Air, alchemic air, is the medium in

which all vacuums are formed and filled, in which all healings take place, and through which the Holy Spirit does function.

Raphael, whose name means God the Healer, is the Hierarchical Chief of all the angels and Brothers whose function is to expedite all such transformations, transitions, communications, and movements in the world of vibration.

Then we call upon the Holy Spirit to prepare this being for the awakening to the greater world beyond, for the Holy Spirit is the prime motivator of all that we are about to do in this sacrament.

Step 3 is the Dedication of the soul.

We call upon the Master:

“O Lord Jesus Christ, Most Merciful Lord of Earth, we ask that you receive this child into your arms that he might pass in safety from this crisis. As Thou has told us with Infinite compassion: Let not your heart be troubled, ye believe in God, believe also in Me. In my Father’s house are many mansions; if it were not so, I would have told you. I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also. And, wither I go ye know, and the Way he know. (This is from John 14: 1-4) So let it be done!”

Then we go to Our Lord Jesus, as Lord of Earth, because it is through His being and His Mantle that this soul must travel. And, He is Master of all things and all transformations that take place upon and within and in the atmosphere of the earth. We are asking the Master to receive this child into His arms that he might pass in safety across the Great Divide, across the void from one world to another. We are asking the Master specifically, because this is what He told us He would do. When He was on the earth, He promised us that He would prepare a place for us. And that we would have prepared for us in the world of heaven a place to go, so that we would be spared the pain and the anguish and the trouble that follow an unregenerate soul, -- if we trust in Him. And this is what we are declaring, this is what we are asking the Master to follow through on, His own promise. And we know that it will be done, and that this soul, if properly consecrated, will find his way to the place that has been prepared for him by the Master Himself, in the worlds beyond.

Step 4 is the Absolution and the Purification.

At this point, if the person is conscious, you accept his confession. If he is unconscious, you contact him where he is and you accept his acceptance of what you are about to do.

Then, you dip your thumb into the consecrated oil, and as you say the following prayer, you make a cross on his forehead with the thumb. First the vertical line, from the top to the bottom, then the horizontal line, from the left to right, and as you do this, you say:

“By this sign thou art anointed with the Grace of the Atonement of Jesus Christ, and thou art absolved of all past error and freed to take your place in the world that He has prepared for us.”

Make no mistake about it. While you are anointing the body, in reality you are consecrating the soul, and you are accepting for this soul the complete absolution of all past error and the freeing of this soul from all ties to earth, so that this being will be able to reach his proper place in the heaven world without impediment and without suffering. And we know that this consecration and this anointing will hold good in the world of the Spirit.

Step 5 is the Prayer of Universal Thanksgiving. Here is where you accept what has just been accomplished with joy and with an upliftment of heart and spirit. And you recite Psalm 89: 1-7, which is a song of praise to the glorious God who is so merciful that he gives man total freedom to pass through the realms of heaven and earth and gain experience and grow Godlike.

Finally in Step 6 you close the ceremony with the benediction.

And you say:

“And thus do I commend thee into the arms of our Lord of Earth, our Lord Jesus Christ, preserver of all mercy and reality, and the Father, Creator. We give Him glory as we give you into His arms in everlasting peace, to be prepared to return into the denser reality of God the Father, Creator of all. Amen. Amen. Amen.”

Here we actually commend the soul into the merciful arms of our Lord of Earth, our Lord Jesus Christ. He is for us the preserver of God’s great mercy and the restorer of the heavenly reality (to us). Through Him do we reach the Divine and liberating reality, the kingdom of heaven, because it is through Him that we can attain unto the Father. And we give the Father glory because He is the Source of all, at the same time that we give this soul into the realm of everlasting peace, the peace that passes all understanding.

This realm, as it were, the arms of the Father Himself, where the soul will be prepared to return in another incarnation and grow further upon the path where he will learn of the joys and the mysteries of

life and of the wondrous Being in which he lives and moves and has his being. And he will take his place with all mankind to help with the evolution of man. And he will do his part and he will share in the Divine Life. It is for this that we consecrate this soul. It is for this transition from the limiting relative ignorance of the plane of earth to the unlimited freedom and joy and fulfillment of the kingdom of Heaven.

It is often a very good thing to have with you as you are performing the Last Rites, the Body and the Blood, either transformed previously or on the spot, at which time you can give him Communion. If he is conscious, you can give him the Body and the Blood, and if he is unconscious, you can place a little bit of the Body and a little bit of the Blood on his tongue. And this is a wonderful thing to do, because when the soul is at the point of transition, he is actually at the point of becoming a much fuller participant in the Body of Christ. As he receives the Body and the Blood, he then will have an easier time of transition, as he goes to the other side.

### **Funeral Ceremony**

The funeral ceremony, as we have said earlier, is not actually a sacrament, but rather is a ceremony that we use to comfort the relatives and friends of the deceased, to consign the remains of the elements of the body into the bosom of earth back to their original source, and also to help the being on his way if he still happens to be remaining near the body and near the vibration of earth.

The funeral ceremony is actually an interim rite, a temporary ceremony that we use now, because the world is in transition between the old age and the new age, and in the new age, we will not have this kind of thing. So, in reality this ceremony is in effect for only a very short time. It is something that we use during this transitional period. This is why we give the priest simply a general guideline on how to proceed, which is in the ritual book and not a formal and exact rite to be used.

The general guidelines on a funeral ceremony given in the ritual book need not be repeated here, because they are complete enough for an understanding of any priest, even one who has never performed a funeral ceremony. Simply follow the guidelines as given and you will find that your ceremony will move smoothly and you will give guidance and instruction to those who have come to pay the respects to the dead; and you will also be able to help the person who has gone through transition himself, if he is still within the vicinity.

Here again you will need a certain degree of spiritual sight because when you approach the bier at the end of the ceremony, after all the other people have left the chapel, and you take a look at the body, you

will see whether or not the person is still hanging around. If he is, you pass your hand across the body, and you cut all ties with earth, sending him on his way, and you contact those of the Brothers and the Host to receive this soul as he rises upward to meet them.

If the body is to be buried, there should be no ceremony at the grave site with the exception of a simple dedication of the elements back into the bosom of nature and of the earth with the under-standing that the soul of the being is no longer present. We are merely thanking the Creator for the use of the elements of the physical vehicle.

The body should be held for three days before interment or cremation, because during this three-day period the soul will undergo a complete retrospection of his entire life. It would be especially wise to keep mourning down to a minimum during this time, because the soul should give his full attention to the retrospection and not be distracted by the sorrow and the distress of the mourners.

It is best to emphasize as much as you can to those remaining that this ceremony is to be a ceremony of joy, to be a kind of celebration and not a ceremony of grief or bereavement. However, you should keep in mind the relative state of understanding or consciousness of the mourners and not over-emphasize something that they do not understand.

Sometime before the actual occasion, go to the funeral director and tell them you do things a little differently. Ask that the coffin be left open till most of those present at the rites have left.

Try to enter directly through a hallway or something to the podium, not mingling with the crowd.

At closing, give a prayer of blessing at the bier. Remember the person is *alive*, not dead. Give a prayer of blessing and send him on his way. Talk to him.

The silver cord was broken at “death”, but it is natural for the soul to stick next to the body it has lived in, until it gets used to the other world. Prepare him for his journey.

After the crowd has left, with only those who were close to the deceased remaining with you, speak a private blessing with those who were close. After the blessing, ask that the coffin be closed then, while they are there, and make sure you pass your hand over the coffin to release the soul from that body.

The soul has already gone through retrospection, and the pattern of his life just past and its karma have been imprinted on his soul. You are taking on nothing by asking that the Brothers guide this soul.

The average person is not prepared to go over there. He has to learn. This is why a priest is so important, if he understands the consciousness and the reality of this. You can't possibly reach something with the Self until you know it's there, and you won't know it's there until you accept it.

If they insist on burial, and you have to go to the grave, you consecrate the "matter", not the person, who has already been sent on.

You are working with Reality and Power. You are functioning with it, and what you do is real. What you see "out here" is nothing. It is only a tool. The Reality is on the other side of this. This "world" is just a passing fantasy.

This life is such a small part of the reality of the whole as to be almost insignificant. Your work here is spent in preparation for that. If you stop looking in the mirror and thinking that the reflection you see is you, you have gained real consciousness.

There's only one security, and that security lies in your consciousness, with the Power of God. All this dense matter offers no security whatever.

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## MASS OF THE CHRISTOS

### Instructions:

We of the Holy Order of Mans have been given a great blessing in this New Age by receiving through the Revelation of Our Lord, the Mass of the Christos, whereby a duly ordained Priest may prepare, through sacramental action, a new Light Body for the seeker. As Priests it is of utmost importance that we have a true understanding of the Illumination so that we may follow the signposts that life gives us in determining the proper use of this Rite.

Here is a quote from the Revelation of the Master received January 5, 1971: "Illumination is not just a matter of your receiving some light and being able to see it. Illumination is a matter of receiving light and then letting go and letting go and letting go until your complete body is full of light, until you have so much light that you can never see darkness."

You may have noticed in your work those who have come really into the Illumination. One thing that is perhaps most notable is that the countenance of the individual is altered, and I would refer you here to the Transfiguration of our Master, for this same statement appears there in the Holy Bible. There is a definite change in the state of being of the person who has really received the Illumination.

It is our job to prepare the seeker for this and to help him to give himself up in sacrifice to the Master so that the divine Christ Life may come to him.

One of the signposts that it is important for us to notice in preparing a student for Illumination is what is commonly and scripturally referred to as the Dark Night of the Soul. It is here that the individual experiences perhaps more fully than ever in his life the Reality of his separation from God; for he has approached a point, so to speak, or Reality, where he recognizes total failure of his own devices. This dark night is not something that you consciously will try to bring about, but you will see it when it begins to happen as it will happen to all seekers of the Light regardless of prior experience.

The importance of this is that it is only with the realization of failure that sufficient desire can be generated within the individual to really give himself up – which is the only thing that will really let the Light enter. Consider this statement in the Mass itself in the opening prayer where it says, speaking to the

Father: "We present you with one, a Brother, who gives his temple to the Light of Christ," and later in step six, "O Master, release the Light of Christ to take over Thy Temple and inhabit it." Thy Temple, you see – for it is no longer that Brother's – it is the Master's own. For He said – "through me you shall see the face of the Father."

Without this giving up the student may see some light and may experience an exhilaration, as you call it down, but unless he has reached a point where to his own mind at least (and this should actually come, and will, from deeper than mind – for it is a motivation of the indwelling spirit) he desires to give himself up, your ritual will be but a sham, and he will go away disillusioned, and will become frustrated and fall away.

It seems so common to us, who have reached the Illumination and deal with it each day, that we tend to forget the importance placed upon that experience, which is the goal of each new student, and that the validity of this will in many cases determine a student's further development as a Brother in Christ.

Now in the ritual itself it is equally important to know what you are doing as a Priest. Remember, this man is making a sacrifice, and it is your duty as a Priest, just as in the old temple, to officiate and make sacrifice at the altar of God. You are not God here, but a Priest serving in attendance upon Him and that contact had better really be there or you might as well turn and blow out the candles and go home, because you are a Priest, and with the authority that is given you are speaking to Jesus Christ and Our Father in Heaven for this man. You see, he is unable while he yet remains in darkness to really bridge that gap.

Look into the old temple rites, and I know you will find many clues to Priestly function there, although this is a new age and our work is on a higher level.

For example, when you place your hands around the Solar Plexus in the first blessing, you are creating a potential here for the Light to be attracted to and when you speak the Word – and your actions are also your prayers: "Let it come down now", you have received this man's offerings and have given it to the Master, and it will come down. It must, for this is the Law in action.

Give this a little time and let it build well and do not go on until you are satisfied that your prayer has been answered at this point. Then turn to the Brother and ask him if he accepts the Light, because your prayer must be complete first.

The witnessing by another Brother or Priest who has the Light, and has shown an ability to use the spiritual sight and a willingness to do so (this witness should not just be a yes man, but a man who is willing to look and see with his own eyes and declare what he sees. Spend time with him beforehand if necessary, so that he too will understand what is happening here) is an essential part of this ritual; not just for the student's confidence, but because in the old temple, and in the new, the candidate was never accepted on one man's word. This is a symbolic acceptance by all the Brothers of the Holy Order of Mans that this has really happened. You will notice also that you have a Trinity here of the Priest, the candidate, and the witness. Now you have a complete form and you may ask the Master to seal this Reality – for you would not want to, nor would you get it, if this form was not complete.

Take care with each of these steps so that this Brother may be assured of a full life in the Illumination. For this is very important to him, to us, and to the work of Our Lord Jesus Christ. Too many times we have seen students who have only been partially worked with in this way or have been worked with improperly. It is time we grew up concerning the inner work of the temple and became Priests truly, and not just good Bible teachers or ministers. The lives and souls of so many people depend upon this.

Generally speaking, the best time to use the Mass of the Christos is in the evening, because the magnetic forces of earth are much stronger at night, and this will help the individual see the light more clearly. After evening prayers is usually a good time. The magnetic forces will act as an attractant to the Christ Force.

Take great care and be sure you are right when you decide to use the Mass of the Christos on an individual. It should never be used as a means to boost the energy of someone just because you think he needs it. This Mass was specifically given by the Master to be used for those who are really ready to come into the Light when there is no Teacher available to bring them in.

Timing is important. You have to be able to function as a true priest in this. You have to be able to see. It is not a matter of what you would like to do or when you would like to do it. Every person seeking the light follows a cycle of exhilaration and depression, and it is best to catch him when he is on the up-swing.

Be extremely careful when using the Mass of the Christos on people in the Discipleship Program, and the Christian Communities, and other outsiders. Remember that these people are not under vows, and you have very little control over their lives. You should only bring someone like this into the Light when you are absolutely sure that he is really ready and receptive to the Light and has an understanding of the

spiritual life. After he has received the sacrament by all means do some follow-up work with him if you can.

Too often in the recent past priests have used the Mass of the Christos in a not entirely responsible way when dealing with those who are not members of the Order. Much confusion has resulted in the minds of people regarding Illumination and other initiations because of it. After insufficient preparation someone is given the Mass of the Christos and told "Now you have the Light, isn't it wonderful." Then they forget all about him, and he is left wondering what it all means.

Don't treat non-members as if they were Brothers and Sisters. This includes the "old hands" who have been associated with the Order for some time. They have not dedicated their lives, no matter how nice they may be, they have not dedicated their lives, and they do not have the strength and advantage of the vows. They will need a careful and understanding approach. On the other hand, if you see someone who has so much light that it hurts, don't hesitate to take him out of his misery and into the new life.

You are not using the Mass of the Christos to run up an impressive "box-score". You are not to use it to prove your own abilities as a priest.

Remember this is a sacred precious gift. To bring someone into the Illumination has always in the past been the exclusive right of the Teacher. That this prerogative is now made available for priests to use in an accepted sacramental form would be considered unheard of in the eyes of those of the old schools.

You are privileged to participate in a great mystery and a holy sacrifice. You are the midwife helping the Master give birth to a new child of light and setting him on his way toward greater understanding and realization of God.

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## SACRAMENT OF ORDINATION

### PART ONE

Through the life of Jesus Christ the world was invested with what might be called a sacramental character. By accepting the full life of the Christos into His being, Jesus allowed the very source of perfection, of life and grace, to exist in a body on Earth. At his crucifixion and death He shed His blood into the Earth, and the Earth was changed. The essence of His experience, the perfection of His being carried by the blood, is now the ebbing, flowing life of the Earth itself and is in continuous saving action, no longer allowing the inharmonious actions of man to crystalize and slow the process of evolution.

By His Resurrection and Ascension Jesus achieved the final victory over matter and death and assumed the Lordship of Earth. He has thus assumed conscious control over the evolution of this orb and has full responsibility for the growth and development of the souls of all men.

Thus the life of Jesus can be seen as one mighty Sacrament from which all the sacraments derive their effective power and function. All graces stem from the source of grace, the free gift of His perfect Being.

Therefore, by the “sacramental character” infused into the life of Earth, we refer to the constant presence of the overshadowing consciousness of Christ Jesus in which all actions, all events, and all life takes place.

The function of his perfect Being which provides the sacramental character is, as far as we are concerned, the Redemption and the Atonement.

What this means in plain language is that since Jesus came, holiness or the state of grace is to be the natural condition of man, not an abnormal condition brought about by great effort or asceticism. Every action of life now is a powerful prayer and every prayer is very much an action due to the epigenesis brought by His grace.

Consecrated or sacred actions, then, such as sacraments, have an especially great power because they are performed in the field of His consciousness and Love – in other words, in His sight – which is growing ever more tangible.

But although His perfect life has been given once and for all, man's life is still imperfect and full of suffering. This gap or discrepancy gives rise to the need for beings to act as mediators dedicating their lives to the continuing work of the Redemption. This is the brotherhood of all true priests and ministers. Persons who have so consecrated their lives in the service of Christ have thus become part of the sacramental essence of life and their lives have great power and fullness.

Ordination or Holy Orders is the sacrament that brings this sacramental character directly into the life of the world, for it is through ordination that an individual being is invested with the power and authority to perform the sacraments so that other people might receive the grace thereof.

Since the sacraments are a means whereby mankind can attain to a state of grace and are a form of that grace themselves, then ordination brings the grace of all graces and Holy Orders is the sacrament that makes possible all other sacraments.

All the sacraments help to bring mankind into the life of Christ but ordination gives man the special opportunity to participate in the saving work of Christ's Redemption and Atonement.

This saving work is nothing less than the future evolution of man and the world. Those ordained are given the power and authority of Christ's Word and actually become part of the evolutionary process itself.

To the extent that the ordained one assumes this responsibility, to that extent does he also experience and realize the fuller life of the Christos, to that extent does he realize his own divine Self. To the extent that he gives his life completely and leaves the world behind forever, to that extent does he receive completely the greater reality of the Solar Being and becomes a true citizen of the eternal world and the eternal life of the Spirit.

To accept such ordination is the most important and awesome decision that the soul will ever make.

Here is the run-down of the dictionary definitions of the word "ordain". If we combined them all we have a perfect picture of its meaning:

1. To invest with ministerial or priestly authority
2. a) To order by virtue of superior authority.  
b) To decree as part of the order of nature of the universe

3. To prearrange unalterably; predestine.

It comes from a Latin word which means to arrange in order, and its Indo-European root is AR. Its basic meaning is to fit together.

This root combines two of the most powerful sounds in all language. Its ancient meaning is ‘the great creative force of the universe’. The root AR forms the basis of such related words as: karma, ceremony, arm, army, harmony, art, artist, the Greek arthro (joint), aristocracy, ordain, order, coordination, ordinary, subordinate, primordial, adorn, rate, ratio, reason, read, kindred, riddle, rite, arithmetic, logarithm. If you take a reflective look at the relationship that all these words share you will get a sense of the great cosmic meaning of the rite of ordination.

In short, the ordination involves the soul into the order and harmony of the universe. The priest, although ordinary in himself, becomes through the rite of ordination a member of the heavenly aristocracy, the mighty army of angels and men and higher beings, and shares in the work of the Host. He becomes an artist practicing the high art of the priestly alchemy which adorns man’s ordinary actions and reason with the power and glory of divine harmony. It is the means by which man acts in coordination with God by subordinating his will to the will of God. By performing the sacramental rites and ceremonies, he helps to reduce the karma of the people, and raises their rate of vibration. Thus life ceases to be a riddle for them as they learn that they are all kindred in the Body of Christ.

## PART TWO

### I

The true priesthood is a universal order or state of being. It is not tied to any church or organization or religion. When you are ordained into the priesthood you become part of a Solar body of priests; you are a member of the Eternal Brotherhood. You may serve as a priest in the Holy Order of Mans, in one of the Christian churches, as a Buddhist monk or a Tibetan lama, but these organizations are just vehicles for your priestly service.

In the future you may be on this orb or on some other orb; you may even be a physician or a plumber and not function outwardly in a priestly capacity, but once you are a priest you are always a priest, and you will always be teaching CHRISTianity no matter how exotic the form.

There are two paths of service or two ways of traveling in the universe: One is the return to the Father and the Mind of God, the path of the saint. This is the path of no return, of complete absorption into the Creator or the return to the Great Self, as some of the ancients have put it. The other is the path of the Teacher. These are the roustabouts, the cosmic adventurers who return to give service unto their fellow man.

Now whether you are a priest or a master teacher, you are still a teacher on the level in which you have the ability to teach, it makes no difference. You can function on the level in which you are adequate to function, in which you have taken the spiritual rights and initiation. You have accepted the responsibility of a universal path. You are a priest for one purpose and that is to serve the Creator and the great Christos in this solar system until you have been freed of it and free to go on your way.

It is a life of endless service and endless joy; and once you have become a priest no matter where you may find yourself in creation, you will eventually work your way back to the priesthood and back to service.

This is why we see there are many who come here to join us who know nothing of the work but know they have to join the priesthood; they know that they have to, they have known for years. They know they must become priests, and then they try to get the necessary training which is required for them to do so. This is so because they are priests, they have already received the eternal vows, they are merely seeking to fulfill them in this incarnation.

Now one of the questions that is often asked of our priests by members of other faiths is: Where do we get our authority? From whence comes our authority to ordain? Do we claim an apostolic succession? Do we claim to be connected with a traditional authority or body of believers? What right do we have to claim what we do and to perform as we do?

Our answer is simple and clear: We receive our authority through Jesus Christ Himself by revelation. This is a truth that we simply declare. We do not argue or discuss it, it simply is the truth. We prove it by our actions and the fruits of our labors. The proof is in the pudding! The proof is there for anyone to see in the faces and bodies of our brothers and sisters, in the regeneration and illumination that is manifest in them.

In fact, Divine revelation is the sole source of all authority. No churchman of any faith would deny this assertion because even the authority of the faith to which he belongs is ultimately based on revelation.

Churchmen of today tend to emphasize more temporal sources of authority such as the organization to which they belong, the tradition that they hold or follow, or history as they have accepted it. Still, no member of any faith would deny the fact that all authority resides in the Word of Christ as revealed to men, though they might question whether a particular revelation is valid or not. Most established religions today tend to adopt the comfortable attitude that the only revelations that are valid are the ones their creed is founded on, and those are safely in the past.

The following short discussion of the history and growth of Holy Orders in the Christian church is given for the purpose of having our priests understand the basis of the thinking and the theology of the clergy of other faiths and what they mean when they use such concepts as “apostolic succession” and “right of authority” and “Christian ministry”.

According to the belief of the majority of professed Christians, a belief that was largely unquestioned until the Reformation, the Christian ministry is three-fold and consists of bishops, priests and deacons.

Evidence shows the existence of bishops in several centers of Christianity in the early second century and in all centers by the year two hundred. The origins of this order are obscure and scholars have many theories about it because it is difficult – using only the approaches of the historical method and ignoring the wisdom teachings and the symbolical mysteries – to interpret the facts that may be gleaned from the New Testament.

For example Jesus appointed twelve men as his representatives (Mark 3:14). Their number corresponding to that of the patriarchs suggests that they were intended to be prince-rulers of the New Israel. The number was preserved after the defection of Judas by the appointment of Matthias (Acts 1:26). To most scholars, who have little understanding of the nature of living symbolism, the use of the number twelve has no more significance than this.

At some stage the title “apostle” applied to these men, was extended to some others such as Paul (I Corinthians 9: 1); Barnabas (Acts 14: 14), Andronicus and Junia (Romans 16: 7).

The apostles also ordained seven men to assist them (Acts 6: 1-6); these may possibly have been the first elders or presbyters (priests) who formed a kind of council with the apostles in Jerusalem (Acts 15: 2) and elders were appointed in local churches (Acts 14: 23); or they may have been the first deacons.

These elders were on occasion called episcopoi or overseers (guardians or bishops) (Acts 20:28).

From the epistles of Paul there emerges the picture of Paul himself as an apostle of full authority. Under him there were subordinate missionaries of apostolic rank such as Timothy, while in the local churches there were overseers or bishops and deacons.

In the pastoral epistles, the later epistles, the three-fold hierarchy of bishops, presbyters (or elders or priests), and deacons seems to be established.

The reason scholars have difficulty in relating and interpreting these facts is because they are uncertain as to whether or not it is function rather than order or office that is in mind, whether all presbyters are priests or episcopoi or overseers or only some of them and what the link between them and the apostles was considered to be.

There are various theories that have been propounded about this. There is, one, that the authority passed from the Apostles to the presbyters and the institution of bishops was an usurpation of that authority; two, that bishops came into existence as a distinct order by the settling in particular localities of apostolic men such as Timothy and Titus; and three, that bishops were created by the elevation of one presbyter in each locality to the position of chief or presiding head by possibly the direction of one or another of the apostles.

The emergence of the three-fold order is attributed by many to be the initiative of the apostles themselves and it is closely associated with the idea of apostolic succession – that is, that the bishops are the successors of the apostles.

Episcopacy is a word which means the office of a bishop but it also means the system of spiritual hierarchy in church government which comprises the three distinct orders, bishops, priests, deacons. Fundamental to the idea of episcopacy is the principle of apostolic succession.

Apostolic succession as it was first understood was primarily historical, that is, it meant succession to a particular chair or to an office, to the bishopric of a particular church and not simply to the possession of episcopal orders or higher powers.

The bishop of any community had been entrusted with the chair of his office in succession to a predecessor who in his turn had been the recognized holder of the office and so on back to the foundation of the community. If the church had been founded or organized by an apostle then there was direct formal connection between its chair or office of the episcopate and the apostles.

Toward the end of the century, the second century, the historical succession was given a sacramental interpretation, that is, that the succession or the authority of the office was primarily the transmission of a peculiar gift of spiritual power to the individual by means of a particular sign or ceremony – in other words, episcopal consecration – whereby the gift and the power to transmit had been handed down in an unbroken line from one of the original apostles.

The bishop of the second century was the chief liturgical minister. He was charged with the spiritual welfare of his flock. He was the one who baptized, celebrated the communion, ordained, absolved, controlled finances, settled matters of dispute.

As congregations grew in size and number it became necessary either to have more bishops or to delegate some of their functions to others. In certain areas the first of these possibilities was adopted; in other areas the second of the possible courses was followed.

Villages and churches were entrusted to presbyters under the supervision of the bishop and this practice became the most widespread in western Europe, and it has come down to us today. Today the bishop retains as his exclusive right only the powers to confirm, to ordain and to consecrate the holy oils and chrism.

### Presbyters or priests

As mentioned above the account of the appointing of the seven (Acts 6: 1-6) may refer to the institution of the first presbyters or priests. The word “priest” actually comes from the word “Presbyter”.

If this interpretation is not accepted as the basis of the creation of the first Christian priests, there is also the factor of the Jewish synagogues that existed at the same time.

This arrangement is closely parallel to that which existed in the early Christian church.

Second, there is the constitution of the church at Jerusalem. After the martyrdom of James the son of Zebedee (Acts 12: 2) the twelve were dispersed, and James the brother of Jesus became the president of a council which included presbyters (Acts 15: 6-13). Here there is a double parallel with the Jewish Sanhedrin under the high priest and with the bishop and his presbyterial council which is found later in all centers of Christianity.

Finally, there is the fact that some of the early Christian Teachers, most notably Paul, were also initiates of the universal mysteries, and so were able to implant the universal order of the Priesthood into the growing body of the Christian community. Although the presbyterate or the priesthood eventually formed the backbone of the church insofar as its members became the parish priests of the medieval and modern periods, in the first centuries it is not easy to differentiate the episcopate because with the exception of ordination, and in the west, confirmation, a presbyter or a priest could perform all of the functions of a bishop. Nevertheless he did so as the bishop's assistant. The presbyter taught, baptized, and celebrated only in so far as he had the bishop's personal permission to do so.

### Deacons

According to the traditional view the seven of Acts 6, were the first deacons and indeed it was in later years a widespread custom to limit their number to seven in any one city. The title "deacon" is not, however, used in that passage, which could also mean the origin of the first presbyters as we have already seen.

The word "deacon" comes directly from the Greek word diakonos, which means to be a servant or to minister. Where Jesus says in Mark 10: 45, "The Son of man came not to be ministered unto but to minister", the literal translation is to "be a deacon." Paul, when he says in Romans, "I magnify my ministry" is literally saying in Greek, "my deaconing."

Thus the wholeness of Christ's ministry, undifferentiated in Christ Jesus Himself, was gradually divided between the three orders and by the time of the later pastoral epistles it seems clear that the three orders existed, that is episcopoi (overseers) or bishops, presbyters (elders), or priests, and diakonos (ministers) or deacons.

The three-fold ministry was not initially a graded hierarchy, that is, a series of offices through which an individual might advance. Rather they were considered functions, each with its own power and authority and value and equally so.

A deacon might remain a deacon all his life. This was because the various orders were regarded as functions rather than as offices. For the harmonious progression of the church's life all were necessary.

This understanding arose in part from the conception of the church as an organism that required for its life and witness both the continuing ministry of Christ and a structure visible to all. The three-fold ministry

has continued up to the present day in many churches although both its authority and necessity were called in question in the Reformation.

The reformers, notably Luther, began by challenging the corruption of the church which they saw as stemming from an inaccurate interpretation of the gospel. This led to the rethinking of the doctrine of the church and its hierarchical form of organization. Luther's two characteristic teachings were: justification by faith, and the priesthood of all believers, which implied a denial of the traditional ministry.

The intention of Luther and of Lutheranism was to re-assert the ministry of the whole church as a community with a mission to the world. Luther believed that the sphere of Faith's works was worldly society and its order and this meant that the church moved out of the cloister and into ordinary life. It also meant a new style of life for the ministry. Ministers were encouraged to marry, and they were not thought of as a separate order in the church. All that mattered was that they should be duly called.

These characteristic ideas were developed more or less by the other reformers such as Calvin, although Calvinism emphasizes the ministry quite a bit more. Calvin believed he was restoring the original form of ministry as it existed in New Testament times. Although Calvinism (later Presbyterianism) gave special emphasis to the ministers, it also fostered the idea of democracy among its members for the congregations had the right to choose their ministers by vote and they could replace him by vote.

Throughout the centuries the role of the minister in the church has grown progressively similar in all churches in the Reform tradition including the Congregationalists, the Baptists, the Presbyterians, etc., just as the offices of eldership in Presbyterian churches and deaconate in Congregational and Baptist churches have grown more like each other.

The Protestant revivalist movements in the eighteenth century were led in several countries by individuals of great charismatic power of whom the chief was John Wesley, the founder of Methodism, and were notably successful in creating large new Christian communities. These communities needed ministry of the word and sacraments and pastoral care which old established churches were unable or unwilling to provide.

It was this need especially as it presented itself in America, together with the conviction that the episcopate (or bishopric) and presbyterate (or priesthood) were the same office and that the Methodist movement had been vindicated by its fruits that led Wesley, who was a priest in the Church of England, to take the step of ordaining his own ministers, a practice continued by the large Methodist communities

throughout the world. The superintendent ministers of the Methodist church in the United States are called bishops, but episcopal succession or apostolic succession is not retained.

Pentecostal and similar groups lay little stress upon a separated ministry. Pentecostal groups in particular attach great importance to charismatic gifts and the ability to evoke experiences of conversion among their leaders but none to ordination or office as such. The tendency is, however, that as these churches become more established, a separated and a salaried ministry that receives some formal education, does emerge in their midst.

The term "order" (from the Latin word ordo, plural ordines) was adopted by the church from Roman civil life and was first used to mean both the clergy and the laity. It gradually, however, came to mean some office to which a person had specifically been admitted by a bishop and authorized to perform its duties.

There developed seven different grades in the ordained ministry which comprised the minor orders of porter (doorkeeper), lector (reader), exorcist, and acolyte (altar assistant) and the major orders of sub-deacon, deacon, and priest.

A person who is going to be ordained to the priesthood must first go through the four minor orders one by one and then the three major orders, finally resulting in the ordination to the priesthood.

In the very early days the bishopric was considered an order apart from the priesthood but later the bishop and the priest were considered part of the same order which is the priesthood or sacerdotes.

In the earlier centuries there is no evidence that a person was required to pass by regular steps from lower order to higher orders. In fact even laymen could pass directly to any office in the church, including bishops. But by the ninth or tenth centuries it had become the rule that a person must progress from the lower to the higher orders and that he should do so at regular intervals of time.

These requirements are still observed today. It is not permissible for instance to receive two major orders on the same day. However, in most episcopal governed churches the minor orders are either being eliminated or given much less emphasis or gradually combined with others, so that today there is a simpler form of progress through the grades of Holy Orders.

Despite the many differences that exist among all the Christian denominations the principle which all of them would have to maintain if they wish to keep the authority of their own tradition is that the one

essential ministry in the church is that of Christ, God's Word to man made known in the Spirit by revelation, and that whatever the authority the various ministries must have within the churches, it derives from Him alone rather than from any external source.

## II

Undoubtedly the priesthood is as old as the earth itself and its origins point to a still more ancient source – the Christos, the Lord of the Sun.

From the dawning of consciousness man was a Sun worshipper because he knew instinctively that behind the solar orb which gave him all light, life, and warmth must be the God of all. Primitive man was so simple and childlike in his devotion to the Sun that he was able to approach without the help of theology the truth of Christ's teaching that, "Only through me shall ye see the face of the Father."

The earliest rituals known to man were rituals of sun worship. The first priests were priests of the Sun-god. The greatest religions of the past and all the mystery schools of antiquity had their foundation in the worship of the Solar Deity.

The mysteries of old were the paths of initiation that led the initiate closer to union with the great and timeless Christos and one of the necessary steps on this path was the initiation of ordination to the Priesthood.

The Christian church of today repudiates this connection with the mysteries of antiquity and denies that there existed a priesthood of Christ before the coming of Jesus; but I am sure the Master would not deny it because He knew that He had come to fulfill and reveal the mysteries.

Jesus took the mysteries out of the temples and secret places and *lived* them openly before the world and made them a fact of life for all.

St. Augustine knew that in Christ Jesus had been revealed as an outer historical fact that which the mystic had sought through preparation in the mysteries, for he had written, "What is now called the Christian religion already existed among the ancients and was not lacking at the very beginning of the human race. When Christ appeared in the flesh, the true religion already in existence received the name 'Christian'."

We can understand how this came about if we admit that the wisdom of the mysteries was imbedded in the folk religion of the Israelites. Christianity arose out of Judaism. We need not, therefore, be surprised at finding those mystery conceptions engrafted on Judaism also deeply rooted in Christianity, those mystery conceptions which we have seen to be the common possession of Greek and Egyptian spiritual life.

If we examine folk religions we find various conceptions of the spiritual but if in each case we go back to the deeper wisdom of the priests which proves to be the spiritual nucleus of them all, we find agreement everywhere.

Plato knew himself to be in agreement with the legacy of Egyptian teachings as he set forth the core of Greek wisdom in his philosophical writings. It is related of Pythagoras that he traveled to Egypt and India and was instructed by the sages in those countries. Thinkers who lived in the earlier days of Christianity found so much agreement between the wisdom teachings of Plato and the deeper meanings of the Mosaic writings that they called Plato a Moses who spoke with the tongue of Greece.

Thus, mystery wisdom existed everywhere. From Judaism it acquired a form which it had to assume if it was to become a world religion.

Judaism awaited the Messiah. The Jewish religion had from the beginning been a folk religion. The Jewish people had looked upon itself as a single organism: its Yahweh was the God of the whole people. If the Son were to be born he must be the redeemer of the whole people. One of the basic assumptions of the Jewish religion is that one shall die for all.

There is no doubt that much of the material recorded in the first five books of the Old Testament is derived from the initiatory rituals of the Egyptian mysteries. The priests of Isis were deeply versed in ancient wisdom and the Israelites, especially the Hebrew Israelites, during their captivity in Egypt must have learned and absorbed, from them many of the deepest teachings of men and the cosmos and the true worship of Divinity.

The authorship of the first five books of the Old Testament is generally attributed to Moses or to several other people of the same name. Moses is the great initiate who rose up to lead the people of the Old Covenant. The name Moses itself is related to an ancient Hebrew name for the sun. He was a great Teacher who was raised up and taught by the archangel of the Christos himself to labor with the then nomadic people of Israel's twelve tribes, and he established in the midst of them his secret symbolic school

known as the mysteries of the Tabernacle. This school became the basis for the outer and formal worship of God according to the old laws as well as the vehicle for preserving and transmitting the inner higher teachings of the Christos.

The Tabernacle of the Jews was merely a temple patterned after the temples of Egypt and transportable to meet the needs of the nomadic way of life of the Israelites. Every part of the Tabernacle and the enclosure which surrounded it was symbolic of some great natural or sacred truth.

The temples of Egyptian mysticism, from which the Tabernacle was copied, were according to their own priests miniature representations of the whole universe. The solar system was always recorded as a great temple of initiation which candidates entered through the gates of birth in which they lived the experiences of life until the proper lessons were learned, and then departed through the gate of Death, the veil which separates the visible from the invisible worlds.

Moses was seen by Paul in Hebrews as the earthly precursor of Jesus Christ. Moses organized a new priesthood and was himself its high priest. He built the tabernacle and set up the forms of their rituals and sacrifices. This was the priesthood of the Old Covenant, the Levitical priesthood; and it was framed according to the pattern or shadow of divine wisdom because the people were not sufficiently advanced to receive the Truth itself unveiled (see Hebrews 8).

It is the high priest or hierophant of the temple that performs the ordinations and initiations. In a sense all the mystery schools of old were patterned after the Old Covenant of the Law, including the Egyptian temple mysteries and the tabernacle mysteries of Moses. So all schools, and temples, and movements of the past were looking ahead for the One Who Was to Come.

Jesus was the bringer of the New Covenant of grace and truth, the new Law of Love. He was made High Priest after the order of Melchezedek. No longer was the covenant to be the shadow of Divine pattern. It was the Divine Life itself. Jesus is made High Priest, “not after the law of a carnal commandment but after the power of an endless life.” (Hebrews 7: 16)

Melchezedek was a priest of the Most High God, called King of Peace. He was “without father, without mother, without descent; having neither beginning of days, nor end of life; abideth a priest continually” (Hebrews 7: 1-3). This was obviously not a man of Earth but a member of the Hierarchy of Heaven.

Jesus Christ also was of the Hierarchy of Heaven and being made High Priest, through Him the priesthood was changed. No longer does there exist on the Earth many different kinds of mysteries and priesthoods. All the many mysteries of the past were fulfilled in Jesus Christ and the Priesthood of Christ has replaced all the other older priesthoods.

The one primary mystery that remains is the Christian mystery. The whole world is now a mystery temple. The good tidings are to be revealed to all. Jesus, in whom the Logos had been made flesh, has become the Initiator of the whole of humanity and humanity is His community of initiates.

Jesus Christ is the living Word. In Him is personified what had been the goal of immemorial tradition, the union with the Divine. The mystery schools taught the age-old means of arriving at truth. The new Christian communities teach and live in the Truth itself.

Thus, the principle of apostolic succession is far older in time and history than the Apostles themselves. For ancient teachers of authority have traditionally passed their spiritual authority and mantle to the chela or the student most suited to receive it by a direct and personal laying on of hands and so the wisdom and authority – the keys to the mysteries – have been passed down from individual to individual throughout the ages.

Many of the early church Fathers understood the intimate connection of the Christian church with the mystery schools of antiquity and the ones of their current day. Some of them, undoubtedly, were initiates themselves. Such men as Clement of Alexandria, and Origen, and Pseudo-Dionysius the Areopagite, show in their writings a marked tendency to couch their teachings in terms of gnosticism or Neo-Platonism (both are types of mystery teachings). This cannot simply be ascribed to a tendency on their part to teach Christianity in terms of what was popular at the time. Origen was a frank admirer of Plotinus. Even the great Augustine followed the gnostic path for many years.

Thus there existed in early Christianity the knowledge that there was a graded hierarchy of spiritual authority that reflected spiritual function and consciousness as well as material function and office.

Many Christian leaders of that time, who seemed to have forgotten the original connection of Christianity with the mysteries, became uneasy with the success of gnostic teachers and especially with their claim that they were heirs to the true Christian mystery.

After Constantine officially recognized the Christian faith by decree in the year 313, the Christian church began in earnest to purge all evidence of gnosticism or “emanationism” or the ancient mysteries

from its doctrine. They did this so systematically and successfully that they themselves lost the full understanding of the true origins of their own priesthood and of their own doctrines.

Today the Holy Order of Mans is continuing to preserve the roots of this ancient tradition and is also bringing it in accord with Christian revelation so that the future ages will have a form of teaching that is whole and entire, wholly the teaching of Christ.

Now in the light of truth, we can freely acknowledge our debt to the ancient sages of Egypt, Israel, Greece, and others before and after, who kept the flame of the Light burning in the darkest hours, without fear, for the truth of the Christos is universal and timeless and so is the priesthood that serves that Truth.

In general, then, we see that Holy Orders is the universal sacrament in which an individual being may be ordained to any of several grades of authority and power. The individual is set apart for the performance of service to the Christos through the rights and responsibilities of his office.

True orders such as the priesthood and Mastery are not just offices involving physical duties but are positions of spiritual power and authority with divine function.

The priesthood is actually a function of the Mind and Body of Christ in which man is privileged to be an organic part. Man then takes his place in the divine hierarchy and this is what gives the priesthood its infallible power. Jesus Christ is the head of this hierarchy as far as we are concerned and this is why He is called the High Priest.

Thus, in any true ordination it is Jesus Himself who ordains the person through the hands of the ordaining Master or bishop. Always in an ordination that is real the one who ordains, be he Master or bishop, lays his hands upon the head of the candidate. This action is the apostolic action of power and through it, Jesus Christ, the High Priest of our profession, sets us apart eternally.

### PART THREE

Since the ordination ceremony is not one that priests will normally be performing we will not go through it step by step, just hit the high points that should be understood. It is greatly beneficial for all priests to read the ordination ceremony every now and then to renew and restrengthen their realization of their priestly authority and power.

The ordination ritual begins with one of the most sublime prayers ever recorded, the preamble:

“For God so loved the World, that He gave the Lost Word to Man – that this being, Man, might see Earth and Heaven together. He gave His Son, Christ Jesus – that Man might fulfill the glory of being the Son of God.

“Traveling from infinity to infinity surrounded in royal purple – to take his place above the angels – requiring but one act – that he love his Creator first. Then would all other things be added unto him.

“With pride in the words and works of the Father, which bringeth peace and harmony. Love that is conceived and born through self-forgetting service to God, Man and Spirit.”

This prayer is called the preamble not just because it begins the ritual but also because it is a re-enactment of the creation itself from the Genesis to the present moment, including the Word made flesh, Christ Jesus. It reveals especially the great love of God for man and the world which is the motivator of all things.

The preamble is divided into three parts. The first part shows the work of God; the second part shows the place or contribution of man as priest; the third part shows the work of the Spirit in man as man gives vent to loving service.

God’s love for the world was so great that He planted in it the seeds of His own Being. His own creativity. This is the Lost Word that He gave to Man. God made Man a creator like unto Himself, giving him the power of the Word and the function of the Law.

It is called the Lost Word because as God gives it forth, the moment He speaks it, it is no longer with Him because He gives it forth in the Law which He had established and therefore it is now functional, and lost unto Him, and let go to become a functional working reality. He gave this to man that man might share with God the ineffable joys of His own divinity so that man experiences God, and God experiences man. Earth and Heaven are united in the Divine nature of all things, through the Son of God, the Star of David with the dot in the center.

In the preparation of an individual for the priesthood there are three stages which he must show proof of having achieved: 1) regeneration, 2) realization, 3) renunciation. All three are necessary for a being to attain to the priesthood and its function.

In the preamble all three of these stages are brought in. “He gave His son Christ Jesus that man might fulfill the glory of being the Son of God.” Only regeneration can make this possible. It is through the continual action and reaction of illumination which brings regeneration that man will build his light-body and become the Son of God.

The second paragraph of the preamble beginning with “traveling from infinity to infinity” shows the prerogatives and the position of honor held by the priest and it tells him that all these things are made possible only by one act, the he love his Creator first, then would all other things be added unto him. This is the act of renunciation.

Only when man renounces the world completely can he go behind the veil to be surrounded in royal purple. Only when man has cut his ties with the earth can he travel from infinity to infinity. Only when man releases the dross of material consciousness will he take his place above the angels – the rightful place of the priest.

All this and more is given to the one who will love the Creator above all things; but if you hold anything before your Creator, and some of us do occasionally, it all will turn to ashes. This is because when you have become a priest you are functioning on a higher level of realization now and the only support of your power and authority is God. Your mind and intention has to be pure.

This includes all the subtleties of mind, feeling, and emotion. This means that you will place God first over all that you desire and all that you like and want to do and all that you don’t want to do.

Your only tool is the Self. If you fall back into the old habit of thinking, the Self, no matter how infallible, is useless because you cannot hear it and have turned your head from its wisdom.

Once you have achieved renunciation there is nothing you can’t do, there are no limits to you because to the Power, the Law, and to the Spirit of God all things are possible through Christ Jesus. The only barriers that can exist to the priest are the unreal ones that originate in the head.

When you have pride in the words and works of the Father this helps make the realization possible and your service fruitful. This is the only pride that is permissible in Creation. Loving service to the Spirit helps to build the permanency of self-realization within you. Listening to the Spirit will lead you from the door of realization into the other side of Life – the heaven world – where God, Man and Spirit work in perfect harmony.

When you can lay your hands on a man and say, “Father release the power of the Christos, through our Lord Jesus Christ, heal him, Jesus,” and down it comes and it is done, and you say, “thank you, Father”, as you feel the wonder of it; when you can wear that suit and collar honestly and know that it represents the function of creation, that it represents the fact that you have taken upon yourself the responsibility to function as God’s mediator here on Earth, and you can stand up under it -- that’s pride in the words and works of the Father.

If you can’t be proud of the works of the Father then you are not accepting Him as the sole Divine Conscious Source of all life.

Finally, we acknowledge that the only true test of love is in service, that the only love that you can experience that approaches Divine Love is the “love that is conceived and born through self-forgetting service to God, man, and Spirit.”

In the next couple of steps the initiate is examined to see that he has prepared himself. When he answers in Step Six, “Yes, I know and believe,” he says “believe” because he is not a priest yet and he acknowledges that he cannot know some of the things with certainty until he is given the rights of a priest.

Following this is the regular communion. The presiding Master is preparing the spiritual food and forgiveness for the initiate.

In Steps 16 and 17 the initiate receives the Body and Blood. All of his errors of his entire karmic past are absolved. The initiate is receiving – by the same Holy Alchemy that will soon be his right to use – the fruits of Christ and the essence of life.

This means just what it says: The bread, the body, is the fruit of the Sun. The Sun gives it life and causes growth, and it is through our Lord Jesus Christ that this is possible. For it is through His being, His Self, His mantle, that this Sun must go and the diversified power and energy of the Father coming through the Sun produces the life force. This is the way in which the body of man and the Body of Christ does grow.

“Eat and be absolved.” This is a mandate of the presiding Master to ensure complete absolution. This is the removal of all earthly error. The first absolution, brought by the atonement of Jesus Christ, was of Heaven. This second absolution through the use of the Law and the Word of the ordaining Master is of Earth. The Atonement is the absolution granted of Heaven because it was planned by the hierarchy

of Heaven and then carried out on Earth. But this absolution is of the Earthly priesthood, that is, the Heavenly priesthood on Earth, the use of the rights given by one rightfully initiated.

The drinking of the Blood is the completion of the Star of David – Earth and Heaven together. It is the essence of life because it is His blood, the Divine essence. “Receive the Divine atonement of all past error, divined by Christ Jesus, Lord of Earth.” He is where the Lord of Earth can really cut this off. In the previous step absolution is given but here the divine atonement is extended to cover his entire karmic past and his acts of the future, and he begins an entirely new life. This can be granted only by the Lord Christ Jesus in His messianic function.

Here the Last Supper is brought into the ordination of the priesthood just before the final half of the rite. This, in a sense, is the last supper on Earth for the initiate just as it was for the Master. He is being given last rites because he is leaving Earth permanently, severing all Earthly ties.

With the partaking of the Body and the Blood the first part of the ordination comes to an end.

The ordination is divided into three parts. The first is the preparation which has just been completed. Following this is the second part, the declarations of intent by the initiate, the full profession of the priestly vows, and the giving of all in service. The final section is the passing of the rights, and authority, and power of the priesthood to the initiate by the presiding Master.

Steps 18 through 22 are the questions asked and the declarations of intent by the initiate.

In Step 23 the ordaining Master issues the challenge to the outer court and breaks all ties with the world.

Step 24 is the full profession of the eternal vows of the priesthood by the initiate.

Step 25 is the robing of the initiate. This step ends the second part of the ritual. The initiate is here accepted by his Brothers and Sisters of the priesthood.

In the following steps the Ordaining Master gives to the initiate the gifts and the weapons of Heaven, given only to those that offer all in service. His cross is returned to him blessed with the protection of Heaven. He is girded with the cord of the rights and authority of his office. For his eternal service is accepted for him a full supply of spiritual and material gifts. He is then given the Rod of Power of the priesthood – the reality and edict of the Law. His word shall become flesh.

In Steps 32 through 34 the initiate takes the final steps that he personally makes. He vows himself to the eternal glory of all forevermore and then offers his hands to be used for the Will of God, for they are now the hands of the Creator on Earth.

In Step 35 the ordaining Master passes to the new priest the special power of the priesthood, that what his word declares shall be bound in Earth and bound in Heaven. He is also vested with the authorities of the priesthood and given the title of Minister of the Sons of God through the Holy Order of Mans.

Step 36 is the marriage to Christ. Here the new priest receives the Holy Wedding Ring. He is wed in everlasting service to the Almighty and Nameless One.

Step 37 is the charge of sacred trust that the priest takes, never to divulge anything given by a brother and to give help and healing to all people.

Step 38 is the final vow of obedience which binds the ordained priest to the Office of Director General and covers all preceding vows and acclamations.

Step 39 is the pronouncing of the final proclamation of the ordaining Master of this initiate priest in the sacred brotherhood of the Holy Order of Mans, after the Order of Melchezedek under the Golden Cross.

Step 40, Benediction

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## CONCLUSION: THE LIMITLESS GOOD

It is vitally important to remember that in any study of sacraments or orders or any spiritual techniques or practices, we must never allow the minutiae of the system we are considering to obscure the central primary purpose of all spiritual practices – to *reunite ourselves with God*. We must always be able to rise above the rigors of our own logic, as it were. We must never mistake the accumulation of knowledge for spiritual attainment.

Why must this be? Because of an absurdly obvious fact which everyone will too often agree with in theory but ignore in practice. God is not logic or book learning or dogma. Experience of God cannot come through creed or reading books, however holy, or following traditions however time honored. The reality of the Divine can never be grasped through the rational mind because it is only the mind of the material realm. Rather we must allow the reality of God's Mind to uplift man's nature by an experience of Him as He is, not according to man's presently limited vision.

Let us never forget: *God is not created in the image of man, but man is created in the image of God.*

Only subjective or objective experience of God in Reality has spiritual validity. Out of such experiences and continued revelation, you can build an order or set up a system of spiritual practices, but these must always be in accord with the laws of creation. And not only must the immutable laws of God be considered, but also the *dynamics* of creation must be taken into account.

The dynamics of creation are the movements and relationships of the forces *and the beings* that exist in the Body of God – the spiritual-physical universe.

While the essence of the Divine is unchanging and eternal, the substance of Creation is in constant movement: the pulsating flowing eternal dance of the angelic orders, the scintillating, coruscating glory of the electrostatic field of flux, the Cosmic Androgyn dancing the universe in serene ecstasy.

Theological reflection about Christ Jesus and dogmatic assertions about the Creator too often become a screen of rigorous rational concepts which largely obscure the life-giving Light of the Son/Sun, and eclipse the cosmic dimensions of the “Life in Christ,” and the real glory of Being.

Only through a study of the true way of the Christos and the attributes of Light, Life and Love, will man come to a realization of the reality of the fact that in Him, all things live and move and have their being.

Thus, the dynamics of creation result in constant evolution, growth, and epigenesis. Any formulation of sacraments, or religious organizations, or any spiritual system that is not patterned after this fact of life is bound to be wrong and out of accord with God, at least to a certain extent.

God is perfect. But Creation must evolve to reach that perfection. The sacraments are given to man to aid in this evolution. Can we, therefore, claim with utter certainty that there are only a certain number of sacraments which are set for all time? Should we limit ourselves to just the actions Jesus performed while on earth and declare these to be the only actions that bring peace? Is it wise to deny the possibility that Christ Jesus in His cosmic dimensions may bring other, more perfect forms of grace?

In this book we have used a working definition of a sacrament which contained elements of the ancient mysteries, Christian revelation, and scientific principle.

But I think it is wise to caution you that all definitions, no matter how accurate within their limitations, are only conveniently true. In other words, we used a rather precise formulation of sacrament to show how certain principles apply, and in doing so we ignored, for the sake of convenience, the infinity of God's Creation and its many faceted operation.

Speaking more generally now, we have learned that sacraments are actually the manifestation of the cosmic symbols of creation. Living symbolism is the universal and eternal language of creation, and is the essence of any true sacraments.

In the first place, sacraments are the spiritual bodies of the forms or processes being created. Put in another way, it is the ensouling of an astral form with spiritual force. This is the White Magic of the priest, who is the true magician of this age.

Secondly, the symbols involved in the sacraments express a cosmic language through which those who do not have physical bodies at the present time (the White Brotherhood) and the angelic hosts can more readily express through the priesthood so that man may have the benefits of the purity of the Spirit while still in a more or less dense body where imperfections usually run rampant.

Thirdly, through this same cosmic language, and through the priesthood, man may enjoy the fruits of a higher level of consciousness which is enjoyed by the priesthood and the Masters, even though he may be incapable as yet of attaining that degree of angelic consciousness.

One of the most important tasks of our priesthood is to teach to the people of earth the *reality of heaven* – that is, the actual existence of worlds or realms or states of higher dimension, and that these realms of higher dimension exist in the same space as our familiar material world and are just as real and as actual as the physical. Of course, it like teaching the blind to see, but it is still absolutely necessary that we do teach them this, because they have to learn how to live and move on these levels or they will be in for the shock of a lifetime.

This means having control of mind and knowing the Law and prayer. It is not just a nameless void on the other side of transition, but a real world of higher vibration. And the sacraments help to condition them to accept this “new” state of existence and learn to live in it.

You see, in the world of knowledge, the essential Form of Good (the vision of God) appears last of all and can barely be perceived; but when perceived, we know that it is the source of all true wisdom, of the ageless, deathless Knowing, the source of all that is bright and beautiful. In the visible world It gives birth to light and its principle the sun; in the invisible world It is all that “eye hath not seen, nor ear heard” of the true glory of Being.

There is a faculty residing in the soul, that enables us to learn truly. The faculty is Faith: knowing without the knowledge, action with definition of the cause. This faculty, along with the entire soul, must be wheeled around from the perishing illusory world until it be able to endure the contemplation of the real world and the brightest part thereof, which is the Form of the God.

The sacraments help the soul traverse the way leading from a kind of nightlike day up to a true day of real existence, illuminated by the great Day-star Himself.

Throughout the sacraments there runs a common thread which is called the Golden Thread of the Sacraments. This is the total love of the Holy Family for mankind.

It is through this magnificent gift, and the dedication of the lowly priest regardless of his path, whether it be devotion, contemplation, or service, either service to the Hosts direct in their angelic form, or material service in the way of feeding, clothing and housing the needy, or teaching, aiding and counseling to raise

up this humanity to a higher level, that the sacraments act as the substantial form of God's love. Thus the Form of the Good, invisible to all but those of highest attainment, is made visible as the substance of divine gifts hoped for.

It all points to one thing: there exists a Path that is never closed, a Way that leads ever onward, a Beyond that is always beckoning. Although its forms may vary with time and conditions, it is the ever-holy road to the All-Holy: the omnipotent Love of the Holy Family for man and woman.

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