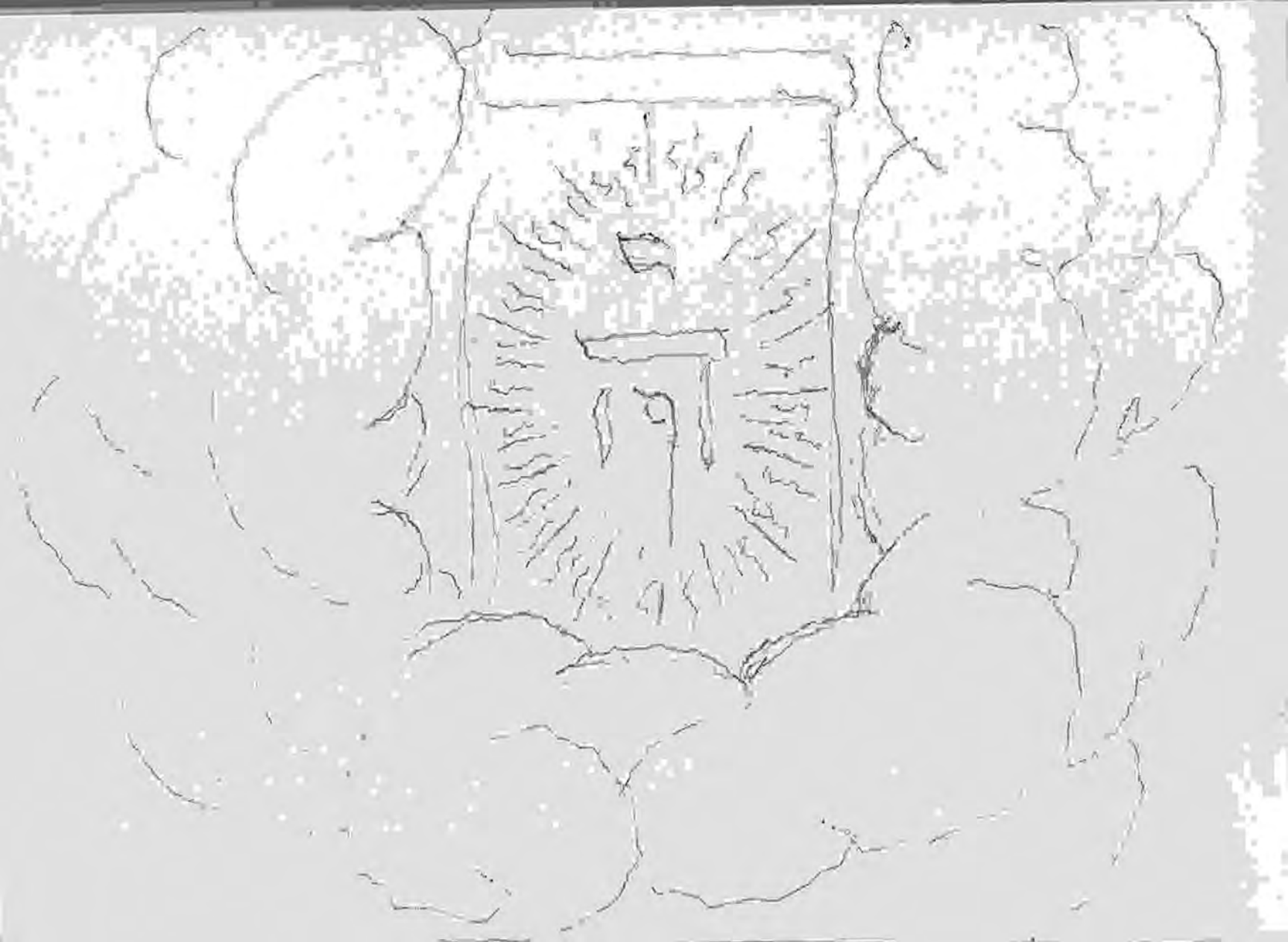

"Hierarchy" means the series of stages by which God communicates Himself to man - and man is assimilated to God's mode of knowledge and activity. What is communicated is light (= consciousness) unbounded yet manifest in diverse forms.

The Trinity is the one source of all things, the source and life-giving essence. The Trinity is unknown to man yet is received by him through the incarnate Logos, Jesus.

In receiving the light man becomes the light and is transformed by it, becoming what he contemplates. Man imitates Jesus (Logos), beginning on the invisible plane and overflowing into the visible plane of man's action.

The Trinity's second person (Logos) is the invisible head of the visible hierarchy headed by the Hierarch. Above the visible hierarch is the Sacrament, first degree of the visible hierarchy. The visible hierarch is infinitely lower than the light he represents.

The visible hierarch is deified & instructed in all knowledge, which he passes down through the hierarchy. This knowledge is of a whole life and activity, a sharing in the life of the Holy Trinity.

The heavenly life is a life of thought and knowledge, a spiritual possession of things. Pure thought is the origin and source of all things and generates the Word through which all created things receive their being. Spirit is the higher reality & contains all lower realities.

Contemplation of God via teachings given by the hierarch is not a series of thoughts <u>about</u> God, but is a thought that <u>is</u> God, <u>God's contemplation of Himself communicated in our being</u> as what seems solid reality.

Man gains higher realities through those lower. The Sacrament presents higher spiritual realities under a material form.

God is Light (= consciousness). The rite of Baptism confers enlightenment. One joins the Illuminati. God is also Love, which defines man's life + habits. Man's being is a reflection of God's Love for Himself. Thus man reflects the Love (3rd Person), as both loved and loving. God diffuses the Love-Light which He is through the hierarchies of angels and men.

Advance to higher light is by degrees, in accord with the individual's capacity to assimilate it. At the highest degree man becomes the Light itself.

The Light (absolute consciousness) is one single power, God. Jesus operative in all hierarchies.

Jesus is Intelligence, the Life of God beyond all being, Source of all hierarchy & holiness & divine activity. To angels He gives a clearer intellectual light, which makes them as far as possible like Him. To man he gives teachings via the priesthood who give light under signs and symbols to provide a unity & divine character to life, by which man imitates the celestial hierarchy according to his power of reception of the Light.

Beings superior to man are incorporeal and belong to the spiritual order. Members of the celestial hierarchy enjoy intellectual intuition of divine Truth.

Deity is the source of all deification. Divine Good gives to rational man the hierarchy which ensures his salvation & deification.

Peaceful angels receive from God a spiritual form via an inner gift from pure immaterial light. Man receives light via scriptures, under symbols, in accord with his degree of understanding. Thus the substance (cousin) of man's hierarchy is the divinely given scriptures, by which he may enter & unite with the hierarchy.

Scriptures are partial expressions of the light that culminates in Christ (Logos). Scriptures contain utterances with hidden content. They are Logia, a series of historical manifestations of light, in more or less inadequate forms, climaxed in the life of Jesus. These Logia return to the Father, recapitulated in the synaxis through the words of institution. The Scriptures are more celestial than historical events. The Logia are summed up in the incarnate Logos, and receive final unity in the Sacrament of Unity.

The O.T. is assumed into the N.T. This requires hierarchy, the exposition of which is the divine economy of the transmission of Light.

Initiation via the hierarchy is required to gain mystical knowledge. The initiation is effected by applying truths of scripture by degrees to the catechumens. Thus he is formed as in the dark womb to be brought to the light via the rite of illumination, and finally to union in the synaxis.

At a bishop's consecration the Bible is placed on his head to signify that only through him are given the symbols which indicate the Light, whence light directs the bishop and transcends him.

Hierarchy depends on degrees of reception capacity, which are the essence of hierarchy.

Contemplation penetrates the outer symbols & signs and reveals the light by degrees. That reception-capacity governs the gaining of light is the "top secret". Man is not to be given what he cannot safely assimilate.

Through many symbols is transmitted the One Truth. Thus the divine is brought down to man's level, and the immaterial materialised, the spirit incarnated. What is beyond all being is brought down to man.

Man must exert himself to attain deification. Obstacles to reception must be renounced. One's knowledge is to be only of that which gives things their being. Participation in the light is both knowledge and being.

The whole light is present at each stage of the hierarchy, in even the smallest individual act. Each historical event in Scripture is symbolic & fragmented,

for no created form can fully express it. Not even Christ's human form is adequately shown, for He is both the Whole Light & all its Manifestations.

Man is God, but only in accord with his reception of Him. Light is to be approached no closer than safety allows. Excess Light blinds. Reception capacity depends on merit, and this on Light given. Even free will to accept or refuse Light is a light aspect.

Deification is in a manner proper to the merit of each individual.

The Illumination

1. Introduction & approach to the mysteries via first ideas.
2. The visible Rite described.
3. Contemplation; unveiling inner reality, the essence or substance of the Rite, penetration of the Light by light.

Baptism, rebirth into divine life. Illumination. Effected only by Love shown in observance of divine commandments.

Θεογένεσία (Birth of God in the Soul). Birth of Light as the Soul's being. Birth, re-birth, regeneration through baptism are one continuous movement from becoming to true Being. [Through water immersion = experience.]

Rebirth into divine life via baptism (illumination) is deification. Hierarchy is aimed to make man as far as possible like God. Love is here the effective cause, the universal unitive power within the Trinity and in created being. Love gives fire, heat, warmth, birth, life + growth. The Seraphim are fire characterised from their love's ardour. Love is God's presence, the fire that transforms the soul as a metal rod is transformed with heat and so glows, while yet remaining metal.

The Pentecost Liturgy celebrates the Holy Spirit, the Trinity's 3rd Person, who celebrates the other two. The Holy Spirit perfects the aspirant by the process of assimilation and union, uniting the attributes of Light, Fire and Love.

Love makes man one with God, who is love, so that man becomes God & does God's works.

First is reception of sacred words and actions of the ecclesia, conveying the sacrament of Illumination (Baptism), by which man is declared as "born of God".

At Baptism begins a new life, an effect of Love and a reception of a degree of Light. [Baptism is entrance into material existence, whereby one gains degrees of illumination. Illumination is smokey light (lumo) for it is empirical. Lux = Light beyond empirical knowledge.]

One who aspires to illumination is already fascinated by the idea of the supernatural. Hence he is prepared to accept baptism. [One must see the value of empirical experience (STN descent) as superior in its results to the prefall angelic state.]

God's life must be received in order to become able to understand + practice God's way. To become receptive a faculty must first come into existence, stand out from the entropic state.

Everything is a vehicle of Light. At its most widely diffused state, light is weak in the laity. Strengthening of the light is by end of deacon (purgee) priest (illuminator), and bishop (Perfect unifier). The lay aspirant is moved by love (grace) of God from beyond the world. Anguish of responsibility is felt by one who leads the laymen to the hierarch. The love (grace)

that inspires the aspirant is from the evangel or "Goodspell" ("Good tidings"). The aspirant who receives this is given power to become a son of God, not by blood or flesh or man's will, but from God. (Blood = heredity; flesh = physical strength, man's will = egoic effort; God = Infinite Spirit.) (John 1.12-13)

The visible hierarch is the layman's source of enlightenment; and is to be approached via the deacon, not directly. The rite of illumination is preceded by instruction and probation.

Stages of the Rite:

1. Approach + enrolment among the initiates. The hierarch joyfully receives the aspirant as a sheep that was lost and is found. Hierarch + clergy sing

a hymn. [hierarchic affirmation substantial antiphona].
The hierarch kisses the Altar + asks the aspirant why he has come. The aspirant confesses wickedness and ignorance of Truth, with lack of divine life, and asks to be allowed participation in divine mysteries. The hierarch says this requires total self-dedication and a life in accord with God's rules. The aspirant affirms these. The hierarch places his hands on the aspirant, makes the sign of the cross on him, and tells the priests to enter the aspirant's name + his sponsor's in the register.

2. Stripping of the aspirant's clothes by the deacons. The aspirant is turned to the West and makes the gesture of abjuration, and forcibly breathes out to reject Satan. After the hierarch the abjuration is repeated three times. The aspirant is then turned to the East, hands raised to heaven to token submission to Christ + the divine teachings. (Some garment has been retained.)

3. Anointing

The aspirant is required to make a three-fold profession of faith. The hierarch says a prayer, blesses the aspirant and imposes hands. The aspirant is unclothed by the deacons. Priests bring anointing oil and hierarch anoints the aspirant's head, the priests anointing the rest of the body. The hierarch proceeds to the baptismal font ("Mother of adoption of children"). The water is blessed by prayer + three infusions of oil in the form of the cross. As oil is poured each time, the hierarch sings the sacred hymn given from God via the prophets.

4. Baptism.

The hierarch instructs that the aspirant be brought to him in the Baptistery. A priest calls the aspirant's name, and that of his sponsor. Priests lead the

aspirant to the baptismal water, hands him over to the hierarch, who immerses the aspirant three times in the water, invoking each time the Holy Trinity, the Priest each time repeating the Man's name.

5. Clothing with Baptismal Robes.

The priests lead the aspirant to the Sponsor, who clothes him in the baptismal robe.

6. Confirmation.

The priests lead the aspirant to the hierarch, who administers Confirmation + signs the aspirant with Sacrament oil that does God's work. The aspirant is declared worthy of participation in the Holy Eucharist.

The hierarch descends to lower order realities (the Signs + Symbols of the sacred rites), then returns to contemplate higher spiritual realities to adapt these to

the reception capacity of the lower orders, always dwelling under the inspiration of the higher spirit. The hierarch never loses contact with the invisible order which is the source of lower phenomena. He never involves himself in outer activities which might distract him from the influx of God's spirit. He remains suspended in divine contemplation between God and his people, mediating between the two levels and interpreting for the lower. (John xxiii)

From the Hierarch derive all powers of subordinate clergy. He presides, delegates the stripping to the deacons after signing the aspirant with the cross. He starts the anointing that precedes baptism but lets the priests continue it. He tells the priests to bring the aspirant to the font & co-operates in pronouncing the words of form, which he himself does the actual immersion. After baptism priests

clothe the aspirant, assisted by the sponsor, in the baptismal robe; conduct him to the hierarch, who completes the final confirmation anointing.

The aspirant ascends by degrees to the light via the manifestations of the hierarchy. The deacon gives purgation, the priest illumination, the hierarch perfection and union.

Deacon - purgation
Priest - illumination
Bishop - perfect union.

Even the lowest stage implies a measure of union with the highest, and begins the ascent to the Light.

Contemplation gives enhanced seeing whereby spiritual reality is seen in sensible signs of the rite. The contemplation (θεωρία) allows one to see and to see through the sensible signs & symbols. Lower orders see according to their capacity.

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With his physical eyes the initiate sees the rites of the hierarchy, and with his spiritual eyes their inner spiritual realities.

English drama originated in Church liturgical worship which showed Christ's life as a year-long spectacle or pageant. Extended themes became secular and moved from Church Chancel or Steps to market place, then to inn yard, then to its own theatre. (Theatre = divine law.) This reversed the aspirant's passage to the light.

The contemplative is not passive, but is carried by the symbols to become part of what is contemplated and becomes transformed by them, glimpsing the light. The rite symbolises birth into God and from God. The immersion of baptism signifies participation in Christ's death. ["Death" here is entry into material existence.]

The New Birth is produced under the whole complex of sensible signs and symbols. Illumination is the central fact symbolised and is the Coming of the Light which is God into the initiate.

Nature is the mirror which reflects things contemplated in God. Immersion aids purification and leads to life in God. The ceremony impresses the initiate with the difference between sacred and profane degrees of hierarchy. Rites are visibles expressing invisibles. Spirit is the source of symbols.

Some "Sin against the light", neglect the light they see because they love darkness as a cloak of evil. Thus sin destroys mental integrity & finally corrupts the whole personality.

Some audacious souls seek light beyond their power to assimilate it, and so frustrate themselves.

Divine Light never ceases to offer itself. It is for the soul to accept it. If light is accepted it leads to further light and to initiation into the hierarchy.

Approach to the bishop symbolises ascent of the aspirant through the hierarchy to union with God. This is preceded by instruction + testing of knowledge and moral stamina. Confession of sin and approach to the bishop via sponsors (deacon + priest) symbolise orderly progression to the hierarchy's summit. "Thus the aspirant by degrees attains to dedication and communion with the Saints. This is sealed by the sign of the cross given by bishop to "seal" the aspirant.

The aspirant rises via purgation + illumination to perfect union. (This implies integration of the being.) Each stage contains a degree of the others. By mediation of those already initiated, the aspirant rises finally to the divine Summit.

Introversion is the first step to approaching a sponsor. It is the beginning of Self-Knowledge. The Greeks said γνῶθι σεαυτόν (Know thyself). This step is the "beginning of the beginning". It leads to knowing oneself at one's source. Introversion is the first of the sacred gifts which lead to divinisation.

Divinity is the source of the disposition to self-knowledge. God is present essentially in each created being. God-knowledge is Self-knowledge. To enter

God is to enter oneself and to see the One and All. The introversion and acceptance of Light (seen in all things) starts the recapitulation process that leads back the material world to its source. The Soul re-becomes the light, yet retains its distinct personality.

Stripping of the aspirant and turning from the west to the east symbolises rejection of all hindrances to union with God. The West symbolises darkness or ignorance. The east symbolises the arising of light and spiritual understanding. (The West divides; the East unifies.) Both rejection of division and affirmation of Unity are needed. The rejection of evil alone is insufficient. One must strongly press on to the Good of unity and Truth.

Anointing the body with oil is a summons to work war under Christ's leadership, as an athlete is oiled before

a contest. The bishop starts the oiling; the priests complete it. The oil also symbolizes Christ as the Conveyer of Light into the aspirant's being. The aspirant thus becomes a spiritual athlete.

Christ as God organizes the contest, + as Wisdom makes the rules, + as Beauty makes provision of the victor's prize. God Himself enters the arena to defend the contestant's liberty and to triumph over forces of death + damnation. The initiate strives at Christ's side, for Christ is the First Athlete. The combat is to the death of all that hinders deification. It leads to baptism in which the initiate shares in Christ's death.

[N = relational field. E = material experience. V = reduction of matter to spirit]

To enter union with the divine is to cease to lead a divided life and its corruptive effects.

Stripping signifies "putting off the old man". It is still part of monastic entrance rite. All non-essentials must be removed. Facing West all evils are abjured. Facing East the rising light is worshipped. The aspirant becomes in intention one with the Light. Both actions are needed, not merely a turning away from evil, but a positive turning to the good with valour + determination. Truth must increasingly be loved + striven for.

Anointing the body with oil signifies preparation with Chrismat for the contest with evil. God-Logos is the source of all light and being. This light is to be projected into all the aspirant's thoughts, words, feelings + deeds. On earth he has time to assimilate and be assimilated by the light. On completion of this rite in the Holy Eucharist, the aspirant lives simultaneously in time + eternity.

His whole being consists in reception of the Light. (One becomes the content of one's consciousness and conscious of one's content.) Through man, light becomes incarnate

"The Mystery of Redemption, kept secret from eternity (Rom. xvi. 25) the aspirant already entered Christ's Life. Part of God's Mystery, motionless in Him, yet proceeding outwardly to Creation. All is seen sub specie aeternitatis, perfect in its beginning.

4. Immersion in Water symbolises sharing in Christ's death. The aspirant turns from darkness to light. He is purged, illumined and perfectly at-oned, each of these containing the other two.

The light is God, the incarnate Word, Christ Jesus. The aspirant's rejection of ignorance is an effect of Christ's contact in him, culminating in death and

resurrection, the irrevocable transition from death to life. Initiation brings the aspirant into Christ's life and activity to triumph over separativity. The Light flows in and conforms the aspirant's life to Christ. actually, not merely metaphorically.
(The immersion symbolised burial in Matter. The font being sunk in the earth, the aspirant going down by steps, the bishop standing at a higher level.) The threefold immersion corresponds with the three day burial of Christ. [♀ = the loving self-sacrifice made by one act of divine will. ♄ = the meditation in the post mortem state. ☉ = the resurrection of the higher arising from the meditation. Ascension completes resurrection and is return to the Father of lights. Body + Soul are withdrawn from the lower world and enter the invisible. All is changed. "I make all things new" (Apoc. xvi. 4-5) The Soul +

body are "chosen & raised in Christ before the foundation of the world". (Eph. i. 2). "The mortal puts on the immortal". (1. Cor. XV.).

The Mystic Death of baptism is always present as the Source of Being, the death that is life. The natural life leads to the supernatural & symbolises. Between baptism & physical death, the mystic lives simultaneously in time and eternity, till the two merge as God intends. The "body of sin" is exchanged for the "spiritual body". "Dying to sin" is completed only at physical death.

Death has no power where Christ flows in. Christ' life extends into us his action, which kills death. The mystic thus leaves time to enter eternity. Physical death of the aspirant is the final step in Christ from the visible to the invisible.

The Air-body and outer world is left, the aspirant enters the world of Being from the world of becoming. The Soul-body is Light in Soul-Form-body. In Christ it passes beyond limits + enters real Being.

5. The initiate is clothed in shining garment, signifying of God's presence in him & his life. Strong will to oneness reduces all to order, & forms the unformed. The initiate then shines with full life.
(Throughout Easter week the neophyte, baptised at the Easter Vigil, wore a white robe till Saturday (called Sabatum in albis. This serves as a white cloth placed on a child's head after baptism.)

6. The anointing (left to others) signifies the uniting to God's Spirit in Christ. This is confirmation. For it confirms God's Grace in the initiate, then the

oil's perfume is the symbol, not the massage as in the 3rd Rite. The perfume diffuses sweetness as does the Holy Spirit.

After completion of all rites the bishop invites and admits to celebration of the Eucharist + Communion in the Mysteries which are to complete the aspirant's perfecting. Every degree is a degree of perfection before achievement of final perfection. Final perfection is on the spiritual plane already completed + ready to be given when the aspirant is ready to receive it. On earth Man has to work through to the already there perfection in the spiritual world. On earth Man's life is as dead, "hid with Christ in God". [In the Logos-field all is eternally perfect. Man has but to re-attune to it.]

Jacob's Ladder is the mysteries degrees between earth + heaven. In Matter man becomes initiation a start of entrance into Light. In the Eucharist is the Light itself. Other sacraments are partial and incomplete. Man is on earth to suffuse his whole life with the Light. The end is the aspirant's perfect conformity with his image in God, attained through Christ, Logos. To complete is to make perfect.

Synaxis* ("bringing together, assembling") is Communion. It is the reassembling of all powers of the body and soul, their unification. It implies the taking up into man of the world in which he lives and the unification of this in God. [phenomena = noumena.] It is the full influx of light, which gathers

* cf. Yoga.

all the scattered elements of man's being and world and reunites them with the Light.

The Holy Eucharist is a Sacrament & Sacrifice Union with the Light, more than "Communion". Christ's life is the pattern, climaxed in his death, resurrection & ascension beyond the visible world. Through this union Christ's life continues and flows in the initiate. The Light becomes the initiate's form, with individual difference.

Synaxis brings to union with God. It is in all sacraments, and these deify man & bring unity into his life. Late Christianity identifies the Eucharist as the "Sacrament of Unity".

Signacus mediates a man's world with God. Man takes with him his world when he returns to the divine. All in life is made to serve union with God. Unity of life is perfection.

Sacraments other than the Eucharist are imperfect and do not reach final oneness. Yet God is the higher present in all limited effects. Imitation is of the individual's reception-capacity.

Descending, the other sacraments come down from the Unity which is Christ, ascending they return to him. Other sacraments illumine. Signacus gives union with essential light at its source.

The Eucharist is the centre of each rite + its consummation is reception of Holy Communion.

(In Ps. Denys's time the Eucharist followed immediately baptism + confirmation. Today confirmation is delayed till the child reaches the age of reason.)

Signacles completes that to which other sacraments lead, but each stage is a degree of union.

The Holy Eucharist or Mass.

1. Prayers at foot of altar, incensing of altar and congregation, done by bishop.
2. Chant. Bishop returns to altar and starts the chant of the Psalm, other clergy + laity join.
3. Epistle + Gospel. Read by assistant clergy.
4. Dismissal of catechumens, possessed + penitents, only those worthy are to receive the Eucharist.

5. Singing of the Creed (introduced 476 ?)
6. Offertory. Deacons assist priests to place on the altar the bread & chalice for consecration.
7. Offertory prayer & kiss of peace. Ritual kiss of peace exchanged.
8. Reading of diptychs or lists of Saints.
9. Lavabo. Bishop & priests wash hands. Bishop places himself at altar centre surrounded by priests & deacons.
10. Preface and consecration. Bishop praises God's works, accomplishes Mysteries, & exposes sacred symbols of the praised divine works.
11. Communion. Bishop approaches to Holy communion and invites others.
12. Prayer after communion. Bishop gives thanks. To conclude the ceremony.

Contemplation. "You are not all clean" (John xiii. 11). One must reconcile oneself with God. One must rise from effects to causes. In Christ's Light one may contemplate spiritual realities. The Holy Sacrament crowns the veils that conceal it with symbols.

a. The bishop pauses at the Temple entrance (outer aspects of the Mystery) then penetrates within to unveil the symbol's spiritual significance.

b. He diffuses the sweet incense among the people then returns to the altar as the symbol of God advancing to communicate Himself to men and return with them to unity.

The Eucharist is simple, undivided, yet for love multiplies its symbolic expressions over the whole deity. All the symbols gathered

together reconstitute the Original Unity. To gain this unity one must approach the Symbols with reverence. (Ancient mysteries unveiled Statues of gods at each stage of initiation.) Liturgical rites veil the Mystery, shine out & enlighten the initiate. The O. T. is gathered into the N. T. and attains final clarity in Christ presented in the Eucharist as a finally defined unity. From the Eucharist shines the light in all living creatures. And is given to Man in the hierarchy's activities. The rites extend over the liturgical year. In Advent the End is also the Beginning.

The Eucharist is the centre of Church life. It is extended in the "hours" of public prayer and "divine office" seven times in the day & once at night.

prayers of the week and year further extend the seasonal work. Each presentation of the Eucharist is a recapitulation of the whole Redemptive Work. Feasts and seasons manifest aspects of the light. The whole light is present in each activity. At the start of the Eucharist, the act of incensation symbolises the whole work of Creation & Redemption. The Eucharist is the emergence point and point of the return of the light into the invisible. Christ comes from God and returns to Him. Unity diversifies, then returns to Unity.

The aspirant starts by introverting his consciousness from the outer to the inner reality, takes up his whole world of phenomena & returns it to the noumenal origin. The bishop presents the outgoing & return as the rite of incensation.

The bishop transmits to his subordinates the simple knowledge of the hierarchy proper to each. For this he uses many symbols. Yet retains his own unity. He reflects the motionless activity of God. Extraversion weakens introversion.

2. The Sacred Chant includes scriptures, epistles and gospels. All are to profit from the chants, for they lead to a life like God's. The 4th Gospel is an explanation of the supernatural mysteries of Jesus, intended for those qualified for deification. The Synoptics are records of divine works of Jesus as man.

The chants' aim is to celebrate the words + works of God, recall all that men of God have said of God, and all they have done in his service. To those who sing them rightly the gift is given of receiving + distributing the mysteries of the Hierarchy.

Scripture gives both knowledge & full being. The chants prepare the soul for celebration of the mystery, sums religious truths via music, place man in harmony with divine realities, establishes harmony in him and with others, so that there is one choir of holy men.

3. Epistle & Gospel .. Gospels take particular themes to develop more clearly, where the psalmody merely summarised or outlined them. The general work of redemption is celebrated, then a particular aspect given more detailed attention - More words break down the universal hierarchy principle. More signs are used. What is beyond these begins to be understood. Chief is "Unity and Harmony", which originate in the Holy Spirit itself. The O.T. foresaw what the N.T. realised. O.T. gives images, N.T. shows present reality. Events confirm visions.

God's words promise God's Works. All here is preparation for representation of God's Works, which are beyond expression

4. Dismissal of Catechumens, Possessed & Penitents.

These are not at development stage needed, or are not of disposition for union with God, but may attend for chants and scriptures, though they are not fit to receive the Mysteries reserved for the initiates.

Catechumens are the lowest grade, Penitents the highest. Catechumens are not initiated and so have no part in hierarchical sacraments. They are like unborn babes in process of becoming. They are to be formed by scriptures till ready for illumination in daylight. Brought forth too soon they would be still-born. To leave the womb is not necessarily to receive the light. For this catechumens never first hear scriptures

Scriptures are spiritual food, give form and make able to live and to be born of God. Salvation depends on truth enlightening and perfecting.

The possessed (Energumens, Energoumenoi) have an indwelling evil spirit so that their acts are not their's, though at first allowing entry of the evil spirit, they may have been responsible. At the Eucharistic assembly they have become possessed, either by Christ or by the Devil. Having turned their backs on Satan, they have in some degree returned to him. They may wish to keep a foot in each camp, or, meaning well, yet fall. They choose to live as from the church, but adopt the habits of demons. The possessed are above the Catechumen, for the possessed have shared in Sacraments before lapsing, by excess action or by sloth. Catechumens + the possessed

are shallowed contemplation of the Holy Mysteries. Excess action may be an escape from basic duties.

Penitents have ceased actual sin, but yet suffer from evil imaginations, for their love of God is not yet pure. Some fault keeps them from complete union with God.

The Multitude are deaf to Holy teachings, have refused imitation + the scriptures. These do not include those who have never heard of the scriptures.

The Creed

This Chant is a "Hymn of Praise", a Symbol and Thanksgiving (Eucharist) of the hierarchy. It summarizes all God's gifts (Creation, redemption, incarnation). The Eucharist (Thanksgiving, Symbol, Mass) and of the whole life is called the Eucharistic. Each season treats a particular aspect of the work.

4th

6. Offertory. The divine Bread covered by a veil is presented with the Chalice for Consecration

7. The Kiss of Peace signifies unity of purpose with which man must seek union with God, Source of Unity. Diptychs are read. Union with Light is an effect of Light; shown in union with fellow man.
Contemplation gives knowledge of the One, and self-recollection + self-unification as in God, and saves from gross desires.

8. Reading of Diptychs or lists of Saints recorded on tablets to signify their eternal dwelling with God. It follows the Kiss of Peace. The names are read at the moment that the Sacred Symbols are placed on the altar, to make the saints unite with Christ in God.
(Only those who died in communion with the Church had their names placed on tablets, for they died in Christ.

Names of those who lapsed into heresy are removed. Only those who died communicant have their names in memoria aeterna.

9. Hand-Washing (Lavabo of Latin rite).

This symbolizes purity needed by one who approaches the Mysteries. It signifies union with God. One may then engage in outer tasks without loss of union. The outer tasks are those other than contemplation. "He who is already washed needs to wash only the extremities" (John x. xii. 10) [The inner being pure leaves only the outer to be washed, as having touched matter.] The fingers touch the world while the soul never leaves God. When angels take messages to man for God, the angels do not leave God. The pure are God's mirrors. The hands are washed in the presence of the sacred symbols to show that Christ sees all, even the extremities.

10. Preface - Consecration.

The whole visible creation is a great Robe of sensible signs around the One Central Symbol which carries all up into the invisible world of spiritual realities, to be united with the One which gives Being to all. This central Symbol is the one point of contact and signature between the visible & invisible worlds. At this point the visible becomes a being that is fulfilled only by return to unity. After all preliminaries, all symbols are gathered into the One of Bread and Wine. The communicant becomes One the Christ Jesus Logos God of Body (Bread) and Wine (Life). All that was effected by the words and deeds of God incarnate in the historic process is present in the sensible signs of the Mysterion.

Entry into the Mysteries makes them content the property of the initiate. Then the whole life of God becomes Mass. ἱερουργεῖν ("he performs the sacred rite") is translated "consecrate".

The bishop presents the Mysteries he has sung under symbolic form. Christ offers himself; man accepts it. By patterning oneself like Christ, one becomes as He is. Christ acts through us and we for Him. Only ceaseless renewal of Christ's actions in our memory do we become made real as He is.

All the symbols repeat in different ways the incarnation, going out from God, encompassing the whole creation, and returning to Him with it.

The Mystery's unity varies through the Christian Year, and is the pattern & source of our activity. Commemoration gives variability to the work. The

Mystery (performance of the Sacred rite) gives to the activities their visibility + presence, from which they come and to which they return. Thus Cosmos recovers its Being and further extension by passing from invisibility to visibility and back through the point of Unity (Jesus Christ). At this point the Source is contacted, and from this point occurs the "Commemoration" or spreading out of the invisible source into visibility in ever wider circles till all reality is embraced.

The Mystery of Christ with the details of his life are the physical efficient cause of man's salvation. Christ' different acts are as colours presented by a prism, from the One white Light. Man's works are folded into Christ and unfolded into God.

The bishop unveils the offerings + divides the One into Many, thus giving Christ to the believers. The Christ left God's unity without loss of unity in order to give unity to diversa men.

11. Communion and Thanksgiving.

Communion is union, synaxis. The rule is that light descends hierarchically. The hierarch must receive before he can transmit.

12. Conclusion. All degrees have place in the hierarchy. After communion is Thanksgiving. The non-initiate are insensible of the gift of being given to them by God. The initiate knows his debt to Christ-Logos. Only the contemplative recognises the grandeur of revelation. Light is present, but only the initiate sees it.

Sacrament of Unction.

The oil is perfumed. Its action is on the spiritual plane beyond man's comprehension. It brings perfection, completion, maturity, fulfilment. This Mystery brings the initiate to the point of fulfilment, but there leaves him. In the separates that he finds union with Christ and through him with all that is.

The movement is a movement away from the transient material phenomena towards their source, from the visible to the invisible.

The fragrance is invisible, untouchable, the most elusive of all material symbols. The veil covering the oil symbolises the seraphim, brooding motionless, in ceaseless contemplation of the All-Holy

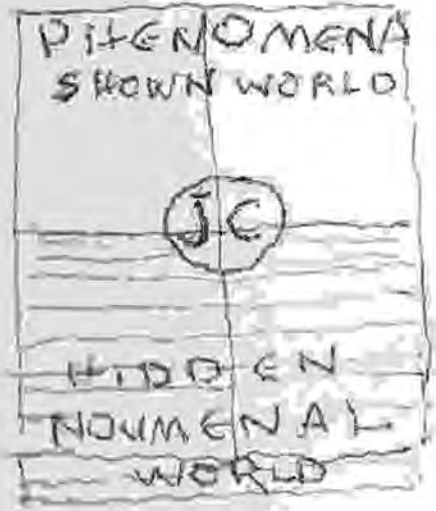
immediate channel of all the being + activity of the whole line of hierarchies stretching beneath it, covering the Mystery.

In the Synaxis the veils are removed (the veils are the Seraphim). The initiate enters immediate direct contemplation of and union with the Ultimate Reality. The Incarnate Word is adored by the Seraphim.

This sacrament has the same dignity + power as the Mystery of the Synaxis. It is Christ wholly present and operative. It is the Synaxis, yet with the veil to be removed to allow immediate union. Thus almost the same ceremonies are used in the Synaxis as in the consecration of the Oil. Light here tends to become perfume, diffused through the hierarchy in descending degrees. The effusion of the perfumed oil signifies the sanctifying action of the Holy Spirit.

Seraphim : Fire Spirits of Love, adorners of Logos
Cherubim : Form Spirits of Intellectual Knowledge

Communion is union of all aspects of reality.
It is Synaxis, the placing of all on the one axis.
Physically the spinal axis, which makes possible
the coördination of Will, Idea and Action (the
Triple F (Force-Form-Function)



whether we view Noumena as high and eternal, and Phenomena as low and temporal, or the reverse of this, Jesus Christ is the Incarnate Mediator and Logos.

LUX Light of illustration Pure Truth.

LUMO Light impeded by smoke; Explanation which protects the non-competent from shock of pure Truth. Lumo is light substantialised to give security to those not yet able to stabilise their being with some tangibility.

LUX sees dialectical necessity in all things, the contractive or contra-active nature of all realities and the cinterms of Self in the Will without need of formal supports of any kind. In all things is conflict (5 4 ☿) and its resolution.