

January 2020

The Clarion

St. Raphael's LCC and Theosophical Society of the East Bay



Bishop Downey Holding Our First Issue of "The Clarion".



Father Matthias Van Thiel and Odette Larde Lighting Advent Candles

WE MEET AT 332 HARBOUR WAY IN RICHMOND, CLOSE TO 880; JUST 4 BLOCKS FROM BART. PARKING IN BACK



**Fr. Richard Elwood
Deaconess Mellie Brown**



**Deaconess Mellie
Bishop Downey**

Study Groups

First Sunday
Secret Doctrine Dialogues

Second Sunday
Fundamental Theosophy

Third Sunday
The Hidden Parts of Christian Festivals

Fourth Sunday
Hermetics
The Evolution of Higher Consciousness

Fifth Sunday
Free

Eucharist, or when there is no priest, Ritual to Our Lady , Prime and Communion are 10-11:30; refreshments are 12- 1; theosophical study groups are 1-3 or 4. Guests are welcome to participate in Eucharist, join us for refreshments and attend theosophical classes and lectures.

Janus by Peggy Heubel



JANUARY 1

The day of Janus,
the double-faced
God of the “Time-Servers.”

This article is dedicated to JANUS (pronounced "YAH-noos"), the god of beginnings and endings, of gates, doorways, and passages, and of time, duality, transitions, and all those who are subject to time. He is likely the most important god in the Roman archaic *pantheon* perhaps *pre-dating* the founding of Rome. He is usually depicted as having two faces, since he looks to the future and to the past. January—the *Januarius* dedicated to Janus the God of Time, the ever revolving cycle, the double-faced God—has one face turned to the East, the other to the West; the *Past* and the *Future*! Shall we propitiate and pray to him? Why not? His statue had 12 altars at its feet, symbolizing the twelve signs of the Zodiac, the twelve great gods, the twelve months of the solar year and...etc., etc. The statue of Janus/January carried engraved on his right hand the number 300, and on his left, 65, the number of the days in the Solar year; in one hand a scepter, in the other a key, whence his name *Janitor*, the door-keeper of the Heavens, who opened the gates of the new year at its beginning while closing the gates of the old. It is conventionally thought that the month of January is named for Janus (*Ianuarius*). The first of *Januarius* was ever more sacred to Janus than to Juno; and *janua*, meaning “the gate that openeth the year.”

Poor old Janus! How his two faces must have looked perplexed at the very last stroke of midnight on December 31! We think we see these ancient faces. One of them is turned regretfully toward the Past in the rapidly gathering mists of which the dead body of 2019 is fast disappearing. The frowning and mournful eye of the God follows wistfully the chief events impressed on the departed *Annus* with its varied *fiascos* of civilization—this Janus face of the Past. The other, the face of the Future, is enquiringly turned the opposite way staring into the very depths of the womb of Futurity; the hopeless vacancy in the widely open eye bespeaks the ignorance of the God. No; the two faces cannot penetrate the thickness of the veils that enshroud the karmic mysteries with which the New Year is pregnant from the instant of its birth. What shalt thou endow the world with, O mortal and fateful Year 2020? What dost thou see, O Janus? What unspeakable new indignities shalt thou, O New Year, unveil before the eyes of the world? Shall it, laughing at every tragedy of life, sneer too, when Janus—surnamed on account of the key in his right hand; *Janitor*, the doorkeeper to Heaven—uses that key? It is only when he has unlocked one after the other the door of every one of the 365 days which are to become thy future progeny, O mysterious new stranger, that the nations will be able to decide whether thou wert a “Happy” or a *Nefast* [wicked]Year.

As regards ourselves, we have faith only in that face of Janus which is called the Past. For doth Janus himself know the future—or does he unveil it with his key? How much less, we?

In honor of the double-faced Janus: “*May the New Year bring happiness and prosperity; let it, too, bring the ever-increasing light of wisdom to the knowing heart. Let us wish each other health and success. And, especially, may a little more cordial mutual understanding than in the year 2019, now happily defunct, develop throughout the New Year and everywhere.*”



WHAT IS A JANUS WORD? A Janus word is a word that is its own opposite—like ‘fast’, which can refer both to moving very quickly and to staying put. There are others—can you find more?

Hermetics: Timeless and Within a Timeline

By Barbara Penninton

Ode to Hermetics:

Souls everlastingly attuned to the spiritual heartbeat of all humanity
Illuminating sanctified, evolutionary paths for passionate, devoted aspirants
Rejoicing in sacred philosophy, art, science, alchemy and ritual
Creating brilliant breakthroughs and assuredly dodging calcified dogma
Exalting forever in the mystery of eternal divine will, light and love

(Inspired by anonymous poetry)

Timeless Hermetic Tradition

Hermetics is often described as timeless wisdom or perennial philosophy. The core of Hermetics is illuminated by truths that remain constant through historical time and cultural circumstance. The core truths are brilliantly elucidated by spiritual genius in texts, art, and poetry.



Barbara Penninton

Hermetic Core Truths (A Partial List)

1. As above, so below. As below so above

This core truth is ascribed to a source in ancient Egypt, "The Emerald Tablet." It declares that the grand design of the cosmos is reflected in the creation of each human being. The same principles and forces operate at each plane with only some differences of scale.



Hermes Trismegistus is the amalgamation of Thoth, Egyptian god, and Hermes the Greek god; Meaning a merging of the two gods.

The truth is reflected in the geometry of the Star of David and the Star Tetrahedron

2. All life has a divine source. Each being is sourced from a spark of the divine.

The fiery force emerging from the divine ignites cosmic creativity.

3. The divine creates through rays of light and waves of sound

Light and sound form sacred geometries that become the causal patterns for life.

Light radiates as will, love, wisdom, intelligence.

Sound emerges into wave patterns that become the primal word.

4. Reality is visible, seemingly tangible, as well as invisible.

The subtle realm includes energy patterns, planes and centers that are significant for human well-being and for spiritual evolution.

5. Each human being is an immortal soul on a spiritual journey.

The soul emerges from the spark of the divine. It creates at intervals a finite personality with a body to enhance the evolutionary journey.

All of humanity is on a soul journey from involution to evolution.

6. Spiritual beings guide and assist humanity's evolutionary process.

Guides include masters, devas, angels, logoi and lords.

A relationship is sometimes available through communion, prayer, meditation, and other practices.

7. Among the dimensions of consciousness is an imaginal realm of symbols and archetypes. Human consciousness can participate in the imaginal realm for inspired insights which inspire the spiritual journey

8. Harmonic patterns exist within the planes of divine design

The patterns are in geometry, music, number, and mathematics.

Divine proportions such as the golden ration encourage a sense of sacred harmony

9. Planets and stars are conscious and affect the consciousness of humanity.

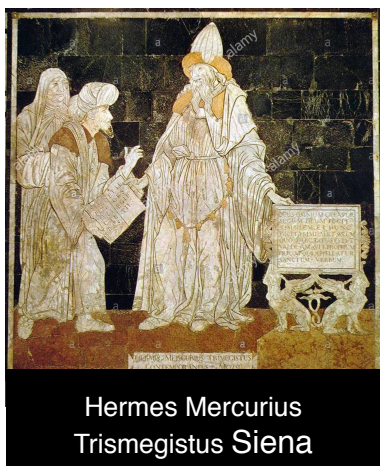
Patterns of stars, planets, and other celestial influences provide intelligent meaning that complements other ways of knowing.

10. Synergy of forces in alchemical processes can create true magic.

The magic can be in an alchemical lab or within the field of a human being. Inner Alchemy can energize evolutionary process.



That which is Above is like that which is Below and that which is Below is like that which is Above, to accomplish the Miracle of Unity.



Hermes Mercurius
Trismegistus Siena

Hermetics in a Timeline

Timeless or Perennial Wisdom evolves through the inspired insight of philosophers, prophets, oracles, scientists, magicians and artists. Many of these souls have created and continue to contribute spiritual practices, sacred rituals and initiations that advances the evolution of humanity.

The narrative of the hermetic journey through time from ancient cultures to the present, and potentially in the future is called, "The Golden Thread." The term is an allusion a thread provided by a goddess to insure the safety of her loved one who ventures into the maze dominated in the center by a dangerous creature.

The Golden Thread is becoming increasingly relevant as we create a future paradigm of spirituality for evolving humanity. There is an almost magical force in the golden thread that propels spiritual genius even in the darkest, harshest times, to create the next blessed advancement for humanity.

The Golden Thread is presently influence by inspired contributions in transformational psychology, integral philosophy, and brain science. How will the Golden Thread encounter the new challenges of sustainability, information technology or artificial intelligence? It's likely with the same amazingly artistic, original and soulful way it has for thousands of years in cooperation with divine guidance.

The Proem: Keynote to the Secret Doctrine

By Richard Wolf



The Secret Doctrine, the magnum opus of H. P. Blavatsky, was published in two large volumes in 1888. The first volume, entitled *Cosmogogenesis*, contains the occult teaching on the genesis and evolution, both physical and spiritual, of our planetary system. The second volume, entitled *Anthropogenesis*, describes the journey of the human Monad through

the periodic cycles of existence around the various “chains” of planetary worlds with special emphasis on our Earth chain and the evolution of our physical planet.

In the Secret Doctrine H.P.B. lays before us a complicated system of periodic Manvantaras and Pralayas, or manifestations and disappearances of worlds, based on Stanzas from the mysterious book of Dyzan. She then proceeds to back up the teachings presented there with page after page of proofs from many secondary works, both ancient and modern, encompassing a dizzying array of subject matter ranging from the ancient Hindu Puranas to articles on the current scientific discoveries of her day.

This is indeed heady stuff, and while the reader can often be swept up in flights of cosmic grandeur one can just as easily become lost in the great wealth of detail and lose track of the most important concepts of the work as a whole.

To remedy this, HPB wisely supplied us with a special introductory chapter called the Proem, which acts as a kind of keynote for the book and provides a summary of the basic concepts contained in this monumental and sublime work.

In particular she lists three fundamental propositions to be kept in mind while engaged in the study of the Secret Doctrine. These propositions are:

1) An Omnipresent, Eternal, Boundless, and Immutable PRINCIPLE on which all speculation is impossible since it transcends the power of human conception and which is “unthinkable and unspeakable”.

2) The Eternity of the Universe as a boundless plane which is periodically “the playground of numberless Universes incessantly manifesting and disappearing”

and the absolute universality of the law of periodicity, of flux and reflux, and ebb and flow, such as Day and Night, Life and Death, Sleeping and Waking.

3) The fundamental identity of all Souls with the Universal Oversoul, the latter being itself an aspect of the unknown root, and the consequent obligatory pilgrimage of every Soul through the Cycle of Incarnation in accordance with Cyclic and Karmic law during the whole term.

The study of the Secret Doctrine has long been viewed as a daunting task even by some Theosophists, and although it is not an easy read, it is well worth the time and effort. Even if the reader is not able to fully understand every reference or to grasp every concept presented in the Secret Doctrine, the effect of the concepts presented in the Proem alone will surely have a salutary effect on the intuition as well as the intellect.

To use one of the favorite words of those great teachers of Madame Blavatsky, the Masters of Wisdom who, out of great compassion, are ultimately responsible for giving this teaching to the world, the earnest student should at least “TRY”. For any lover of the Ancient Wisdom the Proem would be a great place to start.



HELENA PETROVNA
BLAVATSKY

Church Sign Approved by the City

By David Rames

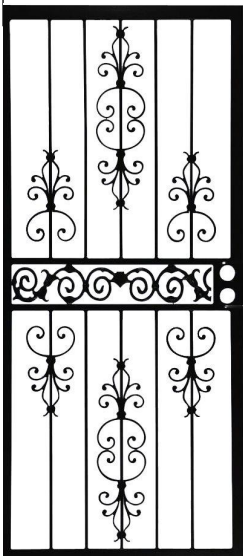
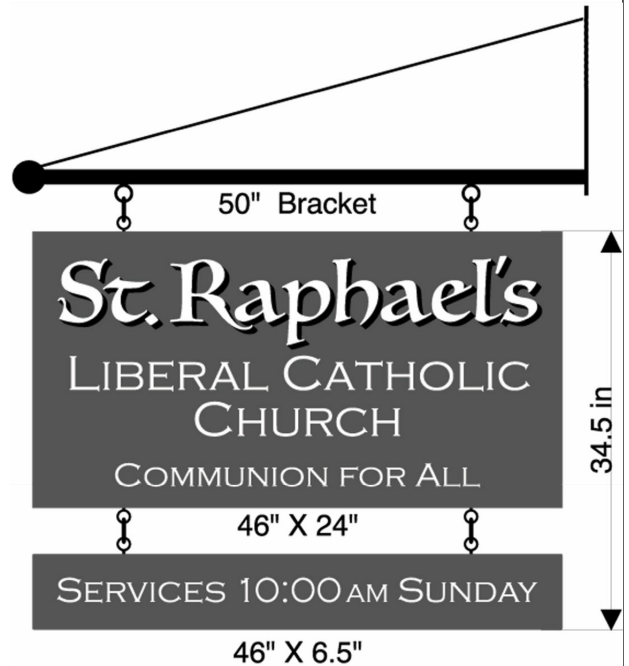


I'm very happy to report good news on the church's proposed blade sign (also known as a shingle sign—an 11 square foot sign that will be attached to the church's front wall and hang over the sidewalk). The plans for the sign have been submitted to the City of Richmond and have been APPROVED.

The sign has been a dream of Father Ed and Tami and the members of the church for quite a while, and that dream is now close to coming to fruition. We hope to increase our presence on Harbour Way, and hence church membership. And people interested in the church will be able to FIND us.

The next step is for the church to send an authorized member to City Hall, and the city will collect some money and issue a permit. Then Larry Pinero, the Sign Maker, will build the sign and install it, a process that will take about 2 weeks.

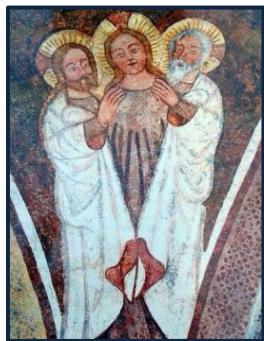
The sign was a project of the Building Committee, which is also working on a sign to be lettered onto the church's rear door. And after that: a mural to be painted on a portion of the church's north wall. The mural looks to be a very interesting and enjoyable project. The committee is thinking about one based on the Lighthouse of Alexandria, shining its light on a ship in difficult waters. It's a great time to be a member of the Building Committee, and now that Ed and Tami have moved to Wisconsin, there are some empty chairs at the meetings. If you would like to join the Committee for 2020, please let Mellie Brown or me know. You'd be able to be involved in the mural's design, and/or play a part in selecting a mural artist. It would be wonderful to have you.



Bishop William Downey Requests Triple Protection For Eucharist

Bishop Downey has requested that a door be installed in the West between the vestibule and the nave in order to give extra protection to the Eucharist. At this time there is a front door in the West separating the street and the vestibule. There is another door opposite in the East separating the nave from the sacristy/vestry where the Eucharist is stored when not in use. The new third door will be situated between the other two doors, and will be close to the west entrance to the nave.

Mellie Brown and Peggy Heubel have gone to Home Depot and have chosen a black wrought iron fence with scrolls so that it can be installed there. Handyman Mark will frame the door and do the installation.



CEILING FRESCO OF THE
HOLY TRINITY—
FATHER, MOTHER, SON
ST. JAKOBUS CHURCH
URSCHALLING, GERMANY
★

“...the word *Ruah*—“Spirit”—is feminine, and that consequently the Holy Ghost of the New Testament is a feminine Potency.”

Collected Writings, Vol. 14, “The Zohar on Creation and the Elohim” by H. P. Blavatsky [see line of evidentiary reasoning and substantiation therein]

Luke 1:35 [*Hoy Bible*-KJV]—“The Holy Ghost shall come upon thee and the Power of the Highest shall overshadow thee. Therefore also that holy thing which shall be born of thee shall be called the Son of God.” The Holy Ghost is feminine and the Power of the Highest is masculine Potency—these two, united, bring forth the Son of God; thus, the Trinity as Father, Mother, and Son.

Q. But why is the Eternal parent, Space, spoken of as feminine?

A. Not in all cases, for in the above extract Space is called the “Eternal Mother-Father” but when it is so spoken of the reason is that though it is impossible to define *Parabrahm*, yet once that we speak of that first something which *can* be conceived, it has to be treated of as a feminine principle. In all cosmogonies the first differentiation was considered feminine. It is *Mulaprakriti* which conceals or veils *Parabrahm*; *Sephira* the *light* that emanates first from *Ain-Soph*; and in *Hesiod* it is *Gaea* who springs from *Chaos*, preceding. This is repeated in all subsequent and less abstract material creations, as witnessed by *Eve*, created from the rib of *Adam*, etc. It is the goddess and goddesses who come first. The first emanation becomes the immaculate Mother from whom proceed all the gods or the anthropomorphized creative forces.

Transactions of the Blavatsky Lodge of The Theosophical Society, Part I [January 10, 17, 24 and 31, 1889, at 17, Lansdowne Road, London, when Stanzas I and II of *Cosmogogenesis*, *The Secret Doctrine*, were discussed during H. P. Blavatsky’s study group].

“This mystery of the origin of the Monads...has not been clarified or at least not clearly stated and all kinds of nebulous and indefinite have been put forward in this connection. Some writers place the origin in the *Adi solar plane*, some on the *Anupādaka plane* this implicitly assigning a somewhat indefinite and lower status to those Monads than that of the *Cosmic Logos*, although the word ‘son’ has been used for both. Not only is the origin not clearly placed where it belongs, but even the Mother is not allowed to come into the picture at all. The Monads are supposed to come out of nowhere and are found for the first time in the bosom of the Father on the *Anupādaka plane*. Where is the Mother—She who has given them spiritual birth and who will be responsible for their bringing up throughout the unending cycle of unfoldment in which they rise from one stage to another in an apparently unending process which has no limit?

We have seen that the Father-Mother Principle is the spiritual origin of the Monads..., and if the Mother Principle has a mysterious part to play in the birth of the Monads it should also have *an equal if not more important part* to play in the unfoldment of the Monads at every level of evolution, right down to the level of the personality. This means that the Divine Mother Principle should be definitely and clearly recognized, and given its proper place in the life of human beings. If people have the right to call upon the Inner Source of their being and address Him as Father, they have an equal right to call upon that Source as Mother; for, from their very nature and on account of the polar relationship between these two aspects of Divinity, they are ONE and inseparable.”

Man, God, and the Universe, Chapter IV—

“The Unmanifest Cosmic Logos (Cosmic Mind)” by I. K. Taimni

ST. RAPHAEL'S STUDY GROUP

by Deaconess Imelda H. S. Brown



Deaconess Imelda Brown

Our study group normally meets on the 3rd Sunday of each month after church services and refreshments. How blest we were on December 15th to have Bishop William Downey (Archbishop of The Liberal Catholic Church, Province of the United States) not only conduct the Holy Eucharist rite on that 3rd Advent Sunday but participated in our group study. During refreshments, he regaled us with tales of priestly adventures that were mystically important to his life; then freely answered questions from study group members concerning various aspects of church doctrine—one of which concerned the difference in ideology between Roman Catholicism and the Liberal Catholic Church—that of the transubstantiation of bread and wine that occurs at the moment of consecration of the Host during the Holy Eucharist rite. An explanation of the differences would be too lengthy for this newsletter article but can certainly be discussed at future study group get-togethers...to which all are invited.

On a different note: this is a wonderful time of year—a truly holy season. And while the nativity of the Christ Child is *most* wondrous, the actual Christmas season is equally auspicious. The twelve days of Christmas is the period that marks the span between the birth of Christ and the coming of the Magi, the three wise men. It begins on Christmas day and runs through

January 6—the Epiphany, sometimes also called Three Kings' Day.

EPIPHANY is a Christian feast day that celebrates the revelation of God incarnate as Jesus, the Christ. In Western Christianity, the feast commemorates principally the visit of the Magi—the three kings—bearing mystical gifts to the Christ Child, i.e., Jesus' first manifestation to the Gentiles. The gifts are interpreted as symbolizing three aspects of Christ's future life: *gold* stands for the Christ child's kingly status, *frankincense* for his divinity, and *myrrh* for the anointing at his sacrificial death.

It is said that the three kings were the first evangelists; the first to go forth and proclaim to the world the birth of the new-born King—King not of provinces and of armies, but of the hearts and souls of men. Are we called to do the same as they? In this day and age and at this precious season, shall we not devote whatever time and energy we can spare to trying to spread the good news as best we can? Let us offer to Him most heartily the *gold* of our love, the *frankincense* of our worship, and the *myrrh* of our self-sacrifice. So shall we repeat those gifts of old at a still higher and more spiritual level so, then, will the Star shine forth and not in vain for those who have qualified themselves to recognize His Coming.

St. Raphael's Study Group meets on the 3rd Sunday every month at 12:30 PM. Come early and join us for refreshments.

