



The Sacred Flame - a Welcome

Within each human being is the **Sacred Flame**, a spark from the God that IS.

Through ensoulment into physical matter, that flame has been gradually covered over, hidden... yet it remains within each individual and indeed, within each living thing.

We forget, because the descent into matter lowers consciousness and brings about this forgetfulness, this “Amnesia” - but the Sacred Flame remembers. It remembers its True Origin; it remembers its True Home.

Our function is to help you to uncover, and re-ignite the Sacred Flame within, to fill you not with our own thoughts, wants, and dreams, but to connect you with the magic that you already possess.

Welcome, dear reader, to the Friary.

The Network of Initiation

It is understood that from age to age, there exists a network of persons who work towards the betterment of humanity. This has always begun with the improvement of the Self and the Recognition of the Divine. The improvement of Society exists with the understanding that the Individual is the chief catalyst for Mass Change.

This network, like the history it shifts through, has been composed of many individuals. Some of these individuals have made their mark within mundane society and may be known to you in other forms. The network has had many names and many facets, some even contradictory to each other at first glance.

A web of communication within the web of communication. A part of the world yet apart from the world. One in purpose, Diverse in methods, Unique in approach. One of the many manifestations of this Network is The Friary.

The Friary is guided collectively by *the Sacred Flame*, which manifests in a drastic and individual way at the III^o + Friar Adeptus Major level, and for this reason, members of this degree and higher are said to belong to the “Ordo Sacrae Flammae,” or “Order of the Sacred Flame.”

The Sacred Flame is that special Divine Fire that ensouls the magician and allows him or her to increase their state of Being, while moving always closer to the Will of the Divine. The primary custodians of the visible tradition of the Sacred Flame are the High Priests of the Sacred Flame: The Grand Master, and The College of Seven.

It is the aim of the Friary to “*lead every being, not one left behind*” to the realization of the Sacred Flame as they are so accorded by Divine Will, each unto their own. We embrace all methods and traditions. We exist in all times and places. The only obstacles that remain are the ones created by those who, consciously or unconsciously, choose not to move beyond the limits of their own incarnation.

By the very fact that you read this letter now, you have cleared a critical obstacle on your journey. Initiation means beginning and by your beginning you have just been recognized to the I^o, that of Friar.

What does this mean?

It means you have chosen to step beyond the basic understandings afforded you by unrealized spiritual nature.

You have chosen to Become.

As shown to us in the Parable of the Talents, given to us by The Christ, we are each afforded a certain amount of talents. The many who are asleep, bury their talents through their own unawareness. You have chosen to Awake and take what has been given you, that of *being* and transform it to become *Being*. This, to a lesser degree, is what is meant by the instruction, *Awaken, See, and Act*. All illumination is lesser or greater degrees of this imperative.

Do not misunderstand the significance of this step. There are many who do not reach this point. Oceans of humanity have been distilled in every age, and always only a few drops remain.

By the same token, do not overestimate this step. While significant, in itself it guarantees you nothing. Your continued success or eventual failure is dependent upon what you do from here.

Experience is the Great Initiator. There are no easy ways to success, only easy ways to failure.

It is not expected that you will be sure of your path or sure of yourself when you join our ranks. If you were sure of yourself and who you are, you would not need the Friary.

You have made a step towards Initiation that will change your life, whether that change is for good or for ill, is in your hands.

Essentials of the Work

The powers of the heavens are far beyond our intervention, both in magnitude and in their mode of being. They have however, as the Kabbalah, Hermeticism, and Gnosticism teach, counterparts within us; and though difficult to “reach,” they are attainable using certain special methods. When one of the internal “counterparts” is so stirred by our action, it produces effects of the same character as those that typify its heavenly original. In this manner, do we, once having ventured Upward, Outward, and Inward, not only secure our passage through, but return with a portion of that power cosmic which they wield.

This system represents both a journey of adventure, and a homecoming. As a thrilling exploration, it leads its Initiates, in reality, through essential phases of spiritual and magical progress, yet, just as truly, these powers themselves are, have been, and remain, an integral part of our own being.

A Brief Outline of our Degree Structure

At first, we should note that the Friary Degrees are not "conferrals." We do not magically *give* someone Adepthood; we give him or her tools to create that state within them. That being the case, our degrees come after the fact. For example, in the Hermetic Order of the Golden Dawn, they "confer" degrees. When the 5=6 Adeptus Minor degree is conferred upon you in a G.D./RR et AC Temple, that means you are now ready to begin the task of an Adeptus Minor. When the Friary Recognizes one of its Initiates as an Adeptus Minor, that means they're successfully doing the task of an Adeptus Minor, and must have begun it back in their 1° time.

Known by many names - the Chosen, the Elect, the Initiated, and countless others - these rare individuals hold the key to the mystery and secret of authentic Initiation. Let this always be kept in mind when working in an initiatic context with the Degree hypothesis, be it in this Order or elsewhere - this central truth applies to all. As Julius Evola observed:

"The way of Initiation is one that establishes substantial differences among human beings and reaffirms the principle of *sum cuique* (to each his own) against the egalitarian and uniform view of knowledge: according to this principle, one's knowledge, truth, and freedom are proportional to what one is."

Degree Descriptions

It should be noted that within the Friary there are no hard and fast guidelines regulating whom or when someone may be Initiated into the next degree. This decision is left solely to the Initiator. What is below is a brief outline of what we expect from the degrees, and some very solid suggestions based upon the collective experience of the Friary.

I° Friar- Begins with "Probationer," not yet on the tree, and stretches up to include some, but not all of Tiphareth and the "elemental" Sephiroth in-between. By "some, but not all" of Tiphareth, I mean that at the end of the I°, the Initiate will have acquired the tools necessary for, and begun the process of contacting their own Sacred Flame- called by some "The Knowledge and Conversation of the Holy Guardian Angel."

The I° encompasses the Tree below Tiphareth, properly. We say that it also encroaches upon Tiphareth, because our degrees are a Recognition of "State." If one were not already working within the realm of Tiphareth, we would not designate them with the II° of Friar Adeptus Minor.

The focus of the I°, along with gaining an understanding of our practical esoteric work, lies in pondering the questions - just what IS the Sacred Flame? How does it relate to the Order in general, and to me, specifically? How is it involved in what the Order calls "magic" and "initiation?"

II° Friar Adeptus Minor- is most, but not all of Tiphareth. An Friar can, through intellectual means alone make it up to this point... and then spend the rest of their lives right here, and still never manage to complete the "task" of integrating their Sacred Flame.

Entering into the Second degree involves the actual utilization of the foundational knowledge internalized in the First.

The II° Friar Adeptus Minor continues their work in Tiphareth, and when they have achieved reintegration of their Sacred Flame, we acknowledge that state with the III° Friar Adeptus Major, which encompasses Tiphareth fully, as well as Geburah, and some but not all of Chesed.

The focus in the II°, along with gaining a practical proficiency in magical systems, lies in pondering the questions - What does the Order mean when they talk about the "Company of Saints and Adepts?" Just who are they, and how do they relate to them? What is their responsibility to these beings? How do they relate to the Order? What is the Order's responsibility to them, and how are they involved in what the Order calls "magic" and "initiation?"

The III° Friar Adeptus Major- The III° + is technically not designated as "The Friary" - rather, this is properly the Ordo Sacrae Flammae (O.'.S.'.F.'. is to the Friary, what the RR et AC is to the Golden Dawn).

The Third degree constitutes the conferring of Priesthood upon the Friar, whereby he now enters into the Inner Circle of the Order. He has earned the right to claim the title of Priest, with all that this implies in an initiatic context, and has obtained his rightful place in the proud legacy of all true Orders of Initiation through his hard-won efforts.

They become self-identified with their Sacred Flame, and become part of the body of Saints and Adepts.

As well, a Friar Adeptus Major is obliged to add to the Knowledge base of the Order through personal research and written presentations of the fruits of his labor.

As a representative of the Friary/ Ordo Sacrae Flammae in this modern world, a Friar Adeptus Major must be a true vehicle for the Sacred Flame of the Divine; his title calls for nothing less. If he comes to the point where he feels a calling to break ground beyond this level and found his own initiatic forum, he has begun to open door to the Fourth Degree.

The IV° Magister Templi- This Degree is synonymous with the initiatic phenomenon often known as “Crossing the Abyss” in other Orders. Upon entering into the Fourth Degree the Friar steps into a new level of being and responsibility from which there is no turning back. He takes up the Craft of Expansion, which entitles and obligates him to form his own initiatic Commandery based upon a personal vision of manifesting the Sacred Flame in the modern world. The Magister has the task of bringing such a vision into actual fruition in the world through the means he deems most proper. This, we should note, does not necessarily mean the creation of a Commandery.

He Understands the full scope of the Order’s Work and how it serves the greater goal of furthering the Sacred Flame and all that this implies in an esoteric and initiatic context. Beyond this, the Magister Understands that he must be, and indeed is this presence, a knowledge of which can only be grasped through gnosis, not explained through words or concepts. The Work of the Magister is at a point where he is but tentatively operating upon the terrestrial/material sphere, instead Working his Craft in the Spirit, ever oriented toward the Sacred Flame.

It should also be noted that the only body which may Recognize and confer the IV° is the College of Seven, and that this is one of their most sacred tasks in furthering the scope of the Sacred Flame.

Use your mind to its full extent and rise from Earth to Heaven, and then descend to Earth and combine the powers of what is above with what is below. Thus, you will win glory in the whole world, and obscurity will leave you at once.

-Emerald Tablet of Hermes Trismegistus, 8th precept

The Two Paths

As defined within the Friary, there are two Spiritual Goals available and attainable designated in most World Religions. These two Spiritual Goals are:

1) The conscious attempt to preserve and strengthen one's isolate, psychecentric existence against the objective universe. We call this Apotheosis. Examples would be the Tibetan Buddhist "Tulku's" or the Christian "Saint" who maintains their Isolate Personality after ascending to the Heavenly Kingdom.

2) The conscious attempt to dissolve or merge the self with the Divine. We call this Union.

Certain religious or philosophical bodies took a more-or-less deliberate jump in the direction of Magick. Some of the more notable of these are discussed in the reading list. You do not have to be an expert on any of them to be a competent High Magician, but you should know enough about their particular fields of research to consult their histories, writings, and records, as they may be useful to your own interests and endeavors.

Does the Friary view itself as being in competition with or in diametric opposition to the Mainstream of Religion? No. We consider ourselves as Magicians who have a clear understanding of what we are doing, why it works, and where we would like to go with it.

The Signum

The golden eight-pointed star, within which is a Templar Cross of red housing a brilliant sapphire is known as the “Signum.” This insignia constitutes the Seal of the Friary, and it is used to identify initiatory membership. It is the symbol of our spiritual ideal.

The eight points of the golden cross represent the Western Esoteric system of Initiatory evolution and Self-Advancement. Seven are the steps, and the eighth begins again on a higher scale.

Within the golden cross is a red Templar Cross, with a brilliant glowing sapphire, representing the Sacred Flame of Gnosis, which is the heart of every Initiate.

In assuming the Signum, the magician affirms the basis of his magical authority and the context in which that authority is to be exercised: a signal directed not only to his subliminal faculties, to engage their attention and to ensure their cooperation, but also to the forces of the external universe, to announce his “power of presence.”

