



Bylaws of the Friary / Ordo Sacrae Flammae

Article 1. Offices

Section 1.01

The principal office for the transaction of the business of this Friary is located in the City of Cincinnati, Ohio, United States of America.

Section 1.02

The Friary may also have offices at such other places, within or without the State of Ohio where it is qualified to do business, as its business may require and as the Grand Master may from time to time designate.

Article 2. Affiliation

Section 2.01

An individual member of the Friary may be a member of, or affiliated with another initiatory organization or institution.

Article 3. Membership

Section 3.01

There shall be five degrees of membership in the Friary: Friar I°, Friar Adeptus Minor II°, Friar Adeptus Major III°, Magister, or Magistra Templi IV°, Grand Master V°.

Section 3.02

Any person may become an Initiate I° who has attained the age of eighteen (18) years, is in sympathy with the purposes of the Friary, has indicated an interest in furthering its program, and has found a current II°+ member willing to admit them via the appropriate Initiation Rite.

Section 3.03

An Initiate may be Recognized to Friar Adeptus Minor II° by any current III°+ member willing to confer upon them the appropriate Initiation Rite.

Section 3.04

A Friar Adeptus Minor II° may be Recognized to Friar Adeptus Major III° by any current IV°+ member willing to confer upon them the appropriate Initiation Rite.

Section 3.05

A Friar Adeptus Major III° may be Recognized to Magister or Magistra Templi IV° by decision of the College of Seven, the corporate board of Directors for the Friary.

Section 3.06

The I° and II° constitute the Outer Order or Lesser Mysteries.

Section 3.07

The III° and IV° constitute the Inner Order or Greater Mysteries.

Section 3.08

The name Friary is generally applied to the entire Order, but properly refers only to the Outer Order; the name of the Inner Order is Ordo Sacrae Flammae.

Section 3.09

Persons holding the I° or II° may be expelled from the Friary by a member of the College of Seven. Such a decision must be communicated in writing to the Grand Master and to the Dean of the College of Seven within ten days following the decision.

The decision to expel a member should never be made lightly, and may be overturned by a simple majority vote of the College of Seven.

Section 3.10

Persons holding the III° may be expelled from the Friary only by decision of the Grand Master, ratified by a simple majority vote of the College.

Section 3.11

Persons holding the IV° may be expelled from the Friary by decision of the Grand Master, ratified by a unanimous vote of the College of Seven.

This section may not be invoked to expel an incumbent Member of the College

Section 3.12

Only members of the College of Seven shall be considered voting members of the Friary for purposes of amending these By-Laws.

Section 3.13

The names and addresses of all members of the Friary shall be made available to any member of the College upon demand.

Section 3.14

Any member of the Friary may withdraw from the Friary by notifying the Grand Master, Dean of the College, or any member of the College in writing.

Section 3.15

Readmission of any former member of the Friary who was not involuntarily dismissed from the Friary for misconduct shall be at the discretion of any II^o+ member of the Friary. Any individual so readmitted does so at the I^o level.

Section 3.16

Readmission of any former member of the Friary who was involuntarily dismissed from the Friary for misconduct shall be at the discretion of the Grand Master. Such a readmission authorized by the Grand Master must be communicated in writing to the Dean of the College of Seven, and all Members of the College, and at least three voting Members of the College must indicate their approval of the decision in writing to the Grand Master and Dean.

Article 4. College of Seven

Section 4.01

The Board of Directors of the Friary shall be known as the College of Seven. All references to "the College" in these By-Laws refer to the College of Seven.

Section 4.02

The College of Seven shall consist of seven persons, each of whom holds the IV°. In addition to these seven persons, the Grand Master shall be an ex officio member of the College, serving without vote.

Section 4.03

Each voting Member of the College shall serve "ad vitam."

Section 4.04

These College members have a conjoint responsibility to uphold the By-Laws and to assist the Grand Master to govern the Order justly, for and on behalf of the members, in the Light of the Sacred Flame. This responsibility has spiritual as well as temporal connotations and shall take precedence over, but shall not replace their individual duties.

Section 4.05

The Dean of the College of Seven makes all appointments to the College from among current members holding the IV°. Only the Grand Master may remove a sitting member of the College of Seven.

Section 4.06

Incapacity of a Member of the College to execute his office shall be determined by the Dean of the College. Such a determination must be approved in writing by a minimum of four other voting members of the College, such approval to be communicated to the Grand Master and the Dean of the College.

Section 4.07

The Grand Master and the Dean of the College of Seven will ensure that the assets of the Friary, both administrative and financial, are used to the greatest reasonable extent to assist the College in carrying out its activity.

Section 4.08

As soon as possible whenever the office of Dean of the College of Seven becomes vacant, the Grand Master shall appoint a new Dean from among a sitting member of the College of Seven.

The first action of the new Dean must be to appoint a IV° member to replace the vacancy caused by his appointment.

Section 4.09

If the Friary finds itself concurrently with no Grand Master or Dean, then the voting member of the College with the longest current continuous membership on the College will serve as Grand Master. The first action of the new Grand Master must be to appoint a IV° member as Dean of the College of Seven.

Section 4.10

All Members of the College shall serve without compensation.

Article 5. Dean of the College of Seven

Section 5.01

The Dean shall perform all duties of a corporate Board Chairman required by law.

Section 5.02

The Dean shall hold the IV°.

Section 5.03

Upon appointment to office, the Dean shall serve “ad vitam” until his resignation or removal from office. He may resign from office by so notifying both the Grand Master and the College of Seven in writing.

Section 5.04

The Dean of the College of Seven may be recalled by a unanimous vote of the remaining six members of the College.

Section 5.05

The Dean of the College of Seven serves without compensation.

Article 6. Grand Master

Section 6.01

The responsibility and authority to determine all policies and programs of the Friary, subject only to the provisions of these By-Laws, shall rest with the Grand Master. No policy, program, decision, action, or statement under the authority of this Section shall conflict in whole or part with the By-Laws of the Friary.

Section 6.02

The Grand Master shall perform all duties of a corporate president required by law.

Section 6.03

The Grand Master shall hold the honorary V°.

Section 6.04

The Grand Master must also hold the position of Bishop, or Bishop-Elect in the Apostolic Johannite Church. If Bishop-Elect, the Grand Master must be consecrated to the Episcopacy in the Apostolic Johannite Church within six months of his appointment.

Section 6.05

Upon appointment to office, the Grand Master shall serve “ad vitam” until his resignation or removal from office. He may resign from office by so notifying both the Dean and the College of Seven in writing.

Section 6.06

The Dean of the College may remove the Grand Master from office if he feels that there is just cause for doing so. All voting members of the College, such approval to be communicated to the Grand Master and the Dean, by those College members individually, must approve such a decision in writing.

Section 6.07

The Grand Master serves without compensation.

Article 7. Grand Lodge

Section 7.01

The Grand Lodge is the spiritual nexus of Order Life and Work. The Grand Master and College of Seven are the essential heart of the Grand Lodge, and the members of the College are ipso fact the officers of the Grand Lodge.

Section 7.02

All rights and privileges accorded to the Commanderies and Lodges of the Friary flow from the central authority of the Grand Lodge.

Article 8. Insignia

Section 8.01

Insignia of the Friary shall consist of a gold 8-pointed star, two points upraised. Within the center of the star is a red "Templar Cross." Within the center of the Cross is a sapphire blue orb. All together, this device shall be known as the Signum.

Section 8.02

The insignia described in Section 8.01 may be used by any member of the Friary in accordance with the provisions of this Article, but it shall not be embellished with any other designs or have any other insignia superimposed upon it.

Section 8.03

The various degrees within the Friary are designated by certain ceremonial regalia, as follows:

- I) Friars are designated by wearing a white cincture
- II) Friars Adeptus Minor are designated by wearing a red cincture
- III) Friars Friar Adeptus Major are designated by wearing a yellow cincture and a white stole.
- IV) Magisters Templi are designated by wearing a blue cincture and a blue stole.
- V) Members of the College of Seven are designated by wearing the blue cincture of the Fourth degree, and the blue Pallium, instead of the blue stole
- VI) The Grand Master is designated by wearing the Grand Master's apron.

Article 9. Commanderies

Section 9.01

The term "Commandery" designates an organizational element of the Friary supervised by one or more IV°+ members as Master/Co-Master of that Commandery. Any IV°+ member may create a Commandery, but may not serve as Master/Co-Master of more than two Commanderies at a time.

Section 9.02

The Master/Co-Master of a Commandery exercises complete authority over that Commandery subject to these By-Laws.

Section 9.03

Commanderies will accept only II°+ members of the Friary as Commandery members. A member of the Friary may belong to a maximum of one Commandery unless the Masters of that Commandery and any proposed additional Commandery(s) agree that additional Commandery membership is acceptable.

Article 10. Lodges

Section 10.01

The term "Lodge" designates an organizational element of the Friary supervised by one or more II^o + members as Sentinel/Co-Sentinels of that Lodge. Any III^o + member may create a Lodge and serve as Sentinel, but may not serve as Sentinel of more than one Lodge at a time. If a II^o member is to serve as Sentinel, a III^o + member must sponsor the Lodge.

Section 10.02

The Sentinel/Co-Sentinel of a Lodge exercises complete authority over that Lodge subject to these By-Laws and any policies of the Grand Master concerning Lodges.

Section 10.03

A member of the Friary may belong to a maximum of one Lodge unless the Sentinels of that Lodge and any proposed additional Lodge(s) agree that additional Lodge membership is acceptable.

Article 11. Amendments to By-Laws

Section 11.01

These By-Laws shall become effective immediately upon their adoption. Amendments to these By-Laws shall become effective immediately upon their adoption unless the members in adopting them provide that they are to become effective at a later date.

Section 11.02

These By-Laws may be altered, amended, or repealed and new By-Laws adopted by a simple majority vote of the College of Seven.

Section 11.03

A vote to affect these By-Laws in accordance with Section 11.02 shall be jointly supervised by the Grand Master and the Dean of the College.

Section 11.04

The Grand Master may call for a vote to affect these By-Laws in accordance with Section 10.02 at his discretion. A vote must be called for upon receipt by the Dean of a petition signed by no less than three members of the College. Upon receipt of such a petition, the Friary shall immediately cease all programs and activities involving the issue in question until the vote has been conducted, announced, and implemented.

Article 12. Interpretation of By-Laws

Section 12.01

Interpretation of the provisions of these By-Laws, where they are not clearly explicit, shall be by the Grand Master. The Dean of the College may overrule such an interpretation. An overrule decision must be approved in writing by at least four other voting members of the College, such approval to be communicated to the Grand Master and the Dean by those College members individually.

Section 12.02

As used in these By-Laws, the notation "+" following an initiatory degree means "this or any higher degree."

Section 12.03

All degrees of membership and all offices within the Friary may be held by persons of either sex. Use of masculine pronouns in these By-Laws is for simplicity only.

Section 12.04

Any "written notice" referred to in these bylaws may be given in person, sent by postal mail, by commercial courier, facsimile, email, or other commonly used methods of written/typed communication. It is always the responsibility of the sender to ensure that the recipients received the written notice, especially when using methods like email, which are not highly reliable.

Section 12.05

[Enacted Grand Master Policy]

In the event of situations arising during a period of time whereby the Office of Dean is vacant, and the College is incomplete, whereby the Friary and its Grandmaster are withheld from acting, operating effectively or efficiently or where bylaws may be viewed as openly contradicting each other during these situations and otherwise (ex: Sections 3.10-11, 4.05, 4.06, 11.04,), the Grand Master shall maintain and remain the sole determinant and enactor of powers held by the College and Dean that cannot be effectively enacted by said Offices and Bodies. This is in concordance with Section 6.01 and 12.01

Bylaws and the Friary

The Hierarchy of Rules

Bylaws are rules of behavior, which exist among other rules. The universe of rules includes sometimes conflicting rules, which need to be resolved according to a hierarchy -- which rules take precedence over which others. The hierarchy given here may not be complete, but it covers most sets of rules we need to be aware of when thinking about bylaws:

Ethics and Justice

All rules written down are limited and dangerous. The misapplication of rules can lead to great evil. Each person is responsible for weighing their actions and their heart against the Sword of Justice and for doing what is Right and Necessary even if against all known rules.

This is not an easy decision, even when a necessary decision. To follow through with doing what's Right and Necessary often means standing tall and proud, demonstrating your principles for all to see, and explaining them to people who may not understand, while being jeered and attacked for doing so. Life and the world are not fair, and those who do what is Right and Necessary often suffer for it. The only thing worse than taking such a path is not taking such a path, thereby supporting injustice.

State Law

All organizational rules are subject to laws imposed by the state, including criminal law and civil law. Headquartered in Ohio, the Friary is primarily subject to the laws of the USA and of the State of Ohio. Other laws also apply from time to time. For instance, the Friary and its representatives are not permitted to act in violation of Germany's laws in Germany, though identical actions may be legal in the USA.

Bylaws

Subject to the above rules, by-laws are the primary rules, which enable and limit the organization. They limit what the organization can do. They also empower and limit the officers and members. They provide protections against the abuse of power, and they provide methods of retribution for the abuse of power.

Grand Master Policies

The Grand Master is empowered by Bylaws section 6.01 to define policies, rules, followed within the Friary.

Commandery- and Lodge-Specific Rules

Masters may establish rules, which apply to their Commandery, and Sentinels may establish rules, which apply to their Lodge. These powers are granted by bylaws sections 9.02 and 10.02.

Parliamentary Procedures

Developed from British parliamentary tradition, and updated by common conventions as society modernized, there are several standards of parliamentary procedure commonly used in modern organizations to cover procedural matters not specified by bylaws. These govern how meetings, which make organizational decisions, are called, and how these meetings are managed. These principles are rarely required in Friary activities, since so little is decided by vote in formal meetings, but rather decided by individuals. The most important role that parliamentary procedures play in Friary activity is during College of Seven meetings that discuss and vote upon bylaws amendments. However, many of our almost formal discussions are inspired by the principles of fairness and protection of the minority, which are cornerstones of parliamentary procedures.

What Should Be in the Bylaws?

Given the bylaws' place in the above hierarchy, and the complexity of changing the bylaws, the bylaws should contain:

Rules that are critical to the organization's operation, such as the succession of officers and their basic duties.

Rules that protect the organization and its members from the abuse of power.

Rules which are permanently necessary for the organization, and which should be reasonably stable for decades or generations, such as Recognition criteria and procedures.

Rules that apply to the bylaws themselves, such as rules concerning interpretation and amendment.

Nothing else, such as rules that are subject to change, rules that apply within subgroups, procedures chosen to implement the rules, etc., should normally be in the bylaws. They should be determined by other means, and implemented/documented outside of the bylaws.

Bylaws Amendments

Identifying the Need for Bylaws Amendments

The need for bylaws revision can be identified by anyone (Friar Adeptus Major, Friar Adeptus Minor, Friar, and even nonmember), at any time. Bylaws revisions can be required because of several conditions:

The bylaws do not cover a condition that could leave the organization in uncertain straits.

The organizational structure changes and such changes warrant Bylaws revisions.

Unexpected problems are encountered or discovered which warrant bylaws revision to resolve or prevent.

The membership structure changes.

It is almost never advisable to modify bylaws while in the midst of a problem that needs resolution. During such times, people tend to focus on immediate needs and benefits, and not on the long-term needs of the organization, the larger picture. All too often bylaws changes made in such situations are poorly written and incomplete. They often lead to additional problems later, unless the bylaws are again revised during times that are more reflective.

The exception to that would be during a problem which has continued for an extended period, and which has been proven irresolvable without bylaws modifications. In such cases, the bylaws should be revisited some months after the problem is resolved, and examined to identify necessary improvements in the amendments.

Proposing Amendments

Amendments can be proposed by three sources:

The Grand Master may propose bylaws changes at any time. He may (and usually does) discuss such changes with selected Initiates, but this is not necessary.

The Grand Master may appoint a committee of members to review the bylaws and submit amendments if any seem warranted.

Any individual may recommend changes. The easiest course of action is to offer your ideas to the Grand Master, who can advance the amendment if he agrees with it.

Likewise, if there is an active committee reviewing the bylaws, suggestions can be given to them.

Finally, any member can offer his proposal directly to the College of Seven.

Discussion and Refinement

Bylaws and their amendments are long-term decisions, difficult to change. It is therefore important to offer bylaws amendments that are the best possible, the most likely to do the necessary job, and worded in such ways as to produce as little confusion or uncertainty as possible. Bylaws and their amendments need to be worded so the need for future amendments improving on them is minimized.

In other words, bylaws and amendments should be discussed among those with knowledge of the process before they are formally submitted to the College for approval.

This serves several purposes:

During the discussion, the amendment can be refined to

- a) Cover more situations,
- b) Be clearer,
- c) Better answer the need that requires such amendment.

During the discussion, other related bylaws can be reviewed and perhaps corresponding or parallel changes can be made to keep or improve the consistency of our bylaws.

During the discussion, the Grand Master and others can take the time to review and agree with the proposal, speeding the remaining processes.

Submission to the College

After the proposed amendment has been discussed, reviewed, and possibly improved upon, it needs to be Officially submitted to the College of Seven for approval.

The Grand Master may submit any amendment to the College at his discretion. The easiest way to put an amendment before the College is therefore to work with the Grand Master such that he agrees to do this.

If the Grand Master appointed a committee to review the Bylaws and suggest amendments, then the Grand Master will review the committee's recommendations and may choose to submit any/all of the proposed amendments to the College.

Alternately, an amendment may be submitted to the College if requested by a petition signed by three of the voting College members.

Voting on Amendments

Votes on bylaws amendments may be taken in person or by mail. The Grand Master and Dean of the College manage votes.

Votes can be taken or begun at Conclave, if desired by the Grand Master. If four or more of the College is at Conclave, and if four or more of the College votes in favor of the amendment at that Conclave, then the amendment passes.

If the vote is taken at Conclave and it does not gain a simple majority (perhaps because all voting members of the College were not at the Conclave), but the simple majority may be reached if all absent College members voted for the amendment, then this vote may be extended into a mailing to those if desired by the amendment's sponsor.

Following parliamentary procedures, a vote at Conclave must be taken in a formal College of Seven meeting with adequate notice. "Adequate notice" means that the meeting must have been on the Conclave's agenda, or announced at least 24 hours in advance at a meeting on the agenda at which all College members are expected to attend. The vote may be taken by secret ballot, show of hands, or any other means that allows the GM, and DC7 accurately to tally the votes.

Votes by mail can be held by a combination of postal mail and email. Because of the vagaries of email, a postal mail copy should back up any email notice and/or vote if no confirmation is quickly received. i.e.: If College Member A doesn't vote or confirm receipt of an email notice in a day or two of the emailing, then a hard copy notice should be mailed to College Member A. If College Member A votes by email and does not receive confirmation of the vote in a day or two of the mailing, College Member A should mail a hard copy vote. The GM and DC7 will determine the actual contents and methods of notice and vote.

Enactment of Amendments

Most bylaws amendments are enacted (come into force) immediately upon their approval or more accurately when the vote has been counted and verified. Bylaws amendments that should have a future effective date (perhaps to coordinate with other changes) need to have such scheduling written into the bylaws amendment.

Enforcement and Violations

The Grand Master stated one of the primary factors of bylaws enforcement in an email that discussed the creation of this document:

"Rules should be harsh, but the place for Mercy and Justice should always remain. The purposes of the Bylaws are to strengthen the Friary as an organization, to enable it to do its Work, and to protect it from hazard and intrigue. To provide that protection, the Bylaws must be strict, and we must be prepared to follow the letter of the Bylaws when necessary. However, if we overreact to an innocent violation of bylaws, we can worsen the Friary's situations rather than improve them."

Identifying Violations

Any member of the Friary may identify and report a violation of these bylaws. It is probably best to bring it to the attention of the person in violation first, since that is the best person to reverse/fix the violation. Any member may also bring a violation to the attention of any officer responsible for that area of activity, or to the Grand Master or any Member of the College.

Resolving Violations

Decisions and actions made which are in violation of the Bylaws will be reversed to the best of our ability. Decisions and actions that are required at specific times, which were not accomplished, will be taken as quickly as possible.

Any member of the Friary who feels that a Bylaws violation is not dealt with properly or sufficiently may bring this to the attention of the Grand Master or any Member of the College.

The Johannite Gnostic Mass: An Initiatory Exposition

By Shaun Patrick McCann, IV° (Magister Lvx Ex Tenebris)

[This Article is essentially identical to the one found on our public website, which was written by myself, prior to my priesthood ordination with the Apostolic Johannite Church. It is included here, as it goes hand in hand with the Private Rite of the Johannite Gnostic Mass, which is in the III° Monographs. This is a primarily Magickal Rite in contrast to the Congregational Rite, which is primarily Sacramental in Nature. However, both Magickal and Sacramental elements can be found within each.

- Lvx Ex Tenebris, V°, Grand Master]

In this essay, I will be breaking down the central rite of the Apostolic Johannite Church, in both magical terms and sacramental terms. More often than not, I will be referring to the Magical Aspects of the Rite, as the Sacramental aspects are well known. Where they intertwine, however, I will draw attention.

The Lighting of the Candles

The Johannite Gnostic Mass, like the Gospel of John, has many instances of things with multiple applications and meanings, both with equal validity, inwardly and outwardly. The lighting of the Candles in the JGM is the Entrance Rite for the Mass and the gathering of the community, however it is also much more.

The Lighting of the Candles considered from a magical standpoint, is the path of the Initiate (an analogy can be drawn nicely with the Friary of the AJC itself.)

" In the name of Light arising do we summon Raphael, the Healer, guardian of Air and Wind and Tempest, to guard this Chamber and witness the acts here taken. Come mighty Raphael, and grace us with thy presence."

This corresponds to the degree of Initiate with in the Friary. It is the gentle rousing of the human being to gradual awareness and marks initiation in its truest sense, a "beginning."

" In the name of Light increasing, we summon Michael, the Defender, Lord of Fire and Prince of the Legions of Heaven. May he guard this Chamber and give due witness to the acts here taken. Come, mighty Michael, and grace us with thy presence."

This corresponds to the degree of Adeptus Minor, wherein the being works toward the increasing and manifesting of his initiation and the beginning of Adepthood.

"In the name of Light descending, we likewise summon Gabriel, Lord of Water, Heavenly Herald, who didst bring glad tidings to Our Blessed Lady. May this Chamber be guarded and our acts here witnessed. Come mighty Gabriel, and grace us with thy presence."

While the Adeptus Minor contains the formula of increase, the Adeptus Major is a result of descent. The Sacred Flame, The Holy Spirit, The Holy Guardian Angel. This descends from without to within and within to without. In biblical terms, this is the event manifested during Christ's baptism by John. The Descent of the Spirit unto Adepthood.

"In the name of Light returning, we also summon Uriel, Dark Lord of Earth, who bringest all at last unto the Nether Shore, Companion of all who offer up their lives in the defense of others,

guard this Chamber and witness the acts here taken. Come, mighty Uriel, and grace us with thy presence."

If the Light descending embodies the Sacred Flame and the Holy Guardian Angel, then the Light Returning embodies something much, much more. This can be likened to the Transfiguration of Christ and/or the Resurrection and is nothing less than the return of the human being unto his original condition, a Master of the Temple.

It is also important to note that one cannot be an Adept 24-hours a day, nor can one be a Master 24-hours a day. Adeptship is marked by flashes of understanding, whereas Mastership is marked by flashes of being.

Contained therefore in the beginning of the JGM is the synthesis of the entire path of the Initiate. Just like the Gift of Tongues, whereby something is heard to everyone in their natural language, so the Eucharist is the Crowning and Key rite in all the degrees, each according to its nature, though only understood as such within the III[°]+. This is because it embodies and represents the arising, the increase, the descent and the return. You can also compare the Mass and the Path of the Initiate unto the life of the Christ himself.

I [°]	The Arising	His Birth
II [°]	The Increasing	His Ministry
III [°]	The Descending	His Sacrifice
IV [°]	The Returning	His Resurrection

Like the Eucharist, which is the key Rite for all degrees, each according to its own nature, so this opening readies not only the priest but prepares and welcomes Initiate and Non-Initiate alike, each according to his or her own nature.

In the Private version of the Johannite Gnostic Mass, the First Enochian Key precedes this opening, which is that of spirit. Preceded by the balancing action of the Gnostic Cross, this, in turn, draws down Spirit (in the form of the HGA) and then is distributed and is used to activate the elements (and the associated formulae of initiation).

The Entrance Rite considered from both perspectives (Public and Private) very much shows itself as a sacramental mystery. That is to say, it has an outward sign and an inward meaning.

Invocatio

The Invocatio is found only the private version. It is the second form of the formula begun with the Gnostic Cross, that of preparing.

The main portion of the first Invocation consists of the Second Enochian Key. This in itself marks the beginning of the formula proper as opposed to the beginning of the celebration. The principles of beginning and of initiation are echoed by the fact that while the gifts are being prepared, the key is used.

Within the majority of the Western Magical Tradition, the second Key is attributed to letters E.H.N.B, which are the first letters of the names on the Tablet of Union or Spirit. This signifies, like the first key after the Gnostic Cross, the reception and beginning of the decent of the Spirit (and once again the HGA, with which the ritual is being performed).

The Introit

Within the Introit is the return of the first key. This is not repeated to reaffirm the invocation of the Spirit at the beginning but to confirm. Like confirmation is to baptism, the magical invocation contained within the Introit seals and completes the first invocation within the Entrance Rite. This is not to say that the Invocation of the Spirit in the first is incomplete, rather, this is to indicate that the preparation is complete.

[Note: In the Alternative Private Rite, the Introit, in addition to the First Enochian Key, contains a forceful Banishment, Expulsion and Rejection of the Archons and the Demiurge]

The Act of Faith

In the act of faith we have the Gnostic Statement of Faith. This solemn and powerful statement sets the mind towards the task that approaches. This is important, as it is essentially a pause in the main magical and sacramental action. This seeks to regroup and refocus the mind of the Magician especially before the major magical and sacramental actions of the Offertorium and the Anaphora, which require both focus and awareness.

The Offertorium

It is interesting that this section should follow the *Act of Faith*, especially because this portion of the JGM embodies in itself a key aspect of Gnostic belief, that of the *Divine Spark*. The Offertorium traditionally is the part in the Mass whereby the bread and wine are presented to God before they are consecrated.

How does this fit in with the Divine Spark?

"The Grail, offered unto God, charged with the Elements, truthfully, is none other than the Magician himself. The Quintessence merged with the Elements"

This aspect is within us from the beginning. It is only through realization and understanding that the Divine Spark becomes *The Sacred Flame itself*.

It is our goal to return the Divine Spark unto God, either through Union with the Godhead or through Apotheosis. The Offertorium, in the JGM, is nothing less than the Act of Faith put sacramentally and magically into practice. This pattern and path of the Initiate moves hand in hand with my analysis of the Introduction. Expanding our table then:

I°	The Arising	His Birth	Beginning of the Divine Spark
II°	The Increasing	His Ministry	Awareness of the Divine Spark
III°	The Descending	His Sacrifice	The Divine Spark transcends itself through understanding and

			is realized as the Sacred Flame
IV°	The Returning	His Resurrection	The Magician transcends himself and is the Sacred Flame

In the Offertory of the Public Rite, we also find the same underlying principle of mingled nature and merging of human and divine natures within the pouring of the water into the wine.

The Preface

The Preface in the JGM Private Mass fulfills, in a sense, the same purpose as the Offertory of the Private Rite. In the Offertory, the Inner aspects of the Grail and Elements are brought into sync and in line with the Magician. In the Preface, the Outer Aspects of the Grail and Elements are brought into sync and in line with the Magician through the joining with, and in the chorus of praise with the Seraphim, Cherubim, Thrones, Dominations, Powers, Virtues, Princedoms, Archangels and Angels. This, in combination with and following the Offertory, is truly the Preparation for the Anaphora, as both Inner and Outer aspects are united within themselves and with each other, thus providing both the proper state of mind, as well as being conducive to the magical aspect of the Anaphora and the manifestation of the Holy Guardian Angel.

The Anaphora

The Anaphora is the centerpiece and crown of all Masses, with the Mass being the crown of all the Sacraments. It is during this prayer of consecration and memorial and the recitation of the Master's words that the Bread and Wine are consecrated by Divine Power to become the Body and Blood of the Master.

The ability to perform such resides in the mark passed on by valid transmission of the lines of Apostolic Succession and thus extends from Christ himself. However, what of the Private Rite and the III° + who would perform the Rite?

The idea that the Mass is a Magickal Rite is heretical in the Roman Catholic Rite, those non-Roman Rites in Union with the Vatican, as well as in many other Rites within the broad spectrum that is the "Catholic" Church. The Mass is celebrated and consecrated *only* by Divine Power, anything less or outside of this and it would not only be illicit but also invalid. Is this to say that the Private Rite of the JGM is illicit and invalid? Absolutely not. Why? The Holy Guardian Angel.

The Holy Guardian Angel (hereafter referred to as the Sacred Flame) is the focal point of the Western Esoteric Tradition. It is the true contact point between Man and the Divine (both within and without the nature of the Magician and the subjective and objective aspects of the Magician).

The Sacred Flame is in itself Divine Manifestation and Revelation all in the same breath. Unto Adepts- Revelation. Unto Masters- Manifestation as actualized Being.

It can be achieved through magick but it transcends magick. It can be achieved through mysticism, but transcends mysticism. It is the Supreme Sacrament, and at the same time mirrored in all Sacraments... but is not limited to or by them. It is *the* indelible mark.

The Sacrament of the Mass (as contained within the Private JGM) is consecrated by Divine Power as contained and transmitted via the Sacred Flame and Noetic Apprehension.

This is not to say the source of this consecration is any different than the one effected through the 'Sacramental' rite. The ability to consecrate and perform the Mass as contained and transmitted via Apostolic Succession, originates with the Master, who perfected the Sacred Flame when he experienced the great Transcendence of the Cross. The same Source moved through two paths, yet intertwined.

"I and my Father are One"

This does not take away from or diminish the Grace conferred by the reception of Valid Holy Orders. Rather, it compliments and increases their state of being, as the reception of Holy Orders compliments and increases the state of being for one who has established a connection with the Sacred Flame.

This is why the successful working of the Sacred Flame is required for Priestly Ordination in the Apostolic Johannite Church, a decidedly "magickal" Rite of the Catholic Church.

In the Apostolic Johannite Church, not all Adepts are Priests, but all Priests are Adepts and as such, are capable of assisting those on their path towards Noesis, not just as Magicians but as living Sacraments, in which one thing is seen but another is understood.

The Breaking Of The Bread

The Breaking of the Bread reminds us of the tasks ahead once Noesis is first achieved. That of service. The Master achieved the Sacred Flame and then turned it to the service of humanity. As such, we must unite, break and distribute our energies to those who will come after us. We are reminded of the saying "Our attainment is the property of those who will come after us."

Communion

Communion for the Priest and Noetic Magician is a continual renewal of our connection to the Divine. For the Magician who is just embarking on the path to completion of the Great Work, however, it is a preparation for things to come and is shadowed forth by the words of the JGM that says:

"Be what you see, receive what you are"

The Concluding Rite

"From my circle here, may the Light be spread throughout the world."

If the Body and Blood are consecrated and broken/poured out at the Altar, then it is the Concluding Decree that establishes (as the culmination of the Mass) the Path that we are to take.

The expansion of Being of humanity is not made at the Altar alone, but rather is begun there.

In Conclusion

The Johannite Gnostic Mass helps to achieve that which is implied by its name, Gnosis. For those who already lead a Sacramental and religious life, it will enhance and increase this. For those who lead a strictly magickal life, it will open to them vistas of the Sacramental Universe.

It is the Supreme Rite of the Friary and contains, unites and transcends all other techniques.

When you're inside, you look around. What do you see? Business men, teachers, lawyers, carpenters. The very minds of the people we are trying to save. But until we do, these people are still a part of that system, and that makes them our enemy. You have to understand, most of these people are not ready to be unplugged. And many of them are so inert, so hopelessly dependent on the system that they will fight to protect it.

- Morpheus, *The Matrix*

The Sixth Consciousness

Let us categorize the “mind” as six consciousness types: one each for the senses, all non-conceptual (i.e. the “eye” consciousness -sees- but does not conceptualize about what it perceives), and one “conceptual” consciousness.

The first five are the only consciousnesses that can access the world of phenomenon, the “Objective Universe.”

The sixth, the conceptual consciousness can only receive information from the other five.

We do not really see, hear, smell, taste, or feel things the way they are. When we think we do, that is a complete illusion. A fabrication.

What we “experience” is the conceptualization of the sixth consciousness, based upon what it receives from the other five.

You have never seen, smelled, heard, tasted, or felt anything. Ever.

You have only experienced the conceptualizations of the sixth consciousness, which itself has never seen, smelled, heard, tasted, or felt anything.

Now, of these six types of consciousness- the only one we really have any degree of manipulative control over is the sixth. Since it is through the sixth that we experience and interpret all the rest, though, by manipulating -it- we manipulate our entire experience of the world around us.

All your happiness, all your suffering, everything you experience... has its origins in no place other than within your own mind - the sixth consciousness. It exists nowhere else but within you... which places it under your control, -if- you learn to control the sixth consciousness.

When we are performing any magical ceremony (religious rites included) we are, whether we understand it or not, trying to manipulate the sixth consciousness. If we realize exactly what we are doing, we can attempt to become more proficient at it.

Whether our ceremony is magical or religious... what we are doing is taking the input from the five consciousnesses and then trying to tell the sixth that what it's perceiving/conceiving is something different. The Chalice is not a silver goblet; it IS the representation of the qualities of “Elemental water.”

It is both incredibly simple and easy... and incredibly difficult

It is simple and easy because we have always been the only source for our interpretation and conception of things. Why can you -not- simply decide that the Chalice = “Elemental Water”... you are the one who “decided” on its “mundane” aspect, after all.

However, it is incredibly difficult for several reasons:

Habituation- we experience things in a “mundane” sense repeatedly... once the sixth consciousness decides it “knows” what a thing is, well... that is it. It is settled, and it rarely re-visits that decision without being forced. Once it receives the eye-consciousness impression of the Chalice, it automatically generates “cup” - so reinforced by habit that we have little time or ability to attempt to over-ride it.

Constant ritual (“invoke often!”) is the method used to combat the obstacle of habituation (we re-train ourselves, creating -new- habits).

Another obstacle is intellectual understanding vs. True Experience.

It is very easy to understand rationally what I have said about the six consciousnesses and the fallacy of your every experience. However, that intellectual understanding does not seem to penetrate into our actual “experience.”

You continue in the same process, and even though you know that your “computer” exists nowhere outside your sixth consciousness, you continue to behave as though your conception of it is “real.” This is a sub-set of the “habituation” obstacle.

All phenomena are like the death of a child within a dream...

Deeply moving, emotionally charged... very REAL... until you wake up, and realize it existed nowhere outside your head.

How do we remove the obstacle of experience?

Meditation. Through the process of meditation, we can begin to “step back” from the mental projections of the sixth consciousness, and begin to slowly (through a process of habituation... the sixth consciousness is a creature of habit, so we use that against it here) dis-identify with the thoughts it produces.

So the combination of meditation and ritual both pull us out of our normal, habitual experience of seeing our mental projections as “real” - AND - serves to re-program our 6th consciousness to make its conceptions based upon how WE choose for it to make them.

The secret, then, to effective magic - make certain that you engage in regular meditation, AND know what it is precisely that you are doing.

Do not second-guess yourself with your symbols...

Do not look at the goblet as ordinary now, thinking that tonight in your ritual it will “become” something else via magic... you undermine the process. You MUST NOT give the sixth consciousness the opportunity to re-assert its pre-determined label - otherwise you are simply reinforcing the old habit.

Moreover, when you begin to successfully -change- the way the 6th consciousness conceives certain things (and thereby completely changes your own total perception and experience of them) - you can then begin successfully to change ALL things.

Yes, magic is all “in your head” - but so is EVERYTHING ELSE.

The general problem with folks who try to work with what I have outlined...

They take it to a solipsistic extreme: “nothing exists outside my head”

When of course things exist outside of you - it is just that you have never experienced them; you have only experienced your conception that is -based- upon them

“Magic” cannot ever really change anything “out there” - it can only change your experience of a thing “out there” - but since that is all we have, or have ever had... it amounts to the same thing.

The II* has a solid intellectual understanding of these concepts, and can regularly employ them to manipulate their 6th consciousness in Ritual to achieve the desired results.

The III* is near infallible in their ability to control their 6th consciousness in ritual, and is gaining proficiency in extending that to their every-day experiences.

The IV* has full control over their 6th consciousness in all situations, and as such- can now also directly perceive "outside" things the way they are, without internal mental fabrication/6th consciousness conceptualization