



Apostolic Johannite Church

St. Teresa Parish News

Feasts this Week:

Nil



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Rector's Ramblings

I hope that this week's newsletter finds you all well and staying dry in the wet weather that seems to have crept up on us over the last week.

This week marks our two monthly in person meetings in Brisbane and I am looking forward to connecting with those who can join us for Mass.

I want to make special note that our next service (07/08) will be in Toowoomba. We were scheduled to have a meeting there earlier in the year but natural disasters occurring at the time prevented this.

It's my hope that some of our folks who normally meet in Brisbane will be able to make the trip out to join me. This service will be an opportunity for us to worship again with Kylie who used to be a regular at our services but due to health can no longer make the journey to Brisbane.

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This past week saw the yearly Conclave of the Church take place in an online format. Due to the restrictive nature of global travel over the last two years it has been a blessing to be able to gather in an online environment.

His Eminence announced that next year Conclave is hoped to include in-person meetings as it has in the past. Keep an eye out in the usual places (and our newsletter) for announcements.

Throughout the coming year at least some of the talks that were presented at this year's Conclave will be released through the Church's podcast *The Lectern*.

The podcast is available on a number of platforms and can be found under the Learning tab on the Church's main website.

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In today's readings we see mention made of Angels, with the intent of the day being recognizing God as the ruler of the Angels.

In the Old Testament there are a number of terms used to refer to those being we would usually call Angels. Amongst them we find;

- mal'āk 'ēlōhîm; "messenger of God"
- mal'āk Yahweh; "messenger of the Lord")
- bənē 'ēlōhîm; "sons of God"
- haqqôḏəšîm; "the holy ones"

Though Angels are mentioned in numerous places in the Bible very few are mentioned by name.

Both Michael and Gabriel are named in the Bible. Gabriel is well known as the angel of the Annunciation in the Christmas narrative and Michael is mentioned in Jude and Revelation where he appears to be ascribed a heavenly warrior role.

Both long standing traditions of the Hebrew peoples and the Gnostic corpus sees a plethora of other angelic beings named and taking up a variety of roles as messengers of God and advisors and helpmeets to man.

Within our own Church we see four Archangels invoked at every liturgical service.

If we examine these prayers we see the four archangels are charged with duties particular to them:

Raphael - "to giving voice to our prayer and strength to our journey"

Michael - "to light our path through the wilderness of ignorance into the Kingdom of Heaven"

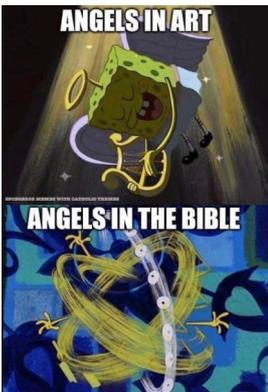
Gabriel - "to help us know ourselves as children of the Divine Beloved"

Uriel - "to guide us at our last through the portal of that undiscovered country, from which no traveler returns."

For me, the angels are a sign that God has not left us alone to walk in the wilderness of mortality. Instead, the One has provided help from the higher realms that we can call on to offer us energy, enlightenment, and grace in our times of need.

Through the coming week I intend to reflect on the role of the Angels in my faith and practice and invite you to do the same. :)

Blessings, Fr. Brenden+



Intent of the Day

God as Ruler of Angels



Prayer of the Day

O God Ruler of Angels, and of all the Hosts of heaven, You have spoken out all the mysteries to us, O giver of the streams of all revelations and dispatcher of all radiant messengers. You are the One whom we have loved since our infancy; your light shines out in us like a lamp of radiance, for You have sent to us your shining Angels, who have driven away from us our forgetfulness of the truth, and have taught us to bless You and your light. Amen.

Lesson - Holy Prophet Mani

Now when the Living Father saw the soul afflicted in the body, then the mother of life and the first man and the living spirit stood up in prayer and implored the father of greatness. So the father of greatness heard them and called forth the messenger. Having come, then, he prepared for himself the work for the liberation of souls; he prepared a mechanism with twelve vehi-

cles, the twelve virgin angels with their robes and crowns. The first is Royalty, the second Wisdom, and the third Victory; the fourth is Contentment, the fifth Purity, and the sixth Truth; the seventh is Faith, the eighth Patience, and the ninth Sincerity; the tenth is Kindness, and the eleventh is Justice, while the twelfth is Light.



Gospel - Revelation of St. John the Divine

I saw the seven Angels who stood before God; and to them were given seven trumpets. And another Angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was brought before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the Angel's hand. And all the Angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying: Amen; blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God, for ever and ever. Amen.

Gnosis and the French Restoration Part One *by Fr Brenden*

The re-emergence of Gnosticism as an organised religion involved a myriad of organisations and people and a whole lot of interesting and what could be called fanciful tales. Over a series of articles we will be treating some events that may well be mythical as historical realities. Whilst to the historian this may seem less than honest, the tide of Gnostic history accepts that these events may simply be myth and legend but despite that treats them as if they are not mainly because the people who recorded them treated them that way within the narrative of their work.

Also, I want to make it super clear that I'm far from an expert on these matters. There may be some factual errors in what I present, as with much of history there are multiple retellings and records of events and this has led to some fuzziness around dates and events. So please, be gentle! If I have something a little askew feel free to get in touch and let me know.

There are a lot of common tropes that come to mind when we think of France. It's seen as a place of romance, beauty, high fashion, fine food... but we hardly ever think of religious and spiritual insight, upheaval, and change.

I have to admit that until I came across the AJC I had no idea about the vast occult and spiritual heritage of the French. In a past portion of my life I was part of a Dominican Order, so I was well aware of St Dominic's intellectual wranglings with the Cathars in France and of their eventual demise, but that was pretty much where my knowledge ended.

What I'm terming as the French Gnostic Restoration is in reality really two restorations which neatly bookend the 19th Century. Firstly, there's the Johannite Restoration of Bernard-Raymond Fabre-Palaprat early in the century and the Gnostic Restoration proper of Jules-Benoît Stanislas Doinel du Val-Michel towards the end of the century.

While these two individuals aren't the only folks to have an influence in this area they are the two foremost individuals who have impacted the early formation of the traditions that have come down to those of us who follow in the French tradition. If I had unlimited space and time I could definitely fill them with insights into how a myriad of French mystics and occultists viewed Gnosis and impacted our tradition. However, both of these men and the organisations that they founded have had profound (yet vastly different) impacts on not only the AJC but Gnosticism and the western mystery traditions at large.

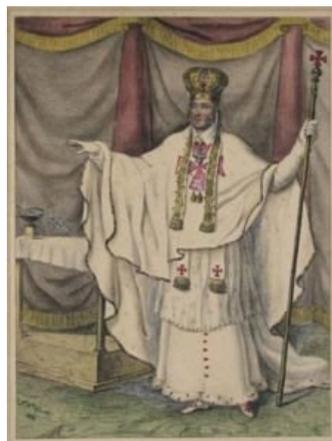
A cursory evaluation of the life of Fabre-Palaprat suggests that he was potentially a rather driven young man, by the age of 30 he had done more

than many hope to do in an entire lifetime. He'd studied at seminary and been ordained a priest, left the priesthood, received two medical degrees and was set to become the director general of a philanthropic medical society in Paris. He continued to lead a life of distinction being awarded the Legion of Honour in 1814 for his part in the Battle of Paris and was further awarded the July Medal for his efforts in the Revolution of 1830.

It wasn't long after the reception of his second medical degree that he and a group of fellow Frenchmen re-established the Order of the Temple in 1804 with Fabre-Palaprat as Grand Master and Sovereign Pontiff. Through various charters and documents this organisation claimed to be the lineal successor of the Poor Fellow-Soldiers of Christ and of the Temple of Solomon, more commonly known as the Knights Templar. The stories of these documents and their validity could be a talk all by itself and the historian in me finds it hard not to regale you with their tales of mystery! However...

Some time later, possibly in 1812, Fabre-Palaprat discovered, by chance, a Greek text called the Levitikon, this document not only had bearing on the Order of the Temple but led to the founding of a new companion ecclesiastical structure called the Johannite Church of Primitive Christians.

The Levitikon suggested that along-side the lineage of the Church of Peter (read Roman Catholic Church) there existed in the Holy Land a Church of St. John whose lineage was passed from a Patriarch called Theoclete to the Knights Templar. Palarat, being the head of the Templars (as he and his fellows saw it) naturally saw himself as the rightful successors of this lineage and without knowing it, already being the head of this Church organisation. This then led to the formal formation of the Johannite Church of Primitive Christians with Fabre-Palaprat at its head as Sovereign Pontiff.



So, that all being said, how does the foundation of the Johannite Church and the work Fabre-Palaprat relate to the ideas and concepts of gnosis that we are dealing with today? To be brutally honest, this was a

question I had a lot of trouble trying to answer

when compared to those whose work comes later in the century.

On the surface Fabre-Palaprat was somewhat different to those who followed him and formed the French Gnostic Tradition proper, instead of being focussed on things spiritual in the sense of connecting to the Divine he seemed to be more of an institutionalist.

In talking about how Fabre-Palaprat viewed the purpose of his work Siobhan Houston in her book *Priests, Gnostics, and Magicians* stated that it is likely Palaprat viewed:

“...the esoteric church of St. John catered to those spiritually advanced souls who might comprehend Jesus' secret teachings, while the exoteric Church of St. Peter accommodated the Masses.”

When coupled with elements from the rather long *PROFESSION OF FAITH OF THE CHRISTIANS OF THE PRIMITIVE OR UNIVERSAL CHURCH* found within the *Ritual Sacrifices of the Holy Sacrifice of the Eucharist*. We can start to see how a type of proto-gnostic idea of spirituality was developing. I think in many ways the Johannite Church may have been a progression, almost a stepping stone between the strict historic legalism as found in mainstream Christianity and the deep spirituality of what was to come.

The articles hint at deeper meanings and a life centred on relationship with the Divine whilst never quite going there and remaining familiar to those of a predominantly Catholic France.

An example of this can be found in Article 8:

I believe that there exists but one true religion, that which has been revealed to our reason by the will of God, in his Prophet and Pontiff Moses, and by the Christ, our divine lawgiver.

Whilst still being couched in the idea of the faith of the past being of crucial import the essence of faith is that which is revealed to our own reason by God; a stepping towards the experience of the divine gnosis, whilst still being anchored in the known and traditional.

In some ways, and this may be an intellectual stretch, Palaprat is almost a bit of a John the Baptist/Forerunner style figure in the movement towards gnosis and Gnosticism; he pointed to the Ancient traditions of the past, the Templars and the early Christians (through the Johannite lineage) whilst paving the way for new organisations based on those and other traditions.

Next time we will explore the role of Jules-Benoît Stanislas Doinel du Val-Michel, commonly known as Jules Doinel.

Prayer List

For Healing, Recovery from Illness and Wellbeing

*Jen Petsche
Megan,
Elke
Craig Snapp
Ann Holmes
Ken Chapman
Blair Blundon
Fr. John DiGilio
Bess DiGilio
Myint Myint Aye
Carrie Aitkins
Magdalena Dargue
Dorothy DiGilio
Melissa DiGilio-Busch
Bonnie
Marie Hoffman
Rev. Joe Revels
Nichelle Rogers
Rob Penman
Jake Stratton-Kent*

*Joyce Masters
Matthew Duncan Masters
James Mitchell
Jennifer Mitchell
Chandra Fundak
Chris Schuck*

For Peace, Healing, Relief from Stress and Distress

*Megan
Kylie
Jason Mehmel
Ingrid
Shaun McCann
The Rockell Family
Jake Schenberg
Brad Rees
Grace
Winston, Audrey, and Daniel
The Carter Family
The Carroll Family in their loss
Mar Thomas
Anthony Deakin and Family*

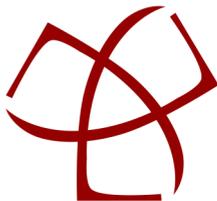
*Danu and Karel
Aaron Bradley
Valis Porter*

Other Matters

*For all those affected by
COVID-19
Jack Allison, his patients and
employees
Jon Vandergaag for relief
from pain and distress
For the people of Burma
For the people of Ukraine
Mona Bernhardt for a smooth
house move*

For the Repose of the Soul

*Jeff Lynch
Rev. Julia Knight
Jean Deakin*



2022 Meeting Schedule

Brisbane

West End Uniting Church Hall
12:30 (service begins after set-up)
July 3rd
October 2nd
December 4th

Maryborough

Community Recreation Centre; Ariadne St
10:00am
Third Sunday of the Month (from July)

Online

Lectio Divina - via Zoom and Live Stream
6:30pm - 2nd Sunday of the Month

Toowoomba

Harlaxton Community Hall
Time TBA
August 7th

For further details please contact Fr. Brenden

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