

WISDOM CALLS
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“Brotherly Love”

Wisdom Calls is the
bulletin of the Queen of
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Gnostic Church**

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Regular Events

Gnostic Holy Eucharist
High Mass with Homily,
Rt. Rev. Steven Marshall,
Celebrant
Every Sunday 11 AM

Our real nature is divine. Because we are divine, we have infinite strength and wisdom at our command, provided we can free ourselves of the obstacles in our personality, which stand in the way of our conscious union with the indwelling God.

The Holy Eucharist [or Mass] is so designed that it may remove the barriers separating the human and divine natures in ourselves. The Queen of Heaven Gnostic Church of the Ecclesia Gnostica invites all who seek this mystic union, to partake of the Eucharist, and of the other mysteries [sacraments] which it administers. No barrier of creed, race, or status is erected around the altar of the Gnosis. Please join us for this traditional and inspiring service.

Gnostic Healing Service - Every 2nd Sunday

On the 2nd Sunday of each month the Gnostic Healing Service will be inserted after the regular Mass. The Healing Service includes a sacramental anointing with Holy oil and imposition of the hands, which constitutes one of the seven sacraments of the Gnosis. Please join us in receiving this special sacrament.

ALL EVENTS THIS QUARTER, UNLESS STATED OTHERWISE WILL
TAKE PLACE AT THE CHURCH ADDRESS



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A Homily for the Fifteenth Sunday after Trinity

Brotherly Love

Rt Rev Steven Marshall

The intent for this Sunday may seem simple at first glance. Yet the simple phrase “Brotherly Love”, carries a much deeper significance than is at first apparent, a significance that is not revealed until we look at how the Gnostics may have viewed it. Though not obvious at first acquaintance, there is much evidence that the Gnostics like other early Christians were very much concerned with the qualities of fraternal love and charity within and between their communities. Yet the polemics often leveled against them begs the question.

What is brotherly love? We might begin by asking, “What is the relationship between brothers and sisters?” The bond of love there to a great degree is the bonding that arises from the shared background, history and circumstances of life, similar in some degree to the friendship that develops between people who have fought in wars together, who have suffered similar traumatic events, or who grew up together in the same school or neighborhood. If we extrapolate this to all those who share the condition of incarnate existence with us, then we find that everyone is our brother and our sister. As our Right Reverend Tau Stephanus passed onto us in a homily, “Not only is everyone our brother or sister. We are our brother. We are our sister.” The saying, “Love thy brother as thy soul,” then becomes not just another phrasing of the golden rule; it becomes an experience, a unitive state of consciousness, the root of compassion. In some ways slogans such as, “We are the world,” and, “The family of man,” are trivializations, in that we can affirm them in our speech thousands of times without ever having this change of consciousness, without ever transcending our

awareness as being separate from others. I don’t mean to downplay the importance of reaching out and offering help to those in need, but reaching out on the purely horizontal level is not enough. A vertical dimension is also necessary. As stated in the *Psalm of the Godly Life*, “For every good gift and perfect gift is from above and cometh down from the Father of Lights.”

In this way, slogans such as, “We are family,” are in a sense very true as well. But they are true upon a higher, more archetypal level of being. If we have not connected with this at this higher level, generally trying to manifest such ideals in this lower world do not work out all that well. Somehow the nature of the world and our own human natures make a mess of it. If we catch on to this experience of unity at this higher level, then the awareness of the opportunities for reaching out and perceiving the higher truth of others takes care of itself.

In this world we appear to be separate beings, separate thoughts, feelings and perceptions. One of the insights of the Gnostic is that in the highest spiritual awareness we are not separate. This insight comes not from a mere belief in such a unity but a very real experience of unity, a unitive state of consciousness. When the disciples ask Jesus, “Show us the place where thou art.” He replies not with a physical or metaphysical place but a state of being, a condition of being, a being of light. “Within a man of light there is light and he lighteth up the whole world; if he doth not shine there is darkness.” (*Gospel of Thomas*) When we are in contact with the greater our light shines out; when we are not in touch with the greater then we are in darkness. The *Psalm of the Godly Life* adds another metaphor to this. “The spirit of man is the candle of the lord: and the righteous shall shine forth as the sun in the kingdom of their Father.” The sun shines on everything equally and on everyone regardless of race, religion, gender, or any other status of the

individual. The capacity to shine is something that must be cultivated. It has to do with the difference between a spark and a flame. A spark gives off no useful warmth or light. In order to give forth such warmth and light the spark must be fanned into flame. Our spark becomes a light through contact with the higher and greater reality of the spirit; then we can become the “candle of the Lord.” The impartiality, the equanimity with which this light illumines all beings comes from this contact with the greater reality and cultivates the unitive state of consciousness.

One of the paradoxes of the Gnostic insight is that we are called to this unity as individuals. We experience unity as individuals, and as individuals we experience a state of non-separateness. This bears similarities to the paradox of the Buddhist teachings about emptiness. One koan that particularly exemplifies this is “The void is shining.” Emptiness does not mean that there is nothing in it; neither does unity have no one in it. The paradox of individuality and unity finds its way also into the logion demonstrating this in the Gospel of Thomas. “I shall choose you one out of a thousand and two out of ten thousand, and they shall stand as a single one.” The point of this particular saying is not who is chosen, but how one is chosen. We are chosen individually and even more rarely as couples or pairs. We are not chosen as a group, as this religion or this ethnicity. We are chosen in an individual manner, not by membership in a particular group. As individuals we are equal in status, as there are no categories to distinguish us and so those who are chosen will stand as a “single one.” “Single one” comes from the Greek “monachos” from which we get the word “monk.” From it we also get the word “monastic”. This refers to an intentional, a voluntary, a chosen company and community that becomes united in fellowship. We are

called, we are summoned to Gnosis as individuals and remain individuals in the spiritual community to which we are called. Just as by definition monks or nuns are a part of a community, they are both solitary in the sense that they have left conventional society, but they are also banded together in a community. One of the three jewels of Buddhism is the “sangha”, the noble community. However, becoming a single one is not about putting blind trust in the authority of a group. It is not safe, advisable, or even possible to place our trust in every one we meet. We place our trust in our own higher Self, which is in union with all living beings.

The paradox comes into play in some of the polemics against the Gnostics as well. As individualists, Gnostics are not particularly enamored of going along with the crowd; they do not take kindly to external authority of any kind, either that of other individuals or groups. This elicits the criticism that they were self-seeking egotists and individualists, not caring about the greater community or plight of humanity as a whole, but this is not true.

Gnostics, like our Buddhist brothers and sisters, are very much concerned with community and our relationship with others. They exemplify some of the great value placed upon a spiritual connection of love and regard between each other, knowing no barrier of status or wealth. The Sufis, who are also related to the Gnostics, have a practice of greeting each other as royalty. This is again a practice of equanimity and impartiality without distinction. In the Gnostic view, the quality of interpersonal relationships is a measure of our relationship with the spiritual community and Gnosis.

The core experience of Gnosis creates a bond between the individual and all Gnostics everywhere, of whatever culture, creed, or race. As related in the *Second Treatise of the Great Seth*:

“I was among those who are united in the friendship of friends forever, who neither know hostility at all, nor evil, but who are united by my knowledge in word and peace which exists in perfection with everyone and in them all. And those who assumed the form of my type will assume the form of my word. Indeed, these will come forth in the light forever, and in friendship with each other in the spirit, since they have known in every respect and indivisibly that what is is One. And all of these are one. And thus they will learn about the One, as did the Assembly and those dwelling in it.”

Another example from the *Apocalypse of Peter* says, “Those who are of the life, having been summoned to Gnosis, neither attempt to dominate others, nor subject themselves to bishops and deacons... They will perfect the wisdom of the brotherhood that really exists, which is the spiritual fellowship with those united in communion, through which the wedding of incorruptibility shall be revealed.”

The Gnostics like the greater church, also had bishops and deacons – their relationship to the people is what differed. In the Gnostic community the relationship between the clergy and the people was not a relationship of subjugation but of service; the clergy served the spiritual needs of the people. The people were the recipients of spiritual service. The point of this passage is the “spiritual fellowship”. Gnosis is a uniting agent. The recognition of the light within each other and a similarity of mystical experience and insight bring evidence of sharing a unifying experience and an awakening to a common spiritual reality. As Heraclitus reveals, “The waking have one world in common, whereas each sleeper turns away to a private world of his own.” In terms of Jungian psychology one might say that this particular quality of experience is that of a conscious contact with the collective unconscious, the

objective psyche. The objective psyche is so titled because it is aware of the common universal yet interior, objective truth of things. The sleep of the subjective world of our unconscious projections becomes each one’s separate and individual experience of external reality. This may lead to disagreement and dissension, a lack of unity and cohesion. As we awaken, we are lifted out of this fog and discover a transcendence and unity that appears to come from a place in the psyche that is superior to the ego. Both a horizontal and vertical connection are needed to manifest the ideal of Brotherly Love. We must reach out, but we must also reach up. As stated in the Gnostic writings, “For every good gift and every perfect gift is from above and cometh down from the Father of the Lights.”

Gnostics are in some sense antinomian, but not in a crudely understood fashion. For the Gnostic, following the commandments of society or a community or a prelate are not in themselves salvific. The Commandment of Christ is one, to love God and to love one another as one’s own soul. Yet we must progress individually. If you seek spiritual progress vicariously through group activities, these are other’s experiences not *your* experiences. Yet a community of friends in gnosis can create a matrix for an individual to contact a greater alternative reality and have their own individual experience. As stated in the *Gospel of Thomas*, “Love thy brother as thy soul, guard him as the apple of thine eye.”

“And thus they will learn about the One, as did the Assembly and those dwelling in it.”

Although gnosis is an individual experience, we need the spiritual fellowship of those in whom

we can entrust our soul – who will not back-bite or back-stab us, who will not blame and shame us, who will not attack us with the confidences that we have shared when we are most open and vulnerable. It takes discernment and a recognition of a common connection with the Light, a kindred spirit, a common lineage of spiritual ancestry. “Apple of thine eye.” is a metaphor for the pupil of the eye, the window of the soul. The eye is a powerful symbol of the Gnosis. In the Egyptian mysteries it represents the Eye of Horus and the Eye of Isis, the Moon and the Sun. The Moon and the Sun are poetic

above, from the Father of the Lights. When we have those about us to whom we can entrust our soul and the apple of our eye, when we love our brothers and sisters as our own soul, we find the Eye is a doorway, the Door of Sophia, the Gateway to the Treasury of the Light, which is our Inheritance. Then shall we receive and be able to give the good gifts, the perfect gifts from above, that “cometh down from the Father of the Lights in whom is no variableness, neither shadow of turning.”

“For every good gift and every perfect gift is from above and cometh down from the Father of the Lights.”

metaphors for the Ships of light in the writings of the Holy Prophet Mani. The Moon receives the light of the souls, the sparks of light, during its waxing in fullness, while during its waning, it transfers the collected light to the greater light of the Sun. Sparks become flames through uniting and entering into the greater spiritual Sun. As stated in the Psalm of Godly Life, “And the righteous shall shine forth as the sun in the kingdom of their Father.”

The Eye may also represent the eye of united perception experienced in certain elevated states of consciousness – souls joined together in a common vision of a greater reality. “If thine eye be single, thy whole body will be filled with light.” Like a shared organ of perception, the eye of united perception is somewhat like the three Stygæan witches in the Greek myths who had one eye that they had to pass around from one to another, but with the Gnostic Eye we all see through it at the same time. It is a gift from



Schedule Summer 2017

JUNE

Sunday, June 4th, 2017 11:00 am
Pentecost Sunday
Coming of the Holy Spirit
Celebrant: Rt. Rev. Steven Marshall
(Confirmations - Please call Father Steven if you are interested 503 233 0854)

FRIDAY, June 9th, 2017 7pm
Subject: Monthly Sophia Service
Celebrant: Rev. Linda Dies
Our celebration of the Divine Feminine:
Come and receive the Blessing of the Rose.

Sunday, June 11th, 2017 11:00am
Trinity Sunday
Devotion to the Triune Deity
Celebrant: Rt. Rev. Steven Marshall.

MONDAY, June 12th, 2017 7:00pm
Women's Divination Group
We will be doing tarot, angel cards, pendulums, etc. Come and join in; if you don't know how, come and learn!

Sunday, June 18th, 2017 11:00 am
1st Sunday after Trinity
Transforming Power of the Holy Spirit
Celebrant: Rev. Linda Dies

Sunday, June 25th, 2017 11:00 am
2nd Sunday after Trinity
God as Light
Celebrant: Rt. Rev. Steven Marshall

JULY

Sunday, July 2nd, 2017 11:00 am
3rd Sunday after Trinity
God as Ruler of Angels
Celebrant: Rt. Rev. Steven Marshall

Sunday, July 9th, 2017 11:00 am
4th Sunday after Trinity
God as Love
Celebrant: Rt. Rev. Steven Marshall

MONDAY, July 10th, 2017 7:00pm
Women's Divination Group
Tarot, I-Ching, Pendulum, etc. Come join us to learn and discuss divination methods.

FRIDAY, July 14th, 2017 7pm
Sophia Devotional Service
Celebrant: Rev. Linda Dies
Come and join in our celebration of the Divine Feminine.

Sunday, July 16th, 2017 11:00 am
5th Sunday after Trinity
God as Peace
Celebrant: Rev. Linda Dies

Sunday, July 23rd, 2017 11:00 am
Magdalene Sunday
The Apostle to the Apostles
Celebrant: Rt. Rev. Steven Marshall

Sunday, July 30th, 2017 11:00 am
7th Sunday after Trinity
Purity as a Condition for Union with God
Celebrant: Rt. Rev. Steven Marshall

AUGUST

Sunday, August 6th, 2017 11:00 am
Transfiguration of the Lord
Celebrant: Rt. Rev. Steven Marshall

MONDAY, August 7th, 2017 7pm
Women's Divination Group
Tarot, I-Ching, Pendulum, etc. Come join us to learn and practice divination methods.

Sunday, August 13th, 2017 11:00 am
Sunday of the Assumption of Sophia
Celebrant: Rt. Rev. Steven Marshall
SOPHIA FESTIVAL & POTLUCK 2pm
(see announcement below for details)

Sunday, August 20, 2017 11:00 am
10th Sunday after Trinity
Devotion
Day of St Stephan, King of Hungary
Celebrant: Rt. Rev. Steven Marshall

FRIDAY, August 25th, 2017 7pm
Sophia Devotional Service
Celebrant: Rev. Linda Dies
Come and join in our celebration of the Divine Feminine.

Sunday, August 27th, 2017 11:00 am
11th Sunday after Trinity
Discernment
Celebrant: Rt. Rev. Steven Marshall

SEPTEMBER

Sunday, Sept. 3rd, 2017 11:00 am
12th Sunday after Trinity
The Mystery of Christ
Celebrant: Rt. Rev. Steven Marshall

Sunday, Sept. 10th, 2017 11:00 am
Sunday of the Descent of Sophia
Celebrant: Rt. Rev. Steven Marshall

MONDAY, August 11th, 2017 7pm
Women's Divination Group
Tarot, I-Ching, Pendulum, etc. Come join us to learn, practice and discuss divination methods.

Sunday, Sept. 17th, 2017 11:00 am
14th Sunday after Trinity
Renewal of Spirit
Celebrant: Rt. Rev. Steven Marshall

Sunday, Sept. 24th, 2017 11:00 am
15th Sunday after Trinity
Brotherly Love
Celebrant: Rt. Rev. Steven Marshall
ST. HILDEGARD POTLUCK 2pm
(see announcement for details)

FRIDAY, Sept. 29th, 2017 7:00 pm
Sophia Devotional Service
Celebrant: Rev. Linda Dies
Come and receive the Blessing of the Rose.



SPECIAL SUMMER ANNOUNCEMENTS

SOPHIA DAY 2 PM AUGUST 13 2017

Our annual Sophia Festival & Potluck will be held at the Queen of Heaven Gnostic Church chapel this year:

5815 NE Everett
Portland, Oregon 97213
503 233 0854

Potluck Coordinator: Jessica M.
Email: rosetheory@gmail.com
503 740 5802

Rev. Dies will perform the Sophia's Rite of Freedom Ritual.

Please bring an item that reminds you of Sophia (music, poems, art, etc.) to share with the group.

HILDEGARD DAY 2PM SEPT 24 2017

St. Hildegard Day will return by popular request on Sept. 25th at the chapel:

5815 NE Everett
Portland, Oregon 97213
503 233 0854

We will share Hildegard's story, music, art, dietary ideas, etc.

We will be showing the movie of her life, "Vision", at the end of the day for those who have not seen it.

Potluck Coordinator: Christine Stabenow
Email: wingsofisis23@gmail.com
503 302 0139

Church News

Holy Week was beautifully memorable, with each night's service meticulously planned and presented, culminating in a moving Easter Sunday Mass. Thank you so much Father Steven for your impeccable attention to every detail.

In March, Father Steven celebrated the 30th anniversary of his ordination to the priesthood. Many thanks to those who brought food, cards and gifts to commemorate the event.

In April, Tau Stephanus I, our regional bishop celebrated his Golden Jubilee, which is the fiftieth anniversary of his consecration to the episcopate. The celebration included a special luncheon on Saturday that was attended by many clergy and friends from all over the USA. On Sunday, a well-attended high Episcopal Mass followed by a reception concluded the festivities. Many thanks to our Right Reverend Stephan Hoeller for his unceasing and dedicated service to the Gnosis and the blessings of that service among us.

The Google Earth Garden Project is a living memorial garden honoring Sandra Poe. Our goal is to finish a working garden that can be seen by Google Earth satellites this Summer. The garden incorporates organic food, sacred geometry and an ancestral memorial. It is a place to heal the living and honor the dead. We have started a fundraiser to help finish with building the first prototype. Once completed, the idea can be reproduced by anyone with access to garden space. We hope to inspire others to create working memorial gardens that lift the heart. You can now support the garden and follow its progress on Wordpress:

<https://googleearthgardenproject.wordpress.com/>

Note: The Queen of Heaven Gnostic Church is the Portland parish of the Ecclesia Gnostica, a Christian Gnostic Sacramental Church with its headquarters based in Los Angeles, CA. As a sacramental, liturgical church, we employ chant, candles, incense, bells, vestments, and other accoutrements for the purpose of elevating consciousness out of the ordinary. The structure and content of our liturgies are age old and inspired by the practices and metaphorical writings of the early Gnostics of the 1st through 4th centuries.

We continue an established and recognized, apostolic tradition without moralizing judgments or dogmatic statements of belief in a setting that fosters mystical inquiry and spiritual understanding. We retain the early gnostic practice of ordaining women on an equal basis with men and revere the feminine aspect of Deity in the fashion of our Gnostic forebears.

For more information please visit the Gnostic Archives: "gnosis.org"

And the Queen of Heaven homepage at: "gnosticchurchportland.org"