Wisdom Calls is the quarterly bulletin of the Queen of Heaven 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.

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

Note: According to the Oregon Health Authority’s guidelines regarding Covid 19, we are continuing in Phase III of reopening. We are open for in-person gatherings of fully vaccinated individuals. We request that unvaccinated individuals wear a mask and observe standard precautions. If you are experiencing any Covid or flu-like symptoms we request that you stay home. We will continue to stream Sunday morning services via Zoom to those unable to attend in person. The physical presence of people attending, witnessing and participating in the mysteries and sacraments of the Gnosis is of paramount importance to disseminating the Gnosis of the Light. Please join with us in service to the Divine.

WATCH EMAIL ANNOUNCEMENTS FOR SCHEDULE CHANGES OR CHECK FACEBOOK: www.facebook.com/QueenOfHeavenPortland/

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A Homily for the Day of the Holy Templars

The Knights of Holy Wisdom

Rt Rev Steven Marshall

In commemorating the Martyrdom of Jaques de Molay and the Holy Templars, we do not so much commemorate their martyrdom but their legacy of the Gnosis to us, their heirs. The Gnosis of which they were the custodians might be symbolized in the image of an underground stream traveling through time and geography to surface and appear at various times in history. The Templars then are one such upwellings or surfacing of the Gnosis within the various and superficially dissimilar trappings of time and culture.

Like many potent symbols of the Gnosis, the legacy of the Templars must be approached as a mystery rather than a collection of historical facts or various opinions about who they were. They bear both a historical dimension and a mythical dimension. Historically, the Templars were a military monastic order of knights charged with defending pilgrims on their way to the Holy Land in Jerusalem. They were called the Knights of the Temple of Jerusalem. The historical and worldly facts concerning the Templars are not that impressive or inspiring. Their military campaigns in the middle east were mostly failures, as measured by the ambitions of the Roman Catholic Church. Their greatest claim to fame, according to historians, was that of serving as the first bankers. Yet, in a mythic dimension, they have served as a potent symbol of the guardianship of an esoteric and secret Gnosis. They are immortalized in the Grail story of Wolfram von Eschenbach as the custodians of the Holy Grail. Their rule was written by St. Bernard of Clairveaux, who himself was a mystic and devotee of Sophia in the Wisdom tradition. The mythic image of the Templar adept who is a keeper of the ancient wisdom of the East still lives in the hearts of the people of France. In the Templars’ travels to the holy land, it is quite possible that they came into contact with a number of Gnostic-oriented groups, such as the Johannite Order of Oriental Christians, the Nazoreans, the Mandaeans and other esoteric traditions of the Middle East, and thereby came across such an ancient stream of Gnosis. From this may have developed a small enclave within the order who sought secretly to preserve these esoteric teachings and practices.

As a monastic order of traveling knights, they not only left their families but also their homelands to defend the passage to the Holy land. The standard which they wore was a red cross on a white tabard. In this way they left their families and took up their crosses to follow the road to the Holy City, Jerusalem. It is within this light that we might interpret the following saying from the Gospel of Thomas.

“Jesus said: Whoever does not hate his father and mother will not be able to be a disciple to me, and whoever does not hate his brethren and sisters and does not take up his cross in may will not be worthy of me.”

In the time of the Templars, to become a part of a monastic order was to leave the ties of family and to join a fraternity of similarly oriented people in an intentional and consciously chosen community. Those of the monastic community became one’s mother and father and sister and brother. As stated slightly differently in the Gospel of Matthew:

“And a man’s foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me is not worthy of me.
For whosoever shall do the will of my Father which is in heaven, the same is my brother and my sister and my mother.”

For the Gnostic one of the important meanings of monastic life is the leaving of one’s biological and earthly family to join a spiritual fellowship. As St. Francis prays God, “Wean my heart from all that is under heaven,” so the ties to our biological family are one of the things from which we must free ourselves, one of the things that is under heaven from which we must be weaned as well.

The Gnostic realizes that there is no guarantee that our family members are going to support us in our spiritual goals, but most often may even distract and obstruct us, particularly if we go against the worldly values of the culture into which we were born. As the Mandaean psalmist records, “In father or mother, I have no trust in the world. In brother or sister, I have no trust in the world.” Certainly, the history of many gives more evidence for there being strife and enmity between the members of the family household. “And a man’s foes shall be they of his own household.” (Gospel of Matthew) Of course, this does not mean that we should have malicious intent towards our family members, or that we should eschew the love and friendship that may be there. What it means to the Gnostic is that the unconscious ties to the world represented by our biological parents are a limitation and must be broken before we can go on with our spiritual task. We even have idioms that describe this in our culture, when we talk about “untying mother’s apron strings.” Perhaps our living parents are not so much the problem, as are the interiorized parents, our Freudian super-egos which continually distract us with reminders of our worldly duties and obligations, and criticize us when we take an alternative direction in following the life of the spirit. It is these same voices of the herd mentality that prevent us from hearing the Call to our spiritual identity and purpose when we are called to take up our cross. We must break these unconscious ties to the world before we can take up our cross and become the errant knights of the Temple on the road to the Holy Land.

The Coptic word translated in the Gospel of Thomas as hate certainly did not have the connotations that the word “hate” has for us today. The word would have been originally spoken in Aramaic, a language noted for hyperbole and overstatement, then written down in Greek and Coptic, finally translated into English. In this process of crossing language barriers there are many opportunities to alter the intended meaning. As is the case in most religious literature, when a superficial interpretation of the text seems most obviously wrong, then another more symbolic and esoteric meaning is most likely intended. Ultimately, we must dig to the source to find the meaning that a religious saying has for us as Gnostics; we must go to our connection to the root of truth, the Gnosis of the Heart. The insights that we receive may not be popular, and we may feel pressure to discount them so that we may keep peace with our friends, relatives and society at large, which we intuitively feel would be antagonistic to an unpopular world-view. As stated in the Hermetic scriptures, “The gnostic pleases not the many, nor the many them.” Our first exposure to the many, our first source of the conventional world-view is through our association with our parents and siblings. And so the statement in the Gospel of Thomas, “Whoever does not hate his mother and father can not be a disciple to me.”

The message of liberation is not about keeping the peace in an oppressive world. An unjust peace is a false peace. It is simply the preservation of a status quo no matter how unjust and oppressive that status quo might be.
The realization of the Knights Templar is that inaction or compromise to the darkness of this world was not a peace worth having. They did not join the crusade against their brother and sister custodians of the Gnosis, the Cathars; on the contrary, some of them fought to defend the Cathars against the armies of King Phillip of France. They did not blandly let them be destroyed to bring about an unjust peace.

To compromise with the world is ultimately to lose one’s “rest,” which can only be found in freedom from the shackles physical, psychological and social that prevent us taking an alternative direction away from the world and setting our destination on the Holy Land symbolic of our true rest in the Pleroma. “Jesus said: Men possibly think that I have come to throw peace upon the world, and they do not know that I have come to throw divisions upon the world: earth, fire, sword, war.” (Gospel of Thomas) This is not a “namby pamby” Jesus who is going to come down from heaven and bring everyone peace and happiness on earth. The redeemer comes not to make a worldly peace but to overthrow the hold that the world has on us spiritually. Our part in this work is to strive to break away from our conventional status quo view of the world, we must undergo a fundamental alteration in our perception with insights into the existential realities of the world, insights that we must guard until we are wholly afire. The fire is a fire of transformation. “Jesus said: I have cast fire upon the world and lo I guard it until the world is afire.” The Redeemer both stirs and awakens that within us that calls forth conflict and resistance from the world, but also gives us that secret fire of Gnosis that we must guard and defend from that resistance.

When we undertake the work of light, the darkness, the chaos of the world is not going to be nice to us. There is a divine darkness, a cloud of unknowing out of which the Light springs, but there is another darkness of this world that strives against the bearers of the Light. The many of the world may not like us; they may even persecute us. This reaction of the world must be expected, and we must prepare to defend ourselves against it.

“Therefore I say: if the lord of the house knows that the thief is coming, he will stay awake before he comes and will not let him dig through into the house of his kingdom to carry away his goods. You then must watch for the world, gird up your loins with great strength lest the brigands find a way to come to you, because they will find the advantage that you expect.” (Gospel of Thomas)

One essential insight of the Gnosis is that we live in a world of oppositions, that there is no transformation without conflict, no liberation without a corresponding resistance, no apotheosis of mortal to immortal without a struggle. As stated in the Gospel of Thomas; “Blessed are those who have been persecuted in their heart; these are they who have known the Father in truth.” Even as coal does not become a diamond without a great deal of heat and pressure, so we cannot come to perceive our own immortal and incorruptible light until we have burned away our attachments to that which is burnable and corruptible. As we break these worldly attachments and chains, the same cross which we take up in defense of the Gnosis, is the cross by which we crucify the world. “Blessed are they who have crucified the world and have not let the world crucify them.”

The Redeemer comes to liberate us from the Rulers and the Archons of this world. Yet the history of the world does not evidence that the transformation has been too successful thus far. This and the fact that most Messengers of the Light have had their missions cut short by persecution and death, shows that things can go wrong. There is not some great divine plan of
redemption that does not require us to do anything in response to the darkness that we see around us. There are many plans and designs that are being worked out in this world, and not all of them are good, or in our best spiritual interests. Things can go wrong! The Gnosis can be lost, if when we receive it, we do not defend it. We must guard it, until the world is afire.

When we really know something, when we have an insight of Gnosis we must guard it. No one or no thing else is going to do it for us. The thrust of the world is to make us sleepy, make us forget that we ever had a transformative insight. Many social and psychological forces may encourage us to discount or deny it. However, in guarding our Gnosis, we must also guard against the tendency to get trapped by egotistical self-righteousness and an “I’m right and you’re wrong” mentality. The insights of Gnosis are a personal treasure and have nothing to do with who is right and who is wrong. The Templars guarded themselves against this ego-inflation by beginning each day with the following verse: “Not unto me, O Lord, not unto me, but unto thy Name be the glory.”

This guarding of the Treasure of the Gnosis takes place on both a personal and a collective level. The Templars banking activity grew out of the practice of guarding the wealth of those on pilgrimage to the Holy Land from thieves and brigands who lined the road to Jerusalem and delivering it safely to the pilgrims at the end of their journey. Even so, as a Church we have a role in guarding and enhancing the spiritual wealth of our Gnostic community, as we each make our pilgrimage back to the Light.

The historical role of the Templars was to guard the way of pilgrims on their way to Jerusalem, the Holy Land. In their spiritual role they were the guardians of an esoteric stream of Gnosis, the knowledge of “the truth that sets free” that can show us the way to the Heavenly Jerusalem, that can guard us from the spiritual thieves and brigands, the archons of this world, that attempt to steal our treasure of Gnosis.

We are Knights of the Temple, the Knights of this Temple of the Gnosis. We have left the many of this world to stand alone and to stand with an invisible fellowship with which we have united ourselves in spirit, as we unite with a fellowship of Gnostics who exist everywhere, in every creed and race. We are guardians of a very sacred way, the holy road to the Heavenly Jerusalem. This is ours to guard and defend that the way of the Gnosis, that the road of the “truth that sets free” may remain open to the lost and exiled pilgrims of this world. In this way we take up our crosses as images of that Cross of Light which is the blazon of our way back to the Light that is the place of our true inheritance and our True Home.
Schedule of Events
Summer-Autumn 2021

AUGUST

Sunday, August 1, 2021 11:00 am
9th Sunday after Trinity
Confidence
Celebrant: Rt. Rev. Steven Marshall

Friday, August 6, 2021 11am
Gnostic Common Vespers
Officiant, Rev. Ali Azizi

Sunday, August 8, 2021 11:00 am
Sunday after the Transfiguration
Celebrant: Rev. Ali Azizi

Sunday, August 15, 2021 11:00 am
Assumption of Sophia
Sophia’s Light-Power Restored
Celebrant: Rt. Rev. Steven Marshall

SOPHIA FESTIVAL & POTLUCK 1pm (see Special Event flyer)
Potluck Coordinator: Quinton
Email: queen.of.heaven.church.portland@gmail.com
425-345-2826
Please bring an item to share with the group that reminds you of Sophia (music, poems, art, etc.)

Sunday, August 22, 2021 11:00 am
12th Sunday after Trinity
The Mystery of Christ
Celebrant: Rt. Rev. Steven Marshall

Friday, August 27, 2021 11am
Vespers of Sophia and Magdalen
Officiant, Rev. Ali Azizi

Sunday, August 29, 2021 11:00 am
13th Sunday after Trinity
Virtue
Celebrant: Rt. Rev. Steven Marshall

SEPTEMBER

Sunday, Sept. 5, 2021 11:00 am
14th Sunday after Trinity
Renewal of Spirit
Celebrant: Rt. Rev. Steven Marshall

Sunday, Sept. 12, 2021 11:00 am
Sunday after the Descent of Sophia
The Birth of Mary
Celebrant: Rt. Rev. Steven Marshall

Sunday, Sept. 19, 2021 11:00 am
No Portland services will be held this Sunday.

Sunday, Sept. 26, 2021 11:00 am
17th Sunday after Trinity
Spiritual Progress
Celebrant: Rt. Rev. Steven Marshall

OCTOBER

Friday, October 1, 2021 7pm
Sophia Service
A Devotion to Our Lady Sophia
Officiant, Quinton
A celebration of the Divine Feminine. Come to receive the Blessing of the Rose. We will be gathering in-person for this monthly service.

Sunday, October 3, 2021 11:00 am
Michaelmas Sunday
Archangelic Defender of the Gnosis
Celebrant: Rev. Ali Azizi
On this Sunday we will celebrate the Mass in honor of the Holy Archangel Michael. St. Michael, the Archangel, plays an important part in traditional Christian mythology, the Grail legends, Gnostic myth and many of the Western esoteric traditions. The cathedrals and chapels dedicated to St. Michael have long been associated with certain esoteric traditions and symbols. The Pistis Sophia includes the Archangel Michael as one of the two angelic powers who support Sophia in her ascent back into the Pleroma.

Sunday, October 10, 2021 11am
Sunday after H. Francis Day
Fool-Knight of the Gnosis
Celebrant, Rt. Rev. Steven Marshall
With his emphasis on counter-materialism and on charity to all creatures St. Francis is thought to have been very early influenced by Cathar sentiments. On this Sunday we will recite a special prayer for the blessing of the animals in remembrance of St. Francis’ love and compassion for all creatures great and small.
**Sunday, October 17, 2021 11am**  
Templar Sunday  
Celebrant, Rt. Rev. Steven Marshall

Near this date in 1314, Jacques deMolay, the Grand Master of the Templar Order, and many of his most highly placed knights were burned at the stake. Although the Templars have been the subject of much pseudo-historical legend, many have attested to their heirship of a dual tradition, one secret and esoteric, known only to a few, and the other corresponding to the orthodox Roman Catholicism of the time.

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**Friday, October 22, 2021**  
Gnostic Holy Rosary/Sophia Rosary  
Officiants may vary

An in-person gathering, call and response recitation and singing of the Holy Gnostic Rosary. Rosaries and service booklets will be provided. Please bring your own rosary if you have one.

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**Sunday, October 24, 2021 11am**  
21st Sunday after Trinity  
Persistance  
Celebrant, Rt. Rev. Steven Marshall

**Sunday, October 31, 2021 11am**  
22nd Sunday after Trinity  
Right Attitude toward the World  
Celebrant, Rt. Rev. Steven Marshall

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**Note:**

The weekly evening Zoom recitation of the Gnostic Holy Rosary/Sophia Rosary will be cancelled for the date of Friday, September 17th in order for Quinton and Steven to attend Gnosticon IV, September 16-19.

Beginning in October the monthly Sophia Service and a monthly group recitation of the Gnostic Holy Rosary will pre-empt the weekly recitation of the Zoom-only Sophia Rosary. See Schedule for the dates of these services in honor of the Divine Feminine.

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**Ordination to Subdiaconate**  
**Sunday, August 15, 2021**

In conjunction with the Mass for the Assumption of Sophia, Quinton will be ordained to the Order of Subdeacon. Please join us for this grand occasion of his taking the first step in Major Orders.

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**News Flash – Gnosticon IV**  
**September 16-19, 2021**

Approximately every twenty years the Ecclesia Gnostica has coordinated a Gnostic conference. The last was in October of 2001 aboard the Queen Mary in Long Island, California. This year 2021 Gnosticon IV will be held in Austin, Texas. For more details go to [www.gnosticon.org](http://www.gnosticon.org)

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**10th Anniversary of Tau Stephanus II**  
**Observed Sunday, October 24, 2021**

On October 23, 2011, the Rt. Rev. Steven Marshall was consecrated a bishop as Tau Stephanus II. Nothing formal has been planned. Those who wish to stay after Mass for a little potluck snacking and watching the DVD recording of the consecration would be most welcome.
Sophia Festival Celebration

Will be held at the church address this year on: SUNDAY, August 15th @ 1:00pm.

5815 NE Everett St.
Portland, OR 97213

Please join us for our annual recognition of the Assumption of Sophia. Bring finger foods for potluck feasting. Come with readings, songs, artwork, etc. that remind you of Sophia to share.

(See events calendar for more details.)
Church News

Father Ali, our newest priest in the Ecclesia has been visiting Portland once or twice a month to celebrate the Sunday Morning Mass and officiate at Friday Evening Vespers services. Please see the scheduled dates for these services in the current bulletin. Thank you, Ali for your dedication and service to the Gnosis.

As Multnomah County has entered phase III of reopening, we have opened the chapel for services to fully vaccinated individuals. On Sunday, August 1st, we had the largest congregation we have had since our reopening. We all had such a joyful time in gathering together for worship and community.

Quinton has been doing a superb job of managing our Zoom accounts and all the technology that goes into streaming, recording and distributing our services and classes. Kudos to Quinton. We are looking forward to his ordination to the order of subdeacon on August 15th.

Father Steven has begun preparing for a series of monthly evening workshops on the alchemical treatise, the “Aurora Consurgens” of St. Thomas Aquinas. He will be using the lecture recordings of Dr Stephan Hoeller and the book by Marie Louise von Franz, Aurora Consurgens : A Document Attributed to Thomas Aquinas on the Problem of Opposites in Alchemy. Homework will be assigned and applying the material to our own individual experience of the themes and images will be highlighted. The series will start after the first of next year. Start looking for a good used copy of the book. If you are interested, let us know the weekday evening that works best for you.

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"