

New Year Reading
2024



The Year of
Making Everything New

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John Rawson

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The Year of Making All Everything New

Song:

*Spirit of the living God, fall afresh on me.
Spirit of the living God, fall afresh on me.
Break me, melt me, mould me, fill me.
Spirit of the living God, fall afresh on me!*

Melody Rawson:

Shall we pray?

*Divine love of Christ,
We open our hearts this evening to welcome you and the Brotherhood
that we may perceive with great clarity that which is to be offered.*

*May we in all humility listen, learn, create that which we are supposed to
create as individual priests in the Order of Melchizedek,
which has so much power.*

*We ask your blessing on the war-torn countries of the world, on those who have been catapulted out of
their bodies and those who have been left in the wreckage,
dying for a glass of water, something to eat.*

*May we understand that by doing our prayer and our mass
that we have a power to lift this thing to greater heights.
We can do that.*

*And also we pray that we may see you as you truly are.
Open our eyes to your glory.
Open our hearts to your love,
that we may no longer see through a glass darkly,
but behold you face to face.*

*In your name, the matchless name of Christ,
the only Son from the Father,
So shall it be.*

I stand within a light. All around is darkness but the light shines in this darkness; it shines from above my head, it encloses me, it enfolds me. And outside the light I hear snowflakes falling, falling from the sky as though the heavens themselves were weeping.

In this darkness I see dimly at first, then with greater clarity the outline of a large wooden door. The door is shaped like one of those entries to an old cathedral, and the wood shines dimly in the darkness with the reflection of the light.

On the door which is in two halves, is carved the figure of Joseph and Mary on the donkey. It's a nativity scene, but it's also a scene of a journey; it's also a scene of something new coming into this old world, and the door begins to open. It opens - the two halves fold outwards towards me, and at the threshold I see the

Lady, and she takes me across the threshold into the greyness of the astral worlds, and we are walking, at least we seem to be walking.

There is the illusion of speed, almost an urgency, and the clouds around us start to thin. As we arrive, we travel into the higher astral realms, the realms which are above the emotional connections, above the petty angers and irritations of the human psyche, above the needs and desires and the little greedinesses that inhabit our psyche, which we can rise above with the help of spirit. The skies become clear and blue, and underneath my feet, or underneath our feet, the grass is green, and we have come to a structure, at least I think it's a structure, it's a strange structure!

It's a wall, a five-sided wall, with a gate in the centre, or at the centre of one of the vertexes, if you like, of the pentagon, and there is no roof to the wall, it's not like a castle. But the door in the wall opens and the lady again takes me across the second threshold, and to my amazement, I'm in a garden!

It's a beautiful garden, it's a garden filled with roses, and now that we're inside the garden, I see the beds of roses line each of the five walls, and each of the roses are different colours, not all the roses are out.

We begin by turning to the right, and we begin with the wall of red roses, and before we can do this, the Lady points out to me that there is a statue at the commencement of this walk along the first wall, and the statue is of a young woman, and she holds in her arms a big urn, if you like - urn, is that the right word? - a big vase, and the Lady points out that there is something like a piece of parchment that is emerging from this urn, and she says, "Take it out and read it."

I open the roll of parchment and on it is inscribed a single word, I think it's in Latin, *Energeia*, and the Lady explains as we begin walking along the first wall that in this year, the task of every human soul is to begin, or in many cases continue, certain transformations, and there are five transformations that the human soul must engage in, in this year, and the first is *Energeia*, which really means energy. How do we use our energies? How do we use our passions? How do we use our longings, our yearnings? What is it that we long for?

Let's be honest about what we yearn for, let's not hide it away, and we need to transform this level in the human psyche because when it's misused, it leads to anger, resentment, guilt, aggression, hostility; and when these energy levels are not healed, then the result is war on so many levels, and there's much more explanation that's given to me on the mental levels about this, to be expressed perhaps throughout the year.

We move on to the second part of the fivefold path, and here the roses are mostly not in bloom with perhaps one or two roses with an orangey hue, almost a dusky hue, and again there's another parchment roll for me to read. I unroll it, and this word, it's another Latin word, is *Patiens*, meaning patience. I say to the Lady, "I'm not really very good with Latin. Couldn't you have given it to me in Greek?"

And she says, "Well, if you need to be clever, John, the Greek word is *Apatheia*."

Well, actually, I do know what that word means. This is the level of the human being where we deal with the body, the physical body, the physical world, all manifestations of the spirit within the world, and this is the second transformation that we will see happening in this year because we need to treat the physical world with *Patiens*, which means patience, kindness, beauty, acceptance, and *Apatheia*, which means desirelessness, and we're held as human souls into this level of existence through the exercise of desire, and what do human beings desire?

They desire more; they desire to be comfortable; they desire money - that's a big one! They desire sex; they desire relationships. Oh, yes, it goes really well with the misuse of energy, and no wonder that our world is on the cusp of declining irreversibly!

So the word or the command, the order, the direction given in this year to deal with our own physical bodies is patience, and, boy, some of us are going to experience many situations arising from the physical body that will enable us to beautifully practise the virtue of patience! So when things are not going our way, it's patience. When we don't get what we want, it's *Apatheia* or desirelessness, and there is more.

But as I'm experiencing the communication, the Lady takes me to the third wall. The third wall is filled with

beautiful golden yellow roses, and the word for this wall is *Mens*, which is Latin for mind. But it means more than mind, it means the thinking ability, and this is the third aspect that we must be prepared to transform and to renew in this year 2024.

We move now to the fourth wall, and on this wall the roses are purples, deep purples. There are even blue roses, all sorts of shades of blues and purples and violets, which is interesting because I've never seen a blue rose within this world - they only exist in spirit. But because they exist in spirit, one day they will also exist in this physical reality, and the word for the fourth wall, the wall of the blue roses, is *Amor*, which is love, and so the fourth direction that's given to us is to love.

Forget everything else. Forget the rules. Forget the wonderful occult metaphysical spiritual practices. Without *Amor*, without love, without the power that exudes from the heart, nothing else has meaning.

And we move to the fifth wall, and the fifth wall, I actually cannot describe it because it's as though all the roses here are made of light, and the word, of course, for the fifth direction of the soul is *Lux*, or light, and light and love are different powers. Love is what makes us human, but light is what will make us divine, and the Lady explains to me that the two faculties which would most heal, which do most heal the human soul, are love, and that includes love of self, love of one's past lives. Where are we damaged? Where do we have hang-ups? Where do we feel pain?

So much of who we are we created in the past. We stole, perhaps. We misused gifts that were entrusted to us. We killed others for gain, for territory, for conquering, and we have to love the fact that we did that. We may not be proud of who we were or what we did, but that will only be healed through the act of love, and love will make us fully human, but light will transform us into the divine; and we are blind to light very often because light is not just perceived through the eyes or through a clairvoyant vision. It's heard as a calling, as a voice which whispers softly, "Come, come and see."

When the disciples of Jesus asked him where he was staying, he didn't give a big explanation and GPS coordinates. He said to them, "Come and see," and that's what the light does. It says, "Come!" So that the fifth direction for this year is to listen and to come and approach the light more and more closely, and make it part of ourselves.

Now in the centre of the garden, and I'm only just noticing this, is a set of stairs, and the stairs are descending into the earth, and the Lady indicates that it's time to descend the stairs, and there's part of me that's very worried. I don't want to leave the garden. It's beautiful; I feel comfortable here, I feel at peace.

The Lady says that the way to the higher is through the lower. The way to divinity, to becoming a God, is to suffer the pain of bearing God within yourself; and I hear what she says and I reluctantly go down and down where the stairs are leading, and strangely enough, the further we go, the deeper we seem to go, the lighter my consciousness becomes, and as we keep walking the light around us increases and we come to the edge of a vast arena, a huge stadium.

I've come here in the past 20 odd years very often, for this is the gathering of the brotherhoods, not just the brotherhood of the Order of Melchizedek, but the gathering of 60 brotherhoods; and some one might rank as higher than the Order of Melchizedek, some one might rank as lower, but in spirit, you see, there's no high nor low, there's no better nor worse. There's no moving on.

There's only being called to who you are, and as Melchizedek priests, this is our first calling, that we hear. We may not understand why, we may be flabbergasted, but we hear the calling to become ordained, which really means to be reconnected with the Order of Melchizedek in this life, and we descend the central aisle. We take our seats in one of the long rows, and the speaker for this year comes to the podium, the centre of the stage.

There is a long pause whilst he looks at us and he scans us, and within each of us, I imagine because it's the case with me, I'm asked to recall my deeds and actions for the year of Revelation, and I'm asked to consider the Revelation that came to me, which came to me near the end of the year; and everyone who received that word in spirit, whether consciously or unconsciously, at the end of the year had to discover their Revelation, and sometimes it's not a very good Revelation. Sometimes it's a discovery of what we failed to do, or

at least we think we failed to do.

It's not always a wonderful blessing, a discovery that we are unique and highly advanced souls; the Brotherhood doesn't usually work that way. But it might be a glimpse of potential that we should work with for the future, and the future, of course, is now, and the speaker says, "The word given for this year is also from the Book of Revelation, the final book in the Bible, and the one that contains the whole, and the word is this, or the saying is this, 'He makes everything new,'" and he pauses for a moment to let us assimilate that.

'He makes everything new' from the last chapter in the Bible, so the name of this year is 'The year of making everything new', and he says, "That is why you have received the five directions for the year, you have received the direction of *Energeia*, or how you use your energy, make it new. Use your energy in a way that creates something new within your life, within the world. You've received the direction of patience, desirelessness if you like, kindness. Treat yourself and your body with patience, with kindness. Don't set impossible goals. Feel within yourself what you can build, and build it anew.

You've received the third word, *Mens*, mind, thinking. Change your thinking. That's the only way to make your world new. You create the world that you inhabit through your thinking. Your likes and your dislikes, they are created through your thinking. Perhaps your thinking has been created by past traumas in this life or other lives, but it's time to move beyond blaming the mother, or the father, or anything else, because this is the year to make everything new. If you don't make your mind new, then your world will not change.

The fourth word, *Amor*, love: the Melchizedek priest," (and here I'm only hearing what he's saying to the Melchizedeks), "The Melchizedek priest is incarnated to pour the love of Christ into the world, and this will happen, no matter the consciousness or the intent. The Melchizedek priest may fall asleep, but having been ordained, they can still be used as a vessel and a vehicle for Christ. They can say that they've moved on, that they no longer feel the priesthood - it doesn't matter. You've said yes - whatever you think, love will pour into you and you'll have to pour that love out into the world.

In some way, you will find a way to do it, and for those who have embraced the priesthood with their consciousness, then the call will become clearer, and greater ability to express love will be given, and you will be drawn by what you love to what you need to practise in your life.

And the fifth direction, *Lux* or light," and he looks around us and he says, "But you are beings of light. Light is your essence, light is your core, light is who you are, and you will return to the light. You came from the light and you will return to the light."

And as we are watching, the thousands of us, all the members of all the brotherhoods who are being told what has to happen this year, and how we have to encourage that, the speaker begins to transform!

It's impossible to explain or communicate the transformation, but the speaker is clothed in a river of living power, and we are witnessing the manifestation of Christ on this level of spirit, and Christ looks around, but Christ doesn't say a word, and we don't say a word, for there are no words. And from his heart centre, there emanates a radiance, and as I'm looking at it, it's like a coil or a spiral. It reminds me of the fireworks that we used to have when I was young.

We had the Catherine Wheel, which was in a spiral, and you would light one end, and it would light up and spin round and round, and that's what I'm seeing. I'm seeing the heart centre of Christ expand and move and rotate, and within the heart of Christ is the whole universe - all the galaxies, which are also in spirals; all the biological energies also in spirals; all the atoms, all the elementary particles, which also move in spirals and circles and never, never, never stop. And what I'm given to understand is that change happens from the heart, *Energeia*. Move the heart. Don't let it sit there. If you feel happy with yourself, if we feel self-satisfied, if we feel we've got the intellectual doctor's bag and all we have to do is reach into it for solutions to our life's problems, why not just throw it out?

We don't need solutions to problems! What we need is the energy of change. Problems are not there to be solved. If you have a problem with something, stop looking for a solution, look into self! Change self!

It is so simple, and the act or the intent to change self starts that inner Catherine Wheel moving and sparks start to fly, and an incredible light display starts to emanate from within the heart, and it's catching because

once the heart centre is open, then so do all the other centres in their course, and we become the universal being.

Everything fades now. The vision of Christ still abides, and for a time I'm in the - how can I call it? - the meeting room, the boardroom, where the Order of Melchizedek, or - what can I call it? - the Board of Directors for the Order of Melchizedek, is assembled, and we are given our directions for the Order, and the speaker says, "This is very simple; the time of the outward manifestation of the Order is coming to an end. The mysteries of the Order are available, but only for a few more years. Gradually, the mysteries of the Order are withdrawing from the human psyche, from human consciousness, and this is so that humanity does not get attached to the outward expression of the mysteries and idolise them, worship them."

And this has been the history within the Order, that the mysteries are given outward manifestation, and that may be through the service, through the Mass, through the baptisms, through the ordinations, through the buildings themselves, which once were filled with spiritual power, and no longer are filled with spiritual power, because the Order of Melchizedek is withdrawing; and whilst the ordination will be available for the next 50 or 60 years, after the end of this century, it will no longer be possible for souls to be ordained into the Order of Melchizedek.

So we still have 50 or 60 years to do our work, or at least some of us have. Some of us are going to be back in incarnation by that time, but the work that we have to do is to accept the closing of the Order, the retreat of certain expressions that we have loved; and yet those expressions, those mysteries, will always be available to the priest who has learned to listen to the yearning and the call within the heart.

So the task of the Order in this year, to facilitate the year of making all things new, is firstly to work with the five directions given on the personal level. That's the problem, of course, the old church had in the past. Someone would stand up in the pulpit and give a nice sermon on energy, or on the mind, or on patience and kindness, and there are lots of lovely passages in the Bible that you can use to create such sermons.

But that was the old expression of the priesthood. The new expression says, start within, make the changes within. Change self and everything else will follow.

So this year, my fellow priests, my beloved ones in the Order of Melchizedek, look at how you use your energy. Renew your energies and the direction of expression. Be kind, be gentle to your physical body. It's the only one you've got at present, and the kinder you are to it, the better it will treat you.

Check your thinking, watch your thoughts. That is the core directive of the Christ power, 'Watch and pray,' and not watch other people. Watch yourself, watch those thoughts, and then the expression of love - this is what is at the core of the Melchizedek priesthood. To be initiated into the deeper mysteries of the Order of Melchizedek can only occur through an outpouring of love from the heart into the world.

Finally, to walk in the light; and when one walks in the light, then the darkness simply cannot comprehend who you are, and then we shall indeed behold his glory, our glory, glory as of the only son from the Father.

So shall it be.

I'll take questions.

Melody:

Question from Pauline.

What is the relevance today for Melchizedek souls of doing the Mass and reading the Bible?

Have these practices lost their power as church buildings have lost their spirit?

I don't do the Mass or read the Bible, too overwhelming and difficult to understand, but I do meditate and pray daily and enjoy sitting quietly following a small devotional reading.

So what understanding, guidance and practices can the hierarchy offer us today, practices that have relevance and power to grow the seed of Christ within?

That's a great question. In the company of the Brotherhood of Melchizedek, we would like to answer.

Firstly, there are two questions there, Pauline, or two statements. First of all, you personally do not find the Mass relevant, and you have an antagonism towards it, an inner antagonism.

And you are not alone. Out of all the priests who have been ordained into the new expression, probably 60% would share that. Why is that? Well, I'll give you an answer in one word, Karma. The reason that you and others cannot come to grips with the Mass is because of karma.

Now, I don't want to put any one person in the spotlight. So, in the interests of self-knowledge amongst certain individuals, I'm going to give you three examples. There was a certain cardinal in the 14th century, an outstandingly good preacher, a very powerful man, very rich, loved luxury, loved sex, but not as much as luxury, and he was a magician. He was a black magician because he used the Mass as a magic ritual to get what he wanted. And he was successful. And the secret of that, we're not giving away at present. We don't want any more black magicians.

Now, that cardinal has long since repented of his use of negative forces, and he's had to suffer a life in this incarnation, let alone other incarnations, where he's experienced a great deal of sorrow, and particularly in terms of relationships. But what this person has never been permitted to do is do the Mass. And the way that they've not been permitted to do that is because they have a fear of doing it. They cannot come to it, and it doesn't matter who tells them that it's all right, they will not do it. It doesn't matter what obligations are placed on them, they will not do it. And until that individual has confronted the karma in consciousness and forgiven themselves, they will never be able to do the Mass.

Let's look at a second example. This person was a bishop in about the 5th or 6th centuries in England. And they had charge of a large church and also a convent. So this person was in charge of the diocese and the convent and the village, if you like, because I mean the bishop basically ran the place. And there was a raid by, I guess, Vikings, sea raiders, and they pillaged and looted. And the bishop called everyone to the church because he said, "Christ will guard us," and he started to do Mass. He took out the elements and did the most powerful, beautiful Mass that he could, and in the midst of doing the Mass, the invaders burst in. He died because a spear was thrown through his chest just as he was about to break the bread, and the 50 or 60 people, the nuns, the villagers, the priests, all those who had come to the church for sanctuary, were slaughtered.

Now that person came into this incarnation with a great anger in the heart, might I say. The anger is because Christ didn't come and save them. He was a very devotional bishop, a bit rigid, but he knew his theology. He knew that Christ would look after his own, but he forgot that Christ will look after his own in the afterlife, not necessarily in this life.

But this person nevertheless came into incarnation, was ordained again into the order of Melchizedek, and there is a curious dichotomy in this individual today. There's an attraction and a repulsion towards things like the Mass and things that we regard as traditional in the priesthood. And so, although this person has struggled very hard to deal with it, they have to be honest in the end and say, "No, that is not for me." And the reason that that is the only conclusion that they can come to is because of the spear through the heart. Until that spear is removed from the heart in consciousness, then also that person will be barred from the Mass.

The third individual that I will talk about, so you don't think anyone is anyone in particular, this person was a priestess in ancient Egypt in the temple. And she was in the temple of Isis, where in the inner temple, the bread was placed on the altar as an offering to the God. And she was only young, but she came in and she was hungry - she was just a young priestess. So she saw the bread sitting there and said, "Oh, that's so good." And she took a piece, just a little piece. Her sisters, the other priestesses, found her doing this and they dragged her out and threw her into a large hole in the ground and threw stones upon her so that she was killed by the priesthood themselves.

And that person today, that person has a love-hate relationship with women, by the way, loves them, needs them, and has conflicts with them, because that is still to be resolved. But because they ate of the bread on the altar, which in those days was the precursor to the Mass in the ancient mysteries, they are terrified by the Mass. They would find it hard to even have communion, let alone pick up a liturgy book and do a communion service, a Eucharist, a Mass. They could not do that because they would be physically sick if they attempted it.

And yet this person is a beautiful priest. There's no doubt about it. And all three individuals I've named are people who are wonderful priests. So the Mass is not directly connected to one's priesthood, but one's attitude to it is determined by one's karma.

I want to change something here, because there is a very great misunderstanding of the Mass amongst people. And the reason is really simple. The Mass, or the Eucharist as it should probably be called, which means to give thanks - just think of that word for a moment - it means to give thanks. But the Eucharist is part of the inner mysteries of the Order of Melchizedek. Now I want to explain to you how the mysteries of the Order of Melchizedek are structured. That's a good word. There's no structure in Spirit, but this will do, how they are self-organised.

Now, sorry for those of you who don't like the Bible, but the Bible actually has quite a lot to say about certain things. And there is a story in the Gospel of St John where Jesus goes out into the wilderness and 5000 people follow him. And the disciples say to him, "Lord, we've got nothing to feed these people with!" And Jesus says, "Well, you feed them. You go and do it!"

Now, I want to stop there, because the rest of what happened, while it's metaphysically beautiful, is not what I want to tell you about.

How did Jesus preach? Did he stand up on a podium? Did he have a megaphone? Did he use social media? No, obviously that one's out. How did Jesus speak? Did he have a wonderful voice? Could everyone hear him? No, he didn't. Jesus had a very soft voice. He never raised his voice, except a couple of times when he was pissed off at a Pharisee or two. I mean, Pharisees, who could blame you, Lord? Pharisees, I mean, yeah, they need to be shouted at! But apart from Pharisees, Jesus would talk when he was in the Spirit, which was frequent, and he would talk in a gentle voice, and around him were gathered his closest disciples. We could call them the Twelve. So around Christ are Twelve.

Now, actually, there are even people closer to Christ than the Twelve. The Twelve could all hear him. The Twelve Apostles, the ones that he called. Please note, they were called. They didn't volunteer. They didn't say, "Excuse me, Jesus, I want to follow you. I want to be an apostle". And the couple of people who tried that, Jesus put down very smartly, "Go, tell the dead to bury the dead!" and so on and so forth. You can read about it in, unfortunately, the Bible. But we'll just ignore the fact that it's in the Bible.

So Jesus sat there, and the Twelve Apostles could hear everything that he said. But there were people even closer to Jesus than the Apostles. Who could possibly be closer to Jesus than the Apostles, these guys who were the pinnacle of his teachings?

Well, he had Mary sitting there, often one Mary, if not two. Sometimes his mother was there. Sometimes Mary Magdalene was there. Sometimes the Mary of whom you only hear once in the Bible was there - Mary, the wife of Clopas, was there. But the women were closest to Jesus. Now, why do you think at the cross the only people who were there for him were the women? Because they had received the closest teachings of all; so that the inner secrets of the Order of Melchizedek are held by the women, which you can call the feminine force within the soul.

The next closest teachings are held by the Apostles, the Twelve. And you may know that Reverend Mario said, "When I've got my Twelve, I'm (he used a Dutch expression), I'm leaving, basically." And he did not mean, neither did Christ mean, by the way, twelve individuals.

In fact, if you look at the list of Apostles in the Bible, you will find that there are different disciples. There are different lists of Twelve. Now, does that mean that some lists are right and some lists are wrong? No, it just means that there are a lot more than twelve people, but there are twelve teams, twelve streams, if you like.

Now, what happened when Jesus talked? Well, Jesus gave the deepest mysteries to the women, but they didn't hear it through his speech. They got it by a mind-to-mind level. But the people who heard the words first were the Apostles, the disciples. So they turned round and gave it to the next set of disciples. And who were the next set of disciples? Well, they, in the New Testament, are called the Seventy-Two. And that's an occult name, because in the deep teachings of the Judaic mysteries, there are 72 names of God. There are 72 flames of fire.

I know you're saying, what's this got to do with the Bible, or with the Mass, but I'm getting there. So the next rank

of disciples are called the Seventy-Two. They are the next closest to Christ. Now, they don't have the mysteries that the Twelve are given, but they have access to the teachings. And let me make a distinction. The disciples were given power. That's why Jesus sent out the Twelve disciples, and why it was the Twelve disciples who became the Apostles later on.

What did the Seventy-Two have? They had the teachings. They had the spiritual practices. There are 72 different spiritual practices in the Order of Melchizedek. And in the last 10 years, Melody and I have given each and every one of the 72 practices of the Order of Melchizedek. Now, I'm not going to tell you where to find these or what they are. Some things, as the writers of textbooks would say, have to be left up to the students. So you may know immediately what the Seventy-Two are, or it may take a while.

Now, outside the Seventy-Two were the Five Thousand. Remember there were Five Thousand people there? Five Thousand doesn't mean there were literally Five Thousand people. It means those in the outer **outer** circle. And they were the people who were still priests, but have no inclination to come closer, but they still hang around. They still live because they know that something valuable can come to them to help them in their own lives, and they are good people. They will go back and do good things because they have experienced the emanation of Christ.

Now, Pauline, you want to know about the Mass. Well, the Mass is not what you think it is. It's not a set of words. It's not a set of motions. It's a power, but it's a power not of the Five Thousand, nor of the Seventy-Two. It's a power of the Twelve. So the Eucharist, and again, I'm sorry to refer to the Bible, but it's very clear in the Bible. I don't know why the Bible's difficult. Who was at the Last Supper, which is where the Eucharist was created? The Apostles, the disciples, the twelve disciples, that's why it was the Twelve who have the mystery of the Mass. I hope you've got that.

Now, the thing is, to all of those who have an opinion about the Mass, first of all, why don't you just throw the opinion away? Who cares what the opinion is? Why don't you ask yourself, to what have I been called? Have I been called to the Twelve?

You will know this because you will be attracted to the Mass. I'm sorry to say that. That's the fact of the matter. You only discover the reality of the Mass if you have been called to be part of the Twelve. It's elitist, yes! Spirit is elitist. It's hierarchical. Someone just used the word hierarchy in their question, I remember it. I'm not that far out of human consciousness.

So, you have to be called to do the Mass. I'm going to say that once more. You don't want to do the Mass. You don't do the Mass because you're religious. You don't do it as a spiritual practice. You do it because you have to. You're called to it. And then, you're called because you're one of the Twelve.

It doesn't matter if you're not one of the Twelve. That doesn't matter. You can be a good priest regardless. What you won't have is power. And that's all I'm going to say about the Mass. You don't have to do the Mass. In fact, most of our priests probably don't do the Mass. In fact, I don't know if you've noticed, but when we ordain people now, the ordinand doesn't even get to do the Mass, and we have followed Spirit because the expression of the Mass is retreating. In fact, I think the New Year Reading has already indicated that, that the mysteries are retreating.

Now, we know that Reverend Mario incarnated in order to manifest the Order of Melchizedek. Now, for goodness sake, what does that mean? It doesn't just mean that he came in to tap a few people on the head and say, "You are a priest, off you go, be fruitful and multiply in the priesthood." No, what it means is that he came to, for the first time in a thousand years, unfold and manifest in the world the mysteries of the Order, and the mystery that he particularly manifested in the world was known as the Cosmic Mass, and of course, the mystery can only be manifest in an outward form.

But is our outward form who we are inside? I would hate to think that I am judged by this physical body. I would rather be judged by the love that I bring into the world, by the care that I give people, by the thoughtfulness. Hopefully I do some of these things in my life. I would rather be judged by this, if someone is going to judge me, than by the physical appearance.

Well, that's what you are doing when you judge the Mass, and say, it's just a set of gestures and words. Forget it. You are looking at the outward expression. Now, here's a secret. It's a positive feedback cycle. You know, the purpose of the Mass, doing the Mass, is to open spiritual vision, because if your spiritual vision was open and you saw what happened in the spiritual worlds, when Mass was done by an ordained priest of the Order of Melchizedek, you would fall on your face and weep, because not one of us deserves the glory of what happens. And I don't want to say too much more about it, because...

The thing is, if you do the Mass, if you've been called to do the Mass, your spiritual eyes will open, but then your spiritual eye has to be opened anyway, to some extent, in order to hear the call, so it's not a simple thing.

But, OK, we've got the Twelve. Their job is to do the Mass and the Mass, as I've said, the mystery is withdrawing. Less and less public Masses are being performed. I just want you to think about that for a second. It's not just because the Church is gone, but the Church is gone so that the Mass, the mystery, can be withdrawn from public view. Things are round backwards in the Spirit, so I hope you can get that. And the mystery is withdrawn because it's being misinterpreted. It had got to the stage where it was misinterpreted, and it had served its purpose.

So, yes, the Mass will disappear, except from those few who've been called and initiated into that mystery. OK, you don't have to do Mass. In fact, don't do it. If you have an aversion to it, leave it alone. But, you may not be part of the Twelve, but you are part of the Seventy-Two.

How do we know who's part of the Seventy-Two? Well, I'll tell you one thing. They're argumentative. They'll do rants on you. They will tell you, black is white, and a bit later, they'll go, no, no, I'm sorry, I got that wrong, white is black. They are, in fact, the incarnation of... I'm sorry, I'd better not say that. There are a lot of Pharisees, there were a lot of Pharisees present in the Seventy-Two. And I'm talking about in Jesus' day. And Pharisee was a good thing, don't get me wrong. They were the teachers, the instructors, the psychotherapists, if you like, of the day. They knew the rules, they knew what souls should be doing. They were the trainers of souls. And nothing wrong with the Pharisees, it's just that they need to be shouted at from time to time, because otherwise they just get caught up in being a Pharisee.

Paul was a Pharisee, you remember, and he was the most free of all of them, but he was still proud of being a Pharisee. So the Seventy-Two contain the teachings, but not the mystical experience and the clairvoyant perception. No, they contain the intellectual teachings, the metaphysics, the occultism, the theology. And they will be great readers, very often. They'll often read lots of books, or they'll be people who go from one spiritual group to another. There's nothing wrong with that. But they will have a power too, because Pharisees were very devotional people. And that is why the Seventy-Two words of God have been given, because it has been that the Spirit knew that the mysteries were withdrawing. And so Spirit allowed us, in the last ten, twenty years, to give the Seventy-Two spiritual practices.

And Pauline, you've asked about this, but I'm not going to give you that answer, because that would just promote intellectual laziness, and I know that you are not an intellectually lazy person. So I'm going to set you this little task. For this year, if you do nothing else, find out the secret of the Seventy-Two, what they are, and pick just one. That would be good.

Now, outside the Seventy-Two, there are of course the Five Thousand. And these people don't do any spiritual practice whatsoever, but they are still priests. And what do you think happened when the Five Thousand left being with Jesus? They went back home, but they were changed people. And their change helped other people to change.

So that in the outer part of the priesthood, the outer petals of the rose, if you consider the whole of Jesus sitting in the middle of the disciples and teaching, as Christ in the middle of the rose, then the outer petals of the rose, they are the priesthood... I was going to use a not very nice word there. But I want to say priesthood by infection or priesthood by contagion, but that has very bad... It means... I know what it is. It's the Midas-touched priesthood. Remember King Midas turned everything to gold when he touched it. And if you're a priest in this sense, you don't have to say anything. Just touch people. Just sit with them. Just don't analyse them. Don't make judgements about them. What do they care about your judgements? But just be with people. Just remember from time to time that you are a priest. Just think about it. Don't think what it means. Once we get tied up into what it means and what I should be doing and what actions I should be taking, we lose it. Just, I'm a priest. I'm a priest forever after the order of Melchizedek.

And as the century flows on, the mysteries of the Order will retreat more and more. Fewer and fewer souls will be called to the Twelve to have the power that flows through you when you do the Mass. But there are deeper mysteries than the Twelve. Didn't I mention the women? At the core of the Order of Melchizedek is first of all the mystery of Three. And the Three are the three special disciples. You know that Jesus, sorry it's the Bible again, Jesus, when he wanted to be alone and do something particularly powerful, selected three disciples, James, John and Peter, always the same lot. So what did Jesus tell them to do? What's the core secret of the Order of Melchizedek? What did Jesus tell them to do?

He said, "Watch and pray." Watch and pray, how hard is that to do? And because it's the core, it's the most difficult practice to come to.

But there's a deeper mystery, and one might call this the mystery of the Two that are One. And even Reverend Mario would not reveal this mystery during his lifetime and he teased us with it from time to time. But that's the mystery of the male and the female uniting, and that mystery is available in outward form like all the other mysteries. We call it sex. But in the inward spiritual experience, it happens within self. You don't need a partner to have that inner unity.

But when one comes to the core of the Christ, then we find that where there were two, me and you, there is now only one. That's the finality of the mystery of the Order of Melchizedek, and when we come to that point, then we too shall be Christs.

Do you know in ancient times, the teacher who'd been realised, the priest who'd reached that point of inner unity, was also called a Christ, because like Christ, which simply means anointed, we too have been anointed.

Well, I think that's a comprehensive discussion of the Mass, even though we've just started!

Melody:

Okay, I have a question here from Ken. He says:

Been thinking about the conflict in Israel, no need to say how terribly sad this really is. Quite some time ago, Mario delivered a talk in Hawthorne Road where he made a statement that implied souls who continually incarnate into the same place long enough, where revenge and retribution continually play out with no resolve, then the powers in the spiritual realms will take the life, force, essence, consciousness of these souls and use that essence somewhere else.

I am not suggesting that this conflict is at that stage, if indeed it is possible that such a thing can happen. I think my question is, will the conflict that we are witnessing be resolvable within the spiritual realms, spirits of influence?

I hope this question makes sense. When does karma cease to be a factor, to be a way to end an eye for an eye?

This will be a brief answer, Ken. Spiritual ethics, if you like, prevent me from making statements about the realities that lie behind the Israel-Palestine conflict. They are far too long. They would take another ten years to explain.

But I think to go to the core of your question, can a soul die? That is really what you are asking. Yes, a soul can die. In ancient times this was said, "He who rejects the creator God and who slanders the bodies, his soul will die." That is a very enigmatic saying, but I will say it again: "He who rejects the creator God and who slanders the body, his soul will die." And just to say it very briefly, that when the ego, the astral mind, becomes so empowered by certain spiritual forces that it actually rejects God, rejects its divinity, then we are dealing with a dead soul.

Slanders the body does not mean the physical body necessarily, although you would be seeing this in Gaza, wouldn't you? There is a lot of slandering the physical body going on. No, it means all the bodies, astral body, etheric body, soul body; in other words, saying these things don't exist, I don't have to worry about it, there is only here and now.

Now do you know, this has dominated the war, that the greatest instrument which denies the creator God and slanders the body, is certain expressions of organised religion. I can't do more than give you a few hints here. Karma has nothing to do with it. Karma becomes automatic after a while, but why would a dead soul have karma? Once the soul has died, it has no more karma. Karma is to renew and rejuvenate. But if you look carefully at the sources of conflict between Israel and Palestine, you would discover that on both sides, they are founded in an incredible hypocrisy on the behalf of certain representatives of both religions; in other words, people who justify their actions of murder, on both sides, through the dogma of a formalised religion.

I think that's all I can say. If the soul hasn't died already, it's going to, it's on its way. And although Christ makes no more use of a dead soul, because after all, Christ is about life, and these souls have rejected life, nevertheless there are certain other spiritual forces that happily accept the gift of that soul, and as you say, absorb the soul forces that were there. And so, that is the end for this cycle of incarnations. It's not necessary that such souls will have to come back as human beings in the next cycle of incarnations, which we know as Jupiter.

Whereas we'll be, hopefully, humanity will have moved on to the angelic status, these people come back and be given another chance as human beings. They will have the slate wiped clean, and they will be able to start again.

Thank you.

Melody:

And now we have a delightful question from Judith, where she asks:

What place does gratitude have in our spiritual life, and how does gratitude work generally and particularly in healing? Thank you.

Thank you, Judith, for that most beautiful and insightful question. One could say that gratitude is the inescapable response of a spiritual being to the experience of the higher spiritual reality. Now, gratitude and music, gratitude and singing especially, are hugely connected. It's almost impossible to feel grateful and not want to sing about it. And very often our singing is an expression of our gratitude.

The core, at the core of the centre of the Order of Melchizedek is the experience of Christ. And it may be that we see him in a physical form, a body of some description, as the people did on the road to Emmaus. But it may be that our experience of Christ is like having the lid lifted off the top of our head, and everything opens up, and suddenly we are aware that we are not alone.

Human consciousness is the only consciousness that is alone. It's cut off from the spiritual worlds. When we have the experience that we are not alone, that we are in fact linked, and there's no English word to describe how we are connected to the hierarchy and to the fabric of the spiritual worlds; it's as though we are knitted in to the tapestry, the multi-coloured tapestry composed of billions and billions of threads, that is the tapestry of creation. We are part of that. Our little threads, they are threading through there somewhere. Sometimes they complete a picture, sometimes they start a picture. And the creation of the tapestry is the creation of beauty.

And like little Mario and his story, one day we may be able to stand up and see the tapestry, the whole picture from above. And when we do that, we experience the power of beauty in the world, which is, as Plato would say, the power of the good in the world, which Plato would say also is the power of God or the power of one. And Plato would say also that what lifts us towards the beautiful, the one, the good, the Christ, what lifts us first of all is the wings of love. And once the wings of love open and we start to fly a little bit, then we are filled with the gratitude of the child that discovers the love of the parent. And then there is healing, there is spiritual healing. We are healed on the soul level.

Once you have had that experience, then your karma is indeed forgiven, which doesn't mean that you don't have to come back in and repay that person the money that you have swindled them in the 11th century or have to come back in and scrub a few stairs because you were nasty to the housemaid in Victorian England. It doesn't mean that you don't have to do all those things. But when you do, you come back and do it with joy.

And I can't think of a more beautiful way to conclude the meeting with the hierarchy by accepting the embrace, the love, and the joy that flows from the spiritual worlds, the brotherhoods, the hierarchy, the angels, the archangels, the thrones, dominions, the archai, mights, the powers, the cherubim and seraphim into the humility of the stable, which is where Christ is born within the human heart.

So shall it be.

Melody:

Now I can only think of one thing to do right now.

*Oh love that knoweth of no fear,
Oh love that sheds a joyous tear,
Oh love that makes me whole and free,
Such love shall keep and hallow me.*

*Oh love that knoweth of no fear,
Oh love that sheds a joyous tear,
Oh love that makes me whole and free,
Such love shall keep and hallow me.*

Melody:

And much love and gratitude to you.

Thank you.