



Sharing in the Total Divinity of the Christ - who humbled himself to share in our humanity

An address for the Cosmic Mass ● 25th February 2004 ● Rev Trisha

*These are the generations of the heavens and the earth when they were created. In the day that the Lord God made the earth and the heavens, when no plant of the field was yet in the earth and no herb of the field had yet sprung up—for the Lord God had not caused it to rain upon the earth, and there was no man to till the ground; but a mist went up from the earth and watered the whole face of the ground then the Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being.
Genesis 2:4-7*

Introduction

Welcome to this Ash Wednesday service. It has always been to me a celebration of great significance because it is an esoteric and mystical reality which we not only acknowledge but on a much deeper level must experience. Both on a physical level and a spiritual level today is a portal, an opportunity and a choice, where we stand and face the gateway to Golgotha. So our actions, our deeds, what we realize, what we recognize and then what we plant purposefully in our consciousness in this cosmic celebration, is what we will carry with us in the days that lead towards the mystical and spiritual experience of Golgotha.

You have just heard words from the earliest part of the scriptures – the book of Genesis.

The Bible is a wonderful story of the whole of our soul journey and you have just heard the reading from the first 'act' of our story when the Lord God breathed life into the dust of the earth, and man became a living being.

I would like to read to you a continuation of that story; this is a picture of the latter days, told to us by St Paul in his first letter to the Corinthians:

Chapter 15 says:

*What you sow, does not come to life unless it dies. And what you sow is not the body which is **to be**, but a bare kernel, perhaps of wheat or some other grain. But God gives it a body which he has chosen, and to each kind of seed its own body.*

What is sown is perishable, what is raised is imperishable. It is sown a physical body, it is raised a spiritual body.

If there is a physical body, there is also a spiritual body.

Thus it is written: "The first man Adam became a living being; the last Adam became a life-giving spirit"

But it is not the spiritual which is first but the physical, and then the spiritual. The first man was from the earth, a man of dust; the second man is from heaven.

As was the man of dust, so are those who are of the dust;

And as is the man of heaven, so are those who are of heaven.

Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven.

I want to explore that idea put forward by Paul, of describing how we are developing – the idea of our ‘becoming’. This picture of the journey from the first man Adam, breathed into being out of the dust – given life, imbued with life – and our orientation towards the promise as the last Adam, who is described as a life-giving spirit, an imbuer of life, one who breathes life into the being of others.

The Centre has fully incarnated

Ash Wednesday is about the first reality: that we are in – ‘carnation’; we have chosen to be in the physical. We have chosen to take up the form of the man of the earth, the man of dust.

So each life time, (and each morning, which is the daily cycle of our re-entering the physical), we raise ourselves up to become aware that we have, and are born in, the image of the man of dust.

In the course of our life, there is a definite process of entering into incarnation.

Taking hold of our physical existence is not as simple as being born. We have to go through many births on many levels until our consciousness is fully immersed and our I AM has all the faculties it requires to begin the work that is the purpose of incarnation. The physical birth, etheric birth, astral birth, then birth of the different soul consciousness relating to our thinking, feeling and willing. All these things must be in place.

This process of becoming fully immersed in our incarnation takes the first thirty-five years of our life. St Paul says: First the physical, then the spiritual.

This year The Centre celebrates 35 years of this incarnation as an entity with a spiritual purpose to bring to fruition. The Centre, like each of us, has been prepared over many incarnations to be the physical instrument of a spiritual work.

But it is a physical instrument first – a vessel crafted to take on a work that must be done through ‘deeds’ which are tangible. The seed of evolution is being redeemed in the earth.

As I thought about the significance of The Centre now being fully incarnated, having been through the all the births on many levels, and arriving at this portal, this 35th year’s gateway to Golgotha, this moment of transition when we begin the journey of walking with our High Priest, I felt an amazing sense of gratitude and deep appreciation for all that has been given, built up and added on so many levels, by so many who have loved richly enough to place us in readiness for what is now to begin and unfold.

The Centre – The Church of The Mystic Christ

The Centre’s physical birth, 35 years ago, was followed by a naming ceremony where we proclaimed to the earth and the heavens (enshrined in earthly legislation) that our whole existence was about the Mystical Christ.

And The Centre began an active exploration of how, through all the levels of our being, we can come to manifest and experience the reality of a mystical relationship with the One who had called us into incarnation.

We encapsulate this purpose, and identify with it, in the words of Offering in our Cosmic Mass:

By the mystery of this water and wine, may we come to share in the total divinity of the Christ, who humbled himself to share in our humanity.

What we have been called to do

On this Ash Wednesday, in this cosmic service, we bear again the image of the man of dust. We receive this mark upon our forehead and we take up with certainty the purpose of our incarnation, a purpose that must be realized in the physical.

When we do this, we recall the choice made, for each and for all, by the Christ, who also bore the image of the man of dust. To share in the seed of life, planted by the breath of the divine, there is the sure knowledge that the seed has to die.

That is what today is about – knowing that the mystery we are called to experience is the mystical reality of what that death has brought to life. If it doesn't happen in the physical, it cannot happen in the spiritual.

The Centre has been prepared over thousands of years to be a physical body for the work of the Melchizedek Brotherhood – a seed planted, a body formed as an entity, a living being, empowered as a community to call out and raise up into physical expression an eternal priesthood.

The physical world is now the place that holds the key to the mystery: what we bind on earth is also bound in the heavens.

In this year of rejoicing in the right, let us rejoice in the right choice we each made for this incarnation: to be here at this most powerful and potent time, in the midst of this Brotherhood of Melchizedek, to stand at the Gateway to Golgotha and face the choice which the Christ also faced.

We will walk with him in the forty days of Lent, and prepare ourselves for the deed that awaits.

Let us listen inwardly to the sound of our soul, to the prompting that has brought us here to be part of a growing consciousness that is called to serve through the footsteps of Christ.

He is the High Priest of our calling. He gave us the example of humbling himself; he entered into the man of dust, and raised him up a man of heaven. He sacrificed his Elohim consciousness and ultimately, on the cross, was denied all contact with those beings, all for the sake of the consciousness of others.

As we receive the mark of earthly identity – the mark of the man of dust – let us turn our consciousness to identify with the deed of Christ. This is the measure of his great love for us – the greatness of his sacrifice.

So this mark is a mark of love and a mark of sacrifice. This is what we choose today. Let us then consider if we are able to do likewise and feel his words become our words: *Not my will, but thy will be done.*

In Christ's name

So shall it be.

Works from Rev Mario Schoenmaker
Used with permission
Antoinette Schoenmaker ©

The Centre in Melbourne
The Independent Church of Australia ©
email: melbournecentre@ica.org.au
web: <http://www.ica.org.au/melbourne>