

Rosicrucian Digest

Volume 81 • Number 4 • 2003



Rosicrucian
**World Peace
Conference**



MYSTICISM • ART • SCIENCE



Treasures from our Museum



The Grapes of Peace

RC 433

Grape Cluster
Blue-purple Faience
4.3 inches tall

The Amarna period in ancient Egypt was a time known for religious reform rather than warfare and aggression. While much of the Near East was involved in skirmishes, the people of Egypt stayed out of the altercations. Pharaoh Akhenaten relocated the capitol city to a site that had never before been occupied. He called his new city "Horizon of the Aten" or *Akhet-Aten*. The small, beautiful items found at that site tell us the story of the magnificence of the age and the priorities of the Egyptian people.

The new Rosicrucian Peace Garden, now being created in Rosicrucian Park, is based on examples of gardens from the remains of the city of Akhetaten. The people of Akhetaten would take their rest in gardens next to their homes—gardens full of medicinal plants and beautiful flowers. The Egyptians were a very practical people; so all of the plants that appeared in their gardens had some use, be it as food or medicine—although they carefully planted to take advantage of the beauty of each plant. A pool in the garden provided a cool spot for relaxation and contemplation, as well as habitat for fish and lotus plants. Small buildings in the gardens provided places to honor ancestors and the royal family. Arbors hung with grapes decorated these gardens, as well as providing fruit and wine to the family.

The people of Akhetaten loved the grape so much that they fashioned replicas of the grape, such as this grape cluster, out of permanent materials. This object is made from faience, which is also called a "self-glazing quartz frit." The quartz, harvested from fine sand, was ground even finer, and minerals were added as coloring agents. When the faience was fired, like ceramic, the color migrated to the exterior of the object and developed a glossy surface. Faience was a material for which the Egyptians were famous. They called it "the brilliant thing," and often chose faience over precious stones. This grape cluster has a mounting hole in the back, so we know it was meant to be placed on the sill of a window along with leaves, giving the impression of a beautiful arbor of grapes on the wall of the house itself. This small touch tells us of the ancient Egyptians' attention to detail, as well as providing a hint of their love for life and beauty.

This grape cluster, dating from the reign of Akhenaten (c. 1360-1343 B.C.), was excavated from the remains of the city of Akhetaten (now called Amarna) in the 1920s as part of an excavation sponsored by the Rosicrucian Order through the Egypt Exploration Society.

—Lisa Schwappach-Shirriff, M.A.
Curator and Assistant Director
Rosicrucian Egyptian Museum



Research on the Rosicrucian Egyptian Museum's collection is ongoing. Donations and bequests to facilitate acquisitions, research, and other museum projects are gratefully acknowledged.

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Front Cover:

Artwork courtesy Soror Jacquelyn Paull

*This article was originally published as a chapter in the book
So Mote It Be! by Rosicrucian Imperator Christian Bernard.*

Peace Profound



*by Christian Bernard, Imperator of
the Rosicrucian Order AMORC*

WHETHER spoken or written, the phrase "Peace Profound" is much more than a simple polite closing at the end of a letter or a fraternal greeting. In itself, Peace Profound constitutes a mystical invocation, the cosmic benefits of which are intended for the person whom we are addressing sincerely and fraternally. The more inwardly we feel the essence and the power of these two words, the more this invocation has positive results for the one who inevitably benefits from it.

It is important to meditate upon the meaning of Peace Profound, for the more we realize its full significance, the more we are able to live it, not only for ourselves but for others as well. Peace Profound is not just a state of soul. It is also a state of heart and a state of body. In fact, human beings can experience the fullness of Peace Profound and advisedly invoke its blessings for their brethren only if they blend Peace of Body, Heart, and Soul.

Peace of Body

Peace of Body, as the expression implies, depends upon our ability to live in harmony with the natural laws that govern our being. It is true that the tempo of modern civilization sometimes makes this physical harmonization difficult

and many people are subjected to stress in spite of themselves—negatively affecting their bodily well-being. The hectic pace which people often impose upon themselves in their increasingly mechanized work, the infernal noise to which many people are exposed daily, and the pollution of the surrounding atmosphere and air which millions of people breathe are all external factors that contribute to the creation of disharmony and strife within our bodies. However, without denying these facts, we are also compelled to recognize that often individuals themselves violate rules of health which nothing truly prevents them from respecting. To illustrate this fact, we could select many examples and see to what extent human beings knowingly violate natural laws, sometimes more through negligence or carelessness than ignorance. As an illustration, I shall simply mention the classic problem of tobacco, because each one of you is perfectly aware of it and it directly involves the mystical process of breathing.

There is not one smoker who is not acquainted with the harmful effects of tobacco. Campaigns to increase awareness of this scourge are not lacking and are prominently featured in the current news media. Yet thousands of people poison themselves, knowing full well that they shorten the length of their life span and

create for themselves tremendous risks of illness and suffering in the future.

Why do they do it? As I mentioned earlier, it is not through ignorance of the negative consequences that such a poisoning can unfortunately cause within their bodies. As a matter of fact, most of the time they smoke to delude themselves into experiencing psychological well-being. Therefore, they are the conciliatory and guilty victims of a wrong application of their free will. Indeed, they have willingly created this illusion of well-being for themselves which, when we consider the whole range of physical disorders a long-term smoker suffers from, can only be psychological. This same illusion of well-being has become a law to their subconscious, and from this subconscious law, a bad habit that the body has gradually interpreted as a physical need has been born.

A mystic must be fully aware that the smoking of tobacco runs counter to the Peace Profound of the body, for this poison is definitely detrimental to the breathing process, since it prevents the organism from properly assimilating the Life Force contained in the air we breathe. The result is an imbalance in the polarization of the body cells, and this imbalance not only affects the peace of the physical self, but also that of the psychic self.

These few remarks apply to many other forms of poisoning or physical aggression, for when it comes to the violation of natural laws, people's failure to realize, carelessness, negligence, and ignorance work together hand in hand to mutilate or destroy that which nature so painstakingly builds and maintains. Indeed, what can we say about the sometimes disastrous consequences of a poorly balanced diet; about the harmful effects that an abuse of stimulants such as coffee produces within the body; about the often inconsiderate waste of the best hours of sleep; also about the unnecessary surgical removal of certain organs that, after all, are present in our bodies for a reason; and finally and especially, about the sexual mutilations practiced upon children in some countries, in the name of barbaric traditions which go against nature?

In the name of true Tradition, let us not declare war needlessly on our own body or the bodies of others, for without Peace of Body

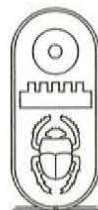
there can be no Peace of Heart. It is therefore our duty, as soon and as often as we can, to direct thoughts of strength, health, and vitality towards all those who suffer from bodily ailments; and towards all children, women, and men whose physical beings are suffering from the ravages of war, hunger, sickness, barbarism, and all the ills that prevent them from experiencing Peace of Body and happiness in general.

Peace of Heart

As for Peace of Heart, it is linked to our emotional and sentimental life. It is obvious that this peace cannot be acquired by anyone who regularly entertains thoughts of hatred, wickedness, jealousy, envy, vengeance, intolerance, and any other feelings that enslave them. Such feelings create very destructive emotional problems. In fact, they give rise to a kind of mental poisoning which affects the balance of the psychic body and, as a result, the harmony of the physical body. This emotional poison is therefore a formidable foe, as much for Peace of Heart as for Peace of Body. Consequently, it gradually leads to a self-destruction of the being.

There are very few human beings who never experience, or have never experienced, the inner conflict that negative thoughts and emotions provoke, since both are closely connected. Rosicrucians have mystical means at their disposal to neutralize the destructive effect of their own negative thoughts and, also, of equal importance, the possibility to protect themselves from negative thoughts that others might harbor against them. When it comes to nullifying the harmful consequences of our own discordant thoughts, we need only to recognize them for just what they are at the moment they spring into our mind and to transmute such negative thoughts into positive and constructive thoughts. We cannot combat a negative thought by repressing it. Rather, it is much better to bring it to light for ourselves—to analyze it, acknowledge it, and replace it with a thought of the opposite nature.

Wanting to conquer headlong our own negative thoughts would, on the contrary, amount to giving them even greater importance and more life, and to intensifying even more their pernicious effects. Therefore it is wiser, I repeat, to replace such negative thoughts with constructive thoughts and thereby proceed to a mental



and emotional transmutation. In this sense, prayer is the key to the heart that enables us to carry out this mental and emotional alchemy. So, when we happen to experience a hateful thought, even if only for a second, we must immediately replace it with a thought of love within our heart and hold it there for a long time. If the shadow of jealousy or envy hovers over us, let us replace it with the light of shared happiness. If the specter of vengeance looms behind our emotions, let us transform it into a living image of forgiveness. By systematically performing this mental and emotional substitution, we will neutralize the destructive effects of our own negative thoughts and experience Peace of Heart.

When we feel assailed by the negative thoughts that other people may hold about us, it is up to us to ignore them or, at least, not to give them such importance that they finally result in giving rise to thoughts that are just as negative within ourselves. If we were to do this, we would then become the willing victims of others' wickedness by creating, on our own and within ourselves, the foundation of our own mental poisoning. Let us rather wrap ourselves in the mystical cloak that protects us from the attacks of ignorance and let us do good without worrying about what a few inimical hearts may think of us.

These few remarks concern our own responsibilities when we allow mental and emotional strife to disrupt our Peace of Heart. However, this Peace of Heart may also be shattered by trials that we ourselves did not necessarily bring about. Each of our lives is punctuated, from birth to death, with lesser or greater pains or sorrows that considerably perturb our inner equilibrium. The lack of affection, sentimental disappointments, the pain of separations, and the deep grief that the loss of a loved one engenders are some of the emotional problems that affect Peace of Heart. Therefore, we must draw from spirituality the


comfort we need so desperately. On the other hand, since as we give, so shall we receive, we have the duty to radiate thoughts of love, compassion, and comfort towards all those who suffer within their heart, so as to help them in carrying out the emotional alchemy that will give them Peace of Heart and, one day, will enable them to find again the *joie de vivre*—the zest for life.

Peace of Soul


I come now to Peace of Soul. This state simply corresponds to the spiritual plenitude to which mystics who have chosen to dedicate their life to the service of God and their human brethren have access. It is also the inner peace experienced by the individual who succeeds in permanently living in Cosmic Harmony. Therefore, it is as much the peace of the rose as it is that of the cross. The traditional and initiatory path, which the Ancient and Mystical Order of the Rose-Croix is, and which it teaches, is of invaluable help in attaining and living this peace to the full. Indeed, its mystical teachings include all the elements necessary for humans to satisfy the aspirations of their spiritual Self and to reach happiness. However, I will add that we cannot know Peace of Soul as long as we have not attained Peace of Heart and Peace of Body.

In conclusion, I would like to say that when God becomes the center of our conscious activity, when we acknowledge God's presence within the heart and body of every living thing upon Earth, when our soul is pure enough to reflect God's glory, then verily we shall receive the blessings of Peace Profound. Henceforth, we ourselves shall become agents of the Divinity and have at our command the physical, mental, emotional, and spiritual influx needed to help all those who are still fighting a battle against themselves, or who are being subjected to strife inflicted upon them by others.

So Mote It Be!



“There is one thing stronger than all the armies in the world; and that is an idea whose time has come.”



—Victor Hugo



From the Grand Master's Sanctum



Dear Fratres and Sorores,

Our former Emperor, Frater Ralph Lewis, called our attention to an important aspect of creating peace in our lives and in our world in his "Creed of Peace" (see page 8). Rosicrucians know the importance of visualization, of focusing on the positive, and of engaging others in conversations about peace. These are essential elements in creating peace in the world. However, Ralph Lewis also brings to light another indispensable factor for creating peace, and that is an awareness of ways in which we may not be living in a peaceful manner—ways in which our personal behavior wages war.

Ralph Lewis, in the "Creed of Peace," asks us to observe when we ourselves are guilty of war. He wasn't writing this so other people would recognize when they were waging war through their actions, either consciously or subconsciously. He was writing to each of us, as Rosicrucians.

As we become more aware of the consequences of our thoughts, words, and actions, we can then better choose whether or not this is the way in which we want to live our lives. Often we think, speak, and act habitually. The Rosicrucian lessons provide exercises to bring these rote patterns to our awareness. One of the ways that our lessons encourage us to become more aware of the consequences of our thoughts, words, and actions is by asking us to examine the events of the day to see ways in which we lived up to our ideals and ways in which we may have fallen short.

An essential tool that Rosicrucian students use to help us see our "true selves" is the mirror in our sanctum. When it is just the Rosicrucian student and the mirror, we really see who we are. There is no one to impress and no one to fool. Looking into our sanctum mirror, we see ourselves as we truly are and, with the help of our Master Within, how we can be.

As we become more and more aware of how our thoughts, words, and actions affect our

closest relationships, we also become increasingly aware of how our thoughts, words, and actions result in acts of war on a more global scale.

I don't believe most of us get up in the morning and contemplate ways in which we can wage war or contribute to strife in our society. Yet this happens. It occurs in small acts that we may be unaware of.

We are guilty of war when we grumble behind the scenes instead of participating in activities that promote positive change, such as researching issues before we vote or writing our government representatives. We participate in war when we support (through our dollars) products that exploit workers in other parts of the world. We participate in war when our materialistic lifestyle continues to use up nonrenewable resources, jeopardizing all life on our planet.

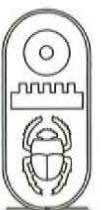
Ralph Lewis was ahead of his time when he wrote the "Creed of Peace," but unfortunately not enough of us have heeded his advice, for we are still waging war to the point that if we do not transform our ways of thinking, speaking, and acting, we will bring our planet to extinction. Our times call for extraordinary vision and commitment. Recently our Emperor, in the *Positio Fraternitatis Rosae Crucis*, articulated the vision necessary to transform our world into a world of peace. I now ask each of us to make the profound personal commitment to recognize when we are waging war and to transform all of our thoughts, words, and actions to waging Peace.

With best wishes for Peace Profound.

Sincerely and fraternally,

A handwritten signature in cursive script that reads "Julie Scott".

Julie Scott
Grand Master





Let There Be Peace On Earth

(Let It Begin With Me)

By
SY MILLER and
JILL JACKSON

Slowly

C Am Dm7 G7 C F C

Let there be peace on earth And let it be - gin with

Dm G7 C B7

me; Let there be peace on earth, The

Em B7 G9 Am

peace that was meant to be. With God as our

Em C7 F G7 C

Fa - ther, Broth - ers all are wo.

Am7 D7 G Am7 D7

Let me walk with my broth - er In per - fect har - mo -

G7 C Am Dm7 G7

ny. Let peace be - gin with me, Let

C F C Dm G7 C

this be the mo - ment now. With ev - 'ry

B7 Em B7 G9

step I take, Let this be my sol - emn vow: To

C C+ F Bdim Am

take each mo - ment and live each mo - ment In peace e - ter - nal -

D7 Fm6 C E7 F C C7

ly. Let there be peace on earth And

F Dm7 G7 C G7 F E7 Am Dm7 G7 Dm7 C

let it be - gin with me. Let it be - gin with me.

©Copyright 1955 by Jan-Lee Music

A SONG OF PEACE

How a Rosicrucian Couple Wrote a Global Anthem of Peace

ONE SUMMER EVENING in 1955 a group of 180 teenagers of all races and religions, meeting at a workshop high in the California mountains, locked arms, formed a circle, and sang *a song of peace*. They felt that singing the song, with its simple basic sentiment, "Let there be peace on earth, and let it begin with me," helped to create a climate for world peace and understanding.

When they came down from the mountain, these inspired young people brought the song with them and started sharing it. And, as though on wings, "Let There Be Peace On Earth" began an amazing journey around the globe. This song, written by Frater Sy Miller and Soror Jill Jackson Miller, traveled first, of course, with the young campers back to their homes and schools, churches and clubs. Then the circle started by the teenagers began to grow. Soon the song was being shared in all fifty states—at school graduations, at PTA meetings, at Christmas and Easter gatherings, and as part of the celebration of Brotherhood Week. It was a theme for Veterans' Day, Human Rights Day, and United Nations Day. 4-H Clubs and the United Auto Workers sang it; so did the American Legion, B'nai B'rith, Kiwanis Clubs, and CORE. It was taped, recorded, copied, printed in songbooks, and passed along by word of mouth.

The song, expressing its powerful sentiment, spread overseas to Holland, England, France, Germany, Lebanon—to South America, Asia, and Australia. The Maoris in New Zealand sang

it. The Zulus in Africa sang it.

Professional singers took it up, including some of the brightest stars in the musical world. Among them: Ernie Ford, Andy Williams, Danny Kaye, Nat Cole, the Smothers Brothers, Roy Rogers, Dale Evans, Eddie Albert, Edie Adams, John Gary, Gladys Knight, Mahalia Jackson, Roberta Shore, Champ Butler, the King Sisters, Mary Tyler Moore, John Raitt, Robi Lester, Liberace, Bob Crosby, the International Children's Choir, Gisele MacKenzie, Jack Halloran, Richard Summers, Lloyd Bridges, Patti Page, Angela Cartwright, the Young Americans, Jack Smith, Pat Boone, Crystal Gayle, Vince Gill, Johnny Mathis, Rhonda Fleming, Norman Luboff, and the Bing Crosby, Bob Hope, Lorne Greene, Boston Pops, and Ted Mack television shows. Singer Pearl Bailey explained: "When the spotlight narrows down to my face and I sing 'Let There Be Peace On Earth,' there's not another sound in the house."

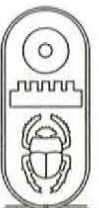
The song began to win awards. "Let There Be Peace On Earth" was awarded the George Washington Honor Medal by the Freedom Foundation at Valley Forge for "Outstanding achievement in helping to bring about a better understanding of the American way of life." It also received a Brotherhood Award from the National Conference of Christians and Jews.

This simple thought, "Let There Be Peace On Earth, and Let it Begin With Me," first born on a mountaintop in the voices of youth, continues to travel heart to heart—gathering in people everywhere who wish to become a note in a song of understanding and peace for all humanity.



Frater and Soror Miller, composers of the song, with their two daughters, Jan and Harley, at their home in Beverly Hills, early 1960s.

Editor's Note: Frater Sy Miller and Soror Jill Jackson Miller were a husband and wife songwriting team, and in 1955 they co-authored "Let There be Peace on Earth," which has become a global anthem for peace. Although they are no longer with us—Sy passed through transition in 1971 and Jill in 1995—their message about how peace begins with you and me, in our hearts, lives on!

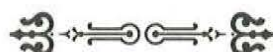


Soror Miller, recently described by her daughter, Jan Tache, as "An ardent Rosicrucian," experienced a difficult youth before her later success as an actress, songwriter, and loving mother. As a youngster she became an orphan. She experienced a difficult journey through foster care that led her into despair and attempted suicide. However, out of that horrible experience, Jill realized the presence of a higher power in her life, which eventually led to her writing this powerful song.

Years ago, in a moving interview with Public Radio's David Freudberg, Jill Jackson Miller explained that from that traumatic experience she

learned that "God is unconditional love. You are totally loved, totally accepted, just the way you are. In that moment I was not allowed to die, and something happened to me that is very difficult to explain. I had an eternal moment of truth, in which I knew I was loved, and I knew I was here for a purpose." This truth is so beautifully reflected in the wonderful words of her song: "To take each moment and live each moment, in peace eternally. Let there be peace on earth, and let it begin with me." Thank you, Soror Jill Jackson Miller, for putting this inspiring message to music!

In this powerful song, what a wonderful legacy these two Rosicrucians have left our world.



CREED OF PEACE

I am guilty of war when I proudly exercise my intelligence to the disadvantage of my fellow man.

I am guilty of war when I distort others' opinions which differ from my own.

I am guilty of war when I show disregard for the rights and properties of others.

I am guilty of war when I covet what another has honestly acquired.

I am guilty of war when I seek to maintain my superiority of position by depriving others of their opportunity of advancement.

I am guilty of war if I imagine my kin and myself to be a privileged people.

I am guilty of war if I believe a heritage entitles me to monopolize resources of nature.

I am guilty of war when I believe other people must think and live as I do.

I am guilty of war when I make success in life solely dependent upon power, fame, and riches.

I am guilty of war when I think the minds of people should be regulated by force, rather than by reason.

I am guilty of war when I believe the God I conceive is the one others must accept.

I am guilty of war when I think that a land of a man's birth must necessarily be the place of his livelihood.

—*Ralph M. Lewis, F.R.C.*



The Importance of Listening as Part of the Peace Process

by Katherine Purnell, S.R.C.

AMORC Grand Councilor for the North Atlantic Region

ENGRAVED ABOVE THE PORTAL of the Temple of Delphi in ancient Greece was the inscription, "Know thyself, and thou shalt know the universe and the gods." In our Rosicrucian Pronaos ritual it is stated that in order to know ourselves we must listen to the voice of the Master Within, and that only this voice can guide us on the way that leads to Self Mastery.

As Rosicrucians our goal is to achieve a state of attunement with the Cosmic. In order to do this we must learn to still our minds and become receptive—to listen.

Whether we listen with our ears or with our heart, or experience the voice of the Master Within, *genuine listening* is truly an art, for listening at any level can be difficult. In order to listen effectively one must block out all distractions and focus one's attention. Real listening consists of more than simply hearing; genuine listening is paying attention to what we hear. The dictionary describes listening as "conscious hearing."

Consciously Hearing the Other Person

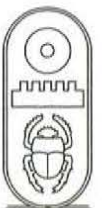
Our listening can become a channel through which we experience joy and inspiration. Through the technique of real listening—

conscious hearing—we can better understand and attune with ourselves, with nature, with fellow-members of our human family, and with the Cosmic.

For some of us, being a good listener does not come as automatically as it might seem. It takes work and the desire to develop the technique. I recall someone once saying, "God gave us two ears and one mouth, and we should consider listening twice as much as we talk."

Beginning with our AMORC affiliated bodies, it is important that we listen to one another. We Rosicrucians are great talkers. When we come to our Lodges, Chapters, Pronaoi, or Atrium Groups we really enjoy being able to talk freely with our fellow fratres and sorores who are of like mind. However, it is equally important to listen to one another. Perhaps there is a new member in attendance, and being new and just starting out in the Order, he or she may be rather quiet. We may take it for granted that as a recent member this person has nothing valuable to contribute. However, if we make it a practice to be receptive, we might receive some important insight, suggestions, or information from the person we had prejudged as the least likely source—from someone once referred to in a discourse as "the least Rosicrucian."

As parents, we should listen to our children, for sometimes "out of the mouths of babes,



come gems." I don't think that as a parent I was such a good listener because my teenage son, going through that turbulent stage of life, once accused me of "never listening." He was probably right. However, now that I am a grandparent, I really do listen. It is a joy to listen because I learn a lot from my grandchildren, and they know they can depend on Grandma to have the patience to listen to anything—sometimes for an hour on the phone from North Carolina—about a video they have just seen or what happened at school that day. I don't care what's going on, I just empty myself and listen. My fourteen-year-old grandson raps to me on the phone; I don't quite get it all, but I listen. Our youth today is struggling to be heard—so I try to listen.

Listening Through the Noise

The world we live in is mostly visual. From the time we open our eyes in the morning we are bombarded with what we see. First, there are lights and shadows, followed by the dawn, forms, shapes, colors, people, animals, everything man-made and everything in nature. We scurry along busy streets on our way to work and are assailed by newspaper headlines, and books and magazines on nearby stands. Throughout the day television screens, computer screens, watches, and palm pilots—all vie for our attention. It is all so distracting because the competition for our attention is so great.

I find it very restful to just stop seeing so much and simply *listen*. Pay attention. Focus. Catching my breath in a demanding world is so restful, especially if one can spend some time out in nature.

I am a frequent lunchtime visitor to New York City's Bryant Park, which is near where I work. Here one can listen to the birds or the sound of the wind through the trees.

Where can you go to just listen? If you are lucky to be near the water, there might be the sounds of waves breaking on the shore. But even in your office you might just take a moment to listen to the sounds going on around you: the ticking of a clock, the hum of a refrigerator, someone's footsteps, the swish of their pant legs. Sounds can temporarily take you away from where you are sitting at your desk. You can chuckle as you listen to someone who is laughing in the distance.

In the city I often stop to listen to sidewalk musicians who play beautiful, ethereal music

from their distant home in South America. For just that moment I am transported, and I find myself high atop a very tall mountain in Peru, my head in the clouds, nearest to God.

If it is quiet you can listen to your breath or try to hear the beating of your heart; contemplate the wonderful intelligence behind our existence; listen to the rhythm of ourselves. Contemplate the vibration of sound that created the Universe.

Sometimes we can listen to nothing. How restful and peaceful—choosing not to pay attention to the noise around us, but instead tuning into the silence. If we listen to the sound of silence we can connect with the self in a way that gives a deep sense of wonder and satisfaction. The artists around us are inspired by voices they hear from within. The composers and musicians, the painters, poets, and writers, the dancers who express the music they hear in sensuous and joyous movement—all hearken to the voice of creativity as they present our world with beauty and Light.

The great mystic poet Walt Whitman seems to have closed his eyes simply to listen when he wrote his famous poem "I Hear America Singing":

*I hear America singing, the varied
carols I hear,*

*Those of mechanics, each one singing
his, as it should be blithe
and strong,*

*The carpenter singing his as he
measures his plank or beam,*

*The mason singing his as he makes
steady for work, or leaves off work,*

*The boatman singing what belongs to
him in his boat, the deckhand singing on
the steamboat deck,*

*The shoemaker singing as he sits on his
bench, the hatter singing as he stands,*

*The woodcutter's song, the ploughboy's
on his way in the morning, or at noon
intermission or at sundown,*

*The delicious singing of the mother, or
of the young wife at work, or of the girl
sewing or washing,*

*Each singing what belongs to him or
her and to none else,*

*The day what belongs to the day—at
night the party of young fellows robust,
friendly,*

*Singing with open mouths their
strong melodious songs.*

Tune In to the Master Within

Listening—being able to focus our hearing—is essential to our basic goal as mystical students. The wisdom that we seek—the wisdom that cannot be taught—is received the moment we finally hear, or *listen*, to the voice of the Master Within. In the deepest mystical sense, as we become more proficient in the art of listening, we can experience the most profound answers and understanding.

The voice of intuition is the greatest tool we have to assist us in the way we live. Intuition can help us accomplish our goals, guide us to make effective decisions, help us to know when to take action and when to refrain from doing so. Intuition will help us to be safe when we are in danger, assist us in everything we do, advise us, and counsel us about who is our friend or foe.

Of course, as mystics living in the modern world, we are naturally compelled to tune in to the mainstream media. After all, we want to know what is happening in the world. The daily news challenges us to reach deep inside ourselves for understanding, tolerance, wisdom, and love.

However, to survive in today's world, it is just as necessary to tune in to the Master Within for answers to the underlying reasons for the sequence of events we find unfolding around us, and listen for what can be our role, what we can do to effectively and constructively influence these events.

Since we are asked in our Rosicrucian Convocation rituals to carry out spiritual aid and to direct positive thoughts of healing toward all humanity and send thoughts of peace to our world leaders, we know that in our sincerity to assist we really do make a difference.

The sounds of the September 11, 2001, tragedy here in New York City were heard around the world. With the current activity in the Middle East, the echo is still being heard. As I walked the streets of New York City that day, I heard many sounds I will never forget. I listened to hear what was the lesson for us all. The following visualization came out of that day, and I ask that you join with me in what I call "A Listening Visualization for Peace."

A Listening Visualization for Peace

Visualize a convergence of world leaders. They come from everywhere on this planet Earth, representing every belief and religion, race, group, country or tribe, political view or economic standing. There are groups who agree with one another, and those who stand alone in their convictions. There are some whose countries are at war at this moment, and those who have existed with blood feuds for centuries. And there are those who are at peace.

Imagine this special conference, where the leaders come together not to talk, but to listen. Each leader arrives for the sole purpose of listening.

They are a colorful group—some resplendent in the regalia of their corner of the globe. There are men and women, young and old. They file to their seats in silence. There is no fanfare, no jostling for recognition, no media hype. Here is an atmosphere of respect, unity, and purpose. All have come to listen.

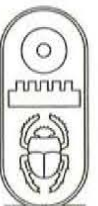
Each concern or issue has been written out and handed to the moderator. She opens each envelope and states the need or concern that is written.

The delegates have written of famine and hunger. They ask for water rights and wells, for land rights and houses to live in. They share concerns for children's rights, for women's rights, for basic human rights. They share their concerns for sons and daughters missing in action, for the right to speak freely, the right to be educated, to have access to health care, to be gainfully employed, and to be able to read whatever they choose. They speak of environmental needs, and they seek respect for our planet's resources, respect for our Mother Earth. They ask for respect and cooperation. They ask for an end to the devastation of bombs and violence and terrorism. And they speak with concern for their sons and daughters who have been summoned to participate in such activities. They ask for peace.

As the moderator reads each concern, the leaders each simply nod in receptivity.

We Rosicrucians have one request for each world leader: as we send our thoughts of peace and healing to the leaders of the world, let us visualize and see them continue to be receptive and to listen.

△



Working Together to Make Peace Happen

by Robin M. Thompson, F.R.C.

IN EARLY 2002 a beautiful and inspiring piece of writing entitled "Contribution to Peace" was published in the *Rosicrucian Forum* magazine. It began with the words: "God of my Heart, God of my Understanding, I contribute to Peace when I strive to express the best of myself in my contacts with others. I contribute to Peace when I use my intelligence and my abilities to serve the Good."

These lines from "Contribution to Peace" beautifully express the Rosicrucian ideal of peace and understanding among all nations, all people. And although almost two years have passed since these words were published, because of current events, these words are even more relevant today. Through our teachings, Rosicrucians understand that achieving peace is not a passive thing—something that will just happen if we lay down our arms, put aside our implements of war. Achieving peace is an activity that needs to be worked on all the time. We understand that individuals everywhere—Rosicrucians and non-Rosicrucians—must work together to really bring about peace and make peace happen in our world.



Rosicrucians of the Great Lakes Region focused on peace during their recent Regional Convention. The convention's theme was "Radiating Peace in a World of Strife." In this photo, taken at the time of the outdoor Pyramid Ceremony, Grand Master Julie Scott is seen standing (far left, middle row) and Grand Councilor Steve Kass is kneeling (far left, first row).

In these times when war, violence, crisis, and fear dominate the headlines, it can seem as though the candle of peace is flickering in the gathering gloom as the winds of war, terror, and crisis swirl around it. Nevertheless, I have always felt that just beneath the surface, beneath the hype and the blaring headlines, what most people really want and are truly seeking is peace. So, calling on all the positive encouragement I could muster, I began seeking out examples of people working together for peace. I found that in spite of all the bad news, there is plenty of good news about people working together to give peace a chance. This article will bring some examples of this to your attention.

One of the first examples I found was close to home, among my fellow Rosicrucian fratres and sorores. Recently, Rosicrucians in the Great Lakes Region focused their energies and attention on peace during their regional convention that took place on September 19-21, 2003, in Michigan. The convention's theme was "Radiating Peace in a World of Strife."

One of the convention's highlights was the Regional Monitors' Peace Symposium during which five AMORC Regional Monitors from different areas of the Great Lakes region took turns explaining what peace means to them. Five individual perspectives, each slightly different, on the subject of peace were presented to attending Rosicrucians. The Regional Monitors then led a peace meditation and visualization that melded the different perspectives of peace into an all-encompassing, Rosicrucian vision of peace. According to those in attendance, this symposium was a powerful experience. Grand Master Julie Scott also spoke at the

convention, delivering an inspiring discourse on the subject of peace.

The convention coincided with the United Nations' International Day of Peace. I asked AMORC Grand Councilor Steve Kass if this was planned, and he replied "No, not really. It was synchronistic!" However, planned or not, during the convention's three days, Rosicrucians of the Great Lakes Region joined with millions of others around the world in thinking of peace, working for peace, radiating peace, and being peace! What an exciting concept!

And there was an added synchronistic bonus. On International Peace Day itself, Rosicrucians at the Michigan convention, along with Rosicrucians throughout the world, took part in the Rosicrucian Memorial Ceremony, also known among members as the Pyramid Ceremony, an outdoor, open-to-the-public ritual that acknowledges the many contributions and ongoing dedication of past initiates to our Rosicrucian heritage. This annual event always occurs on or around September 21, the autumnal equinox in the Northern Hemisphere. Personally, it makes me feel good that these two annual events—the Rosicrucian Memorial Ceremony and the U.N.'s International Day of Peace—coincide so that each year at this time the consciousness of thousands—no millions—of people worldwide is focused on the human values of peace, love, and harmony, and a healthy respect for those in previous generations who came before us and carried forward these essential values into our present time.

Recalling what Rosicrucian Emperor Christian Bernard wrote in his Manifesto, the *Positio Fraternitatis Rosae Crucis*, about a future enlightened world government ("We hope that one day there will be a worldwide government representing all nations, of which today's United Nations is just the embryo"), I sought to find out more about the U.N.'s International Day of Peace. The story behind it is actually quite interesting.

On September 7, 2001, just days before the tragic events of 9/11, the United Nations General Assembly decided that, beginning in 2002, an International Day of Peace would be observed on September 21 each year. In resolution 55/282 the General Assembly declared that this day would be observed as a time of global ceasefire and non-violence, and issued an invitation to

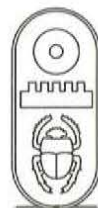


United Nations Secretary-General Kofi Annan rang the Peace Bell marking the beginning of the U.N.'s International Day of Peace 2003. The bell, a gift from Japan, was cast from pennies donated by children from sixty nations.

all nations and people to honor a cessation of hostilities on this day. The U.N. invited all member states, organizations of the United Nations system, regional and non-governmental organizations, and individuals around the world to commemorate the International Day of Peace in an appropriate manner, encouraging them, through education and public awareness, to dedicate some time on this day to peace and to helping to bring about a global ceasefire.

The following year, on September 21, 2002, the first International Day of Peace, nations, communities, groups, and individuals around the world responded in a multitude of peace-building events and observances. There was a worldwide outpouring of interest in peace. Since then the event has grown exponentially. In the United States, as in other nations, schoolchildren, religious groups, clubs, university students, and a variety of organizations and groups working for peace all enthusiastically took part in the day's events.

On the 2003 International Day of Peace observance, events and activities took place in 98 countries. Examples of some of the worldwide events included: Thousands of people attended the International Peace Day event in London, which featured live music, multimedia and speech with contributions from musicians, DJs, high-profile superstars, celebrities, young people, and spiritual elements, all helping to spread the message of the day—Peace—to the people of the world. In the United States a three-day Spirit of Peace Youth Summit occurred in New York, culminating on International Peace Day when the Youth Summit joined with the day-long World Peace Festival in nearby Amenia, New York, for a day of amazing events all geared to building a culture of peace. Also, in the U.S.,



governors of ten states and several cities, including Los Angeles, issued proclamations in recognition of the International Day of Peace. A special webcast commemorating the day (www.un.org/webcast/psapavarotti.ram) featured the voice of United Nations Messenger of Peace, Luciano Pavarotti, and voices of children from around the world asking that, "One day I hope there will be no war. One day I hope violence will be history. One day I hope we can talk, not fight, One day I hope all of our dreams will come true!"

For International Day of Peace 2004, governments, states, cities, groups, organizations, and ordinary citizens aim to inspire more than one billion people worldwide to be involved in Peace Day activities!

Learning more about this International Day of peace reminded me again of some more of the wise words of "Contribution to Peace" that I referred to at the beginning of this article: "I contribute to Peace when I feel compassion toward all those who suffer. I contribute to Peace when I look upon all men as my brethren, regardless of race, culture, or religion."

On the National Level— A Far-Reaching Proposal

In the United States a proposal to create a Department of Peace is now making its way through Congress. A historic citizen lobbying effort from across the political spectrum to create a U.S. Dept. of Peace has resulted in HR 1673. This bill establishes *nonviolence* as an organizing principle of American society, providing the U.S. President with an array of peace-building policy options for domestic and international use.

The Department of Peace would focus on peaceful resolution of conflict, prevent violence and promote justice and democratic principles to expand human rights. Domestically, the proposed department would be responsible for developing policies that address issues such as domestic violence, child abuse, mistreatment of the elderly, and other issues of cultural violence. Internationally, the department would gather research, analyze foreign policy, and make recommendations to the President on how to address the root causes of war and intervene before violence begins, while improving regional security, including the protection of human

rights and the prevention and de-escalation of unarmed and armed international conflict.

Highlights from the historic Department of Peace legislation include:

- Hold peace as an organizing principle in our society;
- Endeavor to promote justice and democratic principles to expand human rights;
- Strengthen non-military means of peace-making;
- Work to create peace, prevent violence, divert from armed conflict, use field-tested programs, and develop new structures in non-violent intervention, mediation, peaceful resolution of conflict, and structured mediation of conflict;
- Address matters both domestic and international in scope;
- Submit to the President recommendations for reductions in weapons of mass destruction, and make annual reports to the President on the sales of arms from the United States and other nations, with analysis of the impact of such sales on the defense of the United States and how such sales would affect peace;
- Encourage the development of initiatives from local communities, religious groups, and nongovernmental organizations;
- Facilitate the development of peace summits at which parties to a conflict may gather under carefully prepared conditions to promote non-violent communication and mutually beneficial solutions;
- Develop new programs that relate to the societal challenges of school violence, guns, racial or ethnic violence, violence against gays and lesbians, and police-community relations disputes;
- Draw on local, regional, and national expertise to develop plans and programs for addressing the root sources of conflict in troubled areas.

Could such a far-reaching proposal ever become reality in our troubled society, one might naturally ask? However, in considering the answer, let us remember that the combined energies and focus of concerned citizens—ordinary people like you and me—can bring wonderful things into reality, can make ideas

manifest in the real world. After all, just as the passage of the Thirteenth Amendment abolishing slavery took years to pass; just as the Nineteenth Amendment providing women's suffrage took years to pass; just as the Civil Rights legislation of the 1960s took years to pass, this legislation provides substance and meaning to the political and idealistic yearnings of our generation. It systematically applies the power of peace to the eradication of root causes of violence.

Harkening again to the wisdom expressed in "Contribution to Peace": "I contribute to Peace when I rejoice over the happiness of others and pray for their well-being. I contribute to Peace when I listen with tolerance to opinions that differ from mine or even oppose them."

Building Peace on the Local, Community Level

We are all familiar with sayings such as "Peace begins in the heart," "Peace begins at home," and "Peace begins with me." On the local, grassroots level many people are working together to promote peace in their communities and eventually the world. Through their efforts a number of proposals, initiatives, and referendums promoting peace at the community level have manifested. One of the most interesting of these initiatives emerged earlier this year in Denver, Colorado. And although it failed at the polls in November, the visionary "Safety Through Peace" initiative opened dialog and raised consciousness about peace and nonviolence across a broad spectrum of Denver society.

The "Safety Through Peace" initiative offered an innovative yet realistic approach to creating a peaceful world—beginning in Denver. The proposed ordinance would ask the city to "help ensure public safety . . . by diffusing political, religious, and ethnic tensions, both locally and globally." Basically the initiative required that all actions taken by the city and all new resolutions must promote peacefulness in their community. The initiative's supporters pointed out how this would help their community through lower costs and higher quality of life. According to the initiative, peace and safety are too important to be left to those who profit from war, terrorism, and other forms of violence.

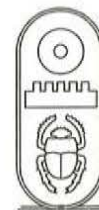
One of the most intriguing aspects of the initiative: if passed, the initiative planned to employ "new technologies of peace" to reduce crime, violence, hatred, fear, and promote peace among all segments of society. Based on new discoveries in unified field theories, the initiative proposed to implement cutting-edge ideas and technologies of peace to promote nonviolence and understanding throughout the community. According to the initiative, "The technology of peace is based on the discovery of the unified field—a completely holistic level of natural law that is vastly more fundamental and millions of times more powerful than even the nuclear force. The unified field is a single, universal field at the basis of all forms and phenomena in nature. It is the fountainhead of all laws of nature—the ultimate source of all order displayed throughout the universe, characterized by essential qualities of intelligence, dynamism, and self-awareness, thereby also being a field of consciousness. When this field is stimulated in the collective consciousness of society through this technology of peace, a powerful, measurable, physical influence of peace gets generated." (Quoted directly from the initiative.)

All this may sound vaguely familiar to Rosicrucians, who understand the holistic principle that everything in the universe is connected with everything else, and not really separated out and isolated. Thoughts are things. Thus an idea such as peace can spread through the unified field and stimulate the collective consciousness toward peace, nonviolence, and increased understanding among all people.

A fascinating idea, but, unfortunately, Denver's cynical mainstream media and local entrenched (and probably fearful) politicians didn't buy it. They waged a continuous battle against the proposal and the "Safety Through Peace" initiative went down to defeat.

The proposal's architect, Jeff Peckman, who collected roughly 2500 signatures to put the issue on the ballot, said he was disappointed with the results but pleased with the experience. "I'm happy to have planted the seed and educated people on increasing public safety through peace," said Peckman. Way to go, Jeff!

Reading about the Denver initiative, I am reminded of further lines from "Contribution



to Peace": "I contribute to Peace when I resort to dialogue rather than force to settle any conflict."

Building Peace on the Individual Level

Most of us know about Doris "Granny D" Haddock's recent (1999-2000) 3200-mile walk across America to promote campaign reform. Or you may recall the ongoing journey of the silver-haired lady known simply as "Peace Pilgrim" who, for several decades (1953-1981), walked more than 25,000 miles across our land on a personal pilgrimage for peace. From community to community, household to household, she spread her message of peace. I recall meeting Peace Pilgrim many years ago at my sister-in-law's home where she was temporarily staying and spending some time in her inspiring presence. Asked frequently how long she would continue walking, she vowed to "remain a wanderer until mankind has learned the way of peace, walking until given shelter and fasting until given food."

Others have been inspired by these peace pioneers to undertake their own personal journeys. Recently, to celebrate her 50th birthday, Joan Cavin of Eugene, Oregon, bicycled solo across America to fulfill a long-held dream and also to support a cause she holds dear: tolerance education. Joan left Florence, Oregon, on the Pacific Ocean on June 14, 2003, arriving in Yorktown, Virginia, on August 19th. She finished her 3900-mile journey on the shores of Chesapeake Bay, where she rode her bicycle into the bay's waters.

Before leaving her home in Oregon, Joan circulated a letter to friends and family, encouraging them to support her effort with donations to the Southern Poverty Law Center in Montgomery, Alabama—a nonprofit organization that combats hate, intolerance, and discrimination through education and litigation. The center's programs include Teaching Tolerance, which has benefited thousands of students across this land. Joan, a high school art teacher and mother of two, is enthusiastic about teaching tolerance to build peace in the schools and community. During her journey across America, Joan typically spent seven hours cycling each day, covering fifty to eighty miles. "I ran into just the nicest people," she

declared. "Many said they didn't really know what tolerance was all about, so I got the chance to expose them to it."

Returning again to the wisdom expressed in "Contribution to Peace," consider the lines, "I contribute to Peace when I respect Nature and preserve it for generations to come. I contribute to Peace when I do not seek to impose my conception of God upon others."

Building Peace at the Group Level

Rosicrucians have always understood the connection between peace and respect for the environment. We have always appreciated a healthy reverence for Mother Earth. Emperor Christian Bernard addresses this vital issue in his Manifesto, the *Positio Fraternitatis Rosae Crucis*. I recall words from his vision of a Rosicrucian Utopia: "In the humanity we are dreaming of . . . Nature is considered to be the most beautiful temple of all, and animals are considered to be our brethren on the path of evolution."

Recently, in San Rafael, California, the world's largest environmental conference, sponsored by the Bioneers and titled "Visionary and Practical Solutions for Restoring the Earth," was sold out before it opened, attracting more than 3000 attendees. Bioneers, a combination of the words *biological* and *pioneers*, is an educational nonprofit organization that strengthens and expands networks of practical visionaries working on behalf of the environment and people. The organization seeks to inspire people—especially young people—to take positive action in improving our world. Global warming, destructive farming practices, pervasive pollution, severe water shortages, extreme social injustice, and rapidly declining forests were just some of the compelling environmental challenges that experts and youth addressed at this fourteenth annual conference in mid-October, 2003. Distinguished speakers such as Paul Hawken, Fritjof Capra, Winona LaDuke, Terry Tempest Williams, and Tom Hayden spoke on subjects ranging from alternatives to economic globalization to ecosystem restoration to art and social change.

At this year's conference, youth involvement was way up. According to Katie Holden, a Wilderness Charter School teacher from

Ashland, Oregon, "I think the evidence that there was twice as many youth—over 400 came this year—shows how incredibly timely this conference is for young people coming into adulthood."

The conference features morning plenary sessions where speakers share solution-oriented stories for restoring the earth that include ecological models and social strategies. During the conference students were asked to take on community projects.

Speaking of the conference, eco-activist Julia Butterfly Hill commented, "We keep hearing that we are the leaders of tomorrow. I think that that is a myth. We're the leaders of today.

This conference is a great place to network and understand what can be done. I am thrilled to see so many youth be involved with it."

Having explored these many examples of people working together for peace—on local, group, community, national, and international levels—I felt a renewed hope that the candle of peace will continue to burn brightly because of the strength of its flame, the power of its Light. At this season of the year and in these times may it burn ever brighter!

The final lines of "Contribution to Peace" read: "I contribute to Peace when I make peace the foundation of my ideals and philosophy. So Mote It Be!" Δ

CONTRIBUTION TO PEACE

God of my Heart, God of my Understanding,

I contribute to Peace when I strive to express the best of myself in my contacts with others.

I contribute to Peace when I use my intelligence and my abilities to serve the Good.

I contribute to Peace when I feel compassion toward all those who suffer.

I contribute to Peace when I look upon all men as my brethren, regardless of race, culture, or religion.

I contribute to Peace when I rejoice over the happiness of others and pray for their well-being.

I contribute to Peace when I listen with tolerance to opinions that differ from mine or even oppose them.

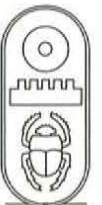
I contribute to Peace when I resort to dialogue rather than to force to settle any conflict.

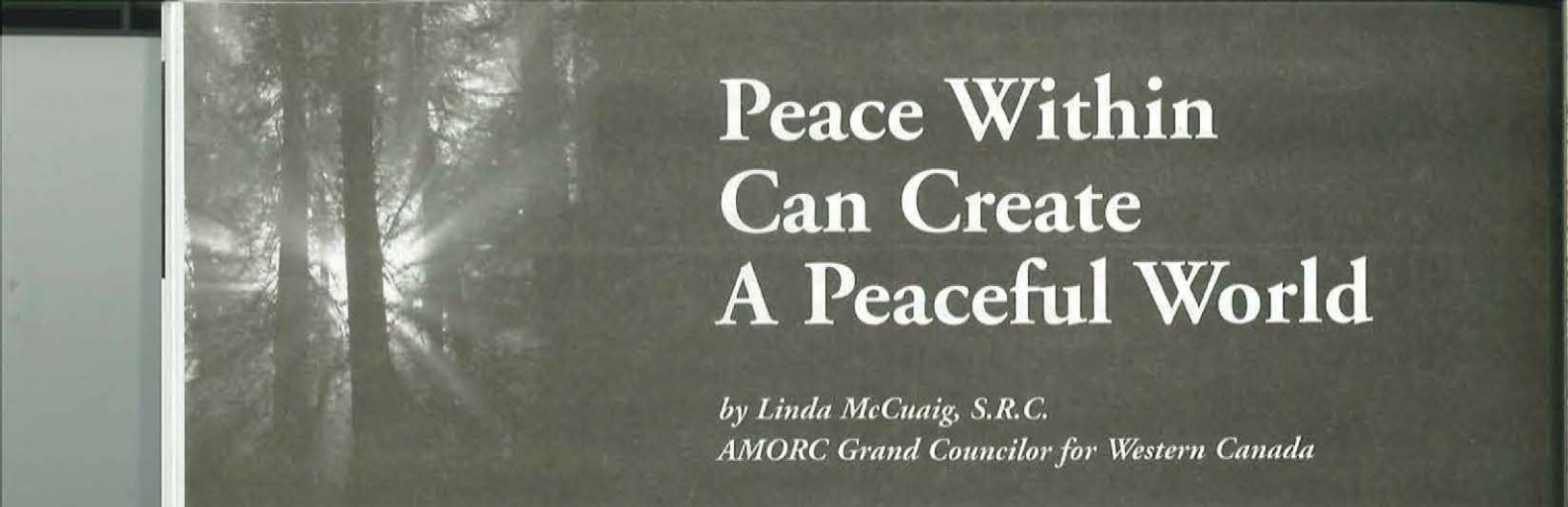
I contribute to Peace when I respect Nature and preserve it for generations to come.

I contribute to Peace when I do not seek to impose my conception of God upon others.

I contribute to Peace when I make Peace the foundation of my ideals and philosophy.

SO MOTE IT BE!





Peace Within Can Create A Peaceful World

by Linda McCuaig, S.R.C.

AMORC Grand Councilor for Western Canada

IN THE WORDS of the old holiday carol, everyone wants "Peace on Earth, Good Will to Men." But how can each of us, as individuals, contribute to that process?

There has never been a time when the world was more in need of constant affirmation. But how can we remain positive in thought, word, and action when we are constantly surrounded by negativity that threatens to engulf us if allowed to enter our personal inner sanctums?

Peace within begins *within the heart*; and a heart that is filled with love for God, in the universal sense, is able to access the wisdom of the Master Within.

When there is complete trust in the God of our Heart, life is not a difficult journey, though there will always be challenges in life. These challenges can either be stubborn obstacles on the Path or catalysts to one's growth. Much depends on how we choose to handle them.

So, how we can handle these challenges while maintaining a sense of peace within at all times?

Resolving Conflicts

Conflicts occur because different people will have diverse viewpoints on any given subject under discussion. This is natural because each person is looking at the same subject from a different perspective. However, these different viewpoints can be resolved through tolerance when there is a sense of caring and respect for the other person as an individual, and a willingness to hear both sides of an issue. If the care and respect is present in only one party, no real

discussion can take place, and the disagreement cannot be resolved. If we should find ourselves in less than ideal circumstances in a conflict situation, as described above, how do we resolve the conflict?

First, see the other person as a spiritual being. Suspend your anger and judgment of him or her, and concentrate one hundred percent on the spiritual essence of that person.

Secondly, pray or meditate on the subject of the disagreement. Ask for enlightenment in being able to see the disagreement from the other person's point of view, as well as from your own.

Finally, ask for Divine help and direction in resolving the disagreement.

Once in a while a disagreement may not, for a variety of reasons, be resolvable. If that appears to be the case, ask for Divine assistance for both parties to the disagreement, that they may agree in a peaceful way that the disagreement cannot be resolved, and that the issue need not stand in the way of a continued, respectful friendship between the two parties.

Maintaining Our Equilibrium

Sometimes our inner peace is disturbed by conditions beyond our control, such as illness, or the death or separation of a loved one. In these cases, how can we regain our sense of peace and equilibrium when our personal life has just been dealt a great blow?

We can maintain our equilibrium by knowing that God is present throughout the storms of life. Picture a ship on a stormy sea.

You are the ship, the stormy sea your trouble, and God is the rudder that directs the course of your life, keeping you safe from harm on the sea of life.

In another analogy, visualize someone standing in a chariot, holding the reins, keeping the galloping horses that are pulling the chariot under control. The chariot is the human body, the driver is the Inner Self, the reins to the horses are your will power, and the galloping horses are your thoughts. You, personally, control your thoughts, and use your will power in guiding and directing your thoughts. Do your thoughts serve others, as well as self and the world about you, in a harmonious way?

Applying the Power of Concentration

The power of focus or concentration helps us say "yes" to what we want to see manifested in our lives, and also helps us to say "no" to what we don't want in our lives. However, concentrating and becoming focused in life is a matter of choice. Actually, we all concentrate and focus, but often in a negative way because of the negativity in the world around us.

Doesn't it make more sense for you to be in control of your own life and its direction, rather than letting random thoughts control us? This is what happens when we use our power to focus in a negative way. However, we can just as easily make the choice to use our concentrated willpower to create and achieve what we want in life.

So, let's decide for ourselves. Realize that the choice of what we concentrate on is just that—a *choice*.

It is a timeless mystical law that whatever we focus on, we will create. Do we desire to create prosperity, harmony, and all things beneficial for others and ourselves? If so, we should be concentrating all of our thoughts on those areas. Bear in mind that if we are focusing on something for ourselves, it should also benefit others in a positive way. Don't waste time with doubts, worries, or concerns. Don't give fuel to these kinds of thoughts, for they will weaken your focus on the desired positive result. Negative thoughts will also create crosscurrents that will weaken the positive energy that you are expending to reach your goal.

Dealing With Self-Sabotage

Sometimes, because of low self-esteem, we don't feel deserving of the good that we are trying to manifest. If you recognize yourself as part of this scenario, just remember that you are a child of God, and God wants to give you all that is available in the Universe, without limitation; and as a child of God, you deserve these blessings.

The only thing keeping you from reaching your goal is self-sabotage—the crosscurrents of negative thinking.

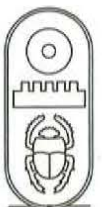
Another help in maintaining inner peace amidst the trials of life is to develop the quality of imperturbability. When we are perturbed, we react emotionally to that which we feel may be a threat to us in some way. We react with fear, upset, and anger, and we express these feelings openly.

If, on the other hand, we are imperturbable, the same stresses may assail us, the same difficulties and confrontations may beset us, but we don't react emotionally. We keep a center of calmness and serenity within, despite our outer circumstances.

A certain degree of emotional detachment is necessary. However this is not an aloof, indifferent detachment, but a loving detachment that accepts what "is" without judgment.

With imperturbability and loving detachment comes self-confidence, confidence in the God within oneself. The imperturbable person will view circumstances from an emotional distance, with clarity of vision, full awareness, and often, sharpness of intuition. From such a viewpoint one can see the situation close at hand while also maintaining an emotional distance, and one can alternate between the two views as necessary—sort of like using a zoom lens on a camera. The alternate views can change quickly according to the changes in the situation being observed. Emotional closeness and emotional distance may alternate, but the imperturbable person is at all times both fully aware of and in control of his or her emotions, while remaining calm and detached.

When in this state of consciousness, the wisdom of the heart is still available, but at rest, at a higher level of being. Only God's love fills both the heart and the mind, and nothing else



can enter at this specific moment but the knowledge of God's love as it permeates the particular situation at hand.

The benefits of imperturbability are that we neither create, nor add to, existing negative energy, and our calmness allows negative energy to dissipate—and this should also have a healing effect on others.

Imperturbability neutralizes negative energy and assists in the creation of positive energy, so it contributes to peaceful feelings in any particular environment or situation that arises.

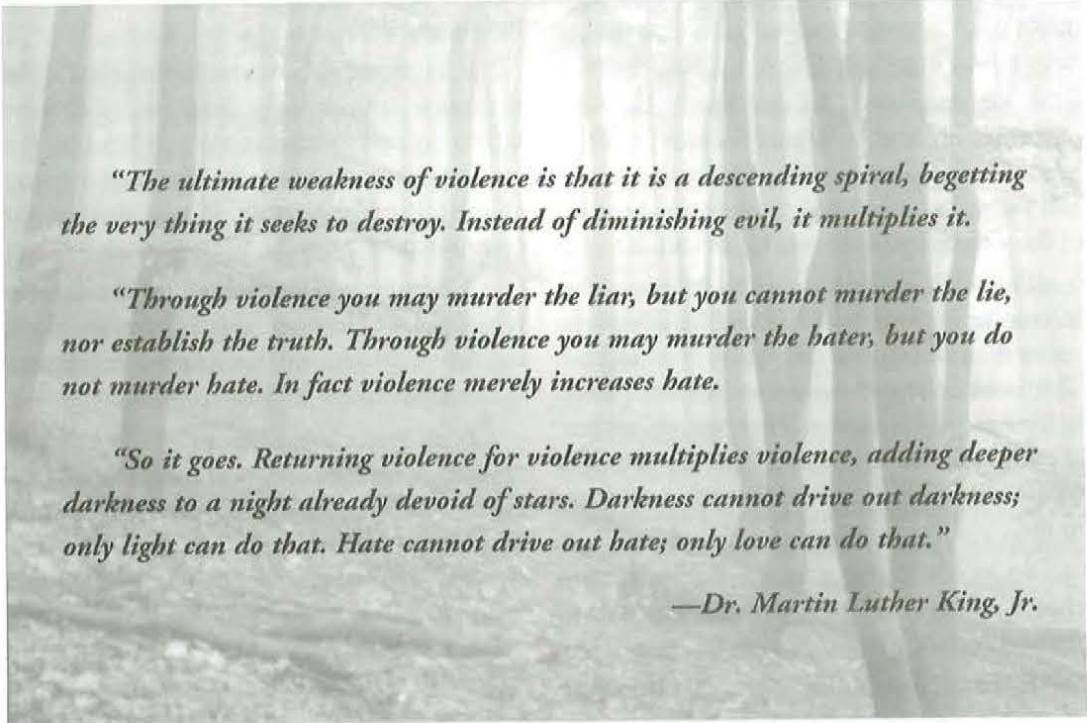
As I stated at the beginning of this article, there has never been a time when the world was more in need of constant affirmation in every thought, word, and action. However, to choose to be and remain in this positive state of mind

takes strong will power and a fervent and continuous devotion to the God of our Heart. It takes a constant, unfailing realization of God's direction, power, and presence in our lives.

Together, united, let us focus our positive thoughts and actions that we may assist the process of making "Peace on Earth, Good Will to Men" a vibrant, living, breathing reality on this planet. In this way, our work begins, and by spreading out to others, it eventually illuminates the darkness that surrounds us.

As the light of the Rosicrucian Order, AMORC, grows throughout the world, we will eventually extinguish the darkness with the luminescence of our combined light.

May the light within us radiate ever outward, encircling the globe with its healing rays. Δ



"The ultimate weakness of violence is that it is a descending spiral, begetting the very thing it seeks to destroy. Instead of diminishing evil, it multiplies it.

"Through violence you may murder the liar, but you cannot murder the lie, nor establish the truth. Through violence you may murder the hater, but you do not murder hate. In fact violence merely increases hate.

"So it goes. Returning violence for violence multiplies violence, adding deeper darkness to a night already devoid of stars. Darkness cannot drive out darkness; only light can do that. Hate cannot drive out hate; only love can do that."

—Dr. Martin Luther King, Jr.

TRANSLATORS NEEDED!

Text translators are needed to prepare for the June-July 2004 World Peace Conference in San Jose, and for other projects. Rosicrucians who are able to translate French, Spanish, and German documents into English, and English texts into these languages—your help is needed in this very worthwhile endeavor!

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The Universe as Living Organism

An Exploration of the Cosmological Views of Thomas Berry
by Gertrude Spencer, S.R.C.

THOMAS BERRY, described in Newsweek magazine in 1989 as "the most provocative figure among the new breed of eco-theologians," was among the first to say the earth crisis is fundamentally a spiritual crisis. A leading figure in the contemporary resurgence of cosmology, Thomas Berry has written dozens of essays on comparative religion, cultural history, ecological thought, and the cosmological context.

Let us examine some of the extraordinary ideas brought forth by Thomas Berry, who is regarded as "the most important contemporary thinker in ecological theology today." Thomas Berry, a cultural historian and anthropologist who calls himself a "geologian," is a priest of the Passionate Order. He founded the Riverdale Center for Religious Research, located on the Hudson River in Riverdale, New York. Father Berry, at the age of 88, is now living in retirement in Greensborough, North Carolina, where he was born. He is as active as ever—still writing, traveling, and contributing to "The Great Work," as he calls it.

His first major work on ecology was *The Dream of the Earth*, published in 1988, and in 1992 he and Brian Swimme, a physicist who holds a Ph.D. in mathematical cosmology and teaches cosmology at the California Institute for Integral Studies in San Francisco, together published *The Universe Story*.

This article originally appeared in *The Rosicrucian*; a publication of the Rosicrucian Order's Grand Lodge for Australia, Asia, and New Zealand; as Part 5 of a series titled "The Concept of Well-Being In the Context of a New World View."

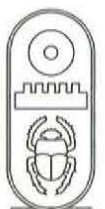
Thomas Berry is intensely critical of the attitude of the church, stating that religion has become totally absorbed in the affairs of humanity—regarding the rest of the universe as being insignificant. He calls this type of anthropocentrism (or human-centered attitude) "the dark side of biblical religion."

He notes that the early Christian Church recognized two revelatory manifestations of the Divine, namely:

- The natural world, which was the "First Scripture," and
- The church and biblical tradition, which was built upon the natural world, and which was the "Second Scripture."

The revelation of the natural world came first, and the message of Christianity second. He observes that over the last four centuries the balance between these two revelations has been lost, as an inherent tendency towards alienation from the natural world developed in biblical religion. Christianity is acutely sensitive to suicide, homicide, and genocide, but insensitive to biocide (the killing of life systems of the planet), and to geocide (the killing of the planet itself).

Thomas Berry describes the whole universe as one living organism of which we, and planet Earth, are inseparable parts. Everything in



existence, visible and invisible, is an extension of the same underlying primary essence we call "the Divine." All things are basically one and the same, differing only in the way they manifest in specific dimensions, and in the subsequent development according to their individual potentials.

Everything Is Alive; Everything Is Connected

At the Big Bang, all energy that would ever exist erupted as one single existence. As everything in creation is powered by the same mysterious energy that burst forth at that very moment, all things in existence—rocks, forces (such as gravity and the electromagnetic force), living things, etc., are drawn by the universe into a bonded relationship—into a profound intimacy. The universe, in its physical and spiritual aspects, holds all things together.

Spirit and matter throughout all of creation are not separate, but simply different levels of manifestation which form a continuum.

The universe is not "a thing," but a mode of being of everything. It is a *communion of subjects*, and not a *collection of objects*. *Everything is alive*, and the traditional hostility of Christianity towards animism must be overcome. We must restore the soul to the world. Everything is connected, and mirrors itself in everything else. Full understanding of a proton requires full understanding of the universe. Nothing in creation is divided from anything else, and all things exist in relationship.

Father Thomas Berry makes the startling suggestion that the Bible should perhaps be put on a shelf for twenty years so that we can truly listen to creation. We might then, perhaps, be able to recover the early Christian view that there were two scriptures: first that of the natural world, and later that of the Bible. Unfortunately, however, we are still reading "The Book" instead of reading the world about us! If we continue



Thomas Berry

doing this, we will drown reading the book.

Our theological view of God is incomplete if we do not consider that God, who made the world, must also be intimately related to it. Only with such a precept can we maintain our true sense of the Divine. If we lose our sense of rapport with the world and with the universe, we lose our sense of the Divine as human beings. To seek God through a mystical experience which

transcends nature, means to deny our humanity. It would mean a return to the unconscious bliss of the Garden of Eden, thus disregarding our evolution as conscious human beings.

Who Are We?

Furthermore, we need a new story of the universe, a new story of belonging. We need a new understanding of who we really are, and where we came from.

In the "New Story," humans are seen as that particular element in creation in whom the universe reflects on, and celebrates itself in the deep mysteries of its origins—in a very special mode of self awareness.

We must develop a new type of religious sensitivity—a new vision of the Divine. We must realize that, in a certain sense, we are the universe, and that each part of the universe, including us, acts as a hologram in which the whole is contained. Thus it can easily be seen that the universe is experiencing certain aspects of itself through us—such as the feeling of awe and wonder of its own mysterious origins and sacred nature. Through us the universe can celebrate itself, and become conscious of its own awesome mysteries. The poet does not think about the universe, but rather, the universe thinks about itself through the poet. Our eyes that search the Milky Way, are themselves shaped by the Milky Way. And the mind searching for contact with the Milky Way is the very mind of the Milky Way searching for its own inner depths.

“The poet does not think about the universe, but rather, the universe thinks about itself through the poet.”

This is a most fascinating concept, as it may be taken to mean that the human mind which seeks mystical attunement with the Divine is the very mind of the Divine itself, which searches for its own inner depth in a special mode of conscious self-awareness. An awesome thought indeed. This concept of the Divine touches on the model of *Process Theology* which perceives God as an everchanging, and ever-developing process. The universe is God's body, and God is the mind of the universe. Humans have a special part to play in the development of God, supplying to the Godhead the element of human consciousness with all its specific attributes. God is forever experimenting and developing through Its creation. As we see, *Process Theology* also embraces the *Wholeness Model*.

Changes Necessary for a Sustainable Future

Thomas Berry advises us to change our concept of education. Education should not only be geared to train us for jobs, but should also help us to understand our place, and our role in the scheme of things.

Furthermore, economics should be seen as a religious issue. He makes a most thought provoking statement, namely, that if water is polluted it can neither be used for drinking, nor for baptism.

Thomas Berry emphasizes the fact that we must leave our short-sighted anthropocentric position which places us at the height of, and at the center of, creation. We are part of the whole, and although we have a very specific part to play in the scheme of things, we are hardly more important than any other part of creation. We must get out of the center of the universe. He comments on the fact that we have arrogantly placed ourselves above all other creatures, regarding humanity and our affairs as the center of meaning and importance.

A democracy that exploits the world is not a desirable form of government. The word “democracy” (derived from ancient Greek) literally means “rule by the people”—referring

to people alone, and not to the rest of creation. We should strive towards a *biocracy*, which is a government concerned with the welfare of all members of Earth's community.

Our considerations and duties extend far beyond those we have toward each other. And because current Western religions do not function within this universal context, they have become dysfunctional. They no longer serve their original purpose.

Thomas Berry makes the interesting observation that the anthropocentrism of the West gave way to a pronounced theocentrism (placing God in the center) after the event of the Plague in Europe in 1347. People regarded the calamity as a punishment by God because they had been too attached to the Earth and had not committed themselves to salvation from the Earth, and to absorption into the Spirit. Attachment to, and involvement with the Earth, had to be overcome.

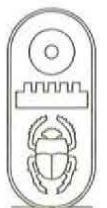
Both, anthropocentrism and theocentrism deny the unity between the natural world, the world of humanity, and the world of the divine. Thus, the mystical bonding of humans with the natural world has become progressively weaker in Western Civilization.

The Universe Is a Communion of Subjects

Thomas Berry urges us to realize two important facts:

- The earth is primary, while the human is secondary.
- The universe is a communion of subjects, and not a collection of objects.

He makes the statement that we are in need of a new concept in religion assigning the primary sacred community to the universe itself, as *our true sense of God emerges through our perception of the universe*. This concept is difficult for us to comprehend, as it requires a change in our God-image. And, we are also deeply convinced of our superiority, of being God's chosen creation, and of our divine right to put ourselves in the center of this world at the expense of the rest of creation.



However, humans become sacred by participating in the larger sacred community of the universe. Thomas Berry states that the indescribable feeling that accompanies such an experience may truly be called "religion"—namely *re-ligare*, meaning "to bind back to the source." This is more real than theology because the feeling emanates from true experience. If we can reach this change in consciousness, the impact will be of such significance that it may be likened to a *new type of revelatory experience*.

Thomas Berry states that the following principles, held by conventional Christianity, will have to be reconsidered:

1. Our emphasis on a transcendent, personal God, who is distinct from the universe.
2. The exaltation of the human as a spiritual being, contrasted to the physical nature of all other living beings. (We see ourselves as being so special that our soul has to be created by God in every single case!)
3. The concept that Redemption is a kind of "out-of-this-world" liberation.
4. The Cartesian idea that the world and the universe are a mechanism, void of life.

All these "transcendencies"—for example, 1) a transcendent God, 2) transcendent Man, 3) transcendent redemption, and 4) a transcendent mind—encourage our fascination with a transcendent technology, which shall liberate us from following the basic biological laws of the natural world. We are striving to create a transcendent goal which, we hope, will allow us to go beyond the human condition. We still try to separate ourselves from the world, instead of recognizing our true place within the sacred community of the universe.

The search for a transcendent technology is a misunderstanding of the goals of modern science—in fact, true scientific understanding is the key to the future of religion.

Having explored the revolutionary New World View that characterizes the post-modern era which emerged in the twentieth century, we see that the new model is based on the Wholeness Principle. This new model of reality is penetrating all fields of endeavor, having made its appearance in science, medicine, psychology, philosophy, and religion. Δ

"We must be the change we wish to see."

—M.K. Gandhi

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24-hour Assistance

The Council of Solace is a group of Rosicrucians (at Rosicrucian Park and throughout the world) who meditate daily on behalf of others. The goal of the Council of Solace is to bring cosmic help to all those in need of it.

The best and fastest way to list yourself or another individual with the Council of Solace is to go to our website at www.rosicrucian.org/about/council.html or you may call (408) 947-3684 and leave a message, giving the name of the person to be listed. Metaphysical aid will begin immediately and it will continue for as long as is needed.

Closing Thoughts ...

Achieving Universal Peace

WE have one grand opportunity again to turn our thoughts away from our individual trials and problems and to look over the broad landscape of universal assemblages of men and women and get the cosmic point of view of the brotherhood of humanity As we have said over and over, war begins not in the diplomatic circles of nations, not in the political entanglements or violations of national ethics, but in the consciousness of man, himself

Let us begin to recognize the brotherhood of humanity, and at the same time be sensible enough to recognize that there is no such thing as good and bad men and women or good and bad nations throughout the world, but different individuals and different nations, and that each nation is entitled to its individual customs and habits, and its individual rights and privileges. Then let us understand that these things are matters of opinion and are adjustable, flexible, and constantly varying.

In this way we will come to recognize that the best way to adjust any differences or untangle any entanglements or to settle any disputes is to talk these things over and to put them upon an

intellectual plane instead of upon a physical plane, for, after all, opinions are mental things. Customs and habits have their origin in the mind. Disputes and disagreements are the results of differences in judgments, differences in ideals, differences in beliefs, and all of these belong to the intellectual realm, and not to the physical, material realm. They all have their origin in the mind, and are more quickly removed from our minds than from the physical realms.

So far as victory is concerned, what a price to pay for glory in the physical realm. After all, there is no victory so great as the victory of one mind over another in a contest of an intellectual nature, and it is certainly a joyous victory as compared to the muscular or physical power contest aided by bullets, cannon balls, poison gas, and other things.

Let us, therefore, place all of our problems on an intellectual, mental basis and deal with one another as human kin, each endowed with the same human and divine abilities to think and reason, and we will take the greatest step forward in our approach to universal peace.

—Dr. H. Spencer Lewis, F.R.C.
1934

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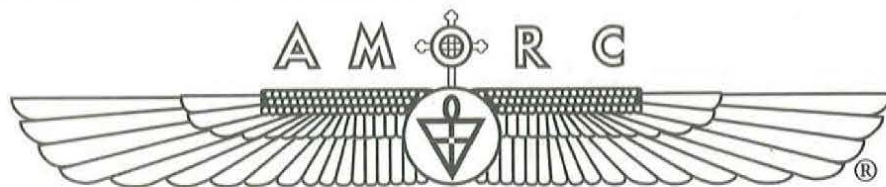
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La Paz: La Paz Lodge

BRAZIL (1)**Acre:**

Rio Branco: Rio Branco Pronaos

Alagoas:

Arapiraca: Arapiraca Chapter
Maceió: Maceió Lodge

Amapá:

Macapá: Macapá Pronaos

Amazonas:

Manaus: (M) Manaus Lodge

Bahia:

Alagoinhas: Alagoinhas Chapter
Feira de Santana: Feira de
 Santana Lodge
Ilhéus: Ilhéus Pronaos
Itabuna: Itabuna Lodge
Salvador: (M) Mares Lodge;
 Salvador Lodge
Santo Antonio de Jesus: Santo
 Antonio de Jesus Pronaos
Vitória da Conquista: Vitória da
 Conquista Chapter

Ceará:

Fortaleza: (M) Fortaleza Lodge;
 Marajaig Chapter
Juazeiro do Norte: Juazeiro do
 Norte Pronaos

Distrito Federal:

Brasília: (M) Brasília Lodge
Taguatinga: Alvorada do Planalto
 Pronaos

Espírito Santo:

Cariacica: Cariacica Chapter
Linhares: Linhares Chapter
Vila Velha: Vila Velha Chapter
Vitória: Vitória Lodge

Goiás:

Anápolis: Anápolis Pronaos
Goiânia: (M) Goiânia Lodge
Itumbiara: Itumbiara Pronaos
Pires do Rio: Pires do Rio Pronaos

Maranhão:

São Luís: São Luís Chapter

Mato Grosso:

Barra do Garças: Barra do Garças
 Pronaos
Cuiabá: (M) Cuiabá Lodge
Rondonópolis: Rondonópolis
 Chapter
Sinop: Celeste Chapter
Sorriso: Sorriso Pronaos

Mato Grosso do Sul:

Campo Grande: Campo Grande
 Lodge
Corumbá: Corumbá Pronaos
Dourados: Dourados Chapter
Ponta Porã: Ponta Porã Pronaos
Três Lagoas: Três Lagoas Pronaos

Minas Gerais:

Araguari: Araguari Pronaos
Barbacena: Barbacena Pronaos
Belo Horizonte: (M) Belo
 Horizonte Lodge; Vila Rica Lodge
Buritizinho: Pirapora Pronaos
Campo Belo: Campo Belo Pronaos
Contagem: Contagem Pronaos
Divinópolis: Divinópolis Chapter
Governador Valadares:
 Governador Valadares Chapter
Ipatinga: Vale do Aço Chapter
Ituiutaba: Ituiutaba Pronaos
João Monlevade: Monlevade
 Pronaos
Juiz de Fora: (M) Juiz de Fora
 Lodge
Montes Claros: Montes Claros
 Pronaos
Muriae: Muriae Pronaos
Poços de Caldas: Poços de Caldas
 Pronaos
São Joao del Rei: São Joao del Rei
 Pronaos
Sete Lagoas: Sete Lagoas Pronaos
Uberaba: Uberaba Pronaos
Uberlândia: Uberlândia Lodge
Varginha: Varginha Pronaos

Pará:

Ananindeua: Ananindeua Pronaos
Belém: (M) Belém Lodge

Paraíba:

Campina Grande: Campina
 Grande Pronaos
João Pessoa: (M) João Pessoa
 Lodge

Paraná:

Apucarana: Apucarana Pronaos
Campo Mourão: Campo Mourão
 Pronaos
Cascavel: Cascavel Pronaos
Cornélio Procopio: Cornélio
 Procopio Pronaos
Curitiba: (M) Água Verde Lodge;
 Curitiba Lodge
Fóz do Iguaçu: (M) Fóz do Iguaçu
 Lodge
Guarapuava: Guarapuava Pronaos
Londrina: (M) Londrina Lodge
Maringá: Maringá Lodge
Paranaguá: Paranaguá Pronaos
Ponta Grossa: Ponta Grossa Chapter
São José dos Pinhais: São José dos
 Pinhais Pronaos

Umuarama: Umuarama Pronaos
União da Vitória: União da Vitória
 Pronaos

Pernambuco:

Arcoverde: Arcoverde Pronaos
Caruarú: Caruarú Pronaos
Paulista: Paulista Chapter
Petrolina: Petrolina Chapter
Recife: (M) Recife Lodge; Boa
 Viagem Chapter

Piauí:

Teresina: Teresina Chapter

Rio de Janeiro:

Angra dos Reis: Angra dos Reis
 Pronaos
Araruama: Araruama Pronaos
Barra do Pirai: Barra do Pirai
 Pronaos
Barra Mansa: Barra Mansa Chapter
Cabo Frio: (M) Cabo Frio Chapter
Campos: Campos Chapter
Duque de Caxias: Duque de
 Caxias Lodge
Itaboraí: Itaboraí Pronaos
Itaguaí: Itaguaí Pronaos
Macaé: Macaé Chapter
Maricá: Maricá Pronaos
Nilópolis: (M) Nilópolis Lodge
Niterói: (M) Niterói Lodge
Nova Friburgo: Nova Friburgo
 Chapter
Nova Iguaçu: Nova Iguaçu Lodge
Petrópolis: Petrópolis Lodge
Piabetá: Piabetá Pronaos
Resende: Resende Chapter
Rio de Janeiro: (M) Bangu Lodge;
 Campo Grande Lodge; Gávea
 Lodge; Guanabara Lodge; Ilha do
 Governador Lodge; Jacarepaguá
 Lodge; Leopoldinense Lodge;
 Madureira Lodge; Méier Lodge;
 Rio de Janeiro Lodge; Barra de
 Tijuca Chapter; Santa Cruz
 Pronaos
São Gonçalo: (M) São Gonçalo
 Lodge
São João de Meriti: São João de
 Meriti Chapter
Teresópolis: Teresópolis Chapter
Valença: Valença Chapter
Volta Redonda: Volta Redonda
 Lodge

Rio Grande do Norte:

Mossoró: Mossoró Pronaos
Natal: (M) Natal Chapter

Rio Grande do Sul:

Bagé: Bagé Pronaos
Bento Gonçalves: Bento
 Gonçalves Pronaos
Cachoeira do Sul: Cachoeira do
 Sul Pronaos
Canoas: Canoas Pronaos
Caxias do Sul: Caxias do Sul
 Chapter
Cruz Alta: Cruz Alta Pronaos
Erechim: Erechim Pronaos
Esteio: Esteio Pronaos
Ijuí: Ijuí Pronaos
Novo Hamburgo: Novo Hamburgo
 Pronaos

Passo Fundo: (M) Passo Fundo
 Lodge

Pelotas: Pelotas Lodge
Porto Alegre: (M) Porto Alegre
 Lodge
Rio Grande: Rio Grande Pronaos
Santa Maria: Santa Maria Chapter
Santana do Livramento: Santana
 do Livramento Pronaos
Santa Rosa: Santa Rosa Pronaos
Santiago: Santiago Pronaos
Santo Angelo: Santo Angelo
 Chapter
São Borja: São Borja Pronaos
Uruguaiana: Uruguaiana Pronaos
Viamão: Viamão Pronaos

Rondônia:

Cacoal: Cacoal Chapter
Ji-Paraná: Ji-Paraná Pronaos
Porto Velho: Porto Velho Lodge

Roraima:

Boa Vista: Boa Vista Pronaos

Santa Catarina:

Balneário Camboriú: Camboriú
 Pronaos
Blumenau: Blumenau Chapter
Caçador: Caçador Pronaos
Chapecó: Chapecó Chapter
Criciúma: Criciúma Pronaos
Florianópolis: (M) Florianópolis
 Lodge
Itajaí: Itajaí Pronaos
Jaraguá do Sul: Jaraguá do Sul
 Pronaos
Joinville: Joinville Chapter
Tubarão: Tubarão Pronaos
Xanxerê: Xanxerê Pronaos

São Paulo:

Águas de Lindóia: Águas de
 Lindóia Pronaos
Americana: Americana Chapter
Araçatuba: Araçatuba Pronaos
Araraquara: (M) Araraquara
 Lodge
Arujá: Arujá Pronaos
Assis: Assis Pronaos
Atibaia: Atibaia Pronaos
Avaré: Avaré Pronaos
Barretos: Barretos Pronaos
Baurú: (M) Baurú Lodge
Botucatu: Botucatu Pronaos
Bragança Paulista: Bragança
 Paulista Pronaos
Caçapava: Caçapava Pronaos
Campinas: (M) Campinas Lodge
Caraguatatuba: Caraguatatuba
 Pronaos
Casa Branca: Casa Branca Pronaos
Catanduva: Catanduva Pronaos
Fernandópolis: Fernandópolis
 Pronaos
Franca: Franca Chapter
Guará: Guará Pronaos
Guaratinguetá: Guaratinguetá
 Pronaos
Guarujá: Guarujá Pronaos
Guarulhos: (M) Guarulhos Lodge
Igarapava: Igarapava Pronaos
Itaquera: Itaquera Pronaos
Itapetininga: Itapetininga Pronaos
Jacaré: Jacaré Lodge
Jundiaí: Jundiaí Chapter

Lorena: Lorena Pronaos
Marília: Marília Chapter
Mogi das Cruzes: Mogi das Cruzes Chapter
Osasco: Osasco Chapter
Ourinhos: Ourinhos Pronaos
Piracicaba: Piracicaba Chapter
Pirassununga: Pirassununga Pronaos
Praia Grande: Praia Grande Pronaos
Presidente Prudente: (M) Presidente Prudente Lodge
Presidente Venceslau: (M) Presidente Venceslau Chapter
Registro: Vale dos Reis Pronaos
Ribeirão Pires: Ribeirão Pires Pronaos

Ribeirão Preto: (M) Ribeirão Preto Lodge; Oeste Ribeirão Preto Pronaos
Rio Claro: Rio Claro Pronaos
Salto: Salto Pronaos
Santa Rita do Passa Quatro: Santa Rita do Passa Quatro Pronaos
Santo André: Santo André Lodge
Santos: (M) Santos Lodge
São Bernardo do Campo: São Bernardo do Campo Lodge
São Caetano do Sul: ABC Lodge
São Carlos: (M) São Carlos Lodge
São Joaquim da Barra: São Joaquim da Barra Pronaos
São José do Rio Preto: São José do Rio Preto Lodge
São José dos Campos: (M) São José dos Campos Chapter
São Paulo: (M) Lapa Lodge; Santana Lodge; São Paulo Lodge; Tatuapé Lodge; Santo Amaro Chapter; São Miguel Paulista Chapter; Tucuruvi Chapter
São Vicente: São Vicente Lodge
Sorocaba: Sorocaba Lodge
Suzano: Suzano Chapter
Taubaté: (M) Taubaté Chapter
Tupã: Tupã Pronaos

Sergipe:
Aracajú: Aracajú Chapter

Tocantins:
Gurupi: Gurupi Pronaos
Palmas: Palmas Pronaos

BURKINA FASO (4)
Banfara: Lumière Pronaos
Bobo Dioulasso: (M) Harmonie Lodge
Koudougou: Pythagore Pronaos
Ouagadougou: (M) Akhenaton Lodge

CAMEROON (3,4)
Bafoussam: (M) Philadelphia Chapter
Bertoua: Lumière de l'Est Pronaos
Douala: (M) Kut Hu Mi Lodge; Moria El Lodge; Plotinus Chapter (3)
Ebolowa: Reflexion Pronaos
Edéa: Salomon Lodge
Eséka: Mont Carmel Pronaos
Garoua: Rama Lodge
Kribi: Océan de Lumière Chapter
Kumba: Kumba Pronaos (3)
Limbe: Hermes Pronaos (3); Sator Pronaos
Maroua: Kaliao Pronaos (3)

Mbalmayo: Le Nyong Pronaos
Ngaoundéré: Mont Sinai Pronaos
Nkongsamba: Amatu Pronaos
Yaoundé: (M) Aristote Lodge

CANADA (2, 4)
Alberta:
Calgary: Calgary Pronaos
Edmonton: Northern Light Lodge
British Columbia:
Kelowna: Okanagan Atrium Group
Vancouver: Vancouver Pronaos

Manitoba:
Winnipeg: Winnipeg Atrium Group

Newfoundland:
St. John's: Atlantic Rose Pronaos
Nova Scotia:
Halifax: Halifax Pronaos

Ontario:
Hamilton: Hamilton Pronaos
London: Cosmos Chapter
Mississauga: Mississauga Pronaos
Ottawa: Trillium Chapter
Toronto: (M) Toronto Lodge

Québec:
Hull: Rose de l'Est Pronaos (4)
Levis: Nouvelle Harmonie Pronaos (4)
Longueuil: (M) Poséidon Lodge (4)
Montreal: (M) Atlas Lodge (4); Mount Royal/Nicholas Roerich Chapter (2)
Québec: (M) Pyramide Lodge (4)
St-Jérôme: Harmonie Pronaos (4)
Sherbrooke: (M) Lumière de l'Est Chapter (4)
Trois-Rivières: Renaissance Pronaos (4)
Valleyfield: Soleil Levant Pronaos (4)

Saskatchewan:
Saskatoon: Saskatoon Pronaos

CENTRAL AFRICAN REPUBLIC (4)
Bangui: Maitre Eckhart Lodge

CHAD (4)
N'Djamena: (M) Ralph Maxwell Lewis Pronaos

CHILE (11)
Chillán: Atón Pronaos
Concepción: Concepción Pronaos
Curicó: Curicó Pronaos
Punta Arenas: Punta Arenas Lodge
Quillota: Perfecti Pronaos
Santiago: (M) Tell-El-Amarna Lodge
Talca: Talca Pronaos
Temuco: Luz de Temuco Pronaos
Viña del Mar: Akhetaton Lodge

CHILE (13)
Temuco: Luz de Temuco Pronaos

CHINA (13)
Hong Kong: Hong Kong Pronaos

COLOMBIA (11)
Barranquilla: (M) Barranquilla Lodge

Bogotá: (M) Nuevo Mundo Lodge
Calí: Menfis Chapter
Cartagena: Cartagena Pronaos
Envigado: Primavera Pronaos
Manizales: Manizales Pronaos
Montelíbano: Berta Mizrahi Pronaos
Pereira: Pereira Pronaos
Santa Marta: Santa Marta Pronaos

CONGO, Democratic Republic (4)

Bandundu: Nsemo Pronaos
Boma: Plotin Pronaos
Bukavu: (M) Mapendo Lodge
Bunia: Maendeleo Pronaos
Buta: Archimède Pronaos
Butembo: Sekmet Pronaos
Goma: Bes Lodge
Isiro: Lumière Pronaos
Kananga: Butoke Pronaos
Kenge: Philon d'Alexandrie Pronaos
Kindu: Matumaini Pronaos
Kinshasa: (M) H. Spencer Lewis Lodge; Tii Lodge
Kisangani: Honoré de Balzac Lodge
Kolwezi: (M) Tef Nout Pronaos
Lemba: Uranus Lodge
Likasi: Renaissance Pronaos
Lubumbashi: (M) San Jose Lodge
Matadi: Henri Kunrath Pronaos
Mbandaka: Sphinx Pronaos
Mbuji Mayi: (M) Diba Chapter
Muanda: Horus Pronaos
Mwene-Ditu: Pax Pronaos
N'djili: Louxor Chapter
Tshikapa: Kut Hu Mi Pronaos
Uvira: Nyota Pronaos

CONGO, Republic (4)
Brazzaville: (M) Ascension Lodge; Tanu Manasi Lodge, Tolérance Lodge

Dolisie: Jeanne Guesdon Pronaos
Mossendjo: Réintégration Pronaos
Ouessou: Surya Pronaos
Owando: Sérénité Pronaos
Pointe Noire: (M) La Lumière du Congo Lodge; Paul Taty Lodge
Sibiti: Jupiter Pronaos

COSTA RICA (11)
San José: Sibio Pronaos

COTE D'IVOIRE (4)
Abengourou: Harvey Spencer Lewis Chapter
Abidjan: (M) Jeanne Guesdon Lodge; Kephren Lodge; Thoutmosis III Lodge
Abobo Garé: Sènèque Lodge
Aboisso: Amour Pronaos
Adzopé: Jean-Jacques Rousseau Pronaos
Agboville: Jacob Boehme Pronaos
Akoupé: Aube d'Or Pronaos
Anyama: Hator Pronaos
Béoumi: Isaac Newton Chapter
Bocanda: Horus Pronaos
Bondoukou: Démocrite Pronaos
Bongouanou: Mykerinos Pronaos
Borotou-Koro: Cohésion Pronaos
Bouaflé: Patarse Chapter

Bouaké: (M) Ralph Maxwell Lewis Lodge
Boundiali: Flambeau de la Bagoé Pronaos
Buyo: Terre d'Eburnie Pronaos
Dabou: Moria El Pronaos
Daloa: (M) Hieronymus Lodge
Danane: Espoir Pronaos
Daoulakro: Lux Rosae-Crucis Pronaos
Dimbokro: Cecil A. Poole Pronaos
Divo: Socrate Lodge
Duékoué: Ra Pronaos
Ferkéssédougou: Kone Tiekoura Kafalo Pronaos
Ferké-II: Michael Maier Pronaos
Gagnoa: (M) Aton Lodge
Grand Bassam: Adon Ai Pronaos
Guiglo: Lumière de l'Ouest Pronaos
Issia: Celeste Noyrey Pronaos
Katiola: Plotin Chapter
Korhogo: (M) Yves Nadaud Lodge
Lakota: Ta Meri Pronaos
Man: (M) Harmonie Lodge
M'bahiakro: Héraclite Pronaos
Odienné: René Descartes Pronaos
Oumé: Le Verseau Pronaos
San Pédro: Felicité Lodge
Sassandra: Atlantis Pronaos
Séguéla: Anaximandre Pronaos
Soubré: Eau Vive Pronaos
Tabou: Khepy Pronaos
Tanda: Abron-Fie Pronaos
Tiassalé: Vie Pronaos
Toulepleu: Hera Pronaos
Toumodi: Roger Bacon Pronaos
Yamoussokro: (M) Edith Lynn Lodge
Yopougon: Empédocle Lodge; Mont Pico Lodge

CROATIA
Zagreb: Zagreb Pronaos

CUBA (11)
Camagüey: Camagüey Lodge
Havana: Lago Moeris Lodge
Santa Clara: Santa Clara Lodge

CZECH REPUBLIC (14)
Brno: Brno Atrium
Ceske Budejovice: Ceske Budejovice Atrium
Horice v Podkrkonosi: Horice v Podkrkonosi Atrium
Jablónné v Podjestedí: Manuelo Brtník Pronaos
Jihlava: Jihlava Atrium
Litomerice: Litomerice Atrium
Litomysl: Litomysl Atrium
Opava: Opava Atrium
Ostrava: Moravian Silesian Pronaos
Praha: Comenius Pronaos
Prerov: Prerov Atrium
Vsetín: Vsetín Atrium

DENMARK (10)
Aalborg: Aalborg Pronaos
Copenhagen: H. Spencer Lewis Pronaos

DOMINICAN REPUBLIC (11)
Santiago: Luz del Cibao Pronaos
Santo Domingo: (M) Santo Domingo Lodge

ECUADOR (11)

Guayaquil: Guayaquil Chapter
Quito: AMORC de Ecuador Lodge

EL SALVADOR (11)

San Miguel: San Miguel Chapter
San Salvador: (M) San Salvador Lodge
Santa Ana: Santa Ana Pronaos
Sonsonate: Sonsonate Pronaos

FINLAND (10)

Helsinki: Finlandia Pronaos
Tampere: Tampere Atrium

FRANCE (4)

Agen: (M) Jollivet Castelot Pronaos
Aix-en-Provence: (M) Rose du Sud Lodge
Albi: Edith Lynn Pronaos
Angers: (M) Alden Pronaos
Angoulême: Isis Pronaos
Annecey: Amatu Pronaos
Arpajon: (M) Mahatma Gandhi Chapter
Aurillac: Gerbert Pronaos
Avignon: Plutarque Pronaos
Bastia: Etoile du Sud Pronaos
Bayonne: (M) Amaya Chapter
Belfort: Erik Satie Chapter
Besançon: Akhenaton Pronaos
Bessancourt: Lumière d'Occident Chapter
Beziers: (M) Apollonius de Tyane Pronaos
Bordeaux: (M) Léonard de Vinci Lodge
Bourgoin-Jallieu: Iris Pronaos
Bry-sur-Marne: (M) Ankh Chapter
Caen: (M) Sérénité Chapter
Cannes: Phoenix Pronaos
Carcassonne: Inhotep Pronaos
Chalon-sur-Saône: Le Verseau Pronaos
Chambéry: (M) Thot Hermes Chapter
Château Arnoux: Hermontis Pronaos
Chevrières: Lumen Chapter
Clermont-Ferrand: Gergovia Lodge
Colmar: Fidélité Pronaos
Dijon: (M) Bernard de Clairvaux Pronaos
Dunkerque: Septentrion Pronaos
Epinal: Connaissance Pronaos
Fougère: Rose Vendée Pronaos
Grenoble: (M) Louis Claude de St.-Martin Lodge
Istres: Sophia Pronaos
Le Mans: (M) Jacob Boehme Pronaos
Le Neubourg: (M) Zanoni Lodge
Lille: (M) Descartes Lodge
Livron-sur-Drôme: (M) Cristal Pronaos
Lyon: (M) Maat Lodge
Marseille: Haroeris Chapter
Maurepas: Gustave Meyrink Pronaos
Metz: (M) Frees Pronaos
Montauban: Shambala Pronaos
Montpellier: (M) Moria-El Lodge
Mulhouse: (M) Robert Bangert Chapter

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Nanterre: Aton Chapter
Nantes: (M) Jacques de Molay Lodge
Nice: (M) Héraclès Lodge
Nîmes: Claude Debussy Chapter
Orléans: (M) Orphée Lodge
Paris: (M) Giordano Bruno Lodge; Jeanne Guesdon Lodge; Cagliostro Pronaos
Pau: Khephen Pronaos
Perpignan: Sol Invictus Pronaos
Quimper: Galaad Pronaos
Reims: (M) Rosae Crucis Chapter
Rennes: Graal Pronaos
Rouen: Renaissance Pronaos
Saint-Etienne: Flamme Pronaos
Saint-Pourcain-sur-Sioule: Ta Noutri Pronaos
Saint-Quentin: Lumière Pronaos
Sainte-Maxime: Antoine de St. Exupéry Pronaos
Strasbourg: Galilée Chapter
Tarbes: (M) Pays de Bigorre Pronaos
Thaire d'Aunis: Osiris Chapter
Toulon: (M) Hermès Chapter
Toulouse: (M) Altaluz Lodge
Tours: Blaise Pascal Pronaos
Vannes: Vérité Pronaos
Versailles: (M) Georges Morel Lodge

FRENCH GUIANA (4)

Cayenne: (M) Pythagore Lodge

GABON (4)

Franceville: Akhenaton Pronaos
Libreville: (M) Kut-Hu-Mi Lodge
Port Gentil: Amenhotep IV Chapter

GERMANY (5)

Aachen: Aachen Atrium
Augsburg: Augsburg Pronaos
Baden-Baden: (M) Baden-Baden Lodge
Berlin: Berlin Chapter
Bielefeld: Bielefeld Chapter
Bonn-Bad Godesberg: Bonn-Bad Godesberg Pronaos
Braunschweig: Braunschweig Atrium
Bremen: Bremen Pronaos
Dortmund: (M) Dortmund Lodge
Duisburg: Duisburg Pronaos
Düsseldorf: Düsseldorf Lodge
Essen: Essen Pronaos
Frankfurt: Frankfurt Lodge
Freiburg: Freiburg Pronaos
Friedrichshafen: Friedrichshafen Pronaos
Göttingen: Göttingen Atrium
Hamburg: Hamburg Lodge
Hannover: Hannover Pronaos
Heidelberg: Heidelberg Pronaos
Heilbronn: Heilbronn Atrium
Karlsruhe: Karlsruhe Pronaos
Kassel: Kassel Atrium
Kiel: Kiel Pronaos
Koblenz: Koblenz Atrium
Köln: Köln Pronaos
Kulmbach: Oberfranken Atrium
Leipzig: Leipzig Atrium
Lübeck: Lübeck Pronaos
Munich: (M) München Lodge
Nürnberg/Fürth: Nürnberg/Fürth Pronaos
Regensburg: Regensburg Pronaos

Rostock: Rostock Atrium
Saarbrücken: Saarbrücken Pronaos
Stuttgart: Stuttgart Lodge
Sylt/Westerland: Sylt/Westerland Atrium
Ulm/Neu Ulm: Ulm/New Ulm Pronaos
Westerwald/Ehlscheid: Westerwald-Ehlscheid Atrium
Wiesbaden: Wiesbaden Pronaos
Würzburg: Würzburg Pronaos
Wuppertal: Wuppertal Atrium

GHANA (3)

Accra: (M) Accra Lodge
Akuse: Akuse Pronaos
Ho: Volta Pronaos
Kumasi: Rosa Mundi Lodge
Tema: Tema Chapter

GREECE (6)

Athens: (M) Parthenon Lodge
Komotini: (M) Axieros Pronaos
Rhodes: Rhodes Pronaos
Thessaloniki: Estia Pronaos

GUADELOUPE (4)

Basse-Terre: (M) Soleil Chapter

GUATEMALA (11)

Guatemala: (M) Zama Lodge
Izabel: Luz Divina Pronaos

GUINEA (4)

Conakry: Memphis Pronaos

HAITI (4)

Cap-Haïtien: Jeanne Guesdon Pronaos
Gonaïves: Akhenaton Pronaos
Les Cayes: Des Incas Pronaos
Port-au-Prince: (M) Phoenix Lodge
Saint-Marc: Aton Pronaos

HONDURAS (11)

La Ceiba: Sonaguera Pronaos
Puerto Cortés: Puerto Cortés Pronaos
San Pedro Sula: San Pedro Sula Lodge
Tegucigalpa: Francisco Morazán Chapter

INDIA (13)

Chennai: Chennai Pronaos
Kolkata: Kolkata Pronaos
Mumbai: Mumbai Pronaos

IRELAND (3)

Dublin: Dublin Pronaos

ITALY (7)

Bari: Ankh Pronaos
Grosseto: Dante Alighieri Pronaos
Milan: (M) Gladys Lewis Lodge & Pronaos
Modena: Francesco Bacone Pronaos
Reggio di Calabria: T. Campanella Pronaos
Rome: Giordano Bruno Pronaos
Siracusa: Akhenaton Pronaos
Turin: Armonia Pronaos
Verona: (M) Maat Lodge & Pronaos
Vicenza: Socrate Pronaos

JAMAICA (2)

Kingston: (M) St. Christopher Lodge

JAPAN (8)

Fukuoka: Sphinx Pronaos
Nagoya: Tel el-Amarna Chapter
Osaka: Ankh Chapter
Sapporo: Hermes Chapter
Sendai: Cosmos Pronaos
Shizuoka: Nefertiti Pronaos
Tokyo: Validivar Lodge; Eastern Pyramid Pronaos

MADAGASCAR (4)

Antananarivo: Lémurie Mystique Pronaos

MALAYSIA (13)

Kuala Lumpur: Kuala Lumpur Pronaos

MALI (4)

Bamako: Harmonie Chapter

MARTINIQUE (4)

Fort-de-France: (M) Paix Profound Lodge
Trinité: Fraternité Chapter

MAURITIUS (4)

Rose Hill: Luz Lodge

MEXICO (11)

Acapulco: Acapulco Chapter
Aguascalientes: Aguascalientes Pronaos
Cárdenas: Cárdenas Pronaos
Celaya: Celaya Chapter
Chihuahua: Iluminación Chapter
Ciudad Juárez: Juárez Lodge
Ciudad Victoria: Victoria Pronaos
Coatzacoalcos: Coatzacoalcos Pronaos
Cuatla: Cuauhtlan Pronaos
Cuernavaca: (M) Xochicalco Chapter
Culiacán: Culiacán Lodge
Durango: Durango Chapter
Ecatepec: Ehecatepetl Chapter
Ensenada: (M) Alpha Omega Lodge
General Terán: General Terán Pronaos
Guadalajara: Guadalajara Lodge
Hermosillo: Hermosillo Chapter
Irapuato: Irapuato Pronaos
León: (M) Guanajuato Lodge
Los Mochis: Los Mochis Pronaos
Matamoros: Aristóteles Lodge
Mazatlán: Mazatlán Pronaos
Mexicali: Mexicali Chapter
México: (M) Quetzalcoatl Lodge; Teotihuacán Pronaos
Miguel Alemán: Lemuria Pronaos
Monclova: Monclova Pronaos
Monterrey: (M) Monterrey Lodge
Morelia: (M) Tzintzún Lodge
Nueva Rosita: Rosita Pronaos
Nuevo Laredo: Nuevo Laredo Chapter
Perote: Perote Pronaos
Puebla: Puebla Chapter
Querétaro: Querétaro Chapter
Reynosa: (M) Reynosa Lodge

Saltillo: Saltillo Pronaos
San Felipe: San Felipe Pronaos
San Luis Potosí: Evolución Lodge
Tampico: Tampico Chapter
Tijuana: (M) Cosmos Lodge; Otay Tijuana Lodge
Toluca: Toluca Chapter
Torreón: Torreón Pronaos
Tuxtla Gutiérrez: Mactumactza Pronaos
Uruapan: Cupatitzlo Pronaos
Veracruz: Zoroastro Lodge
Villahermosa: Tabasco Chapter
Xalapa: Xalapa Pronaos

MONACO (4)

Monaco: Monoecis Pronaos

NETHERLANDS (9)

Amstelveen: Jan Coops Chapter
Amsterdam: Ichnaton Pronaos
Eindhoven: Horus Chapter
Groningen: Cheops Pronaos
Harderwijk: Osiris Pronaos
Hengelo: Ankh Pronaos
Leeuwarden: It Ljocht Pronaos
Maastricht: Alden Pronaos
Middelburg: In Liefde Bloeiend Pronaos
Rotterdam: Spinoza Pronaos
The Hague: (M) Isis Lodge
Utrecht: Atlantis Pronaos
Velp: Chepeira Pronaos
Velsen: Aton Pronaos

NETHERLANDS ANTILLES (9)

Philipsburg (St. Maarten): Ishtar Pronaos
Willemstad (Curaçao): (M) Curaçao Chapter

NEW ZEALAND (13)

Auckland: (M) Auckland Lodge
Bay of Plenty: Bay of Plenty Atrium
Christchurch: Christchurch Atrium
Hamilton: Hamilton Atrium
Napier: Athenaeum Atrium
Nelson: Nelson Atrium
New Plymouth: Taranaki Atrium
Wellington: Wellington Atrium

NICARAGUA (11)

León: León Pronaos
Managua: Marta Lewis Lodge

NIGER (4)

Niamey: Sahel Mystique Pronaos

NIGERIA (3)

Aba: (M) Socrates Lodge
Abakaliki: Abakaliki Pronaos
Abeokuta: Abeokuta Chapter
Abonnema: Abonnema Pronaos
Abraka: Abraka Chapter
Abuja: Century Lodge
Afikpo: Afikpo Pronaos
Afuzo: Owan Pronaos
Agbor: Divine Chapter
Ahoada: Arcane Pronaos
Ajaokuta: Ajaokuta Pronaos
Apapa: Sacred Light Chapter
Arochukwu: Arochukwu Pronaos

Asaba: Asaba Chapter
Auchi: Auchi Pronaos
Awka: Awka Chapter
Bauchi: Bauchi Chapter
Benin City: (M) Benin City Lodge
Bori: Ee-Dee Lodge
Calabar: (M) Apollonius Lodge; Unical Pronaos
Ekpet: (M) Lotus Lodge
Ekpoma: Ekpoma Pronaos
Enugu: (M) Kroomata Lodge; Nkalagu Pronaos
Ezunaka: Ezunaka Pronaos
Gboko: Gboko Pronaos
Gombe: Gombe Pronaos
Ibadan: (M) Alcuin Lodge; Ibadan Atrium Group
Ibusa: Ibusa Pronaos
Ihiala: (M) Isaac Newton Lodge
Ijebu-Ode: Ijebu-Ode Pronaos
Ikeja: Harmonium Lodge; Memphis Lodge
Ikom: Elijah Pronaos
Ikorodu: Ikorodu Chapter
Ikot Ekpene: Ikot Ekpene Pronaos
Ile-Ife: Ife Pronaos
Ilorin: Temple of Light Chapter
Iselle-Uku: Eziani Pronaos
Jos: Star of Peace Lodge
Kaduna: (M) Morning Light Lodge
Kafanchan: Kafanchan Pronaos
Kano: Kano City Lodge
Koko: Koko Pronaos
Kwale: Illuminati Pronaos
Lafia: Lafia Pronaos
Lagos: (M) Isis Lodge
Maiduguri: Maiduguri Pronaos
Marina: Lagos Island Chapter
Mbaise: Mbaise Pronaos
Minna: Beacon of Light Pronaos
Nkwelle: Ezunaka Pronaos
Nnewi: Nnewi Chapter
Nsukka: El-Morya Chapter
Obiaruku: Obiaruku Pronaos
Obudu: Obudu Pronaos
Oghara: Oghara Pronaos
Ogoja: Amatu Chapter
Ogwash-Uku: Aniocha Pronaos
Ohafia: Ohafia Pronaos
Okigwe: Solar Pronaos
Okitipupa: Ikare-Akoko Pronaos; Okitipupa Pronaos
Okrika: Okrika Pronaos
Omoba: Ngwa Chapter
Omoku: Ngwa Chapter
Onitsha: (M) Paracelsus Lodge
Orerokpe: Ansata Chapter
Orlu: Orlu Chapter
Oron: Oron Pronaos
Osogbo: Osun Pronaos
Otta: Jubilee Pronaos
Owerri: (M) Plato Lodge
Oyo: Oyo Pronaos
Ozoro: Heliopolis Chapter
Patani: Patani Pronaos
Port Harcourt: (M) Thales Lodge
Saba Yaba: Wisdom Chapter
Sagamu: Remo Pronaos
Sapele: Nirvana Lodge
Sokoto: Sokoto Pronaos

Suleja: Suleja Pronaos
Ughelli: Ughelli Lodge
Umuahia: (M) Cagliostro Lodge
Umunede: Umunede Pronaos
Uromi: Uromi Pronaos
Uyo: (M) Aton Lodge
Warri: (M) Kut-Hu-Mi Lodge
Yaba: Wisdom Chapter
Yenagoa: Zohar Pronaos
Yola: Aristotle Lodge
Zaria: Osiris Chapter

NORWAY (10)

Asgardstrand: Kristrina Atrium
Bergen: Bergen Atrium
Fredrikstad: Borg Atrium
Hamar: Mjøsa Pronaos
Kristiansand: Agder Pronaos
Oslo: Oslo Pronaos
Stavanger: Rogaland Pronaos
Trondheim: Nidaros Pronaos

PANAMA (11)

Boquete: Boquete Pronaos
Changuinola: Changuinola Pronaos
Colón: Amon-Ra Chapter
David: David Lodge
La Chorrera: La Chorrera Pronaos
La Concepción: La Concepción Pronaos
Panamá: (M) Panamá Lodge
Puerto Armuelles: Puerto Armuelles Pronaos

PARAGUAY (11)

Asunción: Asunción Lodge
Ciudad del Este: H. Spencer Lewis Pronaos

PERU (11)

Arequipa: Arequipa Lodge
Cerro de Pasco: Pasco Pronaos
Chiclayo: Chiclayo Chapter
Iquitos: Las Esfinges Lodge
Lima: (M) AMORC de Lima Lodge
Piura: Piura Pronaos
Trujillo: Trujillo Chapter

PHILIPPINES (13)

Davao City: Davao Atrium
Manila: Philippines Chapter
Quezon City: Quezon City Atrium

PORTUGAL (1)

Alcobaça: Alcobaça Pronaos
Lisboa: (M) Lisboa Lodge
Porto: Porto Chapter

PUERTO RICO (11)

Mayaguez: Font de la Jara Chapter
Ponce: Akhnaton Lodge
San Juan: (M) Luz de AMORC Lodge

REUNION (4)

Saint-Denis: (M) Maat Lodge

RUSSIA

Moscow: Illumination Pronaos

RWANDA (4)

Kigali: Osiris Pronaos

ST. LUCIA (2)

Castries: Castries Atrium Group

SENEGAL (4)

Dakar: (M) Karnak Chapter

SINGAPORE (13)

Singapore: Singapore Pronaos

SLOVAKIA (14)

Bratislava: Jesenius Pronaos
Kosice: Kosice Atrium

SOUTH AFRICA (3)

Cape Town: Cape Town Pronaos
Durban: Cosmos Atrium Group
Johannesburg: (M) Southern Cross Lodge; Cosmic Light Atrium Group
Port Elizabeth: Sacred Rose Atrium Group
Pretoria: Pretoria Atrium Group

SPAIN (12)

Barcelona: (M) Ramón Llull Lodge; Antakarana Pronaos
Cartagena: (M) Mastia Chapter
Huelva: Tartessos Pronaos
Las Palmas: (M) Alcorac Pronaos
Madrid: (M) Columbus Lodge
Málaga: (M) Hathor Pronaos
Palma de Mallorca: Ankh Pronaos
San Sebastian: San Sebastian Chapter
Santa Cruz de Tenerife: (M) Abora Lodge
Tarragona: Tarragona Pronaos
Valencia: (M) Sirio Pronaos
Zaragoza: Zaragoza Pronaos

SURINAM (9)

Paramaribo: (M) Paramaribo Lodge

SWEDEN (10)

Göteborg: Göteborg Pronaos
Jönköping: Smolandia Pronaos
Lund: Delfi Pronaos
Stockholm: Svithiod Pronaos

SWITZERLAND (4, 5, 7)

Aarau: Aarau Atrium (5)
Basel: Basel Pronaos (5)
Bern: Bern Pronaos (5)
Bienna: Maitre Kelpius Pronaos (4)
Fribourg: Khnoum Pronaos (4)
Genève: (M) H. Spencer Lewis Lodge (4)
Lausanne: (M) Akh-En-Aton Chapter (4)
Lugano: Leonardo da Vinci Lodge (7)
Sion: Gladys Lewis Pronaos (4)
St. Gallen: St. Gallen Atrium (5)
Zürich: Zürich Lodge (5)

TOGO (4)

Aného: Hieronymus Pronaos
Atakpamé: Vintz Adama Lodge
Dapaong: Luxor Pronaos
Hahoté: El Moria Pronaos
Kara: Le Verseau Chapter
Lomé: (M) Francis Bacon Lodge
Nuatja: Lumière Pronaos
Kpalimé: Héraclite Pronaos
Sokodé: (M) H. Spencer Lewis Lodge
Tsévié: Socrate Pronaos

TRINIDAD AND TOBAGO (2)

Port of Spain: Kairi Lodge
Scarborough: Tobago Pronaos

UNITED KINGDOM (3)**England:**

Bath: Christopher Wren Pronaos
Bournemouth: Bournemouth Atrium Group
Burnley: Red Rose Atrium Group
Durham: Northern Lights Atrium Group
Haywards Heath: Raymond Andrea Pronaos
Leeds: Leeds Pronaos
Liverpool: Pythagoras Chapter
London: (M) Francis Bacon Lodge; London Chapter; Robert Browning Pronaos; Wanstead Springs Pronaos; Wembley Atrium Group
Manchester: John Dalton Chapter
Milton Keynes: Zaroni Pronaos
Nottingham: Byron Chapter
Portsmouth: William Blake Atrium Group
Sheffield: Paracelsus Atrium Group
Truro: Cornish Pronaos

Northern Ireland:

Belfast: Belfast Pronaos

Scotland:

Edinburgh: Edinburgh Atrium Group
Elgin: Elgin Atrium Group
Glasgow: Orion Atrium Group

Wales:

Newport: H. Spencer Lewis Atrium Group

UNITED STATES (2, 11)**Arizona:**

Mesa: Valley of the Sun Pronaos

California:

Bell: (M) Bell Lodge (11)
Capitola: Rose Atrium Group
Desert Hot Springs: Desert Atrium Group
Fresno: Heart of California Atrium Group
Long Beach: Abdiel Lodge
Los Angeles: (M) Hermes Lodge; Los Angeles Lodge (11)
Mill Valley: Golden Gate Pronaos
Oakland: Oakland Pronaos
Pleasant Hill: Golden Lotus Atrium Group
Pomona: Pomona Pronaos (11)
Sacramento: Robert Fludd Chapter
San Diego: San Diego Lodge (11); Mystic Rose Atrium Group
San Francisco: San Francisco Lodge (11)
San Jose: (M) Ralph M. Lewis Lodge; San José Lodge (11)
San Luis Obispo: San Luis Obispo Pronaos

Santa Rosa: Santa Rosa Pronaos
Vallejo: Vallejo Chapter
Ventura: Salon-de-Rose-Croix Atrium Group

Colorado:

Boulder: Columbine Pronaos
Colorado Springs: Pike's Peak Atrium Group
Denver: (M) Rocky Mountain Chapter

Connecticut:

Hartford: Hartford Pronaos

District of Columbia:

Washington: (M) Atlantis Lodge; Washington Chapter (11)

Florida:

Hialeah: Hialeah Chapter (11)
Miami: (M) Miami Lodge; Mistes Lodge (11); Westchester Chapter (11)
Orlando: (M) Orlando Chapter
Palm Bay: Melbourne Pronaos
Pompano Beach: Fort Lauderdale Chapter
St. Petersburg: (M) Aquarian Peace Lodge

Georgia:

Avondale States: (M) Atlanta Lodge

Kansas:

Wichita: Astra Lux Atrium Group

Illinois:

Chicago: (M) Nefertiti Lodge; Chicago Chapter (11)

Indiana:

Hammond: Calumet Pronaos
Indianapolis: Indianapolis Pronaos

Louisiana:

Bossier City: Arklatex Pronaos
New Orleans: (M) New Orleans Chapter

Maine:

Portland: Eastern Dawn Pronaos

Maryland:

Silver Spring: Rosebud Pronaos
Towson: Chesapeake Pronaos

Massachusetts:

Allston: (M) Johannes Kelpius Lodge

Michigan:

Detroit: (M) Thebes Lodge
Flint: Moria El Pronaos
Kalamazoo: Isis Atrium Group

Minnesota:

Minneapolis: Essene Chapter

Missouri:

Kansas City: Sanctum Lux Atrium

Marshfield: Osiris Risen Atrium Group

St. Louis: (M) St. Louis Lodge

Nebraska:

Lincoln: Prairie Light Atrium Group

Nevada:

Las Vegas: Las Vegas Pronaos
Sparks: Sierra Nevada Pronaos

New Jersey:

Elizabeth: Elizabeth Chapter (11)
Guttenberg: Christian Rosenkreuz Pronaos (11)

Jersey City: (M) H. Spencer Lewis Chapter

West New York: New Jersey Chapter (11)

Woodbridge: Marquis De Lafayette Pronaos

New York:

Bronx: Bronx Chapter (11)
Brooklyn: Kings Rosy Cross Lodge; (M) New York Lodge (11)

Buffalo: Rama Chapter

Mayville: Chautauqua Lake Pronaos

New York: (M) New York City Lodge; Manhattan Chapter (11)

Ronkonkoma: Dove Pronaos

White Plains: Thomas Paine Pronaos

North Carolina:

Chapel Hill: Triangle Rose Pronaos

Winston-Salem: Piedmont Rose Pronaos

Ohio:

Columbus: Helios Pronaos
Dayton: Elbert Hubbard Chapter
Youngstown: Youngstown Chapter

Oregon:

Portland: Enneadic Star Pronaos

Pennsylvania:

Allentown: Allentown Pronaos
Philadelphia: (M) Benjamin Franklin Pronaos
Pittsburgh: Golden Triangle Atrium Group

Rhode Island:

Lincoln: Providence Pronaos

Tennessee:

Nashville: Circle of Light Atrium Group

Texas:

Austin: Sa Ankh Pronaos
Bryan: Alpha Draconis Pronaos
Corpus Christi: Corpus Christi Atrium Group
Dallas: (M) Triangle Lodge; Dallas Chapter (11)
El Paso: Mystic Light Pronaos

Fort Worth: Solering Chapter; Fort Worth Chapter (11)

Houston: (M) Armonía Lodge (11); Maat Pronaos

McAllen: McAllen Pronaos (11)

San Antonio: Mystical Rose Chapter; Universo Chapter (11)

Utah:

Salt Lake City: Utah Wasatch Pronaos

Vermont:

Peacham: Twin States Pronaos

Virginia:

Roanoke: Living Light Pronaos

Washington:

Seattle: (M) Michael Maier Lodge

Wisconsin:

Delavan: Mystic Triangle Atrium Group

Milwaukee: Karnak Chapter

URUGUAY (11)

Maldonado: Maldonado Pronaos

Montevideo: (M) Tituel Lodge

VENEZUELA (11)

Acarigua: Luz de Portuguesa Pronaos

Bachaquero: La Rosa Mística Pronaos

Barcelona: Delta Pronaos

Barinas: Barinas-Pronaos

Barquisimeto: (M) Barquisimeto Lodge

Caracas: (M) Alden Lodge; Miranda Chapter

Carora: Carora Pronaos

Cumaná: Luz de Oriente Chapter

El Tigre: El Tigre Pronaos

Los Teques: Los Teques Pronaos

Maracaibo: Cenit Lodge

Maracay: Lewis Lodge

Maturín: Maturín Pronaos

Puerto Cabello: Puerto Cabello Pronaos

Puerto Ordaz: Puerto Ordaz Pronaos

Punto Fijo: Punto Fijo Pronaos

San Cristóbal: Kut-Hu-Mi Chapter

San Felix: Luz de Guayana Lodge

San Juan de Morros: San Juan Pronaos

Valencia: (M) Validivar Lodge

Valera: Menes Chapter

ZIMBABWE (3)

Harare: Flame Lily Pronaos



Hierarchy Periods for 2004

Hierarchy members are encouraged to participate on these dates at 8 pm local time.

February 19



May 20



August 19



November 18



Registration Form

2004 AMORC World Peace Conference

San Jose CA USA
June 29 through July 4, 2004

To register for the 2004 AMORC World Peace Conference: You may either register on online at:

www.rosicrucian.org/worldpeaceconference/register

or mail this completed registration form with your payment to:

2004 AMORC World Peace Conference
Rosicrucian Park, 1342 Naglee Ave, San Jose CA 95191, USA

Please print clearly and use **one form per participant**:

Frater Soror Colombe Grand Councilor Regional Monitor Key Number _____

First Name: _____ Family Name: _____

Street Address: _____ City: _____

State/Province: _____ Zip /Postal Code _____ Country: _____

Email: _____ Telephone: _____

Language (please identify all languages spoken): _____

If possible, I prefer translation into:

English French German Spanish

Event	Fee	Total
First Temple Degree Initiation June 27 & 28 at the Grand Temple, Rosicrucian Park	AMRA	
RCUI Class: <i>"Mysticism Brought to Life: Putting the Rosicrucian Principles into Action"</i> June 29, 9 am-5 pm, Fairmont Hotel	\$75	
RCUI Class: <i>"The Rosicrucian Medicine Wheel"</i> June 30, 9 am-5 pm, Fairmont Hotel	\$75	
RCUI Class: <i>"Introductory Qabalah for Rosicrucian Students"</i> July 1, 9 am-5 pm, Fairmont Hotel	\$75	
2004 AMORC World Peace Conference, July 2-4, Fairmont Hotel	\$150	
AMRA Donation		
Total amount enclosed:		

Registrations will not be accepted after February 15, 2004. ABSOLUTELY NO registrations will be taken at the door.

PAYMENT BY CREDIT CARD ONLY: VISA MasterCard American Express Discover

Card Number: _____ Exp. Date: Mo _____ Yr _____

Name on Credit Card (Please print clearly) _____

Signature: _____

2004 AMORC WORLD PEACE CONFERENCE

Travel Back to the Source....

San Jose CA USA
June 29 through July 4, 2004

Schedule Details

Mon., June 28, 1 pm-9 pm: Check-in for those attending RCUI classes.

Tues., June 29, 9 am-5 pm: RCUI class *"Mysticism Brought to Life: Putting the Rosicrucian Principles into Action"*—Edward Lee, FRC, Instructor

Wed., June 30, 9 am-5 pm: RCUI class *"The Rosicrucian Medicine Wheel"*—Robin Thompson, FRC, Instructor

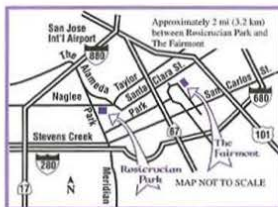
Thurs., July 1, 9 am-5 pm: RCUI class *"Introductory Qabalah for Rosicrucian Students"*—June Schaa, SRC, Instructor

Thurs., July 1, 5 pm-9 pm: Check-in for those attending the Conference only.

Fri., July 2 – Sun., July 4: Conference program opens at 9 am on Friday morning and concludes at 6 pm on Sunday with a Chapter Convocation with our Imperator, Christian Bernard.

Convocations at Rosicrucian Park

Convocations will be held on the evenings of June 29 – July 3 in the Grand Temple at Rosicrucian Park. Attendees will be assigned a date and time to attend one of the convocations presented. We will not be translating the discourses given in the Temple so attendees will be assigned to a convocation based on language. Space is extremely limited for these convocations and will be assigned based on early registrations. ***Please book early if you are planning to attend one of the convocations in the Grand Temple.***



Hotel Information

The Convention hotel is the elegant Fairmont San Jose Hotel, conveniently located in the heart of downtown San Jose approximately 2 miles (3.2 km) from Rosicrucian Park and only a few minutes from San Jose International Airport.

To book your room you may contact the Fairmont San Jose Hotel directly by phoning **1.800.346.5550** or **1.408.998.1900**, and specify that you are attending the Rosicrucian World Peace Conference. Our group booking code is **OAMO** or for online booking you may go directly to the 2004 AMORC World Peace Conference website at:

<http://www.rosicrucian.org/worldpeaceconference/location/html>



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Rosicrucian Park
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