

Legendary History of the Guardian Church



For Apostolic Guardian Church Members

Compiled and extended upon by

Jean de Cabilis & the Rt. Rev. Timothy A. Storlie

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The *Legendary History*

Legends suggest the Guardians of Grace, Blessing and Sustenance began in Southern France during the 12th century as an attempt by certain Christians, Jews, and Muslims to strengthen their mutual mystical understanding. Traditionally we considered ourselves a Society—a group of families sharing the teachings of Christ and the mysteries of the East. It was only much later we began to regard ourselves as an Order, perhaps as late as the 18th century. By then many connected with our Society in Southern France, Spain, and Germany had branched off and begun Orders of their own.

Is this historically accurate? We cannot say as the only existing evidence is anecdotal. Therefore, it is important to view and treat the so-called history of our Order as a *legend, an allegory, and myth* in the Jungian sense.

The tradition of our Order is rich in symbolism and mystical teachings whether

true or not. By reading and understanding the Order's history as *myth*, the focus moves from "is it factual" to "is it spiritually helpful?" If the mythical details of the history of the Order are viewed as meaningful and personally relevant, then the symbols and legends will exert transformative impact on consciousness and deepen connection to the egregore of the Order. More important than accuracy of history is potency of Blessing.

The Cathars and Guardians of the 12th Century

12th century Europe was a time of religious reformation. The Cathars were deeply involved in this reformation. Catharism was a movement that had its roots in Gnosticism and Manichaeism. The Guardians at this time existed simply as a group of families within the Cathar movement.

All ranks of society were represented in Catharism. The Guardians of Secular Clergy, who were of 'Scrivener and Weavers', were members of those sedentary trades that formed an elite. The tradition of 'Scrivener and Weavers' remained for many years an element in European non-conformity, as the intelligentsia of the proletariat and the champions of proletarian intellectualism.

In 1167, Bishop Nicetas of a dualist sect within the Bogomils of the Eastern Church, converted both the Italian and the French Cathars to his own extreme dualism. Dualism is the belief that matter is evil, created by the Devil and that only spirit is good, created by God.

At the first Cathar Council, at Toulouse in 1167, Bishop Nicetas managed to unite all Western European Catharism under one authority, and persuaded them to accept his own radical brand of dualism. From then on, Catharism appeared much less Christian and much more Manichean. It was dominated more by the idea of entirely rejecting the world of matter than by the simple apostolic way of life.

In contrast to this radical dualism, the Guardians adopted the affirmation of the Unity. This took place while they were still in France and before they had fled to Spain, and where they also forged links with a non-Christian, Middle Eastern religion. The Guardians never lost hold of their belief in the essential Unity of all things and the essential oneness of the worlds of matter and of spirit.

The Ancient Affirmation of the Unity of the Guardians still recited at the ceremonies of the Order today is:

Hear, all you nations: The Lord is our God! The Lord is One!

Though traditionally it is chanted since the 12th century as:

V: Shema " 'goyim: 'Adonal ~EIohehnu! 'Adonai Achadh.

R: Adonai 'Elohehnu! 'Adonai 'Achadh.

In the ancient rituals of the Guardians, in order to emphasise the Unity, the chant is sung on one note throughout; but in almost every place in the rituals, it is sung as a responsory. The key clause: *The Lord is our God. The Lord is One* is actually chanted twice, which might seem to be a ritual contradiction of unity. This in itself is a mystery.

Who is the Lord that is affirmed to be One? It has been written as Y.H.V.H. which has usually been transliterated into European languages as Yahweh, Jehovah or similar—even though the Name has no pronunciation, and according to the Qabalah of the Guardians is not a Name at all, but a title in code. In this we simply say that there are mysteries within mysteries.

The Guardians worship the One God, who within the mysteries is the Divine Hermaphrodite and the parent of humankind—though as an Order we tend to emphasize the Feminine.

And both together are a Unity

The Guardians not only reject Cosmic Dualism, they also reject the metaphysical dualism which over-values the spirit and denigrates the body. The Guardians do not believe that it is necessary or desirable to withdraw from the World in order to live the life of the Spirit.

Though having links to the Templars/Cathars of this time, we adopted the name of Guardians of Grace, Blessing and Sustenance. The Order wished to distance and isolate themselves from those who sought power, privilege and wealth above all else.

Without the stabilising influence of the Guardian society (some of whom were clergy); those who had seized power and wealth soon begin to fight amongst themselves. There was a ferment of demands for religious reforms, most of which were reactions against the increasing wealth and secular power of the Church and its monastic orders. These demands often arose among the working classes, but they were by no means confined to them. The Cathars had strong support for a long time from nobles of great power and influence in Europe and especially southern France.

The Guardians were also concerned that the sense of great joy and inward freedom which the early Christians derived from their possession of the Good

News (which they could all read for themselves in their own language) had been lost. They were dismayed that the people's sense of Union with the resurrected Christ had now long since been overlaid by feelings of terror and estrangement. For many Christ was now seen as Judge and Supreme Overlord, ruling through his appointed regents, just as a King ruled through the barons who owed him feudal loyalty.

Against the protest of the Guardians, the custom of prayer was changed so that during prayers, people no longer stood with arms upraised and turned towards Christ the 'Risen Sun'. Instead of standing and facing God as beloved sons and daughters of the Most High, they were now forced to kneel with folded hands in the attitude of serfs.

Formerly the priest had celebrated the Mass facing towards the people as proof of his accessibility and the accessibility of the God whom he represented. But now the priest turned his back on the people. Finally, the Mass and the Scriptures were in a language which was not theirs, but reserved for the clergy and the monastics.

Christ was no longer directly accessible to the common people. Direct contact with Christ was first and foremost the privilege of the monastics. In theory, they alone had both the training and the time to pray properly to God! They were the Spiritual Clergy in contrast with the Guardians who were simply the Secular Clergy, the ordinary parish priests and their families.

The common people had no more place within the so-called hierarchy of the Spiritual Kingdom than they had within the court of their Baron or monarch. Their place was only to provide labour and taxes, for both their secular and their spiritual overlords.

To summarize, after the Cathars officially endorsed radical dualism; and with the growing discontent of the Crusades; the accumulation of great wealth by the Church; and the negation of the gospel to the common people, the Guardian clergy (who were yet numbered among the Cathars) knew without a doubt that they were no longer Cathars.

As the Guardian Society grew, some time in our early history we began to use the name Guardians, or Shomerim, which also means Watchmen. From this we adopted the motto, By Night, Watch; By Day Work, taken from Nehemiah 4.16.

Adopting this motto means the Order believes (as did St. Francis of Assisi) that spiritual teachers should support themselves by the work of their own

hands.

Sometime later the Cathars lost favour with the Church. Crusades against the Cathars were raised. Thousands of people were killed and in 1324 the last of the Cathars were burnt at the stake. Among those burned at the stake, though not himself a Cathar, was a member of our Order—Peter Waldo.

According to our traditions, Peter Waldo was a wealthy merchant of Lyons in France. He came to the realisation that the only way for a Christian was to imitate the life of Christ and his Apostles and abandon worldly possessions and wealth. He also had the Gospels translated into French and the language of Provence. Shomer Peter believed he was counteracting the growing influence of the Cathars by presenting Christianity to the people in its original and pure form, as revealed in the Christian Gospels themselves. He never intended to begin a new Sect. However a sect called the Waldensians did form nevertheless. The Waldensians were reviled as heretics and persecuted and harassed by the Church, from their beginning in the 12th century through the 19th century, when the Church of Rome finally lost its official position in France.

Unlike Waldensians, the followers of Francis of Assisi, (who held almost identical beliefs and advocated similar practices and lifestyles), were able to remain within the fold of the Church of Rome as the Franciscans. Neither the Waldensians nor the Franciscans were formally dualist.

In the Cathars, the Waldensians and the original Franciscans, we have three varying responses to a period of great social disruption. It was in this period that the small group of Guardians living in the south of France had to face the same crises. The response of our early members was different from any of the others. Like the Waldensians and the Franciscans; we rejected the Cosmic Dualism of the Cathars. But unlike the Franciscans and (to some extent) the Waldensians we also rejected the implicit dualism underlying a puritanical approach to life. In this we were closer to the spirit of Francis of Assisi than to that of his Order—once he had lost control of it.

The early Guardians accepted and sanctified the idea of labour for one's living even amongst those who were clergy. We never rejected marriage or sex nor stood in the way of any person wishing a life of celibacy. In this, we were probably closer, spiritually, to our Jewish friends living in Southern France than we were to our fellow Christians.

In the Guardians, sexual activity is not singled out for ritual purposes, but it is honoured as a means whereby any couple in love can experience Unity in the here and now.

We glorify the material world by our life of Community, Compassion and Cooperation. We live and grow in this life by the Power of Shekinah the Holy Spirit, who dwells within this Physical World of Material Activities.

Within the Order, the myth of Jesus Christ is seen as the supreme affirmation of the Divinity of the Flesh, for it states that even God Most High has shared in this physical life, living a full human life, not as a ghostly apparition, but as flesh and blood. But also because it is from this lowly human flesh and blood that comes a new body - a new Soul. This new Soul has the power to transcend the limitations of this world. An immortal Soul—a synoptic union between the Spirit and the Flesh

Abulafia and the Guardians as Qabalists

We cannot be sure at what point the Guardians became Qabalists. We do know that in 1282 certain members of the Order rescued Abraham Abulafia from imprisonment in Italy, and from this time forward we were considered Qabalists.

Abulafia's description of us as Masters of Knowledge does imply that our earlier members were already sufficiently studied in Qabalism for him to accept them as pupils.

History teaches that Abulafia was released, but our traditions tell us otherwise. In the Order, from this day forward, the holder of divine succession began to use the title of Senior Guardian. Who has ears, let them hear.

The Guardians from the 12th to the 18th Century

When Jews were expelled from France, though we were Christian, we fled with them. Leaving France to settle in Toledo, Spain; where, according to our stories, the Senior Guardian of the period, or his descendant, became known as Chiyot of Toledo (Kyot of Provence). Shortly after Wolfram von Eschenbach a traveling knight, became a member of the Order, where he learnt the mystery of the Abbess and the ancient solar mysteries of the Guardians.

At this time, it was clear to the Order that the basic ideas of the religions could not be reconciled at the level of words. A series of basic principles were developed which were conveyed in the form of pictures—just as other sets of pictures were developed in Europe at about that time. Such systems are called Art of Memory systems. The most well known of these today are called Tarot cards. Our Order believes that its founders and early members living in Northern Italy were among the first to *use* the tarot, as an 'Art of memory of

the Way to God' containing within the sacred mystery of the Abbess. Later around 1450 the Order began experimenting using the Tarot with the Qabalist Tree of Life.

In the 1500's, having moved to Germany, the Guardians took a part in the revolt of the working classes against the tyranny of the German princes. Some of our members were killed by Lutheran soldiers. At about this time, some Calvinists in Switzerland burned a second Guardian as a witch for declaring that God loved Jews and would receive them into His Heavenly Kingdom.

German Guardians split into Two Groups

In the early 19th century, the Guardians were still in Germany. This was a time when esoteric societies flourished. This was also a time when the Guardians had their greatest number of members so they applied a rule which states that whenever there are 22 members, the Order shall be split in two. Therefore, the Senior Guardian with a few other Guardians moved to London. The German Guardians kept the 'Shining Badge' of the Order and the Order's archives within the established temple.

According to a written account by the late Senior Guardian Michael Freedman, the ancient shining badge showed a 'King' (probably Mechizedek) dressed in priest's robes standing with arms outstretched in blessing in front of a six-pointed star.

At the end of the 19th century, a young man was invited to become a student of the Guardians in London. His name was Freedman Burford. In 1930, Freedman Burford became the Senior Guardian. Alarmed by the increasing power of the Nazis in Germany, he sought to re-establish contact with other German Guardians. By 1933, he gave up, presuming them to be dead or having moved out of Germany. Over the next few years, concerned by his vision for the future, he and other Guardians moved to Melbourne, Australia establishing a sanctuary in the Dandenong Mountains outside the city.

Michael Freedman

Michael Freedman began his interest in occultism after reading Dion Fortune's "The Mystical Qabalah" at the age of 18. From this age Michael spent many years acquiring information about magic, the Qabalah and the Western Mysteries. By the early 1950's Michael realised he needed a teacher to make proper use of the information which he had been reading, outside the Theosophical Society. So he began an occult reference library in his small Melbourne flat as a way to meet and associate with other magicians.

Still not meeting a teacher, in 1955 Michael wrote a series of riddles based on the Tree of Life and the Triumphs of the Tarocchi. Michael had the riddles distributed through the occult lending library he had opened as a weekend hobby. Michael hoped to meet someone who at least knew as much on these topics as he did. Remember, this was long before the hippy consciousness revolution of the 1960s and 1970s.

Michael said of the riddles *"It used to shock little old theosophical type ladies who read it, because the riddle relevant to Key 15, The Devil card [if you solved it] was: 'Old Chinese proverb: A woman for breeding, a boy for pleasure and a goat for sheer delight.'"*

Four years later in 1959, one of Michael's library users went to Michael and said *"I showed your riddles to a man I met recently who lives in the mountains [outside Melbourne, Australia]. He has asked me to bring you to see him."*

Michael writes of this: *"We drove up into the Dandenongs a couple of days later. I was taken to one of the many strawberry farms in the area, and taken into the house. An elderly man was standing waiting for us. On a table was my set of riddles and he held it down with one finger. I was introduced to him, and he said immediately, without other greeting: "Don't say that. Say 'We must learn our ABCs without the arts of black magic.' I looked down at the riddles and saw that his finger was on The Devil riddle."*

"I knew immediately that he understood my riddles and that he was probably the teacher I had waited for so long. I studied with him until his death in 1967, and became a member of the Guardian Order to which he belonged and eventually its senior member on his death. In 1970 I moved the order to Mount Eden in New Zealand, where we have been ever since."

Sanctuary of Holy Angels and Hnau

In 1973 the first Pentagram Ritual was done in New Zealand at the Sanctuary of the Holy Angels and Hnau' at Mount Eden Auckland. In 1981 Michael Freedman wrote the first constitution for the Guardians of Grace and Blessing; incorporating the Guardians under the name the 'Society of Guardians Incorporated'.

In the same year 1981, Yahuel Diarmuidh Cu Chulain followed by Jean de Cabilis in 1982, became students of the Guardians under Michael Freedman (Senior Guardian). Both Diarmuidh and Jean became resident students of the Sanctuary, whence they studied the Western mysteries during their magical seminaries. On the Summer Solstice of 1996 Michael Freedman Senior Guardian died. In accordance with the Constitution of the Guardians,

Michael's last Will and testament gave charge of the Order to his nominated successor Yahuel Diarmuidh Cu Chulain. Jean de Cabilis had also been appointed should Yahuel Diarmuidh be unable or unwilling to fulfil this office.

Sanctuary Violated and Closure

Unknown to the new Senior Guardian Yahuel Diarmuidh, the newly appointed Abbess (aka Anae the Red Witch) had done a spell working which required the use of Gargoyles. i.e. unnatural creatures that come alive during darkness. These creatures were positioned upon the high inner altar and became a key instrumental force in the Sanctuary being breached and violated by destructive forces.

During the next Solar Ingress, the new Senior Guardian Yahuel Diarmuidh noticed that the sanctuary had been breached by malevolent forces and thus closed down the Sanctuary. Yahuel wrote in a letter to Shomer Bryon an adept of the Guardians:

To Whom It May Concern:

Regarding:

The Sanctuary of the Angels

By the Powers vested in me as Senior Guardian of the Society of Guardians of Grace, Blessing and Sustenance and acting under my own authority and the authority of my predecessors, I have this day, February 23, 1997 Gathered and Enfolded those Energies known outwardly as

The Sanctuary of the Angels

and removed them from 17 Horoeke Avenue, Mt Eden so that they may be taken to a new place that the Work may continue. The Sanctuary continues to operate in the higher worlds and is accessible there to those Adept in technique.

The Guardians Rites and Rituals will nevermore be worked at 17 Horoeke Avenue.



For further information please contact the Senior Guardian at PO Box 56065, Dominion Rd. P.O., Mt Eden, Auckland 3

"Bryon ... As to the rest of your input at the meeting, I was disappointed that you are unable to follow through with your pledge of support for me as Senior Guardian. I'm sorry that you think I'm acting out of 'stupidity and ignorance'. Given that you weren't actually present at the Pisces Rite I don't think you're in any position to tell me what is going on with the Energies. No one alive understands the Energies of the Sanctuary better than I. I have been working with them month after month for 15 years. If you don't trust me to know when the Sanctuary has been breached, that's your choice. It was not simply a question of the energies feeling new or unsettled. They were malevolent and potent. I could not sit back and let the Sanctuary fall prey to the Lords of Other Worlds. It was under my nose and stinking. I know that Michael would of done the same thing in my position..."

Contrary to Yahuel Diarmuidh's opinion, Michael would not have closed down the Sanctuary.

Shomer Bryon to Yahuel Diarmuidh

"Regarding the Guardians of Twenty five years: Although the temple is dismantled (mantle-piece-masters-garment) it lives in all those who attended the rituals. A physical wrecking of such a place can't affect the centering effect of the Sanctuary had for me, and I suspect for others. For those who attended regularly or irregularly or read and meditated on the lesson or Pentacle articles, I will say that anybody who wants to be a Guardian can be one.

There is no initiation but Self-Initiation

"The Qabbalah of the Guardians are the ingredients. Your mind is the container for the elements. Your desire/potential to become what you can become is the fire, and your heart is the oven. It is your True Self which contains all these things and if the time is right and the contents are correct, then bread will result.

"If it were possible to achieve insight, fulfilment, and illumination to know your Self, reach higher consciousness and so on, through mechanical organisation there would be no need for the Path of Certainty—it would be irrelevant and ineffective. If ritual was going to give us enlightenment, illumination etc, churches would be full of enlightened people. If teachings were going to give us these things, then your intellect would suffice. If our emotions held the truth then human love would be divine.

"The many different outward forms, which the teaching of the Guardians has assumed through the generations, have two main reasons behind it. Firstly, that according to the time and culture involved, the Teaching must be projected afresh.

"Secondly, and more to the point at this moment, the new forms are accepted partly to prevent automatic conformism. In a real sense the teaching/learning situation of the individual is tested and can test himself against the degree of activity, leading to personal volition which he is able to maintain without indoctrination, repetition and constant appeals."

Jean de Cabilis Senior Guardian

During 1997-1998 the majority of Guardians became concerned about the demise of the Sanctuary, the operational and legal status of the Order, the unknown whereabouts of the Senior Guardian. Because of these concerns they sought to exercise their rights under the constitution to appoint another Senior Guardian. Notice of dissatisfaction by a group of Guardians was

published within *Circlecaster* and *New Pentacle*.

Jean de Cabilis acting under his position of Vice-President of the Order's legal entity, the Society of Guardians Incorporated, sent a ballot paper to *all* known Guardians. Per the authority and instruction per Rule 14.3 of the constitution of the Guardians 1984; that states:

"In the event of ..., or in the event of the absence without notice of the Senior Guardian for a period of not less than twelve months, the Guardians of the Society shall elect by the simple majority one of their number to be Senior Guardian,..."

The result of the ballot was that Jean de Cabilis was elected as the 'Senior Guardian'. Jean accepted position as Regent in case of Yahuel Diarmuidh's eventual return.

A letter, including the 'Sun into Aquarius' edition of the Et Custosi Tutelae newsletter, was sent to all members of the Guardians explaining that the majority quorum was above what is required by Rule 12.3 of the constitution and hence a new Senior Guardian had been elected.

Obviously magical lore requires every operation of this type to have a link into the higher worlds. Thus communication and guidance was sought for under the auspices of the Rosie Crosse, and was received from Ara Ben Shemesh a 3rd Order Chief.

During the Southern Hemisphere Spring of 1997, Ara Ben Shemesh communicated the following judgment concerning the Guardians; "It is the Judgement of the Secret Chiefs that the Eggregore of Power is given to the Guardians who comprise of the faithful. The community of members transferred this power to the Senior Guardian, through the election of the senior members. The community of Guardians, can however take back this transfer, should the Senior Guardian fall into error, or use his power to the detriment of the Guardians - Signed Ara ben Shemesh, Third Order Chief."

Later, it was confirmed to Jean, by a human Chief living in London, that 'Shemesh' was indeed a Secret Chief of the 3rd Order and that Michael Freedman was also an initiate of the *Order of the Golden Dawn*. Anae the Red Witch, who had been newly appointed by Yahuel Diarmuidh as the Abbess of the Guardians, resigned from her position after receiving a ballot paper and letter from Jean. Jean accepted her resignation both as a member of the Society of Guardians and as the Abbess of the Order.

Diarmuidh' Returns

In the following year, after Jean de Cabilis' Senior Guardianship, Yahuel Diarmuidh Cu Chulain returned to public view by publishing an article in New Pentacle. In the article, Yahuel explained that he had been in Yashan [a type of private magical retreat] and this was the reason for his disappearance. Jean contacted Diarmuidh through New Pentacle, and after discussions with Diarmuidh and other Guardians, Jean de Cabilis decided that it would not be in the best interests of the Order to challenge Yashan. The below was said by Alys Goldenthrope, probably the wisest of all the Guardians.

*"You have to acknowledge the validity of Yashan
because otherwise the whole transition of the Guardianship
to Michael is called into question."
- Alys Goldenthrope letter to JdC*

Obviously not desiring to undermine Michael's Guardianship, Jean reluctantly resigned from his position as Regent - Senior Guardian handing back the office to Yahuel Diarmuidh. Yahuel Diarmuidh accepted Jean's resignation as Regent, and arrangements were made to transfer the Society back to Yahuel Diarmuidh's administration, or lack of as the case later proved to be.

Et Custosi Tutelae

As a precaution, Jean had acted upon his authority (and that of other Guardians) to initiate a new Guardian charter. This charter transferred the egregore (and initiatic transmission) of the Guardians of Grace and Blessing to the Et Custosi Tutelae. The warrant also authorized Jean de Cabilis with the use and publication of all materials belonging to the two Guardian societies. [Ref: Regent Senior Guardian elected in accordance with the Rules and Constitution of the Guardians sections: 12.3 & 14.3 etc, as well as other Guardians.]

As part of the provision of transferring the Society to Yahuel Diarmuidh upon his being re-appointed as Senior Guardian, Yahuel also provided Jean de Cabilis an additional warrant for the Et Custosi Tutelae to continue the objectives as per the constitution of the Society of Guardians Inc. and having rights of material, owned by the Society of Guardians Inc and New Zion Inc. This additional warrant had the *conjoint authority* of Yahuel Diarmuidh and Jean of de Cabilis; the third signing Guardian, as required by the constitution was Zohree ben Iosha. At the Gemini Full Moon Sun into Sagittarius 1999 Jean de Cabilis re-opened the 'Et Custosi Tutelae' Guardian Order, being the direct lineal continuation of the Guardians of Grace and Blessing.

The Parting of Yahuel Diarmuidh

During the Aquarius of 2002 Jean de Cabilis shared a number of concerns with Yahuel Diarmuidh about the status of the Guardians - which seemed for all intent and purposes non-existent, save that for the Et Custosi Tutelae. Jean also expressed concerns about the estate of Guardians provided to Yahuel as the trustee for the Guardians and all other issues pertaining to the Guardian Order. During the communications between Yahuel and Jean, a number of irresolvable differences were highlighted, including those of changing of 'fundamental principles' of the Guardians by Yahuel—in particular that of the Great Work of the Order. Yahuel stressed that he did not wish the Guardians to exist under the umbrella or Aegis of the Et Custosi Tutelae. Thus, in cooperation with Yahuel's view, workings were then undertaken at the New Moon Aquarius to remove Et Custosi Tutelae's supporting current from Yahuel Diarmuidh and the Society of Guardians Incorporated presently under his care. Shortly after this ceremony, Mid-Winter 2002, the Society of Guardians Incorporated under Yahuel's guardianship and administration ceased to exist and became dissolved—becoming formally struck off the register of Incorporated Societies.

Not only did this prove that the Guardians could not exist without the aegis of the Et Custosi Tutelae, but most importantly that the complete egregore, initiatic current of transmission and lineage of the Guardian Society had indeed been fully transferred to the Et Custosi Tutelae and Jean de Cabilis, Senior Guardian.

The legal constitution of the Guardian Society, automatically transfers all rights of the Society of Guardians Inc to New Zion Inc. should the Society cease to exist. The old Society of Guardians then existed completely within the Et Custosi Tutelae.

The Apostolic Guardian Church of Grace and Blessing

Under Michael Freedman's leadership much of the religious ceremonies and work was left unattended due to Michael's focus on the Qabalah and magick. In the opinion of Jean de Cabilis, ancient mystical ceremonies such as the Vespers and the Solemn High Mass which were not being performed, actually worked to the detriment of the Guardians, literally starving the Guardians of spiritual nourishment.

To rectify this situation, according to the two methods of the Guardian—the spiritual and magickal—Jean de Cabilis divided the work of the Guardians into two separate orders. The Guardians of Grace Blessing and Sustenance now exist within two bodies. These are:

1. *The Apostolic Guardian Church of Grace and Blessing* and *The Eremiados Lodge* which primarily expresses the esoteric Christian aspects of the Guardians per the stewardships of the Rt. Rev. Timothy A. Storlie and Jean de Cabilis.
2. *The Et Custosi Tutelae* which continues the magickal work of the Guardians under the Imperator-ship of Frater Carfax Hierophant of New Harran Sanctuary.

The Rt. Rev. Timothy A. Storlie

Michael Freedman had a vision that one day the Guardians would also be a church. Accordingly, at the Feast of Virgo 2003, the Rt. Rev. Timothy A. Storlie, an Apostolic Bishop of Christ, became the Primate and Archbishop of the Apostolic Guardian Church of Grace and Blessing.

Mission of the Apostolic Guardian Church of Grace and Blessing

The four-fold mission of the Apostolic Guardian Church is to:

- Facilitate development of local Study Circles via Lay Memberships.
- Establish non-Apostolic Affiliates: These are individuals/groups licensed to use select Guardian/Eremiados study materials and ceremonies. Participants in this category generally do not hold apostolic orders but they may/may not be recognized as "Priest" in their respective traditions.
- Enter into Apostolic/Ministerial Agreements: These are individuals/groups licensed to use select Guardian/Eremiados study materials and ceremonies. Participants in this category hold valid apostolic orders but choose not to become representatives of our Church or perhaps they already have their own church
- Provide support materials, training, resources and contacts for the establishment of local and regional Guardian Churches with those who complete priesthood formation and hold valid apostolic orders from the Guardian Church (or via a process of incardination) and who wish to begin a local church, where is an open, interactive, and friendly environment, like-minded people can meet to celebrate the Sacraments and support one another in deepening their spiritual walking.

Theological Foundation of the Guardian Church

The Guardian Church is grounded in a core set of seed thoughts (not required articles of faith). Some of these include:

- We embrace a theology of humility which acknowledges there is much we don't know/understand, a theology of free will, equality, community, compassion, and cooperation with Divine Light, Life, and Love leading to peace, unity, joy, Self/God Realization, and the individual and collective remembrance of Who we are--offspring of the Most High One--El Elyon.
- We affirm that the Most High One is all there is, all there ever was, and all there will ever be. All Things are One Thing. All are part of the One That Is.
- We affirm our oneness with the Most High and with each other. There is no separation.
- We resolve to be a source and force for a living, evolving spirituality that embraces the best of traditional beliefs/practices while refreshing and extending them.
- We acknowledge that ours is but one way, not the only way. We honor and respect all genuine teachers, prophets, and Masters of Wisdom and Compassion. As Christian mystics, we accept Master Jesus as our guide, model, Hierophant and spiritual elder brother. We view the Divinity which manifested in Master Jesus as differing in development, but not in quality, from that which is latent in each one of us. For us, He is the Great Example, not the exception. Our view of Master Jesus--Jeshua ben Miriam, is grounded in an alternative image that flows from contemporary biblical research, esoteric streams of Christian mysticism, and Western Mystery schools. The focus is not about "believing in" Jesus but upon developing a deep, living relationship with his teachings and with the Divinity he knew so intimately--the Sacred Unity he called Allaha.