

GRALS – VERWALTUNG

VOMPERBERG, A-6134 VOMP/TIROL, GRALS-SIEDLUNG

Through the growing responsibility on us readers and adherents of the Grail Message, a few questions are raised regarding mankind on earth.

Our fellow human beings should gain access to the Grail Message, and it is incumbent upon us to assist and be conscious of the responsibility. In searching for a practicable way, which will do justice to this responsibility, I stumbled on an old essay, marked with the comment “Author Unknown”. Investigations did reveal that it was compiled in 1955, the author however still remained unknown.

As every reader of the aforesaid writing can ascertain, Abd-ru-shin’s statements were known to the author, and the assessment of a coming together of adherents of the Grail Message was important to him.

Five decades have gone by since the compilation of this writing, however the facts of the content elucidated therein are still relevant today.

Grail Settlement Vomperberg, 15th January 2006

Siegfried Bernhardt

“I am not founding a sect ...”

I

“I am not founding a new church, nor a sect, nor a new religion ...” (Abd-ru-shin)
With this explanation, the Bringer of the Grail Message distinguished His Mission and His Word from the vast number of divisions in religious beliefs and thoughts. Furthermore, He refers the Seeker to something special, higher, which he is confronted with through the Work “In the Light of Truth”; simultaneously He admonishes the adherents of His Word to grasp and use it in its entire vitality and magnitude.

We should now become conscious of the latter in particular, for we do not have the slightest reason to assume that this Word is directed to “others” and not to us the adherents, the followers of the Grail Message. On the contrary: did the **LORD** not say that things will first of all be fulfilled with us?

What He brought is a new Message from out of the Grail, so as to pave the way on earth for a new knowledge of Creation. This Message is directed at each individual human being who carries within himself, the inner prerequisites which are necessary to grasp this knowledge of Creation and to use it in the course of his life.

Whoever has not yet recognised therefrom, that this has nothing to do with churches, sects or religious communities, for such a person Abd-ru-shin has expressly added that he should place his endeavours above all denominations.

And yet people would like to regard everyone who avows himself to this Book as a sectarian, and the community of adherents as a sect.

We cannot prevent this. Abd-ru-shin did not found a sect, and we to whom His Will is the highest command, will endeavour with the best knowledge and conscience to see to it that our

GRALS – VERWALTUNG

VOMPERBERG, A-6134 VOMP/TIROL, GRALS-SIEDLUNG

coming together has nothing that would contradict this command. Above all, the opinions and petty thoughts of human beings cannot touch us. For it is surely not love, or compassion, that makes human beings choose to use a designation that is supercilious or derogatory.

II

What is a sect? The general meaning of this concept announces a separation, a detachment. In a **narrower** sense, it is to be understood as a community deviating from the denomination-bound type of church, that however still holds on to the principles of the Christian faith.

These sects usually owe their emergence, more often than not, to the fact that individuals or specific groups refer to an aspect which the established Church, in its teachings or practices, has either neglected or very narrowly understood; a separation comes through the overemphasis of such differences. Even though in many cases such occurrences are initially regarded as being heretic, they do however affect the established churches in a manner which is stimulating, reinforcing and leading nearer to the truth. But very often it ended in new, rigid formulations, whereby the spirit was betrayed yet again by the wording.

III

In a broader sense - whether correct or not - the smaller religious groups are generally referred to as sects. Like for instance the presently existing Christian group, the Essene (a Jewish sect). Even the first Christians, then by no means the largest, amongst many others, were regarded as a sect. For example the adherents of the Montanus (at the end of the 2nd century), the Donatus (in the 4th century) and others, disengaged themselves and formed new branches, until the Christian faith, in its orientation, was raised by the Roman Emperor Constantine to a state and world religion. It asserted itself as being Catholic, the only beatifying church, and took upon itself to eradicate all other groups and to designate as sects, those which it could not eradicate.

Last year, on the occasion of the World Council of Churches in Evanston, it declared the entire Protestant Churches, with its 300 million members as sects and therewith triggered off an understandable protest. Meanwhile those protesting, for their part, called other groups sects, from the onset always stressing the separating factors, instead of emphasizing the unifying aspects. And this is what is actually tragic about the whole matter: not so much the fact of being separate, but more so the basic convictions expressed therein.

All that is of no further importance and is only mentioned for the sake of completing the picture. It is clear to him, who recognises the Grail Message “In the Light of Truth”, that with the Message, the foundation of a sect could in no respect be intended, and also that a voluntary coming together of adherents of the Grail Message has nothing to do with a sect. All such third party views are erroneous.

IV

Meanwhile, how is the concept of sects, sectarianism, to be understood **inwardly**? This is something entirely different and has only the basic concept in common with everything that has been said up to now. There are “sectarians” everywhere, in societies and associations, among scholars and artists, in parties in the political systems, in families and naturally also in sects, in congregations, cloisters and churches. Perhaps it would be helpful for further discussion to bring in an example: the Pharisees, the religious-political group of the Israelites in the second century before the birth of Christ.

GRALS – VERWALTUNG

VOMPERBERG, A-6134 VOMP/TIROL, GRALS-SIEDLUNG

They considered themselves as especially orthodox because they believed that this was synonymous with a scrupulously exact knowledge of and compliance with the outward, in other words, intellectually composed wordings of the Mosaic Law, which they rigidly held on to. Thus they became the opposite of what they wanted to be, for the seemingly correct mastery and fulfilment of the rules and regulations, on which they prided themselves, were the things which hindered them from recognising and really experiencing the spirit of the Will of GOD therein. As scribes, they had a dominant influence on the Jewish people, with their schools of law. Through their assumed orthodoxy, they were generally known as the most aggressive adversaries of Jesus. For unsparingly exposing their nature and branding them as pretenders and “ a brood of vipers”, they retaliated against Him with fatal hatred.

They are long-forgotten and extinct as a group. Only their name remained as an identification for such a disposition; it remained synonymous for intellectual arrogance, self-justification, a consciousness borne to display that they were the only ones in possession of the Divine Truth - albeit just the words -, it remained to visibly emphasise wanting-to-be-the role model and as a justification of deeds supposedly pleasing to GOD, not to be separated from a perceptible lack of true love, which can go as far as far being cold, even when maintaining the outward forms of kindness and also of charity.

The picture of the sectarian is one of enthusiasm, verging on fanaticism and in wanting to proselytise and moralise, having little appreciation for whether or not the spirit of the others are open and receptive. If there are still peculiarities in the manner of expression or in the otherwise giving of oneself, then all such good volition is retracted; the other gains nothing by it, it repels. And the Word of GOD, which he believed he was serving by zealously offering it, is not accepted. The seeds do not germinate. Not because there was no soil to receive them, no, the hand of the sower did not know how to give appropriately.

V

Shouldn't we reproach ourselves in the same manner? To deny this would just mean to again make the same mistake of which we spoke. Or should one accuse us of the same thing now and then? The latter happens occasionally. We do not want to dismiss it with the saying: “It is not the worst fruits that the wasps nibble at.” And also not dismiss it with the saying of Jesus: “It is impossible but that offences will come; but woe unto him through whom they come! (Luke 17/1).

Such a saying could prevent us from the ever required strict self-examination. Certainly, not all criticisms we experience are justified. Above all, that for which one would perhaps reprimand an individual, should not be generalised to the detriment of Grail adherents or even of the Grail Cause. But it should sharpen the conscience of each individual, that the mistake which one may still find in him becomes an all-too-easy reason for such a generalisation and thus bring about multiple spiritual harm.

We are told in the Message that human beings will **not** forgive us what they will gladly forgive themselves. Furthermore: that we are to be examples, yes, that we should stand out, especially since our outward impression is always the first that people notice about us.

Do we always correctly understand that in **the** sense that the obedience to GOD's Will should become visible in us, that alone makes us natural, simple, cordial human beings and makes us beautiful from within outwards? If it were the expression of an outwardly emphasised effort

GRALS – VERWALTUNG

VOMPERBERG, A-6134 VOMP/TIROL, GRALS-SIEDLUNG

and intention in this direction, then it can only annoy; no, only the natural effect of our “essence” can impress and overwhelm. Does Jesus not say the same of the children of GOD?

We cannot stand out through exaggerated, ambitious or even unusual, strange behaviour, rather, it is only through the **un**exaggerated simplicity, naturalness, genuine humanity or even truthfulness, incorruptibility, unflinchingness, through living that which is from the human core, from the knowledge of these things. Indeed, the more the words, the less they seem to say that which can only be sensed and therefore also can only be “apparent” to **him**, who himself still has an “organ”, a perception for it!

Everything that is still lacking in us, must give the impression of being sectarian because one sees it rightfully in connection with the obvious certainty of our confession to the Grail; because one expects something special, - not in the sense of the “peculiar” - but rather with regard to a perfect humanity. Our person is taken as - representing - the cause. Rightly or wrongly, one wants to be able to measure the value of the cause with the person who professes it.

What a reproach for us, should we become a hindrance, an obstacle to our fellow human beings in their search for the Light of Truth! And have we not already had to experience that?

A “too little” in love and compassion, a “too much” as a trace of spiritual presumptuousness, is it not all these that are particularly sensed by others? Not necessarily by opponents, but rather by seekers who come in contact with us and want to get to the Message through **us**, and we should not just be confessors and able to explain the Word well - least of all wanting to be able to instruct - but rather and above all, truly fulfil, in other words, adherents through deed. To be able to experience this in us is more important for others than our knowledge.

Therefore, it completely depends on us Crossbearers to truly fulfil, then our lives will continually become spiritual, and through our being, we shall one day, for inner and outer reasons, refute and overcome the expression “sect”, which at present still causes a lot of concern. For some time now the numerous reports in the press still have so much to say about our cause and more so about us. They bring an experience which we must process in various ways, in order to grow through it and to mature. No rungs of the ladder of true humanity, from the bottom right to the top, may be left out.
