

Out of the Love of Saint Francis and Clare

The Defense of the Holy Church

We came to restore the flame of the original Christianity in the heart of the Holy Church and we gave our life to that cause, the sustaining of a flame of purity in Mother Poverty, that by self-emptying we might be filled, that we might carry within our temple the body of Christ.

The Church was falling down. We built it up. And in that moment of our ardor for Christ, we knew the consummation of love as devotees on the Path, as Guru and chela, if you will, as one who led and one who followed. And the one who followed became the one who led.

The defense of the Holy Church has been the calling of the saints through the ages. In East and West the guardian spirits of the temple have incarnated again and again to seal the light of the Christ and of the Buddha—in the West, in the East—for the perpetuation of the chain of hierarchy on earth.

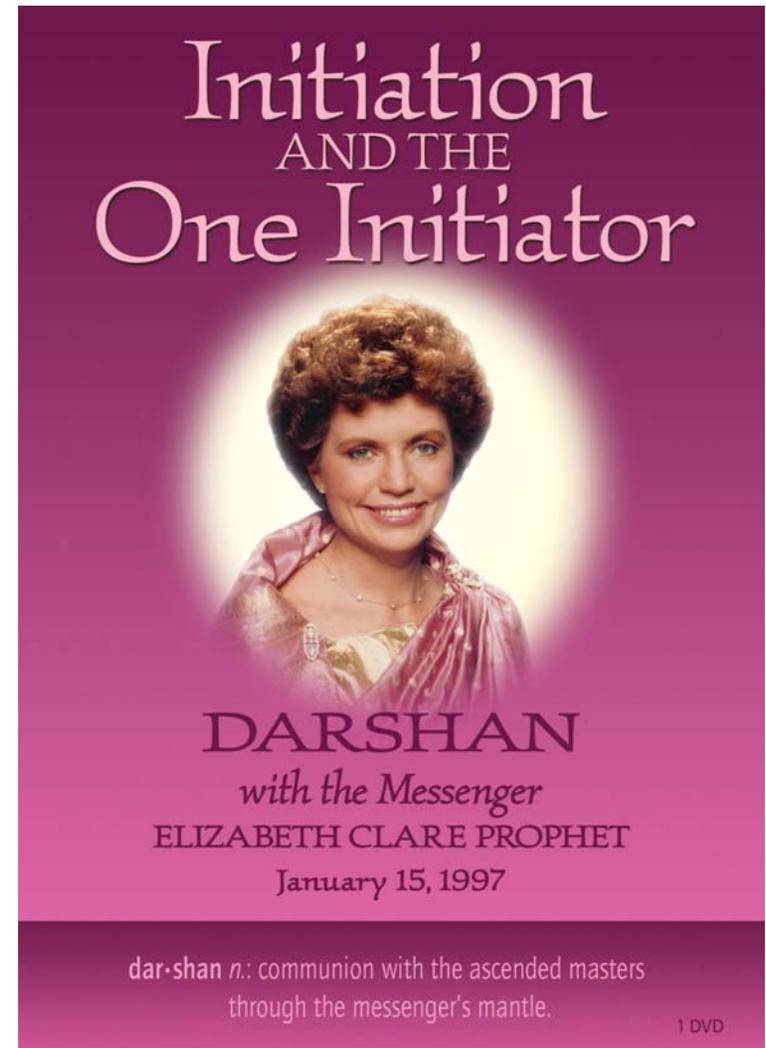
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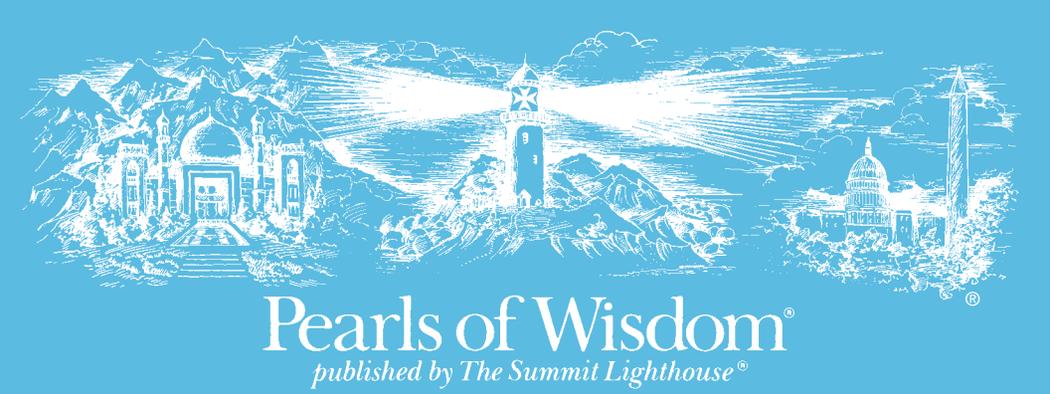
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Darshan with Elizabeth Clare Prophet Jan. 14, 1997

Teachings from *The Masters and the Path* stressing the importance of initiation and becoming one with the great Order, the Great White Brotherhood.

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Now we come again to restore that Church. Now we come in this age. By the internal decay of the true purposes of Christ, once again we find the Church is split. There is schism and it is tumbling down. But in this age our Father has said, “Build a new temple.” Build a community that will be a temple and many temples of souls filled with that same light that glowed as sacred fire, physically seen by the inhabitants of the

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town as we gathered in the love feast of our love for Christ. And all the house and the church and the woods were filled with flames, the flames of the Holy Spirit, and the passion of our love for God, for Christ and for the Church as the Bride of Christ.²

The Mystical Body of Christ

Now we come in an age when there is the new dispensation of the Church of Jesus Christ, being the community of those who are called out from among those who have not yet learned the way of living love. And thus, God has drawn the greatest devotees of the flame of the Church in East and West in all ages to be the stones, the lively stones,³ in the Church Universal and Triumphant.

With great sorrow in our hearts, we have lived in those centuries of great darkness in the body of God. But when God has chosen to infuse that body with light, then the mystical body of Christ could once again be the repository of infinite graces and gifts.

Each of the incarnations which we have shared and which you have shared are for the mastery, in the planes of Matter, of God-awareness in the chakras of being. And so you find yourselves, beloved ones, remembering that you were a part of our holy band of devotees—in Assisi, in San Damiano, in Portiuncula⁴—in the manifestation of the brightness of the light whereby we knew the humble way and we knew the self as that which is inadequate to be God, but only the God within [is adequate to be God].

By the mortification of the outer self, we attained to the inner union of the white light of the Mother, at once the stigmata⁵ and the bliss of seeing God face to face and the great miracle of the transporting, even across time and space.

Those were the days of miracles,⁶ and these are the days of the miracles of the Holy Spirit. For you have come in the age of alchemy when Saint Germain does impart truly the flow of violet flame for manifestations of great grace.

We Come to Call the Remnant

We come to call the elect of God, especially those who are disillusioned with structure and outer organization, who have found that the purity of the way has been compromised in many of the world's great religions, as the fallen ones, as wolves in sheep's clothing, have entered into the temples to seize the power of God and misuse it to capture souls in the tyranny of human will.

The Church is designed by our Lord to be a bulwark against the tyranny and the opposition to the body of God on earth. The Church has always been an inner community of lightbearers who would bear one another's burdens and walk the stations of the cross and rejoice together in the flame, the prayers, the oneness, the vigils in the night and the tarrying with Christ the Lord. The joy of our bands is incomparable. And all who are a part of our bands, even in this community of the Holy Spirit, know the meaning of the true inner joy of perpetual service in the Lord. We come, then, to call the remnant.

It is not that the ascended masters are against any church, but it is that sometimes the Church becomes no longer equipped to defend the souls entrusted to her care against the darkness that is abroad in the land. Therefore we come in the fulfillment of the prophecy of Fátima whereby the Blessed Mother warned the Church of coming cataclysm within and without if those who were the members of the body of God did not come into the original divine intent of their calling.⁷

As we see the crumbling and as we see the schism and the attacks upon the established churches, we also see that our Father and Jesus Christ and Saint Germain and Mary have not left us without alternatives. And therefore in the very midst of the crumbling and the decay of the old order, there arises a light and a flame, a common votive flame, that all who experience disillusionment might find it again without passing, as so many have, from the screen of life disillusioned with their shepherds.

We come, then, to impart hope and never to instill condemnation. For we have come with a message of the ascended masters, as the saints of all ages, to bring the little children into the awareness of the Great God Self as the temple of life.

We come, then, well aware of urgency and crisis. And the greatest crisis of all is when a soul is betrayed by one who wears the garment of the priest or the nun, for the betrayal of that soul may cause the setting aside of the divine plan for many incarnations. Therefore we cannot stand by in defense of an outer shell that no longer is qualified to bear the inner flame of Christ's initiations and his Passion.

We are here, then, as Above so below, holding in Spirit and in Matter the discipline of our way. And for souls who would walk that way in this hour, which is the way of the fullness of Mother, Christ, Father and Spirit, we offer a plan. And the plan is not alone for those within the community, but it is far-reaching and far-sweeping, and it is for the enlightenment of all members of the body of God on earth as to the true intent of the Word in this age.

We come to call you to the marriage feast. We come to call you to that place where through consecration you can contact that sacred fire, that white light of energy, which is the nucleus of the building of the Church that is universal, that is triumphant.

Church: Souls of Light Coming into Union with the Eternal Christos

Let the Church, then, be the repository not only of the teaching but of the family and the way of the family, of a moral code and a diet of discipline that recognizes that God himself is the daily fare and God is the energy whereby we maintain wholeness.

The Church is intended to be the voice of conscience of the nations. The Church, then, is the forcefield for the spirit of prophecy to go forth and to challenge the wicked in positions of power. This is not always being done this day, and therefore we see that many who have become dissatisfied have formed their separate congregations, ordaining their own priests and declaring that the Pope is not faithful unto his inner vow. All of this is tragedy unto us and to Jesus and Mary. But we also see that for the building of the great light of the ascension temple, it is necessary to destruct in order to construct.

Let no one feel separate from any other part of the body of God or any member of Christian churches or Buddhist temples. For these orders are infused with the light of sons and daughters who are not bound by them or by any organization but who are bound to serve the greatest light where that light does appear.

And so we have come to place our flame upon the altar of this Church, which is, in truth, more than mankind's understanding of Church. For it is the coming into union of souls of light with the eternal Christos in the entire Spirit of the Great White Brotherhood.

We come, then, as the blessed ascended Pope John XXIII has come,⁸ with the saints who are tarrying at the etheric plane and the saints who are ascended, to place our causal bodies as

a sealing action of victory, as a flow of abundant virtue and abundant supply for all that is necessary to bring this teaching of the Mother to her children. We would also convey the seriousness of the hour with our own beloved Saint Germain.

Commitment to the Holy Cause

We would offer our life once again in the service of Christ. We would call you to the reconsecration of your life and your service. We would call you to the altar of the Holy of Holies that you might find rebirth and the newness of the Spirit. We call you to that level of commitment whereby you will have enough energy invested in the community of lightbearers that your momentum of energy will be such as to magnetize and draw infinite graces from the Lord above into the community below.

The need for commitment has never been greater, for the level of your commitment places you inside the protective forcefield of the radiation of the ascended hosts. When you withdraw commitment, you see, then you become vulnerable to the ways of the world and the downward spirals of the world. And so it is a path of greatest wisdom to be committed to the holy cause of the faith. We call you, then, to that commitment because the need is so great for the precious souls of every nation to come once again into that tender relationship with the saints and with the structure that is built, not of mere rules and regulations, but of living examples of the teaching.

Our great love for the life we lived was out of the inner satisfaction of knowing that the Church is enriched by those who become the living flame of love and that the Church can only stand so long as its members have this flame in consecration. How well we knew that the LORD God does not dwell in temples made with hands.⁹ But the dwelling of God within the temple made with hands comes about because souls in

whom lives the flame of eternal life enter the temple.

Let all, then, assess that level of commitment. Let all become keepers of the flame that burned in our midst on that notable day of the Lord's appearing in the ecstasy of love as we sat at meat in contemplation of Jesus.¹⁰ Let all consider, then, that keeping the flame of life is keeping the flame of the inner Church. It is keeping the flame of community. It is keeping the flame of the teaching. It is allowing oneself to be free to give oneself and not to withhold. Your withholding must not be based on human personality but only upon the direct law of God and upon his direct voice to you, which always reveals to you the way to go and the place to be the fullness of your devotion.

Gathering Together the Lightbearers

We are come to call the brothers and sisters of Assisi together once again to be in our holy band, that for Saint Germain we might yet deliver this land into his heart, sacred fiery heart, and into the heart of Mary and Jesus.

We have sat at the tables of deliberation as the councils of the Brotherhood have examined the flow of events in their downward spiral in recent days. We see the great ignorance and the great blindness, both spiritual and material, that is upon the leaders of this nation and many nations. And we have recognized that once again the faithful of the Church must come together, crossing all lines of doctrine and dogma but meeting in the flame of love, to build a mighty fortress and a cathedral of the heart, to build the temple in the expansion of the flame within.

This structure, a spiritual one, has its material counterpart, but never is the material sufficient unto the conveyance of the flame. For the house above and for the house below, we enlist you who have been with us century after century to maintain

the Lord's temple, to come now and see the vision of Lord Zadkiel, who stood on the west side of the city, the Holy City, to reverse the tide of darkness and, with his legions, to drive it back across the entire United States into the violet flame, into the sea of violet flame.¹¹

Now let the vision of lightbearers be the gathering together on the west side of the city in the most notable and the most beautiful place prepared for the victory of the saints. And let the gathering be of hearts aflame with desire to be one with God. And let these know that as Saint Germain has said, we will stand and we will turn back the hordes of darkness that come to assail this endeavor of our Lord.

Guarding the Flame in the Temple

The guarding of the flame in the temple is for the cosmic honor guard. And all who remember how we met and dealt with the demons, the fallen ones, who would come to steal from us our light,¹² will once again know that the teaching of the Mother is nowhere more applicable than on the path of sainthood, where all forms of darkness and deception contrive to deter the one of light from the path of the Holy of Holies.

We come, then, in the service of Jesus and Magda, gathering the remnant, determined to keep the vigil of the flame in America. From our hearts we draw forth the light to seal you in the original purpose of the incarnation of the Word. The Lord Christ came and he came for a purpose. Let us not leave Terra until we have shared in the fulfillment of that purpose and until that purpose is secure, anchored firmly in the hearts of souls and in the structure which God has prepared.

Let all, then, become accustomed to a vow of poverty that involves allowing oneself to be impoverished that one might be filled with great grace. The total giving means that one is

totally empty, and when one is totally empty, one is totally filled with God.

Let the way of sacrifice be both for the pruning of the tree and for the meeting of the necessary needs of the Church that is the infant child in the cradle of Bethlehem, the Church that will become the fullness of the stature of the living Christ, even as each member so is fulfilled in that Christ.

Know, then, that the LORD God has placed his mantle upon this one that you call Mother, that you might realize that the continuity of the representative of Christ and Mary has always been held and always will be held, for the Good Shepherd tends his flock and keeps open the door. Will you not be the Christ, then, that opens the door and allows the Mother and her children to enter in to the place prepared?

[Congregation responds: "Yes!"]

We are grateful for your response, and we know that out of this company of lightbearers there will be forged that single God-identity out of that one living flame of devotion, which will tell all for the victory of Saint Germain.

We are, in the flame of the heart of Jesus, one life, yet now separated above and below. Yet we shall all be one, one day in the infinite capacity of the everlasting arms of God.

Our beloved, let us keep the flame of the Beloved.

"The Summit Lighthouse Sheds Its Radiance o'er All the World to Manifest as Pearls of Wisdom." This previously unpublished dictation **Out of the Love of Saint Francis and Clare** was delivered by the Messenger of the Great White Brotherhood Elizabeth Clare Prophet on **Friday, July 1, 1977**, during the 6-day conference, *Only Love: A Retreat into the Sacred Fires of the Heart*, held in Pasadena, California. [N.B. Bracketed words have been added by the editor for clarity in the written word.] (1) **The Church was falling down. We built it up.** In 1206 Saint Francis was called by God to repair the Church, which had fallen into corruption. While he was in prayer in the ruined chapel of San Damiano outside the gate of Assisi, he heard a voice from the crucifix above the altar command: "Go, Francis, and repair my house, which, as you see, is falling in ruins." Renouncing worldly goods and family ties, Francis embraced a life of poverty and, for two or three years, fervently dedicated himself to repairing the church of San Damiano, a chapel honoring St. Peter, and the Portiuncula, the chapel of St. Mary of the Angels, near Assisi. In 1209, with a band of eleven disciples, he officially began his Franciscan Order of Friars Minor (the "little brothers") "to follow the teachings of our Lord Jesus Christ and to walk in his footsteps." In 1212, when Clare, a young devotee of noble birth, determined to follow his way of life, Francis began a second order that was for women, which became known as the Poor Clares (or the Order of Saint Clare). Saint Francis died on October 3, 1226, and he was canonized as Saint Francis on July 16, 1228. Clare's order flourished and spread to other parts of Italy and to France and Germany. She became so revered that her advice was sought and accepted by popes, cardinals and bishops. Next to Saint Francis, Clare was most responsible for the growth and spread of the Franciscans. She died at Assisi on August 11, 1253, and was canonized as Saint Clare two years later, in 1255. Clare was an embodiment of Elizabeth Clare Prophet, who has said that Saint Francis became her Guru to guide her in the way of living the Christian mysteries. (2) **The church and the woods were filled with flames, the flames of the Holy Spirit.** One of the many legends surrounding the lives of Francis and Clare describes their meal at Santa Maria degli Angeli, where Francis spoke so lovingly of God that all were enraptured in Him. Suddenly the people of the village saw the convent and the woods ablaze. Running hastily to quench the flames, they beheld the little company enfolded in brilliant light, with their arms uplifted to heaven. (3) I Pet. 2:5. (4) **Portiuncula**, known as Santa Maria degli Angeli, is a town located less than a mile from Assisi. In Portiuncula, Saint Francis realized his vocation, lived much of his life, and died. A chapel by the same name was built in the town and given to Saint Francis. (5) Saint Francis was the first person who was known to have received the **stigmata**, an initiation announced to him by the seraphim. The stigmata is the scientifically inexplicable reproduction of the wounds of the Passion of Christ on the body. The stigmata may be invisible, wherein pain is experienced without any physical signs, or visible, wherein open wounds or scars are seen on the hands, feet, near the

heart, on the head, shoulders or back. These wounds may bleed either continuously or periodically, usually on Fridays or during Lent. **(6) The days of miracles.** According to legend, one of the miracles of Saint Francis occurred when a mother brought him her little boy, who was so ill that he was almost at the point of death. After Saint Francis prayed for the child, he was healed. Those who witnessed this miracle exclaimed, “Oh, Bonaven-tura!” (good fortune) and they rejoiced. The child’s mother consecrated him to a life of service to God, and he was thereafter called Bonaventure. El Morya has revealed that Bonaventure was an embodiment of Mark Prophet. **(7) The Prophecy of Fátima.** Between May 13 and October 13, 1917, during World War I and the fomenting of the Bolshevik Revolution, Mother Mary made six appearances to three shepherd children—Lucia dos Santos, 10, and her cousins Francisco, 9, and Jacinto Marto, 7—urging daily recitation of the rosary, devotion to her Immaculate Heart, and penance. On her third visit (July 13), she warned: “If people do as I shall ask, many souls will be converted and there will be peace. . . . When you shall see a night illumined by an unknown light, know that this is the great sign from God that the chastisement of the world for its many transgressions is at hand. . . . To prevent this, I shall come to ask for the consecration of Russia to my Immaculate Heart and the communion of reparation on the First Saturdays. If my requests are heard, Russia will be converted and there will be peace. If not, she will spread her errors throughout the entire world. . . .” A final and secret part of her message was written, sealed, and stored in the archives of the Bishop of Leiria, not to be revealed until 1960; but the Church has never officially released its contents. For more on the prophecy of Fátima, see “Prophecy: Fátima and Medugorje,” available on DVD at www.TSL.org/Bookstore or by calling 1-800-245-5445 or 406-848-9500. **(8) Pope John XXIII** (1881–1963) is now the ascended master Johannes. In a dictation given on February 10, 1974, he announced the founding of Church Universal and Triumphant. **(9) God does not dwell in temples made with hands.** Mark 14:58; Acts 7:48; 17:24; II Cor. 5:1. **(10) Luke 24:13–35; Mark 16:14.** **(11) Lord Zadkiel stood on the west side of the city, the Holy City, to reverse the tide of darkness.** On July 3, 1976, Lord Zadkiel said, “I stand on the side of the west of the United States of America. I stand in the City Foursquare. . . . Keepers of the Flame and hosts of the LORD who have come, have come to secure the place in the West and to roll back this tide of darkness. . . . The violet flame rolls across, now, the mighty expanse of the West, across the Rocky Mountains, across the Middle West. . . . And the rolling of the giant wave meeting the wave of darkness is an alchemical action which you ought to behold with your inner eye. For it is light contacting light and more light, and all of this now bubbling and activating and transmuting the darkness. . . . Now the energy is moving; now in this moment it is reaching the shores. It is on the sands of the beaches of the East Coast, and now it is one with the Atlantic Ocean and with the angels of fire. Angels of East and West have

converged now, and in this mighty moment of energy and of fire there is the release, there is the sealing, there is the anchoring. And all that has covered the land is now cycling through the etheric, mental and emotional and physical planes, coming right now into the very roots of the earth, into the very physical bodies of the people until there is a violet-flame glow over America that has never been seen before—no, not in the history of the land! No, not since the golden ages of mankind! . . . Now the energy is intensified into the soil; it is descending into the heart of the earth. It is expanding high into the upper atmosphere. [pause] Expansion is occurring in every direction, in every dimension and plane of consciousness. [pause] Now the crystallization of the violet flame and the amethyst crystals, the anchoring point in the temple in the Rocky Mountains; [pause] and crystalline focuses of Holy Amethyst are an adornment suspended in a violet sea.” See *Pearls of Wisdom*, vol. 44, no. 25, pp. 229–35. **(12) How we met and dealt with the demons, the fallen ones.** By her devotion to the Eucharist, Saint Clare saved the convent when it was attacked by Saracens in the army of Frederick II, c. 1240. According to one account, as the soldiers scaled the convent walls Clare rose from her sick bed and had the Blessed Sacrament set up in view of the enemy. She prostrated herself before it and calmly prayed aloud. (Other versions of the story state that Clare herself held up the Sacrament while facing the infidels.) At the sight of this, the advancing soldiers were seized with terror and took flight. Some time later when the Saracens returned to besiege Assisi, Clare and the sisters knelt in prayer the whole day and night that the town might be spared. At dawn a furious storm broke over the army’s camp, scattering their tents and causing them to flee in panic.