

# INSIGHT INTERVIEW: Mason Dwinell, Part1

*The Earth Was Flat*, Mason Dwinell (Xlibris, 2005)



Mason Dwinell  
PHOTO: from the  
back cover of  
his book

For our first *Insight Interview*, we speak with Mason Dwinell about his 2005 book on sungazing: *The Earth Was Flat*. Mason was the subject of the 2011 documentary film *Eat the Sun*, which followed his exploits as a young man searching for information on the ancient practice of looking at the sun, or sungazing. We met him for the first time during the filming, when he came to Northern Nevada to speak to Bishop Gene Savoy Sr. and other members of the Community about their experiences working with the sun and to attend a Sunrise Divine Service with us at Red Rock Consecrated Sanctuary.

Mason wrote *The Earth Was Flat* a few years after the footage for the film was shot and while the filmmaker, Peter Sorcher, was still editing the film. (You can read more on the film and acquire the DVD at [the film's splash page](#). You can read more about the book and purchase a copy at [Mason's web site](#).)

We ran into Mason again this summer during one of his speaking engagements here in Reno. At that time we arranged to carry on an extended email interview with him about his book, which we did from May 15 to September 15, 2012. What you read here, with minor editing, is the result:

CC: Hello, Mason.

It was nice seeing you last weekend at the Psychic Fair in Reno, and I'm glad we could make arrangements to interview you about your book.

MD: Yes, Bob—[I'm] alive and well.

CC: This weekend I was able to read Part 1 of your book and took a bunch of notes, enough to begin our email interview if you are ready to do so. I plan to finish the text in the next day or two.

If you have time to go back and forth with emails every day or two for awhile, let's get started.

MD: Now is as good a time as any.

CC: Okay. Let's begin then. There are a number of questions in my notes, so it may take a good number of back-and-forth messages, maybe twenty or so. There is no rush, and I would appreciate full responses when you can give them.

On the acknowledgment page of your book, you thank your friends and family for giving their unconditional support to you so that you were free to "chase the sun." What kind of support did you receive? And do you think that a community of sungazers could have provided a similar kind of support, or do you think that the kind of support you received specifically from your friends and family was irreplaceable?

MD: By unconditional support, I meant they were there for me if I ever needed them. But more importantly they were not going to hinder [me]. One of my pet peeves is when people

actually hinder someone's quest. Quests are challenging enough as it is, and to have people so entrenched in their issues that they stand in the way is silly and unproductive.

CC: Early in your book, you quote Omraam Mikhael Aivanhov, who was the head of the Great White Brotherhood and a teacher of solar viewing. Since you knew of that organization and the organization continues to exist, how is it that you did not connect with the Great White Brotherhood and their system for sungazing instead of ending up following Hiram Ratan Manek (HRM) and his protocol?

MD: HRM was my introduction into the world of sungazing. I had reached about fifteen minutes of gazing prior to beginning research into other techniques or gazers. The experiences I was having were rich enough (which is an understatement), that I figured I might as well let HRM's protocol run its course before I dipped my toes in other waters.

CC: It took you about four months looking at the sun every day for you to reach fifteen minutes of gazing. That is a pretty long time. Did you begin getting direct personal coaching from HRM during those first four months, or did you go it completely on your own without much concept of what you were doing or what you were in for?

MD: Yeah—it was mostly the blind leading the blind. Four of my friends and I headed into the void on our own. All we had to draw from was our own and each other's experiences. At about twelve minutes, when things really started to change, I reached out to HRM for some guidance, but even then, I was very much on my own. Eerie, wonderful, terrifying, and totally awesome.

CC: Since you had that experience of "the blind leading the blind," why do you recommend [pp. 20, 74] that each person approach sungazing in his/her own way rather than under the guidance of experienced practitioners?

MD: Every **body** is different and every soul is different. An experience, based on a technique or approach, will not relate equally to each person. At the end of the day, the individual experience is all that matters—all that is. Awareness, focus, relaxation, letting go and allowing the time and space in one's life for change may be the greatest assets one could host for this practice as well as the practice of living life.

CC: If you understand individual sensory and perceptual experience to be what matters most, I can see then why you might say that there is "no wrong way" to approach the sun and that "every person may carve out their own form of sungazing." However, even if you do not recognize that the sun affects all humans in a similar way or that there is a proper way for all humans to approach the sun that is "The Way," your journal seems to suggest that you have recognized a process that is common to all who look at the sun, a sequence of experiences that you recognized: An overwhelming sensation of blissful and calming reverence for the sun, the feeling of being immersed in love, the practice of sungazing growing into a form of deep meditation, an incredible sense of peace, conflict with yourself, recognition of the potentials of sungazing on a global level, the intense tingling sensation in your hands and arms as if plugged into a power grid, increase in your overall energy, speeding up of your mind that culminates in a total and complete peace, intense emotional disturbances that you could sense as an intense body odor, supersensitivity in your gastrointestinal system, a wonderful feeling of liberation, sensations in your energy centers (chakras), evidence of solar information factors, etc.

What significance does this sequence of experiences have for you? Do you think that this sequence is peculiar to you individually, or do you think this sequence represents a series of new feelings that is typical to anyone who is getting into the sun? And did HRM or anyone else make you aware of what kind of experiences you would have before you

began looking at the sun?

MD: The main reason my friends and I embarked upon the sungazing journey was to save the world—to save humanity. I concluded that if people could understand, or at the very least come to peace with their hungers (the energetic subtleties that drive our choices), then real change would occur. Tranquility, wonder and blissful expression would ensue; no more war due to insecurities, want for power, riches, lust—more more more.

One of the most powerful aspects of the practice was that it is free to every human on earth. Tomorrow the sun will rise.

Yes, any meditation will create a spell of space and quiet within and around one who is still for any length of time. However, I significantly underestimated the power held within the sun's light. The clarity and peace that I experienced went well beyond anything I had read, seen, or felt prior. Change was afoot. With a balanced and neutral approach, I feel what I experienced can be mirrored by anyone.

While HRM should be credited for sharing information about the practice, short of [his being] a cheer leader, there was no insight instilled. But perhaps that is one of the keys, simply allowing folks to go out and experience life for themselves; not sold, pushed, or bullied by other's ideals.

CC: How were you made aware that not all transformations that come with ingesting solar energy are necessarily pleasant or beneficial? I remember you mentioning a particular event when you were able to “smell” your bad mood. What kinds of transformational experiences have you had or witnessed that were not beneficial or were especially unpleasant? And what did they tell you about the nature of the energies of the sun?

MD: First off, I wish to reiterate that before embarking upon a journey with the sun (or life for that matter), one must without a shred of doubt, be willing to take

100{1fa2ef75e2e78439128d99df03acfe1d8ee3047374abe3d4676fe3470f8b909} responsibility for everything that has happened, is happening, and will happen in the their life. 100{1fa2ef75e2e78439128d99df03acfe1d8ee3047374abe3d4676fe3470f8b909}.

Yes, many of the transformative aspects of my evolution were a tad bumpy. Awareness may be one of the greatest assets we can cultivate; however, awareness does breed awareness. Becoming aware of blocks and limitations that have been slumbering within our systems all along can be uncomfortable and unsettling. Also challenging was having patience with ancient (occasionally past-life) issues bubbling up through my skin in the form of rashes and such. I learned a couple things—fasting can be a powerful and helpful way to help access some deep-rooted issues.

And, utilizing the full vibration of the sun's light spectrum, if people allow the time and space in their lives for change, and if one is willing to focus, relax through, and let go of emotional history, then evolution will follow. Yes, this process can certainly occur without the sun; however, for better or worse the sun helps isolate and magnify different blocks.

Now, that is all simply the energetic side of things. Regarding the physiological component, I believe that when direct sunlight hits our blood through our eyes, photosynthesis occurs—free, clean, energy!



Mason as he appeared sometime before we contacted him for this interview. PHOTO: Mason Dwinell

<[PART 2](#)>

---

# THE LUMINOUS TEACHING STONE OF CHINA AND THREE SETTINGS: Preface to “Mar Iazed-buzid, the Great Donor”

FIRST SETTING: Mar Iazed-buzid, the Great Donor



Three men are mentioned in the Inscription on the Luminous Teaching Stone who are especially notable: (1) the old Syrian Church Father and historian who authored the text of the Inscription, (2) the talented young Chinese calligrapher who cut the words of the text into the stone of the Monument, and (3) the wealthy Turkic bishop who sponsored the Monument and its raising. The lives of these men suggest the three time settings for the Stone: (1) the Church Father/historian represents the past, from the origins of The Teaching in Syria, nearly eight hundred years before the Stone was raised, and its spread across the Middle East to China; (2) the calligrapher represents the future, from the time the Monument was buried to hide it from destruction shortly after it was raised until the Teaching was finally and completely dissipated shortly before our time; and (3) the episcopal sponsor/donor of the Stone, who represents the time contemporary to the raising of the Monument.

The word *setting* is used in the title with a prescribed

intention. The primary usage is obvious: the frame in which a precious stone is set. Each of the settings shares in this image. But the word *setting* holds at least three other usages: the setting of a dramatic scene, a setting of eggs for incubation, and a table setting. The literary image—the time and place of a dramatic scene—is enacted repeatedly throughout the narrative that is attached to Father Adam, the author of the Inscription, who is a historian and, however mediocre, a poet. This setting is an expansion of the historical Preface that Father Adam himself composed for the Inscription, embedded in the wider history of the Church and told from a millennial perspective. I hope the reader will recognize that the setting named for the calligrapher Lu Yen grows out of the nesting image: a batch of eggs for incubation. Lu Yen's story traces the development of new forms of the Luminous Teaching in China from their conception (when the seeds of Eternal Truth still remaining in the eighth-century Oriental Church animated a teaching of native Chinese stock), through their generations, and on toward our own time. The next setting is named for the celebrated Bishop I-ssu, who, in the Syriac portion of the Inscription, is called Mar Iazed-buzid; this setting partakes of the familiar banquet image—a table setting—but in an imperial manner. As the reader will see, this setting has much in common with the image of a table setting for a festal meal. Bishop I-ssu's story is an expansion of the seventeenth paragraph of the Inscription, fashioned from the time immediately surrounding the inaugural raising of the Stone.

The tale of the past, "Father Adam, Author," and the tale of the future, "Lu Yen, Calligrapher," are not included here. These two narratives will be presented at another time. Only the biographical note "Mar Iazed-buzid, the Great Donor," originally completed in 1989 and recently updated, appears here.

One last word. It may appear that an element of fantasy enters

the makeup of these stories, but they are in no way fictions. The stories are fashioned entirely out of commonplaces, but it must be remembered that what were commonplaces for people in their time are for us fantastic details. Whatever is factually accurate I owe to the work of historians and commentators who precede me; whatever color there is in the telling I owe to English renderings of the poets of the time. The narratives are limited by the amount and kind of information that was available to me at the time of writing. For this reason I am able to say of the verity of these stories only this: If these stories are not true, there are others like them that are true.

Explanations of political and cultural undercurrents, condensed but still too ponderous to find a place in the narrative, have been drawn out of the text and channeled into supplements at the end of each section. These are designed to assist the reader along the way.

[<INTRODUCTION>](#)

| TABLE OF CHINESE PERSON AND PLACE NAMES (in alphabetical order) |                        |
|-----------------------------------------------------------------|------------------------|
| Wade-Giles transliteration                                      | Pinyin transliteration |
| A-lo-pen                                                        | Alopen                 |
| An Lu-shan                                                      | An Lushan              |
| Chang-an                                                        | Changan                |
| Chang Kiu                                                       | Zhanggiu               |
| Cheng-tu                                                        | Chengdu                |
| Chia Tzu                                                        | Qiazu                  |
| Chou-chih                                                       | Zhouzhi                |
| (Prince) Chung                                                  | Zhong                  |

|                                                        |                 |
|--------------------------------------------------------|-----------------|
| Chung-jen (Ward)                                       | Zhongren        |
| Feng-hsiang                                            | Fengxiang       |
| Feng Ming                                              | Fengming        |
| Hsi Jung                                               | Xirong          |
| Hsiu-shan                                              | Xiushan         |
| Hsuan-tsung (2)                                        | Xuanzong        |
| Hua-men                                                | Huamen          |
| I-ning                                                 | Yining          |
| I-ssu                                                  | Yisi            |
| Kuan-chung                                             | Guanzhong       |
| (Yang) Kuei-fei or (Yang)<br>Kwei-fei or (Yang) Guifei | Yang Yuhuan     |
| (Yang ) Kuo-chung                                      | (Yang) Guozhong |
| Ko Shu-han                                             | Ge Shuhan       |
| Kuo Tzu-I                                              | Guo Ziyi        |
| Lao-tzu                                                | Laozi           |
| Li Fu-kuo                                              | Li Fuguo        |
| Li Kwang-pi                                            | Li Guangbi      |
| Li Lin-fu                                              | Li Linfu        |
| Ling-wu                                                | Lingwu          |
| Loyang                                                 | Luoyang         |
| Lu Yen                                                 | Luyan           |
| Ma-wei                                                 | Mawei           |
| Pei Ti                                                 | Beidi           |
| Ping Liang                                             | Bingliang       |
| Shih Ssu-ming                                          | Shi Siming      |
| Su-tsung                                               | Suzong          |
| Szechuan                                               | Sichuan         |
| Ta-chin                                                | Daqin           |

|                  |             |
|------------------|-------------|
| Tai-tsung        | Daizong     |
| Ta-ku            | N/A         |
| Te-tsung         | Dezong      |
| Tu Fu            | Du Fu       |
| Uighurs (Uyghur) | Weiwuer     |
| Wu-chun          | Wuzhun      |
| Wu-tsung         | Wuzong      |
| (Yang) Yu-han    | Yang Yuhuan |
| Yin Hsi          | Yinxi       |
| Yu-hsien         | Yuxian      |

---

# Project “X” Tours Japan Day by Day: DAY 1

9 MAY



U.S. tour group and staff of  
the Cosolargy Institute of Japan  
at the Center in Kurume. PHOTO:  
Keiko Inoue

*ITINERARY: Arrive in Fukuoka this evening. Fukuoka is the capital city of Fukuoka Prefecture on Kyushu, the southernmost of the four major islands of Japan, whose name, Nihon, literally means "sun's origin." Upon arrival at Fukuoka you are met and transferred by car to Kurume. Kurume, in the south of Fukuoka Prefecture, is a city of green mountains, beautiful rivers, and hospitable people.*

*Kurume is also home to the Cosolargy Institute of Japan and the Solar Cultures Promotion Society. Overnight at Kurume Hotel Espirit.*

[Visit Kyushu through Wikipedia](#)

## **COSOLARGY INSTITUTE OF JAPAN**

"In late afternoon we visit the Cosolargy Center Yukinori Matsushita has established in Kurume. It is a beautiful building – being put to full use.



Gene Savoy Jr. at the offices of

the Cosolargy Institute of Japan.

PHOTO: Robert Roy

“The bottom floor is a Reading Room full of pictures and literature on Cosolargy and the Andean Explorers Foundation, with photos of *Feathered Serpent III-Ophir*, Gene Savoy, etc. The room is also made available to local people as a meeting hall when needed.



Gene and Yuki at work in the reading room at CIJ offices.

PHOTO: Sean Savoy

*“The second floor is offices, with a kitchen and lunch room, a Chapel, and a Cymatic Therapy room used by Yuki. All very nicely done!”*

*–Journal entry by Gary Buchanan*

Visit the official web site of [the Solar-Culture Promotion Society in Japan](#), a direct affiliate of the Cosolargy Institute of Japan.

[<PREVIOUS>](#)

[<DAY 2>](#)

---

# Sanctuary Water Project Progress: A Report

Since March 2011, the water project at the Red Rock Consecrated Sanctuary has made significant progress.

The importance of this five-year project cannot be overlooked. Once it is completed, development of our Sanctuary can begin in earnest and with much greater potential—putting 17 million gallons of water annually to beneficial use. Our Community has invested close to \$200,000 in this project thus far and nearly 10,000 volunteer man-hours.

## Phase 1



The existing well head. PHOTO: Ted Staver

Phase 1 of the water project entailed building a structure around the existing well head at the Argonaut site.



Main structure of Argonaut pump house under construction.  
PHOTO: Ted Staver



Argonaut pump house being finished with stucco.  
PHOTO: Ted Staver

With that completed, Church work crews were able to install the necessary electrical switches and conduit along with a high-voltage transformer for power distribution throughout the

sanctuary. The Argonaut pump site was finalized with the installation of all remaining conduit, electrical wiring, service boxes, and signal wire for the control sensors. A high-voltage transformer for power distribution to a lift pump station and power distribution for future expansion was also installed.



View of some of the inside electrical fittings in the Argonaut pump house. PHOTO: Ted Staver

The photos below show the trench leading to the first “pull box.” This is where wire connections are made for electrical distribution. Power cables from the Argonaut pump site to the Chapter House (a distance of almost one mile) were laid.



Pump house and trench to first pull box. PHOTO: Ted Staver

The pull boxes are rather large, and there is a total of 17 of

these boxes stretching up to the Chapter House.



Last pull box. PHOTO: Ted Staver

The concrete pad for the lift station was poured and the housing unit put into place. Finally, the final 300 feet of trench were excavated and water pipes installed, completing the connection from the lower portion of the Sanctuary to the upper part. Two small transformers were installed in separate locations for use with smaller irrigation pumps for future expansion.

## **Phase 2**

The second phase of the project involved the connection of the high-voltage power lines from the main pump house up to the lift pump station, and the planning and placement of the water lines from the tank site to the lift pump site. This work was performed primarily by the Reverends Ted Staver and Herman Aggenbach.

Once that was completed, a concrete pad for the lift pump housing was poured and the housing placed on it. From that point on, it was simply a matter of configuring the placement of all the electronic controls for controlling the lift pump and monitoring water levels in the tanks. The photos show that the crew managed to load a lot of things into the small housing.

The final step in this phase of the project was to acquire and install a second transformer for the lift pump station and a

variable motor speed controller. A booster pump capable of producing 40 gallons per minute was also needed, as well as a 4,000-gallon water tank. (The holding capacity for the tank was raised from 2,500 gallons, as reported last year, to 4,000.) The cost of these items was between \$12,000 and \$15,000. Work continued once funds were raised.

Phase 2 was nearly complete at the time this article was posted. It is just a matter of weeks before the final connection of wire is made and the components are tested. The next step will be to acquire the water tank that will supply water for the lift pump and to make the final water pipe connections. The crew expects to be pumping water to the upper level of the Sanctuary by the end of August 2012.

This project has taken several years to reach this point. It represents not only the attainment of water rights for the church but also future growth for new residences because of the availability of water and power. In planning the system, the crew included means to connect wind and solar to the pumping system so as to make it an off-grid system in the hope that the Sanctuary can be totally self-reliant in the future.

It is hoped also that we will be fully utilizing the new water distribution system by mid-summer, putting to use our water resources and saving precious dollars as a result of energy savings. It also means that the indoor and outdoor vegetable gardens, which were expanded last year, can be more fully utilized.

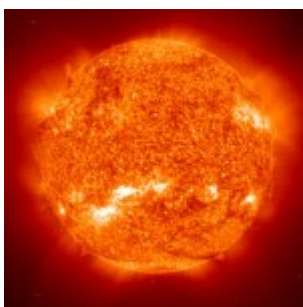
Remodeling of another portion of the Chapter House has begun so that a fourth staff-minister can reside at the Chapter House and assist with additional landscaping and greenhouse gardening.



Completed pump house on Argonaut Way. PHOTO: Ted Staver

---

## James Oschman, PhD: “Conversing with the sun”



Dr. James Oschman, the keynote speaker at the 2011 Conference on the Spiritual State of the World presented by Cosolargy International, has written a short piece about, as he puts it, “conversing with the sun.”

The article was inspired by the people he met in the Community during his visit to Reno, where he participated in Sunrise Divine Service and Chapel Services, the Steamboat Health Center open house, as well as the conference itself.

Follow this link to read the entire article on [www.Cosolargy.net](http://www.Cosolargy.net).

---

# THE LUMINOUS TEACHING STONE OF CHINA: The Stone Itself, Part 1: Introduction



The Monument at  
Peilin

In the year 781 of the Christian era, a monument was erected in the western suburb of the Chinese capital at Ch'ang-an to commemorate the mission of the ancient Church of the East to the great T'ang dynasty. With it begins the indisputable (accessible) history of Christians in China. (See footnote 1) The stone itself is a single slab of hard, grey limestone, nine feet in height, between three and four feet in width, tapering toward the top, and nearly one foot in thickness. The weight is rather more than two tons. Its inscription is written in both Chinese characters and a form of Syriac that, like the Chinese, is written vertically and from right to left. The stone is known as the "Luminous Teaching Monument" (*ching-chiao pei*) to the Chinese, who style it a "grand

tablet" (*feng pei*), a term commonly and almost technically applied to tombstones.

The nominal purpose of the monument is to praise the emperors under whom the East Asian Church had flourished. Nine large Chinese characters arranged in three rows form the titular heading of the stone read:



Monument headstone

#### A MONUMENT COMMEMORATING THE PROPAGATION OF THE TA'CHIN LUMINOUS TEACHING IN THE MIDDLE KINGDOM

The verses of an ode and a long prose preface occupy the stone's face. (See footnote 2) Both the ode and the preface were composed by a Persian father of the Church (named Ching-ching in Chinese and Adam in Syriac) who resided at the monastery at Ch'ang-an. (See Supplement 1)

The narrative preface is arranged in eighteen paragraphs. The six paragraphs of the first part briefly outline the Teaching and the practices of its ministers. The first paragraph proclaims at once the existence of the True God, Elohim. The second introduces the etheric processes of creation leading to the formation of man. In the third, the ethereal theme digresses into a description of the Fall of Man and the subsequent degeneration of his descendants. God intercedes for

man in the fourth paragraph: A Messiah announced by Angels appears in human guise, and the Persians are given knowledge of his birth in the land of Ta-ch'in by means of a star. The same paragraph sets forth the works by which the human Messiah brings the ancient law to completion. The theme of salvation thereby passes from the Messiah to his ministers and their customs. Here the doctrinal portion of the inscription changes into the historical narrative. A transition paragraph relates the difficulties of naming the true, unchanging System called the "Luminous Religion."

The next eleven paragraphs tell the story of the Teaching's entrance into China and the patronage which the emperors of China extended to it for nearly 150 years. In the space of the first four paragraphs of the history, the missionary Rabban A-lo-pen arrives (A.D. 635), is favorably received, and conducts his first interviews with Emperor T'ai-tsung. The result of these initial meetings is the issuance of an imperial edict that authorizes the propagation of the new doctrines throughout the empire and the building of the first monastery (A.D. 638). This section closes with evidence of the continued favor shown to A-lo-pen by T'ai-tsung's son, Kao-tsung. The seven following paragraphs trace the changing fortune of the Luminous Teaching after its establishment until the monument is raised: the disorderly years (A.D. 688-699) when audacious Buddhists influenced the usurping Empress Wu and raised their voices against the Luminous Teaching in the province of her Eastern Capital; the year of slander and ridicule in the Western Capital (A.D. 712) (See footnote 3) and the restoration of the Teaching under eminent monks; the granting of imperial protection (A.D. 742); the auspicious arrival of the priest Chi-ho from the West to reinforce the mission; the establishment of the religion under state sponsorship; the rebuilding of the monasteries; and the imperial favors and meritorious deeds of the most recent emperors. The final paragraph of the historical narrative, the seventeenth, describes the titles, virtues, and honorable imperial service

of the priest I-ssu, the great benefactor of the Church. A line of the Syriac below the Chinese inscription identifies this same man under his Turkic name as the donor of the monument, Iazed-buzid. (See Supplement 2) The eighteenth paragraph is a short transition leading directly into the ode.

The ode, composed in ancient style, is a eulogy to the five emperors who sponsored the Church of the East from the time of its first mission under Rabban A-lo-pen to the time of the erection of the monument (A.D. 781). In eight stanzas it covers the same ground as the long historical narrative that precedes it. (See Supplement 3) The inscription ends with the date the monument was raised (first, according to the Chinese calendar and then, in both Chinese and Syriac, by mention of the ruling patriarch of the time) and with identification of the calligrapher who wrote it: Lu Hsiu-yen. (See Supplement 4)

At the foot of the stone, on the front face below the inscription, is a list of credits made partly in Syriac and partly in Chinese. The date, here given according to the calendar of the Greeks, is followed by the names of several individuals involved with the monument: the donor, his son, presbyters, church heads, and supervisors at the raising of the stone. The names of seventy monks, most with Syriac-Chinese equivalents, are catalogued in rows along the narrow edges of the stone. The back of the monument is innocent of inscription.

The symbols cut into the crown of the stone, like the Syriac words at the foot of the inscription, are traced with a hand that is graceful but much less certain and positive than the young hand of Lu. The design of the figurehead adopted by the ancient churchmen is called by Professor P.Y. Saeki (See Supplement 5) "a Hindu idea that had become thoroughly Buddhistic": an immense pearl held between two monstrous creatures with the bodies of fish coiled into the shape of

snakes. (See Supplement 6) For all his comprehension, Professor Saeki fails to explain the obvious resemblance of the “pearl” to the Sun of Spirit and the significance of this mythologem to the early Christians, for whom the pearl also represented the latent spiritual nature of man. Neither does he mention the occurrence of similar dragon figures in the Pistis Sophia (See Supplement 7) and The Acts of Thomas. (See Supplement 8)



Incised scene beneath the pearl in  
the center of the headpiece

Beneath the pearl in the center of the headpiece – framed on either side by sprigs of either myrtle or lily (the former a regular Buddhistic emblem, the latter a familiar Christian symbol) – is the apex of a triangle that forms a canopy over a significant incised scene: The Flying Cloud of Chinese Muslims and Taoists rising out of the Buddhist Lotus Flower to support the Cross of the Apostle Thomas, ignited from above. (See Supplement 9) It is the presence of this form of the cross that gives the monument its special appeal. Its presence signals that the inscription may hold trace elements of the one True Teaching (a teaching that is itself timeless and unchanging but is lost and then revealed cyclically again and again at various times and in various places), some evidence that a fragment of the Teaching still remained even into the eighth century of the Common Era.

It is said that the cross on the stone is no longer very clear and must be searched for before it can be found. One authority

suggests that its form may be a copy from memory of the Roman papal cross used up until the sixth century when it was discarded. The Portuguese missionary Alvarez Semedo saw it in the seventeenth century as “a beautiful cross, whose ends, finishing in fleurs de lys, resembles that carved upon the tomb of the Apostle St. Thomas in the city of Meliapor.” (See Supplement 10)

From the information preserved in the Acts of John, we know that this form of the cross signifies not the wooden cross of crucifixion but the Cross of Light. (See Supplement 11) The descendants of the ancient Church of the East, still in existence but split and factioned among themselves, retain the same form of the cross as their sign. This cross, in silhouette, or shadow, form, has remained to our own time in the form familiar to us as the Greek, or Eastern Orthodox, cross.

With rectified proportions and symmetry, the image of this same cross was revealed to the Second Advent Church, whose members know it also as the Cross of Enlightenment, the sign of God’s Image and Word in the Spiritual Sun, the Solar Cross, the representation of the Golden Flower, the Body of Light, the cross whose twelve sun symbols represent the twelve revealed religions of man and their cycles, the twelve great teachers, the twelve great nations, the twelve apostles, and the twelve signs of the zodiac – the cross whose numbers multiplied among themselves represent the sacred numbers of The Church. This cross was known and used in China by the Apostle Thomas, who had come to China to remind the people that he was part of the prophecy of the sages, to remind them that the Great Sun Teaching was part of their heritage and was held in their genes but had been forgotten. (See Supplement 12)

Robert G. Petrovich

1989, 2010

## FOOTNOTES

(1) The inscription carved into its stone is one of the nine early Christian documents written in Chinese that have so far been uncovered in China. All of them have been placed within the context of the history related through the inscription by the twentieth-century sinologist Dr. P.Y. Saeki. He identified the inscription and four of the others as creations of the early seventh century and called them "Bishop A-lo-pen's documents."

A-lo-pen (described in paragraphs seven and eight of the inscription) is the Persian missionary met by a Chinese guard of honor in the western suburb of Ch'ang-an in A.D. 635 and conducted to the palace, where he was interviewed by the emperor. Over the next three years, Rabban A-lo-pen translated in the imperial library at least one of the treatises attributed to him for the emperor's personal investigation of "The Way." Three years later, in 638, the emperor gave special orders for the propagation of the Teaching.

The other four documents Dr. Saeki attributed to Bishop Chieh, a missionary who (according to paragraph eleven of the inscription) came to Ch'ang-an with eminent priests and noblemen from the "Golden Region" shortly after the Christian teaching was slandered by inferior Taoist scholars from western Hao in A.D. 712.

In addition, two ancient Syriac manuscripts have been discovered: one during the 1930s in a building attached to the imperial palace, the other in 1908 at the oasis city of Turfan in the northern desert of Central Asia.

(2) The Chinese considered the prose foreword to a poem to be fully as important as the poem it prefaced. Often the author used his preface to create allusions to Chinese cosmogony and to convey secret thoughts through the veil of conventional phrasing.

(3) The ode, like the preface, passes from A.D. 683, the end of Emperor Kao-tsung's reign, to the reign of Emperor Hsuan-tsung, beginning in A.D. 712. While the eleventh paragraph of the preface gives some account of the period of disorder during the Sheng-li years, this same period in the ode is marked only by the space between the third and fourth stanzas, the stanzas that praise the emperors Kao-tsung (reign A.D. 650–683) and Hsuan-tsung (reign A.D. 712–755).

Read [THE LUMINOUS TEACHING STONE OF CHINA: The Stone Itself, Part 1: Supplements](#)

Read <THE LUMINOUS TEACHING STONE OF CHINA: The Stone Itself, Part 2: Discovery>

---

## Nevada Prayer Breakfast Reinstated



More than 300 clergy and congregants gathered at the 2010 Nevada Prayer Breakfast. PHOTO Rob Roy

The Nevada Prayer Breakfast, sponsored by the Nevada Clergy Association, was held Tuesday, November 16, 2010, at 7:00 AM at the Atlantis Hotel. This powerful gathering brought together over 300 local people across a variety of religious communities to join in prayer for the good of the state of Nevada.. The event also sought to remind civil authorities and other community leaders of the spiritual considerations to keep in mind when decisions are made that affect human lives.



Rt. Rev. Sean Savoy acted as Master of Ceremonies at 2010 Nevada Prayer Breakfast. PHOTO Stephan Fuelling

The Right Reverend Sean Savoy, Chairman of the Nevada Prayer Breakfast Committee, served as Master of Ceremonies for the program of music and prayer, providing the opening remarks, graciously introducing program participants and musicians, and recognizing the civil and religious dignitaries present, with special mention of members of the Nevada Prayer Breakfast Committee and of the co-hosts of the event: The Honorable Robert Crowell, Mayor of the state capital, Carson City; The Honorable Robert Cashell, Mayor of the city of Reno; and The Honorable Geno Martini, Mayor of the city of Sparks.



Rt. Rev. Sean Savoy looks on as Rev. Stefani Schatz presents award to Fr. Jim Jeffery

The Right Reverend Gene Savoy Jr., President of the Nevada Clergy Association, together with Reverend Stefani Schatz, Rector of Trinity Episcopal Church, presented the first Vision Award to the Reverend V. James Jeffery, Rector Emeritus of Trinity Episcopal Church, in recognition of his dedication and contribution to interfaith dialogue and collaboration in Northern Nevada for over thirty years.



PHOTO Rob Roy

(Read Rt. Rev. Gene Savoy's Welcome Address and introduction to the presentation of the Vision Award: [HERE](#).)

(Listen to Rt. Rev. Gene Savoy's Welcome Address: [HERE](#).)



PHOTO Stephan

## Fuelling

(Read Rev. James Jeffery's Keynote Address: [HERE](#).)

(Listen to Rev. James Jeffery's Keynote Address: [HERE](#).)



Rev. Bill Bartlett  
delivers expression  
of faith from  
Buddhist  
perspective. PHOTO  
Stephan Fuelling

Father Jeffery's Keynote Address was followed with prayerful expressions of universal love and guidance provided by a number of regional religious representatives from their local and personal traditions.



Members of the dais gather  
together. PHOTO Stephan Fuelling

The 2010 Nevada Prayer Breakfast revived, in a new form, the

old tradition of the Governor's Prayer Breakfast after a ten-year absence of the once annual event. The Nevada Clergy Association (NCA) plans to continue the tradition of the Nevada Prayer Breakfast as one of its programs. Other programs and events sponsored by NCA are the annual Martin Luther King, Jr. Memorial Celebration, the annual Interfaith Thanksgiving Eve Service, now in its 25th year, the bi-annual Clergy Lunches hosted by the various participating congregations, occasional conferences and study groups, and regular email communications on programs and events of mutual interest.



Revs. Robert and Francine Petrovich at the Church's patron table. PHOTO Rob Roy

The International Community of Christ was represented at the event by a patron table of eight of its members, who were there to promote and encourage the event, which is in line with the Church's mission to knock on the doors of churches to aid in the joining together of all religions under God's Light.

---

# Solar Teachings Symposium Held in Los Angeles



The Sacred Solar Teachings Symposium was held at the Gateway Sheraton Hotel in Los Angeles, California, on June 26, 2010. The event was planned and cosponsored by the Jamilian University of the Ordained and Dr. Mitchell Gibson of Tybro Corporation, a psychiatrist, author, spiritual teacher, and former Consociate of the International Community of Christ. Bishops Gene Savoy Jr. and Sean Savoy lectured alongside Dr. Gibson, speaking on a wide range of topics related to spiritual enlightenment and solar teaching. Bishop Gene Savoy spoke on ancient solar cultures and the modern solar spiritual Community. Bishop Sean Savoy discussed the nature of the Spiritual Sun and the benefits and practice of solar techniques and presented some basic solar techniques as well. Dr. Gibson spoke on the nature of the sun and changes to come in 2012. The event was photographed by the Reverend Robert Roy. Also in attendance from the International Community of Christ were Academy members Charlotte Davis of Los Angeles and Margaret Myota of Wisconsin, who joined nearly 60 other attendees and assisted with details of the day's event.





The conference was conceived by Bishop Gene Savoy Jr. in March 2010 while speaking to Dr. Gibson on other issues. Dr. Gibson quickly agreed to the collaborative effort, and arrangements for the June 26 seminar began shortly

thereafter. In Los Angeles, the speakers agreed to continue working together and made tentative plans to hold other such seminars in Phoenix, Dallas, Chicago, Milwaukee, New York, and Montreal. Dr. Gibson has also accepted the invitation to speak as part of the Conference on the Spiritual State of the World at The Community's 2010 annual Convocation in September in Reno.

---

## Father Reano Castell Passes into the Light



A funeral service to honor the life of the Reverend Father Reano Castell (March 26, 1931 – March 9, 2010) was held Saturday March 20, 2010, in the Chapel of the Holy Child, Reno, Nevada. In recognition of Father Castell's office in The Church, his casket was draped with The Church flag; in recognition of his citizenship and proud service in the Swiss army, the foot of his casket was draped with the flag of Switzerland.

The order of service included scriptural readings, eulogy,

benediction of commital, and final blessing. A special addition to the service was the reading of the Swiss national anthem, "Landeshymne," in both German and English, the anthem often referred to as the "Swiss Psalm" because it reads like a sunrise prayer. Another special addition was the solo performance of the song "Edelweiss" from the movie *The Sound of Music* in recognition of Father Reano's love for this national flower of Switzerland. (For the full order of service, see: [Father\\_Reano.order\\_of\\_service](#))



A banquet reception to celebrate the life of our departed Brother in Light was held at the Rectory-Abbey on Carmel following the service. The remains of Father Castell were anointed by the Head Bishop, the Right Reverend Gene Savoy, Jr., before the funeral in a private ceremony on Saturday March 13 and cremated following the funeral service.

The eulogy for Father Castell was composed and read at the funeral service by the Right Reverend Sean Savoy. The transcript follows:

**The Reverend Father Reano Castell**

**March 26, 1931 – March 9, 2010**

**EULOGY**

## **Delivered by Rt. Rev. Sean Savoy**

### **Introduction**

It is a distinct honor for me to have been chosen to speak today for a few brief minutes on behalf of all of us who knew Reano, our dear departed Brother in Light. And I'd like to thank each of you in attendance and those who couldn't be here today who contributed information on Reano's life.

I first remember meeting Reano when he moved to Reno from British Columbia, Canada. I was 10 years old, and we were engaged in building the East Wing of the Rectory. Ironically, perhaps, all these years later I reside in that parsonage, so, believe me, Reano (and the rest of the building crew) aren't often far from my thoughts.

For twenty-seven years, Reano was part of life in The Community. And even though he was a fixture in the weekly lives of each of us for nearly three decades, I'm not sure many of us really understood the private Reano – the man beyond the old stories and jokes he was so prone to repeat – whether it be the story of being forced to eat his mother's onion pie, the time he put ink in the holy water at school, when he tied his classmate's pig tails together as a prank, or even when he had to kneel for hours on pebbles as punishment for his mischievous ways.

Those who did have the chance to know Reano on a more personal basis, I believe, found a good and loyal friend in him. I know that my father was one of them. In the early years – Reano began communicating with my father in the 1960s – correspondence between them was often by letter, but later on, Reano became more than an associate and student of Gene Savoy at a distance. By the time he moved to Reno in 1983, he had become an extension of our family and of the Rectory.

I remember it was Christmas 1983, and Reano was invited to a big Italian dinner. He walked into the Rectory kitchen and

enthusiastically asked, "What can I do to help?" So my dad gave him a block of Parmesan cheese and a cheese grater. Reano had a great time grating the cheese while my mother and Ileana cooked the pasta and sauces. Needless to say, it became a tradition anytime Reano came for Italian, that he was in charge of the Parmesan.

There wasn't a birthday or holiday to which Reano wasn't invited, and I believe these joyous times together gave him a sense of belonging—something that seemed of utmost importance to him.

In one of his early applications to join the Sacred College, he wrote:

"I would spend more time and energy to find the real purpose of life here. My primary goals are to gain a better understanding of this life and spiritual life, to help and lead man to ultimate reality of God. But how can I help? For some reason I'm setting on the fence, and I ask myself: Does God really want me? I don't know if I qualify for Ministerial training. I leave that to the Community and God."

Despite this vulnerability and any flaws he may have shown, indeed, Reano put his trust in The Community, in his service to a New World, and in his devotion to God. Many of us here were witness to this dedication.

## **Background & Church Life**

Reano was born March 26, 1931, to Enrico Castell and Martha Catharina Nagel in Olten, Switzerland. He was raised in a family of twelve children, five siblings and six orphaned cousins taken in by his parents. All the children were only a few years apart, but Reano was the oldest. His home and school were in the Swiss mountains. He skied to school in the winter months. When he was about 13, he was sent to live and study at a monastery in southern Switerzland. There, he had to learn Italian because no one there spoke German, his native tongue.

As a young man he trained as a Swiss Grenadier, completing his mandatory military service. The following story relates one of the dangerous episodes he lived through as part of his military training:

When Reano was eighteen, he was assigned to work in a tunnel in the Swiss mountains. His supervisor detected a gas leak in the tunnel, and it was up to Reano and his superior to warn all of the other soldiers and get them out of the tunnel safely. Everyone was out of the tunnel but Reano and his supervisor when the area exploded. They were thrown from the tunnel. Reano received severe injuries to his head and spine. He overheard the doctors telling his parents that he would likely never walk again, but he would not accept the prognosis. Six months after the accident, he walked for the first time, from his bedroom to the kitchen, where his mother was. Ironically, she told him to go back to bed because he was not well enough to be up yet. As a result of his injuries, he was prone to seizures for the rest of his life.

Reano also undertook religious studies. After one and a half years of ministerial training at St. Marie College, he continued his education in civil engineering, carpentry, and architectural drafting.

When he was twenty years old, he traveled by ship to Canada with only a quarter of American money in his pocket. Upon his arrival on Canadian shores, he bought two loaves of bread with his quarter. He kept one for himself and gave the other to a family with children. He walked and caught rides across the continent, working at various farms along the way. He sometimes worked for people who did not speak a language he knew. Eventually, he was taught English by the wife of one of his employers.

He saved his money and eventually married his wife, Betina. They settled in Victoria, British Columbia, where he owned and ran a contracting business, which employed several European

master craftsmen specializing in the building of high-end custom homes. To complement his professional and spiritual interests, over the years he took courses in, and later taught, cosmobiology, astrology, and Kabbalistic philosophy.

He was in correspondence with the International Community of Christ Church since the mid-1960s after seeing an article in *Fate* magazine about Gene Savoy. He later joined The Academy in 1971. In his letters to the Center – whether in Lima, Mexico City, or Reno – he often praised The Community for the depth of information, for the quality of our publications, and, most important, for the education and knowledge he believed he was privileged to receive.

Reano was an early member of the Andean Explorers, such as it existed in the 1970s, and wrote with praise for the book *Antisuyo* and of his appreciation for our work in Peru and the Amazon, as well as his desire to maybe one day visit the jungle. Although he never made that trip, he did serve on the board of directors when the club was resurrected in the 1980s, and he was honored for his early design work on *Feathered Serpent III*.

Giving over his contractor's business to his sons, Brandon and Rob, in 1983, he left Canada and his family to become a permanent resident of the Reno Community in order to complete his ministerial training in The Church and dedicate his life to the Sacred Teachings of Light within the Jamilian Order.

Frustrated that his wife was adamantly opposed to religion in general and was not supportive of his spiritual endeavors in this Church (or any other, for that matter), Reano – I don't believe – ever really got over the loss of his family, who rejected him and his decision to be part of The Community. Yet, Reano was steadfast in his decision.

Following first-level ordination in 1983, he was immediately assigned to The Church's Building Department and became a

resident of the Chapter House at the Red Rock Consecrated Sanctuary attached to the Cathedral Abbey of Monte Viejo. Upon taking the vow of nonmaterialism, he assumed liturgical functions and administration of the sacraments as an assistant to the Pastor, and in 1986 received second-level ordination. He was assigned as part-time faculty of the Jamilian University and was given a Lector's chair at the Chapel of the Roses at the Steamboat Priory.

In 1993, under new pastorship papers, he was given several administrative appointments under the designation of Canon, including a seat on the Sacred Overseer, the leadership of the Building Department, the priorship of Steamboat Hot Springs Priory-Mission, and the role of secretary-director for the International Community Guilds and the Steamboat Springs Water Works.

In 1998, he was made Rector of the Church of the New Covenant, and in the year 2000, he was appointed co-Chair of the American Association of Concerned Clergymen of the Advocates for Religious Rights & Freedoms. Reano remained active in some or all of these capacities until his passing, although his administrative duties became fewer and fewer in the last few years.

In 1991, he was among the first to enter the Order of Patriarchs, and it is this role that he cherished toward the end of his life, holding to his daily devotions and the rituals of life at the Sanctuary. As a "Father" of The Community, in his later years – despite the frustrations of old age – Reano assumed a more serene attitude, even though he never lost the feistiness that endeared him to – and often frustrated – his fellow companions.

Some may not realize that before he took his vows of poverty/nonmaterialism, Reano was a constant supporter of The Community with his financial donations. He supported many projects, including the Publishing Department, exploration and

research projects and, of course, the Sanctuary. Even after taking his vows, he was generous with the small amount of funds he had available to him. He would often give small contributions to help out other projects of The Community not related to his areas. And just a few years ago, after saving up several thousand dollars unbeknownst to anyone, he was able to purchase and install a small greenhouse for the perpetuation of the Sanctuary.

## **Memories**

Reano had many talents. He was a master builder, a contractor, a draftsman, a painter, and a craftsman. He was a competent astrologer and an avid reader. He might have been a meteorologist, as he could often predict the weather with a certain accuracy. He loved to garden. He loved to dance. Does anyone remember his now infamous “chicken dance,” which he would perform from time to time at gatherings? He loved to make fondue on his birthdays. And he loved his wine. Yes, how he loved his wine – a Valpolicella or a nice Chianti, please.

Always the ladies’ man, he enjoyed the company of all the devoted women of The Community, and did not hesitate to turn on the charm during one of our holiday parties or at a dinner of the Andean Explorers.

Reano enjoyed having the company of the men working on projects at the Sanctuary—especially recently, when he no longer had the weekly visits by my father or the Saturday lunches he used to enjoy at the Rectory to keep his spirits up.

In his last years, Reano continued to be active as best he could with work crews, if only to lend a helping hand and, more important, to offer moral support. And he never faltered from his duty to escort the Sunday groups on their trips to perform “second services” each week.

Certainly, each of us has our own memories of Reano. To

summarize, I'd like to share a few memories of Reano as submitted by his friends and companions. These brief stories convey best the essence of the man, far better than I could attempt to do.

"I am very proud to have had Reano as a dear and loyal friend all of these years. I loved sitting at the table with Reano and Rev. Gene and listening to them discuss work projects and tell jokes. I also loved my many walks around the Sanctuary with my friend. I will miss his beloved presence very much."  
(Barbara Whitney)

"Over the last two years there has not been one week where he would not tell me at least twice about how every Wednesday the late bishop would come out to the Sanctuary and bring with him a bottle of wine, a loaf of bread, cheese and olives, and the two of them would sit and talk about 'certain things' (he would say), and then they would go hiking around the Sanctuary. He never really recovered from the loss of his friend, and I believe that he is with him now." (Ted Staver)

"Reano was one of the first people to greet me when I joined the Church. His warm laugh and great sense of humor always lifted my spirits and put a smile on my face. I learned that my birthday fell on the same day as his daughter's, who had a very short life. This seemed to create a bond that stayed with us for many years." (LaCynda Gibson)

"Reano always remained loyal to his beloved teacher. When his parents passed away about 1994, he turned down his inheritance and the title of [burgermeister] of the region he had been raised in. His surviving family continued to reject him. He hung on to The Church for the sake of his faith and his loyalty. He proudly accepted and took very seriously the title Rev. Gene gave him, "his Swiss Guard." (Barbara Whitney)

"He loved to sit with a glass of wine and talk for hours about his days in the Swiss army. He was a grenadier (equivalent to

our Green Berets). 'You had to be one tough son of a gun to make it through that,' he would often say. And he would talk about the refugees that came into the country during the war and how the Swiss would extend their hands in welcome and that 'in those days we helped one another, not like today.'" (Ted Staver)

"One of the most endearing contributions I will always remember Reano for was his great and long-lasting role as our dear Santa Claus. We had more fun watching him and listening to him coming in with all of the reindeer. I think [they] had more fun than any of us." (LaCynda Gibson)

"I remember the time the Bishop, Reano, and I were watching the men work on the Temple Mount. Some of this work involved dynamiting portions of the rocky terrain to make way for the fence. Reano had been pushing the ignite button to ignite the dynamite, and at one point he looked at me, smiled, and asked: 'Here, you want to do it?' Of course I did. (LaCynda Gibson)

"When I think of Reano, my mind races with episodes of adventures. I remember the time he was working out in the field at Red Rock and his thumb nail got caught on something and bent backward. (Ouch!) One of [the men] grabbed him, drove him to the Chapter House, and held his hand over the sink with running water, and flipped the thumbnail back into place. The yell from Reano echoed throughout the valley." (LaCynda Gibson)

"I considered Reano a master storyteller. He had a way of telling a story over and over again and everyone would listen as if it were being told for the first time." (Robert Roy)

"I was saddened to hear of the passing of Rev. Father Reano. He was a wonderful, precious man who was always very kind and helpful to me. I will miss his gentle presence." (Bruce Bunch)

"Reano was a good man and a dear friend of your father's who loved him very much. I am sorry to hear of his sudden

passing.” (Sylvia Ontaneda-Bernales)

“The passing of Rev. Father Reano was a great shock to me. He has shown many kindnesses to me. May his soul rest in peaceful Light.” (Shinobu Uwataki)

“The first memory I ever had in my life was of Reano. I was around one year old, and I remember him tucking me into my crib at night.” (Matthew Madonna)

“Just a thought about Reano. For Mother’s Day he gave the women of The Church hand-drawn cards of the Madonna and Child – which he did twice that I can recall – a very kind thing for him to do.” (Mary Foust)

“I was talking about this with Reano two weeks ago: I remembered walking up to the Church of New Ephesus with Reano. It was spring and it had been a wet winter. The wildflowers were everywhere. I spotted a small white flower which I did not recognize. Reano looked down, and with a gasp in his breath, he said it was edelweiss, the national flower of Switzerland. He just stood there gazing at that flower. I knew he was thinking of home. When he looked up, there were tears in his eyes. He said the flower told him he was home at Red Rock, just like Switzerland.” (Amanda Buchanan)

And this final thought from a fellow Canadian:

“Reano was a man for all seasons. From assistant hog farmer in central Manitoba, Canada, to independent building contractor in Victoria, B.C. From Swiss national guard trooper jumping out of low-flying light aircraft into Swiss mountain snow banks to sergeant in the PPCCL, a crack Canadian forces airborne regiment. From apprentice carpenter to master builder; and from school boy in monastic school to a Rt. Rev. Priest and venerated Patriarch in the International Community of Christ (not to mention a rather convincing Santa Claus). He played a very important role in the construction of the Community’s infrastructure, notably the Chapter House and

Sanctuary buildings and the open-air churches; the East Wing of the Rectory; the Cathedral towers, platform, and communion table. These projects and many others that are well known to all of you. They stand better than any words of mine as tribute and memorial to his life and character. I enjoyed working with Reano. While working it was no nonsense, but when the work was done there was always time for a glass of wine and a story or two. He was a good friend, and I know that even as we celebrate his well-lived life and are glad he is in a better place; we feel a sadness at his passing. Rest in The Light, my friend!" (Patrick Newman)

As a child, I came to know and respect Reano – with all of his eccentricities, his charm, his intelligence, his good will, and, of course, his accent. I have many memories of him, but I believe enough has been expressed this afternoon in tribute to him. I will say, however, that although he could be hard line – “no-nonsense,” as Pat put it – on the job site, during Young Explorers outings at the Sanctuary, or on the sports field – where he made sure the guys, or the kids, including myself, followed direction, he was a proud, kind, and good man who strove for the proper outcome no matter what the project.

Most of all he was a spiritual person, who will be greatly missed. As a final tribute, the pasture area in front of the Chapter House where he lived for twenty-seven years, will be designated Castell Park and Memorial Gardens in his honor.

It became a popular tradition in the 1970s to take the melody of *Edelweiss* – one of Reano's favorite songs and flowers – and to make it into a Benediction. I thought it would be appropriate to read these words as a conclusion to our thoughts on Reano's life.

*May the Lord, mighty God,*

*Bless and keep you forever.*

*Grant you peace, perfect peace,*

*Courage in every endeavor.*

*Lift your eyes and see His face,*

*And His grace forever.*

*May the Lord, mighty God,*

*Bless and keep you forever.*

+

+ +

+

---

## Satyachetana Collaboration



On October 9 and December 1, 2009, the leaders of two spiritual movements met in Reno, Nevada, to discuss ways in which their two movements and organizations might collaborate. On both occasions, Swami Sri Atmananda, founder and leader of the Satyachetana Movement and Divine Mission, together with a number of his devotees, met with the Right Reverend Gene Savoy Jr. and members of Cosolargy International and the International Community of Christ.

Read the transcript of the December 1, 2009, meeting at Bishopstead on Carmel here: [ICC\\_Satya-chetana\\_meeting.120110](#).

For general information on the meeting and the mutual collaboration of both organizations, see the Cosolargy.net article, "Cosolargy & Satyachetana to Collaborate": <http://cosolargy.net/2009/12/14/cosolargy-satya-chetan-to-collaborate/> .