

COX

THE

CHURCH OF REVELATION

An introduction to the philosophy and mission of the
Church

And

Institute of Applied Metaphysics

Where Self-revelation comes first

Renford

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COR

Experience a different kind of Church where reason need not be suspended. You are not asked to accept anything on faith. There are no doctrines, dogmas, creeds, practices or Rituals required of members.

Instead of working with belief systems learned from birth, you are working with what you can come to know. **We are suggesting that you can come to know Universal Being through coming to know your Self. You can know your Self through the process of identifying and verifying each of the Universal Laws in your life experiences.**

You are invited to compare the **COR Truths** to the many and varied doctrines of religion and the dictates of Science. **These Truths are the single most important and convincing evidence of the existence of Universal Being. The laws of nature verify them, and we humans illustrate them.**

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Introduction to the Church of Revelation

This overview is far too detailed for the casually interested. It was written for those who are seriously interested in knowing more about the Church of Revelation. From this material it is possible for one to make a decision about pursuing this avenue in one's search for Self-unfoldment.

COR was formed as my personal ministry. No provision was made for members to join the Church. It was not meant to be a faith based ministry where people who had faith in me or my teachings could come together to bring others to the same beliefs and purposes. The Church organizational structure is modeled on ideas expressed by Karl Jung and Krishnamurti, both of whom were wary of the affect organizations and institutions have on the individual. Upon the formation of an organization, the interests of the individual are superceded by the desires of the group. One does not join the Church of Revelation but is awarded Council Membership upon completion of the first degree level of the Institute of Applied Metaphysics.

For many years the Institute of Applied Metaphysics was not associated with any religious organization but worked with many. It still does this, but the Church of Revelation is closely associated with the Institute in that its program of development for members and its clergy is centered upon the course of study developed by the Institute. This course is based upon the Renford Books. A synopsis of each book is included.

The Church of Revelation is unlike most religious organizations in that we do not have a single sacred text

that we look to as the only inspired word of God. We have no creed or “statement of faith”. However, we do recognize a set of principles that were explained by all the Great Masters. We have come to know them as the Divine Self-expression, which we can verify in our life experiences. For this reason, we understand this to be a process of knowing as opposed to blind acceptance of any belief system no matter how old or hallowed it might be. These principles can be found in virtually every religion known to man, and always they are the thoughts and words of the Masters themselves revealed in simple stories.

This document contains simple statements, which set out the principles upon which this Church is founded. They are based upon the same principles found in the stories of the Great Masters. We address the perennial questions of human beings, what we appear to have been searching for from the time we identified ourselves as thinking and reasoning beings. We will explain why this Church was formed, our objectives and mission as well as the way we are proceeding to realize them.

Our focus is on sharing the process of evolution and unfoldment with all who are looking for answers. This is the process of conscious understanding and continued awareness. We are equally focused on ways to share our knowledge and skills in healing body, mind and spirit. This is a balanced approach we call Integrated Applied Metaphysics.

You will know how anyone may participate in a politics free organization on equal terms. We ask you to participate in any way you are drawn to do so, including being a

Minister, Teacher or World Council Member. This is accomplished by completing the course of study.

You will find our meetings long on substance and short on form. We are not enamored with ritual, have no doctrine or dogma and ask no one to accept anything on faith. We simply provide a way for you to identify and verify the Universal Laws from understood life experiences. This accomplishment alone brings one to the point of knowing, which is our primary purpose.

I. The Perennial Questions

Where do we go to find answers to the ultimate questions posed by man? Why am I here? Is there a God and is there any real purpose for me in relation to such a God? What am I looking for? Where do I go from here? Why don't events depicted in the ancient text, concepts so forcefully taught and doctrines held to be the literal words of God make sense? How did we come to be here at this moment in time and under these circumstances?

These are the perennial questions to which for many there appear to be no answers. Numerous philosophical writers have tried to answer these questions, not being satisfied with the answers from the Church or from the scientific community. They have done so with limited success. In the midst of it all, we can say that we believe this or that principle to be true, but we want to **know** if they are true.

Many are unable to reconcile the nature of God as depicted in the Old Testament with the God Jesus revealed in the New Testament. In the Old Testament, he appears petulant and often murderous. He is jealous, vengeful and without mercy for any but his chosen people. The loving Father, as revealed in the New Testament by Jesus, is depicted as one who so loved the world that he sacrificed his own son. The enigmas of the Bible have always perplexed man. The Renford Books give a clear and logical explanation that reveals, clarifies and uplifts.

There are stories, ideas and statements in the sacred writings that may not seem to ring true, but this is also the case with Science. Once the scientist gets past concrete

facts his theories are just as esoteric as the mystic. There are facts proven by Science yet where the question of “why” appears, there is a huge void. This is because Science can only study the manifested reality of thought and not the force that creates the thought. Science has given us many answers, but even those who profess to deal only in hard facts do not completely string all these hard facts together into a rational explanation. Even Science Fiction writers who extrapolate many seemingly unanswerable questions into plausible explanations also come up short when they try to give some meaning to the ultimate questions.

This program of study is for those who have logically concluded that the answers are not the special property of any party or discipline. When one finally comes to the conclusion that this universe, the earth and man could have been influenced by a variety of sources, and that there may be truths hidden among the wreckage strewn by developing man, it can be said that the eyes are open for the search. It is possible to discern the outline of truth simply by reading ancient text with one’s mind open and eyes capable of seeing. However, before we can play any kind of game, we must learn the rules. What are the laws governing this game of life? There are great questions, which have plagued man from his entry into physical life. From the beginning he has pondered his reason for being here. Do we operate in a great vacuum of chaos with our being subject to chance? If there is no reason behind it all, one must conclude there is no supreme mind to give it reason. If reason exists, it follows there must be mind behind it.

The questions loom so great that philosophers have not been adequate to the task. They have picked away at the answers, happy to expound a single truth, while the minions of organized religion screamed for a suspension of reason and reliance upon faith. The Church fathers have maintained that there are unknowable mysteries and that salvation may be found in believing only. These voices throughout history have fought scientific advancement every step of the way. As Science has gained in credibility, we have created a new priesthood. This priesthood of scientists has become even more exclusive and condescending than the former.

Since Science makes only poor attempts to give us an answer as to what came before the physical manifestation they call “the big bang”, the Renford Books go to those who told us with confidence that they had the answers. Unfortunately, what these Great Masters have told us has not only been shrouded in mystery, but also covered with layers of misunderstanding and even lies. In these books we leave doctrine and dogma at home and simply listen to what the masters have to say.

There is now, and there has always been, but one source for the knowledge shared by the Great Masters. The Universal Truths have always existed. There have been those from the beginning, who understood, but it was not then, nor is it now, possible to take in what we are incapable of understanding. Therefore, the knowledge has been preserved or hidden in the open from man. He carries that knowledge within himself, and when he has prepared his container to hold the volume, he has been able to receive it. This study program is designed for those who are prepared

to expand their container. Renford has gone to the authoritative sources that gave us the answers. His purpose was to determine what the Universal Laws were, and he reveals that they are the powers that provide the structure we know as life. The first level of study reveals and explains the common truths taught by all the great masters. The second level is dedicated to various ancient texts including Biblical accounts with the mind open to what is really being revealed. Finally, the third level analyzes the results caused by the “Father Confusors” who came after the Great Masters. They, like those today who have a vested interest in maintaining the present structure, were more interested in showing us their exclusivity and dividing our loyalties.

Place tradition and preconceived ideas in a safe compartment. You can retreat, should you find this study too disconcerting. If, however, you can allow yourself to identify and verify the truths in your life experiences, there is much to be gained. Jesus said, “You shall know the truth, and the truth will set you free.”

II. The First Field of Knowledge

The First Field of Knowledge, and the one the Great Masters and teachers have revealed as most important, is “KNOWLEDGE OF OURSELVES, the inner being. Jesus called it the Kingdom within, where all secrets are revealed. Philo Judaeus, in the first century said, “For pray do not spin your fairy fables about moon or sun or the other objects in the sky and in the universe so far removed from us and so varied in their natures, until you have scrutinized and come to know yourselves.”

Schumacher quotes a number of masters and thinkers who have expressed the need to know one's self before all else. Plotenus (A.D. 205-270), said, "Withdraw into yourself and look." Paracelous, 1493-1541, said, "Men do not know themselves, and therefore they do not understand the things of their inner world. Each man has the essence of God and all the wisdom and power of the world in him." He recognizes the inner world as one of the fields of knowledge when he says, "He possesses one kind of knowledge as much as another, and he who does not find that which is in him cannot truly say that he does not possess it, but only that he was not capable of successfully seeking for it."

Swami Ramdas, (1886-1963), said "Seek within - know thyself." The Prophet Mohammed told Ali, "Learn to know thyself." Lao Tzu, in the Tao Teh Ching, says, "He who knows others is wise; He who knows himself is enlightened." And P.D. Ouspensky says, "Evolution of man will mean the development of certain inner qualities and features which usually remain underdeveloped, and cannot develop by themselves." Francis Bacon noted that "the first requisite is knowledge of ourselves and of others" but he thought that the first was important primarily for the latter. Socrates also noted the importance of first knowing oneself. He said, "*Gnothe seauton,*" (know thyself)

We are more familiar with another of Jesus' admonitions, "Look first to the beam in your own eye before looking at the small speck in your neighbor's eye." We may be even more familiar with the quote from Shakespeare, "To thine own self be true." Both quotes refer to the need to look inward first. When we look to the Universal Truths for

direction we find The Law of Proper Perspective, and find that “focus” is the tool or skill to be utilized, if we are to look inward.

While The Law of Pure Potentiality shows the importance of thought in creation, it is as P.D. Ouspensky points out, a facility that must be arrested to truly go within. Shumacher notes, “Thought has its legitimate place, but it is a subservient one. Subservient to what? It is subservient to Universal Being thought. In other words, our relative conscious thoughts are subservient to those that come from Inner Being. “Thoughts cannot lead to awakening because the whole point is to awaken from thinking into seeing.” Seeing what? To seeing Universal Being thought, to tapping into Universal Being, and knowing.

Why do we not constantly, and fully, explore this First Field of Knowledge? Shumacher says that it is because religion has been abandoned by Western civilizations and nothing remains to provide this teaching. He is referring to the preeminence given to science, the fourth field of knowledge. He says, “Western civilization, consequently, has become incapable of dealing with the real problems of life at the human level of Being. Its competence at the lower levels is breathtakingly powerful; but when it comes to the essentially human concerns, it is both ignorant and incompetent.”

The main reason we are slow to know ourselves is our own pre-judgments. George Leonard, in *The Silent Pulse* says, “Most of all, the experience stands entirely beyond judgment. A judgmental attitude is, in fact, proof against perfect rhythm.” He says, “to approach events wide open

and without judgment is to achieve the first condition leading to perfect rhythm.” Yet he says, “this silent pulse of perfect rhythm is always present in each of us; that it is, in fact, the most essential and irreducible condition of our existence.”

The problem scientists have with this inner field of knowledge is that they have already ruled out inner knowledge as unscientific, and unworthy of consideration. Shumacher says, “The paradox exists only for those who insist on believing that there can be nothing higher than or above this everyday consciousness and experience.” Now, how scientific can one be to completely rule out this field of knowledge? All of us, at one time or another, have experienced moments of reality beyond the everyday life experience. They have either forgotten or refused to recognize the glimpse of self-awareness.

Religion cannot radiate this power unless the mass of dogma and doctrine that has been attached is pushed aside. Only at this point will it have this power, which is the revelation of The Universal Truths. When the one seeking within for the Kingdom turns to this traditional source he more often than not becomes bogged down in the mire of dogma. His energies are spent on doctrine, what is wrong with other segments of his religion, and how all these other religions have their root in evil or Satan.

The close adherent to a religion frequently knows how to refute everyone else’s doctrine. He is the only recipient of truth because his religion tells him so. How is he able to “focus” on himself, the inner field of knowledge? He cannot, so he spends his life talking about the problems of

the second field, (other people), and being happy he is one of God's saved elect, never knowing himself, therefore, never knowing his fellowman.

Shumacher warns, "The claim that "science" brings forth truth - certain, unshakable, reliable knowledge which has been scientifically proved, and that this unique ability gives it a status higher than that of any other human activity, this claim on which the prestige of "science" is founded needs to be investigated with some care." Who will investigate this claim? Shall the scientist who limits himself to The Fourth Field of Knowledge, based primarily on observable facts, and his five senses, be our final source of knowledge? Shall the religious leaders of our day, especially in the West, wrapped in doctrines and dogmas, preaching the mantra of "uselessness" of man's effort and total dependence upon God, be the final arbiters? Should the searching for the inner man be blocked? Shall we allow them to close the door that leads to the foundation of all Fields of Knowledge? Man faces a crisis today because all avenues to the Law of Evolution and Unfoldment now have road blocks; all but one and that is in fact the only one, our own capability to look within as Jesus and the Great Masters have taught. To go within, to question and contemplate, the coming to know based upon life experiences is the process.

III. The Universal Principles

Jesus' parables were taught so that even the illiterate could gain from them. Every time he opened his mouth he was explaining or illustrating a Universal Law or an aspect of one. There is virtually no end to the benefits and levels of understanding possible when it comes to the Universal

Laws. When doctrines and dogmas are removed, these pristine principles are the only real guide.

To emphasize the Universal Laws is in no way comparable to insisting on adherence to the Ten Commandments given to the Jews. This is not a legalistic attempt to formulate doctrine. To the contrary, we have no interest in doctrine, dogma and ritual. Our objective is to encourage each person to identify these principles that have always been present. Each must confirm the existence of the Laws based upon his own life experiences. This work on Self is our primary purpose and there are no short cuts. In other words, there is more to it than simply saying, “We all need to love our fellow man.” We must experience it. Love is very important. According to the Masters, **The Universal Law of Love** is the interconnecting energy. It is the make up of God. Quantum Physicists call it a unified field, Native Americans named it “all that is” and the Chinese call it Tao. Jesus said it was the way, the truth and the light.

Metaphysical studies are for those who desire contact with the real world. We are told that one should “Look out for #1 first because no one else will.” These advocates are generally talking about making money. We agree with the principle but not in the sense of being selfish. **The Universal Law of Righteous Self-interest** has to do with fulfilling our primary purpose for being here: “To thine own self be true.”

Loving and caring people say, “The world is about giving, about sharing with those less fortunate.” **The Universal Law of Giving** is a truth. In order to receive abundantly,

we must give. Successful people recognize fairly early in life that you get out of something what you have put in to it and usually in multiples.

Those on a spiritual path seek the experiential event that goes beyond the senses. No one of sound mind will dispute the value of experience. **The Universal Law of Evolution and Unfoldment** when understood explains our purpose for being here. Jesus called these understood life experiences “treasures that are to be laid up in heaven instead of treasures on earth where thieves and weather can get to them.” Our understood life experiences are all that we take with us. They do not have to be supernatural events to be understood life experiences.

We must move past the idea of reward and punishment because we do not need a fear based attitude toward God. The extended carrot in one hand and the stick that will rain down upon us for an eternity if we make a mistake is a concept found in virtually all organized religion. Even in some “new thought” oriented organizations there are those who beat themselves up with good and bad karma. True understanding of karma is simply an understanding of balance. It is the law of cause and effect. Where we have an imbalance in nature, it moves to fill the void. Where we have spiritual imbalances, **The Universal Law of Balance and Equalization** moves to assist us with the experience we require for our learning.

There is an element in society that avoids steps toward clarity. They like to obfuscate any attempt toward any degree of certainty about anything. It is under the guise of avoiding absolutism that they are heard to say, “It is all

relative”. Taking hard and fast positions of an absolute nature can be dangerous to our spiritual unfoldment, but to fall back on the claim that everything is “relative” is a way of avoiding individual responsibility. **The Universal Law of Relativity** refers to the fact that every action has a reaction and that all is related to all. It is from the Absolute Unity of all that the many is expressed.

The ultimate “blame game” is to lay the fault with God. “The Lord giveth and the Lord taketh away.” In other words, everything is God’s fault. They see the world as one of random chaos even while professing a belief in God and Divine Order. They see their lives as a series of obstacles that constantly bombards them and they fend off disaster or succumb to the will of a harsh God. **The Universal Law of Attraction**, when understood, gives the lie to this doctrine. It means that we attract what we require, when we require it, and for our evolution and unfoldment. Here one can begin to see the connection between **The Law of Evolution and Unfoldment, the Law of Balance and Equalization and the Law of Attraction.**

When we take responsibility for what we have attracted, it is easier to see **The Universal Law of Abundance**. We have already been given everything we could possibly want and it has always been there for the taking. We need only come into harmony with the Laws. God did not create a world of shortages – we have. The only limitations we face are the ones we create and believe.

What does the religious leader mean when he talks about the various “faiths” as in various religions? They may ask,

“What faith are you?” as opposed to “What religion do you subscribe to?” Why do they emphasize the word “faith”? It is a retreat from defeat at the hands of the high priest of science. As long as they can say that religion is a matter of faith, proof is unnecessary. What they are referring to is “blind faith” in their creeds, doctrines and dogmas. Belief can be negative or it can be positive. Blind faith can lead to disaster and all the knowledge in the world without the faith to act is useless. **The Universal Law of Believing and Knowing** brings one to the realization that belief and knowledge are two sides to the same coin. In fact, belief and knowledge equal wisdom.

The influence and pressure of pseudo-science accepts the human brain as some sort of god, a phenomenon that can figure its way out of this trap we are in on earth and the process of dying. It is a great instrument but that is all it is, an instrument of the mind or the Being utilizing the body. **The Universal Law of Pure Potentiality** goes beyond the saying that “anything the mind of man can conceive and believe, it can achieve”. Thought creates form and without thought there can be no form. Everything, including the trees outside, had to first exist in thought. All thoughts create constructively or destructively, one as easily as the other. We must take full responsibility for what we are creating – our lives.

The people who fall back on the seeming words of wisdom, “Everything is relative”, are the same people who say, “It is a matter of perspective”. From our experience, we have to admit that everything in life appears to depend upon our attitudes and the position from which we are observing. **The Universal Law of Proper Perspective** refers to the

fact that we attract the lessons we need. Life is made up of, and is the result of, the choices we make. When we are aware of who we are and what we are, our perspective is very different from our relative, mechanical and physical perspective.

Logic called duality creates an adversary who is comparable to God. What some call evil actually comes from the absence of light or ignorance. Where there is the absence of light there is fear. Fear is the root of all our failures and problems. Fear is the great Satan. Like the Biblical Beast in the book of Revelation, it comes from the abyss, the bottomless pit. With no bottom there is no foundation. What is a bottomless pit but something with no basis in truth? **The only power it has is the power we give it.** There is only one power in the Universe and that is God. This is the **Universal Law of Absolute Unity** and any other line of thinking stretches the boundaries of logic.

Fundamental to the understanding of God is our understanding of who and what we are. **The Universal Law of Being** shows us that we have certain innate powers with which we can come into harmony with the Universal Laws. A single cell in our body can be used to create another individual just like us. In other words, all the power to recreate us is in one cell. Likewise, we are cells of Universal Being and all the power of Universal Being is in us for creation. Creation is not over. We **are** the continuing creation. A single grain of sand is not the whole beach but all those grains make up the beach. We, out of all the billions who have lived on earth, are unique. There is not another exactly like us, yet we are a part of the whole.

If the Universal Laws were so important that all the sayings of Jesus and all his parables were explanations and illustrations of these Laws, they are indeed important and we should take note of them. If the stories of Buddha all pertained to the Laws; if the Vedas are pure Universal Laws and if even the father of Science, Aristotle, wrote a book about them (*Metaphysica*) he called “The First Philosophy”, there is something critical about these Laws that goes beyond any discipline, any doctrine and any dogma. There is simply nothing more important for us to understand than how to be in harmony with them.

The Masters taught so that even the illiterate could gain from them, and the individual with more understanding could gain on a higher level. There is virtually no end to the benefits and levels of understanding possible when it comes to the Universal Laws. Our objective has been to make this study attractive to any individual who wants to know more, to the perplexed who are seeking answers and to searchers who want a system that is understandable as well as applicable to their lives. In this program, you can come to know, as opposed to laboring to believe. Finding the confirmation from life experiences that allows one to **know** is the beginning of understanding.

We teach you a way to know, so that you can believe and by believing – create. The more understanding one develops, the clearer it is that faith and knowledge are two sides of the same coin. When we focus on the basic teachings of the Great Masters we come to understand that it was their desire and purpose for us to know and understand the Universal Laws of Life. It was never their

intent that we be lost in a maze of beliefs but that we understand “belief and knowledge” on a new level.

IV. The Mission

The Church of Revelation Mission Statement

To develop learning circles in which individuals may independently and jointly work on the process of self-discovery.

To provide one on one assistance to those in the process of identifying and verifying the Universal Laws from their life experiences.

To encourage and facilitate the ministries of graduates of the Institute of Applied Metaphysics.

COR – ULS Relations

The mission statement requires the full focus of COR Council Members. The Universal Law Society provides the membership benefit program and sees to the needs of the Church.

COR has no system by which one may join the membership. One may join the Universal Law Society but one is awarded Council Membership in COR upon completion of the first degree level of the Institute of Applied Metaphysics.

Because there is no membership program COR is politics free. There is no way for the interest of the group to

supercede the interests of an individual. Council Membership is awarded on merit by completion of the program of study.

The COR Council is made up of graduates of the Institute of Applied Metaphysics who have accepted ordination and responsibility for the development of the Church. They advise the Overseer on all matters concerning its development.

Those who wish to pursue Council Membership of COR begin with registration as members of the Universal Law Society.

The ULS is a non-profit organization formed by COR specifically to facilitate a benefits program for students pursuing the first degree level of the Institute and or Council Membership in COR.

The ULS is concerned primarily with member needs. It is not only the designation for the first degree level but the name of the member benefits program related to the Institute and the Church.

The ULS makes the mission of COR known to the public and establishes Learning Circles worldwide. Its purpose is to support the development of COR.

The Gospel

After the presence of a Great Master, there was the development of centers of learning and there were the organization builders. Why? There had been an explosion

of light. The illuminators had brought the “good news” that man was more than an animal, that there were powers within man that he could draw upon if he would but do so. This “good news” was to be taken to the whole world. Jesus gave what is referred to as “The Great Commission”. He said, *“Go into the whole world and proclaim the gospel to every creature.”* The word “gospel” means good news. This “good news” was hijacked by the organization builders. They made a cult of personality as opposed to embracing the truth that makes one free. This can be seen in the portion of Christianity that came under the control of the Emperor Constantine. It was those who were most removed from the light that destroyed the gospels that were a threat to them. During this period the basic doctrines of the Roman Church were created, and new interpretations of what the “good news” was, took root.

For the traditional Christian the “good news” became the death, burial and resurrection of Jesus. It became *“whoever believes and is baptized will be saved; whoever does not believe will be condemned.”* Some placed the emphasis on good works, some on belief and others on grace. One of the most popular creeds today specifies that the “good news” is that all one has to do is believe. Now, each Christian denomination recruits from other Christian denominations and from other world religions, each with their own interpretation of what the “good news” is.

Jesus was clear and unequivocal about what the “good news” is, and his “good news” is of a very different nature. He gave us insight as to what and where the kingdom of heaven is. He told us how important it was to seek and find it, and stated that if we sought it first, everything else of

importance would come with it. “*You shall know the truth and the truth will set you free.*” This was and is the “good news”. This statement specified **shall**. In other words, there was no question of it. There were no if, ands, but, maybes or wherefores, just the affirmative statement “**shall**”.

The second key word “**know**” specifies that the truth is not perceived by faith in what someone says but in the **knowing**, the personal experience being the only way we can **know** anything. The truth refers to the eternal nature of being – who and what we are – sons and daughters of the light.

The third key word is “**will**”. With this knowledge, which we **shall** have, there **will** come **freedom**. When one experiences truth, the truth **will** set one free.

What are we to have freedom from? **FEAR**. Why freedom from **fear**? Because **fear** is the root of all failure, all negative thoughts and attitudes, all disease, and all it’s by products – i.e. such as hate, anger, selfishness, greed and death.

Core teachings of COR

What COR and the Institute teaches is timeless. Nothing new can be found in the courses or books. It is all very old; in fact, so ancient it predates the development of world religions. It is the teachings of the Great Masters in its pure state before the organization builders. Once introduced to the Laws through publications such as *The Mysteries Revealed*, *The House That Namuh Built* or *The Laws of*

Material Wealth, you will recognize your existing knowledge of these Laws.

We are often uncomfortable with anything unfamiliar or anything we cannot immediately label. It will be to the advantage of students to resist the urge to label any aspect of this study. Once we put our label on something we have it in a neat little box, filed away, generally thinking we know what it is all about. We rarely do because we have categorized and labeled it before we have all of the facts or know how it relates to other studies and disciplines. When we keep our attention on the process of identifying the Universal Laws in our life experiences the big picture will come into focus.

We live in a world of fear, yet we were not meant to live fearfully. Many religious organizations thrive on fear of Satan, evil, heresy, the end of time and an eternity of hell. The litany of negatives is almost endless. We are even told that we should fear **God** who we are told **is love!**

We have no doctrines and dogmas for you to believe. In fact, we do not ask you to believe anything. We ask you to verify from your life experiences each of the Universal Laws to whatever degree you are capable of doing so. COR and the Institute are centers of learning. Members of COR and students of the Institute study because they want to **know**.

The Law of Righteous Self-interest illustrates that we can only give to those who have the capacity to receive. You must have an expandable container. A five-gallon container will fill a quart jar and the rest is wasted on the

ground. If you are not willing to expand your container, this Church and our course of study are not for you. If your mind and heart is open, a five-gallon container is only a drop in your ocean.

V. The Objectives of COR

Many religious organizations are focused on what they call the “salvation of lost souls”. Others hold lofty objectives such as relieving human suffering in the world, world peace and issues centered on social equality. Because there is so much to do, and the needs are great, it is easy to get off track and into secondary objectives. It is necessary to clarify our primary purposes and methods because of the immediate and emotional response to controversial issues that have become a part of the religious community.

Like most religious organizations we seek world peace but not by protesting a war or police action. We will not be human shields protesting a military juggernaut. We will promote the means for people of all cultures and religions to recognize how we are alike as opposed to how we are different. There are thousands upon thousands of priest, ministers and monks who can tell us how our religions and cultures are different but the Master Peace Makers showed how we are alike. Not by the study of doctrine, dogmas and rituals (comparative religion studies) do we accomplish this. When we go to the teachings of the Great Masters we discover little stories illustrating and explaining universal and unchanging principles. The stories are different but the principles are the same. In no other way can we better bring to the collective consciousness the fact that we are all spirits having a human experience.

There is an urgent need for the development of systems for assisting people in accepting individual responsibility and for the work on Self. It is important that there be processes that do not rely on doctrine, dogma and ritual as primary teaching tools. Service to members and the public that brings healing in body mind and spirit is an integral part of our work. The primary mission has already been covered in the “Mission” section. COR assist with knowledge that allows Self-discovery, attacks no one, and creates no new doctrine or creed.

VI. Belief Systems

“When I returned to the United States after 20 years abroad I was startled in the middle of a business appointment when I was asked, “What is your relationship with the Lord?” Through Viet Nam, Hong Kong, Thailand, Bahrain, Cyprus and England, I had many discussions with people about their customs, culture and religion. No questions I had been asked about Christianity or religion in general was more intrusive than this one and I answered sharply, ‘Pretty good as long as no one gets between us.’ It was as much a warning as anything else. Living in the Bible belt, I have used it often.”

Each person’s belief system is so personal that at COR, we would not consider asking someone what his or her relationship with God is. One might profess Atheism but still benefit by the process of identifying and verifying the Universal Laws. Asking someone this question is like asking a person if they still sleep with their spouse. What business is it of anyone as to what your belief system consists? This comes from a misguided interpretation of

the Great Commission. What we can do is give one a way to have a better understanding of Self. With understanding of Self one can approach the process of knowing God. All the Masters have taught that if we want to know God, first begin the process of knowing Self.

COR is not dealing with belief systems. If we are asked, "To which faith do you belong?" it is not really possible for us to accurately answer except to say, "We believe in what we have come to know of the Universal Laws taught by the Great Masters." Why is this so? It is so because COR is about knowing. Our emphasis is on assisting those who want to know how to identify the 13 Universal Laws that the Great Masters taught. We want to identify them in our own life experiences and verify them through our continued process of creation. When they are understood life experiences, there is life-transforming energy at work, and this understanding cannot be lost.

The Universal Law of Believing and Knowing can only be explained as a two-sided coin. Faith is necessary in the creative process, but we can have all the faith in the world and if that faith is based upon someone else's knowledge, it has little or no value for us. Mostly, faith is based upon others who had faith in others who had faith in others. Such faith is blind acceptance without responsibility for our Self. We can have all the knowledge in the world and if we have no faith to put that knowledge into the process of creation, it has no value for us. We would be burying our talent out of fear.

At COR we are really not concerned by your brand of Christianity or with the world's major religions. If you

study comparative religions in the seminary, all you are really learning is how the doctrines, dogmas and rituals are different. You are not getting to how they are alike at the core. One can come to COR, regardless of which religion is claimed.

Think about it. Where do we get our belief systems? Depending upon the culture we come from and the inclinations of our parents we believe what we are told. This includes Santa Claus, our attitudes toward our fellow man and the brand of organized religion, if any, that we learned at home. When we get out in the world, and even while growing up, we begin to experience life outside the home. We absorb these experiences because they are real life experiences we cannot dispute. They are a world apart, and have little to do with anything we have been taught as a child. There is no belief involved other than what we have experienced. We have, as they say, “been there and done that”. We are growing up. It is what life is all about. We are attracting to ourselves the lessons we need to learn, though some people tell us that we have to take life as it comes. In that philosophy we are pawns of an autocratic god, and as in the gambler’s song, “The best that we can hope for is to die in our sleep”. With a study of the Universal Laws we know better and we are empowered to create our lives as a painter creates a masterpiece.

Due to these life experiences, some people reject even the idea of God, and some continue to go to their churches, mosques, temples and synagogues as a matter of tradition, and to not upset family members. Some recognize the business aspect of things and maintain the affiliation. However, in their heart of hearts they no longer believe.

Why is this so? It is because they do not know the rules of the game of life, or as we refer to them, the Universal Laws. Their life experiences have proven to them that what they have been told could not possibly be true. Just as at 8, 9 or 10 they realized that Santa Claus was a nice children's story, they recognize that the stories they have been told might be comforting, and give them a warm fuzzy feeling, but have no validity because their experience tells them something different.

This does not mean that these religions do not within their allegories, rituals and symbols carry truth. The original Masters taught only the Universal Truths. It was the organization builders who came after them that created the doctrines, dogmas, rituals and creeds. Those Universal Principles hidden within, and covered with the cobwebs of ignorance and time, are still there. At COR we are not seeking to change the belief system by replacing it with another just as obtuse. We seek to teach the Universal Laws and ways to make them a part of our understood life experiences.

Each persons belief system is made up more and more as we live by our understood life experiences and less and less of what we were taught and accepted on blind faith. Some people run from this knowledge preferring the absolutism of their religion where it is safe as one of God's elect. They grasp greedily and with great relief for the doctrine where one is picked out as special from the rest of the world, and where one is taken care of regardless of their actions.

If one comes to recognize the Universal Laws in their lives, and chooses to retain their childhood religion, it will make

them better Christians, Muslims, Hindus and Jews. Why is this so? It is because they will have a better understanding of the principles upon which their religion actually rests. It is not the doctrines that have been instituted by their theologians but the principles from the Great Masters.

In the next section (VII) is a poem entitled “Attitude” which is taken from *In Search of Self* by Renford. It expresses the attitude of COR and our objectives well.

VII. Attitude

How we react to events in our lives, it is said, depends upon our viewpoint, good or bad, positive or negative.

If every thing depends upon viewpoint, how do we come to have this view of life, to be timid or aggressive?

Without a great deal of private introspection, which reflects our own inner selves, whose attitude is it?

It is said that we are a product of our environment; our thinking is that of others, only beliefs that fit.

If we recognize the Inner Being and, therefore, the origin of real thought, we can begin to work on Self.

We are no longer repeating thoughts that are the results of our programming – just mindless feelings felt.

In which case, we are not alive but act as expressions of those who have influenced us to date.

The organism we possess is not the life force. It is the manifestation of the life force, the Inner state.

If we could go back to the time before the impressions began coming as an infant, is the tape blank?

Only if the meat we call brain is our mind, this clump of gray flesh to which we assign an IQ and rank.

It is no more our Inner Being than the body is us. It is a vehicle for the Inner Being, our expression in matter.

What is the life force that allows this brain to operate, to calculate, to love, to fear, and its attention scatter?

Something we call evolution and procreation brought it, but who brought the Procreators on back to the source?

No, the tape is not blank at birth or there would be no Mozarts, child prodigies or those with the force.

Genetics may portend intelligence, but there are intelligent underachievers around and plenty.

Intelligence, even genius, is not the factor in remembrances of a life from the stream of eternity.

From one cycle to the next, we take with us our “treasures”, our understood life experiences.

What is understood is accumulated, never to be lost, expressed from birth in temperament and preferences.

Even these external expressions are the manifestations of the Being and not the Being within.

That one is with the whole, a part of the whole and does not come to harmonize and blend.

The composite known as man has not one, but multiple forms. There is but one primary goal.

The material one we call our body is the temporary vehicle in which we evolve and unfold.

Coming to know the Self, this Inner Being, alone it is not enough to transform an attitude.

Knowledge of Inner Being is the first step to positive change and then we show our gratitude.

Knowledge and recognition of the Inner Being, its composite make up, and the fact that it is not alone;

This is the beginning of proper perspective, vision of purpose and the path that goes forever on.

With proper perspective we see the most intransigent problem as only an obstacle to be overcome.

Each victory or defeat a new understood experience in the chain of unfoldment not to be undone.

The pure potentiality of thought affects form by the knowledge that it does so and the power of belief.

It is with focused surrender that we let the material form be manifested; it is our life in relief.

Pure potentiality means pure abundance, and we know the confidence created through knowledge.

We come to know that this pure potentiality attracts what we need and that it is the Laws' pledge.

Our attitude, our view of life, can change dramatically, even if we do not understand fully.

We come to know that it does so because we are all related – connected truly.

It is from the All, which we are related to that we can attract abundance in the pure potentiality of thought.

It is in the knowing, the lack of fear, and with full expectation, that the manifestation is bought.

Our view of life is rather different when it is not ruled by ignorance and fear of the unknown.

It is with the light of knowledge that a newfound freedom is gained, and it is we who have grown.

If we are free of fear, we have gained perfect freedom and with perfect freedom – perfect justice.

We know the universe and our connection to it to be one of harmony, order, and balance made for us.

Always, the most confident and happy individual is the one with purpose and a vision of creation.

All we hope to accomplish and all we hope for in life is derived from giving – the Master's tradition.

There is only one commodity we can give. We may affect the giving through our materials or our time.

No matter how we affect the giving, we are still only giving the commodity of love – God's gift sublime.

The essence of Universal Being is love. It is all that we have been given. It is our divine birthright.

No gift can possibly compare. Nothing affects our attitude like love, our greatest joy and light.

VIII. Why is the COR Organized as it is?

This essay is taken from *Essays by Renford*, one of the texts of the third degree level. The quotes come from *The Portable Jung*, edited by Joseph Campbell, and *Truth is a Pathless Land* by Ingram Smith. The quotes from Jung and Krishnamurti are in italics and my comments follow:

There are students, teachers and Directors who have asked why it was necessary to establish a religious organization or a church. I too asked this question, and for close to 10 years resisted any move toward the establishment of a church. I wanted to do everything through the Institute, which is essentially an educational institution. However, the Institute was being involved in areas of active application of metaphysics beyond its mission. The primary purpose of the Institute is to educate. The legal status and capability of a church covers all of the areas of our operation and keeps us within “the norm” so that we can operate without contravening the law. In other words, we have enough obstacles without creating more for ourselves.

I have enjoyed a variety of teachers on many subjects, and from many schools of thought. With regard to the workings of the mind, both individual and collective, I found Karl Jung to have great insight, and he still has a large following. It appears that for the most part, his views on the individual as opposed to the organization have been largely ignored. I am reminding you what that view was. Jung wrote, *“The bigger the organization, the more unavoidable is its immorality and blind stupidity. Society, by automatically stressing all the collective qualities in its individual representatives, puts a premium on mediocrity,*

on everything that settles down to vegetate in an easy, irresponsible way. Individuality will inevitably be driven to the wall.” He goes on to say, *“Our admiration for great organizations dwindles when once we become aware of the other side of the wonder: the tremendous piling up and accentuation of all that is primitive in man, and the unavoidable destruction of his individuality in the interests of the monstrosity that every great organization in fact is.”*

On such subjects as “Fear” and “The nature of transformation”, I was impressed by the understanding of Krishnamurti. Many were impressed by his teachings and an organization formed around him. Like Jung, but unlike other teachers and gurus, Krishnamurti strongly objected to the formation of such an organization being formed. Many masters had long since left the scene when followers formed an organization bearing their names, but Krishnamurti was still here, and in 1929 addressed his students, members of the Order of the Star. There were over three thousand present to hear him say he wanted it dissolved.

Krishnamurti – *“I maintain that Truth is a pathless land, and you cannot approach it by any path whatsoever, by any religion, by any sect.*

He saw the dangers of religious organizations as so destructive that he began with his own students. As we have discussed in my classes and writings, the message is what is of paramount importance and the messenger, even if unintentionally, can be the greatest distraction. Krishnamurti refused to get in the way of understanding.

Even metaphysical or esoteric groups sometimes talk about evolution and unfoldment as some kind of mass evolvment of human beings as a whole. It is as if they believe by some divine osmosis we are all picking up on it. A reasonable student of history knows that our advancement has been technological. There is no mass evolutionary process of enlightenment. Jung and Krishnamurti recognized this. **What we have failed to grasp is that the Way, the Tao or Dharma is approached and understood only by the individual.**

Jung – “The element of differentiation is the individual. All the highest achievements of virtue, as well as the blackest villainies, are individual. The collective factors peculiar to every large community rests on conservative prejudices detrimental to individuality, the more we rely on them the more will the individual be morally and spiritually crushed, and, as a result, the one source of moral and spiritual progress for society is choked up.”

Some who claim to be metaphysicians have such a regimented approach to metaphysics that it bears resemblance to major traditional religions. Jung noted, *“I also differ from the metaphysician who feels he has to say how things are “in themselves,” and whether they are absolute or not. My subject lies wholly within the bounds of experience.”* Metaphysics is the study of process. It is before and beyond the physical. It is thought or the unmanifested becoming a physical reality. This principle is key to the establishment of COR. The process involves precisely this experiential process.

At COR there is no doctrine, dogma, creed, ritual or stated path. We stress from the first class a student attends that the process is the student's process. Students can identify and verify the Universal Laws from their life experiences. The Universal Laws are not of any organization's creation. These principles are identifiable and verifiable. They underwrite all natural laws and can be proven just as natural laws can be established. They cannot, however, be verified for someone else. Each must do it from his personal life experiences.

Referring to the previous quote, "*My subject lies wholly within the bounds of experience*" Krishnamurti, writes – "*That is my point of view, and I adhere to that absolutely and unconditionally. Truth, being limitless, unconditioned, unapproachable by any path whatsoever, cannot be organized; nor should any organization be formed to lead or to coerce people along any particular path. If you first understand that, then you will see how impossible it is to organize a belief. A belief is purely an individual matter, and you cannot and must not organize it. If you do, it becomes dead, crystallized; it becomes a creed, a sect, a religion, to be imposed on others. Truth is narrowed down and made a plaything for those who are weak, for those who are only momentarily discontented. Truth cannot be brought down, rather, the individual must make an effort to ascend to it.*"

I am comfortable speaking with Muslims, Christians, Hindus and Jews. If I were allowed to do so, I would speak in a Mosque in Baghdad on Friday, a Synagogue in Jerusalem on Saturday and the Vatican on Sunday. **The message would include Universal Truths found in the**

teachings of those who inspired their religions. I don't get involved in doctrine or enter the preserve of beliefs. I am not dealing with faith, but with principle. I can show where those around whom these religions were formed were expressing these principles. I can take one of Buddha's stories, one from Lao Tzu or one of the parables of Jesus and illustrate further the principle they were explaining. People are going to believe what their experience tells them or what they have been lead to believe by their traditions. Why should we try to convince them otherwise? It is their path. All we can do is point out this fact. We can point to the Universal Laws, but they have to identify them and verify them from their own experiences or they will never be true for them. Why do we have to point it out? That was the great commission, to let all who have ears to hear, know that they can be free of fear. The Law of Giving speaks to the fact that unless we share what we have come to know we cannot expand our capacity to receive.

Krishnamurti – *“I maintain that no organization can lead man to spirituality. If an organization can be created for this purpose, it becomes a crutch, a weakness, a bondage, and must cripple the individual and prevent him from growing, from establishing his uniqueness, which lies in the discovery for himself of that absolute, unconditioned Truth.”*

This was the case with every religion Krishnamurti had seen. In fact, I know of no organization other than COR that falls outside the boundaries of his definition. Every organization, whether religious or philosophical, is based on a system of thought, a teaching, sacred scripture or a

tradition. **The existence of COR is specific to the enabling of the individual, from his own experiences, to identify and verify the Universal Laws. It is specific to the process of growth, the awareness of his uniqueness, and most importantly, the discovery of himself.** We can give a general definition of each Universal Law, but he must discover within it his truth based on his experiences.

Our insistence on the necessity of identifying and verifying the Universal Laws is not an insistence on a path. It is a prerequisite to finding a path. It is a process of finding our bearings so we can go in the right direction when we find a path. It is turning on the light so we can see the door.

Krishnamurti – *“Because I am free, unconditioned, whole – the part, nor the relative, but the whole Truth that is eternal – I desire those who seek to understand me, to be free, not to follow me, not to make out of me a cage which will become a religion, a sect. Rather should they be free from all fears – from the fear of religion, from the fear of salvation, from the fear of spirituality, from the fear of love, from the fear of death, from the fear of life itself. As an artist paints a picture because he takes delight in that painting, because it is his self-expression, his glory, his well-being, so I do this and not because I want anything from anyone.”*

Krishnamurti recognized the ultimate danger to be “Fear”. I have said that if you could identify anything as the great Satan it would be “Fear”. Fear is at the root of all our failures. It brings on a paralysis that destroys all creative and constructive thought. **The real “Gospel” (good news) of Jesus was that we can know the truth and the truth**

will make us free. The gospel as organized religion created it is the “death, burial and resurrection of Jesus”. After this came the doctrines and dogmas. It was not until 300 years later that it was decided which books were inspired of God, and there was and is a lot of argument about that today. It was not until almost 500 years after the establishment of the Church that the doctrine of the trinity became law, and even longer before reincarnation was outlawed. All this time the gospel, or good news, from Jesus was and is that we can be free of fear and this spiritual kingdom is at hand within each of us.

Krishnamurti – *“You are accustomed to authority, or to the atmosphere of authority which you think will lead you to spirituality. You think and hope that another can, by extraordinary powers – a miracle – transport you to this realm of eternal freedom which is Happiness. Your whole outlook on life is based on that authority.”*

It is only right to honor our teachers. It is counterproductive to deify or elevate them above the message they bring. A warning signal should go on in the mind of a student if a teacher allows the message to take a back seat to our adulation of him. All those who teach and write of the process of unfoldment, transformation or enlightenment are also in the process, or they would not be here. There is no question but that the learning is in the teaching and the teaching in the learning. I pointed out and illustrated in my essay “The Ultimate Master” that you have to look within for your answers. This was the lesson of Jesus and the point being made by Krishnamurti.

Krishnamurti – *“You have listened to me for three years now, without any change taking place except in the few. Now analyze what I am saying. Be critical, so that you may understand thoroughly, fundamentally. When you look for an authority to lead you to spirituality, you are bound automatically to build an organization around that authority. By the very creation of that organization, which, you think, will help this authority to lead you to spirituality, you are held in a cage.”*

Can you not hear in Krishnamurti’s words the voice of Jesus saying, “Your ears are dull of hearing and your eyes are closed.” “Look to the beam in your own eye so that you might see better to help someone else with the splinter in their eye.” **Constantly Jesus was directing his listeners to examine themselves.** He cautioned them not to be like the Pharisees with their attention to the letter of the law, and the cage in which they lived.

Krishnamurti – *“Instead of old spiritual distinction, instead of old worships, you have new worships. You are all depending for your spirituality on someone else, for your happiness on someone else, for your enlightenment on someone else; and although you have been preparing for me for eighteen years, when I say all these things are unnecessary, when I say that you must put them all away and look within yourselves for the enlightenment, for the glory, for the purification, and for the incorruptibility of the self; not one of you is willing to do it. There may be a few, but very, very few.”*

Is there really any difference between what Krishnamurti is saying in this statement and that of Jesus when he spoke to

the rich young ruler? While the young man had many admirable qualities, Jesus saw that he was dependent on external things, his wealth and position. He told him to remove them and follow him. To follow Jesus meant to go within to the Christ Consciousness. All of his teaching indicated the search within was necessary.

“So why have an organization?”

Religious organizations are founded to propagate a belief, a doctrine and a path to salvation, nirvana or some form of paradise. In the sense these organizations are generally formed, there is only the creation of more obstacles to self-awareness. Strictly speaking, COR is not faith based, in that there is no required statement of faith, no dogma and no formal steps to being accepted. We have established a structure, which would fall within the sphere Krishnamurti could have lived with. His students tried for years to establish an organization that would help them make his teachings available. **The purpose of COR is to make it known to seekers everywhere that one can be free from fear, and the process begins and ends with them. They have to identify the principles of life we refer to as Universal Laws to have any understanding of themselves.** We cannot hope to understand God without understanding ourselves first. These Laws have been called many things, but there is no doubting their existence. The process, however, is one each individual must experience in order to know.

Krishnamurti – *“As I said before, my purpose is to make men unconditionally free, for I maintain that the only spirituality is the incorruptibility of the self which is*

eternal; is the harmony between reason and love. This is the absolute, unconditioned Truth which is Life itself... Truth is in everyone; it is not far, it is not near; it is eternally there.”

The purpose of COR is the exact same purpose expressed by Krishnamurti. It is to bring the gospel of freedom from fear to all who have ears to hear. We too, maintain the incorruptibility of the self in the first Universal Law, the Law of Being. We too teach that each must discover for himself the Universal Law of Balance and Equalization, which is another way of saying harmony. We too, talk about the Law of Pure Potentiality and the creative power of the mind. The Law of Love is the essence of God. It is what we have been given and in reality all we can give. God dwells in man is a principle which students of the Institute recognize to be the innate powers of being. We do not use the Universal Laws; we simply come into harmony with them. We develop the innate powers from the indwelling making ourselves strong and better able to come into harmony with the Laws. Finally, Krishnamurti recognized the eternal nature of being. We come from, move in and go toward God. Any perception of separation from God is just that, a perception. We cannot be separated from God and we recognize the eternal nature of being because the infinite resides therein.

IX. COR Structure

It might be considered oximoronic to say, “politics free” in reference to a “church” because many of us have some experience with church politics. However, we make this assertion as it was by design from the beginning. There is

no rank and file membership in COR. One may have membership in the Universal Law Society but one can only be a Council Member of COR one way. Anyone who completes the ULS degree with the Institute of Applied Metaphysics is automatically ordained a Minister/Teacher and a Council Member of COR. If a graduate does not want to be a Minister/Teacher they may simply decline the appointment and Council membership. They are always eligible.

Anyone completing the Master of Anagoge with the Institute is automatically ordained a Master Teacher with all rights and privileges that goes with the position. The graduate may decline the appointment but it is always available. Master Teachers may develop any number of Minister/Teachers in any part of the world. There are no limitations. Master Teachers may put forward proposed changes to the Council. Master Teachers may establish their own congregations at any time or place of their choosing.

World Council Members must be graduates of the Institute. The ordination as Minister/Teacher, Master Teacher or Doctor/Metaphysician is automatically conferred but may be declined by the graduate if he or she does not want the position or to be involved with the Church. It will always be available for assumption. World Council Members constitute the voting body of the Church. A graduate in any part of the world, whether they are known to existing World Council Members or not, is automatically a member of the Council when they accept the ordination and position.

No matter how many degrees or ordinations one may have from churches the requirements for ordination and Council membership remains as stated in this section. There are no honorary Council Memberships and no exceptions to these rules. No amount of Seminary work qualifies one for this appointment. This is the only way a politics free organization can be maintained.

The only reasons why an ordination might be withdrawn is if an ordained individual should return to a dualistic view of the world or in any way begin to sell fear. Fear is the opposite of Love. Hate is only a by-product of Fear. Fear is the beast we cannot afford to feed because the only power it has is that which we give it. The only limitations we have are those we place upon our selves and that is always due to Fear. It is highly unlikely that one completing the course of study provided by the Institute could do this because a mind once expanded can never be contracted. Once the ability to receive has been increased such fearful thinking becomes almost impossible.

X. Church Services

Each COR ministry determines its meeting times and class structure. Each service begins with music and meditation. This may be followed by Core Concepts, a brief thought for the week. The program for the week may include guest speakers, unique studies, film presentations and sermons from one of the active Ministers of the Church. It may be a musical program or anything of general benefit to members and guests. Council Members and guests may choose a number of activities that address problems or objectives they are working on. This is a balanced approach to

education, healing and meditation. There are no charges for these services at the Church but members and guest may contract for continued assistance privately during the week.

Instruction is available each week for those who are working on the degree program of the Institute. This is an important part of our meetings because it is the effective way people qualify to become Minister/Teachers and receive ordination for the work of the Church. It is also the step toward becoming a Master Teacher or Doctor/Metaphysician.

There are no strict tithing requirements because members of COR come to recognize that the Law of Giving works without fail. When the principle of the Universal Law of Giving is understood, one is likely to give more than they ever imagined because the more they give the more they receive. The donation basket is not passed at any service. There is a location where you can make your contributions.

With COR there is more substance and less form. You can expect a variety of classes and speakers. You cannot expect to hear much in the way of response reading, repeated singing of the same songs, or rituals of any kind. You can expect instruction, training, motivation, edification, counselling, meditation, prayer, and healing of body, mind and spirit. A list of Subtle Energy practitioners, therapists and Counselors will always be available and the latter part of each meeting is devoted to the members personal needs in this area.

For visitors accustomed to the traditional church program, it may seem we are a little short on form. We are aware of

the traditional programs of worship and are striving to provide much more in the way of substantial education and healing. If form and ritual are important to you, please attend the church of your choice on Sunday morning. You will always be welcome at COR for work on Self.

XI. The Universal Laws in Brief

- 1) **The Universal Law of Being** is The Divine expression of Being in each of us and all as a whole are part of Universal Being.
- 2) **The Universal Law of Absolute Unity** is Being as a Whole or the diversity of The Divine Expression of Universal Being. It is referred to by various religions and philosophies as God, The All, Oneness, Allah and Atma. COR calls it Universal Being.
- 3) **The Universal Law of Proper Perspective** for Beings addresses a step we have to take in order to see this Whole or make progress with our understanding of the Laws. If we have identified the Universal Laws in our life experiences they become **understood life experiences**. With this understanding we have proper perspective.
- 4) **The Universal Law of Pure Potentiality** is The Divine expression of Pure Consciousness, Infinite Thought, or what is referred to as Omnipotence. Once we recognize this principle as an understood life experience, we can, through the exercise of our innate powers, come into harmony with this Law.
- 5) **The Universal Law of Believing and Knowing** is the mechanism for continuing creation or the process of continuing Divine Expression. It is knowledge of the creative process that we need to understand. In other words, what the mind of man can conceive and believe, it

can achieve. Belief and knowledge are two sides of the same coin and, when this is understood, the coin as a whole represents wisdom.

6) **The Universal Law of Abundance** is an expression of the Divine Principal of infinity. Only our awareness of Universal Being's infinite abundance can give us the power to manifest abundance for humankind.

7) **The Universal Law of Attraction** is a reflection of The Divine Expression of infinite magnetism, the attracting of all to All. Things do not just happen. We attract the lesson of life that we need for our unfoldment.

8) **The Universal Law of Relativity** reflects the Divine and infinite diversity of Universal Being or Omnipresence. All matter and all life are related through Divine Expression.

9) **The Universal Law of Balance and Equalization** expresses Divine design. It is the only system of perfect justice and the balance within The Whole. Regardless of what we might think, there is equal distribution of Divine Love.

10) **The Universal Law of Evolution and Unfoldment** is our process for understanding Divine Process, eternal unfoldment of Divine Expression.

11) **The Universal Law of Giving** is our principle equating to the unlimited giving of Universal Being. The same process for evolution of the soul is the infinite and Divine Gift.

12) **The Universal Law of Righteous Self Interest** for man is a reflection of the purpose of Universal Being which is Divine Self-expression.

13) **The Universal Law of Love** is a reflection of Divine Love or the Pure Love of Universal Being, the essence of

all and the, so to speak, glue that holds the universe together and provides reason for its existence.

It should be evident that the better we understand the Universal Laws, the more likely we are to understand the aspects of Universal Being. The more we understand, the better able we are to recognize truth, or the lack of it, when we read, hear or come in contact with teachings of any kind. We can know whether the speaker or writer understands the Universal Laws or not.

XII. The Renford Books

The degree program of the Institute of Applied Metaphysics utilizes all of the Renford Books. Each book is a course and each chapter a lesson. The ordination requirements of The Church of Revelation are based on the degree program.

The Universal Laws

This book identifies thirteen Universal Laws that were taught by the Great Masters. The emphasis is on how their teachings were alike instead of how they were different. Readers and students can see for themselves how the original teachings parallel each other. In the process, what has been added can be identified.

Universal Being vs. The Father Confusors

This is a study of ancient scripture and the parallels that can be seen in related stories. It is in the second phase of the study program and builds on the lessons learned from *The Universal Laws*. Once the Universal Laws are understood,

at least on a basic level, *Universal Being vs. The Father Confusors* helps differentiate between Universal Being and entities that were thought to be God or posed as God. The First Cause, The Creative Force we call God, is identified through the Divine Self-expression, the Universal Laws.

The Metaphysical Bible

Popular and familiar passages such as Isaiah 55, the Lord's Prayer, the 23rd Psalm and others are revealed in a different light. The deeper and, with all due respect to theologians and philosophers, clearer picture of what was being said is recorded for your study. Some, if not all, of the passages can be found in various books by Renford, but they are all together and in an easily understandable order in this book.

In Search of Self

This is a book of verse by Renford that parallels the other books. In the study of the Universal Laws, you will find that one of these Laws states that to truly understand anything, one must experience it personally. *In Search of Self* is the rendering of the Laws in a different way to allow the opportunity for the thoughts of Renford to key off memories of how the Laws have been in play in your own life experiences.

What Now? Essays by Renford

A variety of subjects of contemporary interest are included in this book of essays. Even though the subject matter is of present day concern, the power and harmony that can be

gained by understanding of the ancient teaching of Universal Laws are illustrated.

The House That Namuh Built

The creation of meaningful allegories is an art form that some say has almost disappeared. When you do find a good allegory, it can have a powerful affect on your life. *The House That Namuh Built* is about first a man, and then a whole people who begin on the path of Self-discovery. Again, it is about the Universal Laws, the invariant facts of life, upon which we can base our understanding for Self-discovery.

The Laws of Material Wealth

Written for those who are considering career changes or contemplating going into business for themselves, this book applies Renford's understanding of the Universal Laws with his experience working with entrepreneurs, especially in start-up situations. (There is also ***The Laws of Material Wealth Workbook*** and Power Point Presentation CD)

The River of Life

Written in prose, this is the story of one Being's awakening to his eternal nature and purpose. The subject of life before and after life is addressed along with the general teachings prevalent concerning rebirth or reincarnation.

The Mysteries Revealed

The Mysteries Revealed, is a metaphysical interpretation of the book of Revelation and lays out distinctly the process of unfoldment as Christ's revelation. When the apostles asked Jesus why he taught in parables he noted that their ears were dull of hearing and their eyes closed. He told little stories so that if they were open they could understand. He then told his apostles, "but to you I have revealed the mysteries." The book of Revelation is a metaphysical roadmap of the process of unfoldment. It is good to follow *The Mysteries Revealed* with *The Metaphysical Bible*, its sister book.

Unity Principles

A research paper on the principles expressed by the founders of the Unity Movement was so compelling that the author developed it into a book specifically for Unity members. It is available to Unity members in E-book form free and is also available for purchase in paper back. It is clear from the quotes of Charles Fillmore and Emilie Cady that they were very much aware of the Universal Laws and that what are commonly called "Unity Principles" are one and the same as the Universal Laws taught by the Great Masters.

XIII. The Great Acceptance

A prayer of thankfulness, awareness and acceptance.

From the Absolute Unity of Universal Being to the perceived duality of man, let us become aware of our real being as part of the whole. Let us become aware of the light that permeates and encompasses us.

From the unified field of love that connects all to all, let us become aware of the indwelling of the Christ Consciousness which has never left us and can never be apart from us. The “Second Coming” is our recognition of this fact.

From the Universal Laws where we can recognize the Divine Self-expression may we draw the power to expand our receptacles to receive understanding. With the use of our innate powers may we behold and harmonize with these invariant principles.

May we become aware of our primary purpose, which is the continuing process of creation and self-unfoldment. This is our part in Divine Self-expression. From the individual manifestations of God in man let awareness of the Divine Self-expression and our purpose unfold.

Let our perception of duality fall away with the recognition that there is only one power in the universe. Let us come to know that the power fear possesses to destroy our creation is only that which we give it. Let the concentration of fear and degradation, which some men call “evil”, be exposed by the light of awareness as its lack of reality is revealed.

Let us become aware of the perfection of the universe, our school for evolution and unfoldment, and the abundance we can attract in our pure potentiality. Let us be aware that the plan has been revealed by the Masters in the Universal Principles and that we are living this process.

XIV. The Renford Affirmation

I know that anything I can conceive and believe I can achieve. Every day ideas are coming to me. Every day I gain more confidence because **I believe in myself. God dwells in me** and I can access **God Power** by recognizing my innate powers.

I know that there are certain Universal Principles or Laws upon which all laws, including the laws of physics, rest. I am persistent in my identification of these Laws in my life. I am using my innate powers to come into harmony with these Laws of life. I know that these Laws are the Divine Self Expression and that through understanding them in my life, I can **BE STILL AND KNOW GOD.**

I see all problems as challenges that simply require a learning process. I love them because they exist in Divine Love for my benefit. I understand that proper perspective is necessary to begin any work and I'm daily developing the capability to view my life in **proper perspective.**

The essence of God is in me and I am **pure potentiality.** Every thought I have creates. I am aware that I can create destructively as easily as I can create constructively; therefore, my every thought is observed as if I were outside looking in. Negative and fearful thoughts are immediately apprehended and brought into the light from the dark

corners and hidden caverns of my mind. In their place, creative and constructive thoughts are building the edifice of self-knowledge and understanding, which is my birthright.

I know that there are no limits upon the **abundance** that is available to me except those that I place upon myself. I am releasing all thoughts that restrict or limit me. I am **attracting** all the skills, people and materials that I need to fulfill my **primary purpose**. These assets and attributes are daily being placed on the infrastructure that I have created in thought. I am manifesting what I have imaged in thought.

I know that I am not alone but part of **the absolute unity of all**. I know that every action has a reaction. I know that all is **connected**; therefore there are always consequences of my thoughts, attitudes and actions. I observe this and daily create an ever-expanding positive force.

I am giving of myself every day in every way. I share my wealth, time and knowledge, and the cosmos rewards me in multiples of my giving. It is inevitable that I receive when I give because this is an expression of a Universal Law.

I know that no matter what I give or receive, there is only one essential ingredient, and this ingredient is the make up of God. **IT IS LOVE.** Every time I share my knowledge, wealth or time, **I am giving packets of LOVE—Packets of God.** I do this daily. Love is all that I have been given, and it is all that I can give. I give love freely and daily.

I know where I am, who and what I am, and what I am capable of. I know that my capacity for energetic activity,

creative thought and love are endless and that my energy supplier, universal Being, is infinite.

I take responsibility for what I have and will create. I know that what I create in thought, and give the power of emotion to, will be manifested. **I AM IN EVERY WAY CREATING MY LIFE!**

Read daily for 27 days and expect a miracle!

Universal Law Society

Registration Form

Date _____

Location _____

Name _____

Address

Phone Numbers

Fax Number

E-Mail

Where and how do you wish to receive the books?

Would you like to receive a copy of the Catalogue of the Institute of Applied Metaphysics?

Have you read a Renford Book? _____ I have read _____

Please describe your objectives in undertaking this study and the type of work you would like to do. You may include this in a letter, email, or in personal counseling.

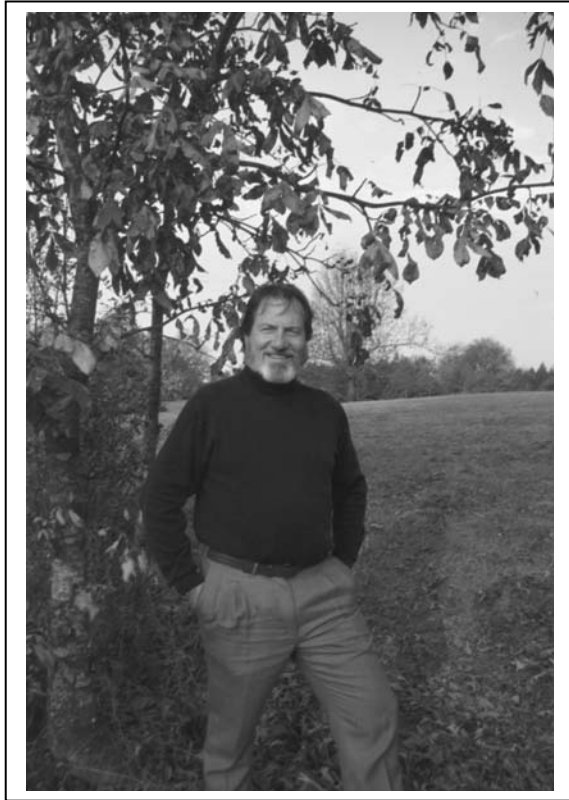
Signed _____

About the Author

Renford has been a life long student of the Bible. The eldest child of a Christian minister, he trained for the ministry and served during the war as a missionary teacher in South Viet Nam.

In his search for common ground with his students, he became a student of Eastern religions and philosophy. Where he had been taught to look for the differences and evangelize lost souls, his studies led him to the conclusion that there were certain principles common to all religions. This book and all of his works pertain to the Universal Laws, which have been in existence before matter and time began.

Renford remained abroad for 20 years, living and working in the Far East, the Middle East and Europe. His books strike to the heart of religion and philosophy – the original principles taught by all the Great Masters. Each book deals with how they are alike, as opposed to how they are different. He maintains the differences came about due to the organization builders who came after the Great Masters.



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