

# The New Epistle

*a newsletter of*

*The Progressive Episcopal Church*

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Overlooking the gorge at  
Conkle's Hollow State Park, Hocking Hills, Ohio

*Wherever we are, God is all around us.*



## STATEMENT IN SUPPORT OF THE STANDING ROCK SIOUX TRIBE

*Issued 27 August 2016*

There is a Cree Indian prophecy which states, “When all the trees have been cut down, when all the animals have been hunted, when all the waters are polluted, when all the air is unsafe to breathe, only then will you discover you cannot eat money.”

Water is sacred. It is the basis for all life on earth. In the book of Genesis, we read that water already existed, that God did not create it. So it is with many Creation myths around the world.

In the Yoruba tradition of Africa, it is said that “water has no enemy.” At one time this was true, but sadly no more. The greatest enemy of water is man, yet man’s very existence depends on water – clean water.

All life is interdependent, and all mankind is dependent on our sacred earth, and must live harmoniously with it to ensure there is a habitable planet for generations to come. The most critically essential of all our resources is water. It is a sacred gift and a life source.

Millions of people along the Missouri River are dependent upon that River for their drinking water. As the human stewards of our fragile planet, we cannot morally engage in any enterprise that can poison the people of this planet. As human stewards of each other, we have an obligation to respect and support the ancient sacred spaces and burial grounds of our ancestors. We should no more destroy these sacred places and burial grounds of others than we would our own.

In protesting the construction of the Dakota Access Pipeline, the Standing Rock Sioux recognize the gift of water to all of us, a gift given to us by our Creator. We are called to do our part to urge decision makers to recognise and honour the efforts to protect the sacred water and burial grounds threatened by the Dakota Access Pipeline. A rupture would wreak untold havoc on the Sioux and catastrophically pollute the Missouri River, a sacred tributary that the Sioux -- and millions of other people -- depend upon for their daily water.

The Progressive Episcopal Church supports the Standing Rock Sioux Nation, and joins in solidarity with hundreds of other indigenous nations and allies, in calling us anew to respect and protect this sacred gift of water, and in so doing to respect and protect the gift of human life. We stand with our Standing Rock Sioux brothers and sisters to halt the construction of the Dakota Access Pipeline because of its degradation of sacred sites and possible catastrophic contamination of our nation's drinking water.

*Creator Spirit, May be aware of the source of being that is common to us all and to all living creatures. May we be filled with the presence of the great compassion towards ourselves and towards all living beings. May we realise that we are all nourished from the same waters of life, may we so live that others be not deprived of air, food, water, shelter, or the chance to live. Amen.*



## Mysterious Saints: *St Cyprian of Antioch* SEPT. 26

St. Cyprian of Antioch is an intriguing Saint of the church, having both a religious and occult following. A study of him brings us to some curious things about Saints and sorcery, and reveals some intriguing comparisons to Moses and Aaron.

Cyprian was born in Carthage during the reign of Decius (249-251). As a child he was dedicated by his parents to the service of Apollo and at the age of seven he was given over to magicians for the study of sorcery. This study sent him all over the ancient world gathering occult knowledge. First he went to Mount Olympus where he learned to control the weather and the seas. At age ten he went to Argos where he served the Goddess Juno and learned the arts of deception. He later went to Taurapolis (on the island of Icara) in the service of the goddess Diana; and from there he went to Sparta, where he learned the rites of Necromancy among the graves there. At the age of twenty, Cyprian came to Egypt, and in the city of Memphis he learned yet greater charms and incantations. In his thirtieth year he went to the Chaldeans, and having learned astrology there, he finished his studies.

Returning to Antioch to set up shop as a professional Sorcerer, he fell in love with a young maiden named Justina. Cyprian conjured a spirit to inflame Justina with lust for him, but because Justina performed prayers daily, and marked herself with the sign of the cross, the spirit was unsuccessful. Cyprian then tried several, progressively stronger, methods to gain Justina but all of them failed.



Cyprian &amp; Justina

Impressed with the power of the Cross, he made it over himself and suddenly found himself free of all the Pagan pacts that he had previously made.

According to the church Cyprian went to the Christian Bishop Anthimus to make confession and get baptized. After converting to Christianity, he eventually worked his way through the hierarchy and became the Bishop of Antioch. He was then turned over by the people to the Roman governor of the region, where he would be judged for shaming their gods and turning people away from them. Both Justina and Cyprian were tortured by being thrown in a boiling cauldron, but no harm came to them, fearing their sorcery, they were sent to Nicomedia where they were both beheaded. After the bodies of the saints had lain unburied for six days, they were taken by Christian sailors to Rome, where they were interred on the estate of a noble lady named Rufina and later were entombed in Constantine's basilica.

There exist other versions of this story however. In these versions Cyprian did not renounce sorcery, but instead practiced it in secret, alongside of his Christian duties. Some say that he and Justina carried on a magical partnership like Simon Magus and Helena had done before them. Legend has it that Cyprian recorded his occult knowledge in a secret Spellbook – one of the most powerful in the world. There have since been many books claiming either to be Cyprian's or to be inspired by his occult wisdom. They are found the world over. Throughout occult Catholic Latin America, Cyprian is venerated as both a healer and a sorcerer.

In Peru, St Cyprian plays a major role as Healer, and *Curanderos* often carry staves made from Chonta wood bearing his image. Shaman Eduardo Caldrones' invocation for using his Snake Staff reveals some interesting legends about the saint:

“play my serpent staff!  
 account of San Cyprian,  
 who from the first years,  
 played with the three wise men,  
 and with Moses and Solomon.  
 Cabbalist, surgeon, old traveler,  
 with his enchantment, well raised!  
 My bronze snake,  
 with great powers playing among the vipers.  
 The bushmaster, silachacocho, the mococho,  
 with big eyes they come raising,  
 and with their tongues they go accounting,  
 playing and crawling,  
 flowering the powers.”

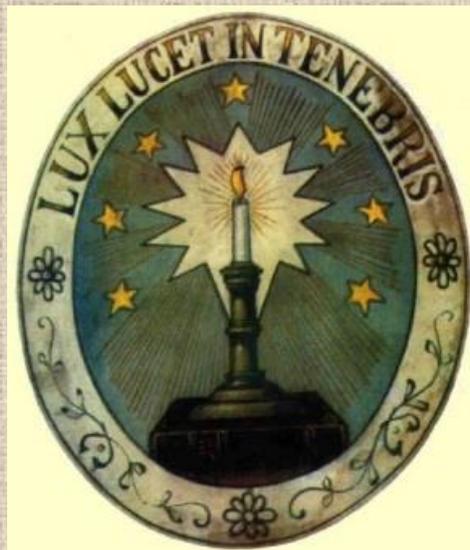
It is well worth noting the parallel to the Staff of Moses and the Rod of Aaron, both of which could transform into serpents. Moses is considered to be the last Sorcerer of Israel, having been bestowed his gifts by the Israelite god Yahweh in Exodus 4. There is also the bronze snake Moses made and

placed on a pole in Numbers 21. In Greek mythology the Rod of Asclepius is a serpent-entwined staff; the rods of Moses, Aaron, and Asclepius have all been credited as being the origin of the Caduceus, the symbol of medicine and healing.

Cyprian is thus a curious Saint in that he becomes the figure of the sorcerer who finds his home in the Church and who wields powers drawn from both worlds. As the unofficial saint of sorcerers, he straddles the boundaries between the diabolical and the holy, the sorcerous and the religious, and in this we find something unique about Saint Cyprian. He is the force that carries forward the ancestral powers through transformation. Following his legend, Saint Cyprian is a Hellenic sorcerer versed in the arts of the sorcery of his age, but he's also a Catholic saint. In this we see his ability of transforming from sorcerous ancestry into the ancestors of the Roman Catholic Church itself. He is then the retention of the ancestral teachings even as it is transformed under its new robe, that of Christianity.

There is also a little-known order of Cyprianic clergy – the Cypriani – who have a ministry of healing and of exorcism. Saint Cyprian is truly the Gentile King Solomon. Many magical texts and traditions abound of his ability to control and harness demons in much the same fashion as Solomon. He shows up in Roman Catholicism, Eastern Orthodoxy, Anglicanism, Umbanda, Quimbanda, and Mesa Shamanism to name a few. He is found in Brazil, North America, South America, Spain, Portugal, Scandinavia, Syria, Kongo, and India. Yet few know he exists. This is the nature of the cult of Cyprian. It exists in the shadows. He is the patron of exorcists, occultists, and healers. Cyprian of Antioch is there as a powerful patron. Some altars erected in dedication to Saint Cyprian will contain a cauldron. This is seemingly strange symbolism on the surface, however, Saint Cyprian was tortured in a cauldron before he was martyred. The cauldron in some traditions, is used in much the same way as the Cross is used to remind us of Jesus.

Saint Cyprian calls out to us to improve ourselves. He calls us to improve our communities and the people that we come in contact with every day. The Priory of Saint Cyprian of Antioch is an initiatory order that trains and equips clergy to combat wickedness. We are called to be TRUE salt and Light.



		<h1>September 2016</h1>						
<small>Copy. 2015, Ashby Co., Erie, Pa.</small>							<small>Churchman's Ordo Edition</small>	
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday		
<p><b>READINGS</b> Mass — Year C Office — Year Two</p> <p>Weekday Eucharistic Readings for use throughout the year are found in LFF, pages 498-528.</p> <p><i>See Notes on Reverse</i></p> <p>[ ] - In some Places</p>	<p>Glo.—Gloria Cr.—Creed Prf.—Proper Preface of Adv.—Advent Inc.—Incarnation Epl.—Epiphany H.Wk.—Holy Week Eas.—Easter Asc.—Ascension</p>	<p>Pen.—Pentecost Tri.—Trinity Sunday A.S.—All Saints St.—Saint Ap.—Apostles Ded.—Dedication Bap.—Baptism L.D.—Lord's Day</p>	<p>Days of Special Devotion are noted with ✦</p>	<p>David Pendleton Oakerhater, Deacon and Missionary of the Cheyenne, 1931 [Giles, Abbot in Provence, c. 708]</p> <p><b>1</b></p> <p>Prf.Ap. [Common of a Monastic II, Glo.Prf.St.2]</p>	<p>The Martyrs of New Guinea, 1942 ✦</p> <p><b>2</b></p> <p>Glo.Prf.H.Wk.</p>	<p>[Phoebe, Deaconess at Cenchræe 1st Cent.]</p> <p><b>3</b></p> <p>[Common of a Saint I, Glo.Prf.St.1]</p>		
<p>The Sixteenth Sunday after Pentecost</p> <p><b>4</b></p> <p>Proper 18 Glo.Cr.Prf.L.D.</p>	<p>Labor Day [Boris and Gleb (Romanus and David), Princes and Martyrs, 1015 - R]</p> <p><b>5</b></p> <p>Various Occasions 25 [Common of a Martyr II, Prf.St.2]</p>	<p>Feria</p> <p><b>6</b></p>	<p>Feria</p> <p><b>7</b></p>	<p>[Nativity of the Blessed Virgin Mary]</p> <p><b>8</b></p> <p>[Propers for May 31 Glo.Cr.Prf.Inc. or BVM (IASB)]</p>	<p>Constance, Nun ✦ and her Companions, 1878</p> <p><b>9</b></p> <p>Glo.Prf.St.1 White may be used.</p>	<p>Alexander Crummell, Priest, Missionary, and Educator, 1898</p> <p><b>10</b></p> <p>Glo.Prf.St.2</p>		
<p>The Seventeenth Sunday after Pentecost</p> <p><b>11</b></p> <p>Proper 19 Glo.Cr.Prf.L.D.</p>	<p>John Henry Hobart, Bishop of New York, 1830</p> <p><b>12</b></p> <p>Glo.Prf.St.1</p>	<p>Cyprian, Bishop and Martyr of Carthage, 258</p> <p><b>13</b></p> <p>Glo.Prf.St.3</p>	<p>HOLY CROSS DAY [Exaltation of the Holy Cross]</p> <p><b>14</b></p> <p>Glo.Cr.Prf.H.Wk.</p>	<p>[Seven Sorrows of the BVM]</p> <p><b>15</b></p> <p>[Glo.Cr.Prf.Epi. or BVM (IASB)]</p>	<p>Ninian, Bishop in Galloway, c. 430 ✦</p> <p><b>16</b></p> <p>Glo.Prf.Pen.</p>	<p>Hildegard of Bingen [Lambert of Maastricht, Bishop and Martyr, c. 705 - R]</p> <p>Prf.Epi. [Common of a Martyr I, Glo.Prf.St.3]</p> <p><b>17</b></p>		
<p>The Eighteenth Sunday after Pentecost</p> <p><b>18</b></p> <p>Proper 20 Glo.Cr.Prf.L.D.</p>	<p>Theodore of Tarsus, Archbishop of Canterbury, 690</p> <p><b>19</b></p> <p>Glo.Prf.St.1</p>	<p>John Coleridge Patteson, Bishop of Melanesia, and his Companions, Martyrs, 1871</p> <p><b>20</b></p> <p>Glo.Prf.H.Wk.</p>	<p>SAINT MATTHEW, APOSTLE AND EVANGELIST (Ember Day)</p> <p><b>21</b></p> <p>Glo.Cr.Prf.Ap.</p>	<p>Feria</p> <p><b>22</b></p>	<p>Feria (Ember Day) ✦</p> <p><b>23</b></p>	<p>[Our Lady of Walsingham] (Ember Day)</p> <p><b>24</b></p> <p>[BVM Propers for May 31 Glo.Cr.Prf.Inc. or BVM (IASB)]</p>		
<p>The Nineteenth Sunday after Pentecost</p> <p><b>25</b></p> <p>Proper 21 Glo.Cr.Prf.L.D.</p>	<p>Lancelot Andrewes, Bishop of Winchester, 1626</p> <p><b>26</b></p> <p>Glo.Prf.St.1</p>	<p>Vincent de Paul, Priest, 1660 [Cosmas and Damian, Martyrs - Red]</p> <p><b>27</b></p> <p>Common of a Pastor Glo.Prf.St.1 [Common of a Martyr I, Glo.Prf.St.3]</p>	<p>[Wenceslaus, Duke of Bohemia, and Martyr, 929]</p> <p><b>28</b></p> <p>[Common of a Martyr II, Glo.Prf.St.3]</p>	<p>SAINT MICHAEL AND ALL ANGELS</p> <p><b>29</b></p> <p>Glo.Cr.Prf.Tri.</p>	<p>Jerome, Priest and Monk of Bethlehem, 420 ✦</p> <p><b>30</b></p> <p>Glo.Cr.Prf.Pen.</p>	<p>✦</p>		

*No creature has meaning  
without the Word of God.*

*God's Word is in all creation, visible and invisible.*

*The Word is living, being,  
spirit, all verdant  
all creativity.*

*This Word flashes out in  
every creature.*

*This is how the spirit is in  
the flesh – the Word is indivisible from God.*

- Hildegard of Bingen



# A HYMN FOR LABOR DAY

## All our work and all our being

*Newton Bromswold*

87.87.D

Michael Morgan

Thurlow Weed

1. All our work and all our being come from you, most gra-cious Lord.  
 2. Some may nur-ture those who hun-ger, tend and heal the bro-ken heart;  
 3. Let us la-bor in the know-ledge that no task can be too small;

5  
 Ev-ry task which lies be-fore us is Cre-a-tor's will out-poured.  
 set our flag-ging spir-its danc-ing, spark our vis-ion through their art.  
 that the God who stretched the heav-ens no less shaped the least of all.

9  
 Help us as we build your king-dom, know we la-bour not in vain;  
 Oth-ers teach and of-fer coun-sel, bear life's bur-dens, ease with care;  
 Give us strength, Lord, to ac-com-plish what you set our hands to do,

13  
 give us sure and deep con-vic-tion for the tasks that you or-dain.  
 strive for jus-tice, peace, and free-dom for all peo-ple ev-ry-where.  
 that by serv-ing those a-round us, we re-turn the gift to you.

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