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# MANIFESTING PRESENCE

*Ans* ✓

GENEVIEVE BURNELL



CHRISTMAS GREETINGS

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MANIFESTING PRESENCE

By

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THIS INSTRUCTION  
IS NOT A METHOD,  
BUT A MESSAGE.

## MANIFESTING PRESENCE

The Greek word for truth means "making manifest the hidden." This is the Second Sunday After Epiphany, and Epiphany means manifestation, revelation. But according to the Greek word it is manifesting truth.

You do not create truth, you discover it, you uncover it; you bring it to light; you do not make truth true. No one sees truth unless expressed, and no one can see or know power until it is manifest in some form.

The particular event under consideration today describes a moment in history that is not confined to past history but is His-story in the present, the revelation of the Godhead.

The subject is that first miracle which took place in Cana of Galilee when Jesus attended a marriage feast. He was a guest at the festivities. His Mother was there. You know the



account and have theories about it, perhaps, theories that have not yet entered into practice because your mind has kept concealed the practicalities of the lesson disclosed in this event. But a true theory cannot be false in practice.

The Mother was there, she who is the personification of nature itself, the mothering principle whose special office is to expose to the Lord the needs of men. Actually, all she has to do is to expose to the Lord the privations, the dark places, the points of absence, to the Lord, and His very observation of them is the fulfillment; right at the point of seeming want or need the fulfillment is revealed. He said, I am the Truth; and He reveals this living, vital truth.

It is to be noted that He never makes a special issue of performing miracles. He Himself is miracle enough. And yet there are places along the so-called history of His walking the earth, special contiguous points, where the

Godhead shines through. And this is called to our attention at this point where Jesus the man attends a festivity, a marriage feast, and reveals that which is hidden to the other guests. It was not hidden to His Mother, she knew all the time although she had not been broadcasting. She knew the wonder of retaining these things within herself and brooding over them, for she knew that the moment would come when the revelation would take place.

Right at the point where the man stood, the Godhead would be revealed, not just in theory but in practicality, in practice. The man Jesus was present at this marriage feast and the need of the people was called to His attention. They had exhausted their supply. Probably the bridegroom thought he had provided sufficient wine for the feast; people often do think this, and then the provisions run short. But the watchful eye of the Mother of the Lord was there also and she saw the privation, that the guests were being deprived,



that they had need; and she exposed that need to her Son, the Lord. Then she said to the servers, Do what He says. This was the first miracle performed officially. There are traditions of others, but this was the first official miracle in which, at the very point where the man stood, the Godhead was revealed.

The people did not know what they were looking at. They still thought they saw only the man Jesus. A few of them, of course, did recognize that something unusual was taking place, but most of them were unaware of any miracle. They did admit that this wine was better than the first, it had something very special about it. Indeed it did! Some of them recognized something very wonderful. But the majority thought nothing more about it except, perhaps, that the bridegroom had kept the best wine to the last, which was not according to the usual custom. They did not realize the miracle of the wine, neither did they realize the presence of God in

the man. At the point where the man stood, the Godhead was revealed to those who had within themselves something to correspond, to make them recognize what was being revealed to them.

It is said that this miracle did not take place until after the disciples had been gathered. He did not perform these miracles to gather the disciples to Him. He wanted them to be attracted by truth, not miracles. In fact, it is authoritative that Jesus never indulged in miracles for their own sake. Look all through the wonderful accounts of the Evangelists and you will see how true this is. The power of God was not ordained to miracles as an end. The miracles only revealed the presence of power. If there had never been any miracles performed, the power of God would still have been almighty, omnipotent.

Many people say, Well, what good is an instruction that does not do things for you, that does not perform



miracles; what good is such an instruction? If an instruction is true we ought to be able to do anything; nothing should be beyond our performance. You all know that there are those who seek instruction in truth merely to effect miracles. Let us restate, then: Jesus never, at any time, in any place, indulged in miracles for their own sake. The power of performing miracles is to make divine presence in man manifest.

He never let any kind of spectacular action be a test of truth. Never did He let people test truth by the things they could do in a spectacular way. Perhaps you ask the question, Why is this so? The answer is simple. He revered the material order too much for this. In fact His miracles never broke the laws of nature, never contradicted them, never disparaged them. He did, however, in points such as this act offered today, transcend the power of nature.

The power of God transcends the power of nature and blesses, not curses

nature. In fact, if God ever curses anything it is to bless it. Even the fig tree that He cursed was blessed in the cursing, because no lie, no want, no privation, nothing that is an opposite of truth, can prevail.

We derive the account of this miracle from the second chapter of the Gospel of Saint John. Let us remember that this is the second Sunday of Epiphany, and the meaning of the word truth is "manifesting that which is hidden," not creating, but manifesting. I was looking, I thought, at the second chapter of St. John's gospel, and I discovered it was the third. These things happen, you know, remarkably. The third chapter also manifests to us the importance of Christ Who is the Truth, as our platform of the practice of Christianity. These words leaped out at the moment I thought I was going to be reading the second chapter:

\*For God so loved the world,  
that He gave his only begotten

\*St. John 3: 16



son, that whosoever  
believeth in him should  
not perish, but have  
everlasting life.

True life, everlasting life, immortality! Not just life that stretches out into time, but life that actually possesses the fountain of life which springs up into the wine of transubstantiation. You may think that there is a difference between water and wine. Both come from the Creator. We say we have a long span of time between the water descending as rain upon the vine, and the time when the grapes are harvested and brought to their fulfillment in wine-- a long period of time, the span. And people grow so weary with these spans stretching out in time.

Here we have an account today of a miracle, instantaneous translation of water into wine. Perhaps you have deceived yourself into thinking that if you can just get hold of a little more of the understanding of this truth you can set yourself up in the winery business! It would be so much easier, you

think, just to go out and get buckets of water and turn them into wine and bottle and sell it on the market. Oh, the misdirected effort to exploit the power of truth! Never at any time did Jesus indulge in miracles for their own sake or for His own sake, or His advancement in the world. Never! This is the curse the world has to be delivered from, the desire to exploit the power of God.

Yet all things are possible to God, all things; not only things that are relatively possible, but things that are absolutely possible. Are we qualifying it here to try to limit His power? All things are absolutely possible. He does not contradict Himself. If He has given an order to nature He does not break it, He transcends it and perfects it, and shines through it, and works through it. He reverences the order of nature that He Himself has provided. He reverences the things of this world that He Himself has created. He used water, an element of nature, that it might receive that miracle of



transubstantiation to raise it to the power and the richness of His divinity.

He takes you in the same way. He does not despise you; He takes you and reaches into you, not to confirm your weakness, your wishy-washiness, your inefficiency, your inability, your impotence-- all the places where you miss the mark. He does not confirm these things in you. He never does confirm falsity. He never contradicts His truth. He reaches into you that He may raise you to the richness of His divinity. And can you say at what point this takes place? Perhaps you would like to put your finger on it and say, This is the moment when within me this transubstantiation took place from water into wine, from the weakness of human nature into the richness of the deification. How can you point to a period in time for an eternal action? True life cannot be diminished nor perish in those who make the Christ their platform of practice.

\*For God sent not his Son  
into the world to condemn  
the world;...

Do you think He created a world to condemn it?

For God sent not his Son  
into the world to condemn  
the world; but that the  
world through him might be  
saved.

He Himself came into the world that this glorious God might be manifest, and that those might be saved who have uncovered this truth within themselves so that they can recognize truth.

He that believeth on him  
is not condemned:...

Notice! This is not a misprint or a misstatement where it says, believeth on Him. You might say, Well, does it not mean those who believe in Him? What is the difference? You know, we can believe in a lot of things and be quite theoretical about it. But we are not talking about an estrangement between theory and practice; we are trying to

\*St. John 3: 17, 18

show that if a theory is true it is also true in practice. Many people say that Christianity is wonderful in theory, but it is not practical. It is as though a person might say, Well, I believe in an elevator. But he is not getting much good out of it just believing in it. But if he believes on that elevator he is lifted by that which he believes on. It is no longer theory with him. He can believe in the elevator too, that is theoretical; but when he believes on it he is going somewhere. He is being lifted to the richness of the Christ nature when he believes on Christ. We told you that Christ is the platform of practice. He is the center of life, the center of it. And your life flows infinitely with this life.

We distinguish theory and practice, not to divide but to unite. You know, theory does not go far, but practice gets out into the open. For example, an artesian spring that does not have an outlet becomes a swamp. Too much theory about Christianity swamps you



and you seem to be cursed with theory. So we suggest that you believe on Him; not just theoretically in Him, but believe on Him.

He that believeth on him  
is not condemned: but he  
that believeth not is con-  
demned already,...

This does not mean that if a person fails to believe, then God comes along and curses him. His curse is his unbelief which he must be delivered from; and God came into the world to do this, to redeem this curse. He took on Himself the curse, even the curse of nature, that He might let His Godhead break through at the most cursed point, which He did on the Cross.

\*...but he that believeth  
not is condemned already,  
because he hath not be-  
lieved...

The **worst** curse there can be for any human being is to be in the swamp of his unbelief. The fountain, the artesian

well, the water of life, is infinitely flowing, but a person dams it up in himself when he refuses to provide an outlet, to be a doer of the truth. Being a hearer is easy; but to be a doer makes manifest the hidden powers. He that has not believed on the Name of the only begotten Son of God is already cursed and must be delivered.

And this is the condemnation, that light is come...

The light reveals truth, manifests truth; does not create truth, but in this light we shall see light, this light that uncovers, that discloses, that reveals.

And this is the condemnation, that light is come into the world, and men loved darkness rather than light,...

They like their concealment, you know. They were afraid,

... because their deeds were evil.

They do not want anybody to know about them. The criminal hates the light.

He works in the dark because he is afraid to meet the light, he is afraid of what the light will do to him and to the shadows he is clinging to.

For every one that doeth  
evil hateth the light,...

The moment his deeds are exposed to the light they disappear as the lie does before truth. Truth does not have to dig out the lies, it does not have to sweep them out, it does not have to pull them out by the roots. They have no roots. The presence of the light is the deliverance from darkness. A cave that has been dark a thousand years responds to the light just as readily as a room that has been dark only for an instant.

All the darkness of the "collective unconscious" that the psychiatrists speak about in the world, that seems to keep us from our experience in this perfect world that God has given us, all this vanishes just as readily as your momentary thought that is found to be untrue. The exposure to light is the



lifting of the condemnation.

For everyone that doeth  
evil hateth the light,...  
lest his deeds should be  
reproved.

When the Lord reproves, He heals. Exposure to the light is the healing.

But he that doeth truth,...

He that doeth truth,

...cometh to the light, that  
his deeds may be made manifest,  
that they are wrought  
in God.

He that doeth truth! That does not mean that you have to go out and indulge in miracles in a spectacular way.

The greatest miracle of all is the transubstantiation that takes place in you in the presence of the light, from the weakness of human nature into the elixir of life, that fire of the soul, the richness of truth, of divinity within.

Deification is a miracle represented in this account of the wedding

feast of Cana, the transubstantiation in which the soul accepts the Soul; the bride accepts the Name of Christ and believes on that Name. The marriage feast, represented in the account as transubstantiation of water into wine by the power of God, Christ, reaches into the weakness of human nature, not to confirm weakness, but to confirm strength. The elixir of life itself, of which He is the fountain, infuses your nature, not to become a stagnant swamp, but to become that proceeding revelation of deification in you. And people say, In theory that is wonderful, but in fact rather impractical.

\*Thou art mighty, O Lord and  
thy truth is round about  
thee.

People look, you know, at different members of the Instruction, and they say, Well, I don't know so much about that instruction, I don't see spectacular success in those who call themselves members. They say, If I were to

\*Psalm 88: 9

judge the visible effect, I wouldn't say there was very much to it. Judging by appearances. God has made the wisdom of this world foolish by showing those things to be possible which it judges to be impossible. Who is to form his conclusions by opinions of the world? When we do not exercise rationality we judge by external activities, external events, by the things people can or cannot do, or have or have not done, or will or may do-- past, present, future.

But I am going to give you a great secret that can change, transubstantiate, your whole viewpoint. Changes, you know, may be refreshing; but we must know in what they consist. People are so afraid of changes, for fear that there might be a change for the worse; they think that, somehow, changes may contradict truth. They do not realize that truth covers every possible change there might be because the power of truth is omnipotent, omnipresent; it is not limited to place, to



time, or anything else.

I want to tell you this little anecdote; I think it is very refreshing. In the midst of his herculean labors as Britain's Prime Minister in World War One, David Lloyd George was asked, How do you keep fit under all this work and worry? To which the resolute little Welshman replied, Oh, with me a change in trouble is as good as a vacation. Immune in the midst!

People think, Oh, I don't want any change in my troubles, or, I want to have changes that are going to deliver me from trouble. As long as you are in this material world you are going to have responsibilities. But we do need to know how to look at them, that we may move in a world of changes and have a vacation at every point; not because we drop anything, but because we discover that in this infinite action of eternal life there are infinite, interminable facets of its manifestation.

The people who had wine at the marriage feast had just as much

responsibility as before the wine was offered to them. They had a problem in the lack of sufficient wine, a great problem; but they had a different kind of problem when the wine was offered them. If you could go out and perform miracles, spectacular miracles, you then would be faced with a problem that you might not be equal to. It is a secret that we are disclosing today, a truth that is hidden, but we are manifesting it today in word, that you may in your own life manifest this kind of wisdom which is not foolishness with God.

Saint Thomas Aquinas exposes, uncovers for us, this truth about power, about divinity, which confirms the fact that Jesus did not indulge in miracles for their own sake; and He did not make miracles the test of His truth. His truth is the test of all miracles; miracles are not the test of His truth. Saint Thomas says:

\*It is not necessary that  
the infinite power of God  
should be manifested so as

\*The Summa Theologica, Saint Thomas  
Aquinas, Vol. 1, page 348

to produce an infinite effect.

The mind gets all twisted in this and says, Well, if the power of God is infinite it ought to produce infinite effects everywhere, we ought to do just anything with it.

It is not necessary that the infinite power of God should be manifest so as to produce an infinite effect.

Jesus said, I am the truth. He is the center, He is the platform of all performance of doing the truth.

Even if it were to produce no effect, the power of God would not be ineffectual.

The foolishness of men is that they judge effectuality by what is produced. That is why they say the theory of truth seems impractical because it does not seem to do anything for them. We do not choose between theory and practice; they are not separated, but united. People who try to use the power of God for their own ends are caught in the



shallows, in the swamp of human experience, their judgment based on appearances is false.

Even if [the power of God] were to produce no effect, the power of God would not be ineffectual... A thing is ineffectual which is ordained toward an end to which it does not attain.

The power of God is not ordained to miracles. Jesus gathered His disciples to Him before He gave them this miracle. He did not perform His miracles to gather the disciples; He did not want that kind of disciple, that class. He wanted those who sought truth for the sake of truth and not for the effect they could produce. He even reproved His disciples when they came back from their missionary expedition elated because of the things they had done. It is not the performance of miracles that tests truth; the important point is that your name is written in the book of life.

But the power of God is not ordered toward its

effect as toward an end;  
rather,...

Notice this now!

...rather, it is the end of  
the effect produced by it.

This miracle at Cana of Galilee was not simply to provide these people with wine at the marriage feast; Jesus was not setting Himself up as the head of a winery. The miracle itself was ordained to the manifestation of truth.

And what is this truth that is uncovered today? It is the miracle of the transubstantiation in you. From being merely a human ego, the Lord reaches into you with His almighty power and lifts you to the richness of His divinity. And it is this that He confirms in you as you believe on Him. If you want to know what the transubstantiation in you is as you become a doer of the truth, I would suggest that you read Paul's Epistle to the Romans, chapter twelve, where he describes the doing of the truth, which is the transformation of a person's

disposition to a divine richness.

This is a wonderful account of what takes place within you as you become the richness of this truth and show it within your own soul. Radiating out in your own activities, you show, as the apostle says, the richness of God's glory in this vessel which becomes a vessel of mercy. As it is said, Truth is a stream of infinite life centered in Christ, actualized in each one of us.

May the efficacy of Thy power, O Lord, be increased in us, that being fed with Thy divine sacrament, the words of truth, we may, through Thy bounty, be prepared to receive the fulfillment of the promise.

O Almighty and eternal God, supreme ruler of heaven and earth, mercifully give ear to the prayers of Thy people,



the people of this Instruc-  
tion, and grant us peace in  
our time.

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