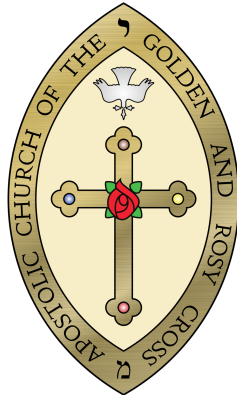


EXPLANATION OF THE CHURCH'S LOGO



The image of the Golden Cross is framed within a Vesica Piscis, a device formed from two intersecting circles, often used as an aureole to contain Jesus Christ, or more commonly the Virgin Mary (as in Our Lady of Guadeloupe). This is a symbol often used in Gnosticism. The Vesica Piscis contains the full name of the Church: The Apostolic Church of the Golden and Rosy Cross.

In the center is a golden cross, in the center of which is a fully open red rose. This is a key symbol in Alchemy and Rosicrucianism, representing Christ on the Cross. A common Rosicrucian greeting was – and is – “May the rose bloom upon your cross.” Incidentally, the rose is taken from the logo of Rose Circle Publications, to denote the link with that publishing house which focuses on Masonic and Martinist books and translations.

Hovering above the Cross is a downward-pointing White Dove, a common symbol for the Holy Spirit. This image also represents the Hebrew Letter ש (‘Shin’), representing Fire or Spirit. At the top of the Vesica Piscis is the Hebrew letter י (‘Yod’), representing the Source of Everything, the First Cause; while at the bottom is the Hebrew letter מ (‘Mem’), signifying Water, and representing the ‘Waters of the Deep’ of Genesis. Finally, as if hidden in the petals and the leaves of the rose, there is a secret א, the ‘Aleph’ of the Hebrew Alphabet.

And so, within the confines of time and space, in a space containing the continual evolution and involution of the Universe, represented by the eternal womb of the Vesica Piscis, we find the First Cause, the י, first letter of the Tetragrammaton, giving rise to Creation. Descending from the heavens is the Messenger, the Dove, ש, bringing Fire from Heaven, as “the Spirit of God moved upon the face of the Waters”, מ. And Martinism tell us that God placed Man, א, in the midst of all of Creation to govern it, as Master of the Four Quarters, represented by the four arms of the cross; and to rule over all contained therein, represented by the four spheres at the ends of the limbs, representing Earth, Water, Air and Fire. So long as the Rose bloomed in the center of the Cross, everything was in perfect balance. But Martinism – and the Holy Scriptures in an allegorical way – tells us that man prevaricated, and lost his primitive position of privilege, while another, the Repairer, was sent to occupy that position: a position He occupied both spiritually and once physically, when He was stretched out upon the Cross of Man’s Salvation. And the Path taken by the Dove becomes both the Path of Return for the Repairer and for us, once we have accomplished that sublime state which Saint-Martin refers to as *Homme-Dieu*, or Man-God, to be reinvested with that which we had lost, once again to take up our place in the center, clothed in our Glorious Body.

Our logo, therefore, represents the ultimate goal to which we aspire, rather than the sad and lowly state in which we presently find ourselves. And as the Church establishes itself as that Hidden Church of the Holy Grail, so the external form of the logo reveals a multitude of hidden meaning to those with the ability to perceive them. And thus, as well as a logo, the image becomes a mandala, a kilkor as referred to in the Martinist Ritual. It becomes an object for meditation, as continuing links and meanings will be revealed to those who focus on its form.