

Embracing the Numinous: The Life and Work of the Reverend Mario Schoenmaker.

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Abstract

In the annals of the development of new spiritual expressions within Australia, the Reverend Mario Schoenmaker is a very significant figure. The founder of the first Australian born church to be given recognition by the Australian Government, he synthesized a variety of European esoteric traditions within an Australian cultural context. This paper will explore some of the innovations he pioneered within a church setting, such as the concept of religious freedom, the creation of the new and free expression of the priesthood, and the first solemnisation of same sex union. The paper will also explore the unexpected emergence of his clairvoyant abilities, which he developed to give “Spiritual Readings” to some ten thousand people worldwide. This ability gave rise to what he described as a deeper understanding of the spiritual worlds, and as a result, he became the spiritual teacher. Reverend Mario Schoenmaker’s life’s work will be described in terms of a developing relationship with the numinous experience: His own experience; the transmission to his pupils; the transformation of religious frameworks, and the ongoing expanding spiritual legacy.

Introduction

Reverend Mario Schoenmaker (Mario) was a man of paradoxes. He was a minister of religion, yet he was a clairvoyant. He was a spiritual teacher, yet he was married with children. He was a preacher in an orthodox church, yet he preached reincarnation. He was a modern day mystic, yet he was a man you could meet down the street. He knew his bible and theology off by heart, yet he spoke about all of it from an esoteric and metaphysical viewpoint. In 1975 he would found and lead what would become the first Christian denomination to be recognised by the Australian government. And in 1996, four months before he died, he would introduce a brand new expression of the priesthood into this church.

It was a chance meeting with Colin Read (Colin) – whom he credits with “inspiring (him) to realise freedom and seek liberty” – that set this in motion.¹ Prior to this Mario’s background had appeared impeccably orthodox, with ministry training in the Catholic Church, the Salvation Army and the Uniting Church in Australia, plus some time spent as a missionary in the Outback WA. When Mario met Colin “It was instant recognition.”² It was Colin who ‘dared’ Mario to teach what he really saw (and that which he really ‘saw’ he had experienced some years earlier). “Without Colin Read I would have remained an orthodox Congregational Minister.”³

The meeting of these two brought about a complete change in the way Mario taught. He began teaching reincarnation and karma, which attracted hundreds of people. Then there were the innovative healing services to which people flocked. He provided classes in a wide variety of metaphysical topics, and commenced his worldwide Spiritual Readings ministry. He became the spiritual teacher.

This paper will explore Mario’s ‘inner’ numinous experience. Through embracing this

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experience, the ‘outer’ journey towards creating a major ‘movement’ was born. The church that would be created had all the external appearances of orthodoxy. Yet all the while underneath it, lay the palpable presence of something far deeper.

The numinous experience: the awakening

The dramatic change from orthodox to revolutionary was effected by an experience that occurred to Mario in 1966. ⁴“In Perth, I had an experience which enabled me to begin to realise the potential of my clairvoyant abilities. One night (about 1966) I was lying in front of the fire in the lounge ... Although I was not even consciously meditating, I was taken out of my body into a cathedral-like building with no seats in it, and monks moving around the place. In this spiritual atmosphere, a burning coal was placed on my forehead and stomach, which actually left burns on the flesh at these two points. When I came back into the body I could see colours. Nothing was defined, but colours were streaming from everywhere towards me”.

This experience was not the first numinous experience of Mario’s life, but it became the defining moment for his life’s work. From this time onwards he began to teach publicly about his experience of the spiritual worlds and he commenced the Spiritual Readings Ministry. By 1986 he estimated he had given Readings to “approximately 10,000 people.”⁵

The Macquarie Dictionary defines “numinous” as “(1) of, or pertaining to a numen. 2) arousing elevated religious feelings.” A “numen” is “a deity, a divine power or spirit”⁷. Interestingly, its Latin root seems to have meant originally “a beckoning with the head; a nod as a sign of a command” *Cassell’s Latin Dictionary*⁸. This later became “the divine will, divine command”⁹. Mario’s experience certainly contained the element of compulsion, for it was to redirect the course of his life.

As he dealt with the implications of the 1966 experience, Mario began to extend his sphere of influence so that he could pass on the insights gained from the new vision to as many people as possible.¹⁰ This occurred in several ways. The original experience of “colours streaming from everywhere” became refined into a perception of the human aura. Mario’s description of his perception of the aura contained many elements, which were common to descriptions of other writers. ¹¹Leadbeater described it as “transparent, yet iridescent, like a gigantic soap bubble”.

According to Mario “The auric field surrounding the body is usually egg-shaped. It manifests in different splashes of colour which are visible to the person with spiritual perception.”¹² Mario’s description of the meanings of the various colours in the aura, also agree with Leadbeater.¹³

Colour	Schoenmaker	Leadbeater
Blue	+ religious, devotional	+ spirituality, devotion
Green	+ nature, harmony, healing	+ sympathy, adaptability
Yellow	- jealousy and deceit + clear thinking and intellect	- jealousy and deceit + highest intellect
	- confused thinking	- low type of intellect

An aspect, which does not seem to be mentioned in previous literature, is that Mario was able to relate the colours of the individual to previous incarnations:

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“From the auric colours and the interpretation of their symbolic meaning, the pictures begin to flow like a technicolour movie, sometimes in association with sound... When the pictures come, we are in touch with the akashic records, and then the contents of different incarnations, which are associated with a particular colour, can be read.”¹⁴

A Spiritual Reading would last about forty minutes and Mario would give a detailed interpretation of the meanings of the various colours and related incarnations.¹⁵ Over many years the authors were told by a large number of people how amazed they were at the accuracy of his comments regarding their psychological makeup, and the way he was able to relate past life experiences to indicate likely problems and talents in the current life situation. The authors were fortunate to have a Spiritual Reading each before they knew Mario personally. Mario had no knowledge that one of them was a practising Buddhist, with a particular interest in Tibetan Buddhism. He was also not aware that the individual had a total antipathy towards organised Christianity. Without prior knowledge, Mario informed the person that they had spent several lives as a Buddhist, and so this person would be particularly attracted to Buddhist philosophy – especially Tibetan Buddhism because of a life as a Buddhist monk in that region. The person was informed that they had been tortured by the Inquisition and so would dislike the Church in this life. They were further informed that they had experienced a life as a church organist. Strangely, this person (having never before played an organ) later spent twenty years of the present incarnation as a church organist – in Mario’s church!

Mario described – that as he practised and expanded his clairvoyant gifts. “I have learned a tremendous amount about man in the light of the higher worlds.”¹⁶ In his spiritual metaphysics, Mario explained that humanity lives in many worlds. The lowest of these is the physical or material world, which is the world of ‘sense’ consciousness.¹⁷ If we confine ourselves to a sense consciousness then we will subscribe to a model of the universe this way: “This model [the Newtonian model] is primarily a viewpoint which sees the world as an intricate mechanism. Doctors conceptualise the body as a type of grand machine which is controlled by the brain and peripheral nervous system: the ultimate biological computer.”¹⁸ According to Mario, however, we are surrounded by a series of ‘higher worlds’ that become perceptible to different states of consciousness. These worlds he called the ‘spiritual worlds’.¹⁹ He also said “There should be within us a certain melancholic feeling that this earth is not our real home. As spirit beings we actually belong to the heavens, and our attention and longings should be directed towards the reality of spirit and the bond that binds us to the heavens and those who dwelt therein.”²⁰ Mario often reiterated the theme that ‘as spirit beings we actually belong to the heavens’. In his understanding, we incarnate into a physical body from life to life. Each lifetime we encounter certain experiences which are designed to firstly balance out negative actions of previous lives (karma) and secondly to offer us the opportunity to become more spiritually conscious.

Mario’s model of the human being was consistent with the mainstream European esoteric tradition as exemplified, for example in Rudolf Steiner²¹, Madame Blavatsky²² and Max Heindel²³. A detailed discussion is given in his book *The New Clairvoyance*, but in brief:

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Man inhabits four bodies:

1. A physical body.
2. An 'energy' body (the etheric), which brings a 'vital force' to the physical.
3. A 'mental' body (the astral), which enables emotional and rational abilities.
4. A 'soul' body, which contains within it, the 'I AM' – also called the 'Real Self' or the 'Christ Self'.

In this model, the other bodies act as a vehicle for the 'I AM' so that the original divine spark may expand and become the director of the person.

At a certain stage in his life, Mario felt he had established his credentials to a point where he could make a revelation to some of his students. At an earlier time in his life, he had been part of an organisation in Germany he referred to only as the Mystery School or the Lodge.²⁴ For one year, the young Mario experienced a training that made immense demands on his moral and spiritual stamina. The young students gathered together from all over the world were subjected to a testing regimen that made few allowances for youthful rebellion. Mario recalled, in a personal conversation with one of the authors, the punishment for a relatively minor transgression being to scrub the stone steps of the tower from top to bottom with a toothbrush! It was his training within the Lodge that connected Mario with the European esoteric tradition. He gained his core intellectual framework from what he was taught; and some of the exercises given he passed on to his own students.²⁵ As Mario related it, different Lodges maintained different traditions. His own Lodge claimed to trace a master/student lineage back before the first century. The objective truth of such a claim is impossible to establish due to the vows of secrecy.²⁶ In *The New Clairvoyance* Mario explains he is "Not at liberty to divulge all the details of the unfolding of my clairvoyant perception". Mark Hedsal's book *The Zelator*, also alludes to this impenetrable veil of secrecy.²⁷

From Mario's teachings it is possible to deduce a lineage. An attempt at a summary of influences detectable within Mario's teaching from the body of his lectures, writings and personal communications is given in figure 1.

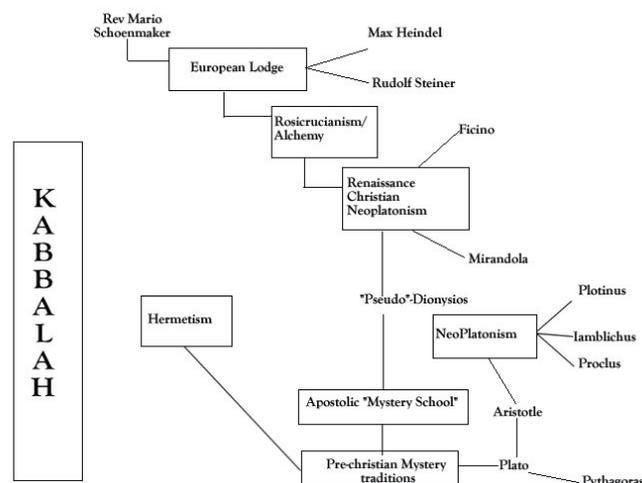


Figure 1: Esoteric Lineage

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Mario was conscious, in terms of his spiritual tradition, that he was not an inventor. He saw himself as a link in the chain of the European esoteric tradition. He described a number of occult schools that had survived in various lineages from the pre-Christian era.²⁸ These bodies formed separate strands of esoteric teaching, which at times would interact and cross-fertilise, eg Christianity and Neo-Platonism; Christianity and the Kabbalah. One of the hallmarks of Mario's teaching was his insistence that he derived from a Western, European tradition and not an Eastern one. For example, he derived:

Reincarnation from Plato, the New Testament and Origen

Karma from New Testament and Origen

Auras from the Old Testament (Joseph and his 'Coat of Many Colours')

Chakras (aka 'spiritual centres') from the New Testament (Book of Revelation).

If we accept the definition of the numen as deity or 'spiritual being', then we should pursue the question, what was Mario's numen? In other words, what spiritual being; what deity was the inspiration of his life and his work? The answer to this is also provided in *The New Clairvoyance*.²⁹ "The motive behind my clairvoyance is love for Christ and therefore love for people..." Throughout his life, it was the vision of Christ, the vision of his numen, which motivated Mario in developing his gifts and his relationships and his work.

Outer expression – the building of a Major Movement

In his work, Mario gave the numinous experience intellectual respectability. He differentiated from the charismatic 'born again Christian' expression, as he considered it to be based exclusively on emotion and not spirit.³⁰ He would not refer to people as miserable sinners either, as did the orthodox streams.³¹ He was founding a new church with a completely different approach. "The essential role of preaching and teaching is to proclaim freedom for the soul, to proclaim release from captivity, and to express in word and deed the liberty of soul and spirit."³² His philosophy restored hope to people that the spiritual worlds were indeed real. "The ultimate goal" he said "is the ultimate vision, the 'open door' through which humanity passes and becomes divinity."³³ Mario also instituted the priesthood, which would see over forty people ordained in his lifetime. This will be discussed later.

The creating of a new and independent church was not an overnight event. In fact it was a long and arduous process. It began when Mario, born on 18th November 1929 in Rotterdam Holland, entered a Catholic Seminary as a teenager.³⁴ He had heard the call to the priesthood at aged seven and saw only the Catholic Church as the way to this.³⁵ At the seminary the young Mario was subject to a life of discipline and devotion.³⁶ This training was unrelated to the Mystery School experience in Germany.³⁷ It was in the seminary however that he received his training in the Bible, theology and liturgy. "I was disciplined in such a way that I learned to direct my mind and apply realistic thinking and observation."³⁸ Mario was just twenty years old when disillusioned with church dogma he burned his theological books and converted to Protestantism through the Salvation Army.³⁹

In 1955 Mario migrated to Australia with his new wife Helen.⁴⁰ He could turn his hand to anything. He was already a fine artist and musician.⁴¹ He delighted in telling stories of his first employment in this country. He formed a colour consulting business as a painter for Toorak ladies, and gained employment as a milk truck driver in order to pay for more theological

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studies to satisfy Australian standards. As the truck driver he overturned the truck on the highway smashing bottles all over the road. “I was sacked of course!” He said.⁴² He later answered a call with his wife to work among the Aborigines at the Roelands Mission in Western Australia.⁴³

In 1963 Mario was invited to become Minister of the Victoria Park Congregational Church in WA.⁴⁴ It was during this year that he visited his dying mother in Holland. Certain mystical experiences occurred for him, followed by the defining experience in 1966 (which has already been mentioned). He was ordained within the Congregational Church in 1968⁴⁵ and by 1969 the transformation from old church to new, had begun in earnest.

Imbued with the inner numinous experience Mario began running healing services, so popular that two services per night had to be held⁴⁶. He also blessed same sex union. His encounter with the numen had given him a deeper knowledge where he could ‘see’ the soul of the human being, regardless of their gender.⁴⁷ Armed with this vision he performed the first blessing of two women on 7th April 1973. It was aptly called a ‘Covenant of Love’. In an interview with the Sunday Examiner shortly afterwards Mario explained “Someone has to take away the guilty feelings of these two girls, and other men and women who are living in their own kind of relationships.”⁴⁸ Over the next few years, many new and innovative activities were introduced with overwhelming success.⁴⁹

Mario and his co-founder Colin were well on the way to creating a ‘major movement’. The two of them always referred to it as a ‘movement’ because there was nothing static about it.⁵⁰ This was not a church where people came once a week to sit in the pews. On the contrary, new life had been breathed into an old system of worship, and people wanted to be there as often as possible.⁵¹ Colin called it “The Church of Excitement” because so much was going on⁵². The teachings gave practical application to a person’s life.⁵³ There was something offered every night of the week. Lectures, meditations, healing services, concerts, sacraments, and fellowship were all available.⁵⁴ And after all this was over, the coffee shop was still open till 3.30 a.m. Mario and Colin were often found in the wee small hours of the morning still washing the dishes.⁵⁵

Through the sacerdotal ministry the new church also offered various sacraments to the general public – baptism, confirmation, mass, communion, holy unction, healing, and marriage. One of the attractions for baptism was that neither child nor parents had to become members of the church. It was recognised that they as a spiritual beings were free⁵⁶. Marriage too was attractive because there was no stigma attached to having been married before. Couples could fulfil legal requirements within a devotional and religious setting regardless of former relationships.⁵⁷ The church’s philosophy was always ‘To Set People Free’. Mario said he had a dream “I dreamed of people who were Christed, people who were equal, people who were free, people who did not let dogmas or creeds or politics or money enter into their relationships.”⁵⁸ He freed people. Above all he allowed people to think for themselves and take responsibility for that thinking.⁵⁹

By 1975 when the idea of a union of Congregational, Presbyterian and Methodist Churches emerged, Mario and members of his congregation, decided not to join the Uniting Church but to continue as an independent church.⁶⁰ In his own words, Mario said “We could no longer bind ourselves to old dogmas.”⁶¹ It was a theme that continued throughout the years of his ministry. The new church therefore was officially

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formed and recognised by the Australian Government on 25th November 1975.⁶² In his Declaration Day speech, Mario stated. “We have done what other churches have refused to do. We have taken the living faith of the early church, with its mystique and metaphysical thought, and combined this with modern living. We have accepted the struggle of people towards their own understanding, and we are striving to assist them to grasp the reality of life with all its implications.”⁶³ The Independent Church of Australia – as it is known today – continues to flourish under the leadership of Mario’s daughter Rev Antoinette Schoenmaker. Mario died on 12th January 1997. Colin died on 13th March 1999.

At the end of his life Mario would say that the most important part of his ministry was the priesthood.⁶⁴ None of the aforementioned could have occurred without it. The priesthood therefore became the very lifeblood of the ‘movement’ and its future expression in the world. It was instituted very early on within the new church, and it too, changed its form to meet the growing demands of modern life. It stands to this day as the most important aspect of Mario’s life’s work.

The Order of Melchizedek

As early as 1968 Mario had received a vision concerning this priesthood. His task would be to raise again the priesthood according to the Order of Melchizedek. “...[it] came to me when I was ordained in 1968. It came to me in a vision actually, that I was the representative of the Order of Melchizedek and that I have to pass this on.”⁶⁵ It was not sufficient for Mario that he alone would embrace the numinous experience. He wanted this for his students. The desired outcome of spiritual training would be that his pupils would not depend on him, but develop the numinous vision in their own right.⁶⁶ Development of this type of clairvoyance would enable the student to perceive the truth of spirit for themselves. Especially, the student would (like St Paul), experience Christ as a reality.

As long ago as 1910 the philosopher and clairvoyant, Rudolf Steiner had predicted: “We see even today how trivial scholars ‘prove’ to people everywhere that the Gospels are not historical documents, that one cannot refer at all to a historic Christ. The historical documents will lose their value for humanity; the number of those who deny Christ Jesus will become greater and greater. ...” “The spiritual proof of Christ Jesus will be provided through nurturing the faculties of human beings, through the fact that they shall behold the truly existing Christ in His etheric body.”⁶⁷

According to Mario, it had been possible to achieve this vision since about 1930.⁶⁸ The vehicle with which he promoted this work of enabling the numinous vision in his students, he referred to as The Order of Melchizedek. “When my pupils are ready, I plant the seed of clairvoyance in them by ordaining them into the Priesthood of the Order of Melchizedek.”⁶⁹ He said that the priest in order to be productive must be able to look into the souls of their fellow man.⁷⁰ The Order of Melchizedek is referred to in two places in the Old Testament (Genesis 14:17 and Psalm 110:4). The writer of the ‘Letter to the Hebrews’ quotes both these sources and refers to Jesus as the “High Priest” of the Order: “Jesus, ... having become a high priest forever, according to the order of Melchizedek” (Heb 6:20).

In one sense it could be said that ordination into any Christian church would be ordination into the Order of Melchizedek, since (presumably) all churches trace their lineage to the

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figure of Jesus. Mario, however, in his use of the term, was talking about a specific spiritual fraternity. This group of beings was united in a task, which would open the consciousness of those ready to receive it to a new perception of spiritual reality. Ordination into the Order of Melchizedek was therefore an admission to a spiritual fraternity, which is headed by Christ.

Mario indicated to his priests that the Order of Melchizedek was re-established every thousand years,⁷¹ and that it was his specific task for this incarnation to establish it in the twentieth century.⁷² In the interview of 1996 he explained the importance of this work: “The Order is important in two areas – first of all to represent the body of Christ. (Even though we may say that the body of Christ is the earth and all that, there is a particular function that the church (priesthood), or the body of Christ has, as St Paul says in 1 Corinthians 12. It has to do with people who are conscious of their Christhood). Secondly, the priesthood of the Order of Melchizedek is the very embodiment of Christ. Christ has revealed himself through Melchizedek down the ages, throughout evolution you could say, so the Order had to be revived again in order to bring people to a greater awareness of the Christ in the etheric levels. The task of the priesthood is to make people aware that Christ is among us in his etheric presence. That is done through the sacramental ministry, and through teaching, and through making people to practise their devotional aspects. These three go together. You cannot separate them.”⁷³

The purpose of the Order therefore could be described as follows:

1. To empower those with whom the priest comes in touch, to recognise their own inner divinity (“the Christ”), and through such empowerment, to become creative beings within their lives and their relationships with others.
2. To empower those, with whom the priest comes in touch, to perceive directly into the spiritual worlds and behold for themselves, as Steiner put it, “the truly existing Christ in His etheric body.”⁷⁴

It was Mario’s conviction that the age of instructing people spiritually how to think and how to act was past. In his ethos, it was only the numinous experience, the spiritual vision that would transform the consciousness of individuals and hence the consciousness of society, bringing freedom to all “There is a goal to reach and a bridge to cross, for all of us must come to know the free-making experience of being able to discern our *own* spiritual self.”⁷⁵

By the early 1990s, Rev Mario and Rev Colin had ordained over twenty priests into this Order. It would soon be realised that a new impulse was needed, to create a major spiritual thrust in the world, and carry out the purposes of the Order. Mario, echoing the themes of earlier times, said “Religion as we know it today must disappear. There is no doubt about this in my mind.”⁷⁶ Another new expression was about to be born, to make this a living reality for the 21st century.

The Free Priesthood and the Continuing Impulse

It was 1995 when a new vision of the priesthood was given.⁷⁷ Mario had explained years earlier that the troubled person no longer went to visit a priest to unburden themselves, but went to their psychologist, hairdresser, or therapist instead.⁷⁸ So after years of training, and with careful thought and planning, on September 8th 1996, nineteen new candidates from all walks of life were ordained into the Order of Melchizedek. Mario and Colin would call it the Free Priesthood.⁷⁹ This was an expression of the priesthood that was seen as futuristic, and one that would ultimately become an invisible force. Colin suggested “it would be like wearing a Superman suit, Clark Kent on top and Superman underneath.”⁸⁰

At the post ordination reception, Mario announced to the authors and others present. “The people won’t come to the priest, so we have ordained the psychologists, the nurses, the doctors, the lawyers, business people, musicians, and artists, and we shall send these priests to the people!” The priest was now regarded as a silent power within society. In exceptional circumstances the priest would reveal themselves to certain people, and if necessary, be able to administer the sacraments upon request. Most of the time people would not (consciously) know that the priest was any different from other people. A number of those ordained however have communicated to the authors that very often the perceptive person would detect that the priest was indeed different. The purposes of the Order were now being carried out. People with whom the priest came in touch were starting to ask questions and experience their own inner numen (Christ).

The advent of this new expression of the priesthood meant that free priests would not be required to be part of traditional church services – nor even be aligned with the church per se. At the pre-ordination retreat of 1996, Mario said, “The whole church structure may well of necessity need to change”⁸¹. He said he saw the church now totally differently from the way he had seen it in the 1970s. “Now I see the church as an organization that disperses people.”⁸² He had so often said that religion because of its dogma could no longer express itself the same way anymore. Again, he had brought about something new. This final act was the culmination of his life’s work. Mario had travelled the journey from orthodox Congregational Minister, to leader of the first Australian born church, to in the finality, launching a brand new and exciting expression of the priesthood.

Today people are drawn towards this Free Priesthood from all corners of the globe. Many professionals have now been trained and ordained. At all times these priests respect the individual spirituality (or not) of people everywhere. The priest walks amongst the people regardless of their race, colour or creed. Where no one would ever venture inside the walls of a church, the priesthood now is in their midst.

Candidates continue to be ordained into the Free Priesthood through a number of different avenues. People from all spiritual traditions are attracted to it. To the Buddhist ‘Christ’ is the Buddha Nature; to the Hindu it is the Atman; in Medicine Wheel ‘Christ’ sits in the centre of the wheel. This is the expanding continuing legacy.

Conclusion – Eulogy

What were the gifts Mario gave to us, to the people who briefly came across his path and to the world? He turned the mundane in the world into mystique. The ordinary became extraordinary. He made us aware of the value of ourselves, and how we can contribute to the world in the simplest of ways. He dared to put himself as an example and yet he was never afraid of being human. He was the teacher and he was the pupil. He knew the value of being human and being divine; he never separated the two. He entered the very hearts of people and he never violated that privilege. He took you to the mountain, told you to start climbing and waited for you. He pushed, he kicked, he goaded, he challenged. He took you to the edge; yet when it all seemed impossible, he overwhelmed you with his tenderness and love, picked you up and sent you on your way. He succeeded and he failed. He never gave up. He showed us a glimpse of what a Christed person could do, even at his death. He was □all things to all people□, yet he never wavered in his desire for all people to rise above themselves. He wanted us to be strong yet he shared in our weakest moments. He wanted people to think. He taught the value of being in control, being aware of the largest and the smallest of God□s workings, yet he acted on an impulse, an urge to create a church which would uplift and revere the true meaning of the bread and wine. Spontaneity was the thing he loved most □ □spirit□ guiding people, not people trying to dictate to spirit. His mind and heart would encompass the cosmos, yet his □eye was always on the sparrow□. He was larger than life for many people yet he always looked out for the little ones. He would encourage people to work together as a community but he would remind us that you must □come to the garden alone□. He loved the church he created with unrivalled passion yet he was willing to put it all at risk in order to bring about the manifesting of the spirit behind it. He lived an extraordinary life full of love, triumphs, disappointments, failures, hopes, dreams, unwavering commitment, passion, drama and above all □ example. He always loved Christ. He has gone home now. We will not see this man again in the sense of what he was. We will see him again in another way, another form, totally different. Needless to say that in his life gone by, he was a most extraordinary, peculiar, lovely man. (Rev Ken Whitfield, 1997)⁸³

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