

Mario in his own words from The Last Interview 1996

Melody: What is the Order of Melchizedek and why is it so important?

Rev Mario: The Order of Melchizedek is referred to as the White Brotherhood in other circles. They really couldn't give it a name; didn't know what it was. 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 (in us) and in the earth and all that, there is a particular function that the church (the people) the body of Christ has. 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. So 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 practice their devotional aspects. These three go together. You cannot separate them.

Melody: Were the real Rosicrucians of the Order of Melchizedek?

Rev Mario: Yes and no. I think there is an ancient tradition that it came from Mesopotamia and that was well before Christ. The wise men who are mentioned in the Bible are representatives of the Order of Melchizedek who visited the baby Jesus. So the Order goes back much further and it split up in different sects or different areas. The Essenes would have had some of its power and the Therapeutae would have had some too. The Rosicrucians who were a healing order contained some elements of the Melchizedek Order.

That is good because it is better to have a few people who represent the Order than a whole bunch because it is the Melchizedek Order that gives the leading, that gives the guidance, that gives the impulse, so to speak. So the impulse of the Rosicrucians would have been given by the Melchizedeks, specifically for healing – and funnily enough of course, we started with healing. That's where our work started.

Melody: You have told us that you were bequeathed the etheric sheath of St Paul. Can you tell us how this came about?

Rev Mario: Well, I haven't got the full etheric sheath. I have never said that I have the full etheric body. I have a portion of it. This makes me act very much like St Paul. I think I had this ever since I was fourteen years of age because here is where I wanted to work with my hands and yet there was the spiritual part as well. I also believed that a priest or a spiritual person should really work with their hands as well or should be able to work with their hands rather than just live off the collection from the people. I still believe that. St Paul always maintains that he worked with his hands to make a living.

I have always said that the priest should have a profession apart from the priesthood. The priesthood is not a profession. It is a calling. If you can live off the calling, that is fine but in the finality you must not rely on it. That is what St Paul did. Even though I

wasn't aware of it, I would have had this portion of his etheric sheath since my fourteenth year because that was when my rebellion started against the Catholic Church and all sorts of other things!

Melody: Also, I suppose if you worked with your hands it gives you the opportunity to take the power of the priesthood out and do other things. That is not the sort of thing that we would mention in the biography, is it?

Rev Mario: Oh, it doesn't matter if it is mentioned. I think that it's quite good as long as it is maintained that it is only a small part of his etheric. It is not the total etheric body. That can't be simply because the etheric of St Paul has been given, in some ways, to other people as well.

Melody: When did you become aware of the hidden power of the Bible?

Rev Mario: I would say 1965. My mother died in 1963 and her soul was a great impulse in my life afterwards - not before that, funnily enough. She didn't mean very much to me although I was close to her; I was the first-born and all that. But I happily left for Australia without looking back and all this type of thing. When she died I was very much aware that she was the great impulse in the beginning.

My love has always been for the Bible. In the beginning it was all very orthodox and very straightforward and evangelical. But it was in 1965 that I started looking for deeper meanings in the Bible especially when my knowledge of New Testament Greek assisted me in looking into the words.

Melody: Will Mario replace himself after his demise?

Rev Mario: You mean my physical demise! It is a spiritual principle that you can do much more in spirit than you can do in the physical. Physically you are located to one place, and face one thing at a time, while if you are in spirit you can be anywhere and everywhere at the same time. I feel that once I have laid down this physical body I will be much more powerful and I can work through different channels which will be available to me and which are already available.

Whether a person will rise up eventually through which my spirit will flow, that is in the hands of the gods I suppose. I think it will become clearer when days go on, but the fact remains that in spirit I am much more powerful than out of the spirit, in the body. As long as people don't go round saying "Oh, I've seen Mario and he spoke to me", and this type of thing because that would be total nonsense.

Melody: You would be inspiring us, I suppose, in the same way that your mother inspired you?

Rev Mario: Yeah. I was never aware that my mother spoke through me.

Melody: If we are allowed to say that you went to a European Mystery school, is it possible to say that the mystery school approached you?

Rev Mario: You can say that under any and every circumstance the pupil finds the master. It is not the other way around. The master sees that the pupil is ready. I think I was ready for the mystery schools and therefore they opened as it were the opportunity rather than saying straight out, "You are here and we would like you to come and train with us." They opened the doors. It is not like the masons or anything of that kind where you have to be recommended and this type of thing. The people who lead the mystery schools - they are getting fewer and fewer now - were clairvoyant themselves. They knew, they didn't have to have a written recommendation from someone else.

Melody: Did they place tests upon you? Did they test you?

Rev Mario: You always get tests from the moment that you start, to the moment you leave and even now they still do it. There is no stopping to it.

Melody: What did you do in between while you were at the Mystery School?

Rev Mario: In between twenty-two and twenty-three and the year of the mystery school I worked in Holland as a freelance preacher.

Melody: You must have become really good at speaking.

Rev Mario: Oh yes. Speaking off the cuff.

Melody: This is the orator in training.

Rev Mario: Yes, yes.

Melody: Soap-boxing?

Rev Mario: I had to do that - stand on a soap-box in Amsterdam in the park.

Rev Lyne-Melody: What was the response like?

Rev Mario: For some reason, I always had the people eating out of my hand. There was one preacher who came to me and he said, "I don't know how you do it but when you preach all the people stand still and listen. When I or others preach they just walk past." He said, "You've got something in your voice that holds the people in its power." I think that is true. It took me a long time to come to the realization that my voice had some quality that attracted people. I never had any problems, you know, wherever I went. Even when I went to America in the early 1980s the churches were absolutely packed. They wanted three services a day and they were packed.

Melody: As well as your voice, it must have been what you were saying, that really held them.

Rev Mario: Oh, yes. My principle is that a sermon is no good or a speech is no good unless it has a direct application to the lives of people. And I think you also have to respect people. People are not dumb. You must never treat them as dumb. People are

intelligent so respect for your audience makes for good preparation. One can speak off the cuff but one still has to have the knowledge to do that. Knowledge to me was terribly important. The more knowledge I could get the better it was for me because then I felt confident. Then I could talk about things that I knew were relevant.

Melody: What made you come to Australia in 1955?

Rev Mario: Again, I don't know. I felt that I had to leave Holland. It was this inner feeling, this inner guidance. I tried South Africa and that wasn't accepted. I applied for Canada. People there wanted me because there was a church there. Everything was ready for me. But the government of Canada didn't want me either. So Australia was the only other place. But I was going to leave, period. That was the inner push, so to speak.

Melody: Why did you move from Melbourne to Perth?

Rev Mario: Because I was not an ordained minister with very few qualifications in terms of Australia - plenty of qualifications from Holland of course - the red tape or the bureaucracy wanted me to start studying at the Methodist training centre, Wesley College. For that I had to go to Perth. The Presbyterians were very precise. They didn't want communion given by an un-ordained person, it had to be an ordained person. They sent an ordained young Scottish man, a lovely man, who couldn't preach to Bunbury.

There was a whole kerfuffle because the Congregationals said, "We don't mind, we like Mario. We want him to give us communion." The Presbyterians said, "No, it's not allowed." So eventually I had to leave and that's how I came to the Victoria Park Congregational Church in Perth. I had two parishes or pastorships then - Rivervale and Victoria Park. As soon as I became qualified I was ordained by the Congregational Church in 1968.

Melody: When did the idea of The Centre (a new church) as opposed to a traditional church really begin?

Rev Mario: 1968.

Melody: Was that happening before Colin (Mario's co-worker and founder) came along or did he really give it the big push?

Rev Mario: I was dissatisfied with the system. I did not understand why people who went to church all the time still hated one another, but didn't know how to go about changing it. Colin was the one who said, "Look, sell the bloody church. Sell it and set up in the manse and get another building where you can live." The manse where we were in those days was enormous. It was a big house. It could easily seat fifty to sixty people, no problems. The big back portion of the house was actually where we had our dining room etc. and it then became the coffee shop. That's how big it was. There was another room where Colin lived. We then lived separately when another manse was bought. Colin could tell more about this because we had to fight with the Congregational Union to get the title deeds. They couldn't refuse us the title deeds

because each church is independent. Of course a lot of Congregational people left. They didn't agree with what we were doing but the majority of people were with us. It was Colin who gave the ideas to me regarding how to go about it.

Melody: Did you think, oh gosh, this is an outrageous idea? You must have felt inwardly that that was right but how on earth were you going to do it.

Rev Mario: How to do it was the question. I knew that it was right. It was only when Colin came up with the plan that we could act. He said why don't you relocate the church and we can make the manse a really nice and cosy place where people can come day and night. We can have a coffee shop and people can sit there. And there is a library and they can read and play pool in a little room that we had. Outdoors was recreated to incorporate an open-air theatre, which in Perth is quite easy. We had a lot of activities going on and even the garage was converted into a little chapel where people could just come in and out if the main building was closed.

Really it was Colin who gave me the ideas and I was the one who implemented them. His ideas were very sound. The church property was bought by a big Coles store. It is now a car park actually.

Melody: It was all quite legal?

Rev Mario: The funny part of it was that the Congregational Union sent me to Sydney University where a Canadian fellow came up with some novel teachings. It was called the Ecumenical Institute in those days. I was there for two weeks and they gave me all sorts of ideas on what to do. They said the church was dead and we have to do something about it. We have to use the church buildings, the beautiful properties as they are only used once or twice a week. Any good business person would use that property eight hours a day, if not more. That's how it came into my mind and by the time that Colin came along my mind was already fertilised, so to speak, even though the Ecumenical Institute would have disapproved very strongly of my actions. But they were the ones who fertilised it. Yes it was all quite legal! We were an official denomination by 1975.

Rev Lyne-Melody: For you to reach that stage of development, how was that really achieved?

Rev Mario: It's like playing a piano. By constant practise. Practise, practise, practise is required and full dedication to the object which again I relate back to music. If a person is half-hearted in their practice and says, "Oh yes I have to do my practice today or else," then the love, the commitment is not really there. One needs what I call the love for the spiritual worlds. The second thing is commitment to the spiritual worlds and the third thing is the willingness to practise. Practice lies in meditation, quietness and daring to see. Lots of people don't see things.

Melody: You seem to have acquired extraordinary knowledge of Western Spiritual Tradition. Apart from the Mystery School who were your teachers? Was it through reading and studying over the years? Who were the people you studied?

Rev Mario: Well perception is important here. There are many ways one can get knowledge. One is by being taught by a teacher. I didn't have a living teacher apart from the Mystery School, so reading was one of the sources. I also spoke with people. I was in touch with quite a few high profile people in the world of esoteric and metaphysical knowledge and certainly in healing. Brother Mendez would be one of them, in England. The other one was the great medium and great healer in England. I can't think of his name now [probably Harry Edwards]. He is dead, of course. He was a great man. He could go in spirit to different people and they could see him and he started healing them. He was great.

All these preparations were well in hand when I met Colin. Then of course it went on. In other words the right people came in the right places, constantly to me. So you could say that they were my teachers in many ways. Then there was my reading and my love for the Bible. The first and last one is always perception. This involves being able to go into the akashic record, and when I was eventually able to do that or allowed to do that (which is in *The New Clairvoyance* anyway), I received an immense amount of knowledge that is not available in normal circumstances. As I said, in the spiritual worlds there are portals and you are not allowed to pass these portals unless you are more trained, more available, more dedicated than the average person. "Trained" I think is the right word I want to use.

In the spiritual worlds there are three areas. The first one is where you can come in and you can look around like being in a museum. You see things. That is lovely. You see people, you see disease, you see anything - but they can't talk to you and you can't talk to them.

The second area is where you can talk to them but you don't get an answer back. The third area is where there is actually free communication. Each one has their own section and you are not allowed to enter into these sections unless you are further trained. That is why I said you are not allowed to enter unless you are "allowed to".

Melody: For you to reach that stage of development, how was that really achieved?

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Melody: Apart from 'seeing' and 'teaching' you must have discovered that you had more than the usual gift for healing.

Rev Mario: Yes. But I had to make a decision. Was I going to be a full-time healer and do healing all the time or was I going to be the teacher? To do this all at once was an impossibility. My question was "How do I bless more souls?" So I had to give the healing up. Well, I felt I had to give the healing up because I felt that I would bless more people the other way.

Rev Lyne-Melody: That is probably a decision that most people would have to make, isn't it? You have to go one way or the other.

Rev Mario: Yes, yes.

Rev Lyne-Melody: But amazingly the healing is still there!

Rev Mario: Oh, the healing is still there. If I want to use it I can. But I think I am only allowed to use it in very rare circumstances.

These are excerpts from an interview conducted in June 1996 by Melody Rawson