

newSyllabus™

P O L I C Y B U R E A U

TO: ALL TO WHOM THESE PRESENTS SHALL COME, SEND GREETING,
 FROM: ANTARAH A. CRAWLEY,
 SOV. GRAND SCRIBE,
 NEW SYLLABUS, DISIS
 DATE: 6 JANUARY, 2020
 SUBJECT: **EPISTLE TO THE ACADEMIES, UNIVERSITIES AND COLLEGES**

I present to you a complete university course of the new syllabus and curriculum in C:\ in the discipline of **dialectic information processing systemtheory**, otherwise known as **"knowledge of self-development."** The content of this course is knowledge of self, rights, and civil society.

The *outcome* of this course shall be that the student acquires competency in matters of knowledge of self, otherwise known as "see yourself squared," "square yourself," or "know yourself."

This course shall be conducted by a **clinical dialectician**, otherwise known as an **"information professor,"** who shall profess and confer knowledge by degrees of C:\. Via such conference the information professor shall cause students to become effective **"information processors,"** which shall *empower them with right knowledge of particular subject matters, new understandings of general systems, and wisdom to make good judgments.*

The course pedagogy shall provide that students assemble in lodge congregation, otherwise known as class. Any student may audit this course and do work toward progressing by degrees of C:\. However, the student who seeks mastery in this course would do well to exercise its discipline with regularity. The whole of C:\ is composed of 360 degrees, conferred over one school year.

The *utility and application of the coursework* manifests itself in the cognitive behavior of the students. We, as dialecticians, approach this coursework from a "whole person" paradigm: wherein *the human being – mind, body, and self – is the critical controller-processor-programmer in God's human biocomputer.*

However, We have a problem, or learning curve, where *the average person lacks the cognitive behavioral capacity to run our self-development programs.*

Therefore, We solve this problem by and through the "Equity Imperative" approach to the acquisition and application of technical knowledge and information systems intelligence to *drive human self-development.*

We envision a world where U:\ only need one I:\ 2 C:\[...]

Please contact me, Antarah A. Crawley, Clinical Dialectician/Information Professor. My **qualification** is having researched, developed and compiled 360 degrees of C:\ now commercially available via blockchain distribution from newsyllabus.org.

Although our scholarship is secular, lay, and academic, our calling is prophetic, noble and righteous, after those who came before us, seeking and professing the word and the light...

Many Hands Make Light Work!

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 FROM: ANTARAH A. CRAWLEY,
 SOV. GRAND SCRIBE,
 NEW SYLLABUS, DISIS
 DATE: 6 JANUARY, 2020
 SUBJECT: **THE GOSPEL OF THE WORD AND THE LIGHT**

Now this is Gospel of the Word and the Light, as it was written by the prophet Isaiah: Behold I am sending my messenger ahead of you; he will prepare your way... (Mark 1)

7 For the vineyard of Adonai Tzabaoth is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry. 16 But Adonai Tzabaoth shall be exalted in judgment, and God that is holy shall be sanctified in righteousness. (Isa. 5)

1 In [that] year ... I saw the LORD sitting upon a throne, high and lifted up, and his train filled the temple. 2 Above it stood the seraphims: each one had six wings; ... 3 And one cried unto another, and said, QADOSCH QADOSCH QADOSCH ADONAI ELOHIM TZABAOth: the whole earth is full of thy glory. 4 And the posts of the door moved at the voice of him that cried ... (Isa. 6) ...3 The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God. ...6 The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: 7 The grass withereth, the flower fadeth: because the spirit of the LORD bloweth upon it: surely the people is grass. 8 The grass withereth, the flower fadeth: but the word of our God shall stand for ever. (Isa. 40)...

14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. (Isa. 7) ...6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. 7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever more. The zeal of the LORD of hosts will perform this. (Isa. 9) ...1 Send ye the lamb to the ruler of the land from Sela to the wilderness, unto the mount of the daughter of Zion. 2 For it shall be, that, as a wandering bird cast out of the nest, so the daughters of Moab shall be at the fords of Arnon. 3 Take counsel, execute judgment; make thy shadow as the night in the midst of the noonday sun; hide the outcasts; bewray not him that wandereth. 4 Let mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler: for the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land. 5 And in mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness. 13 This is the word that the LORD hath spoken concerning Moab since that time. 14 But now the LORD hath spoken, saying, Within three years, as the years of an hireling, and the glory of Moab shall be contemned, with all that great multitude; and the remnant shall be very small and feeble. (Isa. 16)

Lo! ... Against Moab thus saith the LORD of hosts, the God of Israel; ... There shall be no more praise of Moab ... come, let us cut it off from being a nation ... thou shalt be cut down, O Madman; the sword shall pursue thee ... 4 Moab is destroyed; her little ones have caused a cry to be heard ... 6 Flee, save your lives, and be like a heath in the wilderness. 7 For because thou hast trusted in thy works and in thy treasures, thou shalt also be taken: and Chemosh [Khamas] shall go forth into captivity with his priests and his princes together. 8 And the spoiler shall come upon every city, and no city shall escape: the valley also shall perish, and the plain shall be destroyed, as the LORD hath spoken. 9 Give wings unto Moab, that it may flee and get away: for the cities thereof shall be desolate, without any to dwell therein. 10 Cursed be he that doeth the work of the LORD deceitfully, and cursed be he that keepeth back his sword from blood. 11 Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste remained in him, and his scent is not changed. 12 Therefore, behold, the days come, saith the LORD, that I will send unto him wanderers, that shall cause him to wander, and shall empty his vessels, and break their bottles. 13 And Moab shall be ashamed ... as the house of Israel was ashamed of Bethel their confidence. 15 Moab is spoiled, and gone up out of her cities, and his chosen young men are gone down to the slaughter, saith the King, whose name is the LORD of hosts - ADONAI ELOHIM TZABAOTH. 16 The calamity of Moab [here hath to come], and his affliction hasteth fast. 17 All ye that are about him, bemoan him; and all ye that know his name, say, How is the strong staff broken, and the beautiful rod! 18 Thou daughter that dost inhabit Dibon, come down from thy glory, and sit in thirst; for the spoiler of Moab shall come upon thee, and he shall destroy thy strong holds. 20 Moab is confounded; for it is broken down: howl and cry; tell ye it in Arnon, that Moab is spoiled, 21 and judgment is come upon the plain country ... upon all the cities of the land of Moab far or near. 28 O ye that dwell in Moab, leave the cities, and dwell in the rock, and be like the dove that maketh her nest in the sides of the hole's mouth. 29 We have heard the pride of Moab, (he is exceeding proud) his loftiness, and his arrogancy, and his pride, and the haughtiness of his heart. 30 I know his wrath, saith the LORD; but it shall not be so; his lies shall not so effect it. 31 Therefore will I howl for Moab, and I will cry out for all Moab; 35 Moreover I will cause to cease in Moab, saith the LORD, him that offereth in the high places, and him that burneth incense to his gods. 36 Therefore mine heart shall sound for Moab like pipes, 37 For every head shall be bald, and every beard clipped: upon all the hands shall be cuttings, and upon the loins sackcloth. 38 There shall be lamentation generally upon all the housetops of Moab, and in the streets thereof: for I have broken Moab like a vessel wherein is no pleasure, saith the LORD. 39 They shall howl, saying, How is it broken down! how hath Moab turned the back with shame! so shall Moab be a derision and a dismaying to all them about him. 40 For thus saith the LORD; Behold, he shall fly as an eagle, and shall spread his wings over Moab. 42 And Moab shall be destroyed from being a people, because he hath magnified himself against the LORD. 43 Fear, and the pit, and the snare, shall be upon thee, O inhabitant of Moab, saith the LORD. 44 He that fleeth from the fear shall fall into the pit; and he that getteth up out of the pit shall be taken in the snare: for I will bring upon it, even upon Moab, the year of their visitation, saith the LORD. 46 Woe be unto thee, O Moab! the people of Chemosh [Khamas] perisheth: for thy sons are taken

captives, and thy daughters captives. 47 Yet will I bring again the captivity of Moab in the latter days, saith the LORD. Thus far is the judgment of Moab. (Jer. 48)]

[The Folly of Idolatry] (Woe to the Blind, who say "yea, there is no God beside me," for they C:\ not, yea, they know not any.) 9 They that make a graven image are all of them vanity; and their delectable things shall not profit; and they are their own witnesses; they see not, nor know; that they may be ashamed. 10 Who hath formed a god, or molten a graven image that is profitable for nothing? 11 Behold, all his fellows shall be ashamed: and the workmen, they are of men: let them all be gathered together, let them stand up; yet they shall fear, and they shall be ashamed together. 12 The smith with the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms: yea, he is hungry, and his strength faileth: he drinketh no water, and is faint. 13 The carpenter stretcheth out his rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man; that it may remain in the house. 14 He heweth him down cedars, and taketh the cypress and the oak, which he strengtheneth for himself among the trees of the forest: he planteth an ash, and the rain doth nourish it. 15 Then shall it be for a man to burn: for he will take thereof, and warm himself; yea, he kindleth it, and baketh bread; yea, he maketh a god, and worshippeth it; he maketh it a graven image, and falleth down thereto. 16 He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied: yea, he warmeth himself, and saith, Aha, I am warm, I have seen the fire: 17 And the residue thereof he maketh a god, even his graven image: he falleth down unto it, and worshippeth it, and prayeth unto it, and saith, Deliver me; for thou art my god. 18 They have not known nor understood: for he hath shut their eyes, that they cannot see; and their hearts, that they cannot understand. 19 And none considereth in his heart, neither is there knowledge nor understanding to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten it: and shall I make the residue thereof an abomination? shall I fall down to the stock of a tree? 20 He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand? (Isaiah 44)

I am the voice of one crying in the wilderness, Make straight the way of the LORD, as said the prophet Isaiah. I baptize with the word, and the Word baptizeth ye in Spritus Sancti. Except that ye be born again of the spirit, ye cannot enter into the kingdom of God.

Lo, the wind, it rustles in dry leaves, and thou hearest the sound thereof, but canst not tell whence it cometh and where it goeth: so is every one that is born of the spirit.

Let this be a testimony of the Truth and the Word and the Light, wherefore I have come to bear witness unto thee, and speak what I do know, to confer that thou may C:\ and have right knowledge in re these holy things. Ye that doeth Truth come to the light, that thy deeds may be manifest, that they are wrought in god. And Ye yourselves bear me witness, that I am that I am, not Karast Messiach, but that I am sent before him, crying unto ye, make straight in the wilderness a highway forth the coming of the LORD.

TO: COMRADE LIGHT WORKERS, FLF-DAO, AND ALL IT MAY CONCERN
 FROM: ANTARAH A. CRAWLEY,
 SOV. GRAND SCRIBE,
 NEW SYLLABUS, DISIS
 DATE: 27 NOVEMBER, 2019
 SUBJECT: **MEMORANDUM OF REORIENTATION**

Comrades, be observant and assist me in orienting this lodge for the purpose of light work. —

We are fellow travelers on a rough and rugged road from the land of Egypt to the promised land which is in Canaan. O lament the state of our body, that we may remember ourself. Blessed be the body of Wsr, who represents the state of our collective bodies. O lament the Isfet of Suthek; our Brother condensed against us; he has disassembled and dismembered our body, our union is rent asunder, our bodies cast into mass graves like dead butts in ashtrays. Who will come and save us? Verily I say unto Ye, Save Your Self shall be our salvation. O Blessed be the Mother Church Wst for she reassembles our members and lodges our body therein. Yet where is she, our Lodge. Our holy places are delivered to Suthek. And we are delivered to Babylon, exiled from Egyptland, adrift in the desert Maafa; our tabernacle is a meeting tent. We are borne forth in the water, and through a middle passage, moored our ship of state on the shore of the western world. We are fellow travelers, sojourning east to west, lost and found in the belly of the wilderness. Yet the Lord dwelleth in our midst, and hath been a rule and guide; who hath established with us a covenant of justness, and hath promised our deliverance into an holy land should we follow in the path of righteousness. Let our Mother resurrect our body ecclesiastic and politic in Hru Udja Medu, who shall come forth upon the day of judgment, and deliver the Kingdom of God for a salvation unto the lost tribes, and In Strength shall this House be Established, and it shall be an House unto the Lord, for His mercy endureth the forever. Holy Holy Holy is our God, the King of Glory. Holiness to the Lord. The above illustrates, by symbols, a beautiful system of morality veiled in allegory, the key to which is the Holy Scrypture ("Cryptic Scripture"). Decrypted knowledge is taught by degrees. The above represents a question to which lodge is the answer. [*cont. below*]

TO: COMRADE LIGHT WORKERS, FLF-DAO
 FROM: ANTARAH A. CRAWLEY,
 SOV. GR. SCRIBE,
 NEW SYLLABUS, DISIS
 DATE: 1 DECEMBER, 2019
 SUBJECT: **MEMORANDUM OF ORIENTATION IN E MINOR (ROMAN RITE)**

(cont'd. from Memo. Reorientation) [Historical Analysis]

The lesson of this degree is founded on a case in Roman history, where in consequence of a class struggle in 495-4 B.C., the Roman Plebis seceded en masse from the City of Rome to Mons Sacre ("Sacred Mount"). They agreed to negotiate for their return to the city; and their condition was that special tribunes should be appointed to represent the plebeians, and to protect them from the power of the consuls. No member of the senatorial class could be eligible for this office (in practice, this meant that only plebeians were eligible for the tribunate), and the tribunes should be sacrosanct; any person who laid hands on one of the tribunes would be outlawed, and the whole body of

the plebeians entitled to kill such person without fear of penalty. The senate agreeing to these terms, the people returned to the city [Titus Livy, Ab Urbe Condita Libri].

It is said that the Plebes shall appoint a Tribunal; and the particular rights (maior potestas) of this Tribunal shall be:

- (1) power of magistratus, or to have chief jurisdiction in the function of "priest, lawgiver, and judge" in the matters of the proletariat;
- (2) power to convene a Concilium Plebis and to pass measures e plebiscita;
- (3) Intercessio; Ius Intercessionis, power to intercede on behalf of the proletariat and veto the actions of magistrates or senators;
- (4) Provocatio ad populum, the power to appeal the action of a magistrate or senator to the assessment of the Tribunate upon proclamation of the words Appello Tribunos ("I call upon the Tribunes") or Provoco ad populum ("I appeal to the people"), precursor to habeas corpus, or "to have the body" [of a defendant or detainee] before a Court for trial;
- (5) power to lay proposals before the Senatus Populusque United States (S.P.Q.U.S.) in Congress Assembled.

[Ecclesiastes of the Proletarii]
 A Comrade is a Proletariat.
 Proletarium are Working People (Plebis).
 A Friend is a Comrade Light Worker.
 Light Workers assemble in Lodge.
 Syndici assemble in Syndicatus.
 Tribunos assemble in Concilium.
 People assemble in Bodies.
 Bodies assemble in Locals.
 Locals assemble in Unions.
 Unions assemble in Common.
 The DAO is the State of the People.

The Decentralized Autonomous Organization (DAO) looks like a labor union for light work with lodges in every locale. Light work is the commercial sale of knowledge, which is conferred by degrees. Light workers, like all proletariats, are wage-earners who labor in the light to assemble a representative body of free-thinkers, truth-speakers, and light workers to do Ma'at.

Friends and Comrades are fellow light workers, who regularly assemble in lodge. Tribunes are local industry leaders, investors, patrons, and stakeholders, who make resources available to the DAO. Together these members constitute the body corporate and politic of Free-thinkers, Truth-speakers, and Light Workers United in a Firm League of Friendship via Decentralized Autonomous Organization as Assembled.

[Historical Analysis]
 The proletarii constituted a social class of Roman citizens owning little or no property. The origin of the name is presumably linked with the census, which Roman authorities conducted every five years to produce a register of citizens and their property from which their military duties and voting privileges could be determined. For citizens with property valued 11,000 assēs or less, which was below the lowest census for military service, their children-proles (from Latin prōlēs, "offspring")—were listed instead of their property; hence, the name proletarius, "the one who produces offspring". The only contribution of a proletarius to the Roman society was seen in

[their] ability to raise children, the future Roman citizens who can colonize new territories conquered by the Roman Republic and later by the Roman Empire. The citizens who had no property of significance were called capite censi because they were "persons registered not as to their property...but simply as to their existence as living individuals, primarily as heads (caput) of a family." [Wiki Article Proletariat, Proletarii in Ancient Rome.]

Here begins the Third Degree in the American Proletarian Rite, which is Roman. Its lesson is family, which, added to that of friendship, are the two pillars of common union. A Family is a firm league of blood-tied relations. Friends are the family you chose; which are so many building blocks bound by the cement of Camaraderie. Family and Friendship is the first state in which an individual communes, that is, one enters into communion with a community, who supports, and is thereby supported. This state refers not to a monopoly on use of force, with exclusive bodies of armed men having prisons, et cetera, but to the collective body and collective consciousness of one people.

We Comrades are Proles in the City of Rome. We are accounted for not by property, but by bodily person. We are unincorporated and unbound by any state of real property. Our possessions are friends and family; our assets are light and labor, which is the most noble work of humanity. We are here assembled as an American Proletarian Family in a Firm League of Friendship via Decentralized Autonomous Organization.

Whereas we are Comrade Light Workers, therefore let us do commerce to transact an Offering: of every Comrade that giveth willingly of their heart [the orientation fee of ____] ye shall take my Offering, which is the Work and the Light. Let it be a memorial unto thee, to make atonement for your souls: it is most holy unto the Lord. Now let the High Priest come near the altar to minister, to burn offering made by fire unto the Lord.

Children of Israel, hear my voice: See I have called one out from among the multitudes, and I have filled them with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship: and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee: the tabernacle of the congregation, and the ark of the testimony, and the mercy seat that is thereupon, and all the furniture of the tabernacle, and the altar of incense, And the altar of burnt offering with all its furniture, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office, And the anointing oil, and sweet incense for the holy place: according to all that I have commanded thee shall they do ... And look that thou make them after their pattern, which was shewed thee in the mount. (Exodus 31)

Now when Djyjakob saw that there was corn in Egypt, Djyjakob said unto his sons, Why do ye look one upon another? And he said, Behold, I have heard that there is corn in Egypt: get you down thither and buy for us from thence; that we may live, and not die. And Djyosef's ten brethren went down to buy corn in Egypt: for the famine was in the land of Canaan. (Genesis 42) And the Lord said unto Moses, Get thee down thither from hence; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves. (Ex. 32)
[Rest.]

Now Duly Hear of the Djedi Timeline of the Procession of Ages
(with their Sacrificial Symbols) [proceed by 2160].
The Lion (10500BC)
The Scarab (8340BC)
The Pair or Twins (6180BC)
The Bull (bullock or small cow) (4020BC)
The Ram (1860BC)
The Fish (300AD)
The Water Bearer (2460AD)

DJIYAHSHVAH NAZARENVS REX DJIYAHVDAORVM THEOS HVYIOS SOTERE
DJED DJIYAH DJIYAHVDI WSR NEBTHET WST EM HRW WU-DJIYAH MEDU
This is the culmination of the New York Rite in E Minor, being
the American Proletarian Rite, which is Roman; and which is to
serve as an orientation to the communication of Djiyahudi's Blue
Craft New York Rite in E Major, Ordo Djedu, FLF-DAO FLTU. ###

TO: COMRADE LIGHT WORKERS, FLF-DAO, AND ALL IT MAY CONCERN
FROM: ANTARAH A. CRAWLEY,
SOV. GRAND SCRIBE,
NEW SYLLABUS, DISIS
DATE: 27 DECEMBER, 2019
SUBJECT: **GENERAL ORDINANCES, ORDO DJEDU, IOXOA, DJADJAT**

Five (5) days shall N. labor in provision of InfoSys/Pro service
in a lodge of conference of degrees of C:\. Let N. preside from
9-5 in the Djedi Mission, Lodge ____, Office of Sales and Support
Service, and Research and Development; on the last (7) day shall
N. rest; on the first (1) day, let N. worship God's creation in:
GRAND MASS (a Didactic [as opposed to Lodge in Dialectic]), ORDO
DJEDU, IOXOA; whose function is to make people see C:\ themself
squared to know themself:
Archetype of the Mass (from the German by Martin Luther):
A spiritual song or a psalm = Psalm 133;
Kyrie eleison = Mysical Hymn (See, NYR);
Collect = conclude opening rites of mass (See, NYR);
Epistle = Scripture, N.T.;
A hymn (by the whole choir) = Mysical Hymn;
Gospel = Scripture, O.T.;
Creed = Poem or the like;
Sermon (on the Gospel) = Sermon, Lecture, Message;
Paraphrase of the Lord's Prayer = Prayer or the like;
Exhortation to those who will commune = Call to Assemble;
Consecration of the Bread = [IBID.];
Elevation of the Body of Christ = [IBID. of Wuseer];
Distribution of the Body of Christ = [IBID. of Wuseer];
Sanctus paraphrased = Prayer;
Consecration of the Wine = [IBID of Wuseer];
Distribution of the Blood of Christ = [IBID. of Wuseer];
Sanctus or Agnus Dei = Poetry, prayer or music or the like;
Thanksgiving Collect = Free Will Offerings;
Benediction = Closing Rites.

24 DEC., 2019; SUB: **DJIYAHUDIST PRIESTHOOD, ORDO DJEDU, FLF-DAO, FTLU** { Hereby is established a Priesthood of Djiyahudi (Djed-Yahudi), to guide the Order of Djedu in re Ma'akheru, being a firm league of friendship made by the decentralized autonomous organization of free-thinkers, truth-speakers, and light workers united (FLF DAO, FTLU). We are a labor union for light work with lodges in every locale. Light is right knowledge, conferred by degrees. }