

LIBER XV



O.T.O.  
ECCLESIAE GNOSTICÆ  
CATHOLICÆ CANON  
MISSÆ

O.T.O.  
ISSUED BY ORDER



 *Baphomet*

XI° O. T. O.  
HIBERNIÆ IONÆ ET  
OMNIUM BRITANNIARUM  
REX SUMMUS SANCTISSIMUS

# LIBER XV O.T.O. ECCLESIAE GNOSTICAE CATHOLICAE CANON MISSAE<sup>1</sup>

## I.

### *Of the Furnishings of the Temple.*

In the East, that is, in the direction of Boleskine, which is situated on the south-eastern shore of Loch Ness in Scotland, two miles east of Foyers, is a shrine or High Altar. Its dimensions should be 7 feet in length, 3 feet in breadth, 44 inches in height. It should be covered with a crimson altar-cloth, on which may be embroidered fleur-de-lys in gold, or a sunblaze, or other suitable emblem.

On each side of it should be a pillar or obelisk, with counterchanges in black and white.

Below it should be the dais of three steps, in black and white squares.

Above it is the super-altar, at whose top is the Stèle of Revealing in reproduction with four candles on each side of it. Below the stèle is a place for *The Book of the Law*; with six candles on each side of it. Below this again is the Holy Graal, with roses on each side of it. There is room in front of the Cup for the Paten. On each side beyond the roses are two great candles.

All this is enclosed within a great veil.

<sup>1</sup> This ritual was written by Crowley about 1913, and revised in 1916. A German translation with some alterations was published by Theodor Reuss through the O.T.O. in 1917. First English-language publication in *The International* (New York), March 1918, where it was spuriously described as “edited from the Ancient Documents in Assyrian and Greek by The Master Therion.” Published again in *The Equinox* vol. III no. 1 (Detroit, 1919) and again in *Magick in Theory and Practice*. There are minor variations between all these publications. The present text for the most part follows the rescension in the 1994 “Blue Brick” edition of *Magick* (Weiser) but one obvious error in that printing has been corrected. Stage directions have been rubricated for ease of comprehension. My annotations have been kept to a minimum. — T.S.

Forming the apex of an equilateral triangle whose base is a line drawn between the pillars, is a small black square altar, of two superimposed cubes.

Taking this altar as the middle of the base of a similar and equal triangle, at the apex of this second triangle is a small circular font.

Repeating, the apex of a third triangle is an upright coffin, or Tomb.<sup>2</sup>

## II.

### *Of the Officers of the Mass*

The PRIEST. Bears the Sacred Lance, and is clothed at first in a plain white robe.

The PRIESTESS. Should be actually *virgo intacta*<sup>3</sup> or specially dedicated to the service of the Great Order. She is clothed in white, blue and gold. She bears the Sword from a red girdle, and the Paten and Hosts, or Cakes of Light.

The DEACON. He is clothed in white and yellow. He bears *The Book of the Law*.

*Two Children*. They are clothed in white and black. One bears a pitcher of water and a cellar of salt, the other a censer of fire and a casket of perfume.

<sup>2</sup> “an upright coffin” is misleading: it should be big enough for the Priest, Deacon and Children to fit in.

<sup>3</sup> According to Kenneth Grant (see the edition of *Magick* he co-edited with John Symonds, London: RKP, 1973, 1985), Crowley wrote the note “*i.e.* a sworn whore” at this point in his personal copy of *Magick in Theory and Practice*. Compare Crowley’s idiosyncratic use of the word “chastity.” The editor of the 1994 Blue Brick stated that there was no such note in any annotated copy used in preparing that edition (but also that at least one copy from which Gerald Yorke had transcribed MS. notes by Crowley was believed to exist but was not available for consultation). In any case the citation point for the “sworn whore” remark should probably actually be “specially dedicated to the service of the Great Order.”

## III.

*Of the Ceremony of the Introit.*

*The DEACON, opening the door of the Temple, admits the Congregation, and takes his stand between the small altar and the font. (There should be a door-keeper to attend to the admission.)*

*The DEACON advances and bows before the open shrine where the Graal is exalted. He kisses The Book of the Law three times, opens it, and places it upon the super-altar. He turns West.*

*The DEACON: Do what thou wilt shall be the whole of the Law. I proclaim the Law of Life, Light, Love and Liberty in the name of IAΩ.*

*The CONGREGATION: Love is the law, love under will.*

*The DEACON goes to his place between the altar of incense and the font, faces East and gives the step and sign of a Man and a Brother. All imitate him.<sup>4</sup>*

*The DEACON and all the PEOPLE: I believe in one secret and ineffable LORD; and in one Star in the company of Stars of whose fire we are created, and to which we shall return; and in one Father of Life, Mystery of Mystery, in His name CHAOS, the sole viceregent of the Sun upon the Earth; and in one Air the nourisher of all that breathes. And I believe in one Earth, the Mother of us all; and in one Womb wherein all men are begotten, and wherein they shall rest, Mystery of Mystery, in Her name BABALON.*

*And I believe in the Serpent and the Lion, Mystery of Mystery, in His name BAPHOMET.*

*And I believe in one Gnostic and Catholic Church of Light, Life, Love and Liberty, the Word of whose Law is ΘΕΛΗΜΑ.*

*And I believe in the communion of Saints.*

*And, forasmuch as meat and drink are transmuted in us daily into spiritual substance, I believe in the Miracle of the Mass.*

<sup>4</sup> In any performances where members of the general public, or O.T.O. members below III<sup>o</sup>, are present, the old versions of the O.T.O. I<sup>o</sup> to III<sup>o</sup> signs and steps are employed. These are nigh-identical to those of English Craft Freemasonry. The step of a Man and Brother (Entered Apprentice) stand erect, feet square: left foot pointing forward, right heel in hollow of left foot. Hands held together loosely in front, thumbs linked. Take a short step forward with left foot, bringing the right heel into its hollow. The sign: hold right hand open, thumb square: bring thumb sharply across throat from left to right, then drop to the side. — T.S.

And I confess one Baptism of Wisdom, whereby we accomplish the Miracle of Incarnation.

And I confess my life, one, individual, and eternal that was, and is, and is to come.

AYMŦN. AYMŦN. AYMŦN.

*Music is now played. The child enters with the ewer and the salt. The VIRGIN enters with the Sword and the Paten. The child enters with the censer and the perfume. They face the DEACON, deploying into line, from the space between the two altars.*

*The VIRGIN: Greeting of Earth and Heaven!*

*All give the Hailing Sign of a Magician, the DEACON leading.<sup>5</sup>*

*The PRIESTESS, the negative child on her left, the positive child on her right, ascends the steps of the High Altar. They await her below. She places the Paten before the Graal. Having adored it, she descends, and with the children following her, the positive next her, she moves in a serpentine manner involving 3½ circles of the Temple. (Deosil about altar, widdershins about font, deosil about altar and font, widdershins about altar and so to the Tomb in the West.) She draws her sword and pulls down the Veil therewith.<sup>6</sup>*

*The PRIESTESS: By the power of ✠<sup>7</sup> Iron, I say unto thee, Arise. In the name of our Lord the ✠ Sun, and of our Lord ✠ ..., that thou mayest administer the virtues to the Brethren.*

*She sheathes the Sword. The PRIEST, issuing from the Tomb, holding the Lance erect with both hands, right over left, against his breast, takes the first three regular steps.<sup>8</sup> He then gives the Lance to the PRIESTESS and gives the three penal signs.<sup>9</sup> He then kneels and worships the Lance with both hands. Penitential music.*

<sup>5</sup> “Magician” is II° O.T.O. The “public” version is: hands open, thumbs squared. Right hand on left breast, left arm raised: upper arm horizontal, forearm vertical. Combines the English Fellow-Craft Perseverance and Fidelity signs.

<sup>6</sup> Refers to a veil over the entrance to the “tomb.”

<sup>7</sup> This sign indicates making a cross with the hand or whatever weapon is being held at this point.

<sup>8</sup> Three steps in succession like the Step of a Man and Brother.

<sup>9</sup> The I° Penal sign is the Sign of a Man and Brother as already described. The “pubic” II° penal sign is a similar motion across the breast at heart level, the III° sign a similar motion across the lower abdomen at navel level, concluding by bringing the thumb back up to the navel. These are the penal signs of English Craft Freemasonry.

*The* PRIEST: I am a man amongst men.

*He takes again the Lance and lowers it. He rises.*

How should I be worthy to administer the virtues to the Brethren?

*The PRIESTESS takes from the child the water and salt, and mixes them in the font.*

*The* PRIESTESS: Let the salt of Earth admonish the Water to bear the virtue of the Great Sea. (*Genuflects*) Mother, be thou adored!

*She returns to the West. ✠ on* PRIEST *with open hand doth she make, over his forehead, breast and body.*

Be the PRIEST pure of body and soul!

*The PRIESTESS takes the censer from the child, and places it on the small altar. She puts incense therein.*

Let the fire and the Air make sweet the world! (*Genuflects.*)  
Father, be thou adored!

*She returns West, and makes ✠ with the censer before the* PRIEST, *thrice as before.*

Be the PRIEST fervent of body and soul!

*(The children resume their weapons as they are done with.)*

*The* DEACON *now takes the consecrated Robe from the High Altar and brings it to her. She robes the* PRIEST *in his Robe of scarlet and gold.*

Be the flame of the Sun thine ambiance, O thou PRIEST of the SUN!

*The* DEACON *brings the crown from the High Altar. (The crown may be of gold or platinum, or of electrum magicum; but with no other metals, save the small proportions necessary to a proper alloy. It may be adorned with divers jewels; at will. But it must have the Uræus serpent twined about it, and the cap of maintenance must match the scarlet of the robe. Its texture should be velvet.)*

Be the Serpent thy crown, O thou PRIEST of the LORD!

*Kneeling, she takes the Lance, between her open hands, and runs them up and down the shaft eleven times, very gently.*

Be the LORD present among us!

*All give the Hailing Sign.*

*The* PEOPLE: So mote it be.

## IV.

*Of the Ceremony of the Opening of the Veil.*

The PRIEST: Thee therefore whom we adore we also invoke. By the power of the lifted Lance!

*He raises the Lance. All repeat Hailing Sign. A phrase of triumphant music. The PRIEST takes the PRIESTESS by her right hand with his left, keeping the Lance raised.*

I, PRIEST and KING, take thee, Virgin pure without spot; I upraise thee; I lead thee to the East; I set thee upon the summit of the Earth.

*He thrones the PRIESTESS upon the altar. The DEACON and the children follow, they in rank, behind him. The PRIESTESS takes The Book of the Law, resumes her seat, and holds it open on her breast with her two hands, making a descending triangle with thumbs and forefingers. The PRIEST gives the lance to the DEACON to hold; and takes the ewer from the child, and sprinkles the PRIESTESS, making five crosses, forehead, shoulders, and thighs.*

*The thumb of the PRIEST is always between his index and medius, whenever he is not holding the Lance. The PRIEST takes the censer from the child and makes five crosses as before. The children replace their weapons on their respective altars.*

*The PRIEST kisses The Book of the Law three times. He kneels for a space in adoration, with joined hands, knuckles closed, thumb in position as aforesaid. He rises and draws the veil over the whole altar. All rise and stand to order.*

*The PRIEST takes the lance from the DEACON and holds it as before, as Osiris or Ptah. He circumambulates the Temple three times, followed by the DEACON and the children as before. (These, when not using their hands, keep their arms crossed upon their breasts.) At the last circumambulation they leave him and go to the place between the font and the small altar, where they kneel in adoration, their hands joined palm to palm, and raised above their heads.*

*All imitate this motion.*

*The PRIEST returns to the East, and mounts the first step of the Altar.*



*The* PRIEST: O circle of Stars whereof our Father is but the younger brother, marvel beyond imagination, soul of infinite space, before whom Time is ashamed, the mind bewildered, and the understanding dark, not unto Thee may we attain unless Thine image be Love. Therefore by seed and root and stem and bud and leaf and flower and fruit do we invoke Thee.

Then the priest answered & said unto the Queen of Space, kissing her lovely brows, and the dew of her light bathing his whole body in a sweet-smelling perfume of sweat: O Nuit, continuous one of Heaven, let it be ever thus: that men speak not of Thee as One but as None; and let them speak not of thee at all, since thou art continuous!

*During this speech the PRIESTESS must have divested herself completely of her robe. See CCXX I:62.*

*The* PRIESTESS: But to love me is better than all things: if under the night-stars in the desert thou presently burnest mine incense before me, invoking me with a pure heart, and the Serpent flame therein, thou shalt come a little to lie in my bosom. For one kiss wilt thou then be willing to give all; but whoso gives one particle of dust shall lose all in that hour. Ye shall gather goods and store of women and spices; ye shall wear rich jewels; ye shall exceed the nations of the earth in splendour & pride; but always in the love of me, and so shall ye come to my joy. I charge you earnestly to come before me in a single robe, and covered with a rich headdress. I love you! I yearn to you! Pale or purple, veiled or voluptuous, I who am all pleasure and purple, and drunkenness of the innermost sense, desire you. Put on the wings, and arouse the coiled splendour within you: come unto me! To me! To me! Sing the rapturous love-song unto me! Burn to me perfumes! Wear to me jewels! Drink to me, for I love you! I love you! I am the blue-lidded daughter of Sunset; I am the naked brilliance of the voluptuous night-sky. To me! To me!

*The PRIEST mounts the second step.*

*The* PRIEST: O secret of secrets that art hidden in the being of all that lives, not Thee do we adore, for that which adareth is also Thou. Thou art that, and That am I.

I am the flame that burns in every heart of man, and in the core of every star. I am Life, and the giver of Life, yet therefore is the

knowledge of me the knowledge of death. I am alone: there is no God where I am.

*The DEACON and all the PEOPLE rise to their feet, with the Hailing Sign.*

*The* DEACON: But ye, o my people, rise up & awake!  
 Let the rituals be rightly performed with joy & beauty!  
 There are rituals of the elements and feasts of the times.  
 A feast for the first night of the Prophet and his Bride!  
 A feast for the three days of the writing of the Book of the Law.  
 A feast for Tahuti and the child of the Prophet—secret, O Prophet!  
 A feast for the Supreme Ritual, and a feast for the Equinox of the Gods.  
 A feast for fire and a feast for water; a feast for life and a greater feast for death!  
 A feast every day in your hearts in the joy of my rapture!  
 A feast every night unto Nu, and the pleasure of uttermost delight!

*The PRIEST mounts the third step.*

*The* PRIEST: Thou that art One, our Lord in the Universe, the Sun, our Lord in ourselves whose name is Mystery of Mystery, uttermost being whose radiance, enlightening the worlds, is also the breath that maketh every God even and Death to tremble before Thee—by the Sign of Light ✠ appear Thou glorious upon the throne of the Sun.  
 Make open the path of creation and of intelligence between us and our minds. Enlighten our understanding.  
 Encourage our hearts. Let thy light crystallize itself in our blood, fulfilling us of Resurrection.

A ka dua  
 Tuf ur biu  
 Bi a'a chefu  
 Dudu nur af an nuteru!

*The* PRIESTESS: There is no law beyond Do what thou wilt.

*The PRIEST parts the veil with his Lance. During the previous speeches the PRIESTESS has, if necessary, as in savage countries, resumed her robe.*

*The* PRIEST: ΙΩ ΙΩ ΙΩ ΙΑΩ ΣΑΒΑΩ ΚΥΡΙΕ ΑΒΡΑΣΑΕ ΚΥΡΙΕ ΜΕΙΘΡΑΣ ΚΥΡΙΕ ΦΑΛΛΕ. ΙΩ ΠΑΝ, ΙΩ ΠΑΝ ΠΑΝ, ΙΩ ΙΣΧΥΡΟΣ, ΙΩ ΑΘΑΝΑΤΟΣ, ΙΩ ΑΒΡΟΤΟΣ, ΙΩ ΙΑΩ. ΧΑΙΡΕ ΦΑΛΛΕ, ΧΑΙΡΕ ΠΑΜΦΑΓΕ, ΧΑΙΡΗ ΠΑΓΓΕΝΤΟΡ. 'ΑΓΙΟΣ 'ΑΓΙΟΣ 'ΑΓΙΟΣ ΙΑΩ.

*The* PRIESTESS is seated with the Paten in her right hand and the Cup in her left. The priest presents the Lance, which she kisses eleven times. She then holds it to her breast, while the PRIEST, falling at her knees, kisses them, his arms stretched along her thighs. He remains in this adoration while the DEACON intones the collects.

All stand to order, with the Dieu Garde, that is, feet square, hands, with linked thumbs, held loosely. This is the universal position when standing, unless other direction is given.

## V.

*Of the Office of the Collects which are Eleven in Number*

### THE SUN

*The* DEACON: Lord visible and sensible of whom this earth is but a frozen spark turning about thee with annual and diurnal motion, source of light, source of life, let thy perpetual radiance hearten us to continual labour and enjoyment; so that as we are constant partakers of thy bounty we may in our particular orbit give out light and life, sustenance and joy to them that revolve about us without diminution of substance or effulgence for ever.

*The* PEOPLE: So mote it be.

### THE LORD

*The* DEACON: Lord secret and most holy, source of light, source of life, source of love, source of liberty, be thou ever constant and mighty within us, force of energy, fire of motion; with diligence let us ever labour with thee, that we may remain in thine abundant joy.

*The* PEOPLE: So mote it be.

### THE MOON

*The* DEACON: Lady of night, that turning ever about us art now visible and now invisible in thy season, be thou favourable to hunters, and

lovers, and to all men that toil upon the earth and to all mariners upon the sea.

*The* PEOPLE: So mote it be.

#### THE LADY.

*The* DEACON: Giver and receiver of joy, gate of life and love, be thou ever ready, thou and thine handmaiden, in thine office of gladness.

*The* PEOPLE: So mote it be.

#### THE SAINTS.

*The* DEACON: Lord of Life and Joy, that art the might of man, that art the essence of every true god that is upon the surface of the Earth, continuing knowledge from generation unto generation, thou adored of us upon heaths and in woods, on mountains and in caves, openly in the market-places and secretly in the chambers of our houses, in temples of gold and ivory and marble as in these other temples of our bodies, we worthily commemorate them worthy that did of old adore thee and manifest thy glory unto men,

*(At each name the DEACON signs ✠ with his thumb between index and medius. At ordinary mass it is only necessary to commemorate those whose names are italicized, with wording as is shown)*

*Lao-tzu and Siddhartha and Krishna and Tahuti, Mosheh, Dionysus, Mohammed and To Mega Therion, with these also, Hermes, Pan, Priapus, Osiris, and Melchizedek, Khem and Amoun and Mentu, Heracles, Orpheus and Odysseus; with Vergilius, Catullus, Martialis, Rabelais, Swinburne and many an holy bard; Apollonius Tyanæus, Simon Magus, Manes, Pythagoras, Basilides, Valentinus, Bardesanes and Hippolytus, that transmitted the light of the Gnosis to us their successors and their heirs; with Merlin, Arthur, Kamuret, Parzival, and many another, prophet, priest and king, that bore the Lance and Cup, the Sword and Disk, against the Heathen, and these also, Carolus Magnus and his paladins, with William of Schyren, Frederick of Hohenstaufen, Roger Bacon, Jacobus Burgundus Molensis the Martyr, Christian Rosenkreutz, Ulrich von Hutten, Paracelsus, Michael Maier, Roderic Borgia Pope Alexander the Sixth, Jacob Boehme, Francis Bacon Lord Verulam, Andrea, Robertus de Fluctibus, Johannes Dee, Sir Edward Kelly, Thomas Vaughan, Elias Ashmole, Molinos, Adam Weishaupt, Wolfgang von Goethe, Ludovicus Rex*

Bavariæ, Richard Wagner, *Alphonse Louis Constant*, Friedrich Nietzsche, Hargrave Jennings, Carl Kellner, Forlong dux, Sir Richard Francis Burton, Sir Richard Payne Knight, Paul Gauguin, Docteur Gérard Encausse, Doctor Theodor Reuss, and *Sir Aleister Crowley*.<sup>10</sup> Oh Sons of the Lion and the Snake! With all thy saints we worthily commemorate them worthy that were and are and are to come. May their Essence be here present, potent, puissant and paternal to perfect this feast!

*The* PEOPLE: So mote it be.

### THE EARTH

*The* DEACON: Mother of fertility on whose breast lieth water, whose cheek is caressed by air, and in whole heart is the sun's fire, womb of all life, recurring grace of seasons, answer favourably the prayer of labour, and to pastors and husbandmen be thou propitious.

*The* PEOPLE: So mote it be.

### THE PRINCIPLES

*The* DEACON: Mysterious energy, triform, mysterious Matter, in fourfold and sevenfold division; the interplay of which things weave the dance of the Veil of Life upon the Face of the Spirit, let there be harmony and beauty in your mystic loves, that in us may be health and wealth and strength and divine pleasure according to the Law of Liberty; let each pursue his Will as a strong man that rejoiceth in his way, as the course of a Star that blazeth for ever among the joyous company of Heaven.

*The* PEOPLE: So mote it be.

### BIRTH

*The* DEACON: Be the hour auspicious, and the gate of life open in peace and in well-being, so that she that beareth children may rejoice, and the babe catch life with both hands.

*The* PEOPLE: So mote it be.

<sup>10</sup> The list of names changed over successive publications. The International publication included one Ludwig von Fischer, omitted some of the names currently included, and gave Wagner, Nietzsche, Reuss and Crowley as initials. Gauguin was added during the Abbey of Thelema period. Current E.G.C. use adds William Blake (between Goethe and King Ludwig), and has an option to add Karl Johannes Germer and Grady Louis McMurty at the end (former heads of O.T.O. are *ex officio* Saints of EGC, it seems). — T.S.

## MARRIAGE

*The* DEACON: Upon all that this day unite with love under will let fall success; may strength and skill unite to bring for ecstasy, and beauty answer beauty.

*The* PEOPLE: So mote it be.

## DEATH

*All stand, Head erect, eyes open.*

*The* DEACON: Term of all that liveth, whose name is inscrutable, be favourable unto us in thine hour.

*The* PEOPLE: So mote it be.

## THE END

*The* DEACON: Unto them from whose eyes the veil of life hath fallen may there be granted the accomplishment of their true Wills; whether they will absorption in the Infinite, or to be united with their chosen and preferred, or to be in contemplation, or to be at peace, or to achieve the labour and heroism of incarnation on this planet or another, or in any Star, or aught else, unto them may there be granted the accomplishment of their Wills; yea, the accomplishment of their Wills.

AYMΓN, AYMΓN, AYMΓN.

*The* PEOPLE: So mote it be.

*All sit.*

*The DEACON and the children attend the PRIEST and PRIESTESS, ready to hold any appropriate weapon as may be necessary.*

## VI

*Of the Consecration of the Elements*

*The PRIEST makes the five crosses, ✠<sup>1</sup><sub>3</sub> ✠<sub>2</sub> on paten and cup; ✠<sub>4</sub> on paten alone; ✠<sub>5</sub> on cup alone.*

*The* PRIEST: Life of man upon earth, fruit of labour, sustenance of endeavour, thus be thou nourishment of the Spirit!

*He touches the Host with the Lance.*

By the virtue of the Rod!  
Be this bread the Body of God!

*He takes the Host.*

ΤΟΥΤΟ ΕΣΤΙ ΤΟ ΣΟΜΑ ΜΟΥ.

*He kneels, adores, rises, turns, shows Host to the PEOPLE, turns, replaces Host and adores. Music.*

*He takes the Cup.*

Vehicle of the joy of Man upon Earth, solace of labour, inspiration of endeavour, thus be thou ecstasy of the spirit!

*He touches the Cup with the Lance.*

By the virtue of the Rod!  
Be this wine the Blood of God!

*He takes the Cup.*

ΤΟΥΤΟ ΕΣΤΙ ΤΟ ΠΙΟΤΗΡΙΟΝ ΤΟ ἸΑΙΜΑΤΟΣ ΜΟΥ.

*He kneels, adores, rises, turns, shows the Cup to the PEOPLE, turns, replaces the Cup and adores. Music.*

For this is the Covenant of Resurrection.

*He makes the five crosses on the PRIESTESS.*

Accept, O Lord, this sacrifice of life and joy, true warrants of the Covenant of Resurrection.

*The PRIEST offers the Lance to the PRIESTESS, who kisses it; he then touches her between the breasts and upon the body. He then flings out his arms upward, as comprehending the whole shrine.*

Let this offering be borne upon the waves of Æthyr to our Lord and Father the Sun that travelleth over the Heavens in his name ON.

*He closes his hands, kisses the PRIESTESS between the breasts, and makes three great crosses over the Paten, the Cup and Himself.*

*He strikes his breast. All repeat this action.*

Hear ye all, saints of the true church of old time now essentially present, that of ye we claim heirship, with ye we claim communion, from ye we claim benediction in the name of ΙΑΩ.

*He makes three crosses on Paten and Cup together.*

*He uncovers the Cup, genuflects, takes the Cup in his left hand and the Host in his right. With the Host he makes the five crosses on the Cup.*

1✠  
3✠      2✠  
5✠      4✠

*He elevates the Host and the Cup. The Bell strikes.*

´ΑΓΙΟΣ ´ΑΓΙΟΣ ´ΑΓΙΟΣ ΙΑΩ.

*He replaces the Host and the Cup and adores.*

## VII.

*Of the Office of the Anthem.*

*The* PRIEST: Thou, who art I, beyond all I am,  
 Who hast no nature, and no name,  
 Who art, when all but Thou are gone,  
 Thou, centre and secret of the Sun,  
 Thou, hidden spring of all things known  
 And unknown, Thou aloof, alone,  
 Thou, the true fire within the reed  
 Brooding and breeding, source and seed  
 Of life, love, liberty and light,  
 Thou beyond speech and beyond sight,  
 Thee I invoke, my faint fresh fire  
 Kindling as mine intents aspire.  
 Thee I invoke, abiding one,  
 Thee, centre and secret of the Sun,  
 And that most holy mystery  
 Of which the vehicle am I!  
 Appear, most awful and most mild,  
 As it is lawful, in thy child!

*The* CHORUS: For of the Father and the Son  
 The Holy Spirit is the norm;  
 Male-female, quintessential, one,  
 Man-being veiled in woman-form  
 Glory and worship in the Highest,  
 Thou Dove, mankind that deifiest,



Being that race, most royally run,  
 To spring sunshine through winter storm!  
 Glory and worship be to Thee  
 Sap of the world-ash, wonder-tree!

FIRST SEMI-CHORUS: MEN: Glory to Thee from gilded tomb!

SECOND SEMI-CHORUS: WOMEN: Glory to Thee from waiting womb!

MEN: Glory to Thee from earth unploughed!

WOMEN: Glory to Thee from virgin vowed!

MEN: Glory to Thee, true Unity of the Eternal Trinity!

WOMEN: Glory to Thee, thou sire and dam

And self of I am that I am!

MEN: Glory to Thee beyond all term,

Thy spring of sperm, thy seed and germ!

WOMEN: Glory to Thee, eternal Sun,

Thou One in Three, Thou Three in One!

*The* CHORUS: Glory and worship unto Thee,

Sap of the world-ash, wonder-tree!

*(These words are to form the substance of the anthem: but the whole or any part thereof may be set to music, which may be as elaborate as art can devise. But even should other anthems be authorized by the Father of the Church, this shall hold its place as the first of its kind, the father of all others.)*

## VIII

*Of the Mystic Marriage and the Consummation of the Elements.*

*The PRIEST takes the Paten between the index and medius of the right hand. The PRIESTESS clasps he Cup in her right hand.*

*The* PRIEST: Lord most secret, bless this spiritual food unto our bodies, bestowing upon us health and wealth and strength and joy and peace, and that fulfilment of will and love under will that is perpetual happiness.

*He makes ✠ with Paten and kisses it.*

*He uncovers the Cup, genuflects, rises. Music.*

*He takes the Host, and breaks it over the Cup.*

*He replaces the right hand portion in the Paten.*

*He breaks off a particle of the left hand portion.*

ΤΟΥΤΟ ΕΣΤΙ ΤΟ ΣΠΕΡΜΑ ΜΟΥ.

ἽΟ ΠΑΤΗΡ ΕΣΤΙ ἽΟ ἽΥΙΟΣ ΔΙΑ ΤΟ ΠΝΕΜΑ ἽΑΓΙΟΝ.

ΑΥΜΗΝ. ΑΥΜΗΝ. ΑΥΜΗΝ.

*He replaces the left hand part of the Host. The PRIESTESS extends the lance point with her left hand to receive the particle. The PRIEST clasps the Cup in his left hand. Together they depress the Lance-point in the Cup.*

*The* PRIEST *and The* PRIESTESS: HRILIU.

*The* PRIEST *takes the Lance. The* PRIESTESS *covers the cup. The* PRIEST *genuflects, rises, bows, joins hands. He strikes his breast.*

*The* PRIEST: O Lion and O Serpent that destroy the destroyer, be mighty among us.

O Lion and O Serpent that destroy the destroyer, be mighty among us.

O Lion and O Serpent that destroy the destroyer, be mighty among us.

*The* PRIEST *joins hands upon the breast of the* PRIESTESS, *and takes back his Lance. He turns to the people, lowers and raises the Lance, and makes ✕ upon them.*

Do what thou wilt shall be the whole of the Law.

*The* PEOPLE: Love is the law, love under will.

*He lowers the Lance, and turns to East. The* PRIESTESS *takes the lance in her right hand, with her left hand she offers the Paten. The* PRIEST *kneels.*

*The* PRIEST: In my mouth be the essence of the life of the Sun.

*He takes the Host with the right hand, makes ✕ with it on the Paten, and consumes it. Silence. The* PRIESTESS *takes, uncovers, and offers the cup, as before.*

*The* PRIEST: In my mouth be the essence of the joy of the Earth.

*He takes the Cup, makes ✕ on the* PRIESTESS, *drains it, and returns it. Silence. He rises, takes the lance and turns to the people.*

*The* PRIEST: There is no part of me that is not of the Gods.

*(Those of the PEOPLE who intend to communicate, and none other should be present, having signified their intention, a whole Cake of Light and a whole goblet of wine have been prepared for each one.)*

*The DEACON marshals them; they advance one by one to the altar. The children take the Elements and offer them. The PEOPLE communicate as did the PRIEST, uttering the same words in an attitude of Resurrection;<sup>11</sup>*

“There is no part of me that is not of the Gods.”

*The exceptions to this part of the ceremony are when it is of the nature of a celebration, in which case none but the PRIEST communicate; of a wedding, in which none, save the two to be married, partake; part of the ceremony of baptism, when only the child baptised partakes; and of Confirmation at puberty when only the persons confirmed partake. The Sacrament may be reserved by the PRIEST, for administration to the sick in their homes.)*

*The PRIEST closes all within the veil. With the Lance he makes ✠ on the people thrice, thus:*

*The PRIEST: ✠ The LORD bless you.*

✠ The LORD enlighten your minds and comfort your hearts and sustain your bodies.

✠ The LORD bring you to the accomplishment of your true wills, the Great Work, the Summum Bonum, True Wisdom and Perfect Happiness.

*He goes out, the DEACON and Children following, into the tomb of the West.*

*Music. (Voluntary.)*

NOTE: *The PRIESTESS and other officers never partake of the sacrament, they being as it were part of the PRIEST himself.*

NOTE: *Certain secret formulæ of this Mass are taught to the PRIEST in his ordination.*

<sup>11</sup> Usually interpreted as the Sign of Osiris Risen: arms crossed on chest, right over left, hands approximately on shoulders.