

Eremiados Course Lesson Twenty-Six



© 1991 New Zion Inc, 2005 Apostolic Guardian Church of Grace and Blessing

For Members Usage

Apostolic Guardian Church of Grace and Blessing
&
Templum de Octo Rosae Mysticus



Source material © 1991-2004 New Zion Inc. Scans of the original course material by Michael Freedman, Senior Guardian of the Guardians of Grace Blessing and Sustenance® for Eremiados Temple membership Copyright © to Apostolic Guardian Church of Grace and Blessing 2005

Note: Eremiados course contains some Guardian material also used and in common within the Et Custosi Tutelae™ corpus

Libations to the Mother Earth

It is customary to use the Rites and formulas set out in this paper when making any Libation to the Earth our Mother. The version of the Ritual set out here is appropriate for use after any Feast in which a number of people have taken part, whether at a Solar Ingress or at some other time. It can readily be adapted for individual use.

When the company has arrived at whatever grove, lawn or garden is the place where the Libations are made, the ministers shall stand in their appropriate quarters. The Celebrant shall face towards the East and, after rinsing the chalice about, shall offer the Chalice to the East and say:

Hail, Holy Mother Who is waiting to come to Life.
We salute Thee in Thy Name Shekinah,
And with the aid of the Holy Archangel Rafa'El of the East.

The Celebrant shall rinse the Chalice about again and pour out the contents of the Chalice upon the Earth. Then shall a little wine be poured into the Chalice. After rinsing it about, the Celebrant shall face towards the South and shall offer the Chalice to the South and say:

Hail, Holy Mother Who is waiting to come to Life.
We salute Thee in Thy Name Shekinah,
And with the aid of the Holy Archangel Mika'El of the South..

Then the Celebrant shall pour out the contents of the Chalice upon the Earth. Then shall a little wine and a little water be poured into the Chalice. After rinsing it about, the Celebrant shall face towards the North and shall offer the Chalice to the North and say:

Hail, Holy Mother Who is waiting to come to Life.
We salute Thee in Thy Name Shekinah,
And with the aid of the Holy Archangel Gavri'El of the North.

Then the Celebrant shall pour out the contents of the Chalice upon the Earth. Then shall a little water be poured into the Chalice. After rinsing it about, the Celebrant shall face towards the West and offer the Chalice to the West and say:

Hail, Holy Mother Who is waiting to come to Life.
We salute Thee in Thy Name Shekinah,
And with the aid of Thine own Archangel,
The Holy Archangel Uri'El of the West.

The Celebrant shall pour out the contents of the Chalice upon the Earth. The Celebrant and all others present shall turn towards the East and, holding the Chalice on high, shall say:

Hail, Holy Mother Who is waiting to come to Life.
We salute Thee in Thy Name, [whispering] Shekinah Gaia Em-shalom.

Then all shall return to the Sanctuary in due order.

Issued by Thanris Gnostes, 7^o - 4^o, Pater of Eremiados Temple, under charter from G*G*B*S*.
Copyright, G*G*B*S*, 1993.

All the Eremiados papers sent to you are confidential and should be kept in a safe place.

Libations to the Mother Earth

NOTES AND COMMENTS

It is customary to use the formulas set out in this paper when making any Libation to the Earth our Mother. The version of the Ritual set out here is appropriate for use after any Feast in which a number of people have taken part, whether at a Solar Ingress or at some other time. It can readily be adapted for individual use.

The Grove

While it is customary to call any place where Libations are made a 'Grove', in practice, a grove need not be 'a small wood without undergrowth', as in the dictionary. A 'Grove' can be any space in the open air. While it should have some green growth, if your yard is all concrete, then so be it. Perhaps you could grow some shrubs in large pots to make your Grove in those circumstances.

The Grove at the Sanctuary of the Guardians, is an area of lawn surrounded by trees, in which there is a miniature pottery temple and, concealed among jasmine creepers, a statue of the Goddess. Some folk leave offerings of fruit or flowers on the step of the temple, when visiting the Grove.

Formal processions

If the Libations are made with a formal procession from your Sanctuary to your Grove:

- It should be led by a minister bearing a thurible of incense; [Air]
- A minister carrying a flask of water should follow; [Water]
- Then the Celebrant comes next bearing the Libation Chalice; [Spirit]
- The Celebrant should be followed by a minister bearing a flame; [Fire]
- Next a minister or ministers bearing a flask of the wine or mead and a platter on which is a morsel of food; [Earth]
- The Witnesses should follow at the end.

Individual or Informal Libations

If the Libation is not so formal or is done by only one or two people, then it is customary to place a morsel of the food, if any, in the Chalice containing the draught that is to be offered as a libation. The Chalice and other parts of the Libation [Water and Wine in separate flasks] may be carried on a tray and held or placed on the ground, while the Libation is being made.

Bare-footed

Some people like to go bare-footed to the grove to make the Libations, so that they are directly in contact with the Mother Earth. This a matter of personal choice and common sense, especially if the weather is inclement.

Reserving the Offering

At any ritual in which those present have partaken of food and drink, the Celebrant should ensure that portions of the consecrated food and drink are reserved for offering at the Libations. The food at a ritual feast is usually barley cakes with honey. The drink is generally wine or mead, usually mixed with water. At certain feasts, only water is used.

Meal offerings

It is also quite proper, if circumstances require it, to make a meal offering, which is a libation made without any drink. Crumbs or morsels of fruit can be scattered to the four quarters. It is suggested that meal offerings are best done with food that will readily be taken by ants and birds, the servants of the Mother Earth, rather than only by flies, who are the servants of the Lord of the Flies, Beelzebub. Beelzebub is a Lord of Destruction and one of the Lords of Other Worlds.

Suggestions are made later in this paper on ritual ways of disposing of rubbish

Libations after a meal

It is quite in order if someone wishes to make a "libation" after an ordinary meal. A similar procedure to that set out above can be followed, although it will be simpler than the formal Libations.

Indoor libations

Normally, libations are made directly on to the Earth. If the weather is so bad that you cannot reasonably go out into it, or if there is no open air space available at all where you are, it is proper to make the libations into a large bowl.

If you are processing around your Sanctuary, have someone bearing the Libations bowl precede the procession and stand facing where the Celebrant will make the Libation at each quarter, so that the Chalice may be emptied into the bowl.

If you are making your Libations informally, place the bowl on a table in the East. Say the words for each quarter facing to the appropriate direction, then turn and pour the libation into the bowl.

The Mother

In the Rite, the phrase used most often in connection with the Mother is "The Mother who is waiting to come to life." This phrase is deliberately ambiguous in meaning.

The other name for the Mother used often in this ritual is Shekinah, which is Hebrew and means "Indwelling Presence".

In Greek it is Σεκίνα, pronounced Sekina. Its Greek measure is 286 which is of the 34th degree. The measure of the Hebrew is 385, which is of the 25th degree.

Holy Archangels

Students who are working with Greek gods, rather than Hebrew angels, might like to substitute appropriate Greek god or goddess names. The following sets out conventional correspondences between the

Mighty Archangels and the Greek pantheon of Gods.

Astrologers will notice that one set of these names includes the four largest asteroids [marked with *]. For convenience' sake, the names of all seven Archangels are given here, even though only four are used in this Rite.

Angel	Olympian Deities	Goddesses
Rafael	Apollo	Juno *
Mikael	Poseidon	Pallas *
Gavriel	Hestia	Vesta *
Uriel	Demeter	Ceres *
Yahuel	Zeus Hypatos	Gaia
Metatron	Ophion	Eurynome
Sundalfon	Hades	Persephone

Eurynome and Ophion

Students might not be familiar with the god-names Ophion and Eurynome, which is pronounced *Yooronomey*. Her consort's name is pronounced *Ofecon*.

The following is derived from *Greek Myths*, by Robert Graves:

"In the beginning, Eurynome, the Goddess of All Things, rose naked from Chaos, but found nothing substantial for her feet to rest upon. So, she divided the sea from the sky, dancing lonely upon its waves. Far-wandering Eurynome danced towards the South, and the wind that was set in motion behind her dancing steps seemed something new and apart, with which she could begin the work of creation.

"Wheeling about, she caught hold of this North Wind, rubbed it between her hands and behold! she brought into being the great serpent Ophion. Eurynome danced to warm herself, wildly and more wildly, until Ophion grown lustful, coiled about those divine limbs and was moved to couple with her in love. So Eurynome was got with child.

"Then she assumed the form of a Dove, brooding on the waves and, in due time, laid the Universal Cosmic Egg. At her bidding, Ophion coiled seven times about the egg, until it hatched and split in two. Out tumbled all things that exist: her children: the Sun, the Moon, the Planets, the Stars, the Earth with its mountains and rivers, its trees, herbs and living creatures."

Shekinah Gata Em-shalom

This is the Name by which we salute the Mother Earth in the most solemn parts of our rituals. It literally means "The Indwelling Spirit of the Earth, Mother of Wholeness and Peace". Its measure is 820, which is of the 28th degree, which is one of the degrees of integration, specifically integration through meditation on the Tides of Time.

Other degrees of integration are:

1	37	73	109	Communion in the One
10	46	82	118	Community of all Earth
19	55	91	127	Integration by activity in the physical sphere
28	64	100	136	Integration by meditation on the Tides of Time.

Disposing of rubbish

There is a short formula of offering which can be used when doing any kind of rubbish disposal. Many people use it when going to the toilet to empty their bladder or bowels of their bodily wastes.

Hail, Holy Mother, who is waiting to come to life, I return to Thee those portions of Thy gifts that I have not used; so that the Lords of Other Worlds can restore them to their elemental natures, so they join again in the Eternal Round of Life.



Assignment 8R/1

The phrase "The Mother is waiting to come to life" is described in the paper as ambiguous, that is, it has at least two meanings. Write out what do you think might be two meanings of this phrase.

Assignment 8R/2

Write a short essay [not more than half a page or so on the significance of the Sekina or Shekinah having the measures 286 [34th degree] and 385 [25th degree]. Use your Table of Correspondences for ideas. Notice that both 286 and 385 reduce to 16 and 7.