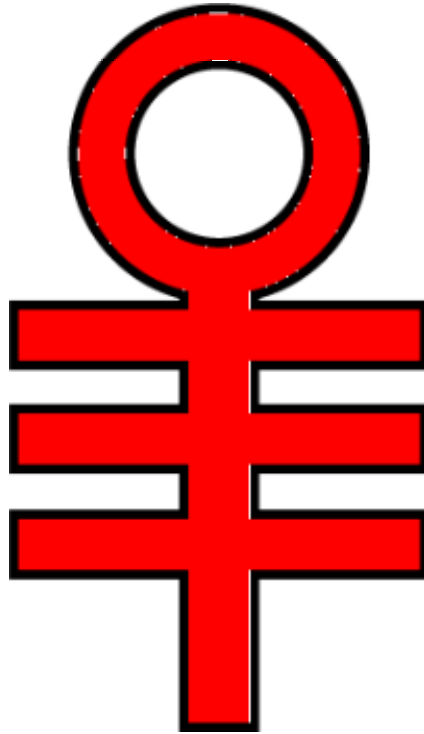


Consecrating a Priest



Issued by Eremiados Lodge

Guardians of Grace, Blessing and Sustenance®



The Particular Ritual is the Office of Consecrating a Priest within the Guardians of Grace, Blessing and Sustenance.

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Office of Consecrating a Priest

Within the Guardian Church of Grace, Blessing and Sustenance

Let it be known that it is a most ancient understanding of the Guardians of Grace and Blessing, that:

All are priests and princes after the manner of Melkitsedeq and none can say,
"I am king by will of God and you are less than me,"

'I am priest by power of the Church and you are less than me.'

Jews and Muslims who serve God sincerely through their own religions
will gain salvation as well as any Christian.

All are priests and princes after the order of Melkitsedeq, who was the King of Salem and Priest of 'El "Elyon, God Most High. When someone is consecrated Priest and Prince within the Guardians, it is not to set them aside or separate them from their fellows; but rather to recognise their skill and calling in priestly duties. The consecration ceremony is to empower them with the apostolic blessing of the Guardian egregore. This is primarily to assist them in their particular work within the community of Guardians of Grace and Blessing.

Traditionally this Consecration began immediately after a Time of Silence and fasting before on the Feast of Taurus and thus the Banner of the Bull is hung up on the right (facing east) of the Sanctuary, while the Banner of the Eagle is hung up on the left (facing east) of the Sanctuary. The Senior Guardian or the Abbess is seated upon the Throne, at the east of the Sanctuary facing west. Then the candidate be brought in and led before the Throne. The candidate for priestly office shall be clad in a garment of white linen, such as an alb, and shall be girded about with a blue cord and shall wear a blue amice.

The **SG**: shall address the candidate.

Do you know what is this garment that you wear?

Candidate: I have put on the garment of white linen. I would know why I have been required to wear this garment.

SG: The garment you wear is of white linen such as that worn by the Priest of 'El "Elyon Most High and Compassionate, for many thousands of years. As it is written in the holy books of the Children of Israel, *'He put on the Holy Linen Tunic, and then did Aaron the High Priest go into the Tabernacle of the Lord to offer sacrifice'* In the Mysteries, to put on a White Linen Tunic is 1612, which is 52 times 31 and thus by symbol of the Holy Science of Numbers, reminds us that we serve 'El "Elyon through the 52 weeks of the year. It is also a sign of the six Sefiroth, which are at the centre of the Tree of Life, and is also the measure of the Six Faces of the Lesser Countenance of the Most High, hear for this first time in this Rite the number Six, which the especial number of this feast. The Six Faces of Zeir Anpin are: Steadfast Love, Strenght, Beauty, Eternal Triumph, Glory and the Foundation of the World: which are, in the Sacred Tongue Chesed, Geburah, Tifareth, Netzach, Hod and Yesod. Is your tunic girded about with a girdle and do you wear an Amice?

Candidate: "Yes, my tunic is girded about with a girdle and I wear an Amice above the tunic about my shoulders"

SG: The girdle is Ha'Avnet, which is 67 and the Third Gate in the Tree of Life, as it is written *'They made the girdle of the finest twisted silk'*. The sacred word for Silk is Shesh, which is the measure 600 and also the word for the number Six. Hear again Six, the especial number of the feast of Taurus. The measure of fine twisted silk is 1147, which is 37 times 31, and thus by symbol of the Holy Science of Numbers honours the Lord El throughout the Seven Worlds. What is the colour of the girdle you wear about your waist, and of the Amice you wear above the tunic?

Candidate: Both the girdle and the amice are Blue.

SG: In the sacred tongue, the colour blue is tek'leth. In ancient times, blue was a most rare colour. It has been said that humankind, in its earliest days on earth, could not perceive the colour blue; and it is said also that blue is the colour of only the most young flowers on the earth. Among

the Sefiroth of the Tree of Life, Chesed, Steadfast Love, is that Sefirah to which blue is referred. Chesed is the highest of the Sefiroth to which any man can attain while living life on earth. Among the Images of the Way, both Priest and Abbess wears a great blue cloak, like water falling to the earth from on high feeding a mighty stream, and as Mercy falls upon the ground beneath like gentle rain. By the sacred science of numbers, Blue is 850, which is Qadmon, that eastern point where dwells Rafa'El, who reigns in the Sixth Sefirah, that is known as Compassion.

Candidate: "Why do the Priests of the Guardians each wear an Amice about their shoulders during the Rites?"

SG: Although the Amice is worn about the shoulders as it were a collar, it is placed first upon the crown of the head, for it is a sign of the Crown Most High within the Tree of Life. The Amice is a Helmet of Salvation which crowns the armour of the Most High, yet is worn thrown back as does the Mighty Archangel of Wisdom, Mika'El, for the Priests of the Most High are to work with wisdom. What is your intention at this time?

Candidate: "It is my intention, that I should link myself with those forces and forms that are building the universe, so that I might be a part of evolving life, in communion with all life, with compassion for all life, and in cooperation with all life."

Note: The above Intention of the Guardians was adopted at the Beginning of the Aquarian Age by Shomer Michael Freedman Senior Guardian of the Guardians of Grace, Blessing and Sustenance as a replacement for the earlier Light, Life and Love.

SG: Now hear what is at the heart of the work of the priesthood of the Most High. Among the Images of the Way, the image of the High Priest is referred to Taurus, while the image of the Abbess whom contains the Sacred Mystery of this Order, and by whom we you have privilege today, is referred to the Great Goddess of Love herself. Read to us what is meant by Love

The Senior Guardian hands the Candidate a scroll on which are written the words of the Christian Paul concerning Love. (Ref: 1 Corinthians 12.4 to 11 and Chapter 13.)

When the Candidate shall have finished reading the scroll on Love, they shall be directed to sit upon the stool, while the Abbess reads the Lection of the Feast of Taurus, standing beside the Banner of the Bull. If there is no Abbess, then a female priest should be read the following.

Abbess: At this time, we celebrate the Feast of *Taurus* the Fixed earth, the second sign of Autumn. In our Order, custom in this season to remember the fruits of the earth, to make offerings of them to our Mother. The greatest fruit of this earth is indeed a man or women dedicated to the destiny of mankind, which is the raising of all life on earth to awareness of its place within the community of life, in communion with all life, with compassion for in co-operation with all life. The first symbol of Taurus is the Bull, the great Earth, who is the Alef, which goes before all others. She who rides the Bull is Venus, riding in eternal triumph. Hear her song: *'your only contact with Eternity is in the present moment; and this is the Victory of Venus over Mars.'* Hear for a third time the number Six, the especial number of the feast of Taurus. The number of this beast is six, for this is the letter sixth among the keys to the Kingdom. It is a Most High for it is one of three great Keys to the Most Sacred Tetragrammaton, and it is the most fiery of those Keys. The sixth letter Wav, has its home in the sixth sefirah, that holiest among the holy Sefiroth, innermost chamber at the centre which hold all the Sefiroth together in Beautiful Compassion. The meaning of the word Wav is Nail, which is a thing, for He who dwells in Tifareth the sixth was fastened to a Tree by Nails through Hands and Feet. The letter Wav is a word in the Hebrew tongue; and it is the Word, which joins up words and phrases. In our tongue, 'and' and 'but': thus, you should know that this letter Wav is seated at the centre of the universe, and which is that holds the worlds together, as Christ is he whom was nailed to a cross and whom in him, his spirit holds the world together. The Image of the Taurus and the Wav is the Priest; and it is the special work of priests to mediate and to join all that is above, to all that which is below. In an important sense, every man and woman is too a priest of God, but it is

our joy, at the Feast of Taurus, to point out a few, who will newly enjoy the priestly work and take it for their own. So at this Feast of Taurus, let us now make priests.

When the Abbess shall have read the Lection of Taurus and returned to her place, the Candidate shall ask:

Candidate: What kind of priests are the priests among the Guardians?

Then shall the Senior Guardian read the Lection of Melkitsedeq.

SG: It is written: The Lord YHWH has sworn it, and will not change his mind, 'Thou art a Priest for ever after the order of Melkitsedeq.' These words were addressed, not to Aaron, High Priest of Israel, but to David the King of Israel, who took the City of Jerusalem for his own. Thus, this Priest was also a King. Some 700 years before David, the patriarch Abram dwelled in the plains beneath the mountains of Jerusalem and had successfully fought off raids upon his family and flocks by the princes of the cities of the plains. After the victory, Melkitsedeq, king of Salem, brought bread and wine. He was Priest of 'El "Elyon, God Most High, and he pronounced a blessing upon Abram. In those times, and for many hundreds of years before and after, all folk believed that certain men were set aside, by birth and by divine right, to be rulers over the people of their land. In like manner, it was believed among the Jews, from the time of Moses, that only those born of the tribe of Levi could be priests in the Temple of the Lord YHWH. When the Rabbi Yeshua" ben-Miriam, dwelled on earth, he brought a wider point of view. As it is said 'He was priest after the order of Melkitsedeq, and he was also a king, in the line of David.' Now, it is said, by the learned Athanasius, concerning Him, that He emptied Himself of his Immortality to become a mortal man that we might be filled with his immortality, to become Divine. Nearly 3000 years after Melkitsedeq, Prince of Salem and Priest of God Most High, and more than 1100 years after our Lord walked the earth that certain clergy and some common folk, weavers and scribes among them, it is said, saw the truths that lay within these events of history. If we hold within ourselves that which is the highest of his attributes, his Divinity, shall we not be right, each and every one of us to claim those noble, but lesser, attributes, his Priesthood and his Princely Power. No more should certain men say, 'I am King by Will of God, and you are less than me' or 'I am Priest by power of Church, and you are less than me. For each branch is from the Vine of the God, yet only does our succession help, as fertiliser for the budding of the Vine. So this is our Message 'Kol kohenim u-melekim l'olam "ol-divrathi Melkitsedeq' All are Priests and Princes forever, after the order of Melkitsedeq. Melkitsedeq is King of Righteousness and Justice; he rules in Peace. As Priests within our order, we wear a Princely Crown, for the Crown is truly 'El "Elyon, the One Most High, whose Priests we are. When Melkitsedeq came forth to meet with Abram, the gifts he brought were bread and wine, and these are those gifts which every Priest of the One Most High brings to all, who seek the Source of Light, and Life and Love. It is the image of the Melkitsedeq who stands within David's Star, upon the ancient Badge of our Order [1] It is said, that the cart in which the Prince of Peace, Melkitsedeq brought his gifts of bread and wine, was drawn by that. Ox who is the sign of Taurus, where stands the Sun this day. Thus it is most fit that we should on the first day of Taurus, consecrate a priest to the service of 'El "Elyon, Most High. But we now remind you all, who would be Priests and Princes of the words and deeds of our Chief Priest and Prince men the Rabbi Yeshua" ben-Miriam, who said, *'Whoever would be great among you, let them be a servant; and whoever would be first, let them be a slave to all.'* And he took a basin and a towel, and washed the feet of everyone of them. Then he said, *"I have given you an example."*

When the Lection of Melkitsedeq is ended, the Senior Guardian shall say

SG: Let the Banners of the Abbess and the Guardians be displayed.

The ministers of the ceremonies shall bring the Banners and place them on either side of the Senior Guardian.

SG: Behold the Abbess of the Way. In medieval times, when the Images first were made, an Abbess was more than just the ruler of a single community of pious women was, she was a Mighty Prince and Ruler, And she wore a crown to show her princely state and held emblem of a Mighty Eagle as Her Banner. And behold it is said of Her, that none flew higher for She flew higher than any had before. And we say of Her an especial mystery that our Priest know alone, that 'She is he and he is she, Joan is John and John is Joan, our lord of Church and our lord of Rome. Behold then this Chief Priest of the Way, whom often called the Pope and whom today you know of as another, the Abbess, the hidden one, she behind the veil. This one too is more than a holy man but is a Mighty Prince of the Church and the Ruler of the faith, and to those that know, her image represents the highest and most noble among the priests. Know that the Abbess is Love; and her priests are Faith; the third is our Hope of the continuing Resurrection from life to more life and from light to more light - but always the greatest is Love, Steadfast Love. Let us now make Priests!

And all the people shall reply with a loud voice:

People: Let us now make Priests.

All the people shall hold a lighted candle in their left hand throughout the following part of the rite, it may be convenient to distribute the candles during the Lection of Melkitsedeq. The Senior Guardian and the Candidate shall stand and the candidate's stool removed. The Candidate shall stand before the Throne facing the people, while the Senior Guardian shall stand facing the Candidate. And the Abbess of the Guardians shall bring the Ephod and the Breastplate. The Senior Guardian shall display the Ephod before placing it on the Candidate.

SG: At this time, we elevate this man to be a priest within the Guardians of Grace, Blessing and Sustenance. It will be his/her special duty and delight to serve in the functions and duties of our Priesthood, to welcome new ones to our rites, and to take a lively interest in the rituals of our Work. That virtue referred to Taurus and the Pope is faith, and now we charge over you to be faithful, for this is a most high virtue, that you will stand, and having done all, stand, strong in the faith.

The Senior Guardian shall display the Breastplate before placing it upon the Ephod.

Behold the Ephod of the High Priest of Isra'El" The Breastplate of Tsedeq and Hadinah, of Righteousness and Good Judgement. Within it is light and truth; thou art a Priest and Monarch forever. Whenever this Breastplate is worn, it is the seal and sign that this one is a Priest and Prince of 'El "Elyon, the One Most High.

When the Senior Guardian shall have fastened the Breastplate upon the Ephod, the Candidate shall stand in the posture of the crucifixion. A minister bearing water shall bring Holy Oil, and the Senior Guardian shall anoint the Candidate in the following form:

SG: I anoint thy left foot; and I anoint thy right Foot. Let them always walk in the Ways of Light, Life and Love.

The people shall all recite or chant the following Chorus:

People: How beautiful upon the mountains are the feet of the messenger of good news, who is the herald of peace; whose news is of good things and whose name proclaims our freedom.

SG: I anoint thy left hand. Let it be forever raised to shield those who have no defences of their own; and to care for the children of the One Most High. I anoint thy right hand. Let it be forever reaching out to extend both Light and Love to all the children of the One Most High.

People: Strong is thy left hand; exalted is thy right hand. Righteousness and justice are the foundation of Thy Throne. Mercy and Truth go before thee in all thy ways.

SG: I anoint thy Head. Let it shine as a Sun among all the children of the One Most High.

People: Your Head has been anointed with oil; Your cup runneth over. Surely, Goodness and Mercy shall follow you all the days of your life, and you shall dwell in the house of Love forever.

The Candidate shall step forward clear of the pinnacle; and shall kneel on one knee with their hands folded upon their breast. The Senior Guardian or the Abbess of the Order, or in the absence of these the most senior of the Priests of Office shall lay both hands upon the Head of the Candidate; and all the other Ministers and People present shall lay one hand upon the hands of the Senior Guardian, while they hold their Lights aloft and straight.

The Senior Guardian shall say most solemnly;

SG: I consecrate thee to be a Priest of 'El "Elyon, the One Most High; and of our Father, Horethenu; and of our Mother, 'Em-Ruach 'Elohim; and of the Divine Child, Yah Yeledh and off Shekinah, 'Adamah-Gayah 'Em-Shalom; To do all priestly works of the One Most High; to proclaim the Good News of the new way of communion, compassion and co-operation with all life; to work with all the children of Eve and Adam in the Great Work of lifting all living beings on our Earth to full awareness of Light and Life and Love. Thou art a Priest of the One Most High forever, after the manner of Melkitsedeq; receive now the apostolic blessing of the Guardians of the Grace. Amen.

The Senior Guardian shall then perform the ceremony of Laying of Hands and speak to the candidate in tongue, whatever blessing is inspired by Spirit.

Then all the people shall reply with a great Amen.

People: Amen

SG: Ba-shem 'Achadh ha-"Elyon
Horethenu 'Elohim
'Em-Ruach 'Elohim
Yah Yeledh 'Elohim
Shekinah 'Adamah-Gayah 'Em-Shalom. Amen.

Then shall all the Ministers and People remove their hands and return to their places, where they shall chant the Thrice-Holy Hymn, with bells and incense.

All: Qadosh 'Elohim, Qadosh 'El Shaddai, Qadosh 'El Chai, Chanenu

The Abbess of the Order shall bring the Great Blue Cloak of Binah, which she shall place about the shoulders of the new Priest.

SG: Behold the Great Cloak of Blue, symbol of the Great Sea, the Mighty Waters, the Mother Binah, pouring out her loving Spirit from the Height of Heights even to the Deepest Depths.

People: In the Heights, I searched and She was below me. In the depths I searched and She was above me. When I came home, She was there.

Then shall a Minister bring the Red cape of Chokmah, which shall be placed about the shoulders of the new Priest.

SG: Behold the Red Cape of Chokmah, the sign of those who bring good news, who announce peace. As it is written: 'The shield of the Mighty Ones of the Most High is Red, and the Valiant Ones wear Scarlet.'

People: Who is this that comes from Edom, In crimson garments with Good News? One who is glorious in their apparel; Stately in the greatness of their Strength; This is one who speaks of Victory; Who speaks of One who is mighty to save; Wherefore is their apparel Red and their garments like those who tread the winepress.

Then shall the new priest be seated upon their seat. The Abbess shall bring a white cap which shall be placed upon the head of the new priest.

SG: Behold the cap of the priests of the One Most High, which is a sign of the Support of 'Elohim and healing from the wings of Rafa'El.

People: The first thing is to gain Chokmah. Then to acquire Binah - though it cost you all you have. Do not forsake her, for She will keep you safe. Love her and She will guard you. When you embrace her, She will bring you honour. Lo, She has set a cap of grace upon your head; and now She will bestow on you a mighty crown of glory.

Then shall a minister bring the Chalice of Venus containing oil. The Senior Guardian shall hold it over the head of the new Priest, while they say together in a clear voice.

SG: I consecrate thee, to be a Prince of the One Most High. Thou art Priest and Prince for ever, after the manner of Melkitsedeq, who was Priest of the One Most High, and Prince of the City of Peace.

All the people shall cry aloud with bells and gongs and trumpets:

People: Thou art a Priest and Prince for ever, after the manner of Melkitsedeq

Then shall suitable music be played, such as that from Zadok the Priest. While the music is being played, the Abbess shall bring a Cup which shall be held in the Left Hand of the new Priest and Prince:

SG: What is the draught within this Cup, which quenches every thirst, which satisfies every hunger, and is the fulfilment of all Desire?

Priest: There is Nothing within the Cup.

SG: How great is the draught this Cup will hold?

Priest: There is No Limit to the draught this Cup will hold.

SG: What is the Name we give to the draught within this Cup?

Priest: Its Name is 'Am; 'Am Sof: 'Am Sof 'Or. Nothing; No Limit; No Limit to the Light, Limitless Light.

Then shall the Senior Guardian stand; and at this time he shall wear the Ancient Cap, and shall carry the Long staff called Serpent-catcher in his left hand and a bundle of twigs in his right hand, while he says:

SG: This Cup serves the Prince of Montsalvasch. Whoever bears this Cup also serves that Prince, who is the Sun and the Sun beyond the Sun. This is the Cup held by the Servants of Understanding and from the Hand of Understanding, the Spirit shines like the Sun. Mi-Yad T'bunah Ruach 'Or k-Shemesh This is the First among all the Cups!

Then shall the Scroll of the Law be brought and delivered to the new Priest who shall stand and read it to all the people.

Priest: Hear the First Law of the One Most High: Thou shalt love 'Elohim 'Elohenu with all thy heart and with all thy mind and with all thy strength.

SG: 'El 'Elyon 'Elohenu! 'El 'Elyon 'Achadh

People: 'El "Elyon 'Elohenu! 'El "Elyon 'Achadh

Priest: Hear the Second Law of the One Most High: Thou shalt not take vengeance, nor bear any grudge against thy neighbour, for thou shalt love thy neighbour as thy self.

SG: 'El "Elyon 'Elohenu ! 'El "Elyon 'Achadh

People: 'El "Elyon Elohenu 'El "Elyon 'Achadh Priest Hear the Third Law of the One Most High Love the stranger in thy land; love the stranger as thy self.

SG: 'El "Elyon 'Elohenu 'El "Elyon 'Achadh

People: 'El "Elyon 'Elohenu 'El "Elyon 'Achadh

Priest: Hear the Fourth Law of the One Most High: Love your enemies; bless them that curse you; do good to them that hate you; and pray for them that persecute you. Love one another. As I have loved you, Love one another.

SG: 'El "Elyon 'Elohenu 'El "Elyon 'Achadh

People: 'El "Elyon 'Elohenu 'El "Elyon 'Achadh

Priest: Hear the Fifth Law of the One Most High: Love all living beings on the earth. Live in communion with all life; with compassion for all life; and in co-operation with all life.

SG: 'El "Elyon 'Elohenu 'El "Elyon 'Achadh

People: 'El "Elyon 'Elohenu 'El "Elyon 'Achadh

ALL: Thou art a Priest and Prince forever, after the manner of Melkitsedeq

[Note: Originally, this was when the new Priest was invested with the ancient badge of the Order, which is no longer available, as the original remained in Germany before the First World War within the established group. And it was once said "SG: Behold the ancient badge of our Order. Know that according to our customs, on which is depicted the mighty Priest and Prince Melkitsedeq, standing in equilibrium with that which is above and that which is below.]

ALL: Thou art a Priest and Prince forever, after the manner of Melkitsedeq

Then shall the Priest be seated, while the Senior Guardian invests them with the Kleis of the Guardians. [Note: An ancient symbol of Office, now returned to us as the new Guardian symbol for the New Age]

SG: Behold the Kleis, which is the key to the New Age of Earth.

ALL: Thou art a Priest and Prince forever, after the manner of Melkitsedeq.

+ Ba-shem 'El "Elyon,
Horethenu 'Elohim,
'Em Ruach 'Elohim,
Yeledh 'Elohim,
'Adamah-Gayah 'Em-shalom. Amen.

Then shall each person come and pay homage to the new Priest and Prince. During the homage, appropriate music shall be played. After the homage, the people shall dance while the Priest and Prince gives to each wine and bread and sweet honey. End.

