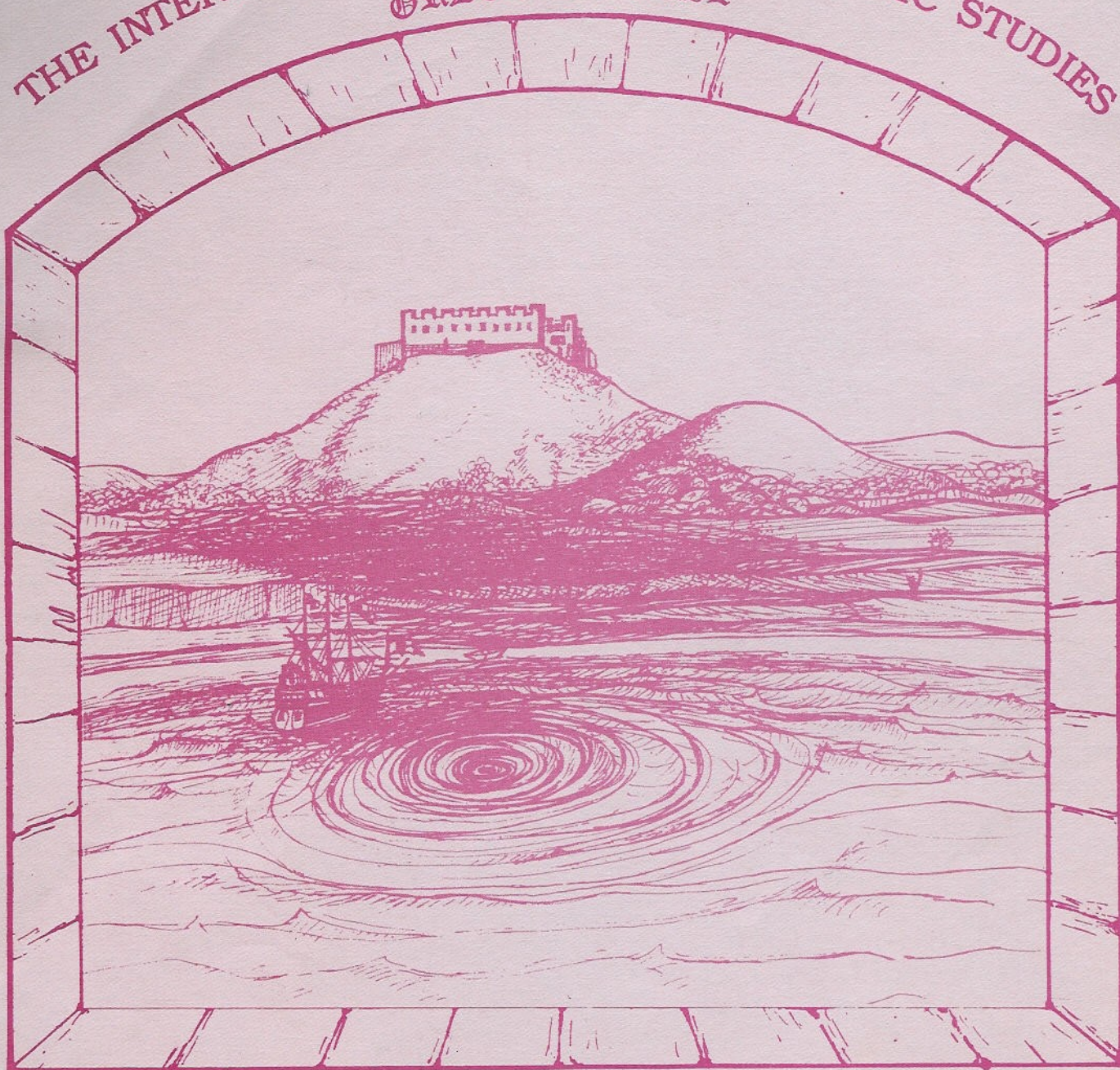


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DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

By Stephan A. Hoeller



The Gnosis of The Eucharist



he Mass, or, as it is sometimes called, the divine liturgy or the Eucharist, is the most solemn of all the Christian sacraments. Through it we are led step by step to the purpose of our earthly lives — union with the divine — for at its climax the faithful are made one with God and each other by receiving the body and blood of Christ under the earthly forms of bread and wine.

Although these mystical aspects of the Mass have been known and proclaimed by all the branches of Christendom that have not abandoned the ancient sacramental system (including the Roman Catholic, Eastern Orthodox, and, with some ambiguities, the Anglican), the rationalistic tendencies that have arisen since the Second Vatican Council in the Roman Catholic Church are robbing the Mass of much of its numinosity and psychospiritual utility.

Similarly, many in the occult, metaphysical, and New Age movements have little appreciation for the magic and mystery of the time-honored sacramental system of Christianity and within it for the supreme sacrament of the Mass. The older of these movements bear the imprint of nineteenth-century thinking, which was hyperintellectual, moralistic, and at times materialistic. The groups that have sprung up since the 1960s are a bit more favorably disposed toward ritual than their predecessors, but their appreciation of the sacraments is

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still small. Much of alternative spirituality is thus in danger of losing touch with one of the most valuable aspects of the mystico-magical heritage of the West.

To be sure, there are valid objections to ritual. Its practice has often been accompanied by blind superstition. Still, it must be remembered that a lack of consciousness will regularly turn meaningful and transformative practices into superstitious ones. The fault is not with the ritual, but with the practitioner. Ritual, provided it uses authentic symbols, is no more or less than what H.P. Blavatsky called "concretized truth." This may be covered up by superstition, but the hidden truth is always discernible beneath the covering. Gnostic studies of the sacraments are intended to free the kernel of truth from the accretions of unconsciousness and misunderstanding that have been permitted to obscure it.

In the following we shall deal with several separate approaches to the greatest of the Christian mysteries. Some of these may contradict each other, while others tend to complement one another, and still others will restate truths present in other approaches.

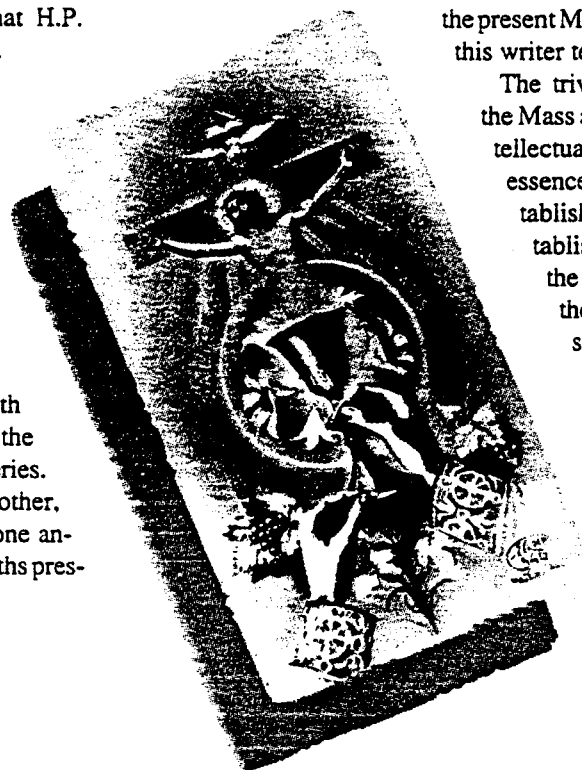
Dogmatic and Rationalistic Views

The non-Gnostic church after the third and fourth centuries A.D. regarded the Eucharist as a commemoration of the meal Jesus is said to have shared with his apostles, where he is said to have blessed bread and wine, admonishing those present to do the same in remembrance of him. Christendom made it into dogma that Jesus mystically changed these substances into his body and blood and gave authority to his apostles to perform the same sacred miracle until the end of time. The mystery of the Eucharist was thus transferred to the mental realm of belief, although mythic elements continued to subsist under the façade of dogma. Protestant Christendom gradually came to deny this mystically inspired and mythically reinforced dogma. The Eucharist became a mere memorial meal, a sign rather than a symbol.

Today the Roman Catholic Church is undergoing an internal reformation whose effects on the Mass are not unlike those

produced by the revolt of Luther and Calvin. Twenty-five years ago one could still observe nuns herding their small charges to the communion rail while admonishing them, "Don't chew the Baby Jesus," while today almost all awe and reverence for the Mass and the consecrated elements seem to have evaporated. Kneeling for communion, receiving the sacrament on the tongue, and other ancient rules reflecting numinous dignity have gone by the wayside. A traditionalist-inspired pun declares that the present Mass ought to be spelled "mess," and this writer tends to agree.

The trivialization and desacralization of the Mass are but a natural outcome of the intellectualization of this mystery, which in essence began at the time Constantine established the church and the church established its dogmas, while casting out the Gnosis. The mind is the slayer of the real; numinous myth and transcendental mystery cannot survive rationalism, whether in the form of Aristotelian theology or in the shape of the modernism of Hans Küng and his fellows. Dogma is the murder of mystery, even if it takes centuries for the victim to die.



The Mass As Sacred Mystery Drama

The mysteries in the pre-Christian era were elaborately devised ritual dramas contrived to intensify the spiritual transformation of the initiate. They were usually patterned after the mythic life, death, and resurrection of a particular deity to whom the mystery was dedicated. The candidate was usually made to symbolically undergo certain events in the life story of the hero. This is still evident in the initiation rituals of Freemasonry, particularly in the sublime degree of Master Mason, where the candidate undergoes the death and rising again of the Masonic hero Hiram Abiff.

It does not take much imagination to see in the Christian Mass the elements of the same ritual drama, wherein the life, death, resurrection, and ascension of Jesus are symbolically reenacted by the priests and worshippers. The fact that the Eucharist is a mythic dramatization of the career of Jesus has



It is wise to have a balanced attitude toward this issue and to refrain from any attempt either to rob the Mass of its magic or to turn it into ceremonial magic pure and simple.

been recognized by the church for a very long time. As Pope Innocent III stated, "The Mass is arranged upon a plan so well conceived that everything done by Jesus Christ or concerning Him, from His Incarnation to His Ascension, is there largely contained either in words or in actions, wonderfully presented."

The Gnostic would contend that this is undoubtedly true, but that the reenactment of the drama does not concern the historical Jesus alone, but involves the Divine Man resident in each human being. Myth is truer and more powerful than history, and the events in the life of Jesus are elevated to mythic significance by the symbolic relation of his drama to the drama of the transforming human spirit. As Joseph Campbell said, the Mass is "a metaphor open to transcendence," and as such it is capable of miraculous effects in transforming not only bread and wine, but the human personality as well. The great fault of non-Gnostic Christianity has always been to reduce myth with a meaning to history with a moral, and this is what happened to the Mass at the hands of the theologians.

The pagans of antiquity were convinced that humans could undergo apotheosis, that they could become gods and goddesses. The Mass is closely connected with this process, since in its mysteries earthly substances are transmuted into divine ones, and, more important, humans may be similarly transformed in their psychospiritual natures. The ancient Gnostics for the most part seem to have held that Jesus was a human being who, very much like a hero in the pagan tradition, became divine as a result of his spiritual virtue. Jesus the hero became Christ the God. (This event is said to have been finalized, as it were, on the occasion of the baptism of Jesus in the river Jordan, which was called the Epiphany, or the manifestation of Christ to the world.)

The *imitatio Christi*, when understood as copying the moral qualities of the Christed Jesus, borders on absurdity. How could a fallible mortal imitate the Divine One descended to earth? On the other hand, the main body of the liturgical work of the church is involved in an imitation of a different order. In the church calendar the events of the life of Jesus are relived, from Christmas to Ascension and beyond. The four-

day cycle of Easter (Maundy Thursday, Good Friday, Holy Saturday, and Easter Sunday) is an intense reliving of the core drama of the Passion and Resurrection. And the celebration of the Eucharist is a daily reenactment of this same drama, fortified by the mystical communion one may partake of with the hero himself. The imitation of Christ is the deification, the

transformation, of the human being, and the Mass continues to be the most efficacious means of that transformation, at least as far as the Christian tradition is concerned. Only Gnosis, experienced within the Gnostic tradition, discloses this fact to us in all its promise and wonder.

The Mass As Magic

Ritual that reenacts authentic mythic themes always possesses a magic of its own. While magic may be anathema to the rationalist, it is an old friend to the lover of myth and ritual. The magic of the Mass is the operational effect of the lived myth upon the participants. People can have visions, experience expansions of consciousness, undergo healing, and engage in effective prayer during the Mass. Still, to overemphasize the magical element of this rite would be inaccurate, and would put one in the same league as the person who defined the combustion engine as "noise, speed, and stink." It is wise to have a balanced attitude toward this issue and to refrain from any attempt either to rob the Mass of its magic or to turn it into ceremonial magic pure and simple. (The much-publicized but rather infrequent phenomenon of the Black Mass is an example of the latter.)



he magical aspects of the mystery are acknowledged in the very liturgy of the Eucharist itself: Prayers are said for the living, for the dead, for particular intentions. It has always been considered legitimate for persons attending the Eucharist to pray for private concerns. On the other hand, one ought to participate in the mystery of the Mass for its own sake, and not in order to "get results" of any particular kind. If one comes only to obtain specific favors from the deity, this would interfere with the nature and amount of grace received. Even-



Jung contended that the Eucharistic sacrifice contained a vital mystery that was not entirely negated by the dogmatic structure in which it was veiled.

tually one would miss the true significance of the Mass entirely. A mystery of such magnitude should never be allowed to degenerate into a forum for airing petty concerns in the face of transcendence.

Some fascinating observations on the magic of the Mass were made by C.W. Leadbeater, the theosophist and Liberal Catholic bishop, in his work *The Science of the Sacraments*. With his paranormal faculties Leadbeater perceived certain recurring patterns of forces not ordinarily visible that manifested at each celebration of the Eucharist. The pattern seemed to organize itself into a form that he described as a sort of structure resembling a spire or cupola.



personal experience of the writer may be of interest in this connection. About 1948 or 1949, the writer acted as a part-time assistant to a Roman Catholic prelate in Austria, Abbot Alois Wiesinger, O.Cist., who was writing a book on occult phenomena. While perusing the abbot's files he discovered a drawing prepared some years before by a rural seer, representing a form clairvoyantly perceived by the seer every time the Mass was said in the village church. Some six or seven years later the writer discovered a representation of the "Eucharistic edifice" in Leadbeater's book. It matched the Austrian one in every detail! Moreover, the chances of an illiterate Alpine peasant ever having encountered Leadbeater's book are very small. That two persons of such different characters should have perceived the same structure of magical forces in the Eucharist is evidence that cannot be easily dismissed.

But this magical attitude toward the Mass must be kept in bounds also. People may be tempted to participate in it in order to take a sort of "astral shower bath" while neglecting the devotion that is required to receive sacramental grace.

C.G. Jung and the Mass

That great modern representative of the Gnosis, C.G. Jung, had a great interest in the Christian sacraments, particularly in the Mass. He repeatedly stated that he considered Catholicism a far more complete religion than its Protestant counterparts. The mystery of the sacraments, said Jung, had great value, and produced a degree of psychological health among Catholics that was not found among Protestants and atheists. (One wonders whether he would have made the same statement

about the post-Vatican II church, with its folk Masses and burlap vestments.)

Jung contended that the Eucharistic sacrifice contained a vital mystery that was not entirely negated by the dogmatic structure in which it was veiled:

The ritual act [of the Mass] consecrates both the gift and the givers. It commemorates and represents the Last Supper which our Lord took with His disciples, the whole Incarnation, Passion, Death and Resurrection of Christ. But from the point of view of the divine, *this anthropomorphic action is only the outer shell or husk* in which what is really happening is not a human action at all but a divine event.¹

Jung emphasizes that those involved in the celebration of the Mass are *ministering causes* of the divine event. The priest does not cause the mystery; he is merely a minister of grace and power. The same is true of the congregation and of the seemingly inert substances of bread and wine. The Mass is not an action executed by humans, but by divinity.

To revert to magical terminology once again, there are two main categories of magic: high magic, or theurgy, and low magic. Low magic is personalistic and egotistical: It envisions its operators as the causes of magical acts. But when humans become the ministering agents of divinity, having mystically sensed that divinity wants to manifest itself through humanity, then we are

dealing with high magic.

According to Jung, the Mass, when properly understood, is best treated as an act of high magic. In this regard he wrote:

Wherever the [low] magical aspect of a rite tends to prevail, it brings the rite nearer to satisfying the individual ego's blind greed for power, and thus breaks up the mystical body of the Church into separate units. Where on the other hand, the rite is conceived as the action of God himself, the human participants have only an incidental or "ministering" significance.²

Jung goes on to state that the lesser, human consciousness, symbolized by the priest and the congregation, is confronted with a situation that is independent of human action. Divinity and its sacrificial mystery exists on a plane that is timeless and transcends consciousness as humans know it. It impels the human being to act as a minister of grace by making him an exponent, in time and among humanity, of an event that is timeless and divine.

Jung's attitude differs, commendably, I believe, from the prosaic, humdrum interpretation offered by rationalizing





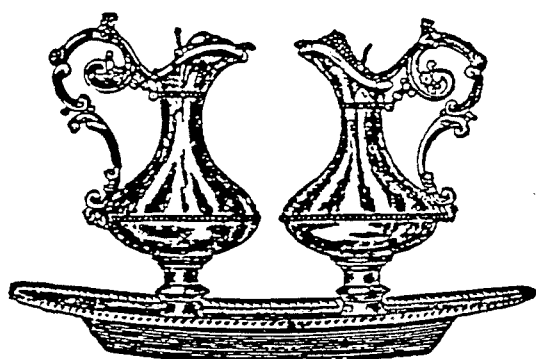
What seizes the human being in the mystery of the Mass or in any other mystery is something outside humanity: a sovereign power, as free from limitation as light is from darkness.

theologians, who reduce this sublime mystery to the trivial proportions of their own thinking. It also differs from the arrogance of some New Age teachers, who insist upon humans' "creating their own reality."

Humility in the face of transcendence; this is Jung's great characteristic as a man, and it is also his advice to us. "The hammer cannot discover within itself the power which makes it strike," as he remarked in the essay quoted above. What seizes the human being in the mystery of the Mass or in any other mystery is something outside humanity: a sovereign power, as free from limitation as light is from darkness. Ordinary human consciousness cannot find anything within itself that would cause humans to perform a mystery. It can only do so when it is seized by the mystery.

would have called it. We must offer the bread and wine of our lesser nature to a power from above, so that this human self may be transformed into the likeness and indeed the substance of the *wholly other*, the alien God, the One beyond and above all the aeons, who in some utterly mysterious way is still our own, true, inmost Self. God in man returns to himself in the sacrificial mystery. As Jung expressed it:

The dichotomy of God into divinity and humanity and his return to himself in the sacrificial act hold out the comforting doctrine that in man's own darkness there is hidden a light that shall once again return to its source, and that this light actually wanted to descend into the darkness in order to deliver the Enchained One who languishes there, and lead him to light everlasting.³



(Left) The Cruets contain the sacramental wine and water. (Center) The Ciborium is a covered chalice which holds the hosts (sacramental bread) that are distributed to the congregation.

(Previous Page) The Chalice is the cup in which the priest consecrates the wine during the Mass.

The human soul is at once near and far from the divine. On the one hand we are all suffering from the great alienation, the great estrangement; yet there also dwells within us a portion of the free and eternal one who is forever united with all that is holy, great, and good throughout the aeons of aeons. The dazzling spark of the divine lives in the outermost darkness. When viewed from without, it appears clothed in darkness, having assumed some of the likeness of this darkness. The Gnostic myth declares that the sparks of our indwelling divinity have come forth from a central flame, and that they partake of two aspects: They have the quality of "sparks" (separateness) and of "flames" (union) at the same time. (This recognition is in fact the central idea behind the much-discussed Gnostic "dualism.")

In addition to the views of the Mass discussed above, there is also the notion that this mystery is of the nature of a sacrifice. The sacrifice, in its Gnostic sense, involves the return of the alienated spark to its original flame. Neither philosophy, metaphysics, nor dogma can accomplish this longed-for union, for it is not a matter of concept but of experience. If we wish to join our shining twin in heaven by removing the dichotomy, we must do a work, an *opus*, as the alchemists of old

This return is not an act that can ever be performed by the lesser human consciousness. This lesser self can only offer itself as an instrument, an offering on the eucharistic altar of Gnosis. Words cannot describe, thoughts cannot penetrate, senses cannot perceive the true character of the *mysterium tremendum et fascinans* (awesome and bewitching mystery) enacted on the altar. Only the still mind, the reverent emotion, and the pure will directed toward the goal of divine union can bring us closer to the secret that blazes forth at the center of the mystery. Myths may bring us nearer, magic may illuminate, philosophy may elucidate, but the mystery remains, as it must, for it is in us and we are in it. ■

Notes

1. C.G. Jung, "Transformation Symbolism in the Mass," in *Eranos Yearbooks*, Vol. 2: *The Mysteries* (New York: Pantheon Books, 1955), p. 314.
2. *Ibid.*, p. 315.
3. *Ibid.*, p. 317.

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The ALCHEMY OF THE EUCCHARIST



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*Be transformed by the renewing of your mind,
that you may prove what is that good and
acceptable and perfect will of God.*

(Romans 12:2)

"CHRISTIANS"

The most amazing teaching set forth by the followers of Jesus of Nazareth when they first began to spread throughout the world was that they—and any who so willed—could *become* Christs. The devotees of the prevailing religions of the Mediterranean world therefore named them "Christians"—other Christs.

SALVATION

For the original Christians, salvation consisted in becoming able to return to the divine Source and participate fully in the infinite life of God (see *For Love Alone*).

The Christians knew that they could never actually *become* God, but that they *could* develop the capacity to *share* in the boundless Consciousness of God, to actively participate in the omnipresence, omniscience, and omnipotence of God. The Christian esoteric teaching given in the Book of Revelation called this state "sitting in the Throne of the Father."

FROM HUMANITY TO DIVINITY

Just as the ancient alchemists sought to transmute base metal into precious gold, so the Christians sought to be transmuted from humanity into divinity.

But to pass from humanity to divinity the individual consciousness had to evolve through all the worlds from the earth plane upward,

functioning to perfection in all the forms proper to each world before being able to pass on to the next higher region.

In other words, having traversed the ladder of evolution in material forms—from an atom of hydrogen to an awakened human being—the aspiring soul still had innumerable worlds and forms to conquer before attaining the ultimate reward of the fulness of divine identity and experience. Such a process would take ages and ages beyond number.

A DYNAMIC SECRET

But the Christians had a secret means of telescoping the ladder of evolution, a direct bridge between them and the Infinite: the Mystery known as The Eucharist.

The Eucharist was instituted on the Thursday evening before the crucifixion of Christ. Taking bread and wine, He invoked Power upon them and gave them to His disciples and apostles with the astounding statement that the bread was His Body and the wine was His Blood. More astounding, even, was His injunction that they should *eat* these sacred Elements, and continue to do so.

TWO QUESTIONS

Two questions immediately arise in our minds regarding the Eucharist:

- 1) Is the bread and wine of the Eucharist really the literal Body and Blood of Jesus Christ?
- 2) If it is, what is its purpose?

AN AMAZING ASSERTION

From the beginning the Christian Initiates held that the living, historical Body and Blood of Jesus Christ of Nazareth become present during each celebration of the Eucharist (also

called The Holy Quarbana) and are received by the communicants under the superficial appearance of bread and wine. Such an assertion is mind-boggling, but if we look into the mystical teachings of the Gospels, we will find illumination.

Jesus prepared us for the Eucharistic Mystery by two miracles: the changing of water into wine and the multiplication of food to feed many thousands.

A MATTER OF ENERGY

Everything that exists in the relative universe is energy moving to specific patterns that cause the energy to be formed into the various substances and elements. All material objects consist of molecules formed of atoms which are formed of atomic particles—electrons, protons, and neutrons—which are basically three modes of energy behavior. The only difference between a wooden table leg and a piece of gold is the pattern of basic energies. And those energies, if reduced to their final constituent, are found to be *consciousness*, which is Spirit.

MATTER IS CONSCIOUSNESS

It is no exaggeration, but rather the simple truth to say that matter is manifested consciousness or spirit.

When we realize this, we can understand to a degree how Jesus turned water into wine: He simply altered the energy pattern of the water. By being one with the Infinite Consciousness, Whose “ideas” are manifesting as creation, He needed only to “see” or “think” of the water as wine—and it was so! In the realm of God, thought is act, as is shown in Genesis: “Then God said, ‘Let there be light’; and there was light.” With God, the willing is the doing.

The wine at Cana was the water that was there

originally—it had simply been reshaped to a new configuration of energy.

If we took our hypothetical wooden table leg, rearranged its atomic and molecular structure until we had gold instead of wood, melted it down and cast it into a vase, we could still point to the golden vase and say: "This is my old table leg," for the essence, the energy that had been the wood, would have simply been rearranged.

CHRIST CONSCIOUSNESS

Material forms being the manifestation of states of consciousness, it is not amiss to say that the Body of Christ is also the *Consciousness*, the essential being, of Christ. If that Consciousness is implanted in us by our receiving His Body and Blood—or, more correctly, the energy that was His Body and Blood now recast into the mold of bread and wine—that Consciousness will begin to pervade our bodies and our blood, awakening our own consciousness and transmuting us into Christ—which is exactly what being a Christian is all about.

INTERMEDIATE SHARING

Just as the Father intends to share His state of consciousness with those who have ascended to the state of Sons of God, so Jesus the Christ instituted the Eucharist with the intention that He would thereby enable us to participate in and attain His status as Son of God directly, without having to go through all the intermediate levels of super-human evolution.

This was possible because the Body of Christ embraced all levels of existence—from the material to the realm of the Transcendent. Those receiving His Body through the Eucharist could thereby assimilate those levels into their own being and become enabled to function and evolve simultaneously in all existing worlds,

thus accelerating their ascent to the Divine to an incalculable degree.

Understanding this, we realize that Christ did not resurrect His Body for dramatic effect—nor only as a demonstration of immortality. Rather, He retained His perfectly deified Body so it could be made the Seed of Immortality in those who were united to Him through the Eucharist.

INFINITE EXTENSION

The way in which Christians could receive the Body and Blood of Christ in the Eucharist throughout the ages without exhausting it is made clear through the multiplication of the food by Jesus.

Since matter is energy, and energy is consciousness—ultimately divine consciousness—it only follows that all matter is potentially infinite, that its limitations are a matter of energy behavior only, not of actual nature.

Being one with the Infinite Consciousness, Jesus simply "saw" or "thought" of the food as it was in its essential nature: limitless consciousness. And His thinking made it so. From one small amount, meager even for one person, He fed tens of thousands—and had basketfuls left over!

THE FACTS

This being so, what actually happens in the Eucharist?

As it was with the earthly food, so it is with Christ's Body and Blood. Bread and Wine are prepared and placed on the Altar before the beginning of the Holy Quarantana. As the central part of the Eucharist, the Anaphora, proceeds, there is a recalling of the salvific acts of Christ for our salvation. Especially emphasized are His actions on the night in which He was betrayed. Taking the bread in His hands, He

changed it, making it an extension of His own bodily energies, and gave it to the Apostles with the explicit declaration: "This is My Body." The same was done with the cup of wine, which became His Blood, or more properly speaking, which was exchanged for the energies that constituted His Blood, though cast in the pattern of wine.

THE HOLY SPIRIT

Jesus told the Apostles—and through them, us—to continue doing this. And so we do. Invoking the Holy Spirit, the Priest implores that She will descend upon the bread and wine and cause them to be manifested as the Body and Blood of Christ. In mercy and love She does so.

Carrying within Herself the essence of Christ, just as She did for nine months within Her womb in Her incarnation as Mary, She descends upon the Altar and works a marvellous exchange. The energy of the bread and wine are transmuted into ethereal energies and translated unto the Highest before the Throne of God as offerings (this is the only time in the history of creation that such has been possible), and in exchange, the energy substance of the Body and Blood of the living Christ are made present as exact duplicates of the offered bread and wine.

If scientifically analyzed, the two substances will be found to be "nothing more" than earthly bread and wine, but their essences are the very energies of the Body and Blood of Jesus, vehicles of His perfect consciousness.

THE EXCHANGE

The bread and wine we offered is now before the Throne of God. And He Who sits upon the Throne is now present on our Altar. Therefore, in the Eucharist we receive Christ Himself, Body and Blood, under the appearance (behav-

ior) of bread and wine.

MYSTERY OF LOVE

The Eucharist is thus the supreme Mystery of Love. Through it we are united in every part of our existence with Jesus Christ. He imparts to us the fulness of His own Life. His Body and Blood enter into our body and blood, His life energies enter into our life energies, His mind enters into our mind, His intellect enters into our intellect, and His will enters into our will as Seeds of Divinity.

Further, the subtle bodies of all the worlds between the realm of Paradise and the realm of God are imparted to us, enabling us to begin evolving and functioning on all those levels simultaneously.

THE ALCHEMY

Just as yeast pervades and changes dough into living bread, the Consciousness of Jesus Christ through His Body and Blood begins to pervade and change us into His perfect image, enabling us to "pass from glory to glory" until we, ourselves, become The Glory. This is the divine alchemy of the Eucharist.

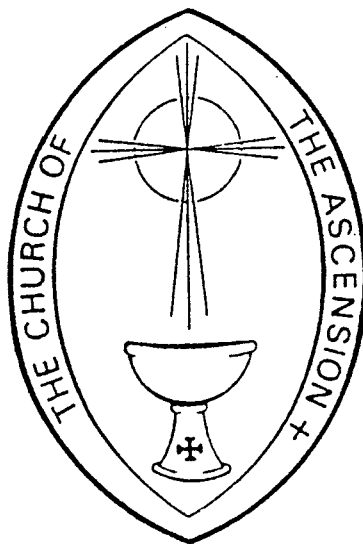
TASTE AND SEE

No further explanation is really possible. What is now needed is for you to "come and see," and hopefully to one day "taste and see that the Lord is good."

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The Holy Eucharist



THE RITUAL OF THE MASS

The Priest enters the sanctuary. He genuflects at the centre. Then rising, says:

P: In the Name of the Father † and of the Son and of the Holy Spirit.

R: Amen

The Priest and the people make the Sign of the Cross over themselves. The Priest takes three steps towards the Altar, at each step saying one of the following.

P: Lord of the Past, we hail Thee.
Lord of the Present, we hail Thee.
Lord of the future, we hail Thee.

He stands before the Altar, facing it, as he and the people together say:

A: O, Father of Resplendent Glory, we, being assembled together on the Path of Light to manifest the Power of the Christ within and to participate in the offering of that great Sacrifice which was and is and is to come, do hail Thee as the Source of all Light and Power.

Receiving the aspergill the Priest makes the Sign of the Cross over himself with it saying:

P: Purify us, O Lord, that in Thy Power we may worthily perform Thy Service.

Sprinkling the Altar in the centre and then the chancel to his left and right, he continues:

- 2 -

P: In Thy Strength, O Indwelling Lord, do we expel all forces of darkness from this Thy Holy Altar and Sanctuary:

He turns to the people and sprinkles them with the same triple motion:

P: And from this House and our own human Temple wherein we worship Thee.

Turning back to the Altar and resigning the aspergill he says:

P: And we pray Thee, Heavenly Father, that Thou will command the Rulers of the Four Regions, The Lords of Earth, Water, Fire and Air, to build for us a Spiritual Temple through which Thy strength and blessing may be poured forth upon Thy people. Through Christ our Indwelling Lord.

R: Amen.

THE CANTICLE

The Priest goes around the Altar so that he will face the people throughout the Mass:

P: Let us now lay the foundation of our Temple both human and solar.

All stand and recite or sing this Canticle except that the Priest ALONE says the first line of the first verse:

A: Christ is our Foundation
And our Chief Corner-stone.
P: We are no more strangers and foreigners:

- 3 -

A: But fellow citizens with the Saints and of the Household of God.
Christ Himself being the Chief Corner-stone.
In whom we are also builded together.
For an habitation of God through the Spirit.
In Whom the building fitly framed together,
Groweth into a Holy Temple in the Lord.
Except the Lord build the House; Their labour is but lost that build it.
The Foundation of God standeth sure, having this Seal; Let everyone that nameth the Name of Christ depart from iniquity.
Christ is our Foundation.
And our Chief Corner-stone.

The censer is brought to the Priest who puts incense into it and blesses it, saying:

P: † Mayest Thou be blessed by Him in Whose honour Thou shalt be burned.

The Priest then censes the Altar in the following manner:

He genuflects at the centre then censes the Cross with three triple swings. He then genuflects again then censes each candle to the right with one swing each, walking towards the end of the Altar. He then censes the top of the Altar with three single swings pointing towards the centre. At the centre of the Altar he genuflects again and repeats the censuring of the candles on the Altar to the left. Then censes the right end of the Altar with two circular swings of the censer, then four circular swings along the front of the Altar and then two more swings at the left hand side of the Altar, then four more circular swings along the back of the Altar. Once more genuflecting

at the centre, he hands the censer to the server who then censures the Priest.

The people stand as together with the Priest they recite or sing the INTROIT.

THE INTROIT

A: † Blessed be the Holy Trinity, the Undivided Unity, Eternal, Immortal, Invisible, to Whom be honour and glory for ever and ever. Amen.

O Lord our God, how excellent is Thy Name in All the world. Glory be to the Father and to the Son, and to the Holy Spirit. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Blessed be the Holy Trinity, the Undivided Unity, Eternal, Immortal, Invisible, to Whom be honour and Glory for ever and ever. Amen.

THE CONFITEOR

The people kneel and together with the Priest recite the following Confiteor:

A: O Lord, Thou hast created man to be immortal, and made him to be the image of Thine own Eternity: Yet we often forget the Glory of our heritage, and wander from the Path which leads to righteousness. But Thou, O Lord, hast made us for Thyself, and our hearts are ever restless till they find their rest in Thee. Look with the eyes of Thy Love upon our manifold imperfections, and pardon all our shortcomings, that we may be filled with the

Brightness of the Everlasting Light, and become the unspotted mirror of Thy Power and the Image of Thy Goodness. Through Christ our Indwelling Lord. Amen.

The Priest now gives his blessing to the people:

P: God the Father, God the Son, God the Holy Spirit, bless, strengthen, preserve and sanctify † you: The Lord in His loving kindness look down upon you that you may win the victory over your lower selves and receive the Grace and Comfort of the Holy Spirit.

R: Amen.

The Priest and the people together say the Kyrie still kneeling:

A: Kyrie Eleison
Kyrie Eleison
Kyrie Eleison

Christe Eleison
Christe Eleison
Christe Eleison

Kyrie Eleison
Kyrie Eleison
Kyrie Eleison

P: The Lord be with you.

A: And with Thy Spirit.

GLORIA IN EXCELSIS

The Priest stands at the Missal at right. The people rise and together say or sing:

A: Glory be to God in the Highest, and on earth peace to men of goodwill. We praise Thee, (bow the head) We worship Thee, we glorify Thee, (bow the head) We give thanks to Thee for Thy great Glory, O Lord God, Heavenly King, God the Father Almighty. O Lord Christ, alone-born of the Father; O Lord God, Indwelling Light, Son of the Father, Whose wisdom mightily and sweetly ordereth all things, pour forth Thy Love: Thou whose strength upholdeth and sustaineth all creation, (bow the head) Receive our prayer: Thou whose Beauty shineth through the whole universe, unveil Thy Glory. For Thou only art Holy: Thou only art the Lord: Thou only, O Christ, with the Holy Spirit art most † High in the Glory of God the Father. Amen.

P: The Lord be with you.
R: And with Thy Spirit.

P: Let us pray with our hearts and minds:

A: Holy art Thou, King of the Universe, Holy art Thou whom nature hath not formed. Holy art Thou, Who art the Living One among the living. Thou art the Holy One among the Holy: Thou art Being beyond beings: Thou art God among the Gods: Thou art Lord among the Lords: Thou art the House and Thou art the Dweller in the House: and Thou art the Alone-begotten, Light, Life and Grace, pour forth Thy Glory upon us. Amen.

Give ear unto us, O Indwelling One, while we sing Thy Praises, Thou Mystery before all Uncontainables and Impassables, Who did shine forth in Thy Mystery, in order that the Mystery that is from the beginning, should be completed in us. Hear us, O Father, Father of all Fatherhoods, for all hath

come out of the Alpha and will return to the Omega when the consummation of all consummations will take place. Now we invoke Thine Imperishable Name, God the Father seen of none, God the Co-eternal Son and God the Holy Spirit Who gavest us life, send forth Thy great Light-powers to illumine, strengthen and sustain us that we may assist Thee to hold back the Forces of Darkness. Amen.

P: I am a Lamp to thee who seest me.

R: Amen.

P: I am a mirror to thee who understandeth me.

R: Amen.

P: We praise Thee, O Father
We give thanks to Thee, O Light
In whom darkness dwells not.

R: Amen.

P: See thyself in Me who speaks and seeing what I do, keep silence on My Mysteries. In me know Thou the Word of Wisdom. As I am one with the Father, so ye are one with Me.

Standing before the Missal at the right side of the Altar the Priest now reads the Epistle:

THE EPISTLE

P: The Epistle is taken from the Thirteenth Chapter of the First Epistle of Saint Paul to the Corinthians:

Though I speak with the tongues of men and of Angels, and have not love in my heart, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all knowledge, and though I have all faith, so that I

remove mountains, and have not love in my heart, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love in my heart, I gain nothing. Love is long-suffering and kind: Love does not envy: Love does not make a vain display of itself, and does not boast.

Does not behave itself unseemly, seeks not its own, is not easily provoked. Thinks no evil.

Rejoices not over iniquity, but rejoices in the Truth:

Bears all things, believes all things, hopes all things, endures all things.

Love never fails; But whether there be prophecies, they shall fail: Whether there be tongues, they shall cease: Whether there be knowledge, it shall vanish away.

For we know in part, and we prophecy in part. But when that which is perfect is come, then that which is imperfect shall come to an end. When I was a child, I spoke as a child, I understood as a child, I thought as a child: But when I became a man, I put away childish things.

For now we see through a mirror, darkly: but then face to face. Now I know in part: But then shall I know even as also I am known. And now abide Faith, Hope, Love, these three: But the greatest of these is Love.

P: Here endeth the Epistle.

R: Thanks be to God.

Priest moves the Missal to the left side of the Altar:

P: The Lord be with you.

R: And with Thy Spirit.

The Priest proceeds to the front of the Altar and standing at the left hand side he reads the Gospel

THE GOSPEL

P: The Holy Gospel is taken from the First Chapter of the Gospel according to Saint John, beginning at the first verse.

The Priest and the people with the thumb of the right hand make the Sign of the Cross over themselves, first on the forehead, then on the lips and finally on the heart saying:

R: Glory be to Thee, O Lord.

P: The Word was in the beginning, and that very Word was with God, and God was that Word.

The same was in the beginning with God.

Everything came to be by His hand: and without him not even one thing that was created came to be.

The Life was in Him, and the Life is the Light of Men.

And the same Light shines in the darkness, and the darkness does not overcome it.

There was a man, sent from God whose Name was John.

He came as a witness to testify concerning the Light, so that every man might believe by means of Him.

He was not the Light, but a witness to testify concerning the Light.

He was the True Light which lighteth every man who came into the world.

He was in the world and the world was under his hand, and yet the world knew Him not.

He came to His own, and His own did not receive Him.

But those who received Him, to them He gave power to become Sons of God, especially to those who believed in His Name.

Those who are not of blood nor of the will of the flesh nor of the will of man, but born of God.

And the Word became flesh and dwelt among us, and we saw His glory like that of the First-born of the Father, full of grace and Truth.

P: Here endeth the Gospel.

R: Praise be to Thee, O Christ.

P: Be ye doers of the Word and not hearers only.

The Priest kisses the Book and replaces it upon the Altar. (If there is to be a Sermon it is inserted at this point in the Celebration of the Mass.) The people stand and together with the Priest they recite THE CREDO.

P: Let us love one another that with one mind we many confess:

A: We believe in the Hidden Deity, Eternal, Absolute, manifesting through the Holy and Glorious Trinity, Father, Son and Holy Spirit, Co-equal and Co-eternal. We believe in God the Father from whom all worlds proceed, both visible and invisible.

And in one Lord, the Christ, the alone-born Son of God, begotten of His Father before all ages: God of God, Light of Light, Very God of Very God, begotten, not made, being of one substance with the Father, by Whom all forms were made (Here all could genuflect) Who for us men and for our salvation came down from the Mystery and was incarnate of the Holy Spirit through the Virgin Mother and was made man. (All rise) And was crucified also for us:

Under the veil of darkness He suffered and was buried. The third day He rose again and ascended into heaven, to assume the Robe of Light. And He shall come again with Glory to judge both the living and the dead: Whose Kingdom shall have no end.

And we believe in the Holy Spirit, the Lord, and Giver of Life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by His prophets in every age and clime. And we believe in the Communion of Saints and the Holy Catholic and Apostolic Church. We believe in the purification of the soul through many births and experiences. And we look to the Spiritual Resurrection of the Soul † and the life of Eternal Glory. Amen

The following may be substituted for the creed at the discretion of the celebrant and congregation.

We believe that God is Love, and Power, and Truth, and Light; that perfect justice rules the world; that all His sons and daughters shall one day reach His Feet, however far they stray. We hold the Fatherhood of God, and the Brotherhood of man; we know that we do serve Him best when best we serve our brother man. So shall His blessing rest on us, and peace † for evermore. Amen.

P: The Lord be with you.

R: And with Thy Spirit.

The people are seated. The Priest turns to the altar. He removes the burse and the veil from the Chalice. The burse he stands against the gradence to the left of the Altar. The veil is folded and placed to the

right. The Priest lifts the Chalice and the paten and places them to the right outside of the corporal. All of these actions are during the prayer which follows:

OFFERTORIUM

P: Come Thou Holy Name of Christ, Name above all Names: Come Power from above and come Highest Gift: Thou knower of the Chosen's Mysteries, descend: Thou Who dost share in all noble striver's struggles: Come! Come Thou Who givest joy to all who are at one with Thee: Come and commune with us in this Eucharist which we are about to make in Thy Name, in the sacrament to which we have assembled at Thy Call!

The Priest takes the paten with the Host from the Chalice, he slips the Host from the paten onto the corporal then he places the paten under the corporal on the right, showing half of the paten which he covers with the purificator.

The Priest offers the Host:

P: We adore Thee, O God, Who art the source of all Life and Being, and we offer unto Thee this bread as the token of man's Divine Soul.

The Priest now blesses the wine and pours it into the Chalice. He blesses the water and mingles it with the wine in the Chalice.

P: As Thy Life is mingled with Celestial Water, so we now here on earth mingle water with this wine, praying Thee, O Lord, that we may evermore abide in Christ and He in us.

As he hands the censer back to the server:

P: And may the Fire of Thy Love and the Flame of everlasting charity which Thou hast enkindled within us abide in our hearts.

The priests, clerics and choir are in turn censured. The people stand as the Thurifer approaches them, they bow before and after being censured and are then seated. While the people are being censured the Priest washes his hands at the right side of the Altar.

THE LAVABO

P: I will wash my hands of the impurities of the outer world that I may worthily perform this Eternal Sacrifice of the Life of God into the valley of darkness.

I will praise Thee, O Lord, among the Illumined Ones till the end of days that the Glory of Thy Gift may resound throughout all worlds. Glory be to the Father and to the Son: and to the Holy Spirit.

A: As it was in the beginning, is now, and ever shall be: World without end. Amen

ORATE FRATRES

P: Brethren, both visible and invisible, pray that our Sacrifice may be acceptable to God the Father Almighty.

R: May the Indwelling Lord accept the Sacrifice at thine hands and illumine our lives in His Service.

P: We have laid before Thee, O Lord, this + bread and this + wine as channels for Thy Power and Light, in

The Priest offers the Chalice:

P: We offer unto Thee, O Christ, this Chalice as a token of our union, which we offer before Thy Divine Majesty as a sacrifice of our minds, emotions and body to Thee to be a vehicle of Thy Divine Light.

THE SECOND CENSING

The censer is brought to the Priest who again puts incense into it and blesses it. He then genuflects at the centre of the Altar and with the censer makes the Sign of the Cross three times over the Oblations then three times completely encircles them with the censer in a Clock-wise motion, (when incense is not used, the above blessing of the Oblations is done by the Priest with his right hand, using the same Sign of the Cross and encircling motion) saying during this:

P: God the Father seen of none, God the Co-eternal Son and God the Holy Spirit who giveth us Life, pour forth Thy three-fold Powers into these our Oblations.

The Priest then genuflects again and censes the Altar as before. Still holding the censer, he says: (When the censer is not used the two prayers which follow are omitted, the Priest continuing immediately with the LAVABO)

P: We offer this incense unto Thee, O Lord, so do we offer Thee ourselves, body, soul and Spirit. As Thy Holy Angels encompass us, Thy people, with the Light of Thy Blessing, may they carry to Thee this our Offering.

token of our Sacrifice of Praise and Thanksgiving: and now we offer and present unto Thee ourselves, our Souls and bodies, to be a holy and continual Sacrifice to Thee, to Whom be ascribed all honour and Glory, through Christ, our Lord in the unity of the Holy Spirit, throughout all Ages and Ages.

THE CANON OF THE MASS

P: The Lord be with you.
R: And with Thy Spirit.

The people kneel:

SURSUM CORDA

P: Lift up your hearts.
R: We lift them up unto the Lord.
P: Let us give thanks unto our Lord God.
R: It is very meet and right so to do.

P: It is very meet, right, and our bounden duty, that we should at all times and in all places give thanks unto Thee, O Lord, Holy Father, Almighty Everlasting God. Therefore, with Angels and Archangels, with Thrones, Dominations, Princedoms, Virtues, Powers, with Cherubim and Seraphim, and with all the Company of Heaven, we laud and magnify Thy Glorious Name, evermore praising Thee and saying:

SANCTUS and BENEDICTUS QUI VENIT

A: Holy, Holy, Holy, Lord God of Hosts, heaven and earth are full of Thy Glory; Glory be to Thee, O Lord Most High. Blessed is He that cometh in the Name of the Lord, + Hosanna in the Highest. Amen.

All sing or, if there be no music, say together the Hymn VENT CREATOR. At the discretion of the Priest the first and the last verses may be used:

A: Come, Thou Creator Spirit blest,
And in our Souls take up Thy rest,
Come with Thy Grace and heavenly aid,
To fill the hearts which Thou hast made.

Great Paraclete to Thee we cry,
O Highest Gift of God most high;
O Living Fount, O Fire, O Love,
And sweet anointing from above.

Thou in Thy sevenfold gifts art known;
Thee, Finger of God's Hand, we own
The Promise of the Father, Thou
Who dost the tongue with Power endow.

Kindle our senses from above,
And make our hearts o'erflow with love;
With patience firm and virtue high
The weakness of our flesh supply.

All Glory while the ages run
Be to the Father and the Son,
Who gave us Life; the same to Thee
O Holy Ghost eternally. Amen.

The people are seated.

In the following PRAYER OF CONSECRATION the passages marked with brackets may be omitted at the discretion of the Priest. When this is done a slight pause must be made after the words 'Let us Pray' so that the congregation may join in the Prayer of Invocation. Also during this Prayer of the memorial for the living

and the dead, the Priest should always SILENTLY name those for whom he has been asked to pray. The people should likewise at this moment mentally pray for all those for whom they wish to remember.

PRAYER OF CONSECRATION

P: Wherefore, O most loving Father, we Thy servants do pray thee to receive † to purify † and hallow † these oblations as earthly channels for Thy wondrous Power and Might. We desire to offer this Holy Sacrifice first for Thy Holy Catholic Church Universal: for all Thy devoted servants of Light, likewise for all our Bishops, Clergy and faithful, and for all here present as also for those who are absent, remembering (Here name the Ruler) we do also call to mind (here insert Silently the names of the living) and all who in this transient life are in trouble, sorrow, need, sickness or any other adversity. Likewise do we offer it for (Here insert Silently the names of the dead) and all those Thy children whom it hath pleased Thee to deliver from the body of flesh that, freed from earthly toil and care, they may enjoy the Felicity of Thy Presence, evermore praising Thee in word and deed, O God everlasting, living and true. And we would also pray for those who are again about to enter this earthly life and likewise their parents to be.

Uniting in this joyful Sacrifice with Thy Holy Church throughout all the ages, we lift our hearts in adoration to Thee, O God the Son, consubstantial, co-eternal with the Father, Who, abiding unchangeable within Thyself, didst nevertheless, in the Mystery of Thy boundless Love and Thine Eternal Sacrifice, breathe forth Thine own Divine Life into Thy

universe, and thus didst offer Thyself as the Lamb slain from the Foundation of the World, dying in very truth that we may live.

Omnipotent, all pervading, by that selfsame Sacrifice Thou didst continually uphold all creation, resting not by night nor day, working evermore through that most august Hierarchy of Thy Glorious Saints, Who live but to do Thy will as perfect channels of Thy wondrous Power, especially our beloved Master Jeshu, to Whom we ever offer heartfelt love and reverence.

Thou, O most dear and Holy Lord, hast in Thine ineffable wisdom designed to ordain for us this Blessed Sacrament of Thy Love, that in it we may not only commemorate in symbol, that Thine eternal Oblation, but verily take part in it, and perpetuate thereby, within the limitations of time and space which veil our earthly eyes from the excess of Thy Glory, the enduring Sacrifice by which the world is nourished and sustained.

P: Let us pray.

The Priest and people say together:

A: We invoke Thee, O Light of Lights, Who art above every power of the Father, Thou who art called Light, and Spirit and Life; for Thou hast reigned in our bodies for evermore.

The Priest alone says, with his hands spread over the Offerings:

P: Wherefore, O Holy Lord, Father Almighty, we pray Thee to look down on and accept these gifts, which

we Thy servants, Illumined Ones, do make unto Thee, in obedience to the Command of Thy most blessed Son, our Lord Christ.

The Priest puts his left hand on the Altar outside of the corporal whilst making the Sign of the Cross over the Offerings:

P: Which Oblations do Thou, O Father, deign with Thy Holy Spirit and Logos to † Bless, to † approve, and to † ratify that they may become for us His most Precious † Body and † Blood.

The people kneel:

THE CONSECRATION

The Priest takes up the Host:

P: Wherefore, following Him Who took bread and after He had given thanks unto Thee, God, His Almighty Father, He blessed it, break and gave it to His disciples, we do likewise † bless and break, saying with Him: Take and eat ye all of this, for
THIS IS MY BODY

The Priest then genuflects then raises the Host in both hands so that it is visible to the congregation. He genuflects again and then places the Host on the Altar and takes the Chalice:

P: In like manner as He had supped, He took also this noble Chalice and again giving thanks to Thee, blessed it and gave it to His disciples, we too † bless it, saying: Take and drink ye all of this, for
THIS IS MY BLOOD

The Priest then genuflects again then raises the Chalice in both hands and again genuflects. He rises and says the following, covering the chalice.

P: As oft as ye shall do these things, ye shall do them for a memorial, for He said, 'Lo, I am with you always, even unto the consummation of the Aeon'.

The Priest with the people says or sings:

ADORE TE DEVOTE

A: Thee we adore, O Hidden Splendour, Thee Who in Thy Sacrament dost deign to be; We worship Thee beneath this earthly veil, And here Thy Presence we devoutly hail.

The Priest rises and the people are seated.

P: Wherefore, O Lord and Heavenly Father, we Thy servants, bearing in mind the Ineffable Sacrifice of Thy Son, the Mystic and Cosmic Christ, the Mystery of the wondrous incarnation, the mighty resurrection and the triumphant ascension, do offer unto Thee, Holy Father, this the most precious gift which Thou hast bestowed upon us:

The Priest lays his left hand on the Altar, resting on the corporal whilst making the Sign of the Cross over the Offerings:

P: This pure † Host, this Holy † Host, this Glorious † Host, the Holy † Bread of Life everlasting and the † Chalice of Eternal Salvation.
This, O Father, do we present before Thee in token of our love and of the perfect Devotion and

sacrifice of our minds and hearts to Thee, and we pray that our Oblation may be bourn to Thine Altar on high, there to be offered by the same, our Indwelling Lord, Him Who, as the eternal High Priest, forever offers Himself as the Eternal Sacrifice.

P: Let us pray.

The priest and the people say all together:

A: We praise Thee, O Father,
We give thanks to Thee, O Light: In whom darkness dwells not. Thou art our Word: Thou wast sent by the Father to dwell in us. Amen.

The Priest alone says:

P: And as Thou, Father, hath ordained that the Heavenly Sacrifice shall be mirrored here on earth through the ministry of mortal man, to the end that Thy holy people may be drawn more closely into fellowship with Thee, we do pray for him who sacrifices at this Altar, that, meetly celebrating the mysteries of the most Holy † Body and † Blood of the Christos (He makes the Sign of the Cross over himself) He may be † filled and illumined with Thy mighty Power and Blessing, O Lord of Light. Likewise we pray Thee to sanctify Thy people here present as also those who are absent with these Thy heavenly gifts, and through these mysteries do Thou † Hallow, † quicken, and † bless them, that both in their hearts and in their lives they may show forth Thy Divine Life.

The Priest makes the Sign of the Cross with the Host three times over the Chalice.

P: All these things do we ask, O Father, in the name and through the mediation of God, the Eternal Son, for we acknowledge and confess with our hearts and minds that † by Him were all things made, yea, all things both in heaven and earth: † with Him as the one Indwelling Life do all things exist, and † in Him as the transcendent glory all things live and move and have their being.

He then moves the Host in the Sign of the Cross holding it horizontally, twice between the Chalice and his breast:

P: To whom with Thee, O Mighty † Father, in the Unity of the Holy † Spirit, be ascribed all honour and Glory, through- out the Aeons of Aeons.
R: Amen.

The Priest holds the Host over the Chalice and raises both to the level of his eyes. He then takes the paten in his right hand and holds it upright at right angles to the Altar, its edge resting on the corporal:

P: Here do we give thanks unto Thee, O Father, for the wondrous grace and virtue declared in the Holy Sophia, the Holy Philo, the Ever-Radiant Mother, the Seven Mighty Spirits before the Throne, the Watchers, the Saints, the Holy Ones, the Glorious Assembly of Just Men made Perfect who have been the choice vessels of Thy Grace and a shining Light unto many generations.

The Priest makes the Sign of the Cross over himself with the paten and then slips the paten under the Host:

P: And † join with Them in sacrifice before Thy Great White Throne whence flow all Love and Light and Blessing through all the worlds which Thou hast made and which Thou dost sustain.

Taking up the Host the Priest holds it over the Chalice:

P: O Son of God, Who manifesteth Thyself within the Divine Pleroma and within the hearts of men and yet art one and indivisible, in token of Thy great descent into the valley of darkness

On the word 'REND' the Priest breads the Host in half over the Chalice and then breaks off a small particle with which he makes the Sign of the cross three times over the Chalice and finally at the words 'one with the Father' on the word 'One' drops the particle into the Chalice.

P: We REND this Thy Holy Body that we may live, praying that by this action ordained from of old, Thy † Will, Thy † Love and Thy † Consciousness, which Thou dost give us in this Holy Sacrifice, may be spread abroad upon Thy world: and as Thou, O Christ, art ever made known to Thy disciples in the breaking of bread, so may Thy many servants know themselves to be one with Thee, even as Thou art ONE with the Father.

R: Amen.

The Priest genuflects and then covers the Chalice.

P: Let us pray.

The Priest and people say together:

THE LORD'S PRAYER

A: Our universal God, Father of All
Thy Name is Holy. We must not take it in vain.
Earthly kingdoms are temporal. But Thy kingdom is everlasting.
Thy wish is that our lives on earth be harmonious as it is harmonious in heaven.
Thy Divine Presence supplies our needs from day to day.
When we forgive our neighbours we receive Thy forgiveness.
Thy Light and Thy Truth leadest us to the true Path of Light.
Thou protectest us from the dangers of this Life.
For Thou art the Mighty Ruler of the Universe.
Earthly kingdoms are the work of Thy Hands.
Thou art the source of eternal Power and Truth.
Thy Majesty and Thy Glory fill the universe.
For Thou art from everlasting to everlasting.
All creations acknowledge and adore Thee.
Amen.

The Priest alone says:

P: O Indwelling Christos, Who dost ever say to Thy disciples: 'Peace I leave with you, My peace I give unto you', grant us that peace and unity which are agreeable to Thy Holy Will and Commandment.

P: Let us pray.

The Priest and people say together

A: Glory to Thee, Father.
Glory to Thee, Word.
Glory to Thee, Holy Spirit.

P: The Power of the Lord be always with you.
R: And with Thy Indwelling Spirit.

P: O Thou Who in this adorable Sacrament givest us a living memorial and pledge of Thy marvellous love for mankind, and dost therein graciously draw us into wonderful communion with Thee, grant us to receive the Sacred Mysteries of Thy Body and Blood that our Souls may be filled and lifted into the immensity of Thy Love, and that, being filled with a high endeavour, we may ever be mindful of Thine Indwelling Presence and breathe forth the fragrance of a Holy Life.

R: Amen.

THE COMMUNION

The people kneel and the following prayer is said SILENTLY by all:

A: Unto Thee, O Perfect One, the Lord and Lover of men, do we commend our life and hope. For Thou art the Heavenly Bread, the Life of the whole world: Thou art in all places and endurest all things, the Treasury of endless good and the well of infinite compassion.

The Priest genuflects and rising takes up the Host. He makes the Sign of the Cross with it and then he consumes it and again genuflects. He removes the pall from the Chalice and genuflects. He raises the Chalice and makes the Sign of the Cross with it then drinks the wine. Covering the Chalice he once more genuflects.

The Priest takes the Ciborium and uncovers it. He takes a small Host from it and holding it over the Ciborium he reveals it to the people:

P: Ye that desire to partake of the Divine Light which lighteth every man that cometh into the world, draw nigh and receive this most Precious Gift.
P: † May the Communion of these Holy Mysteries be to the healing of both Soul and body.

The Priest makes the Sign of the cross over them with the Host.
The Communion is now distributed to the people.

P: The Body of our Lord Christ bring thee into Life Eternal.

P: The Blood of our Beloved Christ bring Thee into the knowledge of Love and Truth.

P: Remembering that as He cometh to His own, see that ye who have partaken of the Divine Light be not of those who receive Him not.

R: We do promise with our whole Being.

The Priest cleans the Chalice with wine, wine and water and then with water alone. He then veils the Chalice and moves the book to the right side of the Altar. He then says:

P: Under the veil of earthly things now have we communion with the Indwelling and Cosmic Christ, now we behold Him and we shall walk the earth illumined with Divine Power.

Therefore, let us in our lives manifest the Light within which has been granted us and increased by our participation in this offering of this great Sacrifice of His Life into the valley of darkness for our sakes.

R: Amen.

COMMUNIO

The people stand and sing or say with the Priest:

A: Amen, blessing and glory, and wisdom, and thanksgiving, and honour and power, and might, be unto our God for ever and ever.

R: Amen.

POST COMMUNIO

The people are seated:

P: Let us pray:
We praise Thee, O Father of All, Father of The Light: We praise Thee, O Boundless Light more excellent than all the boundless ones: We praise Thee, O uncontainable Light surpassing all uncontainables: We praise Thee, O Ineffable Light, before all ineffables. We praise Thee, O Christ, for Thy strength and love whereby we may be renewed both of Soul and body.

R: Amen.

P: The Lord be with you.
R: And with Thy Spirit.

P: Let us pray:
Let the Light of the Divine Soul illumine us that we may be guarded from distress and want.

That all our days be perfect, holy and peaceful.
That what is good and profitable for our Souls and
for the peace of the world may be granted us.
That the rest of our lives may be spent in the
Knowledge of Truth.
So let the Light of the Divine Soul illumine us.

R: Amen.

P: Ita, missa est.

R: Deo gratias.

The people kneel while the Priest gives the final
Benediction:

P: The Peace of God which passeth all understanding,
go with you. There is a Power that makes all
things new; It lives and moves in those who know
the Self as one. May that peace brood over you,
that Power uplift you into the Light, may it keep
your hearts and minds in the knowledge and Love of
God, and of His Son, Christ our Lord.

P: May the Blessing of God Almighty, the Father, † the
Son and the Holy Spirit, be amongst you and remain
with you always.

P: Grow in Grace, and in the knowledge and Love of
God, and of His Son, Christ our Lord.

The Priest turns to the Altar, makes the Sign of the
Cross and then genuflects.

He leaves the sanctuary and the Mass is ended.

T H E M A S S

Its explanantion according to the teachings of the Church of the Ascension

The Ritual of Sacrifice, commonly called the Mass, is one of the most ancient rituals in existence. According to our Mentors it can be traced as far back as 9 to 10 thousand years. It was, supposedly, originated by the Priest King Melchisedek who is the equivalent to Sanat Kumara in the Eastern Mysteries. The content has undergone many changes during the time and each Hierophant adapts the existing material to suit his own ethnic needs and conditions during the changing periods of man's understanding. The Principle of 'self-sacrifice', however, remains continual.

Let us remember too that this ritual can only represent the exoteric needs of those sharing in the ritual. The Threefold Doctrine of the Manifested Godhead is adaptable to all human needs and when the disciple is ready he, or she, is then prepared to understand the Fourfold Doctrine of the Exoteric Science. Thus, when the disciple has been successful in the transaction of 'sacrificing' his mortality to that Immortal Principle, he, or she, lives forever in the new dimension of unlimited processes.

The opening Invocation represents an acknowledgement of the Threefold outworking of the Manifested Godhead in the realm of human affairs and numerically and geometrically as the Triune Principle and Pyramid of Growth and Transformation.

When a person 'crosses' himself, or herself, they are acknowledging their participation in the outpouring Principle of Being. An equilateral four-armed cross is made in the process. The person touches the Forehead - the area of knowledge and wisdom - down to the heart, the centre of Love and all Manifestation. Then to the Left Shoulder representing one's devotion and pursuance of the Divine Principles, and finally to the Right Shoulder of movement and power or energy signifying one's intention to act on these principles - then back to the centre position.

Every action or movement represented in this Service acts as a 'textbook' or visual and 'physical' symbol of one's relationship and intentions with regard to one's spiritual life. Therefore, in proportion to one's involvement in the ritual will he, or she, gain the spiritual nourishment necessary to make a 'break-through' from the third to the fourth dimension of human experience. Richard, Duc de Palatine writes: "In such a specially prepared sanctuary or temple, and provided that the chemical and psyche of the priest are correctly aligned, then the communication between the Immortal Soul and the mortal personality, or God and Man, can be effectively consummated upon whatever wave-length desired by the people or by the celebrant. Such collective energy will be generated by the people by their metrical nature (the ability to think with definiteness). This thought-energy will be transformed into geometrical forms according to the thought projected that they truly believed. Then the metrical and geometrical energies can be syntonized into forms within the mathematical world." This means that as the needs of each participant are different each one can receive according to his, or her, needs.

The Three Steps to the Altar (made by the Priest) represent the sum total of outpouring eternity in its successive stages. We each stand at the point in time and space in relation to what we have built in the past and whatever we are doing now we are building for the future. The three steps also represent the Physical, Mental and Spiritual

faculties within the human being to be purified in readiness for the down-pouring of the Holy Spirit or Divine faculty of the right-use-ness of our capacity to serve our fellows.

The use of the Water Sprinkler symbolises the intention of all those present to prepare themselves for the Sacrifice that is to come. The prayers and invocations indicate the desires of the people.

The Prayer for the participation of all the Regions of Earth, Water, Fire and Air reveals the desire of all those present to be at one with every atom of creation.

The Canticle which follows is a further approach in the preparation of the seeming isolated self to make the Sacrifice of itself to the greater Solar Force. It reminds one that we should regard ourselves as citizens of the real Kingdom of Spirit and that we are aliens only in the world of unrealities. Unless that Divine Life and Power (the Christos) within us is allowed full possession of our being and that this Power within us alone is allowed to perform its own function within us we profit nothing for the Ritual says, "Except the Lord build the House (the heavenly state of awareness within one's experience): Their labour is but lost that build it." We are reminded here of the statement made by Jesus in the Gospel of Matthew chapter 7 verses 21-25.

Censing in the Church is a further act of inducing a sense of Purity and the burning of the incense can also represent the material substance being transformed to spirit by the Flame of Love.

The introit is a further cementation of one's acknowledgement of the Allness of God for this is followed by the intention of the disciple to devote himself, or herself, to the end that God's will be done in him, or her. By purifying the lower nature the vision of Perfection becomes as one beholding creation in an "unspotted mirror" wherein Life is beheld as the Crystal City - the eternal state of God's unfoldment. The Priest's blessing is the confirmation that all the right intentions of the people are made not in vain but are 'rewarded' according to the Law of Balance.

Next comes the "Kyries" which are an invocation - seeking aid from above to help the faltering steps of humans to discover their divine potential.

The Gloria in Excelsis is a beautiful hymn of devotion and helps greatly in preparing one's self to acquire the right attitude for the reception of the Divine Blessings to come. One can use this hymn on separate occasions as a meditation and as one dwells on the meaning and import of each statement a beautiful sense of awareness can be gained.

Next we go into a prayer of the conjoined heart and head - the mental and spiritual focal points of our physical sense. The prayer "Holy art thou....." is very old and comes from the Hermetic teachings put forth in the Egyptian temples. Continuing into the "Give ear unto us....." plunges us deep into the essence of the Serapean and Gnostic understanding of God and His Creation.

The Priest then indicates further meanings of the Great Mystery. He represents the Lamp (or Lighthouse) to the people. He is also the mirror in which each participant sees his, or her, own reflected thoughts, passions, hopes and wishes for fulfilment. Inasmuch as one understands that the Very God in His Complete Totality (the Holy Pleroma) so will

one perceive the Light of Truth in all Being and receive light accordingly in relationship to one's degree of understanding. The Epistle which follows gives the exoteric interpretation of Agape the Real Nature and Essence of the Whole Universe. To equate this at the human level one should follow the guidelines given by St Paul for these are the basic qualities required before one can reach Perfection.

The Gospel follows next and here we observe that the Priest and the people together make another sign of the Cross. This represents the further and deeper purpose of understanding the descent of the Christ Principle to this level. The correct way (not quite shown in the ritual) should be that a Cross is first made with the Thumb of the Right Hand - the symbol of active power entering this plane - over the Forehead the centre of the Mental level, Intelligence and the Storehouse of All-Knowledge. Secondly over the Heart - the area of habitation of the Real Self - The One made Perfect in Agapé - the place where the Solar God (Christos) enters the Human Temple, and finally on the Lips the Door of the Revealed Word. The Gospel then following contains the mystery of the word of God with respect to Its outworking in the individual as a potential Son of God. The Doctrine of the Word (or Logos) is as old as the Mysteries themselves.

Until the Christos descends into our personal experience we know little of the Spiritual life. The mystic poet Angelus Silesius says:

"Though Christ a thousand times in Bethlehem be born
And not within thyself, thy soul will be forlorn,
The Cross in Golgotha thou lookest to in vain
Unless within thyself it be set up again."

When the Christ takes over our lives we express the word in the flesh.

In the ritual that we use, the Credo, or statement of beliefs follows. Some ritualists state that the saying of the Creed is an essential part of the Ritual but we prefer to leave this open and not obligatory for it is felt by the Elder Brother that one should not be forced to state, publicly, one's personal feelings in respect to their inner beliefs. We try to avoid dogmatism as much as possible. However, should our priests feel that they would feel easier when they themselves are performing the ritual, should tell those present at the commencement of the Mass.

Before we enter further into explaining the Ritual let us digress a little to take a broad view of the Sacred Vessels used in the ceremony.

The two main vessels are the Chalice and the Paten. The Chalice represents the personality of man which receives the Wine of Inspiration and Love from above. The Paten symbolises the Christ within and the Bread symbolises the Life of God which is seemingly broken to be shared among each individual. The Life of God is also the Light which "lighteth every man who came into the world". The Paten then is the vessel from which the word, or life of God, is divided and shared amongst all men.

In the book "The Gospel of the Holy Twelve" Jesus is given to say, "I am the true Bread, I am the living Vine, they that come to me shall never hunger, and they that believe on me shall never thirst. Verily I say unto you, except ye eat the flesh and drink the blood of God, ye have no life in you."

Our sole purpose in life is to express God. Until we understand this we will keep trying to do that which should be done THROUGH us by the power of Love within us. We will continue to make mistakes until we are able to sacrifice ourselves fully to Love's own purpose.

Again we can observe the symbology of various vessels used in ritualistic forms. Firstly, one could liken the Witches Cauldron as the vessel for the physical or basic human passions. The Crucible of the Alchemists representing the Mental level of science and the arts etc., and the Chalice as the recipient of the Spiritual qualities. Here again is shown the three-level approach.

The Offertorium or Offering. As the priest removes the Burse and Veil from the Offerings he says the prayer, "Come Thou Holy Name of Christ....." He then continues with the offering of the Host and this is followed by the mixing of the Wine and Water in the Chalice. Water can symbolise almost any spiritual or physical quality according to the requirements of interpretation.

The use of Incense in religious ceremonies has persisted since pre-flood days. Our Patriarchs saw its value as a meditative aid and as a psychological help in achieving a sense of uplifted awareness. In a properly Consecrated Sanctuary Incense helps one to adjust one's thoughts.

During the Lavabo the Priest washes his hands as a further symbol, along with the intention, of the absolute purity needed in one's-self before Sacred Objects and Human Vessels can partake of Divine Things. We should remember the terrifying results that followed the unrighteous ones, mentioned in the Old Testament, when they unlawfully meddled with the Sacred Ark.

The Priest continues his "work" of "changing" the concept of material things into Spiritual Realities. The frequent crossing over the elements helps to bring the Realisation to bear that the said elements become the meeting point, or doorway, between the seen and the unseen worlds.

The Cross, in our teaching, symbolises the "Crossing over" from seeming matter to spirit. In the Acts of John the Christ indicates that "Those that are above the Cross are One and within the Mystery. Those that are below the Cross are many and symbolises the lower nature. Christ Jesus tells us that the Cross set up is a Cross of Light showing the way from the fourfold elemental world to the One-ness of the Godhead. I am the way, the truth and the life." It is not a man, or individual teacher that we follow but a way of life potent with the Love of God, Agapé.

The people should also come to feel at one with the Priest and share with him the attitude of acknowledging the Ever-present Christ - or the Presence of the Perfect State of Man's Being at One with God.

To join in the Sursum Corda, the Sanctus and Veni Creator can be very unlifting indeed if one can project his individuality and feel at one with the Whole.

The Prayer of Consecratum helps one to feel at one with all states of man's being - the Church and the People - one's near and dear ones - those that have gone before and our Beloved Master within. The help of the Hierarchy is invoked so that one can be aware of the All-Presence of the Holy Pleroma. Just as Abraham was able to participate in the Holy Mysteries with the Priest-King Melschisedek so do we partake in a mystery that was begun at the foundation of the world. In a little book "The Esoteric Secret of Jesus" published by the Institute of Advanced Thinking it states, "The proper interpretation of the transubstantiation based upon ontological principle (ontology - the science of being) defines the entire process as a purely symbolic representation which, when

understood by enlightened students of Truth, enables one to actively participate in the beauty and harmony of our Ageless Universe. "Eat my body, drink my blood" really means to accept the entire body of Infinite Being Life as our rightful heritage here on earth. "This, then, is the New Communion.....not one of bread and wine but a very real communication with all that is in the Universe. It is an unbroken, continuous correspondence between you and the Reality of all Life. It goes beyond appearances to a state of awareness where all negation falls away, error vanishes, illness ceases, and peace prevails".

From the findings of modern science and psychology the author of this book points out the whole secret of the New Life as taught by Jesus and the Patriarchs of old and this agrees with what our Ekklesia teaches, it states, "You must first set aside every human belief that you hold about yourself and your Universe. Nothing Less than this "fasting" from human belief will suffice".

The indications shown here touches upon the mysteries taught in the Disciplina Arcani - the Inner, or Hidden Church, of the Ancient Priest-Kings - the Order of Melchisedek and this work is still carried on.

Observing the actions of the Priest one should understand that much of the symbology shows the difficulty in making the transaction of the material conception into a spiritual realisation. The material world is but a shadow of the Real World and unless one can open his, or her, inner vision there is no hope of understanding spiritual things. Thus, is the Mass a device - a way and means of helping this change to come about - of one's sincere hope and passionate desire that this change can come about in one's own being.

When we arrive at the part wherein the Priest "Rends" the Host it reveals the sheer desperation of man to return home - to find himself once again in the abode of Love from whence he came. The remembrance of the uniting of all Particles - of all seeming separations - of the great sense of being apart - all are bonded in the Great Universal Love of our Father-Mother parent.

The "Lord's Prayer" reminds us that we cannot receive something for nothing. Only under Divine Law do we receive in like manner as we give of ourselves. We are not free from the responsibilities of our own actions until we relinquish our human traits voluntarily. "When we forgive our neighbours we receive Thy forgiveness".

The Communion now takes place. The Priest takes the Consecrated Bread and Wine. He then distributes the Elements firstly to the Servers then to the Clergy in order of rank, then finally to the people.

Two ways of receiving the Bread are accepted in our Church. Firstly by partly opening the mouth and by allowing the tongue to protrude a little so that the Priest can apply the Host directly to the mouth - or by placing the right hand on top the the left hand, in prayer fashion, so that the Priest can place the Host in the palm of the right hand, enabling the communicant to transfer the bread to the mouth himself, or herself.

The whole benefit of receiving the Communion lies in exactly how much one can relate to what is taking place in relationship to Cosmic Principles. As we have explained earlier the true Purpose of the Mass depends upon whether or not one can see this process as a help to one's understanding.

The prayer "Under the veil of earthly things....." reveals that we now (already) have "communion with the Indwelling and Cosmic Christ". The great "Sacrifice of His Life" for our sakes can be understood only by the Illumined Ones - the true Sons of God - those that have gone before and who continually "lay down their lives" until the whole of mankind comes unto its own.

In the final Benediction it gives the blessing of that "Power that makes all things new". This alone is the Great Power of Divine Love (Agapé). Of this Power Its secret and mystery is known, at this moment in time, only by those who have dared to become Its Instrument in the hope that one day all men might share in Its Great Glory.

* * * * *

As a help to Scriptural Interpretation we have placed a list of the names of the Disciples with their allegorical meanings:

Simon Peter	-	The analytical mind
Andrew	-	Faith and inquiry
James	-	Hope and progressiveness
John	-	Love and philosophy
Philip	-	Courage and forcefulness
Bartholomew	-	Perseverance
Thomas	-	Intellectual truth seeking
James Alpheus	-	Modesty and receptiveness
Simon Zelotes	-	Gentleness and attentiveness
Judas (brother of James)	-	Broadmindedness
Matthew	-	Critical deliberation
Judas	-	Prudence

Another list gives the following:

Peter	(faith)	pituitary gland
Andrew	(courage)	sacral region of spine
James	(wisdom)	solar plexus
John	(love)	heart
Philip	(power)	larynx
Bartholomew	(inspiration)	pineal gland
Matthew	(will)	right temple
Thomas	(understanding)	left temple
Simon	(zeal)	modulla oblongata
Thaddeus	(harmony)	base of spine
James the Lesser	(order)	umbilicus
Judas	(life)	pubic area (sex)

* * * * *

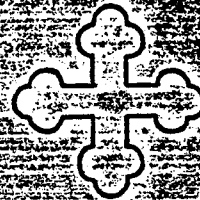
Another useful anagram: A dam
 D avid
 A aron
 M elchisedek

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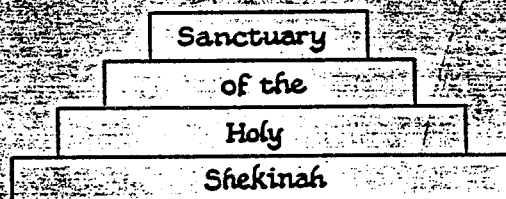


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The Gnostic Holy Eucharist



"Who is this that comes,
fair as the Moon, resplendent as the Sun,
terrible as an army with banners?"

THE Gnostic MYSTERIES

THE HOLY EUCHARIST
(Rite of the Bridal Chamber)

Prepared for the use of the
ECCLESIA Gnostica MYSTERIORUM
by The Most Reverend Rosa Miller
Presiding Bishop of the
Ecclesia Gnostica MYSTERIORUM
and Hierophant of the Order of Mary Magdalene

INVOCATION

P. Out of the Fullness came He,
Who, without speaking, yet spake His name,
and it was unknown to all but Him.

And She Whose womb is the gateway to all the
worlds.

In Thy name, O most Holy One, Whom
we affectionately call Father,
and in that of Thy Son, Who bridges the worlds,
and of Her, Thy celestial Bride and Charming
Heart to the heavens and earth alike,

C. We gather + ourselves for the eternal
sacrifice. Amen.

ASPERGES

P. All Encompassing Weaver, Whose fingers
ceaselessly weave the fabric of the universe,
send forth Thy holy and beloved angels.

C. Amen.

P. In Thy strength, O Lord, do we command all
the powers of chaos to wither unto nothingness,
that they shall not abide, and that our
temples within and our temples without
may emerge as strong pure vessels to contain
the eternal mystery as it unfolds on earth.

C. Amen.

CANTICLE

P. O great Mother of Compassion, holy Sophia:
It is Thou Who art come forth from the
Aeons and givest grace to the realm of
the Father.
Thou Who couldst not bear to see Thy children
lost.
Thou Who gavest us the fire of life.
Thou Who gavest us comfort and joy.
Thou Who hast suffered blindness that we might
see.
And Thou Who by Thine anguish didst call forth
Thy beloved Consort, the Christ.

P. The sweetness of Thy honey is on our lips
& Thou hast enkindled our hearts. In
C. our love and great gratitude, we build a
spiritual temple, both within ourselves
and in this sanctuary, dedicated to Thee
for the mystery of completion.

CONFITEOR

P. I have been apart and I have lost my way. The
& archons have taken my vision. At times I am
C. filled with Thee, but often I am blind to Thy
Presence when all I see is this world of form.
My ignorance and blindness are all I have to
offer but these I give to Thee holding back
nothing. And in my hours of darkness when I am
not even sure there is a Thou, hearing my call,
I still call to Thee with all my heart. Hear
the cry of my voice, clamoring from this desert,
for my soul is parched and my heart can barely
stand this longing.

BLESSING

P. In the name of the Mystery of the Fullness
that hath existed before all beginnings:
eternal and redeeming Logos: and Holy
Spirit, celestial Bride and Revealer of the
Mysteries concealed: Be blessed + and
purified that ye may overcome the powers of
the archons of the world and be as One.

GLORIA (Optional)

P. Gloria in excelsis Deo.

P. Glorious is Thy Presence O most holy One and
& blessed is Thy peace among the creatures of earth.
C. We greet Thee, forever present, forever unknown.
We welcome Thee in this altar, forever without,
forever within. Amen.

COLLECTS

- P. Glory to Thee, Father.
 C. AMEN!
 P. Glory to Thee, Word; Glory to Thee, Grace.
 C. AMEN!
 P. Glory to Thee, Spirit; Glory to Thee, Holy One; Glory to Thy Glory.
 C. AMEN!
 P. We praise Thee, O Father; we give thanks to Thee, O Light, wherein dwelleth no darkness.
 C. AMEN!
 (Collect of the Day)
 P. Thus saith the Logos: I am a lamp to thee who beholdest Me.
 C. Amen.
 P. I am a mirror to thee who perceivest Me.
 C. Amen.
 P. I am a door to thee who knockest at Me.
 C. Amen.
 P. I am a way to thee, a wayfarer.
 C. Amen.
 P. See thyself in Me Who speak, and when thou hast seen what I do, keep silence on My Mysteries. In Me know thou the word of wisdom. What I am now seen to be, that I am not; but what I am thou shalt see when thou comest.
 C. Amen.

READING (Optional)

4.

OFFERTORIUM

- P. Eternal Presence, Whose slightest touch is ecstasy to creatures and Gods alike, we accept that of which, by the nature of this planet, we are composed, and in our great gratitude, we offer this bread unto Thee, as we, likewise, offer ourselves.

As Thy Spirit would move the heart of every being, now we move water within this wine, and they shall move as one.

We are aflame in Thee, O Love Divine, and offer unto Thee this water and wine, as we offer that which giveth us life. It is Thou Who gavest us the spark. It is to Thee that we return.

C. Amen.

- P. Come Thou, holy name of Christ, name above all names; come power from above; come Perfect Mercy; come Highest gift!

Thou, Mother of Compassion, come. Come, Spouse of Him, the Man; come Thou Revealer of the Mysteries concealed; Thou Mother of the Seven Mansions, come, Who in the eighth hast found Thy rest.

INVOCATION TO THE HOLY SPIRIT

CENSING

LAVABO

GRADUAL

- P. And The Logos answered: "They say I came for all, but in truth I came for Her Who came for all. For it had come to pass that there were those who had lost their way and, lacking in spark, could not return unto the Fullness; seeing this, She came unto them, giving Her life to the depths of matter. And in truth She did suffer and become blind. But our Father, sensing Her anguish, sent Me forth, being of Him, so that She might see and We be as One again.
 "Though they see it not, it is She, the tender Mother of Mercy, Who is the great redeemer."

GOSPEL

- P. Unto you be the Beauty and the Grace.
 C. And may the world be filled with Their Mystery.
 P. A Reading from the Sacred Writings according to N....
 C. Glory be to Thee, O Lord.

(Reading from the Sacred Writings)

- P. Here endeth the reading of the Sacred Writings.
 C. Praise be to Thee, O Christ;
 Praise be to Thee, O holy Sophia.
 P. And with open hearts may ye proceed.

CANON

- P. Hear the words of the immortal Logos:
 "Gather all my limbs which, since the foundation of the world, have been scattered abroad in this aeon, and reunite them together and receive them into the Light!
 C. AMEN! AMEN! AMEN!
 P. Unto you be the Grace.
 C. She came for us.
 P. Lift up your hearts and let us awaken the Powers of Heaven and Earth.
 C. Let us give thanks.

PREFACE

- P. We invoke the dwellers in the waters; of all the rivers, the lakes, and the seas.
 We invoke the dwellers in the earth; beneath the earth, the rocks, the plants and all their seeds, flowers, and fruits.
 We invoke the dwellers in the fire: fires within the earth, fires of the stars and planets, fires of the sun: all kin to the fires of my being.
 We invoke the dwellers of the air: the dwellers in the first Aleph, the nous within all things.
 And we invoke That which is no thing--That which the mind cannot grasp nor comprehend, but only respond in ecstasy and awe: Here present now, and forever.
 And together with all the Hierarchies and Kingdoms of the Heavens and the Earth, we greet Thee with one voice, saying:

6.

75 27

7.

SANCTUS
(Sung-optional)

- P. Holy, Holy, Holy, Lord God of Hosts: heaven and earth are full of Thy glory: glory be to Thee, O Lord most high. Blessed is He that cometh in the name of the Lord. Hosanna + in the highest. Amen.

PRAYER FOR THE WORLD

- P. We offer this holy Mystery, O Lord Most High, for the sake of all the creatures of the world;
and we beseech Thee, beloved of our hearts, to give them Thy protection and care that they may enjoy the grace of Thy Presence.
That forests and waters may sing the joy of Thy name;
that sands and deserts may join the hymn of nature;
that animals may live in peace and compassion;
that rulers may be filled with wisdom and that all the countries of the world may find harmony with those within and those without;
that the people may find relief of all their pains and attain to knowledge of Thy Love and Beauty;
that those whose bodies have died may live in the Light of Thy Gnosis;
that through Thy divine Grace and Logos we may, with all the kingdoms of nature, join in the chorus of the angels. Amen.

HYMN

- P. O glorious Mystery! Heaven's holy Tremors & resound on earth. For in Thy reunion Thou hast come, the Two-in-One. Now in His eyes will shine Thy Glory, and in Her eyes the wonder of life regained: the ensouled and the ensouler, Face to Face and sealed by the bridge to the Most High.

- P. For the Lord did everything in a mystery: a Baptism + and a Chrism, + a Eucharist + and a Bridal + Chamber.

SALUTATION OF PEACE

- P. In the name of the Logos, ever present, ever saying:
Peace I give you,
My Peace I give unto you,
not as the world giveth it,
but as I give it unto you.
- P. Unto you be the Beauty and the Grace.
C. And may the world be filled with Their Mystery.

COMMUNION

- P. As Thou gavest Thyself, Body and Blood, & so too I offer myself wholly unto Thee,
C. O Christ: my body and my blood, to transform as Thou wilt, that Thy Mystery be completed in me.
- P. Hear the words of the holy Bride:
I have loved you and longed to give you life.
- C. Fill us with Thy Grace, O Holy Spirit, that we not partake of this Sacrament in vain. Amen.

(The celebrant takes communion)

EPIKLESIS

- P. Thy holy Sophia extended Her garment to those who had no eyes nor ears. She gave with abandon, and the archons, desiring Her, engulfed Her in their density: and rendered Her blind. But the Logos came from beyond the stars. He, the living bridge, came unto Her and, with a touch, restored Her sight.

In the Mystery of the radiant Mother of the World, and of Her Consort, the Christ, we beseech Thee, O Divine Origin, beyond all thought or description, to accept these gifts which we humbly offer unto Thee. As Thou dost bless Their union, we ask Thee, in Thy name and Theirs, to bless, to approve, and to sanctify our offerings that they may become Their most precious Body and Blood.

CONSECRATION

- P. The Living Vessels of the Unknown Father, renewing the eternal mystery of Their Presence among the children of the earth, lifted the veils of appearances and blessing the bread gave themselves to the world saying:
Take and eat, for

THIS IS MY BODY

And lifting the chalice up to the heavens They invoked the blessing of the Nameless One, Unknown Father. So do we bless and in one voice say with them: Take and drink, for this is the blood of all the slain Gods and Goddesses since the beginning of time. Take and drink, for

THIS IS MY BLOOD

And in consummation of this Mystery, we reunite Their elements, as is the will of the One Who sent Them. Amen.

9.

- P. Come, enter the Bridal Chamber and receive the most holy Mystery of completion.

Ye are all welcome to partake of holy Communion regardless of your religious backgrounds.

- P. The Body and Blood of the Two-in-One keep thee in life eternal. Amen.
- P. Of the precious Mystery ye have partaken: enshrine it with your love; it is the treasure of the far-off worlds, the gift of the divine Bridegroom. Forsake it not.
- C. We will sing the glory of its Presence, for we have been filled with life.

ABLUTIONS

- P. I have recognized myself and gathered myself together from all sides. I have sown no children to the ruler of this world, but have torn up his roots; I have gathered together my limbs that were scattered abroad and I know thee who thou art.
- C. AMEN! AMEN! AMEN!

POST COMMUNION

- P. For the Logos danceth.
C. AMEN!
- P. And the Sophia danceth.
C. AMEN!
- P. The Ogdoad playeth to our dancing.
C. AMEN!
- P. The Dodecad danceth above us.
C. AMEN!
- P. The Heptad danceth with us.
C. AMEN!
- P. Yea, and we all dance the dance. He who danceth not knoweth not what is being done.
C.

DISMISSAL

- P. The Mystery is complete, the rite is ended,
and the hierarchies of heaven now depart in
joy and peace.
- C. Thanks be to all the hierarchies of heaven and
to God Who sent them to us.

BLESSING

- P. May that glorious Mystery of the Two-in-One,
the eternal and boundless love of Christ and
Sophia, fill your hearts and minds that ye may
carry into the world the sweet fragrance of
Life Eternal.
- C. Amen.

Please Do Not
Remove From Church

THE GNOSTIC MYSTERY OF THE EUCHARIST

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AFTERWORD

Almost two thousand years ago two archetypal and historical figures re-enacted and consummated the eternal mystery of redemption. According to the records of the Order of Mary Magdalene, before the Christ and Mary Magdalene came together they each received the Mysteries at the hands of the last remaining hierophants of the ancient and secret order. The doors to the old dispensation were closed and theirs was the task to open the next path of initiation to the world.

The forces of chaos, threatened by the sanity and wholeness offered to humanity, increased the fury of their onslaught and the world was submerged into a reductionistic, unbalanced form of thinking that generally crippled the creative, intuitive capabilities of understanding of even those thought of as great thinkers.

Just as with the records of orthodox Christianity, or most history, we can never totally ascertain the veracity of this story; however, its mythological and archetypal truth stands alone, whether it ever happened historically or not.

In the present form of this ritual we have sought to restore this balance as it was meant from the beginning. We have based it on the form used for centuries by the Order of Mary Magdalene; however, this ritual was written especially for the Ecclesia Gnostica Mysteriorum.

We have quoted from the following gnostic gospels: Acts of John, Acts of Thomas, Gospel of Philip, and Book of the Great Logos. These were taken from the uncopyrighted, 1906 edition of Fragments of a Faith Forgotten. We have also quoted, in the Gradual, from the Chronicles of Joseph of Arimathea, one of the secret documents preserved in the Order of Mary Magdalene.

At last we can present a mystery rite that is not masculine or feminine in its polarity, but that

equally combines both elements. May its transformative, initiatory power bring us into an integrated whole, as it was intended since the beginning. May we all return to the One.



Rosa Miller
Cathedral-Sanctuary of
the Holy Shekinah
Palo Alto, California
Maundy Thursday, 1984

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