

The Eucharistic Devotional
An Abbreviated Celebration of the Eucharist
Drawn from Liber XV
Arranged for Solitary Performance
Fr. R.'S.'

In the Roman Catholic Church the Mystery of the Eucharist is given a central prominence, just as it is in the Gnostic Catholic Church. In the Gnostic Catholic Church the nature of our Mass and the organization of our Church leaves us with a reality that the Eucharist is only celebrated in the context of the formal Mass within the congregation of the EGC. In the Roman Catholic Church daily Masses said alone by priests, and Eucharistic devotionals form important elements of exploring the Mystery of the Eucharist.

For the Gnostic there are ways we can also engage this Mystery meaningfully on our own. One way is to explore ritual uses of pieces of the Gnostic Mass within other spiritual work. This allows us to immerse ourselves within the power and meaning of a particular part of the Mass so that we can then bring the understanding it provides back into our experience of the rest of the Mass. Similarly we can utilize invocations and elements of the Mass as the subject of meditation. In this instance which will follow, rather than utilizing the pieces of the Mass for reflection or for creating another ritual we will simply arrange pieces of the Mass such that we may consecrate and enjoy the Eucharist as a daily or frequent activity within our own personal and individual practice.

Why would we wish to devote ourselves to the Mystery of the Eucharist in such a way? The Mystery part of the Mystery of the Eucharist means that it is an experiential act. In order for us to benefit from it it must be experienced. The type of experience which is a Mystery is one in which we achieve the experience of a particular divine or sacred state. Thus to engage the Mystery we must experience the Mystery, and to make that state of divine being a consistent reality within ourselves we must experience the Mystery routinely. A Gnostic Catholic Priest whom I know once described this put idea by saying that the Eucharist is food made into divine substance, and we are made from that which we eat, so the more often we consume the Eucharist the more our own substance becomes divine. Alternatively we could look to the fact that the Mass and its Miracle are meaningful enough for us to celebrate it, therefore if it has that meaning and importance there is value in deepening our connection to it.

This particular exploration of the Eucharist is performed from the perspective of the Office of the Priest. This does not mean that the ritual is only able to be performed by a man or that it favors masculinity. It is performed from the Office of the Priest because that is the active projective Office, where as the Office of the Priestess is one which reflects a state of being, of receiving and shaping and birthing forth that which proceeds from the interaction with the Office of the Priest. When celebrated alone the elements of the Eucharist can receive the acts of the Priest. So the Celebrant of this ritual regardless of gender approaches it from the vantage of Hadit and the Office of the Priest, the Celebrant must also be prepared to engage the elements and tools of the ceremony and in doing so must also communicate and explore the presence of Nuit and the Office of the Priestess.

The Small Eucharist

I. The Temple

The Temple is simple. There is an altar, upon it is some cloth decorated with an appropriate symbol. Above the altar some symbol of higher inspiration should be present such as the Lamp, or the Stele of Revealing. Upon the altar is a paten or disk with a cake of light and a chalice with wine. There is a small bowl of water and a container of salt, and a censer of incense. The Priest has a lance or wand.

II. The Opening

The Priest approaches the altar and makes the Hailing Sign and says:
“Greeting of Earth and Heaven”

The Priest takes the salt and adds it to the water and says:
“Let the salt of Earth admonish the water to bear the virtue of the Great Sea.”

The Priest genuflects and says:
“Mother, be thou adored.”

The Priest then lights the incense and says:
“Let the fire and air make sweet the world.”

Genuflects and says:
“Father be thou adored”

III. Invocation

The Priest kneels before the altar and raises the cup and invokes saying:

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

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

The Priest draws the cup close and invokes saying:

"But to love me is better than all things; if under the night-stars in the desert thou presently burnest mine incense before me, invoking me with a pure heart, and the serpent flame therein, thou shalt come a little to lie in my bosom. For one kiss wilt thou then be willing to give all; but whoso gives one particle of dust shall lose all in that hour. Ye shall gather goods and store of women and spices; ye shall wear rich jewels; ye shall exceed the nations of the earth in splendour and pride; but always in the love of me, and so shall ye come to my joy. I charge you earnestly to come before me in a single

robe, and covered with a rich head-dress. I love you! I yearn to you! Pale or purple, veiled or voluptuous, I who am all pleasure and purple, and drunkenness of the innermost sense, desire you. Put on the wings, and arouse the coiled splendour within you: come unto me! To me! To me! Sing the raptuous love-song unto me! Burn to me perfumes! Wear to me jewels! Drink to me, for I love you! I love you. I am the blue-lidded daughter of sunset; I am the naked brilliance of the voluptuous night-sky. To me! To me!"

The Priest replaces the cup and takes up the lance and invokes saying:

"O secret of secrets that art hidden in the being of all that lives, not Thee do we adore, for that which adoreth is also Thou. Thou art That, and That am I. I am the flame that burns in every heart of man, and in the core of every star. I am Life, and the giver of Life; yet therefore is the knowledge of me the knowledge of death. I am alone; there is no God where I am."

Rises and invokes further saying:

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

A ka dua

Tuf ur biu

Bi a'a chefu

Dudu nur af an nuteru!"

Raises the lance and invokes saying:

"IO IO IO IAO SABAO KURIE ABRASAX KURIE MEITHRAS KURIE PHALLE. IO PAN, IO PAN PAN IO ISCHUROS, IO ATHANATOS IO ABROTOS IO IAO. KAIRE PHALLE KAIRE PAMPHAGE KAIRE PANGENETOR. HAGIOS, HAGIOS, HAGIOS IAO."

Returns the lance to the level of the heart.

III. Consecration of the Elements

The Priest makes five crosses over the cup and paten.

Holds the hand above the paten and says:

"Life of man upon earth, fruit of labor, sustenance of endeavor, thus be thou nourishment of the spirit."

Touches the lance to the paten and says:

"By the virtue of the rod, be this bread the body of God."

The Priest takes the cake of light and says:

"Touto esti to soma mou."

Genuflects and replaces the cake.

Holds the hand above the cup says:

“Vehicle of the joy of man upon earth, solace of labor, inspiration of endeavor, thus be thou ecstasy of the spirit.”

Touches the lance to the cup and says:

“By the virtue of the rod, be this wine the blood of God.”

Takes the cup and raises it, say:

“Touto esti to poterion to haimatos mou.”

Genuflects and replaces the cup and says:

“For this is the covenant of resurrection.”

Makes five crosses over the cup and paten saying:

“Accept, Oh Lord, this sacrifice of Life, and Joy, true warrants of the covenant of resurrection.”

The Priest touches the cup and paten and then flings open his arms and says:

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

The Priest then kisses the cup, and then makes three great crosses over the cup and paten and strikes his chest and says:

“Hear ye all, saints of the true Church of old time now essentially present, that of ye we claim heirship, with ye we claim communion, and from ye we claim benediction, in the name of IAO.”

The Priest makes three great crosses over the cup and paten.

The Priest then takes the cup and the cake of light, genuflects and rises, he then makes five crosses over the cup with the cake of light and then raising them says:

“HAGIOS HAGIOS HAGIOS IAO!”

VI. The Office of the Anthem

Holding up the cup and cake he invokes saying:

*“Thou who art I, beyond all I am,
Who hast no nature and no name,
Who art, when all but Thou are gone,
Thou, centre and secret of the Sun,
Thou, hidden spring of all things known
And unknown, Thou aloof, alone,
Thou, the true fire within the reed
Brooding and breeding, source and seed
Of life, love, liberty, and light,
Thou beyond speech and beyond sight,
Thee I invoke, my faint fresh fire
Kindling as mine intents aspire.*

*Thee I invoke, abiding one,
Thee, centre and secret of the Sun,
And that most holy mystery
Of which the vehicle am I.
Appear, most awful and most mild,
As it is lawful, to thy child!
For of the Father and the Son
The Holy Spirit is the norm;
Male-female, quintessential, one,
Man-being veiled in Woman-form.
Glory and worship in the highest,
Thou Dove, mankind that deifiest,
Being that race, most royally run
To spring sunshine through winter storm.
Glory and worship be to Thee,
Sap of the world-ash, wonder-tree!"*

V. The Mystic Marriage and Consummation of the Elements

The Priest replaces the cup and the cake of light. He takes the paten and says:

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

He makes a cross with the paten and kisses it then replaces it on the altar.

He genuflects and rises taking the cake of light he breaks it and replaces the right hand portion then he breaks a particle from the left hand portion and says:

*"Touto esti to sperma mou. Ho pater estin ho huios dia to pneuma hagion. AUGMN AUGMN
AUGMN."*

He replaces the left hand portion and touching the particle to the tip of his lance he places it in the cup saying:

"HRILIU"

The Priest genuflects and rises, then bows. Then strikes his chest and says:

*"O Lion and O Serpent that destroys the destroyer, be mighty among us,
O Lion and O Serpent that destroys the destroyer, be mighty among us,
O Lion and O Serpent that destroys the destroyer, be mighty among us."*

He then kneels and takes the paten. With his right hand he takes the cake of light and makes a cross over the paten and says:

"In my mouth be the essence of the Life of the Sun."

He consumes the cake of light.

He replaces the paten and takes the cup. He makes a cross with the cup and says:
“In my mouth be the essence of the Joy of the Earth.”

He drinks the wine.

The Priest then replaces the cup and rises assuming the Sign of Osiris Risen and says:
“There is no part of me that is not of the Gods.”

With this the Mass has ended.

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