

Male-female, quintessential, one,  
 Man-being veiled in woman-form.  
 Glory and worship in the highest,  
 Thou Dove, mankind that deifiest,  
 Being that race, most royally run  
 To spring sunshine through winter storm.  
 Glory and worship be to Thee,  
 Sap of the world-ash, wonder-tree!

First Semichorus, MEN: Glory to thee from gilded tomb!

Second Semichorus, WOMEN: Glory to thee from waiting womb!

MEN: Glory to Thee from earth unploughed!

WOMEN: Glory to Thee from virgin vowed!

MEN: Glory to Thee, true Unity

Of the eternal Trinity!

WOMEN: Glory to Thee, thou sire and dam

And self of I am that I am!

MEN: Glory to Thee, beyond all term,

Thy spring of sperm, thy seed and germ!

WOMEN: Glory to Thee, eternal Sun,

Thou One in Three, Thou Three in One!

CHORUS: Glory and worship unto Thee,

Sap of the world-ash, wonder-tree!

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

### VIII. OF THE MYSTIC MARRIAGE AND CONSUMMATION OF THE ELEMENTS.

The Priest takes the Paten between the index and medius of the right hand. The Priestess clasps the Cup in her right hand.

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

He makes \* with Paten and kisses it.

He uncovers the Cup, genuflects, rises. Music.

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

He replaces the right-hand portion in the Paten.

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

TOUTO ECTI TO CPERMA MOU. HO PATHR ECTIN NO HUOIC DIA TO PNEUMA HAGION. AUMN. AUMN. AUMN.

He replaces the left-hand part of the Host.

The Priestess extends the Lance-point with her left hand to receive the particle.

The Priest clasps the Cup in his left hand.

Together they depress the Lance-point in the Cup.

The PRIEST and the PRIESTESS: HRILIU.

The Priest takes the Lance.

The Priestess covers the Cup.

The Priest genuflects, rises, bows, joins hands. He strikes his breast.

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

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

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

The Priest joins hands upon the breast of the Priestess, and takes back his Lance.

He turns to the People, lowers and raises the Lance, and makes \* upon them.

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

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

He lowers the Lance, and turns to East.

The Priestess takes the Lance in her right hand.

With her left hand she offers the Paten.

The Priest kneels.

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

He takes the Host with the right hand, makes \* with it on the Paten, and consumes it.

Silence.

The Priestess takes, uncovers, and offers the Cup, as before.

The PRIEST: In my mouth be the essence of the joy of the earth!

He takes the Cup, makes \* on the Priestess, drains it and returns it.

Silence.

He rises, takes the Lance, and turns to the People.

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

(Those of the People who intend to communicate, and none other should be present, having signified their intention, a whole Cake of Light, and a whole goblet of wine, have been prepared for each one. The Deacon marshals them; they advance one by one to the altar. The children take the Elements and offer them. The People communicate as did the Priest, uttering the same words in an attitude of Resurrection: There is no part of me that is not of the Gods.

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

The Priest closes all within the veil.

With the Lance he makes \* on the people thrice, thus.

The PRIEST: \* The LORD bless you.

\* The LORD enlighten your minds and comfort your hearts and sustain your bodies.

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

He goes out, the Deacon and children following, into the Tomb of the West.

Music: (Voluntary.)

Note: The Priestess and other officers never partake of the Sacrament, they being, as it were, part of the Priest himself.