



ECCLESIAE GNOSTICAE CATHOLICAE  
CANONIS MISSAE REDACTIO IN  
LINGVAM LATINAM FRATRIS  
TRIPVDIANTIS STELLAE

DE DISPOSITIONE TEMPLI

*Let the Temple be arranged as is declared in Liber XV.*

DE CELEBRANTIBVS MISSAE

*They shall be as ordained in Liber XV.*

PROCLAMATIO LEGIS

*The DEACON, opening the door of the Temple, admits the Congregation, and takes his stand between the small altar and the font. (There should be a door-keeper to attend to the admission.)*

*The DEACON advances and bows before the open shrine where the Graal is exalted. He kisses the Book of the Law three times, opens it, and places it upon the super-altar. He turns West.*

## REDACTIO IN LINGVAM LATINAM

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*Diaconus:* Fac quid vīs sit summa Lēgis. Prōclāmō Lēgem Lūcis, Vītæ, Amōris, Lībertātisque in nōmine IAΩ.

*Populi:* Amor est lēx, amor sub voluntāte.

### CREDO

*The DEACON goes to his place between the altar of incense and the font, faces East and gives the step and sign of a Man and a Brother. All imitate him. All then stand to order, with the Dieu Garde, that is, feet square, hands, with linked thumbs, held loosely. This is the universal position when standing, unless other direction is given.*

D. & P.: Crēdō in ūnum Dominum sēcrētum ineffibilem; et in ūnam Stellam in cōtō Stellārum ex igne cūius creāmur et quam rediverimus; et in unum Patrem Vītæ, Mystērium Mystērii, in nōmine suō CHAOS, solum Sōlis vicegerentem super Terram; et in ūnum Āera nutrorem omnis qui respirat.

Et crēdō in ūnam Terram, Matrem omnium nostrum; et in ūnam Vulvam in quō omnes homines gignuntur et in quō requiescent, Mystērium Mystērii, in nōmine suō BABALON.

Et crēdō in Serpentem et Leōnem, Mystērium Mysteriī, in nōmine suō BAPHOMET.

Et crēdō in ūnam Ecclēsiā Gnościcā Catholicā Lūcis, Vītæ Amōris, Lībertātisque, cūius Lēgis Verbum est ΘΕΛΗΜΑ.

Et crēdō in Sanctōrum communiōnem.

Et quoniam carō pōtiōque transmutantur in substantiam spirituālem cottīdiē in nōbis, crēdō in Miraculum Missæ.

Et cōnfiteor ūnum Baptisma Sapientię per quam efficimus Miraculum Incarnatiōnis.

Et cōnfiteor vītā meam, ūnam, indīviduam, et æternam; quæ erat est erit in sæcula sæculōrum,

AUMGN AUMGN AUMGN.

## INTROIT

*Music is now played. The child enters with the ewer and the salt. The VIRGIN enters with the Sword and the Paten. The child enters with the censer and the perfume. They face the DEACON, deploying into line, from the space between the two altars.*

*Virgo: Salūtātiōnes terrestres et caelestes!*

*All give the Hailing Sign of a Magician, the DEACON leading.*

*The PRIESTESS, the negative child on her left, the positive child on her right, ascends the steps of the High Altar. They await her below. She places the Paten before the Graal. Having adored it, she descends, and with the children following her, the positive next her, she moves in a serpentine manner involving 3½ circles of the Temple. (Deosil about altar, widdershins about font, deosil about altar and font, widdershins about altar and so to the Tomb in the West.)*

## RESVRGIT

*The PRIESTESS draws her sword and pulls down the Veil of the Tomb therewith.*

*Sacerdota: Per vim ferrī ✠ tibi dīcō, Resurge  
in nōmine Dominī nostrī ✠ Sōlis  
et Dominī nostrī ✠ ...  
ad adminstrandum virtūtes frātribus.*

*She sheathes the Sword. The PRIEST, issuing from the Tomb, holding the Lance erect with both hands, right over left, against his breast, takes the first three regular steps. He then gives the Lance to the PRIESTESS and gives the three penal signs. He then kneels and worships the Lance with both hands. Penitential music.*

*Sacerdos: Homō sum inter homines.*

*He takes again the Lance and lowers it. He rises.*

*Quōmodo dignus sim ad adminstrandum virtūtes frātribus?*

## ASPERGES

*The PRIESTESS takes from the child the water and salt, and mixes them in the font.*

Sa.: Sal terræ aquam admoneat ad ferendum virtūtem maris magnī  
(*Genuflects*). Māter, sīs adorāta.

*She returns to the West. ✠ on PRIEST with open hand doth she make, over his forehead, breast and body.*

Purus sit sacerdōs in corpore et animō.

## ACCENDAT

*The PRIESTESS takes the censer from the child, and places it on the small altar. She puts incense therein.*

Sa.: Ignis āerque mundum dulcem reddant (*Genuflects*). Pater, sīs adorātus.

*She returns West, and makes ✠ with the censer before the PRIEST, thrice as before.*

Ardens sit sacerdōs in corpore et animō.

*(The children resume their weapons as they are done with.)*

## CORONATIO

*The DEACON now takes the consecrated Robe from the High Altar and brings it to the PRIESTESS. She robes the PRIEST in his Robe of scarlet and gold.*

Sa.: Flammam sōlis sit aura tua, Sacerdōs Sōlis.

*The DEACON brings the crown from the High Altar. The PRIESTESS crowns the PRIEST, saying:*

Serpens sit corōna tua, Sacerdōs Dominī.

*Kneeling, she takes the Lance, between her open hands, and runs them up and down the shaft eleven times, very gently.*

Inter nōs adsit Dominus.

*All give the Hailing Sign.*

P.: Fiat.

### ELEVATIO

Ss.: Tē igitur quam adorāmus, etiam invocāmus per vim lanceae elevātæ.

*He raises the Lance. All repeat Hailing Sign. A phrase of triumphant music. The PRIEST takes the PRIESTESS by her right hand with his left, keeping the Lance raised.*

Ego sacerdos et rex  
tē virginem puram integramque sūmō.

Tē elevō.

Ad orientem tē dūcō.

In culmine terræ tē pōnō.

*He thrones the PRIESTESS upon the altar. The DEACON and the children follow, they in rank, behind him. The PRIESTESS takes The Book of the Law, resumes her seat, and holds it open on her breast with her two hands, making a descending triangle with thumbs and forefingers. The PRIEST gives the lance to the DEACON to hold; and takes the ewer from the child, and sprinkles the PRIESTESS, making five crosses, forehead, shoulders, and thighs. The thumb of the PRIEST is always between his index and medius, whenever he is not holding the Lance. The PRIEST takes the censer from the child and makes five crosses as before. The children replace their weapons on their respective altars.*

*The PRIEST kisses The Book of the Law three times. He kneels for a space in adoration, with joined hands, knuckles closed, thumb in position as aforesaid. He rises and draws the veil over the whole altar.*

*The PRIEST takes the lance from the DEACON and holds it as before, as Osiris or Ptah. He circumambulates the Temple three times, followed by the DEACON and the children as before. (These, when not using their hands, keep their arms crossed upon their breasts.) At the last*

*circumambulation they leave him and go to the place between the font and the small altar, where they kneel in adoration, their hands joined palm to palm, and raised above their heads. All imitate this motion.*

### O CIRCULE STELLARVM

*The PRIEST returns to the East, and mounts the first step of the Altar.*

Ss.: O circule stellārum, cūius pater noster est modo frāter iūnior; mīrābile prāter imāginātiōne, anīma inānitātis infīnitæ, ante quam tempus sē pudet, mēns confunditur, et intellegentia obscurātur; Non ad tē perveniāmus nisi imāgō tua sit amor. Tē igitur per sēminem et rādīcem et stīpitem et gemmam et folium et flōrem et fructum invocāmus.

Tunc respondit sacerdos et dixit reginæ inānitātis, amibiles osculans frontes suas et rōs lūcis suæ totum lavans corporem suum odōre dulcī sudōris, o Nuit, ūna continua cæli, sīc sit semper, ut homines non te loquantur tam ūna, sed tam nulla, et tē haudquaquam loquantur, quod continua es.

*During this speech the PRIESTESS must have divested herself completely of her robe. See CCXX I:62.*

Sa.: Me autem amāre melior est quam omnia. Si sub stellīs noctis in sōlitūdine mox incenderes tūs meum ante mē, mē invocans corde purā, et Serpens in eō flagraret, paulō veniās ad iacendum in sinō meō. Propter ūnum osculum eris omnia dāre volēns, sed qui ūnum dat particulum pulveris omnia perdet in horā illā. Bona thēsaurumque feminārum condimentōrumque colligētis; gemmās opulentōs gerētis; populōs terræ splendōre superbiāque superābitis, sed semper in amōre meī, et sīc veniātis ad gaudium meum. Vōbīs mandō sēriō ut veniātis ante mē in veste ūnā et opulentā vėlāti mitrā. Vōs amō! Vōs dēsīderō! Pallidōs vel purpureōs, vėlātōs vel voluptāriōs, qui sum voluptās purpuraque omnia et sensūs intimī ēbrietās vōs cupiō. Ālās impōnite et fulgōrem in spīrīs intra vōs ērigite—ad mē venīte!

Ad mē! Ad mē! Carmen ardentem amoris ad mē cantāte!  
Unguentōs ad mē incendite! Gemmās ad mē gerite! Ad mē  
bibite quia vos amō! vos amō! Cærulea palpebrāta filia sōlis  
occāsī sum. Splendor nudus cæli voluptariū noctis sum. Ad mē!  
Ad mē!

O ARCANVM ARCANORVM

*The PRIEST mounts the second step.*

Ss.: O arcānum arcānōrum  
qui cēlāris in animātiōne omnis vīvēntis,  
non tē adōrāmus, quia ille qui adōrat est quoque tū.  
Tū es ille, et ille sum ego.  
Flamma sum quæ incendit in omnī corde hominum  
et in omnis stēllæ nucleō.  
Vīta sum et donātor Vītæ,  
est autem igitur scientia meī scientia mortis.  
Sōlitārius sum; non est Deus ubī ego sum.

*The DEACON and all the PEOPLE rise to their feet, with the Hailing Sign.*

D.: Vōs autem populī meī, resurgite et suscitāte!  
Recte peragantur cærimōniæ cum gaudiō pulchritūdineque!  
Sunt cærimōniæ elementōrum et dapes tempōrum.  
Daps primæ noctī Prophetæ et nuptæ suæ!  
Daps tribus diēi scrīptiōnis Librī Lēgis.  
Daps τῶ Tahuti et infantī Prophetæ— arcānum ō Prophetæ!  
Daps Cærimōniæ Summæ et daps Æquinoctiō Deōrum.  
Daps ignī et daps aquæ, daps vītæ et daps maior mortī!  
Daps omnī diē in cordibus vestrās in gaudiō alacritātis meæ.  
Daps omnī nocte ad Nu et voluptātem delectatiōnis ultimæ.

TV QVI ES VNUS

*The PRIEST mounts the third step.*

Ss.: Tū qui es ūnus,  
 Domine noster in universō, Sōl,  
 Domine noster in nōbis cūius nōmen est Mystērium Mystērīi  
 Animātiō ultime cūius fulgor mundōs illūminans  
 est etiam spīritus  
 qui deum omnium vērō et mortem ante tē tremere facit  
 Per signum Lūcis ✠  
 glōriōsē apparē super sēdem sōlis.  
 Aperta fac viam creātiōnis acūminisque  
 inter nōs et mentes nostrās.  
 Nostram illuminā intelligentiam.  
 Nostra confirmā cordes.  
 Crystallet lūx tua nostro in sanguine explens nōs resurrectione.  
*i kʒ dʷʒ.tʷf wr bʒw bʒ ʒ ʒfyt ddw nrw.f n ntrw.*  
 Sa.: Est nulla lex præter Fac quid vīs.

DEVELATIO

*The PRIEST parts the veil with his Lance. During the previous speeches the PRIESTESS has, if necessary, as in savage countries, resumed her robe*

Ss.: ἸΩ ἸΩ ἸΩ ἸΑΩ ΣΑΒΑΩ ΚΥΡΙΕ ἈΒΡΑΣΑΞ ΚΥΡΙΕ ΜΕΙΘΡΑΣ  
 ΚΥΡΙΕ ΦΑΛΛΕ. ἸΩ ΠΑΝ ἸΩ ΠΑΝ ΠΑΝ ἸΩ ἸΣΧΥΡΟΣ ἸΩ  
 ἈΘΑΝΑΤΟΣ ἸΩ ἈΒΡΟΤΟΣ ἸΩ ἸΑΩ. ΧΑΙΡΕ ΦΑΛΛΕ ΧΑΙΡΕ  
 ΠΑΜΦΑΓΕ ΧΑΙΡΕ ΠΑΓΓΕΝΕΤΟΡ. ἌΓΙΟΣ ἌΓΙΟΣ ἌΓΙΟΣ ἸΑΩ.

*The PRIESTESS is seated with the Paten in her right hand and the Cup in her left. The PRIEST presents the Lance, which she kisses eleven times. She then holds it to her breast, while the PRIEST, falling at her knees, kisses them, his arms stretched along her thighs. He remains in this adoration while the DEACON intones the collects.*



COLLECTIONES

D.: Domine manifeste sensibilisque, a qui hac terra est autem scintilla glaciālis, rotans circa te motū annuō diurnōque; fōns lūcis, fōns vītae; confirmet nōs fulgor perpetuus tuus ad laborem et delectationem adsiduam, ut sicut gustatōres constantes largitatis tuæ sumus, ita in orbe nostrō propriō donēmus et lūcem et vītam et victum et gaudium eīs rotantibus circa nōs, sine deminutiōne substantiæ fulgorisque in sæculā.

P.: Fiat.

D.: Domine secrete et sanctissime, fōns lūcis, fōns vītae, fōns amōris, fōns libertātis, constans valensque sīs semper intra nōs, vīs vigoris, ignis motūs; diligentīā semper tecum laboremus, ut in gaudiō abundante tuō maneāmus.

P.: Fiat.

D.: Domina noctis quæ semper rotans circa nōs nunc manifesta nunc cæca es in tempore tuō, sīs faustus venatoribusque amatoribusque hominibusque omnibus laborans super terram nautæque omnibus super marem.

P.: Fiat.

D.: Donātor receptorque gaudii, porta vitæ amorisque, sis semper parāta, et tū et famula tua, in officio lætitiæ tuō.

P.: Fiat.

D.: Domine vītæ et gaudiī, qui es potentia hominis, qui es essentia Deī verī omnis super faciam Terræ; continuans scientiam a sæculō ad sæculum; tu nōbīs adoratus super incultās locās et in silvīs; super montes et in cavernīs; palam in forīs et clam in cubiculīs domōrum nostrārum; tam in templīs aureīs eburneīs marmoreīsque quam in hīs aliīs templīs corporibus nostrīs, digne eōs dignōs commemorāmus qui quondam te adorabant et gloria tua declarabant hominibus:

*(At each name the Deacon signs ✠ with his thumb between index and medius.)*

Lao-tzem et Siddartham et Tahuti; Dionysium, Mohammedem et To Mega Therion; cum hīs aliīs, Pāne et Amoun, Hercule, Catullō, Rabelais, Swinburne et multō uāte sanctō; Appolonium Tyaneum, Pythagoram, Bardesanem et Hippolytum, qui lucem Gnosidis transmiserunt ad nos successores suos heredesque; et hōs aliōs: Jacobum Burgundum Molensem Martyrem, Christianum Roseæ Crucis, Rodericum Borgiam Papam Alexandrum Sextum, Eduardum Kelleum, Alphonsem Ludovicum Constantem, et Alastorem Crowleium equitem.

O filii Leonis et Serpentis! Commemoramus cum omnibus sanctis tuis digne eos dignos qui et erant et sunt et erunt. Adsit essentia sua præsens potens patiens paternaque ad hæc dapem consumandum.

P.: Fiat.

D.: Mater fecunditatis, super pectore cūius iacet aqua, gena cuius āere fovētur, in corde cūius est ignis sōlis; vulva vitæ omnis, grātia recurrens tempōrum, prēcibus laboris benignē respondē et agricolīs pastoribusque sīs fēlix.

P.: Fiat.

D.: Vigor arcāne triformis, materia arcāna in divisiōne quadruplex septuplexque, vicēs quorum saltatiōnem flammeī vitæ texunt super faciam Spiritūs, concordia et pulchritudo sit in amoribus mysticīs vestrīs ut in nōbīs sit et salūs et dīvitiae et rōbur et voluptas divina secundum Lēgem Lībertatis; voluntātem quisque insequar sicut fortis gaudens in viā suā, sicut orbis stellæ semper ardentis in cœto illustre cælis.

P.: Fiat.

D.: Auspicatus sit hora et aperta sit porta vitæ in pāce saluteque ut ea quæ parit gaudeat et infans vitam ambobus capiat manibus.

P.: Fiat.

D.: Super omnes qui coniungunt amore sub voluntate hodie bonus eventus cadat; vis et ars coniungant ad parendum extasem, et venustas venustatem respondeat.

P.: Fiat.

*All stand, Head erect, eyes open.*

D.: Termine omnis viventium cuius nomen obscurus est, sis faustus in nos in hora tua.

P.: Fiat.

D.: Ad eis ex oculis quorum flammeum vitae cecidit, dentur perfectio voluntatum earum; sive volunt in infinitione absorbēri, sive electis antepositisque eorum coniungi, sive in contemplatione esse, sive in pace requiescere, sive laborem et fortitudinem efficere incarnationis super hanc planetam vel aliam, aut in stellam ullam, sive quilibet alium; dentur eis perfectio voluntatum earum, vero perfectio voluntatum earum. AUMGN. AUMGN. AUMGN.

P.: Fiat.

*All sit.*

## CONSECRATIO PANIS

*The DEACON and the children attend the PRIEST and PRIESTESS, ready to hold any appropriate weapon as may be necessary.*

*The PRIEST makes the five crosses, ✠<sup>1</sup> ✠<sup>3</sup> ✠<sup>2</sup> on paten and cup; ✠<sup>4</sup> on paten alone; ✠<sup>5</sup> on cup alone.*

Ss.: Vita hominis super terram, fructus laboris, victus conatus, sic alimentum spiritus sis.

*He touches the Host with the Lance.*

Per virtutem baculi  
Sit panis hic corpus Dei

*He takes the Host.*

HŌC EST ENIM CORPVS MEVM.

*He kneels, adores, rises, turns, shows Host to the PEOPLE, turns, replaces Host and adores. Music.*

### CONSECRATIO VINI

*The PRIEST takes the cup.*

Ss.: Vehiculum gaudii hominis super terrā, solatium laboris, adflātus cōnātūs, sīc furor spiritūs sīs.

*He touches the Cup with the Lance.*

Per virtūtem baculī  
Sit vīnum hōc sanguis Deī

*He takes the Cup.*

HĪC EST ENIM CALIX SANGVINIS MEĪ.

*He kneels, adores, rises, turns, shows the Cup to the PEOPLE, turns, replaces the Cup and adores.*

### OBLATIO

Ss.: Quia hic est fœdus Resurrectiōnis.

*He makes the five crosses on the PRIESTESS.*

Accipe Domine hōc sacrificium vītæ et gaudiī, auctoritates veras fœderis Resurrectiōnis.

*The PRIEST offers the Lance to the PRIESTESS, who kisses it; he then touches her between the breasts and upon the body. He then flings out his arms upward, as comprehending the whole shrine.*

Feratur hōc oblatio super undīs Ætheris  
ad dominum patremque nostrum Sōlem  
qui iter facit super cæla in nōmine suō ON.

*He closes his hands, kisses the PRIESTESS between the breasts, and makes three great crosses over the Paten, the Cup and Himself. He strikes his breast. All repeat this action.*

Audīte omnes sanctī ecclēsiæ veræ antiquæ  
nunc præsentes in essentiā,  
ut ex vōbis hereditātem, cum vōbis communiōnem,  
ab vōbis benedictiōnem adrogāmus in nōmine IAΩ.

*He makes three crosses on Paten and Cup together. He uncovers the Cup, genuflects, takes the Cup in his left hand and the Host in his right. With the Host he makes the five crosses on the Cup.*

1✠  
3✠ 2✠  
5✠ 4✠

*He elevates the Host and the Cup. The Bell strikes.*

ΑΓΙΟΣ, ΑΓΙΟΣ, ΑΓΙΟΣ ΙΑΩ.

*He replaces the Host and the Cup and adores.*

TV QVI ES

Ss.: Tū qui es, præter omnia quæ sum  
Cuī non est natura nec nōmen  
Qui es, cum omnes præter tē absunt  
Solum centrum sōlis et arcānum  
Fons celāte nōtōrum omnium  
Ignōtōrumque, sōle, semōte  
Tū ignis vērus in harundine  
Incubāns et generāns, fōns vītæ,  
Lūcis, amōris, libertātisque  
Tū præter vocem, præter conspectum  
Tē invocō, ignis meum flammans  
Cum voluntātes meæ asperant.  
Tē invocō, ūnum sempiternum  
Solum centrum sōlis et arcānum  
Illud mystērium sanctissimum  
Æternum, cūius vehiculum sum.  
Dīre apparē clementissime  
Ut fās est, nunc, tuō in infante.

QVIA PATRIS

P.: Quia Patris et Fīlii vero  
Spiritus Sanctus nexus vērū est  
Androgynus, quintessentialis  
Velatus vir in forma feminæ.  
Gloria in excelsis columbæ  
tū qui hominem vertis in deum,  
Cursus ille certātus regiē  
Ad verem per procellam hibernum,  
Sit veneratio tibi, sucor  
Fraxinī mundī, arboris miræ.

*Vires:* Gloria ex aurāto sepulchrō.

*Feminæ:* Gloria sit ex vulvā manente.

Vs.: Gloria ex terrā inarātā.

F.: Gloria ex virgine iurātā.

Vs.: Gloria tibi qui es unitas  
Vera sempiternī Trinitatis

F.: Gloria tibi patri matrique  
Et veri ego sum qui sum ipsi.

Vs.: Gloria tibi præter terminō  
Saltus seminis tuus et germen.

F.: Gloria tibi sōli æternō  
Tu ūnus in tribus, tres in ūnō.

P.: Et veneratio tibi, sucor  
Fraxinī mundī, arboris miræ.

CONSVMMATIO

*The PRIEST takes the Paten between the index and medius of the right hand. The PRIESTESS clasps the Cup in her right hand.*

Ss.: Domine secretissime,  
benedic hōc alimentum spirituale ad corpores nostra  
conferens super nobis  
et salutem et dīvitias et rōborem et gaudium et pācem  
et absolutionem illam voluntātis amōrisque sub voluntāte  
quam fēlicītās perpetua est.

*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.*

HOC EST ENIM SEMEN MEVM.

PATER EST FILIVS PER SPIRITVM SANCTVM.

AUMGN AUMGN AUMGN.

*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.*

Ss. & Sa.: HRILIU.

*The PRIEST takes the Lance. The PRIESTESS covers the cup. [The PRIEST gives back the Lance to the PRIESTESS.] The PRIEST genuflects, rises, bows, joins hands. He strikes his breast.*

Ss.: Ō leo et ō serpens qui perditor perdes, sīs valens nōbiscum.

Ō leo et ō serpens qui perditor perdes, sīs valens nōbiscum.

Ō leo et ō serpens qui perditor perdes, sīs valens nōbiscum.

*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.*

Fac quid vīs sit summa Lēgis.

P.: Amor est lēx, amor sub voluntāte.

## COMMVNIO

*The PRIEST lowers the Lance, and turns to the East. The PRIESTESS takes the lance in her right hand, with her left hand she offers the Paten. The PRIEST kneels.*

Ss.: In ōre meō sit essentia vītæ Sōlis.

*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.*

In ōre meō sit essentia gaudiī Terræ.

*He takes the Cup, makes ✠ on the PRIESTESS, drains it, and returns it. Silence. He rises, takes the Lance and turns to the people.*

Est enim nulla pars meī quæ nulla est pars Deōrum.

*The PEOPLE, directed by the DEACON, advance to the Altar one at a time and receive the elements from the children, then communicate as did the PRIEST, uttering the same words in an attitude of Resurrection:*

Est enim nulla pars meī quæ nulla est pars Deōrum.

## VALEDICTIO

*The PRIEST closes all within the veil. With the Lance he makes ✠ on the people thrice, thus:*

Ss.: ✠ Benedicat vōs Dominus.

✠ Illuminet mentes vestrās Dominus,  
soletor cordes veſtra,  
et sustentet corpores veſtra

✠ Ducat vōs Dominus

ad perfectionem voluntātium verārum veſtrārum,  
Magnum Opus,  
Summum Bonum,  
Sapientiam veram felicitātemque consummātam.

*He goes out, the DEACON and Children following, into the tomb of the West. Music. (Voluntary.)*