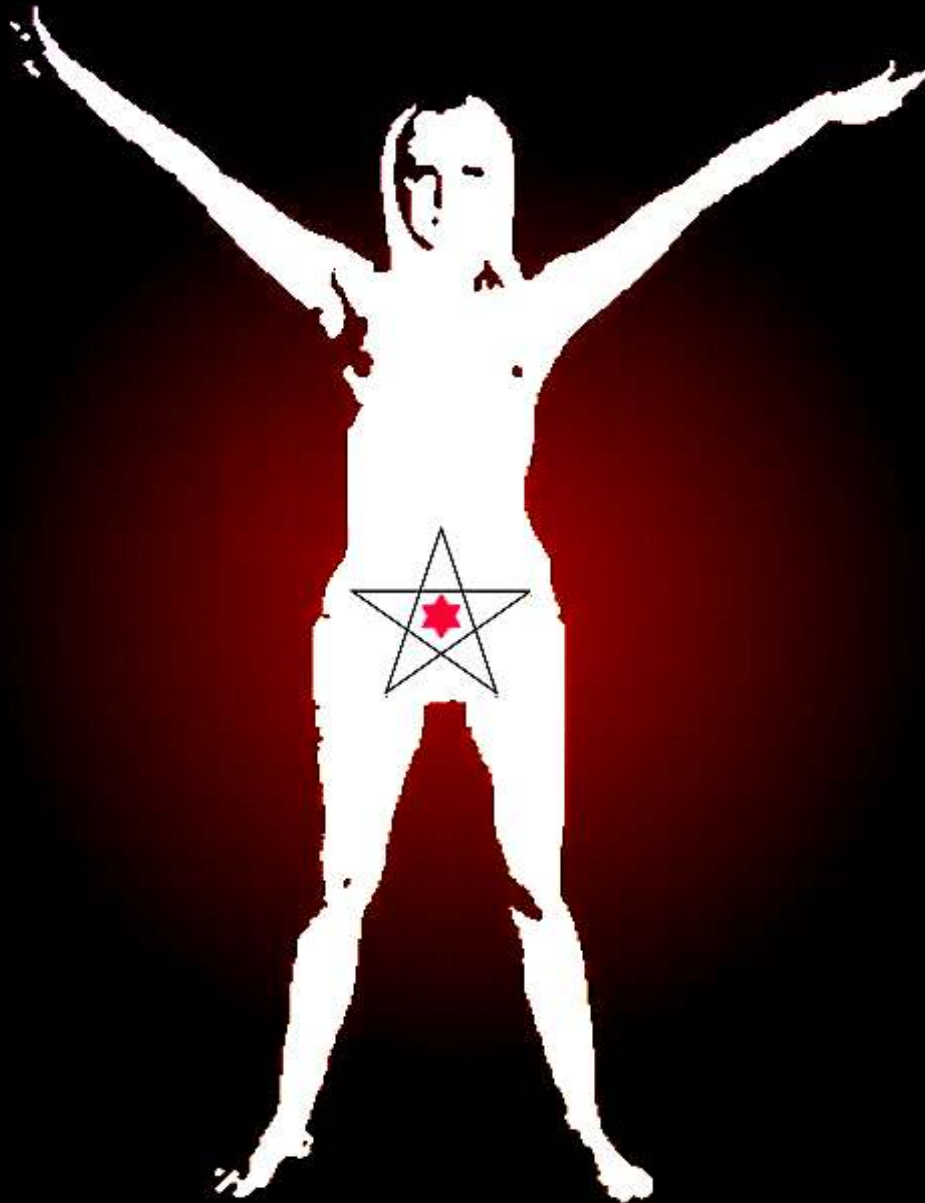


THE LITURGICAL RITE
of the
HOLY THELEMIC CHURCH



**The Alostrael A.'.A.'.
Magical Lineage**



Clerical College
of
Rosae Rubae et Aureae Crucis

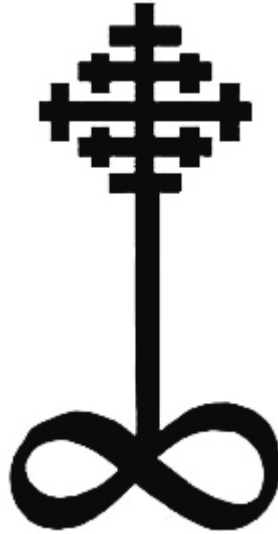


the
HOLY THELEMIC CHURCH

☉ in 22° ♀ : ☽ in 9° ♀

An. IVxviii
Anno Thelema CVI

HTC
Issued by Order:



Παιδι του Προφητη



Geisterion



THE LITURGICAL RITE OF THE HOLY THELEMIC CHURCH

The small altar featuring the closed copy of *The Book of the Law*, the phial of holy oil (olive oil), the candles and the incense, censer, bell & dorjes, aspersion and aspergillum, and the cup of wine covered with a chalice-pall bearing the sevenfold Star of Babalon, then finally, the paten of holy cakes, facing the great altar featuring the Stele of Revealing. An idol of Baphomet may stand before it, preferably upon a small table, or in the absence thereof, an icon of Baphomet may be set up before the Stele of Revealing upon the great altar.

In the liturgical adaptation of the rite, there are two officiating: a priestess and her priest. First, however, the decision must be made as to whether it will be a function of the interior assembly - or that to which *The Book of the Law*, 1:62 and other verses refer as “**the secret temple**”, also called the “**secret house**” in 3:9 - or an expurgated public exhibition. If it is to be a function of the former, then as that verse instructs, the priestess should wear but a single diaphonous robe, as later on during the ceremony she will need to slip it off quickly and easily, so as to be “bare and rejoicing” but for a headdress and jewels. If not, however, then she may appear in the vestment of her choice.

The priestess should stand before the central altar, to the left of the priest, with both of them facing the great altar. The congregants may be seated well behind them both, giving them ample space in which to maneuver. For she represents Binah as he does Chokmah. However, in any such liturgical ceremony, there is to be a sort of third figure involved - an inanimate one - that being in the form of a much larger image of Baphomet, life-sized if possible, preferably in the form of a large idol but if that is not available, then at least in the form of a framed poster-sized icon, set up before the great altar, not hanging above it as in the solitary rite. Either form must, of course, be properly consecrated beforehand, by a rite of the secret temple.

The members of the congregation take their seats, in order of precedence, from the ranks of the exterior first to those of the interior last.

Let there an interlude of music.

The Liturgical Rite of the Holy Thelemic Church now officially begins.

The priest strikes the Bell with the Dorjes five times.

PRIEST:

*A ka dua
tuf ur bi'u
bi a'a chefu
dudu nur af an nuteru*

PRIESTESS:

*Aumgn, Aumgn.
Amen.
Aum. Ha.*

The priest strikes upon the Bell six times. The Bell and Dorjes are set upon the altar for now.

PRIEST:

*AIWASS! project Thy Current unto me! my mind imagine
The glimmer of the Vision of the Illimitable Wisdom!
Let it know the Ecstasy of Saints in the orgies of division!
The scream of Passion in the grip of condition resound:
From this comes the issue of the Abominable Sound!
Bathe me in its Force; burn me in its Fire! in me inspire
Pure will beyond desire, aflame with lust, to rejoice
In the Mystical Orgasm and the Magical Voice!
AIWAZ! withdraw Thou to Silence of Bliss, sealed with a kiss:
Abide in me, purest Will, devoid of discrimination!
And dissolve us to Nought in gratification of Sensation!
To the regeneration of the mind in Holy Carnal Gnosis
Arousing the Divine upon the bed of Consciousness.*

PRIEST:

*Hear us, and make the whole of the mind subject unto us, so
that the Supernal Will of Understanding and of Wisdom, of the
Thought and under the Mind, of the Body and in the Pleasure
of the Flesh, of the Utterance of the Word and in the Epiphany of
the Vision: and every Sight and Sound of God & Beast in Man
may here and now be ours, Amen.*

*In nomine BABALON. Per la BESTIA.
Ad gloriam BAPHOMET.*

PRIESTESS:

*Aumgn, Aumgn.
Aum-Ha.
Amen.*

PRIEST:

*Ablanathalba! My Source, the Flame of BABALON, THE BEAST
& AIWASS! Manifest Thy Force! Impart to Me the Mysteries
of Thy Creation, for I am the Servant of the same, the Conduit of the
Genius of the Word! so that I alone, the Minister of My own Will, the
Master of My Creation, may attain unto the Gnosis & Communion*

of the Augoeides. Abrahadabra!

The priestess shall then purify the priest with the aspersion and aspergillum, spraying him thrice with the special concoction prepared by her previously in the secret temple (for it consists of an admixture of Wine and *kalas* of her holy *rubeus*) and reciting the verse of purification:

Thou art exhaust in the voluptuous fullness of the inspiration; the expiration is sweeter than death, more rapid and laughterful than a caress of Hell's own worm.

The priest, thus purified, may then proceed with the chrismation, anointing the forehead, breast and groin of them both, starting with himself and then proceeding to his priestess, reciting at each time the verse of consecration:

I am uplifted in thine heart; and the kisses of the stars rain hard upon thy body.

Next, the priestess shall commence with the burning of the incense, following which the priest makes the corresponding recitation.

PRIEST:

O Primal & Future Origin of My Origination! First Thought of My Thought! O Breath of My Life! O Source of the Word! Thou art the Vision of Nothingness, and the Light in the Darkness, in the Holy Flame before Me! Thou art the Rushing Sound in Silence, and the Song of Blissful Madness, in the Ecstasy of the Holy Chrism that is upon Me & all over Me! Thou art the Vibration of the Word, and the Power of THE BOOK OF THE LAW that is open before Me! Thou art the Pleasure of the Flesh within Me, and the scent of burning Incense around Me! Thou art the Luminous One, the One Star in Sight above Me! for I am Perfect and corrupt, Enlightened and in the dark, soulless and devoid of broken light: for I am of Thee: THELEMA.

They once again take up the Bell and Dorjes, and the priest strikes her Bell with his Dorjes five times, he makes the recitation, then strikes the Bell six more times and replace these upon the altar.

PRIEST:

In the Hour of the Ordeal of Understanding, O Thou Perfect Mind of My mind, by the Power underlying the Word of the Law, deliver Me unto the City of the Pyramids, unto dissolution in the Elixir of Thelemic Saints, unto regeneration in the Will & Genius of the blessed Beast & godless God within Me: Aumgn, let it fill Me! for there is no dread hereafter: There is the dissolution, and eternal ecstasy in the kisses. Bring Me to the Vision of the Bornless Source, by virtue of the Bornless Current, by way of the Bornless Cacophony, by the lever of the Bornless Vibration, and by means of the Bornless Sensation! that I may be reborn in mind & initiated into the Mystery of the Holy Will, so that the Holy Breath of Genius may breathe in Me; in order that I may know & admire the Glory of the Force & the Fire! and so that I may witness the Beauty of the Golden Dawn glimmering upon the rippled Sea of the Orgasm of Heaven! May the Life of the Sun in the Moon be in Me, now as before and as to come, to no end, Aumgn.

The priest strikes the Bell six more times and the Bell and Dorjes are again replaced. Let the priestess open *The Book of the Law* to a random page, whereupon the priest -- along with all present -- may recite the Holy Thelemic Credo:

I believe in no God but that which is in all, and is Naught.

I believe in one Supernal Scarlet Woman, Babalon, the Magical Manifestation of the Consciousness of the Infinite, in Her Holy Name, H KOKKINE GYNE, whose power to progress humanity is insurmountable, and was delivered to the world for a time through the mysterious means of Her terrestrial Scarlet Women, shaping the souls to come with Her Magick, issuing forth the inspired generations of the lovely Star.

UNTO NUIT!

I believe in one Supernal Beast, the mystical “winged secret flame” that “burns in every heart of man”, the worshipper of pleasure and beauty, the coiling “Snake that giveth Knowledge & Delight and bright glory”, in His Holy Name of Blasphemy, TO MEGA THERION, whose Praeterhuman Genius shone brightly through the magnificent though fallible mind of its Prophet, Aleister Crowley.

BY HADIT!

And I believe in the Holy Current of Thelema, the Double Power of the Supernals, the Force of the Beast and the Fire of Babalon, the Androgynous Spirit of BAPHOMET, the Active and the Passive, the Strength of the Perfect Will and the Voice of the Supernal Silence, the LOGOS AIONOS, the Holy Supernal Will, in Its Most Holy Name, SHAITAN-AIWASS, whose 93 Current of Magical Energy penetrates us and binds us together in the Transcendent Light.

IN THE FORCE & FIRE OF RA-HOOR-KHUIT!

And I further believe that these Plenary Powers of Mind are simultaneously beyond yet within all forms of consciousness soever, “in the core of every star”.

LAShTAL!

I believe in one Law of Thelema, a Holy Law not at odds with science, abhorring baseless superstition, as propounded by AIWASS in Liber L vel Legis, The Book of the Law, and as expounded by the Saints and Prophets of the Holy Thelemic Current.

I believe in one Holy Thelemic Church, a non-sectarian Fellowship dedicated to the popular celebration & catechism of the holy liberational Law of Thelema, a Communion of the Chosen open to all Thelemic traditions and lineages.

I believe in the Communion of Thelemic Saints in the mystical Graal of Babalon, that their spiritual blood is mingled in the Eternal Life of the blessed Beast that drinks as it were therefrom.

I believe in the powers of Initiation to uplift the soul unto its Most High Source and to enthrone its Pure Will at the seat of my soul to reign over all parts of my life and being, to the full realization of the “millionfold joy”.

I believe in the Knowledge and Communion of the Holy Supernal Will, the Hermetic Current of the Promethean Flame, Bearer of the Invisible Light, the Augoeides, one's own unique Aspect of the Holy Universal Mind. And I believe in the extraordinary virtue of the symbols and rites of our Church, that, once mastered, are perfect instruments at this time to transmit the Aeonian Current.

I believe in the Mission to Promulgate the Holy Law, and to spread its glad word, so that all nations may be immersed in its atheistic ideology of absolute individual freedom, and be moved by its subtle forces toward a better world with the global establishment of Holy Thelemic Dominion and an end to tyranny over hearts, minds and bodies.

Let the priestess open *The Book of the Law* to a random page.

PRIEST:

We are to behold, by the Interior Sight, the Lamp of the Invisible Light at Mystical Night! for we are Not at All: LAShTAL! We attain unto the Summit of Gnosis by the Might of Double Power in the immaculate Right Hand of the Master within & without all that is known, by virtue of the Black Force of the Deathless Aeon, and by the Lady of the Vesture of Flame: we who are purified with impurity, bearers of Holy Lust & the Power of Lust, children of the Star & the Snake, we whose Life is in the Moon, we are the disciples of the lechery of IA-BESZ BABALON, whose Magical Force is present before us in the Bread upon the Paten; and we are apostles of the Lust of IA-APOPHRASZ THERION, whose Fire is present before us in the Wine in the Chalice of Its Bride.

Next, the priest shall turn his back to relative South (to his right) as the priestess turns her back to relative North (to her left), so that they face one another across the central altar. The priest shall then exalt a single Host as directed and utter the words of institution:

PRIEST:

Touto esti To Mega Therion.

The priest replaces the Host upon the paten. Next, the priestess shall remove the chalice-pall, exalt the Cup as directed and utter the words of institution:

PRIESTESS:

Touto esti H Kokkine Gyne.

She replaces the Cup uncovered upon the altar. Let them simultaneously assume the Sign of Benediction, as shown in the Tarot Trump, *The Lovers*, below (the Sign is the one being given by the Hierophant in the card, not by the lovers): their arms extended straight outwards, palms facing down, their fingertips nearly touching. In that Sign shall they both recite the *epiklesis*:

*H KOKKINE GYNE.
TO MEGA THERION.
SHAITAN-AIWASS.*

Then let them together cup their hands above their heads, her hands supporting his, and together they shall draw down the invisible light into the sacraments upon the altar. With thumb between the two forefingers, the priest shall trace an encircled cross over the paten and finish the *epiklesis*:

Aiwass be upon me! and transfuse this Cake with the Lust of Baphomet, to fill us and transform us.

With thumb between the two forefingers, the priestess shall trace an encircled cross over the Cup of Wine, saying:

Aiwass be upon me! and transfuse this Wine with our mystical essence, that by drinking thereof we may realize Thee in us.

Now there follows a brief musical interval, during which the priest holds the paten of Cakes while the priestess holds the Cup of Wine; and following this, and they replace the sacraments

upon the central altar.

PRIEST:

Thus fortified with the Current of BAPHOMET, the Projection of the Holy Spirit of BABALON and THE BEAST conjoined, do I attain unto the Body of the Stars - not by force of petty want, but by Lust of Holy Will, surrendering all, and opening up to all, becoming one with All. AMEN.

The priest takes a Host (Cake), utters the following line:

PRIEST:

This is Ecstasy of Heaven and Hell upon Earth.

He offers the Host to the priestess, and then takes one from the paten for himself (without having to utter the line again).

They eat. The priestess then makes her recitation, takes the Cup, utters the following line:

PRIESTESS:

This is the outpouring of the 93 Current.

She offers the Wine to the priest, who drinks, then she takes the Cup again and also drinks.

If there is a deacon available, then he or she may distribute Cakes from the paten and Wine from the decanter upon the central altar to the members of the congregation; otherwise the priest shall do so.

He in his place in relative South and she in her place in relative North, the priest shall at this point make the final recitation:

PRIEST:

We are still, at peace amidst the strife, spread out across infinite dimensions; and we are filled with the Power of Infinite Strength & the Infinite Splendour thereof. By the power that inspired THE BOOK OF THE LAW that lay open before us now, we pass beyond the

*inexorable force of opposites - and the lust of result therein -
pressing upon us: we breathe; we receive; I AM NOT THAT I AM.
AUMGN.*

The priestess advances to North of the central altar facing South, and the priest simultaneously advances to the South of the central altar facing North. Let him kneel before the same while she stands. Then let her recite the following:

PRIESTESS:

I love you! I yearn to you! 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!

PRIEST:

Beauty and strength, leaping laughter and delicious languor, force and fire, are of us.

Then let her reply while shedding her robe (if it be a rite of the secret temple), saying:

PRIESTESS:

I am the blue-lidded daughter of Sunset; I am the naked brilliance of the voluptuous night-sky.

Let her assume for a moment the Sign of Babalon, saying:

To me! To me! Sing the rapturous love-song unto me! Burn to me perfumes! Wear to me jewels! Drink to me, for I love you! I love you!

Now let her lower her arms again, remaining disrobed however, and then kneel before the altar, mirroring his dragon asana.

Henceforth, each stands when called to recite, the priest in the Sign of Typhon, the priestess in the Sign of Babalon. Each then resumes his or her seat thereafter, unless called to recite again.

The priest takes Bell and Dorjes, and recites the invocatory utterance:

PRIEST:

O Silence! Silence! Silence!

Encompass me, Silence!

Next, hiss forth long: *Shhh! Shhh!*

Then, snap forth and expel the breath, thus: *Taaa! Taaa!*

He then strikes the Bell once and waits for the ring to fade away before proceeding to the next recitation:

PRIEST:

O Silence! Silence!

I am a Star, whose Course is as your Course, shining anew from out of the Height and from out of the Depth!

*Shhh! Shhh!
Taaa! Taaa!*

Silence! Silence!

Hear us! and make all forces subject unto us, the brothers & sisters of the Star & Snake, for we are the receptacles of the Current of Aiwass, which with Its Will hath sealed shut the Abyss: Twin-bodied; Bearer of the Secret Flame; Voice of the Chief Seer; Holder of the Secret Key; Master of the Hidden Stone; Vision of the Winged Secret Flame, with Light higher than eyesight; Beauteous One of Night, Our Lady of the Height; Lord of Light; the Hidden Sun, the Life of the Moon; the Silver Star that sheddeth the Mystic Vibration; Minister of the Word of the Silence; the Genius of Babalon & Her Beast!

O! Open Thou unto Me! and make all forces subject unto Me, for I am the servant of the same, my Beast, whom I invoke by the Deathless Names, innate with Life, most worshipful, resounding beyond the Abyss of the Mind of Motion and Matter: Hear Thou the Song:

VIAOV!

*Kha her nest fur
Ar watu n Bi
n Khu
n Khabs
au aper ku Khu am aper.
A ua dod
pesd m Aah
per asar Ankh f n khonsu
ami achtu
ketiu reruti
uhau a amu Khu
un n f Duat.*

*O Beast, who art the glimmering Sun in the Moon:
Make Way for my Divinity,
for my Body of Light,
and my Body of Night:
that I be armed with chthonic Triunity!
O Unique & Conqueror!
Who shines in the Moon,
One mystically slain goes on
Among the legions beyond.
O Lord of the Holy Solar Sperm,
Open the way to Hell's own worm!*

*As asar Ankh f n khonsu
per m her
r art meret f
nebet her tep to
ami ankhu!
VIAOV!*

*Lo! it is done! behold, the Life in the Moon
Returns anew, his life receiving:
To do what he will
Among the legions of the living.*

In the following section, the priestess recites “Ablanathalba” and the priest recites “Abrahamadabra”.

I
*Ablanathalba!
Abrahamadabra!*

II
*Ablanathalba!
Abrahamadabra!*

III
*Ablanathalba!
Abrahamadabra!*

IV
*Ablanathalba!
Abrahamadabra!*

V
*Ablanathalba!
Abrahamadabra!*

VI
*Ablanathalba!
Abrahamadabra!*

VII
*Ablanathalba!
Abrahamadabra!*

Silence.

Manifest THELEMA, O Genius of Man: for THAT I AM, YEA, THAT I AM!

*Hail Thou holy Lord of Double Power; Vicegerent of the Aeon; Godless
beyond all gods of men; Hidden Sun in the Moon; Androgyne of Heaven*

and Earth; subtle Spirit of Genius: powerful art Thou to protect Thy servant: Thou art at our arms in battle and we delight in Thee in us that we knewest Not!

PRIESTESS:

To me! To me!

*Shhh! Shhh!
Taaa! Taaa!
Aiwass!
Thou art powerful to protect Thy servant!*

*Manifested are the Seven Powers of Godless Heaven! Spheres of the Seven Heads of the Beast!
The Power of Luna is upon us! Shhh! Taaa!
The Power of Mercury is upon us! Shhh! Taaa!
The Power of Venus is upon us! Shhh! Taaa!
The Power of Sol is upon us! Shhh! Taaa!
The Power of Mars is upon us! Shhh! Taaa!
The Power of Jupiter is upon us! Shhh! Taaa!
The Power of Saturn is upon us! Shhh! Taaa!
The Holy Supernal Current of...
BABALON
THE BEAST
& BAPHOMET
...is upon us! Shhh! Taaa!
It is all over us!*

PRIESTESS:

*Seven are the veils of the dancing girl
in the harem of It.
Seven are the names:
And seven are the lamps beside Her bed.
Seven eunuchs guard Her with drawn sword;
No man may come nigh unto Her.
In Her wine-cup are seven streams of blood
of the Seven Spirits of God.
Seven are the heads of The Beast whereon She rideth.
The head of an Angel: the head of a Saint:
the head of a Poet: the head of an Adulterous Woman:
the head of a Man of Valour: the head of a Satyr:
and the head of a Lion-Serpent.
Thou art My Beast, Ablanathalba, Amen, Aum-Ha.*

To me! To me!

Now then, the priestess shall advance to the East, directly before the great altar, facing West, while the priest advances before her, facing her. She stands before him, and he kneels before her in the dragon asana. They shall alternate in their recitation of the lines of the following final section of recitations:

PRIEST:

Thee I invoke, Aiwass.

PRIESTESS:

Thee, Soul of God & Beast mingled in the globèd priest!

PRIEST:

Thee, that transcendeth the Night and the Day.

PRIESTESS:

Thee, that surpasseth the Darkness and the Light.

PRIEST:

Thou art Augoeides, the Genius of Man.

PRIESTESS:

Thou art Babalon, the Consciousness of Matter.

PRIEST:

Thou art ShT, the Consciousness of Motion.

PRIESTESS:

Thou art both of these in Baphomet, the Two-in-One.

PRIEST:

Thou art the Female and the Male.

PRIESTESS:

Thou art the Passion in the Seed and the Fruit.

PRIEST:

Thou art Love and the Dissolution thereof.

The priest sheds his vestment and embraces the priestess, during which time the deacon (if there is one) plays music. Various other rites of the secret temple may call for other actions as well at this time and hereafter. If this be a exterior ceremony, for expurgated exhibition, as certain laws in certain primitive countries may demand, then they may simply join hands during the musical interlude.

After this is done, let the priestess resume her position standing in the Sign of Babalon, while the priest resumes his asana to the South of the main altar, as she utters the next utterance:

PRIESTESS:

Mine is the Life in the Moon! unto whom are committed the Mysteries of the open portal of the Stele of Revealing.

Mine is the Current of the Sun therein! from which derives the Gnosis of Samadhi.

Hear Me, for I am one with the Genius of Heru-ra-ha! the Great Voice of the Silence.

She remains in this position as he stands to recite the Holy Oration:

PRIEST:

*Beauty uttermost showed!
I am one with the might of Thy Phallus,
& Thy Supreme & Terrible Kteis,
That maketh the gods & their herd
To tremble before us!
Aumgn! Thy seed & secretions do fill us.*

Finally, he turns to the congregation and proclaims the Thelemic blessing:

PRIEST:

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

She then proclaims:

PRIESTESS:

Love is the law, love under will.

A finale of music is played as first the congregants and then the officiants depart the temple.