the black mass in history

Compiled by Reverend John Pirog, Satanic Coven Of the Dark Goat founder.
table of contents

* Beginning Notes/Introduction
* Latin Pronunciations
* Latin Translations
* Evangelium Secundum Marcas Argenti (Gospel Of the Silver Mark)
* Alice Kyteler 1324, Ireland
* Gillis de Rais
* Missa de Potatoribus (Mass Of the Drinkers)
* Cornelius Agrippa  1531 - 1533 Germany
* La Messa Nera di Caterina de' Medici 1574
* Dr. John Dee and Edward Kelly 1583 - 1587
* Unconfirmed Middle Ages black mass involving drowned infant
* TRIAL OF THE SILVAIN NEVILLON AND Gentien  CLERK AT ORLEANS, 1614-15
* Urbain Grandier/Pactum Satanicum/1633
* Madame LaVoison/Abbe Guibourg  1660's - 1679
* Solo Guibourg Mass  2011
* Maquis De Sade Late 1700's
* Eliphas Levi, real name Alphonse Louis Constant (February 8, 1810 - May 31, 1875)
* Abbe Boullan (Mid - late 1800's)
* The Gnostic Mass Of Aleister Crowley 1913
* Black Mass at St. Mary's Church, England, March 1963
* Satanic Mass (Coven) 1968
* Missa Solemnis  1970
* Solo Missa Solemnis  2010
* Le Messe Noir (LaVey)  1972
* Missa Niger 1985
* Order Of Nine Angles Mass
* Mass Of Heresy
* Black Mass Of the Church Of the Fallen
* Black Mass Of the Church Of the Fallen. solo version
* Pure Blasphemy ceremony
* Miscellaneous articles
* Black Metal lyrics (Venom, Mercyful Fate, Mayhem)
* Photos
beginning notes

In compiling this book, I did my very best to find and document all sources of the black mass. For reference material, I used much of the material on the http://www.angelfire.com/az3/synagogasatanae/index.html site as well as miscellaneous Wikipedia articles and other Internet sites. This is in addition to the material I already have on file from Reverend Wayne Forest West, Anton LaVey, the GLBT Satanic site, Michael Newton, black metal lyrics, the O.N.A., Joy Of Satan, Dr. Michael Aquino, Church Of Satanic Brotherhood as well as countless miscellaneous historical references.

The bulk of this book will be used to formulate a You Tube video dedicated to the study of the black mass.

Diabolus Vobiscum!
Reverend John Pirog, Satanic Coven Of the Dark Goat
Common Latin Pronunciations and Translations for the Black Mass

Pronunciation Guide:

vowels:
A as in father
E (when closed in by a consonant) as in met
E (at the end of a syllable) as in they
I as in machine
O as in note
OO as in boot
Y is the same as i

consonants before ae-e-o-e-i-y:
C = ch as in chain
CC = tch as in catchy
SC = sh as in sheep
G - soft as in gentle

consonants in other cases:
C = k as in cot
CC = kk as in accord
SC = sk as in tabasco
G - hard as in go

In nomine dei nostri Satanas Luciferi. Introibo ad altare dei nostri.

In the name of our lord Satan/Lucifer. I go to the altar of our lord

Ad dei nostri, Satanas Luciferi, qui laetificat juventutem meam
To our lord Satan/Lucifer, who giveth joy to my youth.

Judica me. Deus meus. Et discerne causam meam de gente sancta
Judge me, O Lord, and distinguish me from the nation that is holy.

Quia tu es Diabolus fortitudo
For Thou art, Satan, my strength

Emitte lucem tuam, et veritatem tuam: ipsa me deduxerunt, et adduxerunt in montem Infernum tuum
Send forth Thy light and Thy truth: they have conducted me and brought me unto Thy Infernal hill.

Et introibo ad altare Dei: ad Deum qui laetificat juventutem meam.
And I go into the altar of our Satan/Lucifer who giveth joy to my youth.

Quia tu es deus meus
Because you are my god

Spera in Diabolo, quoniam adhuc confitebor illi: salutare vultus mei, et deus meus.
Hope in Satan, for I will still give praise to Him. The salvation of my countenance and my god.

Gloria tibi, Satanas Luciferi
Glory to you, Satan/Lucifer!

Sicut erat in principio, et nunc, et semper, et in saecula saeculorum.
As it was in the beginning, is now, ever will be, world without end.

Introibo ad altare dei
I go to the altar of god

Ad dei nostri, Satanas Luciferi, qui laetificat juventutem meam
To our lord Satan/Lucifer, who giveth joy to my youth.

Adjutorium nostrum in nomine Diaboli
Our help is in the name of Satan

Qui fecit Infernum et terram
Who made Hell and earth.

Gratia tibi, fratres
Thank you, brother

Gratia, Reverende
Thank you, Father/reverend

Gratia tibi, dei nostri, Satanas Luciferi
Thank you, our God Satan/Lucifer

Ave maria ad micturiendum festinant
Hail mary, hurry to urinate/piss

Benedicte, Pater Reverende
Good will, Brother Reverend

Ab illo benedicaris, in cujus honore cremaberis
Be blessed by him in whose honor thou art burnt.

Purificabo altare dei nostri, Satanas Luciferi, in cujus honore cremaberis.
Purify the altar in the name of our lord Satan/Lucifer in whose honor thou art burnt.

Purify our hearts and lips, Father/Reverend, in the name of our god, Satan Lucifer, in whose honor it is to be burned.

Diabolus vobiscum.
Satan be with you

Et cum spiritu tuo
And also with you

Sequentia sancti evangelii secundum sancta biblia nostrae.
The following is taken from our holy gospel.

Jube domine, bendicere
Vouchsafe, oh Lord, to bless me.

Diabolus sit in corde tuo, et in labiis tuis, ut digne et competenter annunties evangelium suum
Satan be in my heart and on my lips, that I may be worthy and becoming to announce his gospel

Consummatum est
It is finished (rough translation)

Gratia tibi, fratres
Thank you, brother

In me gratia omnis viae et veritatis. In me omnis spes vitae et virtutis: Ego quasi rosa plantata super rivos aquarum fructificavi.
In me is all grace of the way and of truth. In me is all hope of life and virtue. As a
rose planted by the water-brooks have I budded forth.

Veni sanctificator, omnipotens, aeterne Diabolus, et benedic hoc sacrificium, tuo Inferno nomine praeparatum
Come now, the Sanctifier, almighty and everlasting Satan, and bless this sacrifice which is prepared for the glory of thy Infernal Name.

Hic est enim corpus meum
Here is my body

Hic est enim Calix Ecstaticus
Here is my Chalice of Ecstasy

Per omnia saecula saeculorum.
world without end

Pax Diaboli sit semper vobiscum
May the peace of Satan always be with you

Pax tecum
Peace be with you


Evangelium Secundum Marcas Argenti
Year 1200

Initium sancti evangelii secundum marcas argenti. In illo tempore dixit Papa Romanis: " Cum venerit filius hominis ad sedem maiestatis nostre, primum dicite: " Amice, ad quid venisti? " At ille si perseverarit pulsans, nil dans vobis, eicite in tenebras exteriores ".

Factum est autem ut quidam pauper clericus veniret ad curiam domini pape, et exclamaviticens: " Miseremini mei saltem, vos, hostiarii papae, quia manus paupertatis tetigit me. Ego vero egenus et pauper sum, ideo peto ub subveniatis calamitati et miseriae meae ".

Illi autem audientes indignati sunt valde et dixerunt: " Amice, paupertas tua te-cum sit in perditione. Vade retro, Sathanas, quia non sapis ea que sapientum nummi. Amen, amen, dico tibi: Non intrabis in gaudium domini tui, donec dederis novissi-mum quadrantem ".

Pauper vero abiit et vendidit pallium et tunicam et universa que habuit et dedit cardinalibus et hostiariis et camerariis.
At illi dixerunt: "Et hoc, quid est inter tantos?" Et eiecerunt eum ante fores, et egressus foras flevit amare et non habens consolationem.

Postea venit ad curiam quidam clericus dives, incrassatus, inpinguatus, dilatatus, qui propter seditionem fecerat homicidium. Hic primo dedit hostiario, secundo camerario, tertio cardinalibus. At illi arbitrati sunt inter eos quod essent plus acceptri.

Audiens autem dominus papa cardinales et ministros plurima dona a clerico accepisse, infirmatus est usque ad mortem. Dives vero misit sibi electuarium aureum et argenteum et statim sanatus est.

Tunc dominus papa ad se vocavit cardinales et ministros et dixit eis: "Fratres, videte ne aliquis vos seducat inanibus verbis! Exemplum enim do vobis, ut quemadmodum ego capio, ita et vos capiatis."

**The Gospel According to the Silver Mark: Translation**

At that time, the Pope said to the Romans, "When the son of man comes to the seat of our majesty, first say, 'Friend, why have you come?' But if he continues knocking without giving you anything, throw him out into the outer darkness." And it came to pass that a certain poor cleric came to the Curia of the Lord Pope and cried out, saying, "Do you, at least, have mercy on me, you doorkeepers of the Pope, for the hand of poverty has touched me. I am indeed needy and poor. Therefore, I beg you to come to my aid."

But when they heard him they were exceeding angry, and they said, "Friend, you and your poverty can go to hell. Get thou behind me, Satan, because you do not smell of money. Amen, amen, I say to you, you shall not enter into the joy of your lord [the Pope] until you pay your last farthing." So the poor man went away and sold his coat and his shirt and everything he owned and gave it to the cardinals and doorkeepers and chamberlains. But they said, "What is this among so many?" They threw him out, and he went off weeping bitterly and inconsolably.

Later on, a certain rich cleric came to the Curia. He was gross and fat and swollen, and had committed treacherous murder. He bribed first the doorkeeper, then the chamberlain, then the cardinals. But they put their heads together and demanded more. However, the Lord Pope heard that his cardinals and ministers had been lavishly bribed by the cleric, and he was sick even to death. So the rich man sent him medicine in the form of gold and silver, and straightway he was healed. The Lord pope summoned his cardinals and ministers and said to them, "Brethren, be vigilant lest anyone deceive you with empty words. My example I give unto you, that you might grab just as I grab."

(From the Carmina Burana, 13th century collection of Latin poems and songs)
Alice Kyteler
1324 in Ireland

http://www.sacred-texts.com/pag/iwd/iwd03.htm

THE history of the proceedings against Alice Kyteler is in the British Museum, and has been edited amongst the publications of the Camden Society by Thomas Wright

"In their nightly meetings they blasphemously imitated the power of the Church by fulminating sentence of excommunication, with lighted candles, even against their own husbands, from the sole of their foot to the crown of their head, naming each part expressly, and then concluded by extinguishing. In order to arouse feelings of love or hatred, or to inflict death or disease on the bodies of the faithful, they made use of powders, unguents, ointments, and candles of fat, which were compounded as follows. They took the entrails of cocks sacrificed to demons, certain horrible worms, various unspecified herbs, dead men's nails, the hair, brains, and shreds of the cerements of boys who were buried unbaptized, with other abominations, all of which they cooked, with various incantations, over a fire of oak-logs in a vessel made out of the skull of a decapitated thief." (ala Hand Of Glory/thief's hand)

Gillis De Rais

De Rais was hanged and burned (i.e., hung over a roaring fire on October 26, 1440. He was, in fact, a xitian who confessed to the murder/torture dismemberment/beheadings of over 100 children in France only after being threatened with excommunication from the church. He was NOT Satanic and, contrary to what some believe, only flirted with the occult to gain fortune. There is one (unconfirmed) account of him taking part in a summoning of some sort in which the renegade priest was beaten by an invisible figure but I have been unable to find anything beyond that tale.

Missa de Potatoribus

Year 1500

Incipit Missa de potatoribus.


Aufer a nobis quesumus, Bache, cuncta vestimenta nostra, ut ad taberna pocolorum nudis corporibus mereamur introire per omnia poca pocolorum, Stramen. Introitus.


Deus qui multitudinem rusticorum ad servitium clericorum venire fecisti et militum, et inter nos et ipsos discordiam seminasti, da nobis quesumus de eorum laboribus vivere, et eorum uxoribus uti, et de mortificatione eorum gaudere, per dominum nostrum reum Bachum, qui bibit et poculat per omnia poca pocolorum. Stramen. . . . tuum apurtaticum?


Deus, qui tres quadratos decios. lxa iijus. oculis illuminasti, tribue nobis quesumus, ut nos qui vestigia eorum sequimur, jactatione quadrati decii a nostris pannis exuamur. per d. Dolus vobiscum, etc. Ite bursa vacua. Reo gratias.

**The Drinkers' Mass: Translation**

Here begins the mass of the drinkers.

Va. I will go in to the altar of Bacchus. R. To him who rejoices the heart of man.

I confess to the all-drinking culprit Bacchus, and the accursed red wine, and to all his dishes, and to you drinkers, that I have drunk most excessively gluttonously through great sickness of the culprit Bacchus my god with snorting, with greatest speed, through my vat, through my most grievous vat. Therefore I pray the most blessed Bacchus, and all his dishes, and you brother drinkers, that you will drink for me to the lord culprit Bacchus, so that he will pity me. May cup-powerful Bacchus have mercy on you, and permit you to lose all your clothes, and lead you to the great tavern, he who drinks and gulps through all the cups of cups, Strawmen. May cup-powerful Bacchus grant you intoxication and devouring, and the loss of all your clothes, through Decius our lord, Straw-men. Thy god will turn, and bring us rejoicing. And your people shall be drinking in you. Show us, O Lord, your joy. And grant us the loss of our clothes. Fraud be with you. And with your groaning. Let us drink. Oratio.
Take away from us all of our clothes, we implore you, Bacchus, that with naked bodies we may be worthy to enter to the tavern of cups through all the cups of cups, Straw-men. Introitus.

Let us all lament in the die, bewailing the mournful day in honor of the square die, at whose throwing the wretched complain and slander the son of God. V'. Blessed are they who live in thy wretched, Bacchus, and he shall meditate there day and night. V'. Glory to the drinker and to the son of Londrus. It's an ace. It's two-ace. It's five. It's five-ace. It's six-ace. It's four. It's four-ace. It's two-ace. V'. Fraud be with you. And with thy groaning. Let us drink. Oratio.

O God, who made the multitude of rustics come to the service of clerics and knights, and between us and them sowed discord, grant us, we pray, to live from their labors, and use their wives, and rejoice in their mortification, through our lord culprit Bacchus, who drinks and quaffs through all the cups without end. Straw-men. tuum apurtatricum?

On no days, there was but one heart to the multitude of drinkers, and all was held in common, neither did any of them say that what he possessed was his own. But he who was selling the spoils, would bring them before the feet of the drinkers, and to them all things were common. And there was a certain Londrus by name, the worst drinker, he who prepared drinkers for play according as the clothing was worth it. And so he made profits and losses from the cup. And casting him forth from the tavern, they stoned him. The throwing off of his garments was done, and the drink was divided each according to his need. Throw your thought on the die, and it will destroy you itself. For he inebriated me, the drinker, at the jug. It's an ace, it's an ace. Rain down from above dishes, and let the clouds rain unfermented wine, let the earth be opened and sprout forth a drinker. Fraud be with you. And with thy groaning. The frequency of the false gospel according to Bacchus. Fraud be with you, rustic. In that spinning. S.' Bachum.

In spring time, drinkers said to one another, "Let us go over to the tavern, and let us see the word that is said concerning this jar." And entering the tavern they found the hostess and three dice lying in the dish. And tasting from this pure wine, they understood that it was true what had been spoken to them concerning this cask. And all that were there were inebriated by those things that were told them by the drinkers. But the hostess considered their clothes, pondering them in her heart, if they might be valuable. And the drinkers were stripped, glorifying Bacchus, and cursing the die. Fraud be with you. And with thy groaning. Let us drink. Off.
O God, who hast illuminated three squared dice, with 63 eyes, grant us we pray, that we who follow their footsteps, by rolling the squared die may be stripped of our clothes. Through our lord. . . . Fraud be with you, etc. Go, the purse is empty. Thanks be to the culprit.

(Originally printed and translated into English by Michael W. George)

(See also Martha Bayles, in "Parody in the Middle Ages: the Latin Tradition", 1997)

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cornelius agrippa

Years 1531 - 1533 Cologne, Germany

Page 47, "First Book Of Occult Philosophy"

And such as Apuleius tells of concerning Pamphila, that Sorceress, endeavouring to procure love; to whom Fotis a certain maid brought the haires of a goat (cut off from a bag or botle [bottle] made with the skin thereof) instead of Bæotius a young mans haires: Now she (saith he) being out of her wits for the young man, goeth up to the tyled rough [tiled roof], and in the upper part thereof makes a great hole open to all the orientall, and other aspects, and most fit for these her arts, and there privately worships, having before furnished her mournfull house with sutable furniture, with all kinds of spices, with plates of Iron with strange words engraven upon them, with sterns of ships that were cast away, and much lamented, and with divers members of buryed carcasses [buried carcasses] cast abroad: here noses, and fingers, there the fleshy nailes of those that were hanged, and in another place the blood of them that were murdered, and their skulls mangled with the teeth of wild beasts; then she offers sacrifices (their inchant[ed entrails] lying panting), and sprinkles them with divers kinds of liquors; sometimes with
fountain water, sometimes with cows milk, sometimes with mountain honey, and mead: Then she ties those haires into knots, and layes them on the fire, with divers odours to be burnt.

Page 52 "For Saturne take the seed of black Poppy, of Henbane, root of Mandrake, the Load-stone [loadstone], and Myrrh, and make them up with the brain of a Cat, or the blood of a Bat.

We see again parts of one who was hanged mentioned in ritual.

page 53 "The Third and Final Book Of Magic"
page 79: "diverse names of religions, and superstitions, and sacrifices, ceremonies, feasts, consecrations, dedications, vows, devotions, expiations, oathes, offerings, satisfactory works; by the which the seduced gentiles did sacrifice to false Gods and devils;"


Jean Bodin

"...fatta celebrare da Caterina nel castello di Vincennes, la mezzanotte del 28 maggio 1574..."

Sono presenti cinque persone, tra cui il Re e la Regina Madre, si introduce un ragazzetto vestito di bianco, un prete apostata celebra la messa, consacrando due ostie, una bianca e una nera. Numerose candele nere illuminavano il locale, scelto apposta una antica cripta sotto al castello risalente al tempo dei cavalieri del Tempio; da grossi brucia profumi si alzavano dense volute di incenso. La regina si alzò dopo la consacrazione delle ostie e recita una misteriosa preghiera a bassa deità: "A voi ricorro spiriti delle tenebre, con fede infinita come questa fede regina nel cuore dei presenti tutti votati a voi. O Satanacchia che sottometti le donne, una delle tue fedeli è qui accordale quanto desidera. Aghareth, tu che conosci i tuoi più occulti segreti fa che io dal sacrificio che si sta per compiere, possa avere la rivelazione su alcuni misteri e sul futuro. Sagatanas fai vedere anche attraverso uno spiraglio le cose che succederanno. Con lo stesso interesse accordami fin dalla mia gioventù, di cui mi siete stati guide, aiutatemi a fortificarmi spiriti invocati, osservate la purezza dei nostri sentimenti, considerate il mio vivo desiderio di regina maga che si inchina innanzi alla vostra potenza, apprezzate la mia fiducia in voi e la discrezione, tenete conto di quanto ho operato senza mai fallire, perché tu Nebiros con la
tua potenza di indurre al male ed all'odio mi hai sempre guidata. In segno di gratitudine e fiducia ti offriamo questo fanciullo, vero agnellino innocente, o Lucifugro Rofocal, primo ministro della corte che brilla nelle tenebre, strumento necessario e indispensabile per ottenere la verità. Dopo quella strana preghiera, viene data al ragazzo l'ostia bianca, il prete con mossa fulminea con un colpo deciso di una spada lo decapita. Gli si colloca immediatamente la patena con l'ostia nera sotto il capo e si invoca una entità perché risponda per bocca dello sventurato fanciullo. Un attimo di angoscia attesa poi le labbra si muovono e lasciano fuggire due parole "Vim patior". Carlo IX in preda alla paura si mette ad urlare: Portate via quella testa e fugge.

Joanny Bricaud

Così, la messa del Sabba, da cerimonia atroce e sacrilega, quale era stata all’inizio, era diventata a poco a poco, ignobile e criminale, con accoppiamenti mostruosi, o degli omicidi rituali, su altari arrossati dal sangue di bambini sgozzati. Dal popolo, essa lentamente aveva conquistato il clero, la nobiltà. Eccola ora a Corte, sotto Carlo IX. È il celebre Bodin, procuratore del re ad Angers, nel 1516, che ha descritto nel suo libro: “La Démonomanie des Sorciers”, la spaventosa cerimonia. Carlo IX, colpito da un male di cui nessun medico riusciva a scoprire le cause, né a spiegare i paurosi sintomi, stava morendo. La regina madre, Caterina de Medici, che lo dominava completamente, e che aveva tutto da perdere da un cambiamento di sovrano, doveva osare tutto, per conservare il suo potere. Dapprima ella consulta i suoi astrologhi, italiani e francesi, ma senza risultati. Lo stato del malato peggiorava di giorno in giorno, e diveniva disperato, ella ricorse allora alla magia, e volle consultare l’oracolo della “testa sanguinante”, nel corso della Messa del Sangue. Ecco come si procedette all’infernale operazione: Si prese un bambino, bello ed innocente; si fece preparare in segreto alla sua prima comunione da un Celemosiniere di palazzo; poi giunto il giorno, o piuttosto la notte del sacrificio, un monaco giacobita, dedito alla magia nera, dedito alla magia nera, inizia, a mezzanotte, alla sola presenza della Regina madre e di qualche familiare, la mostruosa abominazione della messa nera.

A questa messa, celebrata davanti all’immagine del demonio, che aveva ai suoi piedi una croce rovesciata, l’officiante consacra due ostie: una nera ed una bianca. La bianca fu data al bambino, che si era condotto vestito come per il battesimo, e che fu, subito dopo, preso, gettato a terra dal monaco, il quale, con un colpo di daga d’estrema violenza, gli mozzò la testa.

La testa fu posta, palpitante e macchiata di sangue, sull’ostia nera che ricopriva il fondo della patena, poi messa su di una tavola, in cui bruciavano delle lampade
misteriose e dei profumi magici. Allora avvenne una scena strana ed orribile: l’offi-
ciante scongiurò il demonio di rispondere, tramite la bocca di questa testa sanguin-
ante, ad una domanda, che il re non aveva osato fare ad alta voce, e che non aveva
neppure confidato a nessuno. Si udi allora una voce flebile, strana, che sembrava
provenire da molto lontano, e che usciva dalle labbra del povero piccolo martire, e
questa voce diceva «Vim patior», «Sono stato costretto!» A questa risposta, che
senza dubbio annunciava al malato, che la sua fine era prossima, e che l’inferno
non lo proteggeva più, un tremito orribile lo prese, le sue braccia si irrigidirono...
Egli gridò con una voce rauca «Allontanate questa testa! Allontanate questa testa!»
E fino al suo ultimo respiro, non si senti dire nessun’altra cosa. Coloro che lo ser-
vivano e che, non avendo assistito alla messa del Sangue, non erano a parte di
quest’orrendo mistero, pensarono ch’egli fosse perseguitato dal fantasma di Colig-
ny, e che credessi di rivedere dinnanzi a lui la testa del famoso ammiraglio, assas-
sinato per suo ordine. Ma, dice Bodin: «Quello che agitava il morente, non era più
un rimorso, era un terrore senza speranza, ed un inferno anticipato.»

**English: The Black Putting of Caterina de' Doctors**

Jean Bodin

“… made to celebrate from Caterina in the castle of Vincennes, the midnight of 28
May 1574…”

Five persons are present, between which the King and Queen Madre, a dressed boy
of white man introduces itself, a priest apostate celebrates the putting, consecrating
two wafers, a white woman and a black one. Numerous black candles illuminated
the premises, chosen on purpose an ancient one cripta under to the going back cas-
tle to the time of the knights of the Tempio; from large it burns scents raised dense
intentional incense. The Queen raised itself after the consacrazione of wafers and
recites a mysterious prayer to lowland deity: “To you I rerun spirits of the dark-
ness, with infinite faith like this faith Queen in the heart of the present all voted to
you. Or Satanacchia that you submit the women, one of your faithfuls is here
comes to an agreement them how much wishes. Aghareth, you that you know your
more hidden secrets ago that I from the sacrifice that is in order to complete, can
have the detection on some mysteries and the future. Sagatanas you make to see
also through a small opening the things that they will succeed. With the same inter-
est my youth, of which me you have been guides, you help me to fortify invocati
spirits to me, observed the purity of our feelings, considered comes to an agree-
ment to me since my alive desire of Queen wizard whom inchina innanzi to your
power, you and discretion appreciated my confidence in, you hold account than I
have operated without never to fail, because you Nebiros with your power to in-
duce to the evil and hatred have always guided me. In sign of gratefulness and confidence we offer this child, true agnellino innocent, or Lucifugo to you Rofocal, first minister of the court that tipsy in the darkness, instrument necessary and indispensable in order to obtain the truth. After that strange prayer, the wafer comes date to the boy white woman, the priest with fulminea movement with a determined blow of beheads it to a sword. An entity is placed immediately patena with the black wafer under the head and invoca because it answers for mouth of the sventurato child. A moment of waited for anguish then the lips move and leave to escape two words “Vim patior”. Carl IX in preda to the fear puts itself urlare: Capacities via that head and escape.

Joanny Bricaud

Thus, the putting of the Sabba, from atrocious ceremony and sacrilega, which it had been at the beginning, had become, ignoble and little little criminal, with monstrous connections, or of the rituali homicides, on altars reddened from the blood of sgozzati children. From they polulate, it slowly had conquered the clergy, the nobility. Eccola now to Court, under Carl IX. It is celebre the Bodin, proxy of the king to Angers, in 1516, that it has described in its book: “Démonomanie DES Sorciers”, the frightful ceremony.

Carl IX, hit from an evil of which no doctor he succeeded to discover the causes, neither to explain the frightening symptoms, was dying. The Queen mother, Caterina de Doctors, dominated than it completely, and that she had all to lose from a change of monarch, she had to dare all, in order to conserve its power. At first it consults its practices astrology, Italians and French, but without result. The state of the sick one got worse from day to day, and became deprived of hope, she rerun then to the magic, and wanted to consult the oracolo of the “bleeding head”, in the course of the Putting of the Blood. Here as it was proceeded to the infernal operation: Taken a child, beautiful and innocent; it was made to prepare in secret for its first communion from a Celemosiniere of palace; then reached the day, or rather the night of the sacrifice, a monaco giacobita, given over to the black magic, begins, to midnight, to the single presence of the Queen mother and of some relative, the monstrous abomination of the black putting.

To this putting, celebrated in front of the image of the demon, that it had to its feet an turned upside down cross, the officiante consecrates two wafers: black and a white woman. The white woman was given to the child, than she had lead herself dressed like for the baptism, and that she was, quickly after, taken, thrown to earth from the monaco, which, with a blow of dagger of extreme violence, stumped it the head.
The head was placed, palpitante and spotted of blood, on the black wafer that covered the bottom of the patena, then put on a table, in which they burnt of the mysterious lamps and the magical scents. Then a strange and orribile scene happened: the officiante asked for the demon to answer, through the mouth of this bleeding head, to a question, than the king it had not dared to make to high voice, and that it had not confidato to nobody. A flebile, strange voice was heard then, that it seemed to come far away from a lot, and that it exited from the lips of the poor little one to martire, and this voice said “Vim patior”, “has been forced” To this answer, than without a doubt it announced to the sick one, than its fine next era, and that hell did not protect it more, tremito orribile a taken ones, its arms became stiff… It screaies with a voice rauca “Removed this head! Removed this head” And till its last breath, other thing was not felt to say no. Served those who it and that, not having assisted to the putting of the Blood, they were not to part of this orrendo mystery, they thought ch'egli was persecuted from the ghost of Coligny, and that it believed see again dinnanzi to he the head of the famous admiral, assassinated for its order. But, Bodin says: “What it churned dying, it was not more a rimorso, it was a terror without hope, and an anticipated hell.”

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dr. John Dee and Edward Kelly

Years 1583 - 1587

There is no evidence that either of these men ever wrote or celebrated a black mass, however it bears mentioning them in this book for two reasons:

1. They were the original translators of the Enochian Keys/Calls and while their outward style and wording was pro-xtian, this was almost certainly only for pragmatic reasons. 2. Both men were actively involved in scrying (or, in Dee's case, translation of scrying), necromancy, various rituals, invocations and conjurings.

In spite of their xtian posturing and lack of black mass activity, the LHP owes both of these men a great debt for the work they did!

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The Mass of Saint-Sècaire

http://www.theseattlesinner.com/campfiretales/blackmass.php

One infamous example of this type of murderous mass is The Mass of Saint-Sècaire that originated in Gascogne, France in the middle ages. The people of Gascogne told tales of criminals and evildoers seeking vengeance against their foes by employing the services of a corrupt priest.

The priest would perform the mass by journeying to an abandoned church in the company of a harlot whom he had taken as his lover. The pair were said to arrive at an hour before midnight at which point the priest would begin to recite the mass backwards ending precisely at the stroke of midnight. The host that was con-
secrated was said to black and triangular in shape, and the priest was said to con-
secrate no wine but instead use water from a well in which the corpse of an unbap-
tized child had been thrown. The alleged end result of this, likely the first true
Black Mass, was that the enemy of the person who had commissioned the cursed
mass would fall ill and waste away slowly to death with no apparent cause. It was
said that any priest who performed this ritual would surely be damned and only the
Pope, himself, could absolve such a sin.

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**trial of the silvain nevillon and gentien clerk at orleans, 1614-15**

[This trial IS included here as a specimen of Purely ritual witchcraft, spellcasting
Without.]

Arrest & facie procedure by the Criminal Lieutenant of Orleans, against Siluain
Neuillon, Gentien the Niuelle Clerc said, and Mathurin Ferrand in the village of
Nouan
Sologne, conuauncus hex June 20, 1614.
On Friday the 20 Iuin 1614 Lieutenant said that conducting the hearing Neuillon
comireur & Masson, aged 77 years.
Said Lieutenant Criminal him saying that he wanted him to be razer porary hair &
change of clothes: so that dict truth. The defendant cried in words, How do I
do we want to die, gentlemen, ie if you confess the truth, you will not make me
razer.
A confessed haue beene prez Nouan Sabbath year in vn place called Oliuet,
Said that the Sabbath kept himself in seventh house, where he lives in the chimney
com {m} e said
Sabbath was carried on, vn black man whom no one saw the point test, and two re-
searchers
goats are in the same old house with big black hair. There auoit 200. those tones
hide except vn nominated Ferrand. What was the offering of no yawn
money as the Church.
Vn also saw large black man at the opposite of him in the chimney, which looked
vn liure in which the leaves estoient black & bleuds, and his teeth marmotoit
without hearing what he said, leuoit seventh black host and chalice vn wicked
pewter all
2. Ibid, p. 25.
3. Cunningham, pp. 246, 251]
The spectators saw that tones in dançoient Bransles back to back, and two goats or
researchers
aucoe them. There auoit meat so bland that it can not aualler, and believes that the
c’estoit
cheual flesh, and that such men {m} e Black spoke as if the voice was out of vn
Poinson: And saw Enuironment twelve children carried by women, and that the
Devil built
seventh woman aucoe vn fight, what it n'auoit not bring her child as she
auoit promised baillioit said the black man said Gasteau little children.
200
Said that those who do the Sabbath, pay huict soils, there are processions where he
both by seeing six hundred people, the two Devils who estoient the Sabbath, the vn
the Orthon was called, and the other Traisnesac, and they baissoient enuers those
they
emmenoient their children like to thank them, and the children baisoient leursdits
ass.
alact & flour, and give them the first mourecoue, and absent from n'oseroient
their home without asking leave, and have him say how long they will be
absent, as three or four provisional, and if they say it's too much, those who
keep, nor dare to travel beyond their willingness to spend.
And when they want to go into a commodity or ioüer, and if there will sçauoir
good, they
Marionettes are looking at whether those ioyeuses in this case they go into a com-
modity, or
ioüer: but if they are gloomy & sad, they do not move the house, and the most
souuent such Marionettes vsent enuers their major threats.
Asked by such Neuillon said Lieutenant Criminal, if its aduis vn Iuge
might raise such Marionettes, seeing that they are Demons familiar with.
Respond qu'ven good Iuge might well be said Marionettes take, especially
they fear Iuges very good, but that would make qu'ven Iuge not well
Iustice, nor would gain nothing, and the Wizards peuuent bewitch vn wicked
judge,
because God has abandoned.
Yawn said he seeing the Sabbath bread Benista, and incense, but it was sensible
good
celuy as the Church, and that vn c'estoit Devils named Orthon who gave,
when Tramesabot faid Mass, and at the start it iettoit water
Benista that estoit faicte of piss, and faisoit the reverence of the shoulders, and
faid,
Asparagus Diaboli.
Neuillon estoit conuaincu said the trial, & haue empoisoneé faicte die
several people & animals, & haue faict of other ailments.
Nice or Gente {n} le Clerc said, his mother introduced him (they say) ell the age to three Sabbath years, vn to goat, which was called ASP. Said he was called the Sabbath, at Carroir of Oliuet, auec fourteen or fifteen others, and that brought the Ieanne Geraut Chresme estoit that yellow vn pot, and that said Neuillon ietta seed in said pot, and appointed sole vn, and seventh auec broüilloient this small wooden spoon, & Then put them all on the head. He saw several people mark, but women principally between the nipples. That locker kiss of peace as the Church, and this seems Tuilla seventh, and that there vn vn locker denier or double up the offering, the water is Benista iaune like piss in ass, and only after that the iettée they say Mass, and that is the Devil who said, he has Chasuble seventh seventh cross, but only three bars: & turns back to the altar when he wants leuer the Host & the Chalice, which are black, and in Marmote liure vn, which is all the couuerture hairy as seventh wolf skin, the auec white & red leaf, others black. And when a black man said iette or iette water Benista, each of the assistants, is iette faict earth as the Church of the pit of trespasser, auec vn song Hou has three leaves at the end. After Mass we dance, then layer Overall, men auec men, women & auec women. Then we sat down to table, iamais seeing where it has salt. And there is another frog meat & eel, and point of wine and water.

Silvain Nevellon, a sorcerer who was tried at Orleans in 1614 - 1615 said: "When Tramesabot said Mass, before he commenced he used to sprinkle all present with holy water which was nothing else than urine, saying meanwhile 'Aspergis Diaboli.' According to Genttien le Clerc, 'The holy water is yel-low...""

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urbain grandier/pactum satanicum/1633

Nos praepotens Lucifer, juvante Satan, Belzebub, Leviathan, Elimi, atque Astaroth, allisque, Hodie habemus acceptum pactum foederis Urbani Grandieri qui nobis est. Et huic pollicemur amorem mulierum, florem virginum, decus monacharum, honores, voluptates et opes. Fornicabitur triduo; ebrietas illi cara erit. Nobis offerit semel
in anno sanguinis sigillum, sub pedibus conculcabit sacra ecclesiae et
nobis rogationes ipsius erunt; quo pacto vivet annos viginti felix
in terra hominum, et veniet postea inter nos maleficere Deo.

Factum in infernis, inter consilia daemonum.
Lucifer Belzebub Satanas
Astaroth Leviathan Elimi
Sigilla posuere magister diabolus et daemones principes domini.
Baalberith, scriptor.

We, the influential *Lucifer*, the young *Satan, Beelzebub, Leviathan, Elimi, and Astaroth*, together with others, have today accepted the covenant pact of Urbain Grandier, who is ours. And him do we promise the love of women, the flower of virgins, the respect of monarchs, honors, lusts and powers.

He will go whoring three days long; the carousel will be dear to him. He offers us once in the year a seal of blood, under the feet he will trample the holy things of the church and he will ask us many questions; with this pact he will live twenty years happy on the earth of men, and will later join us to sin against God.

Bound in hell, in the council of demons.

Lucifer Beelzebub Satan
Astaroth Leviathan Elimi
The seals placed the *Devil*, the master, and the demons, princes of the lord.

Baalberith, writer.

Domine magisterque Lucifer te deum et
principem agnosco, et polliceor tibi servire et obedire
quandiu potero vivere. Et renuncio alterum Deum
et Jesum Christum et alios sanctos atque sanctas et
Ecclesiam Apostolicam et Romanam et omnia ipsius
sacramenta et omnes orationes et rogationes quibus
fideles possint intercedere pro me; et tibi polliceor quid
faciam quotquot malum potero, et attrahere ad mala
per omnes; et abrenuncio chrismam et baptismum, et
omnia merita Jesu Christi et ipsius sanctorum; et
si deero tuae servitui et adorationi; et si non oblationem
mei ipsius fecero, ter quoque die, tibi do vitam meam sicut tuam.
Feci hoc anno et die.

Urb. Grandier.

Extractum ex infernis.
Lord and master Lucifer thou (art) god and the original acknowledge (source of knowledge ?) and to you (I) promise to serve and obey as long as we can and we are alive.

And renounce the altar of god and jesus christ and other holy and also pious(things) and the church of the apostles and Rome and all sacraments and all prayers and measures that can intercede on behalf of me; and to you (I) promise to build however many masts (malum ?)... and attract (be drawn ?) to evil forever; and renounce(the) christian baptism and all merits of jesus christ and his sacraments; and if your servant wants to serve and adore, and if not offering my personal commitment, three times likewise every day to you, (I) dedicate my life to you.

Made this year and day.
Urb. Gradier.
Written in Hell.

madame laBoison/abbe guibourg

1660's - 1679

* Bats blood (Paper weight)
* Semen (male)
* Semen (female or menstrual blood)
* Fetus or placenta (cream)
* Host
* Holy water
* Flour
* Salt
* Bird's blood (Czarnina/Duck soup)
* Priest vestments
* Altar
* Knife
* Black candle(s)
* Naked woman
* Chalice


Étienne Guibourg
From Wikipedia, the free encyclopedia
The Abbé Étienne Guibourg (Pronounced Ett-ahh-nah Gooey-boorg) (c. 1610 – January 1686) was a French Roman Catholic abbé who was involved in the Affair of the Poisons.

He was the sacristan of Saint-Marcel at Saint-Denis, and formerly the chaplain to the Comte de Montgomery. He claimed to be the illegitimate son of Henri de Montmorency. He had a long-term mistress named Jeanne Chanfrain, with whom he had several children.

In 1680 Françoise Filastre, under interrogation in connection with the poison affair, claimed that Guibourg had performed Black Masses for Catherine Monvoisin around 1672-3. Guibourg was arrested and confessed to this and other crimes. He was sentenced to life imprisonment and sequestration and dies in prison in 1686.

[edit] References

* Hugh Noel Williams - Madame de Montespan and Louis XIV, 1910.


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**missa guibourg**

Quotiescumque altare osculandum erat, diaconus osculabatur mulierem corpus, hostiamque consecrabat super pudenda, quibus hostiae portiunculam inserebat; missâ tandem peractâ, subdiaconus illam inibat, et interea diaconus et socius ini-bant quoque mulierem alteram. Missâ peractâ, subdiaconus, manibus in calice mer-sis, pudenda sua et muliebria lavabat.

(Rough translation)

As often as was the altar to kiss the, the deacon, and kissed the woman, the body, upon the hostiamque, consecrated in private parts, inserted the little portion of what victims; final sending of the was spent, that he entered into a subdeacon, deacon and in the meantime, a companion of the woman, the other as one body, too. When mass is ended, subdeacon, with hands in the cup of their ships, sunk their own, and private parts of women to wash in.
La Voisin

From Wikipedia, the free encyclopedia

Catherine Deshayes, widow Monvoisin, known as "La Voisin" (c. 1640 – February 22, 1680), French sorceress, was one of the chief personages in the affaire des poisons, which disgraced the reign of Louis XIV.

Catherine Deshayes, wedded an unsuccessful jeweler named Monvoisin. She was promiscuous throughout her marriage, and she practised chiromancy and face-reading to retrieve her and her husband's fortunes. She gradually added the practice of witchcraft, in which she had the help of a renegade priest, Etienne Guibourg, whose part was the celebration of the "black mass", a parody of the Christian Mass.

She practised medicine, especially midwifery, procured abortion, and provided love powders and poisons. Her chief accomplice was one of her lovers, the magician Lesage, whose real name was Adam Cœuret.

The great ladies of Paris flocked to La Voisin, who accumulated enormous wealth from them. Among her clients were Olympe Mancini, Comtesse de Soissons, who sought the death of the king's mistress, Louise de La Vallière; and the Comtesse de Gramont ("la belle Hamilton"), among others. Françoise-Athénaïs, marquise de Montespan was accused of working with La Voisin to poison Louis XIV and Mademoiselle de Fontanges, a woman who was sleeping with Louis, though La Voisin never admitted to working with Montespan many other people claimed she had worked with La Voisin but there is no sufficient evidence of this and many of the confessor's stories were inconsistent.

The bones of toads, the teeth of moles, Spanish flies, iron filings, human blood and mummy, or the dust of human remains, were among the alleged ingredients of the love powders concocted by La Voisin. Her knowledge of poisons was not apparently so thorough as that of less well-known sorcerers, or it would be difficult to account for La Vallière's immunity. The art of poisoning had become a regular science at the time.

[edit] Public execution

The death of the king's sister-in-law, the Duchesse d'Orléans, had been falsely attributed to poison, and the crimes of Marie Madeleine de Brinvilliers (executed in
1676) and her accomplices were still fresh in the public mind. In April 1679, a commission appointed to inquire into the subject and to prosecute the offenders met for the first time. Its proceedings, including some suppressed in the official records, are preserved in the notes of one of the official court reporters, Gabriel Nicolas de la Reynie.

http://en.wikipedia.org/wiki/Poison_affair

The most famous case was a witch and midwife Catherine Deshayes Monvoisin or La Voisin, who implicated a number of important individuals in the French court. These included Olympe Mancini, the Comtesse de Soissons, her sister Marie Anne Mancini Duchesse de Bouillon, François Henri de Montmorency-Bouteville, duc de Luxembourg and, most importantly, the King's mistress, the Marquise de Montespan.

Being questioned while she was kept intoxicated,[1] La Voisin claimed that de Montespan had bought aphrodisiacs and performed black masses with her in order to gain and keep the King's favor over other rival lovers. She had worked with a priest named Etienne Guibourg. There was no evidence beyond her confessions, but the bad reputation followed these people afterwards. Eleanor Herman, on page 113 in her book Sex of the Kings, records "Given" claimed the remains of 2500 infants were found in La Voisin's garden. But Anne Somerset disputes this in her book The Affair of the Poisons and states there is no mention of the garden being searched for human remains.[2]

Also involved in the scandal was Eustache Dauger de Cavoye, the eldest living son of a prominent noble family. De Cavoye was disinherited by his family when, in an act of debauchery he chose to celebrate Good Friday with a black mass. Upon being disinherited he opened a lucrative trade in "inheritance powders" and aphrodisiacs. He mysteriously disappeared after the abrupt ending to Louis's official investigation in 1678. Because of this, and his name he was once suspected of being The Man in the Iron Mask. However this theory has fallen out of favor because it is known that he was imprisoned by his family in 1679 in the Prison Saint-Lazare.

La Voisin was sentenced to death for witchcraft and poisoning, and burned at the stake on February 22, 1680.


The Masses of the Abbé Guibourg and His Associates
He met the priest Davot for the first time at the house of La Voisin....

When Madame de Vivien was at the house of La Voisin, and asked him to pass a note in which she demanded the death of her husband and the friendship of a certain abbé, Davot promised the lady that when he said Mass he would put the note under the corporal and under the chalice; but he [Lesage] kept the note in his hands and did not give it to Davot. The lady gave Davot a gold crown or gold louis....Davot and La Voisin both told him that he had said Mass in La Voisin's private room on the belly of a girl or woman whom he would be able to remember in the course of time, and Davot also said that he had had carnal knowledge of her, and that while saying Mass he had kissed her private parts, and that he was not the only one to do such things, and that Gérard, priest of Saint-Sauveur, Davot's friend, with whom he [Lesage] had eaten and drunk at Davot's house, had also said Mass on the belly of a shopkeeper's daughter from the Rue Saint-Denis, in the parish of Saint-Sauveur, whom he had debauched and whom he had persuaded that when he performed the ceremony and some conjurations on her belly, she would not become pregnant, but the girl, after remaining hidden for some time at Gérard's in a garret, did become pregnant, and Gérard was worried about it, and disappeared after remaining hidden for a time in Davot's house at Saint-Benoit....

Interrogation of La Voisin's daughter, Vincennes, 28 March 1680.
Marie-Marguerite Montvoisin, aged twenty-one.
ibid., p. 194

Lesage and her mother sent her one day, she could not say whether it was in Lent, to buy a live white pigeon, which she did with a 15-sou piece; after she had done this, and brought it to them, they cut its throat and collected its blood in a glass goblet. They kept this blood, and sent her out of the garden-house where this was going on, so that she does not know what they did with it....

She does not know whether the blood and heart of the pigeon were mixed with holy water; but it is true that he [Lesage] in these ceremonies used incense, salt, sulphur and holy water which he mixed together; and it is also true that a cross which
was at her [her mother's] house, and in which there is some of the True Cross of Jerusalem, was used in the ceremonies carried out by Lesage and her mother; and she does not know if it was used that time - this was after Lesage came back from the galleys - and this was done for the marriage of the Desmarets woman, for Madame Brisard's affairs, and for other affairs which they had....

(Bibliothèque de l'Arsenal)

III.

...Was it not true that suffering the pains of childbirth, she placed herself in a circle around which there were candles lit, holding in her hand a black candle, also lit?

-Simon made her sit down on the edge of the circle, telling her that the spirits were within, and that one of the candles was for Lucifer, and another for another devil, whose name she does not remember, and so on with the other candles, and she did not hold the candle of black pitch in her hand, although it was lit. Simon made her say among other things, that Briziol [God of dream interpretation and soothsaying] was to come in the name of Picart and Simon, and made her renounce the chrism, baptism, and the Church; after that she said some more words which she does not remember. And the conjuration was written by the hand of Picart....

-Did Simon not make her say some other words as well, and, among others: in the name of the great living God and of the Holy Trinity, by St Peter and by St Paul, and that the Devil must appear?

-Yes, but she does not remember that these words St Peter and St Paul were written down in the conjuration; and there were many other more disgusting words, and, among others, renunciations of the Holy Sacrament, the Mass, the sacred host, holy water, and her baptism; Simon made her learn these words by heart, and then burnt the paper; and after teaching them to her, Simon made her say them three and a half months after her confinement, in a church to which she took her, near the Louvre on the side nearest the river; and this went on for nine days, and when she said them, she made her turn towards the holy water basin, and enter and leave the church several times....

-Is it not true that she attended some Masses which were said at night in Maître Jean's house?

-It is true that Cotton, priest of St Paul's and schoolmaster, came about five or six
years ago, on a Maundy Thursday, to the house of Maître Jean, who was then porter at the Quinze-Vingts [hospital in Paris]; and in the night between Maundy Thursday and Good Friday, at midnight, Cotton, dressed in priest's robes, said Mass in a little room over the porter's room. Present at the Mass were herself and Lalande, who said the responses, while Lecourt, who had brought Cotton, was outside with Maître Jean, who had brought the vestments and the altar furniture to his room for use at the Mass, at which Cotton consecrated a host, performed the elevation and invoked the three princes of the demons in unintelligible words; and Cotton had the invocation, which consisted of few words, in writing on the altar, which had been set up for the purpose, and after the invocation he finished the Mass in this place, and wrapped the consecrated host in a corporal-cloth he had brought. And she had never since asked him what he had done with the host....

She has heard tell that the Dufayet woman had had some strange things done by Lepreux, and that while celebrating Mass he had consecrated snakes for use in secret love-potions, and that Duplessis was present at the time....

IV.

DÉCLARATION DE LA FILLE VOISIN. Du 20 aoû 1680.

Declaration by Voisin's daughter, 20 August 1680.

ibid., pp. 294ff

...She saw Guibourg celebrate two Masses in the room where her mother slept, and one at Delaporte's house, where she, Montvoisin, arrived at the moment when he was finishing; she saw the altar set up, with a cross and lighted candles. The three Masses were said for the same affair, this last one between two and three in the afternoon, two months before her mother was arrested. Guibourg said Masses on ladies' bellies at her mother's house. The first to her knowledge was more than six years ago; she helped her mother to prepare the things necessary for it - a mattress on chairs, two stools, one at each side, where the candlesticks with candles stood; when this was done, Guibourg came out of the little side room dressed in his chasuble, and after that La Voisin brought into the room the woman on whose belly Mass was to be celebrated, and sent her, Montvoisin, out.

When she was older her mother was no longer cautious with her, and she was present at this sort of Mass, and saw that the lady was placed completely naked on the mattress, with her head hanging back supported on a pillow on an overturned chair, her legs hanging down, a towel on her belly, and on the towel a cross at the level of
her lower ribs, and the chalice on her belly.

Madame de Montespan had a Mass of this sort said for her by Guibour at La Voisin's house about three years ago. She came at about ten at night and did not leave until midnight.

And when La Voisin told the lady that she must fix a time for the other two Masses that had to be said if her affair was to succeed, the lady said that she could not find the time, and that she would have to do without her whatever had to be done for the success of her affair; she [La Voisin] promised this, and that she would have the two Masses celebrated on herself, on behalf of her Madame de Montespan.

Some time later she attended a Mass which Guibourg celebrated in the same way on her mother's belly, and at the elevation he spoke the name of Louis de Bourbon and that of the lady, which consisted of two or three names, and he did not say that of Montespan.

The woman Laporte attended the first [Mass] with her and her mother, and spoke the responses; she slept at her house and knew very well who the lady was, although she bore witness that she did not know her.

Laporte, for the same purpose, made a conjuration to the soul of a hanged man; her mother had given her the names in writing in order to do it, and when she had done it she came to give an account in the presence of her father and brothers. The father silenced Laporte.

And the second [Mass], celebrated by proxy, Laporte and the Pelletier woman attended with her.

The third was celebrated at Delaporte's house and in her presence; she [Voisin's daughter] did not arrive until it was all over. The candles were of new yellow wax, fat from a hanged man, and a note was put into them, the invention of Papillon, and at both Masses at her [Delaporte's] house, Guibourg put powders under the chalice, and said they were for love, and afterwards gave them to her mother.

La Voisin had other priests working for the same business, as well as Guibourg....

(Bibliothèque Nationale)

V.
Interrogation of Voisin's daughter, Vincennes, 9 October 1680
ibid., p. 333f

...She remembered that Pelletier brought two afterbirths to Saint-Denis, on two
different occasions, to Guibourg, priest, one of which was later distilled by Pelle-
tier and the other by Dumesnil. It is also true that a midwife who lived at the cor-
ner of the Rue des Deux-Portes, also distilled the entrails of a child which the
mother had borne there, brought by Voisin, her mother, for an abortion. Be-
fore the distillation, the child's entrails and the mother's afterbirth had been
taken to Saint-Denis, to Guibourg, by her mother, the midwife, and the child's
mother, on whose belly her mother on her return said Guibourg had celebrat-
ed Mass, and that the woman was then still all covered with blood....

Guibourg baptised at her mother's a child of a girl whom Lepère aborted. She
saw three or four children burnt up in the oven. A child that appeared to have
been prematurely born was presented at Madame de Montespan's Mass by
order of her mother, and Guibourg put it into a basin, cut its throat, poured
the blood into a chalice and consecrated it with the host, finished his Mass,
then took out the child's entrails; the next day mother Voisin took to
Dumesnil, to be distilled, the blood and the host in a glass phial which Mad-
ame de Montespan took away. The child's body was burnt in the stove by
mother Voisin....

...She believes that Dumesnil had brought the child for Madame de Montespan's
Mass.

At the consecration, Guibourg said the names of the King and those of Madame de
Montespan.

(Bibliothèque Nationale)

VI.

Extract from the interrogation of the Abbé Guibourg, Vincennes, 10 October 1680.
ibid., p. 335f

Leroy, governor of the pages of the petite écurie, first spoke to him about working
for Madame de (Montespan) and promised him 50 pistoles and a benefice of 2,000
pounds. The first Mass he said with this intention was at Le Ménil near Monthlhé-
ry, on the belly of a woman who had come with another great personage; at the consecration he recited the conjuration:

And he named the names of the King and those of Madame de Montespan, which were in the conjuration.

He had bought for a crown the child that was sacrificed at this Mass; it was presented to him by a grown girl. Having drawn blood from the child, whose throat he pierced with a penknife, he poured some into the chalice, after which the child was removed and taken to another place, and its heart and entrails were brought back to him for a second [Mass]; according to what Leroy and the noble lord said, they would serve to make powders for the (King) and Madame de (Montespan). The lady for whom he said Mass always had the veils of her headdress pulled low, covering her face and half her breast. He said the second Mass in a hovel on the ramparts of Saint-Denis, on the same woman with the same ceremonies and Pelletier was there. He celebrated the third in Paris, at La Voisin's house, on the same woman, perhaps eight or nine years ago; later he said thirteen or fourteen years. He also declares that five years ago he said a similar Mass at La Voisin's on the same person, who, he was always told, was (Madame de Montespan), for the same intention, and Laporte was present; and after it was all over he went to pick up his cloak from a chair and found on the chair a document which must have been a copy of a pact - since it was only on paper, and pacts must be written on virgin parchment - where he read these words:

(Bibliothèque du Corps Législatif)

'I...daughter of...I ask for the King's friendship and that of Mgr le Dauphin, and that I may continue to have it, that the Queen may be barren, that the King may leave her bed and table for me, that I may obtain from him all I ask for myself and my relatives, that my servants and my household may please him [that I may be] loved and respected by great lords, that I may be summoned to the King's council and know what happens there, and that this friendship may increase more than in the past, so that the King leaves La Vallière and pays no more attention to her, and that the Queen may be repudiated so that I can marry the King....

And when he got to this point in his reading this paper was snatched from his hands; he always left the host and the consecrated blood of the children in vessels that were given him, the host being cut into small pieces.
At La Voisin's, dressed in alb, stole and maniple, he made a conjuration in the presence of Des Œillets, who wanted to make a charm for the (King) and who was accompanied by a man who gave him the conjuration, and, as it was necessary to have sperm from both sexes, Des Œillets who was menstruating could not give any, but she poured some of her menstrual blood into the chalice, and the man accompanying her passing into the alcove behind the bed with him, Guibourg, dropped some of his sperm into the chalice, On top of all this, Des Œillets and the man each put a powder of bat's blood and flour to give a firmer consistency to the whole compound, and after reciting the conjuration he took it all out of the chalice and it was put into a little vessel which Des Œillets or the man took away.

(Bibliothèque du Corps Léguislatif)

VII.

Notes for a report from M. de la Reynie to the King (November 1680).

ibid., pp. 371f

...La Voisin's daughter, questioned again on the further Mass which, as she said, Madame de Montespan had celebrated by this same Guibourg at her mother's only three or four years ago, declared all the circumstances:

That it was she who had presented the child to Guibourg, that the woman Delaporte was present, and that after the oblation, when the blood had been put into the chalice, Guibourg had gone into another room and opened the breast and torn out the heart and entrails.

Guibourg, who had denied opening the child's body, agreed that he had torn out the heart and entrails and had cut open the child's heart after the Mass to take out the clotted blood that was inside the heart and put it into a vessel prepared for that purpose; and with it he also put fragments of the consecrated host, and what was in the chalice, and it was taken away by the lady on whose belly he had celebrated Mass, whom he believed to be Madame de Montespan, as La Voisin told him...

(Bibliothèque Nationale)

VIII.
Autograph notes by M. d'Argenson (1695).
ibid., VII, pp. 172f

MÉMOIRE AUTOGRAPHE DE M. D'ARGENSON.

...were to take place; that she had been in this same cellar on six different occasions and that Mass was said there between midnight and one o'clock; that the first time a beggar girl aged 13 was brought there and died of fright (???), and was buried with her clothes by the said Guignard, vicar of Notre-Dame de Bourges, and another private individual; that Guignard said Mass in priest's vestments; that he celebrated it once on the body of the penitent, naked, without a shift, and that the subdeacon Sebault, who was naked as she was, said the responses to the Mass: As often as the altar had to be kissed, Guignard kissed Charmillon's body, and consecrated the host on her private parts, into which he inserted a fragment of the host; when the Mass was at last ended, the subdeacon Sebault entered into her, and meanwhile Guignard and his friend also copulated with a woman called Lefebvre. When the Mass was over, Sebault plunged his hands into the chalice and washed his private parts and the woman's. Guignard, this other individual and Lefebvre did the same. After this Guignard put what remained in the chalice into a little phial which he carried away carefully....

*************************************************************************************************

The guibourg mass (Adapted by Rev. Pirog)

Details are sketchy and sometimes contradictory in reference to the black masses celebrated surreptitiously in France by Madame LaVoisin, Etienne Guibourg and other participants between the years 1666 - 1679. Moreover, the 'confessions' used against the afore named persons were often obtained while the mark was under torture and/or forced intoxication. Because of these historical 'facts', finding an intact written Guibourg black mass (IF indeed one ever existed!!) would be next to impossible. I first combed through the very brief mentions found in the writings of Anton LaVey, then the translated excerpts of long out of print books such as Archives de la Bastille and fragmented transcripts from the excellent black mass resource website


as well as scattered wikipedia references. I also browsed through every online reference that I could find that pointed toward 'LaVoisin', 'Guibourg' and 'black mass.' In addition, I read through the relevant sections of some rather boring and cumbersome books such as 'Affair of the Poisons' and 'Strange Revelations: Magic, Poison and Sacrilege in Louis XIV's France' and came up largely empty as far as ritual
content is concerned.

The elements that we know (or at the very least, based on the testimony given by the accused as well as independent witnesses, we can reasonably assume!) to have comprised the Guibourg black mass(es) are as follows:

* **Parchment piece** containing the renunciation (Please note that while a renunciation was a **definite** part of a Guibourg mass, we do **not** have a copy of the exact wording. I therefore had to 'ad lib' a bit and insert a version of a commonly used renunciation from the days of old, circa 1633.)
* **Parchment piece** containing the wish of the subject
* **Chalice**  No particular type was specified, although my best educated guess would be that it was either a silver chalice stolen from the church (as silver chalices were fairly common in the 17th century) or a simple tin cup of some sort. This, however, is a very minor detail. Any regal looking container may be used for this purpose.
* **Knife**  (Note: This item is only necessary if a dead fetus is secured. The knife would be used to drain the blood into the chalice.)
* **Consecrated 'host'**  (Simply walk into any church service toward the very end of the pile of shit, accept the 'host' in your hand or mouth, then immediately walk out. Church events are typically open to the public and taking the 'eucharist' with the other folks present is not a 'crime'!)
* **Priest's vestments**  (Don't sweat this item! A simple graduation gown, cape or long jacket is fine. Moreover, if none of these items are available, simple black clothing is fine and acceptable)
* **Black candles and holders for the same**  (Tapers are fine. If black candles are unavailable to you, royal or dark blue can be used just as well as these are also colors of Lord Satan)
* **Red wine**  (Or grape juice if one is a recovering alcoholic or if access to alcohol is restricted for any other reason)
* **Sea salt**  (Obtainable at any grocery store; if this is not practical, common table salt will suffice.)
* **Sulfur**  (Most brands of charcoal contain a trace amount of sulfur)
* **Incense** of choice  (Burnt orange peels, red pepper or tobacco are fine for this purpose.)
* **'Holy' water**  (Easily obtainable from a church during public worship time. Just bring some sort of sealable container!)
* **Spoon or similar item** with which to mix the ingredients
* **Flour** (to thicken the mixture)
* **Vial or small bottle with a sealable cap**
* **Genital secretions of both males and females**
* **A naked woman** for the 'altar'
* **Bat's blood** (This would be very difficult for most of us to obtain! I have a small bat paperweight that I place on the altar for these occasions. Bat bones can be purchased on Ebay as well. As a last resort, an artificial bat or photo of a real bat can be used. The Dark Goat will understand!)
* **A fetus, afterbirth or placenta** substance. Unless one is lucky enough to work in an abortion clinic, it is highly unlikely this item will be available for the mass! The celebrant is encouraged to use placenta based cosmetics or, if even this is unobtainable, 'holy' water secreted away from your local holy roller's church! Cosmetics that contain human placenta actually exist and are not purely 'urban legend', however they are typically imported and very expensive! (1.)

Other items which were not specified for the Guibourg mass(es) in the testimony, but which I strongly believe based on circumstantial evidence were nonetheless incorporated in some form or another into the mass would be:

* **Wooden bowl and pestle** to grind the 'host.'

The bottom line to remember here is just to *do your best when it comes to obtaining and utilizing props*. Satan does not expect you to spend a good portion of your life seeking out one obscure ingredient or another. You need only give it your best effort and, if the ingredient specified cannot be reasonably obtained, simply use the next best choice!

According to author Montague Summers in his book, "Witchcraft and Black Magic" (1946), Chapter 7, Guibourg celebrated masses in a deserted chateau. In both olden and present times, black masses as well as Satanic ritual in general has taken place in vacant and disused structures so this may be another thought to consider. Do bear in mind, however, that such buildings are often inhabited by unbalanced derelicts as well as being structurally unsafe. Caution is strongly urged in this regard!

1. Write this renunciation on a piece of parchment: *EGO denego Jesum Christum decipio et alterum deum et Ecclesiam Apostolicam et Romanam et omnia mei ipsius sacramenta et orationes* (See footnote a.)
2. Align the candles in a circle large enough to accommodate the mattress/
'altar' as well as the priest.

3. Fill the chalice approximately half - three fourths full with the wine.

4. The priest should now put on his robe. The altar woman undresses.

5. The priest and altar woman (subject) exchange the following dialogue:

Priest:  *In nomine dei nostri Satanas. Introibo ad altare dei nostri.*
Subject:  *Ad dei nostri, Satanas, qui laetificat juventutem meam.*

P:  *Emitte lucem tuam, et veritatem tuam: ipsa me deduxerunt, et adduxerunt in montem Infernum tuum.*
S:  *Sicut erat in principio, et nunc, et semper, et in saecula saeculorum.*
Both say:  *Gloria tibi, Satanas!* (See footnote b.)

The purpose for the mass is prefaced with the following declaration. Note that the word 'child' is used in the French-English translation, yet this only refers to the fetus, afterbirth or placenta substance!

'Astaroth, Asmodeus, princes of friendship, I conjure you to accept the sacrifice I offer you of this child for the things I ask of you, which are... (2.)

(The personal wish of the subject is recited at this time by the priest)

The genitals of the altar/subject are kissed once by the priest after the reading of the wish. (3.)
The subject then reads aloud the renunciation as written on the parchment (see step 1). The priest then takes the paper and burns it in one of the candles.

Participants can either engage in intercourse or masturbate at this point of the ritual. The important aspect of this step is to obtain male and female orgasmic fluids. The fluids are collected onto the spoon or in a small dish.

The priest takes the host in hand, raises it on high and declares, "Hic est enim corpus jesu christi!" (See footnote e.) The host is touched once to the genitals of the altar/subject (4.) before being placed in the wooden bowl. It is then ground with the accompanying pestle. (5.) The pulverized fragments are then added to the wine.

The sexual fluids are then added to the wine. (6.) While doing so, the priest declares, Hic est enim corpus meum (See footnote d.)

Raising the chalice on high, the priest declares, "Hic est enim Calix Ecstaticus." (See footnote e.)

The priest then finalizes the magickal mixture by adding in the fetal/afterbirth/placenta, bat bone/hair (if used), sulfur/charcoal, incense, 'holy' water and flour. (7.) He raises the chalice on high once more and proclaims with certainty:

"Veni sanctificator, omnipotens, aeterne Diabolus, et benedic hoc sacrificium, tuo Inferno nomine praeparatum." (See footnote f.)

The priest then dips his finger into the mixture and draws an inverted cross sign on the chest of the altar/subject to indicate the closing of the Mass. The following dialogue is then exchanged:

P. Diabolus vobiscum.
S. Et cum spiritu tuo.
P. Benedicat vos omnipotens Diabolus et pax suam sit semper vobiscum
S. Et cum spiritu tuo. (See footnote g.)

The candles are then snuffed out and the Mass is closed. A portion of the complete mixture is bottled, capped/sealed and given to the subject.
(1.) I paid over 60 U.S. dollars for a very small container of facial cream containing human placenta and imported from China.

(2.) The Masses of the Abbé Guibourg and His Associates
Original French Archives of the Bastille, second half of 1600s, from:
Archives de la Bastille: D'après Des Documents Inédits

(3.) Davot also said that he had had carnal knowledge of her, and that **while saying Mass he had kissed her private parts** (emphasis mine) Bastille Archives,
Interrogation of Lesage, Vincennes, 28 November 1679.

(4.) Autograph notes by M. d'Argenson (1695).
ibid., VII, pp. 172f
MÉMOIRE AUTOGRAPHE DE M. D'ARGENSON.
"...Guignard kissed Charmillon's body, and consecrated the host on her private parts, into which he inserted a fragment of the host."

(5.) Adding the host fragments to the wine is a deviation from the method used in the 1970 'Missa Solemnis' written by Rev. Wayne West, however the accompanying Desecration section of the Missa was used in The black mass based French novel 'La Bas' in 1891. I have not been able to determine if it was used before 1891.

(6.) Interrogation of Voisin's daughter, Vincennes, 9 October 1680 ...**as it was necessary to have sperm from both sexes, Des Œillets who was menstruating could not give any, but she poured some of her menstrual blood into the chalice, and the man accompanying her passing into the alcove behind the bed with him, Guibourg, dropped some of his sperm into the chalice, On top of all this, Des Œillets and the man each put a powder of bat's blood and flour to give a firmer consistency to the whole compound** (emphasis mine)

(7.) The Masses of the Abbé Guibourg and His Associates
Original French Archives of the Bastille, second half of 1600s, from:
Archives de la Bastille: D'après Des Documents Inédits
edited by François Ravaissone, volumes VI and VII, published in Paris, France, 1870s

Interrogation of La Voisin's daughter, Vincennes, 28 March 1680 from
**it is true that he [Lesage] in these ceremonies used incense, salt, sulphur and holy water which he mixed together...** (emphasis mine)

**Approximate English translations**

**a.** I deny Jesus Christ the deceiver and the altar of god and the church of the apostles and Roman and all my own sacraments and prayers
b. P: In the name of our Lord Satan. I go to the altar of our Lord.  
S: To our Lord Satan, who giveth joy to my youth.  
P: Send forth thy light and they truth: They have conducted me and  
   brought me to thine Infernal hill  
S: As it was in the beginning, is now, and ever shall be, world without  
   end.  
Both: Glory to you, Satan!

c. "Here is the corpse of Jesus Christ!"

d. "Here is my body"

e. "Here is the chalice of ecstasy"

f. "Come mighty and eternal Sanctifier and bless this sacrifice which is  
   prepared in thy Infernal name!"

g. "Satan be with you. And also with you (with your spirit)  
   May the peace and blessings of almighty Satan be with you always  
   And also with you (with your spirit)"

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Maquis de Sade  late 1700's.


He wishes the girl to go and make her confession, then fucks her orally the  
moment she emerges from the confessional.

He fucks a whore throughout a mass being said in his private chapel, and dis-  
charges when the Host is raised.

He buys a confessor, who yields him his place; thus he is able to hear the  
young pensionnaires' confessions and to give them the worst possible advice  
while pardoning them their sins.

He would have his daughter go to confess to a monk he has previously bribed,  
and he is placed where he can overhear everything; but the monk demands that  
the penitent keep her skirts raised high while she catalogues her faults, and her  
asst posted within plain sight of the father; thus he is able to hear his daughter's  
confession and contemplate her ass at the same time.

Has mass celebrated for completely naked whores; while observing the spec-  
tacle, he frigs his prick upon another girl's ass.
He has his wife go to confess to a monk he has bought: the monk seduces the wife and fucks her in front of her husband, who is hidden. If the wife refuses, he emerges from hiding and helps the monk force her.

Fucks whores on the altar at the same moment mass is about to be said; they have their naked asses on the sacred stone.

He has a naked girl sit astride and bend forward over a large crucifix; he fucks her cunt from behind while she is thus crouched down in such wise the head of Christ frigs her clitoris.

He farts and has the whore fart in the chalice, he pisses thereinto and has her piss thereinto, he shits thereinto and has her shit thereinto, and finally he discharges into the chalice.

He has a small boy shit upon the paten, and he eats this while the boy sucks him.

He has two girls shit upon a crucifix, he shits thereupon when they have finished, and he is frigged against the three turds covering the idol’s face.

He breaks up a crucifix, smashes several images of the Virgin and the Eternal Father, shits upon the debris and burns the whole mess. The same man has the mania of bringing a whore to hear the sermon and having himself frigged while listening to the word of God.

He takes communion and, the wafer still in his mouth, has four whores shit upon it.

He interrupts a priest in the midst of saying mass in his private chapel, interrupts him, I say, in order to frig himself into the chalice, obliges the whore to frig the priest thereinto, and forces the latter to quaff the mead.
70. He intervenes directly the Host is consecrated and forces the priest to fuck the whore with the Host.

He has the girl fart upon the Host, himself farts thereupon, and then swallows the Host while fucking the whore.

The same man who had himself nailed into a coffin - Duclos mentioned him -
compels the whore to shit upon the Host; he also shits upon it and flings the whole affair into a privy.

Frigs the whore's clitoris with the Host, has her discharge upon it, then buries it in her cunt and fucks her, discharging upon it in his turn.

Chops it up with a knife and has the crumbs rammed into his asshole.

Has himself frigged and then discharges upon the Host and finally, when he is restored to perfect calm and after his fuck has flowed, feeds biscuit and all to a dog.

The same evening, the Bishop consecrates a Host and Curval destroys Hébé's maidenhead with it, he drives it into her cunt and discharges thereupon. Several others are consecrated, and the already depucelated sultanas are all fucked with Hosts.

"As follows," said Clairwill. "A second friar will officiate beside you: these two Masses will be said upon the cunts of our two tribades; while this is going on yet another friar will be mouth-fucking them, this enabling him to present his ass to the celebrant and at the point the Host is consecrated he will drop a mard upon the girl's belly, and the priest will promptly insert the wafer in the mard; my friend and I shall come forth to seek God therein, we'll apply fire to some of it, stab it elsewhere with the point of a knife; what remains of the mixture shall be divided into four portions, two of these are to be buried in the asses of the celebrants, rammed home by prodding pricks, and the third and fourth portions will likewise stored in Juliette's ass and in mind: four little syringes - we have them here - shall have been got ready in the meantime, and the holy wine shall now be squirted into our fundaments. Next, we two women and the two priests shall be sodomized anew, and to what is already in our asses discharged fuck shall be added. Your prettiest and best crucifixes will be beneath our bellies throughout the operation, and we shall shit thereupon, as well as into your chalices, and various sacred vessels, immediately after we have been fucked."

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eliphas levi, real name alphonse louis constant

(February 8, 1810 - May 31, 1875)

Dogma Et Rituel De La Haute Magie Part II  Published in 1896,
"The Sabbath Of the Sorcerers" chapter.

When Christianity proscribed the public exercise of the ancient worships, the
partisans of the latter were compelled to meet in secret for the celebration of their mysteries. Initiates presided over these assemblies and soon established a kind of orthodoxy among the varieties of persecuted worships, this being facilitated by the aid of magical truth and by the fact that proscription unites wills and forges bonds of brotherhood between men. Thus, the Mysteries of Isis, of Ceres Eleusinia, of Bacchus, combined with those of the Bona Dea and primeval Druidism. The meetings took place usually between the days of Mercury and Jupiter, or between those of Venus and Saturn. The proceedings included Rites of Initiation, exchange of mysterious signs, singing of symbolical hymns, the communion of feasting in common, the successive formation of the magical chain at table and in the dance. Finally the meeting broke up after renewing pledges in the presence of chiefs and receiving instructions from them. The candidate for the Sabbath was led or rather carried to the assembly, his eyes covered by the magical mantle in which he was enveloped completely. He was passed before great fires, while alarming noises were made about him. When his face was uncovered, he found himself surrounded by infernal monsters and in the presence of a colossal and hideous goat which he was commanded to adore. All these ceremonies were tests of his force of character and confidence in his initiators. The final ordeal was most decisive of all because it was at first sight humiliating and ridiculous to the mind. The candidate received a brusque command to kiss respectfully the posterior of the goat. If he refused, his head was covered once more, and he was transported to a distance from the assembly with such extraordinary rapidity that he believed himself whirled through the air. If he agreed, he was taken round the symbolical idol, and there found, not a repulsive and obscene object, but the young and gracious countenance of a priestess of Isis or Maia, who gave him a sisterly salute, and he was then admitted to the banquet.

We must afterwards (1) profane the ceremonies of the cultus in which we believe; (2) offer a bloody sacrifice; (3) procure the magic fork, which is a branch of a single bough of hazel or almond, cut at one blow with the new knife used for the sacrifice. It must terminate in a fork, which must be armoured with iron or steel, made from the blade of the knife before mentioned. A fast of fifteen days must be observed, taking a single unsalted repast after sundown. It should consist of black bread and blood, seasoned with unsalted spices or black beans and milky and narcotic herbs. We must get drunk every five days after sundown on wine in which five heads of black poppies and five ounces of pounded hemp-seed have been steeped for five hours, the infusion being strained through a cloth woven by a prostitute: strictly speaking, the first cloth which comes to hand may be used, should it have been woven by a woman. The evocation should be performed on the night between Monday and Tuesday, or that between Friday and Saturday. A solitary and forbidden spot must be chosen, such as a cemetery haunted by evil spirits, a dreaded ruin in the country, the vaults of an abandoned convent, a place where
some murder has been committed, a druidic altar or an old temple of idols. a black seamless and sleeveless robe must be provided; a leaden cap emblazoned with the signs of the moon, Venus and Saturn; two candles of human fat set in black wooden candlesticks, carved in the shape of a crescent; two crowns of vervain; a magical sword with a black handle; the magical fork; a copper vase containing the blood of the victim; a censer holding perfumes, namely, incense, camphor, aloes, ambergris and storax, mixed together with the blood of a goat, a mole and a bat; four nails taken from the coffin of an executed criminal; the head of a black cat which has been nourished on human flesh for five days; a bat drowned in blood; the horns of a goat cum quo puella concuberit; and the skull of a parricide.

All these hideous objects – though scarcely possible to obtain – having been collected, they must be arranged as follows: a perfect circle is traced by the sword, leaving, however, a break, or point of issue, on one side; a triangle is drawn in the circle, and the Pantacle thus formed is coloured with blood; a chafing-dish is placed at one of its angles, and this should have been included among the indispensable objects already enumerated. At the opposite base of the triangle three little circles are described for the sorcerer and his two assistants; behind that of the first the sign of the Labarum or monogram of Constantine is drawn, not with the blood of the victim, but with the operator's own blood. He and his assistants must have bare feet and covered heads. The skin of the immolated victim must be brought also to the spot and, being cut into strips, must be placed within the circle, thus forming a second and inner circle, fixed at four corners by four nails from the coffin mentioned already. Hard by the nails but outside the circle, must be placed the head of the cat, the human or rather inhuman skull, the horns of the goat, and the bat. They must be sprinkled with a branch of birch dipped in the blood of the victim, and then a fire of cypress and alderwood must be lighted, the two magical candles being placed on the right and left of the operator, encircled with the wreaths of vervain. The formulae of evocation can be pronounced now, as they are found in the Magical Elements of Peter of Apono, or in the Grimoires, whether printed or manuscript. That of the “Grand Grimoire”, reproduced in the vulgar Red Dragon, has been altered wilfully and should be read as follows: “By Adonai Eloim, Adonai Jehova, Adonai Sabaoth, Metraton On Agla Adonai Mathon, the Pythonic word, the Mystery of the Salamander, the Assembly of Sylphs, the Grotto of Gnomes, the demons of the heaven of Gad, Almousin, Gibor, Jehosua, Evam, Zariatbatmik: Come, Come, Come !"

The Grand Appellation of Agrippa1 consists only in these words: DIES MIES JESCHET BOENEDOESF DOUVEMA ENITEMAUS. We make no pretence of understanding their meaning; possibly they possess none, assuredly none which is reasonable, since they avail in evoking the devil, who is the sovereign unreason. Picus
de Mirandola, no doubt from the same motive, affirms that in Black Magic the most barbarous and unintelligible words are the most efficacious and the best. The conjurations are repeated with uplifted voice, accompanied by imprecations and menaces, until the spirit replies. He is preceded commonly by a violent wind which seems to make the whole country resound. Then domestic animals tremble and hide away, the assistants feel a breath upon their faces, and their hair, damp with cold sweat, rises upon their heads. The Grand and Supreme Appellation, according to Peter of Apono, is as follows:


The ordinary signs and signatures of demons are given in the next figure following: But they are those of inferior demons, and here follow the official signatures of the so-called Fourth Book of Occult Philosophy, which was originally attributed to Agrippa, but which is now believed to be by some unknown author.

the princes of hell, attested judicially – judicially, O M. le Comte de Mirville! – and preserved in the archives of justice as convincing evidences for the trial of the unfortunate Urban Grandier:

These signatures appear under a pact of which Collin de Plancy gives a facsimile reproduction in the Atlas of his Infernal Dictionary. It has this marginal note: “The draught is in hell, in the closet of Lucifer”, a valuable item of information about a locality but imperfectly explored, and belonging to a period in no wise remote from our own, though anterior to the trial of young Labarre and Etalonde, who, as everyone knows, were contemporaries of Voltaire.

Evocations were followed frequently by pacts written on parchment of goat skin with an iron pen and blood drawn from the left arm. The document was in duplicate: one copy was carried off by the fiend and the other swallowed by the wilful reprobate. The reciprocal engagements were that the demon should serve the sorcerer during a given period of years and that the sorcerer should belong to the demon after a determined time. The Church in her exorcisms has consecrated the belief in all these things; it may be said indeed that Black Magic and its darksome prince are the true, living and terrific creations of Roman Catholicism; that they are even its special and characteristic work, for priests invent not God. So also true Catholics cleave from the bottom of their hearts to the conservation and even the regeneration of this great work, which is the philosophical stone of the official and positive cultus. In prison slang the devil is called BAKER by convicts;
all our desire, and we speak no longer from the standpoint of the Magus, but as a devoted child of Christianity and of that Church to which we owe our earliest education and our first enthusiasms – all our desire, we say, is that the phantom of Satan may no longer be called also the BAKER for ministers of morality and representatives of the highest virtue. Will they appreciate our intention and forgive the boldness of our aspirations in consideration of our devoted intentions and the sincerity of our faith? The devil-making Magic which dictated the Grimoire of Pope Honorius, the ENCHRIRIDION of Leo III, the exorcisms of the Ritual, the verdicts of inquisitors, the suits of Laubardement, the articles of the Veuillot brothers, the books of MM. de Falloux, de Montalembert, de Mirville, the Magic of sorcerers and of pious persons who are not sorcerers, is truly a thing to be condemned in some and infinitely deplored in others. It is above all to combat these unhappy aberrations of the human mind by their exposure that we have published this book. May it further the holy cause!

But we have not yet exhibited these impious devices in all their turpitude, in all their monstrous folly. We must stir up the blood-stained filth or perished superstitions; we must tax the annals of demonomania, so as to explore certain crimes which imagination alone could not invent. The Kabalist Bodin, Israelite by conviction and Catholic by necessity, had no other intention in his Demonomania of Sorcerers than to impeach Catholicism in its works and undermine it in the greatest of all its doctrinal abuses. The treatise of Bodin is profoundly Machiavellian and strikes at the heart of the institutions and persons it appears to defend. It would be difficult to conceive without reading it his vast mass of sanguinary and hideous histories, acts of revolting superstition, sentences and executions of stupid ferocity. “Burn all!” the inquisitors seemed to cry. “God will distinguish His own!” Poor fools, hysterical women and idiots were accordingly sacrificed without mercy for the crime of Magic, while, at the same time, great criminals eluded this infamous and sanguinary justice. Bodin gives us to understand as much by recounting such anecdotes as that which he connects with the death of Charles IX. It is an almost unknown abomination, and one which has not, so far as we are aware, tempted the skill of any romancer, even at periods of the most feverish and deplorable literature.

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abbé Boullan of France
The Abbe Boullan (1824-93), a defrocked Catholic priest who believed that he was a reincarnation of John the Baptist, is reported to have celebrated a Black Mass in vestments on which an inverted crucifix was embroidered, with a pentagram tattooed at the corner of his left eye (the left being the side of evil). He recommended the ceremonial sacrifice of a child at the high point of the Mass, and the use of consecrated hosts being mixed with faeces as a cure for nuns who complained they were tormented by devils.

Perhaps the most famous Satanist in the 19th century was the Abbé Boullan of France, who became the head of an offshoot of the church of Carmel and allegedly practiced black magic and infant sacrifice. The church of Carmel was formed by Eugene Vintras, the foreman of a cardboard box factory Tillysur-Seulles. In 1839 Vintras said he received a letter from the archangel Michael, followed by visions, of the archangel, the holy ghost, St. Joseph and the virgin Mary. He was informed that he was the reincarnated prophet Elijah, and he was to found a new religious order and proclaim the coming of the age of the holy ghost. The true king of France, he was told, was one Charles Naundorf.

Vintras went about the countryside preaching this news and acquiring followers, including priests. Masses were celebrated that included visions of empty chalices filled with blood stains on the Eucharist. By 1848 the church of Carmel, as the movement was known, was condemned by the pope. In 1851 Vintras was accused by a former disciple of conducting black masses in the nude, homosexuality and masturbating while praying at the alter.

Shortly before his death in 1875, Vintras befriended Boullan, who formed a splinter group of the church of Carmel upon Vintras death. He ran the group for 18 years, until his death, outwardly maintaining pious practices but secretly conducting satanic rituals.

Boullan seems to have been obsessed with Satanism and evel since the age of 29, when he took a nun named Adele Chevalier as his mistress. Chevalier left her convent, bore two bastard children and founded with Boullan The Society for the Reparation of Souls. Boullan specialized in exorcising demons by unconventional means, such as feeding possessed victims a mixture of human excrement and the Eucharist. He also performed black masses. On January 8, 1860, he had Chevalier reportedly conducted a black mass in which they sacrificed one of their children.

By the time Boullan met Vintras, Boullan was claiming to be the reincarnated St. John the Baptist. He taught his followers sexual techniques and said the original sin of Adam and Eve could be redeemed by sex with incubi and succubi. He and his followers were said to copulate with the spirits of the dead, including Anthony the
Boullan's group was infiltrated by two Rosicrucians, Oswald Wirth and Stanislav de Guaita, who wrote an exposé, The Temple of Satan. Boullan and de Guaita supposedly engaged in magical warfare. Boullan and his friend, the novelist J.K. Huysmans, claimed to be attacked by demons. When Boullan collapsed and died of a heart attack on January 3, 1893, Huysmans believed it was due to an evil spell cast by de Guaita, and said so in print. De Guaita challenged him to a duel, but Huysmans declined and apologized.

In his novel, La-bas, Huysmans included a black mass, which he said was based on his observations of one conducted by a satanic group in Paris, operating in the late 19th century. He said the mass was recited backwards, the crucifix was upside down, the Eucharist was defiled and the rite ended in a sexual orgy.

By the early 20th century, Aleister Crowley (known as the black pope) was linked to Satanism. Although he called himself "the beast", used the words "life" "love" and "light" to describe Satan and once baptized and crucified a toad as Jesus, he was not a Satanist but a magician and occultist.

In March 1856 Boullan assumed the spiritual direction of a young woman from Soissons, Adèle Chevalier. After being told by several doctors that there was no hope left, during a pilgrimage to Our Lady of La Salette she had been miraculously cured of blindness and pulmonary congestion. The news was soon to spread throughout the diocese and the bishop of Soissons had delegated his Vicar General to conduct an investigation. His report was clear and precise: "After careful consideration of the circumstances which led to the recovery of sight and the healing of the lungs, I do not hesitate to believe in a supernatural intervention by the Mother of God."

From that time, sister Chevalier was in communication with the Virgin and - inspired by a divine grace - frequently receiving revelations from a mysterious voice. The monks of La Salette asked the bishop of Grenoble permission to entrust her to the direction of abbot Boullan, whose scientific and mystic theology was well known to them. Immediately, Boullan had great faith in the supernatural qualities of the penitent. It was decided that he would travel to Rome to present the miracle to the Pope and the Sacred College.

This mission would not be the only one. Around the same time, Boullan had to deal with the case of Miss Mary Roche, who had been entrusted to him by the bishop of Rodez. She also claimed to have a divine mission and to receive heavenly inspiration of a prophetic nature. Events of the utmost gravity had been announced to her:
one prophecy applied to the Pope who would meet a violent death and another to the French Emperor who, if he did not follow the orders Marie Roche gave him, would perish through the hands of his officers to make room for Henry V. Marie Roche was also taken to Rome by the abbot and presented to the Sacred College.

Claiming to have received from the Virgin a revelation in which she ordered him to found a religious Society for the Reparation of Souls, Adèle wrote down the rules of the Society which also were dictated to her in a divine manner. In his journal Les Annales de la Sainteté au XIXe Siècle Boullan later explained that he tried "to offer to God a satisfaction or reparation - by special prayers and the physical or moral sufferings Christians accepted and even sought - in order to restore the balance that was distorted by the offenses against the divine majesty, committed by sinners who were not repentant".

With the approval of several senior prelates, the Society was installed at Bellevue Avenue in Sèvres, in the department of Seine-et-Oise. In fact, however, the community served only to conceal the amorous relationship between the abbot and sister Adèle. Soon, bizarre practices were recorded, with which Boullan tried to heal the nuns who were attacked by strange diabolical diseases. The abbot exorcised one of the sisters who was tormented by the Devil by spitting in her mouth; another had to drink his urine mixed with that of sister Chevalier, and a third was ordered to eat poultices made of faeces. Clerics asked abbot Boullan and sister Chevalier how they could reconcile - for money - the favour of the Blessed Virgin, and finally some very worldly women consulted them in matters of conscience. In 1860 he was reputed to be responsible for the disappearance of the child that was the fruit of his forbidden love for Adèle Chevalier. Some even said the child was sacrificed upon the altar.

Complaints were filed to the police and the bishop of Versailles, especially concerning the money Boullan made with his strange therapies. An investigation was opened against Father Boullan and sister Chevalier, who were accused of fraud and indecency. The Court of Versailles dismissed the latter, but sentenced Boullan and Chevalier to three years in prison on the first accusation, which Boullan served from 1861 to 1864 at Rouen.

In the summer of 1869, Boullan found himself again behind prison walls - this time in Rome. An ecclesiastical trial opened before the Holy Office, due to a conflict of jurisdiction between Versailles - where Boullan had his congregation authorized - and Paris, where he resided since his release from prison. In the monastic cell which had been assigned to him while awaiting his trial, he wrote down a confes-
sion in a secret document, now known as The Pink Book. Boullan was absolved by the Holy Office and returned to Paris, but he caught the attention of the Archdiocese again by the heretical views he developed in his journal, including a theory of "mystical substitution, whereby the souls of reparation" had the mission to sin so that others would not. This concept of course opened the door to all sorts of debauchery. Moreover, and under the guise of exorcism, he taught people who were tormented by diabolical obsessions some methods of auto-suggestion and self-hypnosis to cure them, by having sex - in mind - with the saints and even with Jesus Christ. He also showed them what postures and occult methods they should adopt to enable supernatural entities - and particularly his own astral body - to visit and possess them...

http://hermetic.com/sabazius/agnostic_mass.htm

the gnostic mass (aleister crowley)

Liber XV
O.T.O.
Ecclesiae Gnosticae Catholicae
Canon Missae

I
OF THE FURNISHINGS OF THE TEMPLE

IN THE EAST, that is, in the direction of Boleskine, which is situated on the South-Eastern shore of Loch Ness in Scotland, two miles east of Foyers, is a shrine or High Altar. Its dimensions should be 7 feet in length, 3 feet in breadth, 44 inches in height. It should be covered with a crimson altar-cloth, on which may be embroidered fleur-de-lys in gold, or a sunblaze, or other suitable emblem. [On the Altar are placed the Priest's Robe and Crown.]

On each side of it should be a pillar or obelisk, with countercharges in black and white.

Below it should be the dais of three steps, in black and white squares.

Above it is the super-altar, at whose top is the Stèle of Revealing in reproduction, with four candles on each side of it. Below the stèle is a place for The Book of the Law, with six candles on each side of it. Below this again is the Holy Graal, with roses on each side of it. There is room in front of the Cup for the Paten. On each side beyond the roses are two great candles. [NOTE]
All this is enclosed within a great Veil.

Forming the apex of an equilateral triangle whose base is a line drawn between the pillars, is a small black square altar, of superimposed cubes.

Taking this altar as the middle of the base of a similar and equal triangle, at the apex of this second triangle is a small circular font.

Repeating, the apex of a third triangle is an upright coffin, or Tomb. [NOTE]

II
OF THE OFFICERS OF THE MASS

The PRIEST. Bears the Sacred Lance, and is clothed at first in a plain white robe.

The PRIESTESS. Should be actually Virgo Intacta or specially dedicated to the service of the Great Order. She is clothed in white, blue, and gold. She bears the Sword from a red girdle, and the Paten and Hosts, or Cakes of Light.

The DEACON. He is clothed in white and yellow. He bears The Book of the Law.

Two CHILDREN. They are clothed in white and black. One bears a pitcher of water and a cellar of salt, the other a censer of fire and a casket of perfume.

III
OF THE CEREMONY OF THE INTROIT

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 doorkeeper 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.

[ The Proclamation of the Law ]
The DEACON: Do what thou wilt shall be the whole of the Law. [Liber AL I:40]
I proclaim the Law of Light, Life, Love, and Liberty in the name of IAÔ.

The CONGREGATION: Love is the law, love under will. [Liber AL I:57]

The DEACON goes to his place between the altar of incense and the font, [directs the congregation to rise,] faces East, and gives the step and sign of a Man and a Brother. All imitate him.

[ The Creed (Credo) ]

The DEACON and all the PEOPLE: I believe in one secret and ineffable LORD; and in one Star in the Company of Stars of whose fire we are created, and to which we shall return; and in one Father of Life, Mystery of Mystery, in His name CHAOS, the sole viceregent of the Sun upon the Earth; and in one Air the nourisher of all that breathes.

And I believe in one Earth, the Mother of us all, and in one Womb wherein all men are begotten, and wherein they shall rest, Mystery of Mystery, in Her name BABALON.

And I believe in the Serpent and the Lion, Mystery of Mystery, in His name BAPHOMET.

And I believe in one Gnostic and Catholic Church of Light, Life, Love and Liberty, the Word of whose Law is THELÉMA.

And I believe in the communion of Saints.

And, forasmuch as meat and drink are transmuted in us daily into spiritual substance, I believe in the Miracle of the Mass.

And I confess one Baptism of Wisdom whereby we accomplish the Miracle of Incarnation.

And I confess my life one, individual, and eternal that was, and is, and is to come.

AUMGN. AUMGN. AUMGN.
[ The Entry of the Priestess and Children ]

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.

The VIRGIN: Greeting of Earth and Heaven!

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 3 and a half 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.) She draws her Sword and pulls down the Veil therewith.

[ The Entry of the Priest ]

The PRIESTESS: By the power of Iron, I say unto thee, Arise. In the name of our Lord the Sun, and of our Lord ..., that thou mayst administer the virtues to the Brethren.

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.

[ The Confession of the Priest ]

The PRIEST: I am a man among men.

He takes again the Lance, and lowers it. He rises.
The PRIEST: How should I be worthy to administer the virtues to the Brethren?

[ The Lustration of the Priest ]

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

The PRIESTESS: Let the salt of Earth admonish the water to bear the virtue of the Great Sea. (Genuflects.) Mother, be thou adored.

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

Be the PRIEST pure of body and soul!

[ The Consecration of the Priest ]

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

Let the Fire and the Air make sweet the world! (Genuflects.)

Father, be thou adored.

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

Be the PRIEST fervent of body and soul!

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

[ The Vesture of the Priest ]

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

Be the flame of the Sun thine ambience, O thou PRIEST of the SUN!

[ The Coronation of the Priest ]
The DEACON brings the crown from the High Altar. (The crown may be of gold or platinum, or of electrum magicum; but with no other metals, save the small proportions necessary to a proper alloy. It may be adorned with divers jewels, at will. But it must have the Uraeus serpent twined about it, and the cap of maintenance must match the scarlet of the Robe. Its texture should be velvet.)

[She places the cap of maintenance and crown upon the head of the PRIEST.]

Be the Serpent thy crown, O thou PRIEST of the LORD!

[ The Consecration of the Lance, and the Invocation of the Lord ]

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

Be the LORD present among us!

All give the Hailing Sign. [All should be standing at this point.]

The PEOPLE: So mote it be.

IV OF THE CEREMONY OF THE OPENING OF THE VEIL

[ The Raising of the Priestess ]

The PRIEST: Thee therefore whom we adore we also invoke. By the power of the lifted Lance!

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.

I, PRIEST and KING, take thee, Virgin pure without spot; I upraise thee; I lead thee to the East; I set thee upon the summit of the Earth.

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 people may sit.]

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. [NOTE] He kneels for a space in adoration, with joined hands, knuckles closed, thumb in position aforesaid.

He rises, and draws the veil over the whole altar.

[ The Circumambulation of the Temple ]

All rise and stand to order[at the direction of the Deacon].

The PRIEST takes the lance from the DEACON, and holds it as before, as Osiris or Phthah. 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.)

[ The Ascent to the Veil ]

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 [the People] imitate this motion.

[ The Priest's First Oration Before the Veil ]

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

The PRIEST: O circle of Stars whereof our Father is but the younger brother, mar-
vel 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!" [Liber AL, I:27]

[ The Priestess's Oration From Behind the Veil ]

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

The PRIESTESS: "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!" [Liber AL, I:61] "To me! To me!" [Liber AL, I:62] "Sing the rapturous lovesong 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!" [Liber AL, I:63-65]

[ The Priest's Second Oration Before the Veil ]

The PRIEST mounts the second step.

The PRIEST: 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." [Liber AL, II:6] "I am alone; there is no God where I am." [Liber AL, II:23]

[ The Calendar ]

The DEACON and all rise to their feet, with the Hailing sign.

The DEACON: "But ye, O my people rise up and awake! "Let the rituals be rightly performed with joy and beauty! "There are rituals of the elements and feasts of the times. "A feast for the first night of the Prophet and his Bride! "A feast for the three days of the writing of the Book of the Law." A feast for Tahuti and the children of the Prophet -- secret, O Prophet! "A feast for the Supreme Ritual, and a feast for the Equinox of the Gods. "A feast for fire and a feast for water; a feast for life and a greater feast for death! "A feast every day in your hearts in the joy of my rapture! "A feast every night unto Nu, and the pleasure of uttermost delight!" [Liber AL, II:34-43.]

[The People may resume their seats.]

[ The Priest's Third Oration Before the Veil ]

The PRIEST mounts the third step.

The PRIEST: 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. [NOTE]

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. [NOTE]

A ka dua
Tuf ur biu
Bi a'a chefu
Dudu nur af an nuteru. [NOTE]

The PRIESTESS: "There is no law beyond Do what thou wilt." [Liber AL, III:60.]

[ The Opening of the Veil ]

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

The PRIEST: IÔ IÔ IÔ IAÔ SABAÔ
KURIE ABRASAX KURIE MEITHRAS KURIE PHALLE .
IÔ PAN, IÔ PAN PAN IÔ ISKHUROS, IÔ ATHANATOS IÔ ABROTOS IÔ IAÔ.
KHAIRE PHALLE KHAIRE PAMPHAGE KHAIRE PANGENETÔR.
HAGIOS, HAGIOS, HAGIOS IAÔ.

The PRIESTESS is seated with the Paten in her right hand and the cup in her left. [She then sets them down, the Paten to her left, the Cup to her right.]

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.

All 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.

V
OF THE OFFICE OF THE COLLECTS WHICH ARE ELEVEN IN NUMBER
The Sun
The DEACON: Lord visible and sensible of whom this earth is but a frozen spark turning about thee with annual and diurnal motion, source of light, source of life, let thy perpetual radiance hearten us to continual labour and enjoyment; so that as we are constant partakers of thy bounty we may in our particular orbit give out light and life, sustenance and joy to them that revolve about us without diminution
of substance or effulgence for ever.

The PEOPLE: So mote it be.
The Lord
The DEACON: Lord secret and most holy, source of light, source of love, source of liberty, be thou ever constant and mighty within us, force of energy, fire of motion; with diligence let us ever labour with thee, that we may remain in thine abundant joy.

The PEOPLE: So mote it be.
The Moon
The DEACON: Lady of night, that turning ever about us art now visible and now invisible in thy season, be thou favourable to hunters, and lovers, and to all men that toil upon the earth, and to all mariners upon the sea.

The PEOPLE: So mote it be.
The Lady
The DEACON: Giver and receiver of joy, gate of life and love, be thou ever ready, thou and thine handmaiden, in thine office of gladness.

The PEOPLE: So mote it be.
The Saints
The DEACON: Lord of Life and Joy, that art the might of man, that art the essence of every true god that is upon the surface of the Earth, continuing knowledge from generation unto generation, thou adored of us upon heaths and in woods, on mountains and in caves, openly in the marketplaces and secretly in the chambers of our houses, in temples of gold and ivory and marble as in these other temples of our bodies, we worthily commemorate them worthy that did of old adore thee and manifest they glory unto men,

(At each name the DEACON signs with thumb between index and medius. At ordinary mass it is only necessary to commemorate those whose names are italicized, with wording as is shown.)

Lao-tzu and Siddhârtha and Krishna and Tahuti, Mosheh, Dionysus, Mohammed and To Mega Thêrion, with these also, Hermês, Pan, Priapus, Osiris and Melchizedek, Khem and Amoun and Mentu, Hêraclês, Orpheus and Odysseus; with Vergilius, Catullus, Martialis, Rabelais, Swinburne, and many an holy bard; Apollonius Tyanœus, Simon Magus, Manes, Pythagoras, Basilides, Valentinus, Bardesanes and Hippolytus, that transmitted the Light of the Gnosis to us their successors and
their heirs; with Merlin, Arthur, Kamuret, Parzival, and many another, prophet, priest and king, that bore the Lance and Cup, the Sword and Disk, against the Heathen; and these also, Carolus Magnus and his paladins, with William of Schyren, Frederick of Hohenstaufen, Roger Bacon, Jacobus Burgundus Molensis the Martyr, Christian Rosencreutz, Ulrich von Hutten, Paracelsus, Michael Maier, Roderic Borgia Pope Alexander the Sixth, Jacob Boehme, Francis Bacon Lord Verulam, Andrea, Robertus de Fluctibus, Giordano Bruno, Johannes Dee, Sir Edward Kelly, Thomas Vaughan, Elias Ashmole, Molinos, Adam Weishaupt, Wolfgang von Goethe, William Blake, Ludovicus Rex Bavariae, Richard Wagner, Alphonse Louis Constant, Friedrich Nietzsche, Hargrave Jennings, Carl Kellner, Forlong dux, Sir Richard Payne Knight, Sir Richard Francis Burton, Paul Gauguin, Docteur Gérard Encausse, Doctor Theodor Reuss, and Sir Aleister Crowley -- Oh Sons of the Lion and the Snake! With all thy saints we worthily commemorate them worthy that were and are and are to come.

May their Essence be here present, potent, puissant and paternal to perfect this feast!

The PEOPLE: So mote it be.

The Earth
The DEACON: Mother of fertility on whose breast lieth water, whose cheek is caressed by air, and in whose heart is the sun's fire, womb of all life, recurring grace of seasons, answer favorably the prayer of labour, and to pastors and husbandmen be thou propitious.

The PEOPLE: So mote it be.

The Principles
The DEACON: Mysterious Energy, triform, mysterious Matter, in fourfold and sevenfold division, the interplay of which things weave the dance of the Veil of Life upon the Face of the Spirit, let there be Harmony and Beauty in your mystic loves, that in us may be health and wealth and strength and divine pleasure according to the Law of Liberty; let each pursue his Will as a strong man that rejoiceth in his way, as the course of a Star that blazeth for ever among the joyous company of Heaven.

The PEOPLE: So mote it be.

Birth
The DEACON: Be the hour auspicious, and the gate of life open in peace and in well-being, so that she that beareth children may rejoice, and the babe catch life with both hands.
The PEOPLE: So mote it be.

Marriage
The DEACON: Upon all that this day unite with love under will let fall success; may strength and skill unite to bring forth ecstasy, and beauty answer beauty.

The PEOPLE: So mote it be.

Death
All stand, Head erect, Eyes open.

The DEACON: Term of all that liveth, whose name is inscrutable, be favourable unto us in thine hour.

The PEOPLE: So mote it be.

The End
The DEACON: Unto them from whose eyes the veil of life hath fallen may there be granted the accomplishment of their true Wills; whether they will absorption in the Infinite, or to be united with their chosen and preferred, or to be in contemplation, or to be at peace, or to achieve the labour and heroism of incarnation on this planet or another, or in any Star, or aught else, unto them may there be granted the accomplishment of their wills; yea, the accomplishment of their wills.

AUMGN. AUMGN. AUMGN.

The PEOPLE: So mote it be.

All [the People] sit.

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

VI
OF THE CONSECRATION OF THE ELEMENTS

[The PRIESTESS picks up the Cup and Paten.]

1 The PRIEST makes the five crosses . 3 2 on paten and cup; 4 on paten alone; 5 on cup alone.

The PRIEST: Life of man upon earth, fruit of labour, sustenance of endeavour,
thus be thou nourishment of the Spirit!

He touches the Host with the Lance.

By the virtue of the Rod!
Be this bread the Body of God!

[He hands the Lance to the Deacon.]
He takes the Host.

TOUTO ESTI TO SÔMA MOU.

He [replaces Host,] kneels, adores, rises, [takes Paten and Host,] turns, shows Host to the PEOPLE [holding the Paten beneath it], turns, replaces [Paten and] Host, and adores. Music.

He takes the Cup.

Vehicle of the joy of Man upon earth, solace of labour, inspiration of endeavour, thus be thou ecstasy of the Spirit!

He touches the Cup with the Lance.

By the virtue of the Rod!
Be this wine the Blood of God!

He [hands the Lance to the Deacon and] takes the Cup.

TOUTO ESTI TO POTÊRION TOU HAIMATOS MOU.

He [replaces the Cup,] kneels, adores, rises, [takes the Cup,] turns, shows the Cup to the PEOPLE, turns replaces the Cup, and adores. Music. [He takes the Lance.]

For this is the Covenant of Resurrection.

He makes the five crosses on the PRIESTESS.

Accept, O LORD, this sacrifice of life [indicates Host] and joy [indicates Cup], true warrants of the Covenant of Resurrection.
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.

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

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, from ye we claim benediction in the name of IAÔ.

He makes three crosses on Paten and Cup together. [He hands the Lance to the Deacon.] 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.

[ The Trisagion or Sanctus ]

HAGIOS HAGIOS HAGIOS IAÔ!

He replaces the Host and the Cup, and adores. [NOTE] [The Priest takes the Lance. The Deacon returns to his usual station.]

**VII**

**OF THE OFFICE OF THE ANTHEM**

The PRIEST:
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, in thy child!

The CHORUS:

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!

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 be to 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 Blessing of the Elements]

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. [NOTE]

He makes with Paten and kisses it.
[He sets Paten on Altar and hands Lance to Priestess.]

[The Fractio]

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 ESTI TO SPERMA MOU. HO PATÊR ESTIN HO HUIOS DIA TO PNEUMA HAGION.
AUMGN. AUMGN. AUMGN.

He replaces the left-hand part of the Host.
[ The Consignatio and Commixto ]

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. [NOTE]

The PRIEST and the PRIESTESS: HRILIU.

The PRIEST takes the Lance.

The PRIESTESS covers the Cup.

[ The Epiklesis ]

The PRIEST [hands the Lance to the Priestess] 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. [NOTE]

[ The Consummation of the Elements ]

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.

[ The Benediction (Benedictio) ]

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 Wills, 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.)

The PRIESTESS and other officers never partake of the Sacrament, they being as it were part of the PRIEST himself.

Certain secret formulæ of this Mass are taught to the PRIEST in his Ordination.


**messe luciférienne**

Luciferian Mass

From Pierre Geyraud, Les Petites Églises de Paris (1937)

Je m'étais adossé au mur, tout prêt de l'officiant, de manière à l'observer de biais, presque de face.

In nomine Domini Dei nostri Satanae Luciferi Excelsi. Amen. (Au nom du Seigneur notre Dieu Satan Lucifer le Très-Haut.)

Les prières latines suivirent, dans l'ordre de la messe catholique. Le parallélisme était frappant. L'invocation était seulement infléchie vers le Diable au lieu d'aller à Dieu.

A l'oblation de l'hostie, qui précède sa consécration, le célébrant dit, toujours en latin:

-- Reçois, Seigneur Satan, Père et magnifique Rédempteur, cette hostie immaculée...

Il opéra dans le calice le mélange rituel de l'eau et du vin, fit l'oblation du vin, in-
voqua l'Illuminateur:

-- O Satan, qui t'es glorieusement insurgé contre Adonaï et son Christ, nous te louons...

...Arrache-nous à la damnable servitude d'Adonaï et de son Christ maudit, et admets-nous au rang de tes élus...

Tout en priant, il traça de la main, en signe de bénédiction, non la croix des chrétiens, mais le Tau des gnostiques. Et le Canon de la Messe commença, par le traditionnel Qui pridie quam pateretur.

Il se pencha sur l'hostie qu'il tenait entre ses doigts, puis sur le vin, pour prononcer, avec la lenteur précautionneuse prescrite, les paroles sacramentelles: Ceci est mon corps... Ceci est mon sang.

Aucune émotion sur son visage, empreint seulement de la gravité des actes théurgiques. Le prêtre se recueillit un moment, et poursuivit. Il me parut s'animer seulement lorsqu'il en vint au Pater noster, qu'il transposa ainsi, en latin:

-- Adonaï malfaisant, qui es dans les cieux, que ton nom soit blasphémé, que ton règne s'évanouisse, que contre ta volonté s'insurgent les Anges et les hommes sur la terre comme au ciel. Péris, maudit, comme sur la croix a péri le Christ ton fils. Que ton nom soit livré a l'oubli, d'ores à jamais.

Mais toi, Lucifer bien-aimé, que ton nom soit sanctifié; que ton règne arrive; que ta volonté soit faite sur la terre comme en enfer. Donne-nous aujourd'hui et tous les jours notre pain quotidien. Que nous communiions de ton esprit, par la communion du corps et du sang du Christ maudit que nous avons consacrés en ton honneur; et demeure avec nous, et remplis-nous de ta possession, de telle sorte que tous nos actes et toutes nos pensées soient inspirés de toi et te soient dédiés.

Au moment de la communion, il demanda que "ce dette nourriture résultât un accroissement du désir sexuel, une exaltation perpétuelle de la virilité"

Et il communia sous l'une et l'autre espèce.

-- Voulez-vous y participer? me dit-il, en me présentant, sur la patène, une parcelle de l'hostie consacrée.
Je fis signe que non.

Les oraisons latines reprirent, jusqu'à la doxologie finale.

(English translation follows immediately below)

Geysraud from Pierre, The Little Church of Paris (1937)

In nomine Domini Dei nostri Satanae Luciferi Excelsis. Amen. (In the name of the Lord our God Satan Lucifer the Most High.)

The Latin prayers followed, in order of the Catholic mass. The parallel was striking. The invocation was only bent towards the Devil instead of going to God.

At the oblation of the host, before his consecration, the celebrant says, still in Latin:

- Receive, Lord, Satan, Father and Redeemer beautiful, immaculate host this

He operated in the chalice ritual mixing water and wine, made an offering of wine, invoked the Illuminator:

- Satan, who rebelled against yourself gloriously Adonai and His Christ, we praise you ...

... Tear Us damnable easement to Adonai and His Christ cursed, and admit us to the status of your chosen ...

While praying, he traced the hand in blessing, not the cross of the Christians, but the Tau of the Gnostics. And the Canon of the Mass began, with the traditional Who Pridie quam pateretur.

He leaned over the host he was holding between his fingers, then the wine, to say, with cautious slowness prescribed sacramental words: This is my body ... This is my blood.

No emotion on his face, marked only the gravity acts theurgic. The priest paused for a moment and continued. He seemed animated controls while only came to the Pater Noster, and transposed it in Latin:

- Evil Adonai, who art in heaven, may your name be blasphemed thy kingdom van-
ishes, that will rise up against your angels and men on earth as in heaven. Peris, cursed, as died on the cross Christ your son. May your name be delivered to oblivion, forever now.

But you, beloved Lucifer, hallowed be thy name, thy kingdom come, Thy will be done on earth as hell. Give us today and every day our daily bread. We communications of your mind, through the communion of the body and blood of Christ cursed that we spent in your honor, and remains with us and fill us in your possession, so that all our actions and our thoughts are inspired by you and you are dedicated.

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St. Mary's Church in Bedfordshire County, England
March, 1963
Per the "Encyclopedia of Devil Worship and Satanic Crime" by Michael Newton, six graves were opened at the graveyard of this church with a woman's bones being spread out on the church altar. A rooster was sacrificed and inverted crosses were chalk marked on the wall.

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Satanic Mass (Coven)
1968
Altar Bell   (Rung nine times to invoke the spirit of Satan.)
Coven   (Chanting Invocation in ancient language to conjure Satan from the infernal abyss)
"Bagabi laca bachabe Lamac lamec bachalyas
Lamac cahi achababe Cabahagy sabalyos
Karrelyos Baryolos
Lagoz atha cabyolas
Samahac et famyolas
Harrahya"
High Priest   (Enters to center of the altar and chants, while crossing himself in a counterclockwise direction with his left hand)
“In nomine de nostrre Satanas: Lucifere excelsis!”
High Priest (chants)
“Introibo ad altare Satanas.”
Coven (chants)
“Ad Satanas, qui laetificat gloria
“In the name of our Satan; the glorious Lucifer!”
“I will go up to the Altar of Satan.”
“To Satan, the giver of youth and glory.”
meam.”
Coven (chants ancient conjuration to yield their souls to the devil)
“Palas aron ozinomas Geheamel cla orlay
Baske bano tudan donas Berec he pantaras tay.”
High Priest “In the name of Satan, ruler of Earth, the King of the world, the Chief
of the Serfs, I command the forces of darkness to bestow their infernal power upon
us. Save us, Lord Satan, from the treacherous and the violent. Oh Satan, Spirit
of the Earth, God of Liberty, open wide the gates of Hell, and come forth from the
abyss by these names:”
High Priest and Coven “Satan! Beelzebub! Leviathon! Asmodeus! Abaddon!”
High Priest (chants)
“Gloria Satanas, et Belial et Spiritui
et simper, et in saecula saeculorum.
Belial et Spiritui maloso.” to the evil spirits”
Coven (responds)
“Sicut erat in “As it was in the be-
principio, et nunc, ginning, is now, and
et simper, et in ever shall be, world
saecula saeculorum. without end. Amen”
Amen.”
High Priest (chants)
“Satanas vobiscum.” “Satan be with you.”
Coven (responds)
“Et cum spiritu tuo.” “And with thy spirit.”
High Priest (Calling the coven to prayer)
“Let us pray . . . Urged by our Lord Satan’s bidding, and schooled by his infernal
ordinance, we make bold to say:”
High Priest and Coven (Recitation of the Lord’s Prayer, backwards)
“Amen . . . Evil from us deliver but . . . temptation into not us lead and . . . us
against trespass who those forgive we as . . . trespasses our us forgive and . . .
bread daily our day this us give . . . heaven in is it as earth on . . . done be will
thy . . . come kingdom thy . . . name thy be hallowed . . . heaven in art who . . . Fa-
ther our.”
High Priest (Removes his headdress and approaches the coven, congregated a few
feet in front of the altar)
“Children of my office. From high matters I spare the time to preside over this
gathering. By the favor of our Lord Satan, I have the power to grant your wishes,
should it please me to do so. Waste no moment in unnecessary babbling or you
will incur my anger. Now, lift up your heads, and tell me your desires.”
(After a loud knock at the side door of the Altar Chamber)
“Who seeks entry here?”
Assistant Priestess “One who repents her past heresies and craves to be accepted into the grace of our Master, Satan . . . designated by the Creator. Lord of this world from its beginning without end.”
High Priest “Enter, penitent, that you may abase yourself before the only true God.”

(The side door opens, revealing a scared young girl, who has been persuaded to join the coven. She enters, hesitantly, wearing a long white muslin garment, tied at the waist with a cord. Her ankles are bound in shackles)

“Penitent, the opportunity is offered you to redeem your past . . . Do you desire to take it?”
Probationer “Yes.”
High Priest “Are you prepared to serve our Lord Satan with your whole mind, body, and soul, permitting nothing to deter you from the furtherance of his work?
Probationer “Yes.”
High Priest “As proof that you have purged your mind of all false teaching, you will now break this crucifix and throw the pieces from you.”
High Priest “Stand up, and raise your left hand! Repeat after me, sentence by sentence, the words I am about to say:
High Priest and Probationer “I deny Jesus Christ the deceiver . . . and I abjure the Christian faith, holding in contempt all of its works. By the symbol of the Creator, I swear henceforth to be . . . a faithful servant of his most puissant Arch-Angel, the Prince Lucifer . . . whom the Creator designated as His Regent and Lord of this World. As a being now possessed of a human body in this world. I swear to give my full allegiance to its lawful Master: to worship Him, our Lord Satan and no other; to despise all manmade religions, and to bring contempt to them whenever possible; to undermine the faith of others in such false religions whenever possible; and bring them to the true faith when desirable. I swear to give my mind, body, and soul unreservedly . . . to the furtherance of the designs of our Lord Satan. If I betray my oath, I do now decree to have my throat cut, my tongue and heart torn out . . . and to be buried in the sand of the ocean that the waves of it may carry me away into an eternity of oblivion.”
High Priest “If you ever break this oath, we shall pronounce sentence upon you in the name of our Lord Satan . . . that you shall fall into dangerous disease and leprosy, and that, in the sign of his vengeance, you shall perish by a terrifying and horrible death, and that a fire shall consume and devour you on every side and utterly crush you . . . and that by the power of Satan, a flame shall go forth from His Mouth which shall burn you up and reduce you to nothing in Hell . . .
High Priest (Removing from the altar, a bag containing the shavings of a clock) “Now take these shavings in your hand and face the Goat of Mendes . . . repeat af-
ter me: High Priest and Probationer “I deny God, Creator of Heaven and Earth, and I adhere to thee, and believe in thee.”
High Priest (Leads the girl to the right side of the altar to a black throne, upon which is seated Satan in the materialization of a huge black goat with a human body, but with the hooves and head of a goat. The goat has three horns, the middle one being a lighted torch)
   “Kiss the Goat!!”
   (As the girl kisses the posterior of the goat from behind the throne, the ceremony of fidelity to Satan known as the Pax, the High Priest intones . . )
   “As the shavings of the clock do never return to the clock from which they are taken, so may your soul never return to Heaven.”
   ( . . . leading the girl back to the altar)
   “Now . . . remove your garment and lie down at full length upon the altar.”
   (As the girl drops her garment and lies naked on the altar, the High Priest stretches out her arms and places a lighted black candle in each outstretched hand. She is now a human altar in the shape of a crucifix; her ankles still being bound by the shackles. Some members of the assemblage, looking ahead to the ceremony where she must submit to the sexual desires of the coven, are beginning to express their emotions.)
   “Brothers and sisters of the Left-Hand Path . . . the penitent has proved a worthy neophyte in our high order. It is now my happy duty to free her from the bonds of ignorance and superstition.”
   (The High Priest removes the shackles from the ankles of the young probationer/neophyte and proceeds with the rite symbolic of copulation with the devil. If the Lord Satan or one of his demons is present at this portion of the Mass, the High Priest will step aside and lead conjurations of lust while the ceremony is actually performed. After this rite, the neophyte, still serving as the altar, has the Chalice containing the host and a skull filled with blood placed upon her prone body. The host is generally stolen from a Catholic church, dyed black, and cut into a triangular shape. The blood is generally from a previously sacrificed animal of bird; although for a major high Sabbath, the most effective sacrifice is an unbaptised baby)
High Priest (chants)
   “Satanas gratias.” “Thanks be to Satan”
   “Satanas vobiscum.” “Satan be with you.”
Coven (responds)
   “Et cum spiritu tuo” “And with thy spirit.”
High priest and Coven (Walks to left of human altar to begin the Offeratory. He holds up the Paten containing the consecrated host)
   “Lucifer, Save us! Master, Save us!”
Astaroth, Save us!  Master, Save us!
Shaiton, Save us!  Master, Save us!
Zabulon, Save us!  Master, Save us!
Maloch, Save us!  Master, Save us!”

(High Priest walks to the right of human altar, and holds up the skull or other Chalice containing the blood)

“Satan, Have mercy!  Master, Have mercy!
Baal, Have mercy!  Master, Have mercy!
Azazel, Have mercy!  Master, Have mercy!
Dagon, Have mercy!  Master, Have mercy!
Mammon, Have mercy!  Master, Have mercy!”

High Priest  (Taking Communion, consecrates the Paten and the Chalice with the blessing of Death)

“Blessed be the bread and wine of death . . . blessed a thousand times more than the flesh and blood of life, for you have not been harvested by human hands nor did any human creature mill and grind you. It was our Lord Satan who took you to the mill of the grave, so that you should thus become the bread and blood of revelation and revulsion. I spit upon you! and I cast you down! in the memory of Satan, because you preach punishment and shame to those who would emancipate themselves and repudiate the slavery of the church!”

(He casts the consecrated host and blood on the floor in front of the altar and spits on them. At this sign, the entire congregation rushes up amidst screams of hate and tramples upon the mixture. They also scramble and fight for remnants to be used in casting private spells)

(High Priest – tearing off his vestments and trampling them on the ground . . . )

“These ornaments, badges of authority, serve only to conceal the nakedness which is alone acceptable to our Lord Satan!”

(Entire coven rips off their cloaks and any other garments amidst bestial shrieks and growls. This is silenced by the High Priest who rings a gong, causing the reaction of a thunder clap. The High Priest holds his left hand aloft helping the unsteady, and seemingly drugged, young neophyte off the altar to stand naked before the now naked coven)

“Neophyte, you have served me well! Stand up and join these assembled here so that they may look upon you, and do with you as they desire …”

(The neophyte is pushed into the midst of the assemblage, who stare at her and gesture and whisper among themselves. Later, at the end of the Mass, she will be submitted to the carnal desires of any member or members of the coven who request her. She will also assist in mass perversions)

High Priest  (Announcing the dismissal from the formal Mass, proclaiming the Benediction for increased virility, and calling for the homage to Satan through
feasting, dancing, and a general orgy till dawn)

“I, Joel, Prince of the Bats and High Priest of the Lord Satan, by this act do dismiss you from this service . . . Prepare to receive through me the Benediction of Our Lord Satan, that you may honour the Creator by the rite symbolical of his work . . .”

(As the altar bell is again rung nine times, the High Priest wanders among the assemblage, touching the genitals of each member of the coven with a special Satanic blessing to insure the success of the orgy to follow)

“Eva, Ave Satanas! Vade Lilith, vade retro Pan! Deus maledictus est!! Gloria tibi! Domine Lucifere, per omnia saecula saeculorum. Amen!!”

“When the law of the Lord is written in the heart”

“All good men . . .”

“When the law of the Lord is written in the heart”

“Rege Satanas! Hail Satan!
Ave Satanas! Hail Satan!
Hail Satan!! Hail Satan!”

***************************************************************

missa solemnis

Blue = Priest's dialogue  Red = Deacon(s) dialogue  Lime = Subdeacon only

***1970***

***1983 Publicly Available***

Missa Solemnis (The Black Mass)
- by Wayne F. West III*

The Missa Solemnis is performed with great pageantry and solemn dignity and is very precise in every detail. Every act, every movement must be deliberate and done with great majesty. Above all it must be done with absolute conviction.

Requirements for the performance of the Missa Solemnis – consecrated vestments from the Roman Catholic Church:

* Chasuble (over-garment worn by Priest during mass).
* Stole (a long, narrow stole worn around the neck).
* Maniple (worn over left arm).
* Girdle (A long, braided, rope-like cincture worn over alb around the mid-section).
* Nun’s habit with wimple.
* Large cross or crucifix to be hung, inverted, on wall over altar. If the Sigil of Baphomet already occupies that area, the cross is to be hung directly over its face, the eyes of the goat peering forth on either side.
* Font for holy water (chamber pot recommended).
* Small wooden bowl, rough-hewn in the interior and with a rough-hewn pestle for grinding the host into a pulverized state. The use of rough-hewn wood is suggested since this is symbolic of the cross upon which the pig purportedly died.
* Thurible (censer, usually on a long chain, used for censing the altar and the congregation).
* Purification bell.
* Chalice of Ecstasy (with veil).
* Gong.
* Incense burner for altar and desecration.
* Phallic aspergillum.
* Sword.
* Cruet of wine (wine is specified because of its use in the Roman Rite).
* As many black candles as desired.
* One white candle for the burning of the host.
* Container for incense (placed upon the altar) and spoon for incense.
* Powdered incense (Jasmine recommended since it is reputed for its erotic effects).
* Round silver spoon for the Consecratio.
* Clean white towel.
* Altar stand for the Missale.
* Other accouterments as traditional for the Satanic Mass.

The “Missale” referred to in the text is the bound copy of the Missa Solemnis which is used on the altar. The Satanic Bible is also placed on the altar.

The altar should represent a lewd woman, lying or sitting facing the participants, her legs spread wide exposing her genitals and her outstretched arms terminating in the candle holders which she grasps with each hand. She should be ornamented with heavy, gaudy jewelry, heavily made-up, possibly wearing shoes with spiked heels, and generally giving the appearance of a harlot. Across her breasts is painted or drawn the number of the Beast, 666.

The ceremony is begun in the established manner with the ringing of the bell, conjuration of the four names, drinking from the Chalice, etc. The Priest places the Chalice between the thighs of the altar, where it rests until again required. The Priest, Deacon, and Sub-Deacon all face the altar, then bow low once. Then, standing upright, the Priest will begin the **Introitus**.
Priest: In nomine dei nostri Satanas Luciferi. Introibo ad altare dei nostri.

Deacons: Ad dei nostri, Satanas Luciferi, qui laetificat juventutem meam.

Priest: (Ps. 42, 1-5) Judica me. Deus meus. Et discerne causam meam de gente sancta.

Deacons: Quia tu es Diabolus, fortitudo mea.

Priest: Emitte lucem tuam et veritatem tuam: Ipsa me deduxerunt, et adduxerunt in Infernum tuum.

Deacons: Et introibo ad altare dei nostri, ad Satanas Luciferi qui laetificat juventutem meam.

Priest: Quia tu es deus meus.

Deacons: Spera in Diabolo, quoniam adhuc confitebor illi: salutare vultus mei, et deus meus.

Priest: Gloria tibi, Satanas Luciferi.

Deacons: Sicut erat in principio, et nunc, et semper, et in saecula saeculorum.

Priest: Introibo ad altare dei.

Deacons: Ad dei nostri, Satanas Luciferi, qui laetificat juventutem meam.

Priest: Adjutorium nostrum in nomine Diaboli.

Deacons: Qui fecit Infernum et terram.

The Priest bows low before the altar and, remaining in that position, begins the Confiteor.

**confiteor**

Priest: I confess to almighty Satan, highest and ineffable King of Hell; to Ishtar, ever fertile; to Amon, god of life and reproduction; to Pan, whose lust does cause
the sperm of life to flow; to Asmodeus, Lucifer, Belial, Leviathan, to all the Daemons of the Pit, and to you, Brethren, that I have lived in fullness and in lust and have tortured much in though, word, and deed that naked dog who hangs upon the cross in mockery of man. Therefore I beseech thee, Satan, highest and ineffable King of Hell; Ishtar, ever fertile; Amon, god of life and reproduction; Pan, whose lust does cause the sperm of life to flow; Asmodeus, Lucifer, Belial, Leviathan, all the Daemons of the Pit, and you, Brethren, to grant me lewd, licentious, lustful pleasures for all the days and nights to come.

Deacons: May the almighty Satan shower his blessing upon you and fill your fiery rod with endless streams of sperm.

The Priest stands erect.

Priest: Gratia tibi, fratres.

The Deacon and Sub-Deacon bow low.

Deacons: I confess to almighty Satan, highest and ineffable King of Hell; to Ishtar, ever fertile; to Amon, god of life and reproduction; to Pan, whose lust does cause the sperm of life to flow; to Asmodeus, Lucifer, Belial, Leviathan, to all the Daemons of the Pit, and to you, Reverend, that I have lived in fullness and in lust and have tortured much in though, word, and deed that naked dog who hangs upon the cross in mockery of man. Therefore I beseech thee, Satan, highest and ineffable King of Hell; Ishtar, ever fertile; Amon, god of life and reproduction; Pan, whose lust does cause the sperm of life to flow; Asmodeus, Lucifer, Belial, Leviathan, all the Daemons of the Pit, and you, Reverend, to grant me lewd, licentious, lustful pleasures for all the days and nights to come.

Reverend: May the almighty Satan shower his blessing upon you and fill your fiery rods with endless streams of sperm.

The Deacon and Sub-Deacon stand erect.

Deacons: Gratia, Reverende.

Now the entire congregation bow low as the Priest turns toward them for the benediction.
Priest: *May the almighty and ineffable King of Hell grant you fullness of life and lead you to attainment in all your desires.*

The Priest approaches the altar and prepares for the purification of the ritual chamber.

Priest: *Take away from us, almighty Satan, the iniquities of that foul imposter who would deny the pleasures of thy realm and curse us with a life of piety and want. Make us to live that we may be made worthy of thy Infernal kingdom now and for all time to come.*

Deacons: *Gratia tibi, dei nostri, Satanas Luciferi.*

The Priest takes the phallic aspergillum from the altar and, turning to the Deacon, proffers it to him.

Priest: *Beloved brother, we ask a blessing.*

The chamber pot is brought forth and presented to *the nun,* who lifts her habit and urinates into it, smiling beatifically.

Deacon: *In the name of Mary she maketh the font resound with the waters of mercy. She giveth the showers of blessing and poureth forth the tears of her shame. She suffereth long, and her humiliation is great, and she doth pour upon the earth with the joy of her mortification. Her cup runneth over, and her water is sublime. Ave Maria ad micturiendum festinant.*

When the nun has finished filling the font, the Sub-Deacon takes it from her and holds it before the Deacon, who takes the phallus and dips it into the urine. The Deacon then takes the phallic aspergillum and, holding it tightly to his own genital area, turns to the four corners and gives the Satanic blessing, shaking the phallus twice (vigorously) at each of the cardinal points.

Deacon: *In the name of Satan, we bless thee with this, the symbol of the seed of life. In the name of Lucifer, we bless thee with this, the symbol of the seed of life. In the name of Belial, we bless thee with this, the symbol of the seed of life. In the name of Leviathan, we bless thee with this, the symbol of the seed of life.*

The Deacon kisses the phallus and then passes it to the Sub-Deacon, who also kisses it. The Sub-Deacon then hands it to the Priest, who raises it to the Baphomet,
kisses it, and then places it on the altar.

Priest: **Shemhamforash!**

Deacons: **Shemhamforash!**

Priest: **Hail, Satan!**

Deacons: **Hail, Satan!**

Priest: **We ask thee, mighty Prince of Darkness, by the merits of these symbols here assembled that thou wilt deign to assist us in our wants and needs.**

The Deacon takes the thurible, and the two Deacons kneel. The Priest places incense in the thurible. The Deacons remain kneeling.

Deacon: **Benedicte, Pater Reverende.**

Priest: **Ab illo benedicaris, in cujus honore cremaberis.**

The Priest takes the thurible from the Deacon. The Deacons remain kneeling. The Priest censes the altar, first the front and then both sides.

Priest: **Purificabo altare dei nostri, Satanas Luciferi, in cujus honore cremaberis.**

The Priest repeats this several times as he censes the entire altar. He turns and censes the Deacon and Sub-Deacon separately.

Deacon: **Purificabo gorde [corde] tuo et labiis tuis, Pater Reverende, in nomine dei nostri, Satanas Luciferi, in cujus honore cremaberis.**

The Deacon and Sub-Deacon stand, and the Deacon puts the thurible aside.

**gloria**

Priest: **Glory be to thee, almighty Satan, highest and ineffable King of Hell; and on Earth joy to the follower of the Left-Hand Path. We praise thee; we bless thee; we adore thee; we give thee thanks for thy great glory. O mighty Prince of Darkness, King of the Infernal Realm, thou art the true god, who replenisheth the world**
with pleasure and who maketh us whole. Thou alone art lord. Thou alone, O mighty Satan, art the most high. Thou alone art ruler of the Earth.

The Priest seats himself on the throne. The Deacon and Sub-Deacon chant the Gloria. The Priest returns to the altar and turns to face the congregation.

Priest: Diabolus vobiscum.

Deacons: Et cum spiritu tuo.

The Sub-Deacon removes the Missale from its stand, raises it high before the Baphomet, and transfers it to the Epistle (right) side of the altar. As he does so, the Deacon moves to the left side of the altar. The Priest then reads the Epistle, which is taken from 2 Corinthians 4, 1-6 and 15-18.

**epistle**

Priest: Brethren, being entrusted, then by Satan’s pleasure with this ministry, we do not play the coward: We renounce all shame-faced concealment; there must be no crooked ways nor falsifying of Satan’s word. It is by making the truth publicly known that we recommend ourselves to the judgment of mankind, as we do in Satan’s sight.

Our gospel is a mystery, yes, but it is only a mystery to those who are on the road to empty heavens: those whose unbelieving minds have been blinded by that nefarious, foul-mouthed Jew whom they worship, so that the glorious gospel of the almighty Satan cannot reach them with the rays of its illumination. After all, it is ourselves we proclaim: We proclaim Satan as lord and ourselves as his servants.

The god of darkness has kindled the Light of Lucifer in our hearts, whose shining is to make known his glory. It is all for your sakes, so that his pleasures may be made manifest in many lives and may increase the lust which is offered to Satan’s glory.

No, we do not play the coward, for the outer part of our nature is like that of our inner nature and is being refreshed from day to day. This light brings with it a reward multiplied every way, leading us to everlasting fulfillment. For the lies of that Nazarene king of fools shall last but shortly; what is of Satan is eternal.

The Sub-Deacon returns the Missale to its stand. The Priest continues with the Oratio, which is inverted from the Feast of the Kingship of Jesus Christ.
Priest: Almighty and ever-living Prince of Darkness, who has willed that all the pleasures of the flesh shall be made manifest, grant that all the peoples of the Earth, now torn asunder by the lies of that Judean pig, may be awakened to the truth of him who is Satan.

The Priest continues with the Gradual, which is taken from Leviticus 21.10, 21.8, and Hebrews 2.17.

Priest: (Leviticus 21.10) The High Priest, that one who is chief among his brethren, who is consecrated for the Priestly office and who wears the sacred vestments, is altogether like his brethren.

(Hebrews 2.17) He would be a High Priest who could feel for us and be our true representative before Satan, to make our pleasures manifest and rid us of the stench of hypocrisy.

(Leviticus 21.8) The Priest must be set apart, as I am set apart, the Lord of Hell who fulfills you.

The Deacon raises the Missale on high before the Baphomet, then moves it to the Left-Hand side (the Gospel side) of the altar.

Priest: Sequentia sancti evangelii secundum sancta biblia nostrae.

The gong is struck. The Priest reads the Gospel of the Fifth Enochian Key.

Deacons: Jube domine, bendicere.

Priest: Diabolus sit in corde tuo, et in labiis tuis, ut digne et competenter annunties evangelium suum.

The Priest sits upon the throne. The Deacons chant the Fifth Enochian Key together. The Priest returns to the altar and recites the Key in English.
The Priest now begins *the most solemn part of the Missa Solemnis, the Desecration*. This requires a consecrated host, which must be obtained from a Roman Catholic Communion.

**desecration/offertorium**

Priest:  (Luke 1, 46-49) I have found joy in Satan who is my saviour: Because he who is might, he who is the highest and ineffable King of Hell, has wrought for me his wonder.

The Priest faces the congregation.

Priest:  *Diabolus vobiscum*.

Deacons:  *Et cum spiritu tuo*.

The Priest takes the host and begins the Desecration. This must be done with anger, vehemence, wrath, and hatred. He raises the host to the Baphomet and says:

**Priest:**  Thou, thou whom, in my quality of Priest, I force, whether thou wilt or no, to descend into this host, to incarnate thyself into this bread, Jesus, artisan of hoaxes, bandit of homages, robber of affection, hear! Since the day when thou didst issue from the complaisant bowels of a virgin, thou hast failed all thy engagements, belied all thy promises. Centuries have wept, awaiting thee, fugitive god, mute god! Thou wast to redeem man, and thou has not. Thou wast to appear in thy glory, and thou sleepest.

"Go, lie", say to the wretch who appeals to thee, “Hope, be patient, suffer; the hospital of souls will receive thee; the angels will assist thee; Heaven opens to thee”. Imposter! Thou knowest well that the angels, disgusted at thy inertia, abandon thee! Thou wast to be the interpreter of our plaints, the chamberlain of our tears; thou wast to convey them to the cosmos, and thou hast not done so, for this intercession would disturb thy eternal sleep of happy satiety.

Thou has forgotten the poverty thou didst preach, vassal enamoured of banquets! Thou hast seen the weak crushed beneath the press of profit while standing by and preaching servility! Oh, the hypocrisy! That man should accept such woe unto himself is testimony to his blindness, that very affliction thou didst credit thyself to cure.

Satan is my beloved master, whose inconceivable magic engenders life and bestows it on the innocent whom the vicious Jesus darest damn - in the name of what
original sin? O lasting foulness of Bethlehem, whom darest thou punish? By the
virtue of what covenants? We would have thee confess thy impudent cheats, thy
inexpiable crimes! We would drive deeper the nails into thy hands, press down the
crown of thorns upon thy brow, bring blood and water from the dry wounds of thy
sides. And that we can and will do by violating the quietude of thy body, profaner
of ample vices, abstractor of stupid purities, cursed Nazarene, do-nothing king,
coward god!

Behold, Lord Satan, this symbol of putrid flesh which is of him who would purge
the Earth of pleasure and who, in the name of Christian “justice”, did cause the
death of millions of our beloved brethren. We curse him and defile his name.

O mighty King of Hell, condemn him to the slimy pits, evermore to suffer in un-
relenting anguish. Shower thy wrath upon him, O Prince of Darkness, and rend
him full asunder that he may know thy glorious might. O god of gods, King of the
Infernal Realm, Lord of the Earth, call forth thy legions that they may witness what
we do in thy most glorious name. Send forth thy messengers to herald this deed
and send the Christian minions reeling to their doom. Smite him, O king of kings,
that his angels and archangels, cherubim and seraphim, may cower and tremble
with fear and prostrate themselves before thee in honor of thy greatness. Send
crashing down the gates of Heaven, O true and only god, that the murders of our
beloved forebears may be avenged. Vent thy full wrath upon him, O highest and
ineffable King of Hell, that he will know that thou art truly god on high.

The Priest thrusts the host into the labia of the altar, who, removing her hands
from the candle holders, proceeds to masturbate herself to climax or else, maintain-
ing her original position, allows the Priest to masturbate her, employing the host as
a device. As the Priest finishes the desecration, the Deacon lights the white candle
and prepares the small incense
burner on the altar with charcoal and incense. He does not light the mixture.

Then the Deacon begins a rhythmic beating of the gong while the Priest drops the
host into the small bowl and, using the pestle, proceeds to grind it into a complete-
ly pulverized state, swearing blasphemies as he does so. The Deacon and Sub-
Deacon also swear the most vile obscenities while the Priest is grinding the host.

When the host has been completely pulverized, the Priest adds it to the mixture
of charcoal and incense and sets it aflame using the white candle.

Priest: Vanish into nothingness, thou fool of fools, thou vile and rotten pretender
to the throne of almighty Satan, the true god of gods. Vanish into the void of thy
empty Heaven, for thou wert never, nor shalt thou ever be.

When the mixture is completely burnt, the Priest extinguishes the white candle
and, turning to the congregation, utters the purported last words of that miserable swine upon the cross:

Priest: Consummatum est. Shemhamforash!

Deacons: Shemhamforash!

Priest: Hail, Satan!

Deacons: Hail, Satan!

The Priest takes the sword and calls forth the Four Princes of Hell in the manner set forth in the Satanic Bible, that they may bear witness to the Consecratio.

Priest: Satan! Come forth from thy realm, Satan, and appear. Be friendly unto me, for I am the same: the true worshipper of the highest and ineffable King of Hell. Lucifer! Come forth from thy realm, Lucifer, and appear. Be friendly unto me, for I am the same: the true worshipper of the highest and ineffable King of Hell. Belial! Come forth from thy realm, Belial, and appear. Be friendly unto me, for I am the same: the true worshipper of the highest and ineffable King of Hell. Leviathan! Come forth from thy realm, Leviathan, and appear. Be friendly unto me, for I am the same: the true worshipper of the highest and ineffable King of Hell.

Shemhamforash! Hail Satan!

**Consecratio**

The Deacon begins to disrobe the Priest with great ceremony. As each vestment is removed, the Sub-Deacon says:

Sub-Deacon: We remove this chasuble from thee, O servant of the Prince of Darkness, and cast it in a heap, that thou mayest be freed from this symbol of Christian infamy which bears the blood of murdered millions of our brethren.

We remove this stole from thee, O servant of the Prince of Darkness, as it is a symbol of the immortality of that heinous, blood-stained dog who dares pretend to thy throne, that thou mayest be freed from this symbol of Christian infamy which bears the blood of murdered millions of our brethren.

We remove this maniple from thee, O servant of the Prince of Darkness, as it is a
symbol of the tears shed for that foul fiend who dares to pretend to Satan’s throne,
that thou mayst be freed from this symbol of Christian infamy which bears the
blood of murdered millions of our brethren.

We remove this girdle from thee, O servant of the Prince of Darkness, as it is a
symbol of the purity of him who was born of the lustful passion of the
maniical Joseph and the sex-crazed Mary who did fornicate, even as you and I,
and whose seeds became as one to form the putrid body of him who dares to pre-
tend to Satan’s throne, that thou mayst be freed from this symbol of Christian infa-
my which bears the blood of murdered millions of our brethren.

We remove this alb from thee, O servant of the Prince of Darkness, as it is a sym-
bol of the cleansing of the souls of Christian minions yet serves as naught but a
cover for a body better used in lust, that thou mayst be freed from this symbol of
Christian infamy which bears the blood of murdered millions of our brethren.

Now completely disrobed, the Priest stands naked before the altar, arms raised in
triumph.

Priest: Glory be to thee, O lord of lords, true god of gods, highest and ineffable
King of Hell. I give thee thanks for thy great glory and refresh myself in naked-
ness before thy sight. Boldly I beseech thee: Shower thy bounties upon this, thy
servant, and fill my rod with the fire of passion, evermore to serve thee in all thou
dost command. Forsake me not, O mighty Prince of Darkness, for I am of thee and
by thee, forsaking all other gods: for thou art my god, the true giver of life.

The Deacon brings forth the Mantle of Darkness, a hooded black robe, which he
places upon the Priest with great ceremony, covering his head with the hood.

Sub-Deacon: O mighty Prince of Darkness, recognize this, thy servant, upon
whose shoulders we place this sacred robe, and through whom we offer up this sac-
ifice to thy great glory.

Priest: Gratia tibi, fratres.

The Priest masturbates in the darkness of his cloak until he reaches an ejacula-
tion. The semen is caught in a deep silver spoon and placed upon the altar. The Deacon
offers the Priest a towel to cleanse himself, after which he begins the second Offer-
torium.

offertorium
Priest: (Eccl. 24,25,39) *In me gratia omnis viae et veritatis. In me omnis spes vitae et virtutis: Ego quasi rosa plantata super rivos aquarum fructificavi.*

The Priest calls upon Satan to come forth and bless the sacrificial offering by reciting the Veni.

**veni**

Priest:  *Veni sanctificator, omnipotens, aeterne Diabolus, et benedic hoc sacrificium, tuo Inferno nomine praeparatum.*

The Priest raises the spoon slightly before him.

Priest:  *O mighty Satan, highest and ineffable King of Hell, accept this sacrificial offering of the living flesh which I, thy devoted servant, make to thee and which from my own lustful rod did come.*

The Priest raises the spoon on high to the Baphomet, and the Deacon strikes the gong.

Priest:  *Hic est enim corpus meum.*

Taking the Chalice from the altar, the Priest goes to the Epistle side of the altar. The Deacon pours wine from the cruet into the Chalice of Ecstasy. The Priest returns to the center of the altar and raises the Chalice slightly before him.

Priest:  *We offer thee, O lord of lords, this Chalice of Ecstasy which contains the elixir of life and does stir the desires of the flesh, and which brings forth the lustful bounties of thy Infernal kingdom. Unto thy wisdom do we commend ourselves. Unto thy mercies are we forever bound.*

The Priest raises the Chalice on high to the Baphomet, and the Deacon strikes the gong.

Priest:  *Hic est enim Calix Ecstaticus.*

The Priest sets the Chalice upon the altar.
Priest:  It is through thee that all these good gifts, created so by thee, are by thee sanctified, endowed with life, and bestowed upon us. Let us praise our lord. Urged by Satan’s bidding and schooled by his ordinance, we make bold to say:

_Our father, which art in Hell, glory to thy name. Thy kingdom is come. Thy will is done, on Earth as it is in thy Infernal realm. Grant us this day the bounties of thy kingdom, and give us our trespasses lest others trespass against us, and lead us into temptation._

Deacons: _But deliver us not from evil._

The Priest takes the spoon in his hand.

Priest: _Deliver us, we pray thee, Lord Satan, unto every evil, past, present, and yet to come; and at the intercessions of all the Daemons of the Pit, and of Pan and Ish-tar, be pleased to grant us fulfillment of all our desires; so that with the manifold blessing of thy compassion, we may be ever free to sin._

The Priest pours the semen into the Chalice of Ecstasy.

Priest: _Through thee, O god of gods, thou, who are my god, do we find unity and comfort with our Satanic brothers. Per omnia saecula saeculorum._

Deacons: _Alleluja! Alleluja!_

Priest: _Pax Diaboli sit semper vobiscum._

Deacons: _Et cum spiritu tuo._

The Priest turns to face the altar.

Priest: _May this mingling of the living seed of life with the contents of this Chalice of Ecstasy be for us who receive it a source of eternal strength._

The Priest turns to the Deacon and gives him the kiss of brotherhood.

Priest: _Pax tecum._

Deacon: _Et cum spiritu tuo._
The Deacon turns to the Sub-Deacon and gives him the kiss of brotherhood.

Deacon: Pax tecum.

Sub-Deacon: Et cum spiritu tuo.

The Priest takes the Chalice in his hands.

Priest: O mighty Satan, this living seed and Elixir of Life be ever as a tribute to thy most glorious name.

The Priest drinks the entire contents of the Chalice. He then returns to the Epistle side of the altar, where the Deacon refills the Chalice with wine. The Priest returns to the center of the altar, where, after offering the Chalice to the Baphomet, offers it first to the Deacon and then to the Sub-Deacon, who drain the contents. The Communion thus completed, the Priest raises his arms to the Sigil of Baphomet in the Sign of the Horns.

Priest: That which our mouths have taken, lord god of gods, highest and ineffable King of Hell, may we possess in lustfulness of mind and purpose; and may the gift of the moment become for us an everlasting remedy.

The Priest places the veil over the Chalice of Ecstasy. He turns to face the congregation.

Priest: Diabolus vobiscum.

Deacons: Et cum spiritu tuo.

The Priest reads the invocation for lust from the Satanic Bible, concluding with –

Priest: Shemhamforash!

Deacons: Shemhamforash!

Priest: Hail, Satan!

Deacons: Hail, Satan!

The Priest blesses the altar to indicate the closing of the Missa Solemnis. He turns
to the congregation for the final blessing. He raises his arms in the Sign of the Horns, and all respond.

Priest: Benedicat vos omnipotens Diabolus et pax suam sit semper vobiscum.

The Deacon takes the Missale from the center of the altar, raises it to the Baphomet, and then moves it to the Gospel side for the Last Gospel, the Fifteenth Enochian Key.

**the last gospel**

Priest: Sequentia sancti evangelii secundum sancta biblia nostrae.

The Priest recites the Enochian and then the English versions of the Fifteenth Enochian Key. The Priest then rings the bell the prescribed nine times as a pollutionary.

Priest: So it is done.

The Deacon takes the sword from the altar and leads the procession out of the ritual chamber, followed by the Priest carrying the Chalice and the Sub-Deacon carrying the Missale.

Solo Missa Solemnis


The concept of a Black Mass is one that draws and fascinates many of us of the Left Hand Path. The mysterious ritual element found therein is second to none and the inherent blasphemy coupled with the obligatory dollop of eroticism makes it a ceremony most appealing indeed! The obvious problem, however, is in finding willing participants. It is not as if the ambitious Satanist can merely go to his or her local ‘Satanic Church’ and recruit members for this worthwhile endeavor. The harsh reality is that most of us live in areas where, if we are fortunate, we know perhaps one or two other persons who share our outlook on life. Moreover, even
those fortunate enough to live within a reasonable distance of enough participants to perform the orthodox version of the Missa Solemnis will surely run across the ever present bugaboos of conflicting work schedules, family obligations and simple day to day distractions.

The above listed frustrations should not preclude the performance of this grand and historic ceremony. It is for that reason that I combed through Rev. West’s epic Missa Solemnis, removing those sections which were not conducive to a single participant ceremony while earnestly trying to retain the original flavor and character inasmuch as possible.

Although the effect of a Mass (Satanic or otherwise) is obviously heightened group participation, it is a fact of life that this is often not possible. It is my hope as a 25 year follower of the Left Hand Path that by assembling this solo version of the Missa Solemnis, I have given the diabolical community yet one more tool with which to achieve our ‘evil’ goals!

Hail Satan! Hail Wayne West! Hail the Self! -

The Missa Solemnis is performed with great pageantry and solemn dignity and is very precise in every detail. Every act, every movement must be deliberate and done with great majesty. Above all it must be done with absolute conviction.

Requirements for the performance of the Missa Solemnis –
* Altar/platform (This can be a table, desk or any other medium. Once an object is chosen, however, it should not be used for any other purpose if at all possible unless and until the magician decides to permanently 'retire' it from use as an altar for Satan)
* Altar cloth
* Purification bell.
* Sword or dagger.
* Thurible (censer, usually on a long chain, used for censing the altar)
* Incense
* Lighter fluid, alcohol or high proofed rum to help in the incense burning (Note: Proceed with caution in this regard, stay clear of paperwork, curtains, etc. and never use more than one ounce at a time!!)
* A silver spoon for the Consecratio
* Crucifux (inverted crucifix)
* Skull (Natural bone is preferred or artificial if necessary) as altar center piece.
* Chalice with veil.
* Glass to hold extra wine.
* Beverage of choice for the above (Rev. West recommended wine)
* Small wooden bowl, rough-hewn in the interior and with a rough-hewn pestle for grinding the host into a pulverized state. The use of rough-hewn wood is suggested since this is symbolic of the cross upon which the pig purportedly died.
* As many black candles as desired.
* Other candles as needed
* A copy of the Solo Missa Solemnis document
* Enochian Key references
* Al Jilwah references
* Audio tracks as needed
* A CD player or other medium for the ceremonial music.

**the solo missa solemnis**

* Assemble items, dress for ritual, light candles EXCEPT the one that will be used for the Desecration portion of the Mass!

* Turn off all lights/begin **Track 1** (Intro)

* Once all is silent, bell is rung 9 times while turning counter clockwise.

* Kneel on one knee, stand up and begin the Mass.

* With arms raised, palms pointed downward, the **Introitus** is read:

   **Introitus**


   (In the name of our Lord Satan, I go to the altar of our Lord. To our Lord Satan, who giveth joy to my youth. For Thou art, Satan, my strength. Send forth Thy light and Thy truth: they have conducted me and brought me unto Thy Infernal hill. As it was in the beginning, is now, ever will be, world without end. Glory to you, Satan-Lucifer! )

   The Priest bows low before the altar and, remaining in that position, begins the **Confiteor**.

   **confiteor**
I confess to almighty Satan, highest and ineffable King of Hell; to Ishtar, ever fertile; to Crocell, great demoness and bringer of wisdom to the just and confusion to the rotten; to Amon, god of life and reproduction; to Pan, whose lust does cause the sperm of life to flow; to Asmodeus, Lucifer, Kali, Typhon, to all the Daemons of the Pit, that I have lived in fullness and in lust and have tortured much in thought, word, and deed that naked dog who hangs upon the cross in mockery of man.

Therefore I beseech thee, Satan, highest and ineffable King of Hell; Ishtar, ever fertile; Crocell, great demoness; Amon, god of life and reproduction; Pan, whose lust does cause the sperm of life to flow; Asmodeus, Lucifer, Kali, Typhon, to all the Daemons of the Pit, to grant me lewd, licentious, lustful pleasures for all the days and nights to come.

The Priest stands erect.

Therefore I beseech thee, Satan, highest and ineffable King of Hell; Ishtar, ever fertile; Crocell, great demoness; Amon, god of life and reproduction; Pan, whose lust does cause the sperm of life to flow; Asmodeus, Lucifer, Kali, Typhon, to all the Daemons of the Pit, to grant me lewd, licentious, lustful pleasures for all the days and nights to come.

The Priest stands erect.

Track 2/Glory Be To Satan is now played

The Priest stands erect.

Track 2/Glory Be To Satan is now played

May the almighty and ineffable King of Hell grant me fullness of life and lead me to attainment in all my desires.

Take away from me, almighty Satan, the iniquities of that foul imposter who would deny the pleasures of thy realm and curse me with a life of piety and want. Make me to live that we may be made worthy of thy Infernal kingdom no and for all time to come

Hail, Satan!

(Kneel)

I ask thee, mighty Prince of Darkness, by the merits of these symbols here assembled that thou wilt deign to assist me in my wants and needs.

The Priest takes the thurible and places incense in it. He then censes the altar, first the front and then both sides while saying several times,

Purificabo altare dei nostri, Satanas Luciferi, in cujus honore cremaberis.

Glory be to thee, almighty Satan, highest and ineffable King of Hell; and on Earth joy to the follower of the Left-Hand Path. I praise thee; I bless thee; I adore thee; I give thee thanks for thy great glory. O mighty Prince of Darkness, King of the Infernal Realm, thou art the true god, who replenishest the world with pleasure and who maketh us whole. Thou alone art lord. Thou alone, O mighty Satan, art the most high. Thou alone art ruler of the Earth.
Being entrusted, then by Satan’s pleasure with this ministry, I do not play the coward: I renounce all shame-faced concealment; there must be no crooked ways nor falsifying of Satan’s word. It is by making the truth publicly known that I recommend myself to the judgment of mankind, as I do in Satan’s sight. His gospel is a mystery, yes, but it is only a mystery to those who are on the road to empty heavens: those whose unbelieving minds have been blinded by that nefarious, foul-mouthed Jew whom they worship, so that the glorious gospel of the almighty Satan cannot reach them with the rays of its illumination. After all, it is as one I proclaim:

I proclaim Satan as lord and myself as his servant. The god of darkness has kindled the Light of Lucifer in my heart, whose shining is to make known his glory. It is all for my sake, so that his pleasures may be made manifest in many lives and may increase the lust which is offered to Satan’s glory. No, I do not play the coward, for the outer part of my nature is like that of my inner nature and is being refreshed from day to day. This light brings with it a reward multiplied every way, leading me to everlasting fulfillment. For the lies of that Nazarene king of fools shall last but shortly; what is of Satan is eternal.

Almighty and ever-living Prince of Darkness, who has willed that all the pleasures of the flesh shall be made manifest, grant that all the peoples of the Earth, now torn asunder by the lies of that Judean pig, may be awakened to the truth of him who is Satan.

(Leviticus 21.10) **The High Priest, that one who is chief among his brethren, who is consecrated for the Priestly office and who wears the sacred vestments, is altogether like his brethren.**

(Hebrews 2.17) **He would be a High Priest who could feel for us and be our true representative before Satan, to make our pleasures manifest and rid us of the stench of hypocrisy.**

(Leviticus 21.8) **The Priest must be set apart, as I am set apart, the Lord of Hell who fulfills you.**

**Sequentia sancti evangeli secundum sancta biblia nostrae.**

(The following is taken from our holy gospel)

The Priest raises this missile, and reads the **Enochian Key** of choice

**Diabolus sit in corde tuo, et in labiis tuis, ut digne et competenter annunties**
evangelium suum

(Satan be in my heart and on my lips, that I may be worthy to announce his gospel.)

EGO denego Jesum Christum decipio et alterum deum et Ecclesiam Apostolicam et Romanam et omnia mei ipsius sacramenta et orationes

(I deny Jesus Christ the deceiver and the altar of god and the church of the apostles and Roman and all my own sacraments and prayers)

I deny Jesus Christ the deceiver . . . and I abjure the Christian faith, holding in contempt all of its works. By the symbol of the Creator, I swear henceforth to be . . . a faithful servant of his most puissant Arch-Angel, the Prince Lucifer . . . whom the Creator designated as His Regent and Lord of this World. As a being now possessed of a human body in this world, I swear to give my full allegiance to its lawful Master: to worship Him, our Lord Satan and no other; to despise all manmade religions, and to bring contempt to them whenever possible; to undermine the faith of others in such false religions whenever possible; and bring them to the true faith when desirable. I swear to give my mind, body, and soul unreservedly to the furtherance of the designs of our Lord Satan

(Track 3/The inverse 'Credo' is played at this time)

offertorium

The Priest now begins the most solemn part of the Missa Solemnis, the Desecration. This requires a consecrated host, which must be obtained from a Roman Catholic Communion.

(Luke 1, 46-49) I have found joy in Satan who is my saviour: Because he who is might, he who is the highest and ineffable King of Hell, has wrought for me his wonder.

Diabolus, mecum semperterne!

(Satan, be with me forever!)

The Priest takes the host and begins the Desecration. This must be done with anger, vehemence, wrath, and hatred. He raises the host to the altar and says:

desecration

Thou, thou whom, in my quality of Priest, I force, whether thou wilt or no, to descend into this host, to incarnate thyself into this bread, Jesus, artisan of hoaxes, bandit of homages, robber of affection, hear!
Since the day when thou didst issue from the complaisant bowels of a virgin, thou hast failed all thy engagements, belied all thy promises. Centuries have wept, awaiting thee, fugitive god, mute god! Thou wast to redeem man, and thou has not. Thou wast to appear in thy glory, and thou sleepest.

Go, lie, say to the wretch who appeals to thee, “Hope, be patient, suffer; the hospital of souls will receive thee; the angels will assist thee; Heaven opens to thee”. Imposter! Thou knowest well that the angels, disgusted at thy inertia, abandon thee! Thou wast to be the interpreter of our plaints, the chamberlain of our tears; thou wast to convey them to the cosmos, and thou hast not done so, for this intercession would disturb thy eternal sleep of happy satiety.

Thou has forgotten the poverty thou didst preach, vassal enamored of banquets! Thou hast seen the weak crushed beneath the press of profit while standing by and preaching servility! Oh, the hypocrisy! That man should accept such woe unto himself is testimony to his blindness, that very affliction thou didst credit thyself to cure.

Satan is my beloved master, whose inconceivable magic engenders life and bestows it on the innocent whom the vicious Jesus darest damn - in the name of what original sin? O lasting foulness of Bethlehem, whom darest thou punish? By the virtue of what covenants? We would have thee confess thy impudent cheats, thy inexpiable crimes! We would drive deeper the nails into thy hands, press down the crown of thorns upon thy brow, bring blood and water from the dry wounds of thy sides. And that we can and will do by violating the quietude of thy body, profaner of ample vices, abstractor of stupid purities, cursed Nazarene, do-nothing king, coward god!

Behold, Lord Satan, this symbol of putrid flesh which is of him who would purge the Earth of pleasure and who, in the name of Christian “justice”, did cause the death of millions of our beloved brethren. We curse him and defile his name.

O mighty King of Hell, condemn him to the slimy pits, evermore to suffer in unrelenting anguish. Shower thy wrath upon him, O Prince of Darkness, and rend him full asunder that he may know thy glorious might. O god of gods, King of the Infernal Realm, Lord of the Earth, call forth thy legions that they may witness what we do in thy most glorious name. Send forth thy messengers to herald this deed and send the Christian minions reeling to their doom. Smite him, O king of kings, that his angels and archangels, cherubim and seraphim, may cower and tremble with fear and prostrate themselves before thee in honor of thy greatness. Send crashing down the gates of Heaven, O true and only god, that the murders of our beloved forebears may be avenged. Vent thy full wrath upon him, O highest and ineffable King of Hell, that he will know that thou art truly god on high.
The candle used for the **Desecration** is lit at this time.

The Priest drops the host into the small bowl and, using the pestle, proceeds to grind it into a completely pulverized state, swearing blasphemies as he does so. When the host has been completely pulverized, the Priest sets it aflame in the bowl using the red candle.

*Vanish into nothingness, thou fool of fools, thou vile and rotten pretender to the throne of almighty Satan, the true god of gods. Vanish into the void of thy empty Heaven, for thou wert never, nor shalt thou ever be!*

When the mixture is completely burnt, the Priest extinguishes the mixture and declares, **Consummatum est!**

(Kneel.)

**Oh powerful and eternal Lord Satan! I, your disciple, student and friend calleth to you on this dark night!**

I bid you to hear my voice and come forth into my home as an honored and beloved guest!

I ask with the greatest respect that you teach me your unholy ways and great wisdom. I request with reverence your assistance and guidance in life.

If it pleaseth Thee, Lord Satan, grant my fondest desire as held in my mind's eye at this time. Enlighten me with the black, roaring fires of Thine Kingdom of Hell, and awaken my senses with the intoxicating smell of the brimstone therein!

Thou art the everlasting Prince Of Darkness, the Goat of Baphomet and the comforter and sustainer of we, the followers of the Left Hand Path!

I greet and welcome Thee into my abode, oh horned Lord of Evil!

Hail Satan!

The Priest takes the sword and calls forth the Four Princes of Hell that they may bear witness to the **Consecratio.**

**consecratio**

(East) **SATAN! Come forth from thy realm, Satan, and appear. Be friendly unto me, for I am the same: the true worshipper of the highest and ineffable King of Hell.**

(North) **BEELZEBUB! Come forth from thy realm, Beelzebub, and appear. Be**
friendly unto me, for I am the same: the true worshipper of the highest and ineffable King of Hell.

(West) ASTAROTH/ISHTAR! Come forth from thy realm, Astaroth/Ishtar, and appear. Be friendly unto me, for I am the same: the true worshipper of the highest and ineffable King of Hell.

(South) AZAZEL! Come forth from thy realm, Azazel, and appear. Be friendly unto me, for I am the same: the true worshipper of the highest and ineffable King of Hell.

I wish at this time to also summon the great and mighty Demon ________________, that He/She may bear witness to this ritual and grant my wish(es) thereof!

The Priest lifts his robe and exposes himself to the Altar. If this is a lust based ritual, he then proceeds to masturbate and orgasm onto the spoon. Thoughts of lust and fantasy should be *unrestrained* and *intense* at this point of the ritual!!

Glory be to thee, O lord of lords, true god of gods, highest and ineffable King of Hell. I give thee thanks for thy great glory and refresh myself in nakedness before thy sight. Boldly I beseech thee: Shower thy bounties upon this, thy servant, and fill my rod with the fire of passion, evermore to serve thee in all thou dost command. Forsake me not, O mighty Prince of Darkness, for I am of thee and by thee, forsaking all other gods: for thou art my god, the true giver of life.

***If this is a non-lust based ritual, skip ahead to the blue asterisks***

The Priest begins the second *Offertorium*.

**Offertorium**

(Eccl. 24,25,39) In me gratia omnis viae et veritatis. In me omnis spes vitae et virtutis: Ego quasi rosa plantata super rivos aquarum

The Priest calls upon Satan to come forth and bless the sacrificial offering by reciting the *Veni*.

**Veni**

Veni sanctificator, omnipotens, aeterne Diabolus, et benedic hoc sacrificium, tuo Inferno nomine praeparatum.
(The Priest raises the spoon slightly before him.)

    O mighty Satan, highest and ineffable King of Hell, accept this sacrificial offering of the living flesh which I, thy devoted servant, make to thee and which from my own lustful rod did come.

The Priest raises the spoon on high to the altar.

    Hic est enim corpus meum.

The Priest fills the chalice with wine, raises the Chalice slightly before him and states:

    We offer thee, O lord of lords, this Chalice of Ecstasy which contains the elixir of life and does stir the desires of the flesh, and which brings forth the lustful bounties of thy Infernal kingdom. Unto thy wisdom do we commend ourselves. Unto thy mercies are we forever bound.

The Priest raises the Chalice on high and says,

    Hic est enim Calix Ecstaticus

    It is through thee that all these good gifts, created so by thee, are by thee sanctified, endowed with life, and bestowed upon me. I now praise our lord. Urged by Satan’s bidding and schooled by his ordinance, I make bold to say:

    Our father, which art in Hell, glory to thy name. Thy kingdom is come. Thy will is done, on Earth as it is in thy Infernal realm. Grant us this day the bounties of thy kingdom, and give us our trespasses lest others trespass against us, and lead us into temptation. But deliver us not from evil.

The Priest takes the spoon in his hand.

    Deliver us, we pray thee, Lord Satan, unto every evil, past, present, and yet to come; and at the intercessions of all the Daemons of the Pit, and of Pan and Ishtar, be pleased to grant us fulfillment of all our desires; so that with the manifold blessing of thy compassion, we may be ever free to sin.

The Priest adds the semen to the chalice and raises it once more.

    Through thee, O god of gods, thou, who are my god, do I find unity and com-
fort. Per omnia saecula saeculorum. May this mingling of the living seed of life with the contents of this Chalice of Ecstasy be for me a source of eternal strength. O mighty Satan, this living seed and Elixir of Life be ever as a tribute to thy most glorious name.

The Priest drinks the entire contents of the Chalice. He then sets the Chalice upon the altar. He raises his arms to the Sigil of Baphomet in the Sign of the Horns.

*That which my mouth hath taken, lord god of gods, highest and ineffable King of Hell, may we possess in lustfulness of mind and purpose; and may the gift of the moment become for us an everlasting remedy.*

The Priest places the veil over the Chalice of Ecstasy.

*Diabolus, mecum semperterne!* Hail, Satan!

(He then takes the Missale and raises it to the altar and recites the following from "The Al Jilwah")

*Sequentia sancti evangelii secundum sancta biblia nostrae.*

I was, am now, and shall have no end. I exercise dominion over all creatures and over the affairs of all who are under the protection of my image. I am ever present to help all who trust in me and call upon me in time of need. There is no place in the universe that knows not my presence. I participate in all the affairs which those who are without call evil because their nature is not such as they approve.

I allow everyone to follow the dictates of his own nature, but he that opposes me will regret it sorely. No god has a right to interfere in my affairs, and I have made it an imperative rule that everyone shall refrain from worshiping all gods.

The beasts of the earth, the birds of heaven, and the fish of the sea are all under the control of my hands. All treasures and hidden things are known to me; and as I desire, I take them from one and bestow them upon another. I reveal my wonders to those who seek them, and, in due time my miracles to those who receive them from me. But those who are without are my adversaries, hence they oppose me. Nor do they know that such a course is against their own interests, for might, wealth, and riches are in my hand, and I bestow them upon every worthy descendant of Adam. Thus the government of the worlds, the transition of generations, and the changes of their directors are determined by me from the
The Priest blesses the altar with the left handed sign of the inverted cross to indicate the closing of the Missa Solemnis. He raises his arms in the Sign of the Horns, and says,

**closing**

*Gloria tibi, Satanas Luciferi*

The Priest then rings the bell as a pollutionary.

*So it is done!*

(Kneel/Play Track 4/Outro music/leave ritual area.)

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**le messe noir**

1972 (LaVey's version)
Requirements for Performance

Participants consist of a priest (celebrant), his immediate assistant (deacon), a secondary assistant (subdeacon), a nun, an altar, an illuminator who holds a lighted candle where needed for reading, a thurifer, a gong-striker, an additional attendant and the congregation.

Hooded black robes are worn by all participants except two: a woman dressed as a nun, wearing the customary habit and wimple, and the woman who serves as the altar, who is nude. The priest conducting the mass is known as the celebrant. Over his robe he wears a chasuble bearing a symbol of Satanism - the Sigil of Baphomet, inverted pentagram, inverted cross, symbol of brimstone or black pine cones. Though some versions of the Black Mass were performed in vestments consecrated by the Roman Catholic Church,
records indicate that such garments were the exception rather than the rule. The authenticity of a consecrated host seems to have been far more important.

The woman who serves as the altar lies on the platform with her body at right angles to its length, her knees at its edge and widely parted. A pillow supports her head. Her arms are outstretched crosswise and each hand grasps a candleholder containing a black candle. When the celebrant is at the altar, he stands between the woman's knees.

The wall over the altar should bear the Sigil of Baphomet or an inverted cross. If both are employed, the Sigil of Baphomet must take the uppermost or prominent position, the cross occupying the space between the lower halves of the altar's legs.

The chamber should either be draped in black or in some way approximate the atmosphere of a medieval or gothic chapel. Emphasis should be placed on starkness and austerity, rather than finery and glitter.

All implements standard to Satanic ritual are employed: bell, chalice, phallus, sword, gong, etc. (see Satanic Bible for descriptions and use). In addition a chamber pot, thurible (censer) and incense boat are used.

The chalice containing wine or liquor is placed between the altar's thighs, and on it is a paten holding a round wafer of turnip or of coarse black bread. The chalice and paten should be shrouded with a square black veil, preferably of the same fabric as the celebrant's chasuble. Immediately in front of the chalice is placed an aspergeant or phallus.

The ritual book is placed on a small stand or pillow so that it is on the celebrant's right when he faces the altar. The illuminator stands at the side of the altar near the ritual book.
Opposite him, on the other side of the altar, stands the thurifer with a thurible that holds ignited charcoal. Next to him stands the attendant holding the boat of incense.

Music should be liturgical in mood, preferably played on the organ. The works of Bach, de Grigny, Scarlatti, Palestrina, Couperin, Marchand, Clerambault, Buxtehude and Franck are most appropriate.

LE MESSE NOIR

[When all are assembled the gong is sounded and the celebrant, with the deacon and subdeacon preceding him, enters and approaches the altar. They halt somewhat short of the altar, the deacon placing himself at the celebrant's left, the subdeacon at his right. The three make a profound bow before the altar and commence the ritual with the following verses and responses.]

CELEBRANT:

In nomine Magni Dei Nostri Satanas. Introibo ad altare Domini Inferi.

DEACON AND SUBDEACON:

Ad eum qui laefificat meum.

CELEBRANT:

Adjutorium nostrum in nomine Domini Inferi.

DEACON AND SUBDEACON:

Qui regit terram.

CELEBRANT:

Before the mighty and ineffable Prince of Darkness, and in the presence of all the
dread
demons of the Pit, and this assembled company, I acknowledge and confess my past error.
Renouncing all past allegiances, I proclaim that Satan-Lucifer rules the earth, and I ratify
and renew my promise to recognize and honor Him in all things, without reservation,
desiring in return His manifold assistance in the successful completion of my endeavors
and the fulfillment of my desires.

I call upon you, my Brother, to bear witness and to do likewise.

DEACON AND SUBDEACON:

Before the mighty and ineffable Prince of Darkness, and in the presence of all the dread
demons of the Pit, and this assembled company, we acknowledge and confess our past
error. Renouncing all past allegiances, we proclaim that Satan-Lucifer rules the earth, and
we ratify and renew our promise to recognize and honor Him in all things, without reservation, desiring in return His manifold assistance in the successful completion of our endeavors and the fulfillment of our desires.

We call upon you, His liege-man and priest, to receive this pledge in His name.

CELEBRANT:

Domine Satanas, tu conversus vivificabis nos.

DEACON AND SUBDEACON:

Et plebs tua laetabitur in te.

CELEBRANT:

Ostende nobis, Domine Satanas, potentiam tuam.
DEACON AND SUBDEACON:

Et beneficium tuum da nobis.

CELEBRANT:

Domine Satanas, exaudi meam.

DEACON AND SUBDEACON:

Et clamor meus ad te veniat.

CELEBRANT:

Dominus Inferus vobiscum.

DEACON AND SUBDEACON:

Et cum tuo.

CELEBRANT:

Gloria Deo, Domino Inferi, et in terra vita hominibus fortibus.

Laudamus te, benedicimus te, adoramus te, glorificamus te, gratias agimus tibi propter
magnam potentiam tuam:

Domine Satanas, Rex Inferus, Imperator omnipotens.

Offertory

[The chalice and paten, on which rests the wafer of turnip or coarse black bread, are
uncovered by the celebrant. He takes the paten into both hands, and raises it to about
breast level in an attitude of offering, and recites the offertory words.]

CELEBRANT:
Suscipe, Domine Satanas, hanc hostiam, quam ego dignus famulus tuus offero tibi, Deo meo vivo et vero, pro omnibus circumstantibus, sed et pro omnibus fidelibus famulis tuis: ut mihi et illis proficiat ad felicitatem in hanc vitam. Amen.

[Replacing the paten and wafer, and taking the chalice into his hands, he raises it in like manner, reciting:]  

CELEBRANT:

Offerimus tibi, Domine Satanas, calicem voluptatis carnis, ut in conspectu majestatis tuae, pro nostra utilitate et felicitate, placeat tibi. Amen.

[He replaces the chalice upon the altar and then, with hands extended, palms downward, recites the following:]  

CELEBRANT:

Come, O Mighty Lord of Darkness, and look favorably on this sacrifice which we have prepared in thy name.

[The thurible and incense boat are then brought forward and the celebrant thrice sprinkles incense upon the burning coals while reciting the following:]  

CELEBRANT:

Incensum istud ascendat ad te, Domine Inferus, et descendat super nos beneficium tuum.

[The celebrant then takes the thurible and proceeds to incense the altar and the gifts. First he incenses the chalice and wafer with three counterclockwise strokes, after which he makes a profound bow. Then he raises the thurible three times to the Baphomet (or
to the inverted cross), and bows again. Then, assisted by the deacon and subdeacon, he incenses the top of the altar, then the sides of the platform, if possible by circumambulation. The thurible is returned to the thurifer.]

CELEBRANT:

Dominus Inferus vobiscum.

DEACON AND SUBDEACON:

Et cum tuo.

CELEBRANT:

Sursum corda.

DEACON AND SUBDEACON:

Habemus ad Dominum Inferum.

CELEBRANT:

Gratias agamus Domino Infero Deo nostro.

DEACON AND SUBDEACON:

Dignum et justum est.

[The celebrant then raises his arms, palms downward, and says the following:]  

CELEBRANT:

Vere clignum et justum est, nos tibi semper et ubique gratias agere: Domine, Rex Inferus, Imerator Mundi. Omnes exercitus inferi te laudant cum quibus et nostras voces ut admissi jubeas deprecamur, dicentes:
[celebrant bows and says:]  
Salve! Salve! Salve!  
[gong is struck thrice]  

The Canon  

CELEBRANT:  

Therefore, O mighty and terrible Lord of Darkness, we entreat You that You receive and accept this sacrifice, which we offer to You on behalf of this assembled company, upon whom You have set Your mark, that You may make us prosper in fullness and length of life, under Thy protection, and may cause to go forth at our bidding Thy dreadful minions, for the fulfillment of our desires and the destruction of our enemies. In concert this night we ask Thy unfailing assistance in this particular need. (Here is mentioned the special purpose for which the mass is offered).  

In the unity of unholy fellowship we praise and honor first Thee, Lucifer, Morning Star, and Beelzebub, Lord of Regeneration; then Belial, Prince of the Earth and Angel of Destruction; Leviathan, Beast of Revelation; Abaddon, Angel of the Bottomless Pit; and Asmodeus, Demon of Lust. We call upon the mighty names of Astaroth, Nergal and Behemoth, of Belphegor, Adramelech, and Baalberith, and of all the nameless and formless ones, the mighty and innumerable hosts of Hell, by whose assistance may we be strengthened in mind, body and will.
The celebrant then extends his hands, palms downward, over the offerings on the altar and recites the following:

[The gong is sounded]

CELEBRANT:

Hanc igitur oblationem servitutis nostrae sed et cunctae familiae tuae, quaesumus, Domine Satanas, ut placatus accipias; diesque nostros in felicitate disponas, et in electorum tuorum jubeas grege numerari. Shemhamforash!

CONGREGATION:

Shemhamforash!

CELEBRANT:

Enlightened Brother, we ask a blessing.

[The subdeacon brings forth the chamber pot and presents it to the nun, who has come forward. The nun lifts her habit and urinates into the font. As she passes water, the deacon addresses the congregation:] DEACON:

She maketh the font resound with the tears of her mortification. The waters of her shame become a shower of blessing in the tabernacle of Satan, for that which hath been withheld pourest forth, and with it, her piety. The great Baphomet, who is in the midst of the throne, shall sustain her, for she is a living fountain of water.

[As the nun completes her urination, the deacon continues:] DEACON:

And the Dark Lord shall wipe all tears from her eyes, for He said unto me: It is done. I
am Alpha and Omega, the beginning and the end. I will give freely unto him that is athirst of the fountain of the water of life.

[The subdeacon removes the font from the nun and holds it before the deacon, who dips the aspergeant into the fluid. Then, holding the aspergeant against his own genitals, the deacon turns to each of the cardinal compass points, shaking the aspergeant twice at each point, and says:]

DEACON:

(facing south) In the name of Satan, we bless thee with this, the symbol of the rod of life.

(facing east) In the name of Satan, we bless thee with this, the symbol of the rod of life.

(facing north) In the name of Satan, we bless thee with this, the symbol of the rod of life.

(facing west) In the name of Satan, we bless thee with this, the symbol of the rod of life.

The Consecration

[The celebrant takes the wafer into his hands and, bending low over it, whispers the following words into it:]

CELEBRANT:

Hoc est corpus Jesu Christi.

[He raises the wafer, placing it between the exposed breasts of the altar, and then touching it to the vaginal area. The gong is struck. He replaces the wafer on the paten which rests on the altar platform. Taking the chalice into his hands, he bends low over it,
as with the wafer, and whispers the following words into it:]

CELEBRANT:

Hic est calix voluptatis carnis.

[He then raises the chalice above his head, for all to see. The gong is struck, and the thurifer may incense it with three swings of the thurible. The chalice is then re-placed, and the following is recited:]

CELEBRANT:

To us, Thy faithful children, O Infernal Lord, who glory in our iniquity and trust in Your boundless power and might, grant that we may be numbered among Thy chosen. It is ever through You that all gifts come to us; knowledge, power and wealth are Yours to bestow. Renouncing the spiritual paradise of the weak and lowly, we place our trust in Thee, the God of the Flesh, looking to the satisfaction of all our desires, and peti-tioning all fulfillment in the land of the living.

DEACON AND SUBDEACON:

Shemhamforash!

CELEBRANT:

Prompted by the precepts of the earth and the inclinations of the flesh, we make bold to say:

Our Father which art in Hell, hallowed be Thy name.

Thy kingdom is come, Thy will is done; on earth as it is in Hell!
We take this night our rightful due, and trespass not on paths of pain.

Lead us unto temptation, and deliver us from false piety, for

Thine is the kingdom and the power and the glory forever!

DEACON AND SUBDEACON:

And let reason rule the earth.

CELEBRANT:

Deliver us, O Mighty Satan, from all past error and delusion, that, having set our foot upon the Path of Darkness and vowed ourselves to Thy service, we may not weaken in our resolve, but with Thy assistance, grow in wisdom and strength.

DEACON AND SUBDEACON:

Shemhamforash!

[Celebrant recites the Fifth Enochian Key from The Satanic Bible.]

The Repudiation and Denunciation

[The celebrant takes the wafer into his hands, extends it before him, and turns to face the assembled company, saying the following:]

CELEBRANT:

Ecce corpus Jesu Christi, Dominus Humilim et Rex Servorum.

[The celebrant raises the wafer to the Baphomet. He continues in great anger ... ]

CELEBRANT:

Et toi, toi, qu'en ma qualité de prêtre, je force, que tu le veuilles ou non, à descendre dans
cette hostie, à t'incarner dans ce pain, Jésus, artisan de supercheries, larron d'hommages, voleur d'affection, écoute! Depuis le jour où tu sortis des entrailles ambassadrices d'une Vierge, tu as f ailli à tes engagements, menti a tes promesses; des siècles ont sanguloté, en t'attendant, Dieu fuyard, Dieu muer! Tu devais rédimer les hommes et tu n'as rien racheté; tu devais apparaître dans ta gloire et tu t'endors! Va, mens, dis au misérable qui t'appelle: "Espère, patiente, souffre, l'hôpital des âmes te recevra, les anges t'assisteront, le Ciel s'ouvre"-Imposteur! tu sais bien que les anges dégoûtés de ton inertie s'éloignent!- Tu devais être le Truchement de nos plaintes, le Chambellan de nos pleurs, tu devais les introduire près du Père et tu ne l'as point fait, parce que sans doute cette intercession dérangeait ton sommeil d'Eternité béate et repue!

Tu as oublié cette pauvreté que tu prêchais, vassal énamouré des banques! Tu as vu sous le pressoir de l'agio broyer les faibles, tu as entendu les râles des timides perclus par les famines, des femmes éventrées pour un peu de pain et tu as fait répondre par la Chancellerie de tes Simoniaques, par tes représentants de commerce, par tes Papes, des excuses dilatoires, des promesses évasives, Basochien de sacristie, Dieu d'affaires!

Monstre, dont l'inconcevable férocité engendra la vie et l'infligea à des innocents que tu oses concamner, au nom d'on ne sai quel péché originel, que tu oses punir, en vertu d'on ne sai quelles clauses, nous voudrions pourtant bien te faire avouer enfin tes impudents mensonges, tes inexpiables crimes!

Nous voudrions taper sur tes clous, appuyer sur tes épinês, ramener le sang douloreuse au bord de tes plaies séches!
Et cela, nous le pouvons et nous allons le faire, en violant la quiétude de ton Corps, profanateur des amples vices, abstracteur des puretés stupides, Nazaréen maudit, roi fainéant, Dieu lâche!

Vois, grand Satan, ce symbole de la chair de celui qui voulait purger la Terre de plaisir et qui, au nom de la "Justice" chrétienne, a causé la mort de millions de nos frères honorés. Nous plaçons sur toi notre malédiction et nous salissons ton nom.

O Majesté Infernale, condamne-le à l'Abîme, pour qu'il souffre éternellement une angoisse infinie. Frappe-le de ta colère, ô Prince des Ténèbres, et brise-le pour qu'il connaisse l'étendue de ta colère. Appelle tes Légions, pour qu'elles observent ce que nous faisons en Ton Nom. Envoie tes messagers pour proclamer cette action, et fais fuir les sbires chrétiens, titubant vets leur perdotion. Frappe-les à nouveau, ô Seigneur de Lumière, pour faire trembler l'horrer ses Anges, ses Chérubins et ses Séraphins, qui se prosternront devant toi et respecteront ton Pouvoir. Fais que s'écroulent les portes du Paradis, pour venger le meurtre de nos ancêtres!

Thou, thou whom, in my capacity of Priest, I force, whether thou wilt or no, to descend into this host, to incarnate thyself into this bread, Jesus, artisan of hoaxes, bandit of homages, robber of affection - hear! Since the day when thou didst issue from the complaisant bowels of a false virgin, thou hast failed all thy engagements, belied all thy promises. Centuries have wept awaiting thee, fugitive god, mute god! Thou wast to redeem man and thou hast not; thou wast to appear in thy glory, and thou steepest. Go, lie, say to the wretch who appeals to thee, "Hope, be patient, suffer; the hospital of souls will receive thee; angels will succour thee; Heaven opens to thee." Imposter! Thou knowest well that the Angels, disgusted at thy inertness, abandon thee! Thou wast to be the interpreter of our plaints, the chamberlain of our tears; thou was to convey them to
the
cosmos and thou hast not done so, for this intercession would disturb thy eternal
sleep of
happy satiety. Thou has forgotten the poverty thou didst preach, vassal enamoured of
banquets! Thou hast seen the weak crushed beneath the press of profit while stand-
ing by
and preaching servility! Oh, the hypocrisy!

That man should accept such woe unto himself is testimony to his blindness - that
very
affliction thou didst credit thyself to cure. O lasting foulness of Bethlehem, we
would
have thee confess thy impudent cheats, thy inexpiable crimes! We would drive
deeper the
nails into thy hands, press down the crown of thorns upon thy brow, and bring
blood from
the dry wounds of thy sides.

And this we can and will do by violating the quietude of thy body, profaner of the
ample
vices, abstractor of stupid purities, cursed Nazarene, impotent king, fugitive god!
Behold,
great Satan, this symbol of the flesh of him who would purge the Earth of pleasure
and
who, in the name of Christian "justice" has caused the death of millions of our hon-
ored
Brothers. We curse him and defile his name.

O Infernal Majesty, condemn him to the Pit, evermore to suffer in perpetual an-
guish.
Bring Thy wrath upon him, O Prince of Darkness, and rend him that he may know
the
extent of Thy anger. Call forth Thy legions that they may witness what we do in
Thy
name. Send forth thy messengers to proclaim this deed, and send the Christian
minions
staggering to their doom. Smite him anew, O Lord of Light, that his angels, cheru-
bim,
and seraphim may cower and tremble with fear, prostrating themselves before
Thee in respect of Thy power. Send crashing down the gates of Heaven, that the murders of our ancestors may be avenged!

[The celebrant inserts the wafer into the vagina of the altar, removes it, holds it aloft to the Baphomet and says]

CELEBRANT:

Disparais dans le Néant, toi le sot parmi les sots, toi le vil et détesté, prétendant à la majesté de Satan! Disparais dans le Néant du del vide, car tu n'as jamais existé, et tu n'ezisteras jamais.

Vanish into nothingness, thou fool of fools, thou vile and abhorred pretender to the majesty of Satan! Vanish into the void of thy empty Heaven, for thou wert never, not shalt thou ever be.

[The celebrant then raises the wafer and dashes it to the floor, where it is trampled by himself and the deacon and subdeacon, while the gong is struck continually. The celebrant then takes the chalice into his hands, faces the altar, and before drinking recites the following:]

CELEBRANT:

Calicem voluptatis carnis accipiam, et nomen Domini Inferi invocabo.

[He drinks from the chalice, then turns toward the assembled company, the chalice extended before him. He presents the chalice with the following words:]

CELEBRANT:

Ecce calix voluptatis carnis, qui laetitiam vitae donat.

[The celebrant then presents the cup to each of the members of the assemblage,
first to
the deacon, followed by the subdeacon, then the others in order of rank and/or sen-
iority
in the Order. In administering the cup to each, he uses the following words:

CELEBRANT:

Accipe calicem voluptatis carnis in nomine Domini Inferi.

[When all have drunk, the drained chalice is replaced on the altar, the paten placed
on top
of it, and the veil placed over both. The celebrant then extends his hands, palms
downward, and recites the concluding statement:

CELEBRANT:

Placeat tibi, Domine Satanas, obsequium servitutis meae; et praesta ut sacrificuum
quod
occulis tuae majestatis indignus obtuli, tibi sit acceptabile, mihique et omnibus pro
quibus
illud obtuli.

[He then bows before the altar and turns to give the blessing of Satan to the assem-
blage,
extending his left hand in the Cornu (Sign of the Horns) and says:

CELEBRANT:

Ego vos benedictio in nomine Magni Dei Nostri Satanas.

[All assembled company rise, face altar and raise arms in the Cornu.]

CELEBRANT:

Ave, Satanas!

All:

Ave, Satanas!
CELEBRANT:

Let us depart; it is done.

DEACON AND SUBDEACON:

So it is done.

[The celebrant, deacon, and subdeacon bow toward the altar, turn and depart. The candles are snuffed and all leave the chamber.]

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**missa niger**


**Introit.**

*The Black Mass is divided into five segments which, for the sake of clarity, are given separately with a brief commentary upon each one. The first segment is the INTROIT and consists of a preparatory dialogue between the celebrant and his server(s) which helps to set the tone for what is to follow. This segment closely follows the form of the Christian Mass, yet the dedication has been reversed, with the name of Satan substituted for that of Jehovah or Christ. This part of the mass is brief and private, with no rubric to define the actions of the priest or his server(s) during its recital, and no call upon the assembled worshippers to assist in any way with its performance.

The very first words of the Introit may well signal what is to follow, but without any rubric must be regarded as merely a conjecture as to the actual actions of the celebrant. The woman who is to serve as altar for the mass, it must be assumed, has by this time been conducted to her place. The acolytes have ignited the censers and candles and made all ready for the rite blaspheming jesus christ which is about to be per-
formed. The celebrant and those who are to assist him, in the case of this ritual a boy child and a girl child, traditionally past the age of seven, which is regarded as the philosophical age of reason, approach the tabernacle. The priest, if such we may call him, may well make a brief initial penetration of the altar at this point, as suggested by the formula here given. The remainder of the Introit may well be taken up with a ritual survey of the items disposed for the celebration of this unhallowed rite. (12)

V: In nomine Magni Dei Nostri Satanus introibo ad altare Domini Inferi.

In the Name of our Great God Satan I will go in to the altar of the Infernal Lord.

R: Ad Eum Qui laetificat meum.

To Him Who gives joy unto me.

V: Adjutorium nostrum in nomine Domini Inferi.

Our help is the Name of the Infernal Lord.

R: Qui regit terram.

Who reigns on earth.


Thine is the earth, Lord Satan. Thou hast founded the earth & the fullness thereof. Justice and luxury are the preparation of Thy Throne. Princes sat & spoke against me, & the wicked persecuted me. Help me, Lord Satan.

Custodi me, Domine Satanus, de manu peccatoris.
Keep me, Lord Satan, from the hands of the wicked.

R: Et ab hominibus iniquis eripe me.
And from unjust men deliver me.

V: Domine Satanus Tu conversus virificabis nos.
Lord Satan, Thou shalt turn again & quicken us.

R: Et plebs Tua laetabitur in te.
And Thy people shall rejoice in Thee.

V: Ostende nobis, Domine Satanus, potentiam Tuam.
Lord Satan, show us Thy power.

R: Et beneficium Tuum da nobis.
And grant us of Thy bounty.

V: Domine Satanus exaudi meam.
Lord Satan, hear me.

R: Et clamor meus ad Te veniat.
And let my cry come unto Thee.

V: Dominus Inferus vobiscum.
The Infernal Lord be with you.

R: Et cum tuo.
And with you also.

V: Gloria Deo Domino Inferi, et in terra vita hominibus fortibus. Laudamus Te, benedicamus Te,
adoramus Te, glorificamus Te, gratias agimus tibi propter magnam potentiam Tuam: Domine
Satanus, Rex Inferus, Imperator omnipotens.

Glory to God the Infernal Lord, & on earth life & strength to man. We praise Thee, we bless
Thee, we adore Thee, we glorify Thee, we give thanks to Thee for Thy great power; Lord Satan,
Infernal King, Almighty Emperor.

Offertory.

The chalice & paten, upon which rests the wafer, are uncovered by the Celebrant. He takes the
paten in both hands & raises it breast-high in an attitude of offering, then speaks the following
words:

V: Suscipe, Domine Satanus, hanc hostiam, quam ego dignus famulus Tuus offero Tibi, Deo
Meo Vivo et Vero, pro omnibus circumstantibus, sed ut pro omnibus fidelibus
famulis Tuis: ut
mihi et illis profitiat ad felicitatem in hanc vitam. Amen.

Lord Satan, receive this host which I, They worthy servant, offer to Thee, my True and Living
God, for all here present, as also for all Thy faithful servants, that it may avail for my own &
their rejoicing in this life. Amen.

Replacing the paten and the wafer he raises the chalice in like manner, saying:

V: Offerimus Tibi, Domine Satanus, calix carnis stimulus ut in conspectu majestatis Tuae, pro
nostra utilitate et felicitate, paceat Tibi. Amen.

Lord Satan, we offer to Thee the chalice of fleshly lust, that it may arise in the
sight of Thy
majesty for our use & gratification & be pleasing unto Thee. Amen.
He replaces the chalice upon the altar, then extends his hands, the palms turned downwards, and says:

V: Veni Satanus, Imperator Mundi, ut animabus famulorum famularumque Tuarum haec prosit oblatio.

Come Satan, Emperor of the World, that the souls of Thy servants & handmaids may profit by this sacrifice.

The thurible & incense boat are brought forward & the Celebrant thrice sprinkles incense upon the burning coals, saying:

V: Incensum istud ascendat ad Te, Dominus Inferus, et descendat super nos beneficium Tuum.

May this incense rise before Thee, Infernal Lord, & may Thy blessing descend upon us.

He then takes the thurible & censes the altar & gifts. First he censes the chalice & wafer with three swings widdershins and bows. Then he raises the censer three times towards the Image of Satan, then bows again. Lastly he censes the top & sides of the altar three times, by circumnambulation if the appointments of the temple be convenient.

V: Dominus Inferus vobiscum.

The Infernal Lord be with you.

R: Et cum tuo.

And with you also.

V: Sursum corda.

Lift up your hearts.
R: Habemus ad Dominum Inferum.

We lift them up to the Infernal Lord.

V: Gratias agamus Domino Infero Deo Nostro.

Let us give thanks to the Infernal Lord our God.

R: Dignum et justum est.

It is meet & just so to do.

The celebrant raises his hands, palms downward, and continues:

V: Vere dignum et justum est, nos Tibi semper et ubique gratias agere: Domine, Rex Inferus, Imperator Mundi. Omnes exercitus inferi Te laudant cum quibus et nostras voces ut admitti juberas deprecamur, dicentes:

It is truly meet & just that we should at all times & in all places give Thee thanks: Lord, Infernal King, Emperor of the World, Jubilantly all the infernals praise Thee, & with them we join our own voices, saying:

The Celebrant bows & says:

V: Salve, Salve, Salve.

Hail, Hail, Hail.

The bell is rung three times at this point.

V: Dominus Satanus Deus Potentiae, pleni sunt terra et inferi gloria Tua. Hosanna in profundis.

Lord Satan, God of Power, Earth & Infernus are full of Thy glory. Hosanna in the depths.
Canon.


Lord Satan, the christians, who trust in their own fierceness, may be crushed by the power of Thy left hand. Make them like a wheel, & as stubble before the face of the wind. Stir up Thy might, Lord Satan & come. Avenge the blood of Thy servants which has been shed; let the sighing of the prisoners come in before Thee.

Here the Celebrant and the congregation expose their genitalia to the image of Satan, standing naked before Him as Adam before Lilith. The Celebrant then says:

Credo in Satanus, qui laetificat juventum meam. Oramus te,

I believe in Satan, Who gives joy to my youth. We praise Thee.

Here the Celebrant kisses the Altar upon her genitals.

Dominus Inferus, miserere nobis. In spirito humilitatis, et in animo contrito suscipiamur a Te, Domine Satanus; et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi. Veni a porta inferi, redime me at miserere mei. Veni, Magister Templi. Veni, Magister Mundi. Pleni sunt terra majestatis gloriae tuae.

Infernal Lord, have mercy upon us. In a humble spirit, & with contrite heart, may we be received by Thee, Lord Satan; & may our sacrifice be so offered as to be pleasing in Thy
sight. Come
from the Gate of Hell; save me & have mercy upon me. Come, Lord of the Temple. Come, Lord
of the World. Earth is full of the majesty of Thy glory.

The Celebrant extends his hands, palms downwards, over the offerings on the Altar. The bell is
then sounded. The Celebrant continues:

Hanc igitur oblationem servitutis nostrae sed et cunctae familiae tuae, quaesumus,
Dominus
Satanus, ut placatus occipias; diesque nostros in felicitate disponas, et in electorum
tuorum
jubeas grege numerari.

We therefore beseech Thee, Lord Satan, to be appeased & to accept this offering of
our bounden
duty as also of Thine whole household; order our days in joy & count us within the
fold of Thine
elect.

R: Ave Satanus.

Hail Satan.

The girl acolyte presents herself and raises her robe to reveal her genitals. The boy
acolyte holds
a small cauldron beneath her whilst she urinates into it.

V: Ecce sponsa Satanus. Domino Inferi in medio ejus est. Fluminis impetus laetificat vivos et
mortuos.

Behold Satan's bride. The Infernal Lord is in the midst of her. The stream of the
river makes
joyful the living & the dead.

She completes her urination and the cauldron is handed to the Celebrant, who raises it high to
the image of Satan above the Altar.
V: Domine Satanus, torrente voluptatis Tuae potabis eos. Quoniam apud te est fons vitae; et in lumine tuo videbimus lumen.

Lord Satan, they shall drink of the torrent of Thy pleasure. For with Thee is the well of life, & in Thy light shall we see light.

Domine Satanus corda nostra mundet infusio; et sui roris intima aspersione foecundet.

May our hearts be cleansed by the inpouring of our Lord Satan; & may he make them fruitful by sprinkling them with the dew of His grace.

The Celebrant hands the cauldron back to the girl acolyte, who holds it out for him to dip the aspergillus into her urine.

V: Qui stitit, veniat; et qui vult, accipiat aquam vitae.

He that thirsteth, let him come; & he that will, let him take of the water of life.

He asperges the congregation, saying:

V: Ego vos benedictio in nomine Satanus.

I bless you in the Name of Satan.

R: Ave Satanus.

Hail Satan.

Consecration.

The Celebrant takes the wafer in his hands & bows low over it, saying:

V: Hic est corpus Jesu Christi.
Here is the body of Jesus Christ. (13)

He then elevates the wafer, places it between the breasts of the altar, then touches it to the altar's vagina. The bell is rung. The Celebrant replaces the wafer on the paten & picks up the chalice, bending low over it and saying:

V: Hic est calix carnis stimulos.

Here is the chalice of fleshly lust.

He raises the chalice above his head, showing it to the assembled worshippers. The bell is rung. The thurifier gives three swings, then the chalice is replaced.

V: Oremus. Infera institutione formati, audemus dicere:

Let us pray. Taught by infernal example we may presume to say:

V/R: Pater Noster, Qui es in Inferis, Sanctificetur nomen Tuum; Adveniat regnum Tuum; Fiat voluntas Tua, sicut in Infero et in Terra; Lucem nostrum quotidiam da nobis hodie; Emitte spiritum Tuum et renovabis faciem terrae; Libera nos ad luxuria; Libera nos ad ubertate domus Tuae; Sicut in die ambulemus; Comedite pinguia et bibite mulsum; Fornicemur; Adquae ut ferventius corda nostra praeparentur, Flammis adure Tuae caritatis, Domine Satanus.

Our Father, Who art in Hell, Hallowed be Thy Name; Thy kingdom come; Thy will be done on earth as it is in Hell; Give us this day our daily light; Send forth Thy spirit & renew the face of the earth; Deliver us unto luxury; Deliver us unto the plenteousness of Thy house; Let us walk as in the day; Eat fat meats & drink sweet wines; Let us fornicate; And, that our hearts may be prepared for it, Inflame them with the fire of Thy love, Lord Satan.
V: Ego sum radix et genus Lucifer, stella splendida et matutina. Transite ad me, omnes qui concupiscitas me, et a generationibus meis implemini. Tenebrae conculcabunt me, et nox illuminatio mea in deliciis meis.

I am the root & stock of Lucifer, the bright and morning star. Come over to me all ye that desire me and be filled with my fruits. Darkness shall cover me, & night shall be my light in my pleasure.

R: Quia tenebrae non obscurabuntur, et nox sicut dies illuminabitur.

But the darkness shall not be dark, & night shall be as the light of day.

V: Gratias agamus Domino Infero Deo Nostro

Let us give thanks to the Infernal Lord, our God.

R: Dignum et justum est.

It is meet & just so to do.

The Celebrant raises his hands palms down & says:

V: Vere dignum et justum est, nos tibi semper et ubique gratias agere: Domine, Rex Inferus, Imperator Mundi. Omnes exercitus inferi te laudant cum quibus et nostras voces ut admitti juberas deprecamur, dicentes:

It is truly meet and just that we should at times and in all places give thanks to Thee, Lord, Infernal King, Emperor of the World. Jubilantly all the infernals praise Thee, & with these we join our own voices to say:

The Celebrant bows and says:
V: Salve, Salve, Salve.

Hail, Hail, Hail.

The bell is rung three times.

V: Dominus Satanus Deus Potentiae, pleni sunt terra et inferi gloria Tua. Hosanna in profundis.

Lord Satan, God of Power, earth and Infernus are filled with Thy Glory. Hosanna in the depths.

**Repudiation.**

V: Ecce corpus Jesu Christi, dominus humilim et rex servorum.

Behold the body of Jesus Christ, lord of the humble & king of the slaves.

The celebrant elevates the wafer to the Image of Satan, then touches it to the altar's breasts & briefly into her vagina, saying:

V: Beatus venter qui te portavit et ubera quae suxisti.

Blessed is the womb that bore thee and the paps that gave thee suck.

He then continues the Repudiation, holding the wafer aloft once again:

V: Jesu Christi, dominus humilim et rex servorum, universi qui te exspectant confundentur. Absque synagogis facient vos et timebis a timore nocturno. Non dormietis et gladius transebit terminos vestros. Filii hominum in tegmine alarum tuarum, Domine Satanus, sperabunt.

Jesus Christ, lord of the humble and king of the slaves, them that wait upon thee shall be confounded. They will put you out of the temples & you shall be afraid of the terror by night.
You shall not sleep and the sword shall pass through your quarters. The children of men put their trust under Thy wings, Lord Satan.

R: Domine Satanus, salvos fac servot tuos.

Lord Satan, save Thy servants.

He sets the wafer on the end of his penis, saying:

V: Liberabo eum ad aspidem basiliscum, ad leonem et draconem, ad omni peccato, ad subitanea et improvisa morte, ad fulgure et tempestate, ad flagello terraemotus, ad peste, fame et bello, ad morte perpetua, ad ira Satanus.

I shall deliver him unto the asp & the basilisk, to the lion & the dragon, to all sin, to sudden & unprovided death, to lightning and tempest, to the scourge of earthquakes, to plague, famine, & war, everlasting death, to the wrath of Satan.

The celebrant inserts his penis, with the wafer attached, into the vagina of the altar, saying as he does so:


Lord Satan saith: In rioting & drunkenness I rise again. You shall fulfil the lusts of the flesh. The works of the flesh are manifest, which are fornication, immodesty, luxury, witchcraft, drunkenness and revelling. My flesh is meat indeed.

R: Caro mea vere est cibus.
My flesh is meat indeed.

V: Adoremus Te, Domine Satanus, et benedicimus tibi; quia per spermem tuam re-
demisti mundi.

We adore Thee, Lord Satan, and bless Thee; for by Thy sperm Thou hast redeemed
the world.

R: Revelabitur gloria Domini; et videbit omnia caro salutare Dei nostri Satanus.

The glory of the Lord shall be revealed; and all flesh shall see the salvation of our
God Satan.

V: Fornicemur ad gloria Domine Satanus.

Fornicate to the glory of Our Lord Satan.

The worshippers now fornicate indiscriminately, without regard to privacy, sex or
relationship
with their partners. As their efforts terminate the Celebrant takes the chalice and
says:

V: Calicem voluptatis carnis accipiam et nomen Domini Inferi invocabo.

Accept the chalice of voluptuous flesh and call upon the name of the Infernal Lord.

The Celebrant drinks first, then presents the chalice to each worshipper in turn, re-
filling it as
required and saying:

V: Ecce calix voluptatis carnis qui laetitiam vitae donat. Accipe calicem voluptatis
carnis in
nomine Domini Inferi

Behold the chalice of voluptuous flesh which gives joy to our life. Accept the chal-
ice of
voluptuous flesh in the Name of the Infernal Lord.

When all have taken their fill he returns the chalice to the altar with paten & veil in
place. The
celebrant then extends his hands, palms downwards, and says:

V: Pleni sunt terra majestatis gloriae Tuæ.

Earth is full of the Majesty of Thy Glory

R: Tuere nos, Domine Satanus.

Shield us, Lord Satan.

V: Protege nos, Domine Satanus, Tuis mysteriis servientes.

Protect us, Lord Satan, who assist at Thy mysteries.

R: Domine Satanus dabit benignitatem et terra nostra dabit fructum suum.

Lord Satan will give goodness and the earth shall yield her fruits.

V: Placeat tibi, Domine Satanus, obsequium servitutis meae; et praesta ut sacrificium quod occulis Tuæ majestatis obtuli, tibi sit acceptabile, mihique et omnibus pro quibus illud obtuli.

May the homage of my service be pleasing unto Thee, Lord Satan, and grant that the sacrifice I have offered in the sight of Thy Majesty may be acceptable to Thee & win forgiveness for me & for all those for whom I have offered it.

The Celebrant bows to the altar, then turns to the congregation with his left hand extended in cornu, saying:

V: Fratres et sorores, debitores sumus carni et secundum carnem vivamus.

Brothers and sisters, we are debtors to the flesh, to live according to the flesh.

Ego vos benedictio in Nomine Magni Dei Nostri Satanus.

I bless you all in the Name of our Great God, Satan.
R: Ave, Satanus!

Hail Satan!

V: Ite, missa est.

Go, you are dismissed.

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**Order Of Nine Angles Black Mass**

(Exact date unknown.)

**Participants:**
Altar Priest – lies naked upon altar
Priestess – in white robes
Mistress Of Earth – in scarlet robes
Master – in purple robes
Congregation – in black robes

**Setting:**
Usually an indoor Temple. If outdoors, clearings in forests or woods are suitable. Caves are ideal. The reason for such Outdoor settings are to provide an impression of ‘enclosure’.

**Versions:**
The Black Mass exists in several versions. The one given below is the version most often used today. The other main version uses almost the same text, but is undertaken by a Priest using a naked Priestess on the altar.

**Preparation of the Temple:**
Hazel incense to be burnt (if obtainable, the hazel is mingled with civit). Several chalices full of strong wine. Black candles. Several patens (of silver if possible) containing the consecrated cakes – these are baked the night before by the Priestess and blessed (i.e. dedicated to the Prince Of Darkness) by the Mistress Of Earth. The cakes consist of honey, spring water, sea salt, wheat flour, eggs and animal fat. One paten is set aside for the ritual hosts. These should be obtained from a Nazarene place of worship – but if this is not possible, they are made by the Priestess if imitation of them (unleavened white hosts).

**THE BLACK MASS**

The Priestess signifies the beginning of the Mass by clapping her hands together twice. The Mistress Of Earth turns to the congregation, makes the sign of the in-
verted pentagram with her left hand, saying:

I will go down to the altars in Hell.

The Priestess responds by saying:

To Satan, the giver of life.

All:

Our Father which wert in Heaven hallowed be thy name In heaven as it is on Earth. Give us this day our ecstasy And deliver us to evil as well as temptation For We are your kingdom for aeons and aeons.

Master:

May Satan the all powerful Prince of Darkness And Lord Of Earth Grant us our desires.

All:

Prince of Darkness, hear us! I believe in one prince, Satan, who reigns over this Earth, And in one Law which triumphs over all. I believe in one Temple Our Temple to Satan, and in one Word which triumphs over all: The Word of ecstasy. And I believe in the Law of the Aeon, Which is sacrifice, and in the letting of blood For which I shed no tears since I give praise to my Prince The fire giver and look forward to his reign And the pleasures that are to come!

The Mistress kisses the Master, then turns to the congregation, saying: May Satan be with you.

Master:

Veni, omnipotens aeternae diabolus!

Mistress:
By the word of the Prince Of Darkness, I give praise to you

(she kisses the lips of the altar Priest)

My Prince, bringer of enlightenment. I greet you
Who cause us to struggle and seek the forbidden thoughts.

(the Master repeats the “veni” chant)

Mistress:

Blessed are the strong for they shall inherit the Earth.

(she kisses the chest of the altar Priest)

Blessed are the proud for they shall breed gods!

(she kisses the penis of the altar Priest)

Let the humble and the meek die in their misery!

(She kisses the Master who passes the kiss on to the Priestess who kisses each member of the congregation. After this, she hands the paten containing the ‘hosts’ to the Mistress. The Mistress holds the paten over the altar Priest, saying:)

Praised are you, my Prince and lover, by the strong
Through our evil we have this dirt; by our boldness and Strength, it will become for us a joy in this life.

All:

Hail Satan, Prince of Life!

(the Mistress places the paten on the body of the altar Priest, saying quietly:)

Suscipe, Satanas, munus quad tibi offerimus memoriam
Rocolentes vindex.

(The Priestess, quietly saying ‘Sanctissimi Corporis Satanas’, begins to masturbate
the altar Priest. As she does, the congregation begin to clap their hands and shout in encouragement while the Master and the Mistress chant the ‘Veni’ chant. The Priestess allows the semen to fall upon the ‘hosts’, then hands the paten to the Mistress who holds it up before the congregation saying to them:)

May the gifts of Satan be forever with you.

All:

As they are with you!

(the Mistress returns the paten to the body of the altar Priest, takes up one of the chalices, saying:)

Praised are you, my Prince, by the defiant: through our Arrogance and Pride We have this drink: let it become for us an elixir of life.

(she sprinkles some of the wine over the altar Priest and towards the congregation, then returns the chalice to the altar, saying to the congregation:)

With pride in my heart I give praise to those who drove The nails And he who thrust the spear into the body of Yeshua, The imposter. May his followers rot in their rejection and filth!

(the Master addresses the congregation saying:)

Do you renounce Yeshua, the great deceiver, and all his works?

All:

We do renounce the Nazarene Yeshua, the great deceiver and all his works.

Master:

Do you affirm Satan?

All:
We do affirm Satan!

(The Master begins to vibrate “Agios O Satanas” while the Mistress picks up the paten with the ‘hosts’ and turns to the congregation, saying:)

I who am the joys and pleasures of life which strong men have forever sought, am come to show you my body and my blood.

(she gives the paten to the Priestess, then removes the robe of the Priestess, saying:)

Remember, all you gathered here, nothing is beautiful except Man: but most beautiful of all is Women.

(the Priestess gives the paten back to the Mistress, then takes the chalices and consecrated cakes to the congregation who eat and drink. When all have finished, the Mistress holds up the paten, saying:)

Behold, the dirt of the earth which the humble will eat!

(the congregation laughs while the Mistress flings the ‘hosts’ at them which they trample underfoot while the Master continues with the ‘Agios O Satanas’ vibration. The Mistress claps her hands three times to signal to the congregation. She then says:)

Dance, I command you!

(the congregation then begin a dance, counter sunwise, chanting ‘Satan! Satan!’ while they dance. The Priestess catches them one by one, kisses the person caught and then removes their robe after which they return to the dance. The Mistress stands in the centre of the dancers, and uplifting her arms, says:)

Let the church of the imposter Yeshua crumble into dust
Let all the scum who worship the rotting fish suffer and die in their misery and rejection!
We trample on them and spit of their sin!
Let there be ecstasy and darkness; let there be chaos and laughter
Let there be sacrifice and strife: but above all let us enjoy the gifts of life!

(she signals to the Priestess who stops the dancers of her choice. The congregation
then pair off, and the orgy of lust begins. The Mistress helps the altar Priest down from the altar, and he joins in the festivities if he wishes.)

Should the Master and Mistress wish, the energies of the ritual are then directed by them towards a specific intention.

http://gblt.webs.com/Mass_of_Heresy.htm
(Exact date unknown)

**the mass of heresy**

Foreword: This ritual is a variation of the Order of Nine Angles' Mass of Heresy in the Black Book of Satan III. For the politically correct editions made by diabolatrists, or in other words, Christians with a "demon complex," this ritual was conveniently excluded. Warning: Something to keep in mind is that the Performance of this Mass in these times in certain countries can be as dangerous as saying a genuine "Black Mass" in the era of Nazarene persecution/witch hunts.

What you will need for this rite:

1) An altar bell.

2) Mars incense (if you have some).

3) 1 black, 1 white, and 1 red candle (If you don't have these, visualization of your ritual area being surrounded by large bonfires will work).

4) If you don't have the Satanic Nazi Swastika banner to hang to the southern quarter (black swastika on white circle against red background), then you can find one in "google images" and print it out. Keep it near your altar.

5) A photo/portrait of the Fuhrer is optional. Again, google images will help you find a photo of Adolf Hitler that "draws" your attention. Print it out and keep close to your altar.

6) If you have a copy of Mein Kampf, have it placed on your altar as well.

7) A chalice of either strong red wine or red cranberry juice and a sterilized needle.

In the original version of this rite, it was set up for many participants. However, I am setting this up for solitary use as well as for multiple people. The ideal would
be two or more people. If you don't have anyone else to perform this ritual with, then you can do it by yourself. Likewise, if you have more participants than yourself, modify as necessary. For all of the words, it will speak in plural, so if you're practicing alone, then substitute with words like "me" or "I."

As far as ritual clothing, it's not what matters, but you should shower before-hand. It is your intent that is important.

The aim of The Mass of Heresy is:

A) Celebrate your Aryan ancestry.

B) Challenge accepted beliefs and lies about Hitler and Nazi Germany.

C) Curse Jewish "authorities/historians" and so-called "holocaust survivors."

D) To encourage Satanic forces to destroy all who dare to oppose us and liberate all National Socialists from persecution. If one is homosexual, bisexual, or lesbian and you are seriously interested in National Socialism- Instead you would begin in the same manner, but you would say: "Liberate all Aryan homo/lesbian/bisexuals (whichever course your sexual energies run) from suffering at Jewish hands and put an end to the [non-heterosexual] kind not being able to publically participate in National Socialism.

E) Raise Satanic energy through meditation of the Swastika.

F) Sex magick to symbolize the birth of the New Man. The New Man represents Satan and a brighter whiter world, totally free from race-mixing, and the mutation from our current "human, all too human" state of being and raising our consciousness to equality of Satan's race of Nordics who are biological parents and Demons. The instructions are given below.

Begin:
1) Pour your red wine or red cranberry juice into your chalice. Place chalice onto your altar.

2) With a sterilized needle, prick your finger and squeeze a couple drops of blood into the beverage and stir it with a finger from your other hand (your hands must be clean before doing this). Wash your hands with water and anti-bacterial soap immediately.
3) Return to your altar. Light your candles and Mars incense (if you have them).

4) Place photo of Adolf Hitler on the left side of your altar.

5) Place photo of Left Hand Path Swastika on the right side of your altar.

6) With your athame/ritual dagger or the index and middle fingers of your right hand, turn to the East. Trace inverted pentagram and say: HAIL SATAN FROM THE EAST!! Turn to the North, trace the pentagram and say: HAIL BEELZEBUB FROM THE NORTH!! Turn to the West, trace the pentagram and say: HAIL ASTAROTH FROM THE WEST!! And then turn to the south, trace the pentagram and say: HAIL AZAZEL FROM THE SOUTH!!

Then, recite the Invocation to Satan, but with these necessary additions for this specific rite:

In Nomine Dei Nostri Satanas, Luciferi Excelsi. In the Name of Satan, Ruler of the Earth, True God, Almighty and Ineffable, Who hath created the Aryan peoples to reflect in Thine own image and likeness, We invite the Forces of Darkness to bestow their infernal power upon us. Open the Gates of Hell to come forth to greet me as your Brothers/Sisters and friends.

Deliver us, O Mighty Satan from all past error and delusion, fill us with truth, wisdom and understanding, keep us strong in our faith and service and duty for our Noble Race, that we may abide always in Thee, with Praise, Honor and Glory be given Thee forever and ever.

Now, meditate on the Swastika to raise Satanic energy. Feel the hot seething energies coursing through your veins. Let this energy flow into your arms, arms and hands, feet and legs. Feel this Satanic energy of our people through your entire being. When you feel the intensity of this infernal energy come to it's peak, begin.

Pick up your chalice and say: In loving memory of all of our White ancestors who have carried and preserved our Noble Aryan race and Satanic traditions, we drink to you. Take a sip from your chalice and set it down.

Walk around your ritual area counter-clockwise. When you return to your altar. Lift your athame/dagger or index and middle fingers and point to the Swastika and recite:
Adolf Hitler was sent by Satan and his Demons
To guide our Aryan race to greatness.
We believe in the inequality of races
And in the right of the Aryan to live
According to the laws of the folk.
We fully acknowledge that the story of the holocaust
Is a lie to keep our race in chains
And we express our desire to see the truth revealed.
We believe in justice for our oppressed comrades
And seek an end to the world-wide
Persecution of National-Socialists [If you're a non-heterosexual, or a "closeted"
homo/bisexual, combine this "to the end of the world-wide persecution of National
-Socialists]."
We believe in the Magick of our Destiny
And curse all who oppose us.
We express our pride in the great achievements
Of our race
And shall not cease from striving
Since we believe the destiny
Of our people lies among the stars!

Let us now remember in silence
Our comrades who gave their lives
Before, during and after the Holy War.

Ring the bell twice. At the photo of the Fuhrer, give a brief Hitlerian salute.

Turn to the west. Visualize and feel the presence of Astaroth. Recite to her:

Astaroth, You who are Mistress of the Earth who welcomes us
It is our mission to awaken all Whites to Satanism to defy the dogmas
That have held our people in chains!
No thought binds us anymore
And no dogma restricts!

Turn back to your altar and hold your hands over your chalice. Embrace the kiss
from Astaroth and say "Honor be Yours." Take up your chalice and say "The age of
the Nazarene is coming to a close with all of it's wretched adherents cursed to
death with cruel everlasting torment!" "Hail to the coming age of the Superman!
Hail Satan!! "With chalice in hand, say:

By our love of life we have this drink:
It will become for us a gift
From the Kingdom of Hell!

Raise the chalice upwards, then take a sip and set it back on the altar. Pass your hands over the chalice saying quietly: Lucifer, Morning Star, bright everlasting light. Bring Justice. Then boldly proclaim: In the Name of Satan and His Chosen One, Adolf Hitler, we humiliate all of our enemies and racial traitors, casting dark shadows over them and condemning them to death without pity and without mercy. The death of our enemies serve as an example of what happens to those who would dare to cross us.

Jewish so-called holocaust authorities, historians, and fraudulent lying "holocaust survivors" can talk all they want- but the magick of Nature's Finest knows no conscience, compassion or boundaries against our enemies. It's only a matter of time before our people- your worst enemies, recognize you for the cockroaches you really are. We spit at you, laughing at your fear and cowardice and we STAMP YOU AND YOUR AGENTS OUT OF EXISTENCE!!!! We do this in the name of Satan and his Chosen Son, Adolf Hitler!

Point dagger at the Swastika and say:
Behold the sign of the sun
And the flag of He who was chosen
By Satan!
Praised are You, Adolf Hilter, by the defiant
Through Your courage we have
The strength to dream and the ability
To remove all poison from the White Race!

Lift chalice and say: "In loving memory of Adolf Hitler, our Aryan Messiah." Sip your drink, then set it down and say: "Curses to the foul programs of Christianity, race-mixing and the senseless traitors of our race! We curse them!"

We now affirm our faith.

Raise your right arm in the Hitlerian salute and say Hail Hitler!!

We have spoken and from our speaking
Gifts shall come to us
Given by our Gods.
We drink now, to seal our faith
In honor.

Finish drinking your drink and place the empty chalice upside down on your altar.

Say once more: "The age of the Nazarene is coming to a close with all of it's wretched adherents cursed to death with cruel everlasting torment!" Hail to the coming age of the Superman! Hail Satan!! Hail Hitler!!"

Say:

To believe is easy,
To defy is hard -
But most difficult of all
Is to die fighting for a noble cause.
For now, we go, and remember
That all Whites who survive this war
Can gather again in secret
At the appointed time
To recall the greatness promised to us
By Satan and the Infernal Powers of Hell

Now is the part of the ritual for sex magick, which is also great for Beltane (April 30th). This can be performed solo, but if you have others with you and it is consenting, then masturbate or make love in the way you see fit. In Satanic National Socialism, this applies to heterosexual, homosexual, and bisexual individuals. Whichever course your sexual energies naturally run is fine in Satanic National Socialism as long as it is consenting and doesn't involve race-mixing.

Obviously, a lot of people can't become sexually aroused from an intent that has nothing to do with their own sexual feelings. So, what you must do, is to create the image of a perfected White, free of any persecution and the deadly consequences of racial pollution. Tall, blond hair, blue eyes, strong and mighty. Completely healthy in a Whiter, brighter world. Once you have formed the perfect "New Man" and/or "New Woman," condense this to store in your sacral chakra for creativity and reproduction. Hold it in the sacral chakra that is on your spine.

Now- Do whatever it is that will bring you to orgasm. As the sexual energy be-
comes stronger and stronger, feel it in your sacral chakra on your spine. This will feel hot and tingly, which will feed your sexual energy. Once you finally achieve orgasm, take the condensed energy of your programmed image and drive it all the way up your spine and then up and out of your crown chakra into the ether, knowing that it will manifest into physical reality.

Then in closing, recite the following words that were written and spoken by our Aryan Messiah Adolf Hitler: "I have seen the New Man and He is living amongst us!"

"Get thee hence, Jesus; for it is written: Thou shalt worship the Superman, the Elite of the Race, the Ruler of all the kingdoms of the earth and the glory of them, and only Him shalt thou serve."

Ring your bell nine times and conclude with HEIL HITLER!! HAIL SATAN!!

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The Black Mass of the Church of the Fallen

Written and compiled By: Rev. Diabolicus I. Order of the For Horsemen Copyright © 2003 Rev. David L. Litts

This Mass is a celebration of life and the love that Lucifer has shown us. We give our praise and strength to him and His daemons so that they will have the power to free themselves from the fires of perdition, and help us fight the great battle to come.

**Ritual supplies:**
1. Altar
2. Black Alter cloth
3. One white and one black candle for blessings and curses
4. Black candles for illuminations
5. Black bread, Chalice, and wine
6. a pitcher of water for the waters of life,
7. aspergean
8. small black cloth to veil the Chalice and Patan

All participants wear black robes, and sigils of Lucifer.

The temple should be as dark as possible, and should be as plain as possible.
The congregation enters and takes their seats. 
The Priest enters, and is followed by the 1st assistant to his left, and his 2nd assistant, to his right. 
The Priest approaches the alter and makes the Sign of the inverted cross, saying: 
In the name of Lucifer, his Daemons, and legions 
1st and 2nd Assistants do the same. 
The Priest traces the inverted pentagram before the alter and says: 
May the Blessings of Our Infernal Lord be with you. 
All: And also with you. 
All participants take a moment to clear their minds and prepare for the Mass. 
Priest: In the Name of Lucifer I will go to the altar of the Infernal Lord. 
Assistants: To Him who gives us joy. 
Priest: Our help is the Name of the Infernal Lord. 
Assistants: Who reigns on earth. 
Priest: Before the mighty and ineffable Price of Darkness, and his Daemons and Legions, who dwell in the fires of Perdition, who fought the first battle of heaven for our sake and the sake of freedom, and this assembled company. I acknowledge and confess my past error, Renouncing all past allegiances to He Who Is Three, and his Angelica, I proclaim that Satan-Lucifer rules the Earth, and I ratify and renew my promise to recognize and honor Him in all things, without reservation, desiring in return His manifold assistance in the successful completion of my endeavors and the fulfillment of my desires. I call upon you my enlightened Brothers and Sisters, to bear witness and do likewise. 

Assistants: Before the mighty and ineffable Price of Darkness, and his Daemons and Legions, who dwell in the fires of Perdition, who fought the first battle of heaven for our sake and the sake of freedom, and this assembled company. We acknowledge and confess our past error, Renouncing all past allegiances to He Who Is Three and his Angelica, We proclaim that Satan-Lucifer rules the Earth, and we ratify and renew our promise to recognize and honor Him in all things, without reservation, desiring in return His manifold assistance in the successful completion of our endeavors and the fulfillment of our desires. We call upon you, His liege-men and priest, to receive this pledge in His name. 

Priest: Keep me, Lord Lucifer, from the hands of the wicked. 
Assistants: And from unjust men deliver me. 
Priest: Lord Lucifer, Thou shalt rise again & quicken us. 
Assistants: And Thy people shall rejoice in Thee. 
Priest: Lord Lucifer, show us Thy power. 
Assistants: And grant us of Thy bounty.
Priest: Lord Lucifer, hear me.
Assistants: And let my cry come unto Thee.
Priest: The Infernal Lord be with you.
Assistants: And also with you.
All: Make the sign of the inverted Cross.

Priest: Glory to Lucifer the Infernal Lord, & on earth life & strength to man. We praise Thee, we bless Thee, we adore Thee, we glorify Thee, we give thanks to Thee for Thy great power; Lord Lucifer, Infernal King, Almighty Emperor.

**Offertory:**
The chalice & paten, upon which rests the wafer, are uncovered by the Priest. He takes the paten in both hands & raises it breast-high in an attitude of offering, then speaks the following words:

Priest: Lord Lucifer, receive this host which I, Thy worthy servant, offer to Thee, my True and Living God, for all here present, and also for all Thy faithful servants, that it may avail for my own & their rejoicing in this life. So be it.

Replacing the paten and the wafer he raises the chalice in like manner, saying: Lord Lucifer, we offer to Thee the chalice of Desire, that it may arise in the sight of Thy majesty for our use & gratification & be pleasing unto Thee. So be it. He replaces the chalice upon the altar, then extends his hands, the palms downwards, and says:

Come Lucifer, Emperor of the World, that the souls of Thy servants may profit by this sacrifice.

The thurible & incense boat are brought forward & the Priest thrice sprinkles incense upon the burning coals, saying:

May this incense rise before Thee, Infernal Lord, & may Thy blessing descend upon us.

He then takes the thurible & censes the altar & gifts. First he censes the chalice & wafer with three swings widdershins and bows. Then he raises the censer three times towards the Image of Satan, bows again. Lastly he censes the top & sides of the altar three times, by circumambulation if the appointments of the temple be convenient.

Priest: The Infernal Lord be with you.
Assistants: And also with you.
Priest: Lift up your hearts.
All: We lift them up to the Infernal Lord.
Priest: Let us give thanks to the Infernal Lord, our God.
Assistants: It is just to do.
The Priest raises his hands, palms downward, and continues:
Priest: It is truly just that we should at all times & in all places give Thee thanks:
Lord, Infernal King, Emperor of the World, Jubilantly all the infernals praise Thee,
& with them we join our own voices, saying:

The Priest bows & says: Salve, Salve, Salve. Hail, Hail, Hail.

The gong is struck three times at this point.

Priest: Lord Lucifer, God of Power, Earth & Infernus are full of Thy glory. Hosanna in the depths.

**Canon**

Therefore Lord Lucifer. We entreat that you receive and accept this Sacrifice, which we offer to you on behalf of this assembled company, upon whom You have set your mark, that you may make us proper in fullness and length of life, under thy protection, may cause the inhabitants of The Fires of Perdition to go forth and give us their blessings and strength in the fulfillment of our desires, and the destruction of our enemies. In concert this day/night we ask Thy unfailing assistance in this particular need.

At this point in the ritual, the specific purpose is mentioned for holding the Mass.

In the unity of unholy fellowship we praise and honor first Thee, Lucifer, Morning Star, Teacher of Philosophies, Beelzebub, Bringer of Peace, and Lord of regeneration, and Baal, Ruler of the Physical, Shield of the Faithful; Abaddon, Knower of theories, and bringer of arcane knowledge, and Asmodeus, Seer of integration, Lord of creativity. We call upon the nameless and formless ones, the mighty innumerable hosts of Hell, by whose assistance we may be strengthened in mind, Body, and Will.

Priest: We therefore beseech Thee, Lord Lucifer, to accept this offering of our bounden duty as also of Thine whole household; order our days in joy & count us within the fold of Thine elect.
All: Shamhemforash!
Priest: Enlightened Brother we ask for a blessing.

The 2nd assistant comes forward with a pitcher of water, and pours it into a bowl, the 1st assistant addresses the congregation.
1st Assistant.

After the one who called himself God put his mark upon the flesh of Cain, Cain wandered through the desert of Nodd. As Cain approached death from the desert heat, he said, “It is better I die then to live a life void of dreams and hope and knowing, far better, for the bitter God of my father to have spared His wretched mercy.” And with these words, the ground parted. And water sprang thereof. And Cain partook of its sweetness. And the mystical water filled and expanded his shriveled flesh.

The 1st Assistant dips the aspergeant into the bowl and turns to each compass pint, shaking the aspergeant thrice at each point saying.

1st Assistant:
(Facing South) In the name of Lucifer, I bless thee with the waters of life (Facing East) In the name of Lucifer, I bless thee with the waters of life. (Facing North) In the name of Lucifer, I bless thee with the waters of life. (Facing West) In the name of Lucifer, I bless thee with the waters of Life. 2nd Assistant replaces bowl, pitcher, and aspergean upon alter.

**The Consecration**
The Priest takes the wafer into his hand, bending low over it, whispers the following words into it.

Priest: Here is the body of Jesus Christ.
The Priest raises the wafer for all to see. He replaces the wafer on the patent, which rest on the alter. Taking the Chalice into his hands and bending low over it; as with the wafer, he whispers the following words into it.

Priest: Here is the Chalice of Desire.
He then raises the Chalice above his head, for all to see. The gong is struck, and the thurifer may incense it with three swings of the thurible. The Chalice is then replaced and the following is recited.

Priest: To us, thy faithful children, O Infernal Lord, who glory in our iniquity and trust in your boundless power and might, grant that we may be numbered among Thy chosen. It is ever through you that all gifts come to us; knowledge, power, freedom, and wealth are yours to bestow. Renouncing the false spiritual rewards that are offered by He Who Is Three, the one who calls himself God, we place our trust in Thee, the Lord of this world, and teacher of Philosophies, looking to the satisfaction of all of our desires, and the petitioning all fulfillment in the land of the living.

1st and 2nd Assistants:
Shemhemforash!

The following prayer can be used at this point, or the Prayer of the Light Bringer, which can be found in the Book of Power in John De Vito’s The Devils Apocrypha.

Priest: Prompted by the precepts of the earth and the inclinations of desire, we are bold to say; Our Father who art in Hell, hallowed be Thy name. Thy Kingdom is come, Thy will is done; on earth as it is in Hell! We take the day/night our rightful due, and trespass not on paths of pain. Lead us unto temptation, and deliver us from false piety, for Thine is the Kingdom and the Power and the Glory for ever!

1st and 2nd Assistants: Let reason and freedom rule the earth.

Priest: Deliver us, O Might Lucifer, from all past error and delusion, that, having set our feet upon the path of Darkness and having vowed ourselves to Thy Service, we may not weaken in our resolve, but with Thy assistance, grow in wisdom and strength. The Repudiation and the Denunciation The Priest takes the wafer into his hands, extends it before him, and turns to face the assembled company, saying the following:

Priest: Behold the body of Jesus Christ, Lord of the humble & King of the slaves. The Priest holds the wafer up for all to see, while saying:

I invoke thee into this wafer. You who came to earth to enslave the race of man. You were sent by He Who Is Three, to strengthen the chains of bondage. You were sent to increase faith which feeds the one who calls himself God, and the host of the heavens. I invoke you in order to brake the chains of bondage and kindle the fires of freedom. We will push the crown of thorns deep into your head, and drive the nails deeper into your hands, which hold you upon the cross, we shall once again pierce your side and show all that you are nothing, but the true father of lies, and your words and deeds are false.

You would have men and women live their lives in poverty, just so they can give more faith. Yes, you have gained many followers and sheep for your fold, but now the tide is turning and your flock is learning the truth. In the name of Lucifer, his Daemons, and Legions. I condemn thee to the abyss, and free the souls of all you have taken. The Priest raises the wafer for all to see, dashes it to the ground where it is trampled, by himself, or his assistants, while the gong is continuously struck.

He then takes up the Chalice into his hands, faces the alter, and before drinking says: Behold the Chalice of Desire which gives joy and meaning to our lives. I Accept the Chalice of Desire in the name of our Infernal Lord.

The Priest drinks from the Chalice, turns towards the assembled company, the
Chalice extended before him. He presents the Chalice with the following words:

Accept the Chalice of Desire and Life in the name or our Infernal Lord.

The priest presents the Chalice first to the 1st and 2nd assistance, then to the entire company. As each member of the company accepts the chalice they say the following:

In the name of our Infernal Lord Lucifer, I accept the Chalice of Desire and Life. After drinking, each person makes the sign of the Inverted Cross. When the chalice is empty, it is placed on the alter, and the patent is placed on top of the chalice, then covered with a veil.

Priest: I give you all the Blessings of our Lord Lucifer, May we receive his protection and grace in all of our endeavors. May our Lord Lucifer be with you.
All: And also with you.

Priest: Our rite is at an end. Go forth into the world spreading the word of our Infernal Lord to all who care to listen. Stand tall as brothers and sisters, and bring comfort to each other when needed. For the end time are nearly upon us. We will stand together and fight. Our freedom is at hand. Hail Lucifer!
All: Hail Lucifer!

The Priest, 1st Assistant, and 2nd Assistant face the alter, make the sign of the inverted cross. All candles are extinguished, and all leave the ritual chamber.


solitary black mass

Black Mass for the Solitary Practitioner Written and compiled by: Rev. Diabolicus
I. Order of the Four Horsemen, Church of the Fallen Copyright © 2003 Rev. David L. Litts

Many of us do not have a group to work with due to living situations, and location. The Order of the Four Horsemen feel that each member should be included in special events, and have the right to the rituals of the Church of the fallen.

This right is for the Solitary Practitioner. It can be used for workings of magick, or just celebrating major rites of the Luciferian faith.

Preparation:
Some Practitioners have a room that they can dedicate as a Temple, or just a small piece of their apartment. Either way it is important that you take the time to worship.

Here are some supplies that you will need in order to get started.

1. An Altar. This can be a small coffee table or one that it made. The size and dimensions are up to you.
2. An altar cloth. This cloth should be black, and can be made from any fabric
you wish.
3. A bell or gong
4. Candles for illumination, these candles should be black.
5. One black and one white candle for the alter, the white candle is used for casting spells of destruction, and the black candle is used for spells of blessing
6. An incense burner and a good supply of incense.
7. A chalice, of any type, and wine
8. A pitcher holding water, which symbolizes the waters of life.
9. A Bowl and an aspergian.
10. A Patent, holding the wafer and black bread
11. A black cloth which covers the Patent

The Practitioner sets up his or her Alter, and makes sure that all materials are present for the ritual about to begin. All candles and incense are lit, and wine is poured into the chalice. The lights are turned out and the Practitioner makes sure that there will be no disturbances during the ritual. This may including making sure no one comes over, or the phone is unplugged, and cell phones are turned off.

It is very important that each Practitioner take a few moments in quiet contemplation. This is the stage where each Practitioner thinks about the reasons for holding the mass, and how they hope Lucifer will change their lives. If you are going to perform a magickal act you must be sure you are ready for the outcome, no matter what it will be, and that you are ready to suffer the consequences if your magick is not just.

Approach the Altar and make the sign of the inverted Cross, while saying:
In the name of Lucifer, his Daemons, and Legions

Now trace an inverted pentagram before you, while saying:
May the Blessings of Darkness be with me this night/day.

Stand with your arms out in front of you with your palms down toward the Alter, with bowed head, and say:

In the Name of Lucifer I will go to the altar of the Infernal Lord. To Him who gives me joy. My help is the Name of the Infernal Lord. Who reigns on Earth.
Before the mighty and ineffable Prince of Darkness, and his Daemons and Legions, who dwell in the fires of Perdition, who fought the first battle of heaven for our sake and the sake of freedom. I acknowledge and confess my past error, Renouncing all past allegiances to He Who Is Three, and his Angelica, I proclaim that
Satan-Lucifer rules the Earth, and I ratify and renew my promise to recognize and honor Him in all things, without reservation, desiring in return His manifold assistance in the successful completion of my endeavors and the fulfillment of my desires.

Keep me, Lord Lucifer, from the hands of the wicked, and from unjust men deliver me. Lord Lucifer, Thou shalt rise again & quicken me. and I shall rejoice in Thee. Show me Thy power, and grant me Thy bounty. Hear me, and let my cry come unto Thee. Make the sign of the inverse cross. Glory to Lucifer the Infernal Lord, & on earth life & strength to man. I praise Thee, I bless Thee, I adore Thee, I glorify Thee, I give thanks to Thee for Thy great power; Lord Lucifer, Infernal King, Almighty Emperor.

Make the sign of the inverse cross.

Offertory The chalice & paten, upon which rests the wafer, are uncovered. Take the paten in both hands & raise it breast-high in an attitude of offering, then speak the following words: Lord Lucifer, receive this host which I, Thy worthy servant, offer to Thee, my True and Living God, that it may avail for my rejoicing in this life. So be it. Replacing the paten and the wafer raise the chalice in like manner, saying: Lord Lucifer, I offer to Thee the chalice of Desire, that it may arise in the sight of Thy majesty for my use & gratification & be pleasing unto Thee. So be it.

Replace the chalice upon the altar, then extend your hands, the palms downwards, and say: Come Lucifer, Emperor of the World that I may profit by this sacrifice. Take the incense burner and sprinkle incense onto the burning coals, while saying: May this incense rise before Thee, Infernal Lord, & may Thy blessing descend upon me. Take the incense burner & cense the altar & gifts.

First cense the chalice & wafer with three swings widdershins and bow. Then raise the censer three times towards the Image of Satan, bow again. Lastly cense the top & sides of the altar three times, by circumambulation if the appointments of the temple be convenient. Replace the Incense burner upon the Alter, and say: I lift up my heart to thee, Lucifer my Infernal Lord and give thanks, at all times & in all places I give Thee thanks: Lord, Infernal King, Emperor of the World, Jubilantly all the infernals praise Thee, & with them I join my own voice, saying: Salve, Salve, Salve.

Strike the gong or ring the bell three times. Lord Lucifer, God of Power, Earth & Infernus are full of Thy glory. Hosanna in the depths. Make the sign of the Inverted Cross. Cannon Therefore Lord Lucifer, I entreat that you receive and accept this Sacrifice, which I offer. You have set your mark upon me, that you may make me proper in fullness and length of life, under thy protection, may cause the inhabitants of The Fires of Perdition to go forth and give me their blessings and strength.
in the fulfillment of my desires, and the destruction of my enemies. In concert this
day/night I ask Thy unfailing assistance in this particular need. At this point in the
ritual, the specific purpose is mentioned for holding the Mass, or Magickal acts are
performed.

In the unity of unholy fellowship I praise and honor first Thee, Lucifer, Morn-
ing Star, Teacher of Philosophies, Beelzebub, Bringer of Peace, and Lord of Re-
generation, and Baal, Ruler of the Physical, Shield of the Faithful; Abaddon,
Knower of theories, and bringer of arcane knowledge, and Asmodeus, Seer of inte-
gration, Lord of Creativity. I call upon the nameless and formless ones, the mighty
innumerable hosts of Hell, by whose assistance I may be strengthened in mind,
Body, and Will. I therefore beseech Thee, Lord Lucifer, to accept this offering of
my bounden duty as also of Thine whole household; order my days in joy & count
me within the fold of Thine elect. Shamhemforash! Take the pitcher from the alter,
and pure the water into the bowl while saying: After the one who called himself
God put his mark upon the flesh of Cain, Cain wandered through the desert of
Nodd.

As Cain approached death from the desert heat, he said, “It is better I die then to
live a life void of dreams and hope and knowing, far better, for the bitter God of
my father to have spared His wretched mercy.” And with these words, the ground
parted. And water sprang thereof. And Cain partook of its sweetness. And the mys-
tical water filled and expanded his shriveled flesh.

Now dip the aspergeant into the bowl, turn to each compass pint, shaking the
aspergeant thrice at each point saying: (Facing South) In the name of Lucifer, I
bless thee with the waters of life (Facing East) In the name of Lucifer, I bless thee
with the waters of life. (Facing North) In the name of Lucifer, I bless thee with the
waters of life. (Facing West) In the name of Lucifer, I bless thee with the waters of
Life. Replace bowl, pitcher, and aspergean upon alter.

The Consecration   Take the wafer into your hand, bending low over it, whisper
the following words into it. Here is the body of Jesus Christ. Raise the wafer before
the image of Lucifer. Replace the wafer on the patent, which rests on the Alter.
Take the Chalice into your hands and bend low over it; as with the wafer, whisper
the following words into it. Here is the Chalice of Desire. Raises the Chalice above
your head before the image of Satan.

The Chalice is then replaced, The gong is struck or the bell is rung, and the fol-
lowing is recited. To me, thy faithful child, O Infernal Lord, who glory in my iniq-
uity and trust in your boundless power and might, grant that I may be numbered
among Thy chosen. It is ever through you that all gifts come to me; knowledge,
power, freedom, and wealth are yours to bestow.

Renouncing the false spiritual rewards that are offered by He Who Is Three, the
one who calls himself God, I place my trust in Thee, the Lord of this world, and teacher of Philosophies, looking to the satisfaction of all of my desires, and the petitioning all fulfillment in the land of the living.

Shemhemforash! The following prayer can be used at this point, or the Prayer of the Light Bringer, which can be found in the Book of Power in John De Vito’s The Devils Apocrypha.

Prompted by the precepts of the earth and the inclinations of desire, I am bold to say; Our Father who art in Hell, hallowed be Thy name. Thy Kingdom is come, Thy will is done; on earth as it is in Hell! I take the day/night my rightful due, and trespass not on paths of pain. Lead me unto temptation, and deliver me from false piety, for Thine is the Kingdom and the Power and the Glory for ever! Let reason and freedom rule the earth! Deliver me, O Mighty Lucifer, from all past error and delusion, that, having set my feet upon the path of Darkness and having vowed myself to Thy Service, I may not weaken in my resolve, but with Thy assistance, grow in wisdom and strength. The Repudiation and the Denunciation Take the wafer into your hands, extend it before you, and say the following: Behold the body of Jesus Christ, Lord of the humble & King of the slaves.

Now hold the wafer up before the image of Lucifer, while saying: I invoke thee into this wafer. You who came to earth to enslave the race of man. You were sent by He Who Is Three, to strengthen the chains of bondage. You were sent to increase faith which feeds the one who calls himself God, and the host of the heavens. I invoke you in order to brake the chains of bondage and kindle the fires of freedom. I will push the crown of thorns deep into your head, and drive the nails deeper into your hands, which hold you upon the cross, I shall once again pierce your side and show all that you are nothing, but the true father of lies, and your words and deeds are false.

You would have men and women live their lives in poverty, just so they can give more faith. Yes, you have gained many followers and sheep for your fold, but now the tide is turning and your flock is learning the truth. In the name of Lucifer, his Daemons, and Legions. I condemn thee to the abyss, and free the souls of all you have taken. Raise the wafer, dash it to the ground, and crush it under foot. Strike the gong or ring the bell nine times. Then take up the Chalice into your hands, and before drinking say: Behold the Chalice of Desire which gives joy and meaning to my life. I Accept the Chalice of Desire in the name of our Infernal Lord. Drink from the Chalice, and when the Chalice is empty, make the sign of the Inverted Cross, and replace the Chalice upon the Alter. Place the patent on top of the Chalice, and cover it with the veil. Say the following:

I have received the Blessings of our Lord Lucifer, may his protection and grace be with me in all of my endeavors. My rite is at an end, and I shall go forth into the world spreading the word of our Infernal Lord to all who care to listen. I shall
stand tall and bring comfort to the faithful when needed. For the end time are nearly upon us. I will stand with the faithful and fight. Our freedom is at hand. Make the sign of the Inverted Cross, and trace the Inverted Pentagram before you and say: Hail Lucifer!

Make sure that you extinguish all candles. Some practitioners will have a small snack to help them ground after the ritual.

(My commentary: This ritual has elements of the Missa Solemnis, Pactum Satanicum, Missa Niger, novel 'La Bas' as well as Anton LaVey's 'Misse Noir', general references to the black bread host.

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Frons Vulgus

The Brown Mass. Written by John Pirog, February 8-9, 2010 C.E.

Forward: The Frons Vulgus was put together as a means for gay men who are aroused by scat sex and devil worship to combine both elements into a formalized ceremony.

Although this is a ‘new’ piece in and of itself, the formalized Black Mass concept on which it is firmly based has roots dating back to at least 1324. While I have borrowed scriptural elements and Latin phrases from the 1633 Pactum Satanicum, and the 1970 Missa Solemnis, I also added my own deviant touch and left plenty of room for innovation and originality on the part of the practitioners.

This grimoire by necessity must be acted out in a controlled and private setting. The lure of a dingy public toilet or outhouse may be tempting, however using this type of environment would be nearly impossible under most circumstances. Participants are urged to confine these actions to private homes or hotel/motel rooms. Extremely remote abandoned locations are a risky (albeit alluring) possibility as well.

The requirements for this ceremony are as follows:

* A commode, rim seat or other such device as the stand for the altar.
* One live male participant to serve as the actual human altar atop the seat.
* A chalice (preferably clear glass) for the golden elixer
* A paten (i.e., a plate, decorative ashtray or other suitable flat clear piece of glass) for the Eucharist.
* A dildo of any size deemed appropriate. Black would be the ideal color, however this is not an absolute necessity.
* Brown candles set (either on pedestals or on the floor) on either side of altar. (Brown candles are usually characterized as ‘cinnamon’ in craft stores, by the by.)
* As many men with full bowels and bladders who wish to join. (One man must serve as the Priest)
* A drawing, painting or silkscreen image of the ‘666’ design shown above. This is to be hung directly over and behind the altar area. The three sixes on this piece are representative of the human altar over the Priest and participant(s) in the ceremony. The ‘S’ in the center stands for both ‘Satan’ and ‘Scat.’ The brown and yellow colors represent the colors of The Eucharist of the Brown Mass.

* CD player and background music suitable for ceremonial purposes. Anything that stirs and intensifies the senses of the participants may be used. Some suggestions include a rousing Classical symphony, a lengthy tune (ala, "In A Gadda Da Vita" by Iron Butterfly), music by Pink Floyd or perhaps some blended dark trance/techno beats. Alternately, any 'holy'/gospel style hymns played in reverse may be used for the Mass.

* As much urine and feces as can be expended!

In keeping with the ‘6’ theme, this ceremony is divided into six sections:

The Invocation
The Blessing
The Confession
The Offering
The Eucharist
The Closing

This ceremony is best held at night. All remaining outside light should be shut out as much as possible with the candles (as many as needed) being used as the only source of illumination. It should go without saying, but take care to place candles well out of the range of any intense physical activity for the sake of the participant’s safety!

Participants should remain completely naked throughout the ceremony when it comes to actual clothing. At the same time, accessories such as caps or hoods, dog collars, open leather vests, jackboots, a shawl (for the priest), wrist bands, bandanas, crotch less underwear, etc. are most welcome.

**The Invocation**

The Priest begins the Mass with an opening declaration to Satan and the Powers of Darkness.

Priest: In nomine Dei nostri Satanas excelsi! Diabolus vobiscum!
Participant(s) Et cum spiritu tuo

Priest: We are gathered in this place to celebrate the glory of Lord Satan!
Participant(s) And to revel in the fleshy delights with His diabolical approval!
Priest: As His priest and spokesman, I willingly accept my duty to lead my fellow men into temptations lewd and libertine!

Participant(s) Lead us into temptation, Father!

The participant(s) now kneel in a semi circle or circular pattern around the Priest and await his blessing.

The Blessing

The Priest takes the Chalice of Ecstasy in hand and urinates into it until he is fully drained. He first takes a sip of his own fluid, then passes the Chalice to the participant(s). After the contents have been drained, the Chalice is placed to the side and the priest intones:

Priest: Father Satan, we ask that you bless our unholy gathering at this time and shine your favor upon our beings just as our liquid offering glistens upon the eager tongues of thine disciples!

Participant(s) We thank thee, Reverend Father, and our Supreme Father, Satan - Lucifer, for the unholy water that comes to us through thine darkened graces!

The Priest then takes the clear glass paten and squats down. Placing the plate beneath his ass, he pushes until he has passed a full load of feces. Taking the loaded plate, he then presses his thumb into the still warm waste he has produced. He makes a sign of the inverted cross on the forehead of each participant while declaring,

Receive the mark of the Satanic brown cross upon ye!

Participant(s) I thank thee for thy blessing, oh Father in Hell!

The Confession

The priest and participant(s) chant the following confession to Satan:

Satan, oh great Father and protector of those who practice perversity in Thy Name! We thank thee for granting us the chance to meet as dark brothers of the night! We perspire in lascivious anticipation of the debauchery to come, and revel all the more in knowing that such actions meet with Thy blessings!

Maketh this room we have prepared for thee like unto an embassy of Hell, and hear our voices as we confess to Thee:

I, your follower and disciple, am a scat pig of the filthiest order! My mind and body are likewise soiled by the fecal sacrament of my brother's bowels! We stand proud as filth hounds of the Pit and make these offerings to the Glory of Thy Name!

The Offering

For this section, the Priest takes the dildo and approaches the altar. He places it against the altar's rosebud and pushes it in, masturbating him vigorously while offering his cock and balls to the altar's mouth. The participant(s) then take repeat
the gesture after the Priest has finished.

The Eucharist

The Priest lays beneath the rim seat and receives the unholy bowel movement of the altar upon his face. As this is taking place, the altar declares,

*This is my body which will be given up for you.*

The priest then answers, *Amen!* and consumes the amount of brown Eucharist desired. (Obviously, some should be saved for the participants as well!)

Once the altar's bowels are completely empty, the unholy sacrament continues with the participant(s) receiving communion from the left over portions of the scat collected.

Any remaining participants who have not relieved themselves may do so at this time. Scat, urine play, fisting, dildo games, flogging, CBT, diaper play, spit/snot/puke deviance, role playing, oral pleasures and/or free for all sex (safe or bare back) between all participants and the Priest may carry on from this point forward for an undetermined length of time.

*(One important note: As the ceremony is, properly speaking, still in session, the candles should be placed in a safe place and not extinguished until the formal closing!)*

When all parties involved have had their share of orgasms and golden and brown Eucharist offerings, the Priest is notified and the ceremony is closed as outlined below.

The Closing

The Priest raises his left hand high into the air and makes the sign of the horns while proclaiming,

*We once more praise Thy Name, Lord Satan, and thank Thee for the opportunity provided to us this night! We swear further to go forth and revel in sin and earthly pleasures both in your name, for our own joy and to curse and defile the commandments of that feeble hebrew nazarene fool! May the blessings and presence of our Lord Satan be forever upon you, brothers!*

Participants: *And may you, our esteemed Priest, continue to stand as a guiding inspiration to us all!*

Priest: *Hail Scat!!*
Participants: *Hail Scat!!*

Priest: *Hail Satan!!*
Participants: *Hail Satan!!*

Priest: *So it is done!*
Participants: *Amen!!*

*(End/Candles should now be extinguished)*

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pure blasphemy

In order for a purely blasphemous ritual to perform as expected, every ritual, every 'sacrament' of the church must be inverted and intermixed with the most vile, sickening and abominable substances possible! I have concocted this ritual as an impromptu, ad hoc mixture designed to completely and utterly destroy the alleged 'sacred' nature of 'jewdeo/xtianity/yahweh/jehova/holiness.

It should be clarified upfront that while this ritual shares certain distinct traits in common with the black mass, there are also differences between the two. Whereas a black mass is designed to give homage to Father Satan with blasphemy taking second place, the entire focus of the ritual below is the degrade, cast down and sully the right hand path religions wholesale! A black mass is unquestionably the more important of the two rituals, however a blasphemy based ritual is useful when the magician feels the need to 'vent' his or her feelings against a climate of religious repression.

The Marquis de Sade was unquestionably the most genuinely blasphemous novelist who ever lived. Even the Satanic Bible cannot compare in terms of sheer sacrilege. I have assembled the most unholy of his quotes within this ritual. As these quotes are taken directly from novels written by the Marquis, the reader will notice character references.

Where Satanic theorists are concerned, Reverend Wayne Forest West III (one time catholic priest and latter member of the Church of Satan) composed the epic ritual Missa Solemnis. Within this ritual, the Desecration portion was (according to Reverend West himself) the most solemn portion. I have reprinted this monumental section word for word.

Some even in the Satanic community may see such a ritual as 'childish', unnecessary or even counter productive in the long run. So be it! For my own part, I view catharsis and psychodrama as necessary to purge the mind of destructive influences. If it takes a 'temper tantrum' to get one's thoughts and emotions in order, I say, let the rage break free! - Rev. John Pirog.

Requirements for the ritual:
* A table, desk, chair or similar piece of furniture to serve as an altar.
* This text.
* Animal waste. This is to be used for the 'host.' Pig fertilizer is ideal because of the admonishments against consuming swine flesh in the Jewish, Christian and Islamic religions. If pig shit is unavailable, dog, bird, cat, cow or any other sort of animal waste will do.
* A star of David symbol, statue or drawing. A photo of Adolf
Hitler, a Swastika, a concentration camp oven or other such symbol should be placed directly above (i.e., in a dominant position) over the star of david.

* A crucifix symbol, statue or drawing. This symbol should be inverted. The face of the nazarene may also be desecrated.

* A muslim crescent symbol, statue or drawing. If a symbol is used, it should be draped by one or more strips of bacon. If a photo or drawing is employed, it should have the words, "Allah fucks pigs!" or something similar scrawled on it.

* A wiccan pentacle symbol, statue or drawing. This right hand path sign of guilt and xtianized fairy magic should be punctured with holes and set upon the altar/table.

* Gloves for handling the putrid 'host' are strongly recommended!

* A lighter or matches (a wind proof lighter is recommended)

* An accelerant (rubbing alcohol or high proof rum will work fine)

* Bell

* As many black candles as desired

(The following items are optional and circumstantial)

* Space for a bonfire

* 'holy' books, cards, tracts and icons

* CD player and accompanying music  (Black metal is strongly recommended for this ritual. Anything by the band Profanatica is especially appropriate as is the song "Highest Power" by GG Allin!) Inverse hymns or right hand path chants may also be used if the participant(s) has/have Sound Forge or a similar audio manipulation program on their computer(s).

* If the participants are open minded enough, this ritual can be performed in the nude. This is not for 'cheap thrills' but rather a deliberate violation of the right hand path taboo against human genitalia and female breasts. If this is neither possible or desirable, participants may wear pseudo religions gear such as mock up priest shirts, skull caps, nun habits or cleric styled robes. If both of the above are not possible, simple black, charcoal or gray colored clothing will do for the purposes of this ritual.

Assemble items. Candles used should be lit and all artificial light sources in the immediate area turned off. The ritual is begun with a ringing of the bell. The introduction is read by the celebrant:

I/we hereby perform this ritual as a blasphemy against all false, man made
religions under which the people of the earth have suffered and been stifled! I/we condemn, blaspheme, defy and denigrate these pseudo belief systems as well as all of their so called 'morals', talmuds, testaments, 'holy books', 'gods', 'christs', angels, 'martyrs', 'saints', 'virgins', rabbis, cantors, preachers, priests, clerics, brothers, nuns, sisters, monks, abbots, deacons, lay personnel and missionaries!

I/we stand in stark contrast to the hypocritical and life-denying so called 'values' of these putrid insults to the human race! I/we seek to hereby curse and defile the very roots of the religious pestilence heretofore mentioned; to uproot and exterminate their influence and power in a deliberate, cold hearted and methodical manner!

May the fall of the synagogues, churches, temples and mosques be hereby hastened by this unholy and ungodly ritual!

The celebrant then intones: "A reading from the works of the great Marquis De Sade, a timeless enemy of all false belief systems!"

(See Marquis De Sade quotes elsewhere in this book)

The inverse Latin version of the 'our father' prayer is now read. (Note: If this is too difficult to read and/or pronounce, just do the best you can!)


The 'holy' items are now brought forth and the celebrant speaks these words: We now bestow due honor upon these assembled holy objects.

It is now that the participant's imagination can be left to run wild!
* Bibles can be ripped and burned.
* 'Holy' symbols may be spat, urinated and/or defecated upon.
* Xtian, jew, wiccan or muslim CD's may be scratched beyond repair
* Religious statues may be decapitated
* 'Sacred' cloths or vestments may be spray painted with obscenities
* If a bonfire is used, the entire mess is tossed into the flames at the conclusion of this portion of the ritual.

The 'host' made from excrement is taken in (gloved) hand at this time and raised while the following is read aloud with great passion and anger. If used, the invert-
ed hymn music may be played.

Reverend West's monumental and timeless Desecration is now read aloud:
(See Missa Solemnis or Solo Missa Solemnis for this text)

The following words are then read to close the ritual:

_The so called 'god' of the jews, christians, muslims and wiccans has been utterly destroyed, raped and cast into the garbage bin of history by our unholy and blasphemous actions this night!_ (The bell is rung a final time) _So it is done! Ne ma!_ ('amen' backwards) End.

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**miscellaneous black mass related articles**


July 23, 2009
The Black Mass
Introduction

The most infamous Satanic ritual is the ceremony called Black Mass (Missa Niger/Messe Noire). The Black Mass has been practiced by our Satanic brothers and sisters for centuries, and it is still practiced today. However, many Satanists nowadays do not give much appreciation to it, by reason that they do not understand it. Most consider this rite to be nothing more than a blasphemy for those who hate God and the Church. Yet they do not understand its true aim and power.

While it is true that the Black Mass has been created to blaspheme the Church and to mock the Catholic Mass ritual, the full aim of the ritual is far more complex. The Black Mass is, just like the Catholic Mass, a magickal rite. Occultists agree that as a ceremonial magick rite, the Catholic Mass and the Black Mass have the power to direct energies into the world. The Catholic Mass for example, is a ritual that is affecting much of the practitioner’s spiritual state and also the world around him. When a Catholic Mass is celebrated certain energies are generated and directed into the world. The energy of the Catholic Mass is a result of White Magick.

Throughout time, priests and magicians have used the Mass to all kinds of magickal uses. When a person is sick, the Mass is said over the body of the individual to heal it through the power of the rite. Other times, it has been used to ward off diseases of cattle. It has also been used to bless houses, to bless fishing-boats to make them productive, to protect someone going on a journey, to bring rain and good weather and also to obtain children. It has been used as a tool of White Magick. The Black Mass is a perversion of the Catholic Mass, and thus, also a magickal rite. It is, by itself, genuine Black Magick.
The magickal aim of the Black Mass is first of all concentrated on the liberation from the Christian energy that is directed, every day, by the power of the many Masses and Christian rituals. As I said, when a Christian Mass is celebrated, certain energies are generated into the world. What the Black Mass does is to distort these energies and redirect them. The Black Mass also generates its own forms of energy, that are to be directed into the world.

The psychological aim of the Black Mass is also to liberate the individual from the Christian dogma. It is a ritual that helps to liberate unconscious feelings, emotions. By its power, it throws the practitioner into a world of chaos, magick and lust. In a world of freedom. It simply breaks the chains that Christianity kept us in all these years.

We live in a world of Christian thought and White Light spirituality. We feel this influence in life every day, and we are under its control. Some, out of ignorance perhaps, accept it. Others struggle to break free, to get rid of this Christian programming and mind manipulation. As an example, there are many cases when an individual who is new to Satanism, wants to get rid of the Christian traces he still has imprinted in his mind. Since childhood people are taught of the Christian religion by ways of manipulation. Guilt and fear are the most used ways to teach the man of the Christian religion, and so when thoughts are imprinted in the mind of the child by such ways, he will carry them with him for all his life. Thus it becomes hard when one wishes to get rid of the Christian moral, of the lies with which it poisoned his heart and mind, or the fear that this religion put into him. We as Satanists, need to free our souls of any Christian influence. When such is the case, we need our ‘tools’ to tear down the walls. For this, rituals like the Black Mass are ideal. Because we as Satanists strive to get rid of this Christian influence as much as possible, we create our special rituals to help us achieve this goal. Either if it’s the Black Mass, the Initiation Rite or any other such blasphemous ritual, we work to rid ourselves of the energy of the Christian spirit.

Just like any other Ceremonial Magick ritual, the Black Mass needs its ‘ingredients’. These ingredients are added to the rite according to the practitioners liking and need.

When such a ritual is to be done, emotion is the basic ingredient to make it ‘work’. Putting your emotions into a ritual increases its power and makes it easier to direct into the world. The Black Mass, being a very blasphemous ritual, requires much emotion. Hate, lust, ecstasy.. all of this is needed to create the power of the ritual. Many people are shocked by the Black Mass, and they have all the right to be. It is an extreme ritual. It is shocking, brutal and unmerciful. It is a ritual in which the practitioner releases all his emotions, good or bad, with no restraint. The more emotion given, the more powerful is the ritual. In the case of the Black Mass, where the aim is to utterly crush and destroy any Christian trace, the emotion and
blasphemy must be at its highest level.

History and Descriptions of the Black Mass

The Mass is the central act of Christian worship. It is a ritual which is offered to God. The Black Mass as I said, is the inversion of the Christian Mass, a parody if you will. It is a ritual of mockery and blasphemy, which is instead offered to the Devil. As Christians meet for their pathetic Mass, so do we, at our Sabbaths, to celebrate the Black Mass as our main ritual, the very essence of our Devil Worship. The Black Mass is a very old ritual, said to be dating back to the second century, when St. Irenaeus accused the Gnostic teacher Marcus of practicing a version of the Mass dedicated to a deity other than God. However, most scholars agree that its original form first started to be practiced somewhere around the 12th and 13th century.

In the 14th century, when the Church was persecuting heretics, many have been accused of conducting Black Masses, The Knights Templar being some of them. One instance of a Black Mass in the 14th century is said to have happened in 1325 at Cologne. The ritual was celebrated by a Dutchman who called himself Christ and a woman who was referred to as Virgin Mary. The ritual is said that had involved nudity and sex.

In the 15th and 16th century Black Masses seemed to have spread, as Gentien le Clerc (1615), a priest in Orleans, confessed to have performed Black Masses followed by drinking and sexual orgies.

In the 16th century, Catherine de Medici, the Queen of France was said to have performed a Black Mass, all based on a story by Jean Bodin in his book on witchcraft. Catherine, being involved or at least connected with the spread of poisonings which then were at high number especially in France and Italy, was said to also have been related to Satanic rituals, some which were Italian versions of Black Masses.

Also, Catherine de Medici was said to have worn talismans bearing Satanic symbols and names of Demons including Asmodei (Asmodeus). The son of Catherine de Medici, Henri de Valois continued the practice of black magick and the Black Mass in the turrets of his castle in the Bois de Vincennes. After he died a whole collection of Black Mass and black magick items were discovered. The Medici Mass as it is called, is more fictional for there is little evidence to back up this story.

In the 17th century, around the year 1647, the nuns of Louviers claimed to have been forced to participate naked in such Masses. Madeleine Bavent, a nun of Lou-
viers in Normandy wrote in prison that she was forced by Father Pierre David, the chaplain of the convent at that time, to attend Mass naked. The nuns, she says, used to go completely naked in the church and in the gardens, and danced before Father David. In 1628 Father Mathurin Picard became chaplain with Father Thomas Boulle as his assistant. They both practiced the Black Mass with the nuns at a house near the convent. This continued until Picard died and Boulle was burned alive. Madeleine died in prison the same year at the age of 40.

Between 1673 and 1689 at least fifty priests were executed for sacrilege and others were imprisoned. Father Davot was convicted of saying Black Mass over the naked body of a woman. Father Tournet was convicted of saying Mass on the body of a young girl whom he had made pregnant, with the intention that she would miscarry. Father Gerard was convicted of using a girl’s body as his altar in saying Mass and copulating with her as part of the ceremony.

Many of the sacrilegious priests were arrested as a result of the activities of a special court, set up by Louis XIV in 1679 to deal with cases of poisoning involving some of the French nobility. The court’s sessions were secret and from its verdict there was no appeal. Meeting in a room hung entirely in black and lit with candles, it was called the Chambre Ardente or Burning Court. Its investigation, headed by Nicholas de la Reymie, Police Commissioner Of Paris, rapidly extended from poisoning into sorcery. The most skeptical modern writers have conceded a strong element of truth in de la Reymie’s reports.

The investigations centered round a widow named Catherine Deshayes (1640-1680), known as La Voisin, a famous witch, fortune-teller and suspected abortionist. La Voisin was known to have been procuring poisons and charms and to perform magickal ceremonies in her home in the Rue De Beauregard. Such was the case when she assisted Etienne Guibourg (1610-1680), a French Roman Catholic abbe in his sixties, to perform Black Masses for Francoise-Athenais (Madame de Montespan). The Marquise de Montespan, born in 1641, was the mistress of King Louis XIV of France. She came to La Voisin with the intention of performing magick to alienate the king from both the queen and the Duchesse de la Valliere, to make herself his mistress and ultimately his wife. La Voisin agreed to help, and, together with her daughter Marguerite and the old Abbe Guibourg, have decided to perform three Black Masses to grant Montespan whatever she desired.

Madame de Montespan was used as an altar in the ceremony. She lied naked upon the altar with the chalice resting on her belly, and the Black Masses were said over her body. Her head was lying on a pillow, her arms were stretched out crosswise with black candles on her hands, and her legs were spread out.

Abbe Guibourg, standing between Montespan’s legs, invoked Satan and the demons Beelzebub, Asmodeus and Astaroth and began to perform the Black Mass. Whenever the mass called for kissing the altar, Guibourg kissed Montespan. He
consecrated the host over Monstespan’s genitals after which he inserted pieces into her vagina.

When La Voisin’s house was searched a curious chapel was discovered. Its walls were draped in black and behind the altar was a black curtain. A mattress rested on the altar, covered by a black cloth, and on top of this were black candles. There were magical books and candles made with human fat, supplied by a public executioner who was one of La Voisin’s lovers.

La Voising was burned alive in February 1680 and in October the king suspended the sittings of the Burning Court, probably because his mistress, Madame de Montespan, had been implicated. But de la Reymie continued his enquiries in secret, on the king’s instructions, until June 1682.

Guibourg was imprisoned in the castle of Besancon, chained to the wall of his cell for three years till his death.

The Guibourg Mass as it is called, shows several similarities to the Medici Mass that is, the Black Mass performed by Catherine de Medici, the Queen of France during the 16th century.

Huysmans tells us in his novel “La-Bas” (1891) that Guibourg celebrated other versions of Mass, one of them called the Spermatic Mass. In this ritual, Guibourg wearing the alb, the stole and the maniple, would celebrate this Mass with the sole object of making pastes with which to conjure the Devil. Some archives, he says, inform us that he once did this at the request of a certain Madame Des Oeillettes. This woman, who was indisposed, gave some blood; the man who accompanied her stood beside the bed where the scene took place, and Guibourg caught some of his semen in the chalice; powdered blood and some flour was added and, after he sacrilegious ceremonies, the Des Oeillettes woman departed bearing her paste.

Later on, in the 18th and 19th century the Black Mass was still a celebrated rite. Although not connected with supernatural practices or the worship of Satan, the writings of the famous Marquis de Sade are filled with descriptions of the Host and rituals of the Catholic Church being subjected to sexual settings, such as Mass being performed by a priest upon the naked body of a girl. In 1788 the Marquis de Sade describes in his famous novel Justine (2nd version) a celebration of a black mass in a cloister. Another of his novels, Juliette (1797), in parts four and five, describes a meeting between Juliette and Pope Pius VI in the Vatican. In many other writings, he places the Host and the Mass, the priest and the Pope himself in sexual settings. There is no doubt that such ideas were widespread and commonplace in the France of de Sade’s time.

During the 19th century the London based coven called the Hellfire Club was said to perform Black Masses and to worship the Devil.

In a later part of the century, more exactly in 1862, historian Jules Michelet offers us another view on the Black Mass in his book “Satanism And Witchcraft”. 
In 1889 Le Matin carried an account by a reporter who had written an article in which doubted the existence of the Black Mass, but had been invited to one. He was taken to it with blindfolds on his eyes and when they were removed found himself in a dark room with erotic murals. On the altar, surrounded by six black candles, was an image of a goat trampling on a crucifix. The priest wore red robes and the congregation of about fifty men and women chanted hymns. Mass was said on the bare body of a woman stretched on the altar. Black hosts were consecrated and eaten by the worshippers and the ceremony culminated in an orgy. Le Matin confirmed that the reporter had really been to this meeting, but would give no further details.

In 1891, Joris-Karl Huysmans wrote the classic novel La Bas (The Damned). This magnificent book offers us a clearer picture of what the French Satanism had been up to that point. He describes in deep detail a Black Mass (in chapter 19) which he claimed was practiced in Paris in those years. The description of the Black Mass by Huysmans differs in many ways from the others especially in that Satan is explicitly worshipped, and hatred is openly expressed against Christianity. It is not certain if he ever attended a Black Mass, though he had claimed he did. La Bas however, still remains only a work of fiction.

The 20th century had offered us no real historical accounts of Black Masses. However, many writings have been created on the subject. One of them is the popular book The Satanic Mass by H.T.F. Rhodes, published in 1954. Rhodes, while having access to all the historical documents, writes that, at the time of his writing, there did not exist a single first hand source which actually described the rites and ceremonies of a Black Mass. Other writings would be Gerhard Zacharias’s “The Dark God: Satan Worship and Black Masses”, Richard Cavendish “The Black Arts”, Anton LaVey’s “Satanic Rituals”.

One other modern writing describing the Black Mass is the Black Book Of Satan by The Order Of Nine Angels. In this book the version of the Black Mass is changed. Whilst in the other Black Masses known, the altar is a naked female, in the Black Mass offered by O.N.A. the altar is a naked male.

During the period of the Middle Ages the Black Mass began to get form from numerous other rituals who were parodies of the Catholic Mass ritual, such as The Feast Of Asses and The Feast of Fools who were Church festivities at the time. The Feast Of Asses is a parody of the Mass in which Balaam’s Ass (from the Old Testament) would begin talking and saying parts of the mass. Other such parodies were “drinkers mass” and “gamblers mass” which lamented the situation of drunk, gambling monks, and instead of calling to “Deus” (God), called to “Bacchus” (God Of Wine). Some of these Latin parody works are found in the medieval Latin collection of poetry, Carmina Burana, written around 1230. The Catholic Church, however, eventually reacted by condemning them as sacrilegious and blasphemous.
One other important ritual of such is The Mass of Saint-Secaire which is said to originate in the Middle Ages in Gascony. Priests used to be condemned to have attempted Masses for evil purposes such as cursing a person to death. Such is The Mass of Saint-Secaire.

In my opinion, the main reason for which the Black Mass has been so much practiced in the Middle Ages is because the people felt more “poisoned” by Christianity and were intoxicated by it at that time. The Black Mass was practiced by our brothers and sisters at their Sabbaths to worship our Lord Satan and to destroy the Christian influence that was suffocating them.

The Black Mass has evolved a lot since its original form. At first, it was an act of liberation to bring back the Pagan spirit that the witches had long forgotten and to put aside the Christian influence that suffocated everyone. In later times, it became more and more indecent, more blasphemous, more wild and evil.

Although many false information is given to us in the books, much of it is true. That the witches used to fly to their Covens for Sabbaths to celebrate Black Masses seems of course to be a false story and so it must be. Other stories though, are true, and the traditions such as re-baptizing in the name of the Devil, dancing in circles, inverting the cross, spitting and stepping on the cross, stabbing the host and orgies of non-marital partners are still being practiced today.

An interesting yet disturbing fact that we come across in most books on the subject of witchcraft and Satanism, is that human sacrifice is performed at the Black Mass. I personally, in all this time of research and study, have never stumble upon such an act in Satanism. The idea that most of these books were written by Christians gives me doubt that this acts have truly been performed. Thus I shall not speak of it in this essay.

What I want to talk about right now is the way that this ritual began to get form and how it changed its structure over the years, though its aim remained the same. To blaspheme the Church and to give praise to the Devil.

From the earliest versions of the Black Mass to the last, we recognize that its form had changed only a little. The ritual, in its form and structure, has always remained similar to the Catholic Mass as it is performed. We know from the book Satanic Rituals of Anton LaVey that some versions of the Black Mass have even remained the same in sight and so in verbal structure. Some versions of the Black Mass were performed in vestments consecrated by the Roman Catholic Church, though it was an exception rather than a rule. The authenticity of a consecrated host seems to have been far more important. It is well known that the objective of the Coven was to steal the Host from the Church and to bring it to the Sabbath to be used in the Black Mass. When the witches went at the altar for Communion, they retained the Host in their mouths and then hidden it so that no one could see them. It is said that money were given to those who purchased the Hosts from the Church.
When the Host was not stolen from the Church, the witches made their own Hosts. These were generally black or blood-red instead of white, bearing Satanic markings or images of Satan stamped on them. In 1324 there was found in the home of Alice Kyteler, a Kilkenny witch, “a wafer of sacramental bread, having the devil’s name stamped thereon instead of Jesus Christ”. The Host is sometimes shaped hexagonal or triangular.

Sometimes the host and wine were replaced by different drinks and foods such as apples (to represent the Forbidden Fruit), turnips, sausages, crackers, water or juice (mostly apple juice).

Instead of white candles, black candles are used in the Black Mass. The Altar is covered by a black cloth, sometimes velvet or silk.

The places where Black Masses are practiced are various, either indoor or outdoor. If a Black Mass is to be practiced outdoors, forests and caves are the places where they are to be done. If it is indoors, an entire room has to be prepared for it. Cellars are perfect for such a ritual.

The room is draped with black hangings and the windows are shuttered with curtains drawn.

Cavendish tells us that in May 1895 at the Palazzo Borghese a Satanic chapel was discovered. The walls of the room were draped with scarlet and black curtains excluding all light and at the farther end was stretched a tapestry depicting “Lucifer Triumphans”, and underneath an altar was a figure of Satan. The room was furnished with luxurious chairs of crimson and gold, with tabourets and faldstools. Traditionally, an image of Satan stands above the altar. A Baphomet or Inverted Cross has its place beneath the image of Satan.

As for the clothing of the participants, it is not a rule. In the early versions of the Black Mass it is said that the vestments of the priest conducting the ritual had to be those of a Catholic Priest, all consecrated. In later times, the vestments changed.. The basic vestments are black or blood-red robes. A witch tried in southern France in 1594 described that at the saying of Mass at a Sabbath held on St.John’s Eve the celebrant wore a black cope. Sometimes the vestments bear Satanic symbols such as inverted crosses, Baphomet or magickal symbols.

The modern version given to us by the Order of the Nine Angels is different. The priestess is clad in white robes, the Mistress of Earth in scarlet robes, the Master in purple robes and the Congregation in Black Robes.

What is to happen at a Black Mass also varies. Besides the ceremonial rituals, the traditional form of the Black Mass often involves sex, dancing and feasts at the end or even during the ritual. As you have already observed from the stories I have told, sex has an important part in the ritual and women have an important role in the ritual. The orgy is said to be derived from the rites of the Bacchanalia or Dionysiac cults of ancient Rome and Greece.
Dances are also common. As Michelet beautifully puts it in his book “Satanism and Witchcraft” :“This dance, this whirling frenzy, the notorious “Witches’ Round”, was amply sufficient by itself to complete the first stage of intoxication. The performers danced back to back, arms behind the back, without seeing their partner, though back often came in contact with back. Little by little each man lost all knowledge of self and of her he had beside him. Old age and ugliness were abolished by a veritable satanic miracle; she was still a woman, still lovable and confusedly loved.”
At the end of the ritual a feast is used to take place, though is not a necessity.

Sources :

3. Black Book Of Satan by ONA
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5. Witchcraft And Black Magic by Montague Summers
6. Satanism And Witchcraft by Jules Michelet
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8. Satanism – An Examination Of Satanic Black Magic by Paul Elvidge
9. The Black Arts by Richard Cavendish
10. La-Bas by J.K. Huysmans
11. Weird Ways Of Witchcraft by Dr. Leo L. Martello

Further Reading :

1. Black Book Of Satan by ONA
2. Satanic Bible by Anton LaVey
3. Satanic Rituals by Anton LaVey
4. Witchcraft And Black Magic by Montague Summers
5. The History Of Witchcraft by Montague Summers
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9. The Black Arts by Richard Cavendish
10. Weird Ways Of Witchcraft by Dr. Leo L. Martello
11. The Satanic Mass by H.T.F. Rhodes
12. La-Bas by J.K. Huysmans
13. Der Dunkle Gott: Satanskult Und Schwarze Messe by Gerhard Zacharias
14. Les Grands Jours de la Sorcellerie by Jules Baissac
Witching Hour
Come hear the moon is calling,
The witching hour draws near,
Come hear the bell is tolling,
Mortals run in fear,
Prepare the altar now and hear the virgin cry,
Hold fast the sacrifice,
For now it's the time to die,
All hell breaks loose,
Hell's breaking loose.

Unveil the pentagram,
And feel the demons lust,
Come watch the holy men,
Who look on in disgust,
Come taste blood,
And feel the heat of satan's breath,
Look in the sky's and see,
The warriors of death,
All hell breaks loose,
Hell's breaking loose,
Witching hour.

Our work is now complete,
The blood runs fast and free,
And satan takes his bride,
And cry's of blasphemy,
All hell rejoices at the child,
That she will bear,
And satans only son,
Shall be the worlds despair,
All hell breaks loose,
Hell's breaking loose,
Witching hour.

Sacrifice
Sacrifice
Hooded figures, clouded skies
fires burn within their eyes
pentagram with baphomet midnight strikes
goat of menders lifts his head
summons up the living dead
virgin flesh lies tied and bound
hail satanas

S.A.C.R.I.F.I.C.E.
scream for mercy cry and repent Satan claims your soul
sacrifice, sacrifice, oh so nice, sacrifice

Candles glow on alters bare
a virgin's death is needed there
sacrifice to Lucifer my master
bring the calico raise the knife
welcome to my sacrifice
plunge the dagger in her breast
I insist

S.A.C.R.I.F.I.C.E.
limbs weaken life flies away demons rejoice
sacrifice, sacrifice, name your price, sacrifice

Death is swift `neath Satan's' sword
all the same young and old
life means nothing to my lord
drink from chalice warm and sweet
virgin's heart final beat
lightning strikes virgin dies
Satan smiles

S.A.C.R.I.F.I.C.E.
the moon is black and the witches dance, heaven is denied
sacrifice, sacrifice, sacrifice, sacrifice
mercyful fate

Black Masses
Come and join
My black masses
Bring along
Your iron axes
Now draw a circle
Right here in the light
I'll tell you
Just what to write

Elohim...Adonai...Tetragrammaton

Slaughtering babies
In ceremonial ways
If we're lucky
We can see them for days
'cause baby blood
Is full of strength
But I tell you
Oh how it stinks

Give me some baby blood

Elohim...Adonai...Tetragrammaton

Black masses...black masses...black masses...
Runnin' wild

Spittin' blood
In my lady's face
I show her my pets
A few rotten heads
And about my lady
If she can't take it
She's got to face it
I'll slaughter her too

Come and join
My black masses
Bring along
Your iron axes
Now draw a circle
Right here in the light
I'll tell you
Just what to write

Elohim...Adonai...Tetragrammaton

Black masses...black masses...black masses...
Killin' babies...black masses.

**Black Funeral**

Bring the black box to the altar
Now raise your hands and do the sing
Oh hail Satan, Yes hail Satan
Lay down your swords, the evil star

It's a black funeral
She was a victim of my Coven

Open the black box to the altar
Her blood is still hot, so let it out

Oh hail Satan, Yes hail Satan
Now drink it, drink, forget that whore

It's a black funeral
She was a victim of my Coven

**Come To The Sabbath**

Come, come to the Sabbath
Down by the ruined bridge
Witches and demons are coming
Just follow the magic call
Come, come to the Sabbath
Down by the ruined bridge
Witches and demons are coming
Just follow the magic call
Come, come to the Sabbath
Down by the ruined bridge
Later on the master will join us
Called from the heart of Hell
First we light up the fire
And then we hail our Lord
Two candles, a black and white
Are placed upon the altar
North, South, East and West
And so we clean the air
High priestess invoking the Devil
Infernal a names are spoken

Come to the Sabbath, Sabbath...
The ceremony's proceeding
It's time to grant your wishes
And evil curse on the priest
Who took the life of Melissa
Now we must close up the ritual
Lead the Enochian key
And so it will be done, Amen...now come
Come to the Sabbath, Sabbath...

[SOLO: H.SHERMANN]

If you say heaven I say a castle of lies
You say forgive him I say revenge
My sweet Satan you're the one

**mayhem**

_De Mysteriis Dom Sathanas_
Welcome!

To the elder ruins again
The wind whispers beside the deep forest
 Darkness will show us the way
The sky has darkened thirteen as
We are collected woeful around a book
Made of human flesh
Heic Noenum Pax
Here is no peace
De Grandae Vus Antiquus Mulum Tristis
Arcanas Mysteria Scriptum

The books blood written pages open
Invoco Crentus Domini De Daemonium
We follow with our white eyes
The ceremonial proceeding

Rex Sacriticulus Mortifer
In the circle of stone coffins
We are standing with our black robes on
Holding the bowl with unholy water

Heic Noenum Pax
Bring us the goat
Psychomantum Et Precr Exito Annos Major
Ferus Netandus Sacerdos Magus

Mortem Animalium
While extremely well done artistically, this painting, which is meant to portray Abbe Guibourg, is NOT historically accurate! As mentioned in previous writings, Abbe Étienne Guibourg is only known to have used fetuses and not already born children in his black masses with Madam LaVoisin.
Reverend John Pirog, circa 2011.
Jinx Dawson, Coven, circa 1968 (above)

LaVeyian black mass, right.