THE OLD TEMPLAR CHURCH

and Congregatio Sanctarum Mysteriorum



THE SOLEMNITY OF

THE DIVINE PHYSICIAN

Feast of the Transfiguration

6 August 2026

Congregant Missal

The Solemn Service of Healing

and the Liturgy of the Living Temple

Lux · Veritas · Caritas

How to Use This Missal

This missal contains the texts for the Solemnity of the Divine Physician, 6 August 2026. It covers the Solemn Service of Healing, a fourfold rite which precedes the Mass without pause, and the full Liturgy of the Living Temple with the Propers appointed for this Solemnity, the Feast of the Transfiguration.

Celebrant's words appear in plain text. Your spoken responses appear in bold. Italic rubrics in red give posture and action.

During the Solemn Service of Healing: be seated for the four Readings from the Tradition and the petitions that surround them. These readings are received in seated silence, without the honors given to the Holy Gospel. Stand for the sprinkling with holy water and for the versicle that closes the Service, which flows without pause into the Mass.

During the Mass: stand for the Opening Rites, the Litany, the Gloria, the Gospel, the Creed, and the Eucharistic Prayer through the Sanctus. Kneel on the third Lux · Veritas · Caritas, or bow deeply if unable to kneel, and remain kneeling through the Chant of the Three Masters and the Consecration. Be seated for the Collect, the Readings, and the Homily. Stand again for the Lord's Prayer and remain standing through the Communion Rite; you are welcome to kneel for the Rite of Anointing.

All are invited to come forward for the Rite of Anointing following Communion, whether for yourself or on behalf of another who is not present.

Liturgical color: white.

Lux · Veritas · Caritas

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THE SOLEMN SERVICE OF HEALING

Sanatio Solemnis

Celebrated before the Liturgy of the Living Temple, without pause

The Solemn Service of Healing is a fourfold rite of preparation kept on the Solemnity of the Divine Physician. It is not itself a sacrament but a threshold: a gathered movement by which the assembly passes from the ordinary management of suffering into the place where suffering is offered. Its four movements follow the stages the alchemical tradition names the Great Work: Nigredo, the blackening; Albedo, the whitening; Citrinitas, the dawning; and Rubedo, the reddening.

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I. The Gathering

A single bell sounds. All movement and speech cease.

We gather this day at the altar of the Divine Physician, on the Feast of the Transfiguration, on which mortal flesh was shown to be the vessel of uncreated light. Before the Mass begins, we keep a fourfold service, shaped as the alchemists shaped their work: blackening, whitening, dawning, and reddening. These are old words for an old labor: the labor of becoming whole. Whatever in you is broken, whatever you carry that still has no name, this is the place to bring it.

R: Amen.

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II. Nigredo

The Blackening: Naming What Is Broken

Please be seated.

The alchemists called the first stage of their work the nigredo: the patient dissolution of what had seemed solid, so that something truer could be formed. Before any healing can begin, what is broken must be named without flinching. This is not despair; it is honesty, and honesty is where healing begins.

A Reading from the Tradition. Received in seated silence, without the honors of canonical proclamation.

In the philosophy undergirding this tradition, evil is not a thing with its own existence, a power standing equal and opposite to God. It is privation: the absence of a good that ought to be present, a being that has not yet arrived, or has been allowed to drain away. To name what is broken in us is therefore not to name a rival force we must defeat. It is to name an absence: the health that is not yet here, the peace that has drained away, the wholeness that has not yet arrived. Every act of honest naming is already, in this sense, the first motion of its filling.

Here ends the reading.

A breath of silence is kept.

Let us bring before the Eternal Physician what each of us carries, that it may be named and received.

For the healing of the body, that pain may be lifted, and what is diseased restored to its natural harmony, we pray to the Lord.

R: Lord, hear our prayer.

For the healing of the mind, that fear, confusion, and anxiety may give way to trust, clarity, and peace, we pray to the Lord.

R: Lord, hear our prayer.

For the healing of the heart, that the wounds of grief, resentment, and sorrow may be transfigured by divine love, we pray to the Lord.

R: Lord, hear our prayer.

For the healing of the spirit, that the light of the eternal Personne may shine through the brokenness of the Individu, we pray to the Lord.

R: Lord, hear our prayer.

A period of silence is kept, in which each may hold whatever has not been spoken aloud.

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III. Albedo

The Whitening: Purification
Please stand. The Celebrant sprinkles the assembly with holy water.

By this water, blessed and set apart, may this place become a sanctuary, and may each of us be cleansed in body, soul, and spirit, made vessels of the healing grace that flows from the Source of all Being.

R: Amen.

Please be seated. A Reading from the Tradition.

This Church carries the Templar heritage: the ideal of the Poor Knights of Christ, who were at once warriors and monks, guardians of those on pilgrimage. Their habit was a white mantle, the color of innocence and purity, marked with a red cross, the color of sacrifice. Courage in spiritual combat, humility in service, purity of intention: these are not the relics of an order long dissolved but vocations any soul may take up. The white field is not the absence of struggle; it is the ground that purification makes ready, on which the cross of sacrifice can be seen.

Here ends the reading.

Antiphon, sung or said:

Wash me, and I shall be whiter than snow.

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IV. Citrinitas

The Dawning: Illumination

The third stage is the citrinitas: the dawning, the first appearance of light within what has been washed clean.

A Reading from the Tradition.

The Hermetic tradition teaches a single principle: as above, so below. What is true in the heavens is reflected in the earth; what is true of the whole is reflected in each part. This Church receives that principle through the Incarnation: the Infinite reflected in the finite, the eternal entering time, the spiritual manifesting in matter. When light descends into a soul, it is not a foreign light, alien to the body it enters. It is the same light by which the body was made, returning to what is its own.

Here ends the reading.

The Celebrant extends hands over the assembly. A profound silence is kept.

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V. Rubedo

The Reddening: Integration

The fourth and final stage is the rubedo: the completion of the work, in which what has been named, washed, and illumined is carried outward into life.

A Reading from the Tradition.

Constant Chevillon wrote of working through the Invisible for healing and spiritual aid, a phrase that names the Spirit's quiet mediation between what can be seen and what cannot. The Great Work, in this understanding, is not completed at the altar alone. It is completed in the world the worshipper returns to: in hands that have been made instruments, in attention that has been made tender, in a life that carries outward what the altar gave inward.

Here ends the reading.

The Celebrant extends hands over the whole assembly.

What has been named, washed, and illumined is not yet finished. It waits to be carried outward, and to be sealed. Come to the altar; there the Physician will anoint you fully, mind and hand, self and service, and send you out complete.

R: Amen.

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The Transition into the Liturgy

Please stand.

We have named what was broken, we have been washed, received the light, and prepared to carry it outward. The work begun here is sealed at the altar.

R: Let us go up to the altar of God.

The Solemn Service of Healing is concluded. Without pause, the Liturgy of the Living Temple begins.

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THE LITURGY OF THE LIVING TEMPLE

Liturgia Medici Divini
Propers of the Divine Physician · Feast of the Transfiguration

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THE OPENING RITES

+ In the Name of the Father, and of the Son, and of the Holy Spirit.

R: Amen.

I come to the altar of God,

R: To God who fills my soul with a joy and a strength ever new.

+ Glory be to the Father, and to the Son, and to the Holy Spirit.

R: As it was in the beginning, is now, and ever shall be. Amen.

O Christ, Physician of souls and Restorer of all harmony: we come wounded before Your altar, each bearing what the world has broken in us and in others. We come not as the healed attending a ceremony, but as the healing-seeking, drawn by the one Medicine the world cannot give itself. Open us to receive what we cannot provide for ourselves. Prepare us to offer what we cannot withhold: the wholeness of our need, laid at the feet of the God who heals.

R: Amen.

Introit Antiphon

I am the Lord who heals you.

R: You have turned my mourning into dancing; You have taken off my sackcloth and clothed me with joy.

+ Glory be to the Father, and to the Son, and to the Holy Spirit.

R: As it was in the beginning, is now, and ever shall be. Amen.

I am the Lord who heals you.

R: You have turned my mourning into dancing; You have taken off my sackcloth and clothed me with joy.

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THE LITANY OF THE DIVINE PHYSICIAN

The Expanded Kyrie of this Liturgy

We begin our gathering not with petition in the ordinary sense but with the act of presenting our wounds. The Kyrie of this liturgy is a litany of offering: we name what is broken so that it may be received. Let us bring everything.

O Christ, who descended into the depths of human suffering not to observe it from above but to heal it from within:

R: Lord, have mercy.

O Christ, Physician of the body, who laid hands upon the blind and the lame and restored what illness had taken:

R: Lord, have mercy.

O Christ, Physician of the mind and heart, who speaks into our darkest chambers of fear and confusion, and who holds our grief without flinching from its weight:

R: Christ, have mercy.

O Christ, Physician of the spirit, who descended into the uttermost exile so that no soul's darkness would lie beyond the reach of Your light:

R: Lord, have mercy.

A brief silence is kept.

O Christ, Healer of our community's wounds and Reconciler of the tradition's injuries, of every rupture we have made and every division among those who share Your apostolic inheritance:

R: Lord, have mercy.

O Christ, Restorer of justice to those ground down by violence and the indifference of the powerful, Healer of the wounded earth and of all creation that groans for its redemption:

R: Lord, have mercy.

O Christ, Alpha and Omega, in whom the Reintegration of all things is already accomplished in the depths of eternity, though we still await its fullness in time:

R: Lord, have mercy.

O Christ, who pours out gifts of healing in many forms and through many hands, physicians and nurses, and all who practice the healing arts our own tradition holds dear:

R: Lord, have mercy.

May the God who began this work of healing complete it in us, and through us, in the world.

R: Amen.

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Gloria in Excelsis

Sung on this Solemnity, in the Full Form.

Glory to God in the highest,

R: And peace on earth among all who seek the Good.

We praise You, O Source of Life,

R: We bless You, Fountain of Light.

We adore You, Ancient of Days.

R: We glorify You, Wisdom beyond all naming.

We give You thanks for Your radiant glory, O Wellspring of Being,

R: Light of Lights, Eternal Heart.

Christos, only begotten Word, Jesus Christ,

R: Lord God, Divine Lamb, Word of the Eternal.

You who take away the shadows of the world,

R: Have mercy on us.

You who reconcile all things in Love,

R: Receive our prayer.

You who sit at the right hand of the Source,

R: Have mercy on us.

For You alone are Holy, You alone are the Beloved

R: You alone are the Lord.

You alone are the Most High, Christos and Sophia,

R: With the Spirit who gives life, + in the glory of the Eternal.

Lux vera, Veritas aeterna, Caritas consummata,

R: Illumine us, clarify us, unite us.

You are the Unity that gives rise to the Ternary, and the Ternary that returns into the Unity,

R: O Mystery of mysteries, in whom the circle of eternity encloses the cross of time, and all things find their rest. Amen.

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The Collect

Please be seated.

The Lord be with you.

R: And with your spirit.

Let us pray.

O Eternal God, in whom the fullness of light forever dwells: upon the holy mountain You revealed the glory hidden within the body of Your Christ, flesh made luminous, matter shown to be the vessel of the divine. We stand before You in the fullness of summer, bearing the wounds of creation alongside its beauty, the suffering of the body alongside its splendor. Transfigure what has been broken in us, O Lord. Let the light that shone through Christ's flesh shine also through our darkness. Heal what illness has diminished, what grief has obscured, what injustice has disfigured. Let this altar be the mountain of encounter, where the veil between the suffering we bear and the glory You intend is, for this hour, lifted. Through Jesus Christ our Lord, who is both the Light that transfigures and the Physician who heals, who lives and reigns with You in the unity of the Holy Spirit, one God, now and forever.

R: Amen.

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Hymnus Trisagion

Make the sign of the cross (+) at each + indication.

+ Holy God, + Holy and Mighty, + Holy Immortal One,

R: Have mercy on us.

Glory be to the + Father, Source of Being, to the + Son, Eternal Word, and to the + Holy Spirit, Breath of Wisdom, now and always, unto the eternity of ages. Amen.

R: + Holy Immortal One, have mercy on us.

+ Holy God, + Holy and Mighty, + Holy Immortal One, have mercy on us.

Holy Flame, refine us.

R: Amen, refine me.

Holy Wisdom, guide us.

R: Amen, guide me.

Holy Love, unite us.

R: Amen, unite me.

...that nothing impure may enter the sanctuary of our hearts.

R: Amen.

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THE LITURGY OF THE WORD

First Lesson | Wisdom 7:22-8:1

Please be seated.

A Reading from the Wisdom of Solomon.

Wisdom, which is the worker of all things, taught me; for in her is an understanding spirit, holy, one only, manifold, subtle, clear, undefiled, plain, not subject to hurt, loving the thing that is good, quick, which cannot be letted, ready to do good, kind to man, steadfast, sure, free from care, having all power, overseeing all things, and going through all spirits, understanding, pure and most subtle. For wisdom is more moving than any motion; she passeth and goeth through all things by reason of her pureness. For she is the breath of the power of God, and a pure effluence from the glory of the Almighty; therefore can nothing defiled enter into her. For she is the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of His goodness. And, being but one, she can do all things; remaining in herself, she maketh all things new; and in all ages entering into holy souls, she maketh them friends of God, and prophets. For God loveth none but her that dwelleth with wisdom. For she is more beautiful than the sun, and above all the order of stars; being compared with the light, she is found before it. Wisdom reacheth from one end to another mightily, and sweetly doth she order all things.

The Word of the Lord.

R: Thanks be to God.

Three breaths of silence.

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Responsorial Psalm 35:8-10

Douay-Rheims; commonly cited as Psalm 36:7-9. The Reader or Cantor proclaims the verses; the assembly repeats the refrain.

Refrain: For with Thee is the fountain of life; and in Thy light we shall see light.

R: For with Thee is the fountain of life; and in Thy light we shall see light.

O how hast Thou multiplied Thy mercy, O God! But the children of men shall put their trust under the cover of Thy wings.

R: For with Thee is the fountain of life; and in Thy light we shall see light.

They shall be inebriated with the plenty of Thy house; and Thou shalt make them drink of the torrent of Thy pleasure.

R: For with Thee is the fountain of life; and in Thy light we shall see light.

Three breaths of silence.

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Apostolic Reading | 1 Peter 2:21-25

A Reading from the First Letter of Peter.

For unto this are you called: because Christ also suffered for us, leaving you an example that you should follow His steps. Who did no sin, neither was guile found in His mouth. Who, when He was reviled, did not revile: when He suffered, He threatened not, but delivered Himself to him that judged Him unjustly. Who His own self bore our sins in His body upon the tree: that we, being dead to sins, should live to justice: by whose stripes you were healed. For you were as sheep going astray: but are now converted to the Shepherd and Bishop of your souls.

The Word of the Lord.

R: Thanks be to God.

Three breaths of silence.

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The Holy Gospel | John 9:1-11

Please stand. All make the threefold signing: forehead, lips, and heart.

The Lord be with you.

R: And with your spirit.

The Holy Gospel according to Saint John, the ninth chapter, verses one to eleven.

R: Glory be to You, O Lord.

And Jesus, passing by, saw a man who was blind from birth. And his disciples asked him: Rabbi, who hath sinned, this man, or his parents, that he should be born blind? Jesus answered: Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him. I must work the works of him that sent me, whilst it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world. When he had said these things, he spat on the ground, and made clay of the spittle, and spread the clay upon his eyes, and said to him: Go, wash in the pool of Siloe, which is interpreted, Sent. He went therefore, and washed, and he came seeing. The neighbors, therefore, and they who had seen him before that he was a beggar, said: Is not this he that sat and begged? Some said: This is he. But others said: No, but he is like him. But he said: I am he. They said therefore to him: How were thy eyes opened? He answered: That man who is called Jesus made clay, and anointed my eyes, and said to me: Go to the pool of Siloe, and wash. And I went, I washed, and I saw.

The Gospel of the Eternal Word.

R: Praise be to You, O Christ.

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The Homily

Please be seated. A homily follows the Gospel on this Solemnity. After the Homily, a pause in silence.

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The Nicene Creed

Please stand.

Now, in union of heart, of doctrine, and of hope with all the Churches of the Christian world, let us declare our Faith in that which has been believed always, everywhere, and by all.

All: I believe in one God, the almighty Father, Creator of heaven and earth, of all things visible and invisible.

And in one Lord Jesus Christ, the only begotten Son of God, Begotten of the Father before all ages, God from God, Light from Light, True God from true God, Begotten, not made, Consubstantial with the Father; Through Him all things were made.

At the words "was incarnate," all bow from the waist, holding the bow through "was made truly human."

Who for us and for our salvation came down from heaven, was incarnate by the Holy Spirit of the Virgin Mary, and was made truly human.

He was also crucified for us under Pontius Pilate, suffered, and was buried, and on the third day He rose again according to the Scriptures; and He ascended into heaven, and sits at the right hand of the Father; and He shall come again in glory to judge the living and the dead, and His kingdom shall have no end.

I believe in the Holy Spirit, who is also Lord and who gives life, who proceeds from the Father, who with the Father and the Son is adored and glorified, who has spoken through the Prophets.

I believe in One, Holy, Universal, and Apostolic Church. I confess one Baptism for the remission of sins, and I await the resurrection of the dead,

All make the sign of the cross.

And the life of the world to come. Amen.

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Offertory | Offertorium

O Lord, receive these gifts of bread and wine, and with them receive the full weight of what we bring: the wounds we can name and those we cannot, the suffering we carry for ourselves and that which we bear on behalf of others, the grief of the world that has settled in our bones. Transmute all of it, O Divine Alchemist, as You transmute these simple elements: not by removing what is real, but by revealing the hidden light within it. Make this offering the beginning of the Reparation we cannot accomplish alone. Through Christ our Lord.

R: Amen.

The Celebrant prepares the bread and wine, then washes hands at the Apostolic side. A prayer is said quietly over the oblation.

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Pray that this sacrifice be acceptable to God Most High, Source and Fountain of all.

R: Sanctify our hearts, O Lord of Light, and let this sacrifice serve for Your glory and the good of Your Church.

Receive this offering, a humble veil before Your splendor.

R: Amen, consume us in Your Flame.

O Wisdom Eternal, deign to bless this offering which we present to You in memory of the Passion, the Resurrection, and the Ascension of Jesus Christ, who lives and reigns with You in the unity of the Holy Spirit unto the ages of ages.

R: Blessed be the Holy One forever. Amen.

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Collectio Post Nomina

Lord Jesus Christ, Eternal Wisdom and Holy Redeemer, mark with Your saving seal Your faithful servants, here and throughout the whole world, to its farthest reaches; and, recognizing You, O Savior of the world, may they be protected from all evil.

R: Amen.

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The Kiss of Peace

Osculum Pacis

Beloved, let us love one another; for love is from God, and all who love are born of God and know God. If God has so loved us, we also ought to love one another: and when we love one another, God abides in us, and love is perfected among us. Let us therefore greet one another in the peace of Christ, as those who share one life in the Eternal.

R: Amen.

I give you a new commandment: "Love one another as I have loved you," says the Lord.

Exchange a restrained sign of peace with those near you.

Peace be with you.

R: And with your spirit.

May mercy, peace, and love be yours in abundance; and the peace of Christ, who gathers all things into the Living Temple, rest upon this assembly, now and always.

R: Amen.

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THE EUCHARISTIC PRAYER

Please stand.

The Lord be always with you.

R: And with your spirit.

Lift up your hearts.

R: We lift them up to the Lord.

Let us give thanks to the Lord our God.

R: It is right and just.

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The Proper Preface of the Divine Physician

It is truly right and just, our duty and our salvation, always and everywhere to give You thanks, O Lord, holy Father, almighty and eternal God, through Jesus Christ our Lord, the Divine Physician and Restorer of all harmony.

For You are the source of all healing, the Wellspring of harmony in a world bent toward dissonance. From the first moment of creation, Your healing intention was already at work: in the ordering of chaos into form, in the kindling of life within matter, in the patient drawing of all things back toward their origin in You. You are not the distant observer of a broken world. You are its Physician; and a Physician does not stand outside the illness.

When the rupture came, when freedom turned from its source and the wound of division spread through all creation, You did not withdraw Your care. You sent Your Word: not as a judge to condemn what had fallen, but as a Physician who descends to the bedside of the patient, entering the very depth of the illness. The Infinite descended into the finite. The Source of all harmony entered the place of greatest disharmony. The Healer took the wound into Himself.

He walked among the sick without recoiling. He laid hands on those whom others avoided. He healed the blind and the lame, the fevered and the possessed, the woman bent double for eighteen years and the man who had lain at the pool for thirty-eight. He did not treat suffering from a distance but entered it so completely that He bore it in His own body upon the Cross, making of His death the threshold through which death itself is healed, and of His Resurrection the pledge that the healing is not lost even when the body is.

And now He stands at this altar: the same Christ, the same Physician, offering the same Body and Blood that once walked among the sick and the mourning. What He accomplished upon the Cross is not a past event available only to memory; it is a living operation, present here and now, available to every wound we bring before it.

Through Him, the healing extends beyond the individual soul to encompass the community of the faithful, the family of all humanity, and the groaning creation itself, which awaits with longing its own liberation into the freedom of

the children of God. For His is not a partial remedy but a cosmic Reparation: the restoration of the harmony that was disrupted in the beginning, and that shall be fully accomplished when all things are gathered into their Source and God is all in all.

Therefore, with Raphael, the great Healer of wounds, and with Michael and Gabriel and all the angelic ministrants of divine mercy, and with the whole company of those who have reflected the Physician's face in their lives and in their deaths, we lift our voices in the unceasing hymn of praise:

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Sanctus

Holy, Holy, Holy is the Lord God Almighty. Heaven and earth are filled with Your glory. Hosanna in the highest. Blessed + is the One who comes in the name of the Lord. Hosanna in the highest.

Let us pray together.

Being united in one communion in Jesus Christ our Savior, with all those who have shared in Your mercy, we venerate the memory of the Patriarchs, the Prophets, the Apostles, the Evangelists, the Martyrs, of all the Saints, and especially of Mary, the Mother of our Redeemer. We give You thanks, Source of Light and Life, for having given them the crown of life, and we pray You to grant that their words and their examples be blessed among us, and that their prayers for Your Church be heard.

Said softly at first, each repetition growing stronger. Kneel on the third repetition, or bow deeply if unable to kneel.

Lux · Veritas · Caritas;

Lux · Veritas · Caritas;

Kneel or bow deeply.

Lux · Veritas · Caritas.

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Chant of the Three Masters

All remain kneeling.

O Light of the Eternal, descending toward Thy creatures,

R: Prepare us to receive Thy Holy Spirit.

We remember our forebears, martyrs of the Light.

R: May their Charity illumine our hearts.

We remember our forebears, keepers of the apostolic flame.

R: May their fidelity strengthen our spirits.

We remember our forebears, humble servants of the Living Temple.

R: May their devotion sanctify our offering.

O Christ of the Gnosis,

R: Shine within us the Light of Truth.

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Epiclesis and Consecration

All remain kneeling.

We pray You, Fountain of All that Is, send upon us Your Holy Spirit, the Source of Life and sanctification.

The Celebrant consecrates the bread and wine. A bell may sound at the elevation of the host and again at the elevation of the chalice. You may remain kneeling or stand with the Celebrant as the Anamnesis and Doxology conclude.

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Doxology | The Great Amen

R: Amen.

The Celebrant elevates the Host and Chalice together.

As this bread is broken, so may the walls of separation be torn down within us, that nothing divide us from the love which is our life.

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THE COMMUNION RITE

Please stand.

Fractio Panis

Just as this Bread which we break, once scattered upon the hills, has been gathered so that it may be one, so may Your Church be gathered from the ends of the earth into Your Kingdom.

Stone by stone, You raise the Living Temple within us; piece by piece, reintegrate what was scattered.

May this mingling and consecration of the Body and Blood of our Lord Jesus Christ bring us to birth into Eternal Life. By this holy transmutation, may we find the true Philosopher's Stone, turning the lead of our mortal nature into the gold of spiritual life through Light, through Truth, through Charity, in the furnace of Divine Love.

R: Amen.

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Pater Noster

All together, with arms outstretched if able.

Our Father, who art in heaven, hallowed be Thy Name.

Thy Kingdom come. Thy Will be done, on earth as it is in heaven.

Give us this day our supersubstantial bread.

And forgive us our trespasses, as we forgive those who trespass against us.

And lead us not into temptation, but deliver us from evil.

For Thine is the Kingdom, the Power, and the Glory, for ever and ever. Lux · Veritas · Caritas. Amen.

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Actus Paenitentialis

The Celebrant bows profoundly and leads. All bow with the Celebrant.

I confess to God Almighty, to all the celestial Hierarchy, to the blessed Apostles, to our Holy Mothers and Fathers in the tradition, and to you, my brothers and sisters, that I have greatly sinned in thought, word, and deed, through my fault, through my fault, through my most grievous fault. For in my weakness, I have allowed the mask of my individuality to obscure the light of my true Personne, forgetting my origin and wandering far from the Principle, in the shadows of this world.

R: For this, we ask our Holy Mother the Church, the communion of Saints, and all here present, to pray for us to the Lord our God, that we may be agents of Atonement, and by grace working in us, be made ready for our final Reintegration into the Pleroma of Light.

O God of Mercy, cleanse us, heal us, and restore us to the fullness of Your light.

R: Grant us Your grace and forgiveness, O Lord.

Lux vera venit in mundum.

R: Et lux in tenebris lucet, et tenebrae eam non comprehenderunt.

The Celebrant gives the absolution.

R: Amen.

All: Lord Jesus Christ, who gave Life to the world by dying for it, grant us, through the communion of Your Body and Blood, the strength of the Holy Spirit, the deepening of Faith, and the Hope of Eternal Life; and do not permit us ever to be separated from You.

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Agnus Dei

All together, striking the breast.

Lamb of God, who takes away the sins of the world, have mercy on us.

Lamb of God, who takes away the sins of the world, have mercy on us.

Lamb of God, who takes away the sins of the world, grant us peace.

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Domine Non Sum Dignus

Before receiving the Heavenly Body, let us invoke the Name of the Lord Jesus Christ.

All strike the breast lightly at each invocation.

Lord, I am not worthy that You should enter under my roof, but only say the word and my soul shall be healed.

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Communio

Behold, the Living Temple receives its chief Cornerstone. Draw near with faith, in reverence, and in love.

Draw near with faith. Receive the Body that was broken for you, and the Blood poured out for your healing. Come as you are. Come with your wounds. The Physician does not require you to be well before you approach; He requires only that you approach.

The Celebrant communes, then invites the faithful forward. As you receive, the minister will say: "The Body and Blood of Our Lord Jesus Christ keep your soul unto eternal life." You may respond: Amen. A period of silence for interior thanksgiving follows.

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THE RITE OF ANOINTING

This rite takes place between Communion and the Post-Communion Prayer.

If not previously blessed, the Celebrant blesses the Oil of the Sick:

O God, Physician of souls and bodies, bless this oil which we set apart for the ministry of healing. As the Good Samaritan poured oil upon the wounds of the one who had fallen, so let this oil become a sign of Your mercy descending into the places where we have fallen. May it be a balm for the body, a medicine for the soul, and a seal of Your abiding presence with all who receive it. Through Christ our Lord.

R: Amen.

The Invocation of Raphael

A Responsory from the Book of Tobit. A cantor or the Celebrant leads; the assembly may take up and repeat the antiphon.

I am Raphael, one of the seven who stand before the glory of the Most High, sent for your healing and your peace.

It is good to give thanks to God and to confess before the living what God has done for you. Do not delay.

R: Thanks be to God who heals.

When you prayed, and when Sarah prayed, I brought the remembrance of your prayer before the Holy One.

R: Thanks be to God who hears.

I was sent to test you; and at the same time God sent me to heal you.

R: Thanks be to God who sends.

I am Raphael, one of the seven angels who stand ready and enter before the glory of the Lord.

R: Thanks be to God who ministers.

Do not be afraid; peace be with you. Bless God forevermore.

R: Thanks be to God, now and forever.

I am Raphael, one of the seven who stand before the glory of the Most High, sent for your healing and your peace.

A brief silence is kept.

We welcome this day those who give their working lives to healing: physicians, nurses, and all who tend the sick in body. Scripture itself instructs us to honor you: "Honor physicians with the honor due them, for the Lord created them; for healing comes from the Most High." We welcome too those among us who practice the contemplative and energetic arts of healing, Reiki, Sacred Attending, and others: your hands, however trained, have long served as instruments of a healing not your own. Whatever name you give the work you do, know that it has already been serving the one Physician this altar proclaims.

All are invited to come forward for anointing: whether for yourself, or on behalf of another who is not present. Come if you carry an illness of the body. Come if you carry grief, fear, or the weight of a wound you cannot name. Come if you seek healing for your community, your family, or the world you love. Come simply to place yourself, in all your particularity, before the hands of the Divine Physician. No wound is too small. No suffering is too large.

Those who are not able to come forward are invited to extend their hands toward those who are being anointed, joining their prayer to the community's single offering. Those seeking anointing approach; the Celebrant anoints each person on the forehead and on the palms of both hands with the Oil of the Sick.

While anointing the forehead:

Be anointed in the Name of the Divine Physician. May your mind be freed from every shadow of fear and confusion. May the light of your immortal Personne shine through the wounds of the Individu, illumining what has been darkened, releasing what has been bound. Receive this healing of mind and memory, in the Name of the Father, and of the Son, and of the Holy Spirit.

R: Amen.

While anointing the palms:

Be anointed for the healing work you carry into the world. May your hands become instruments of Reparation; may what you touch be turned toward the restoration of harmony. Receive this anointing for yourself, or for the one for whom you pray, in the Name of the Father, and of the Son, and of the Holy Spirit.

R: Amen.

For those known to serve in a healing vocation, the Celebrant may instead say:

Be anointed for the healing work your hands already do in the world. May the gift you have been given, whatever its name or training, be strengthened and sealed as service to the one Physician who works through every hand raised in genuine care. Receive this anointing, in the Name of the Father, and of the Son, and of the Holy Spirit.

R: Amen.

After all have been anointed, the Celebrant extends hands over the whole assembly:

O Eternal Physician, You have received the wounds of this assembly as an offering laid upon Your altar. You have anointed Your servants with the oil of Your mercy. We do not demand the removal of all suffering, for we know that some suffering carries within it the work of the Reparation. But we ask that all suffering be held in Your hands: that what is carried be lightened, that what is broken be mended, that what has been lost be found, and that what cannot yet be healed in this life be held in the promise of the healing already accomplished in eternity. Send Your Paraclete upon all who have been anointed this day, as an abiding presence of comfort, strength, and restoration. Through Christ our Lord.

R: Amen.

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Post-Communion Prayer

We have received Your Word made flesh, Infinite bending to the finite; grant that what we have inwardly tasted we may outwardly manifest in Light, in Truth, in Charity. Let us give thanks to the Christos who has made us worthy to partake of the holy mysteries. May we be fortified against all adversity, and may our inner consciousness be awakened to the reality of Your Presence within us.

R: + Blessed be the Name of the Lord Jesus Christ unto the ages of ages. Amen.

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Let us pray.

O God of the Transfiguration, You have revealed in Your Christ that mortal flesh can become the vehicle of eternal light. We have stood at the edge of a vision larger than our ordinary categories can hold. Carry us back into the world not as we came but changed: more tender toward suffering, more courageous in healing, more willing to believe that what You have shown us on this altar can reach into the darkness we return to. Through Christ our Lord, in whom all things are being made whole, now and forever.

R: Amen.

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THE CONCLUDING RITES

The Lord be always with you.

R: And with your spirit.

We have gathered at the altar of the Divine Physician. We have brought our wounds and received the Medicine. We have anointed and been anointed. Now we are sent: not away from the world we prayed for, but into it, carrying what we have received.

Go in peace, to serve the healing of the world.

R: Thanks be to God.

The Celebrant blesses the assembly:

The Light of the Most High Wisdom enlighten you. The Truth of the Eternal Word set you free. The Charity of the Holy Spirit make of you one Living Temple.

R: Amen.

+ May the God who descended into our woundedness lead you into the fullness of Reintegration. May the Christ who healed with touch and word and silence heal what in you still waits for healing. May the Spirit who is the bond of all Charity flow through your hands and your words into every wound you encounter.

Go in the Name of the Triune Physician.

R: Amen.

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May the renewing grace of the Eternal abide in your body, in your soul, and in your spirit. Go in peace, for the Lord is with you, the Wisdom of God walking beside you, the Spirit of Life dwelling within you. Go as builders of the Living Temple, carrying in your hearts the pattern drawn in heaven, until the City of God descends in glory.

Lux · Veritas · Caritas

The Old Templar Church · Congregatio Sanctarum Mysteriorum

6 August 2026