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The Satanic Mass

of

Our Lady of Endor Coven, the Ophitic Gnostic Cultus Sathanas

Doctor H. Sloane, Covenator

Sabbath on the Full Moon, October 14, 1970

From *The New Pagans*, by Hans Holzer, 1972, pp. 72-84.

Ze strony: www.AngelFire.com/az3/synagogasatanae/sloane.html

[Why the night of the full moon for the sabbat? "Tradition," Mr. Sloane said. "Meeting when the full moon is up goes back to prehistoric times, and our coven continues that tradition." (Toledo Blade, 5 Dec, 1968)]

Ophitic Gnostics celebrate two high holidays, or esbats, of a thirteen-moon year, Sathanasmas on October 31, and Lilithmas on April 30. New Year's Day falls on November 1.

[Satanic priest, Herbert Sloane, enters the *Dragon Room* wearing a robe, with horns on his head.]

[It is easy to see, that the entire ritual of Sloane's Satanic Mass that he performs here, is based on the prayers of the Catholic Rosary, and on the Catholic Communion: The Invocation, the Apostle's Creed (or "Credo"), the Lord's Prayer, Hail Mary, and Glory be. The Rosary prayers are something like a shortened version of the Catholic Mass, and so Sloane's ritual here is similar, in the traditional sense, to the "Black Mass", or "Satanic Mass", being an inversion of the Catholic rite - or as Sloane says (below), the Satanic Mass is the original, and the Catholic Mass is the inversion. "Our Lady of Endor", is also an inversion of "Our Lady", referring to the Virgin Mary, and her various appellations, such as "Our Lady of Fatima", or "Our Lady of the Rosary". "Our Lady of Endor" refers to the Medium, or Witch of Endor. Additionally Sloane uses Ophitic (meaning snake, implying that the serpent gave true knowledge to Eve) gnostic elements in his ritual, which also imply an inversion of Christianity, and reads from *The Gnostic Religion*, by Hans Jonas, which was first published in 1958.]

The Call.

Our Lady of Endor Coven of the Ophitic Gnostic Cult of Sathanas is now in Sabbath, and this will be the order of service: the call, which you've just heard, the invocation, the creed, first reading, announcements, supplication, communion, second reading, sermon, benediction, and social hour. Let's bow our heads for the invocation.

The Invocation.

Lord Sathanas, we invoke into this Covenstead thy sacred presence this Sabbathnight, that thou be with us in understanding, that thou open our ears to hear and understand the things which we should understand, and close our ears and minds to those things which are not pleasing to thee. Thank you, Lord. Nema, Nema, Nema, Nema!

The Creed.

Now repeat after me.

I believe in an infinite intelligence, incomprehensible to all finite beings.

I believe in Sathanas as my Savior, by virtue of the Ophitic Gnosis, booned by him to our Blessed Mother Eve in the garden of Eden.

I believe in Eve as our mundane mother, the blessed Lilith as our spiritual mother.

I believe in Asmodeus, and all the powers and principalities of the celestial realms of Sathanas.

I believe in the communion of the Succubus and the Incubus.

I believe in the Gnosis of the Ophitic Coven of Sathanas, in magic, and in the final release of the souls of all faithful Witches from the powers of the disdained demiurge, unto a life everlasting in Orcus.

All this through the power, the goodness, the guidance and wisdom, of our Lord Sathanas, worlds without end.

Nema. Nema. Nema. Nema.

First Reading.

Let us turn to the first reading of the Sabbath, and let me beg the pardon of some of you that have been so long and so regular in attendance. But again I am using as the first reading that reading that I have so oft used before. But I feel it has a place in the Sabbath, and hence I've taken the liberty of using it. Not that I don't value it as very highly, but I just don't want you to think that I'm using it too often. I want to read from *The Gnostic Religion*, by Hans Jonas, the very roots of our religion.

"Now in the same oppositional vein is the gnostic view of the serpent, and its role in inducing Eve to eat of the tree. For more than one reason, not the least of which was the mention of "knowledge", the biblical tale exerted a strong attraction upon the Gnostics. Since it is the serpent that persuades Adam and Eve to taste of the fruit of knowledge and thereby to disobey their Creator, it came in a whole group of systems to represent the "pneumatic" principle from beyond counteracting the designs of the Demiurge, and thus could become as much a symbol of the powers of redemption as the biblical god had been degraded to a symbol of cosmic oppression. Indeed, more than one gnostic sect derives its name from the cult of the serpent ("Ophites", from the Greek ophis; "Naassenes" from the Hebrew nahas--the group as a whole being termed "ophitic"); and this position of the serpent is based on a bold allegorization of the biblical text. This is the version found in the ophitic summary of Irenaeus: the transmudane Mother, Sophia-Prunikos, trying to counteract the demiurgic activity of her apostatical son Ialdabaoth, sends the serpent to "seduce Adam and Eve into breaking Ialdabaoth's command." The

plan succeeds, both eat of the tree, "of which God [i.e. the Demiurge] had forbidden them to eat. But when they had eaten, they knew the power from beyond and turned away from their creators." It is the first success of the transcendent principle against the principle of the world, which is vitally interested in preventing knowledge in man as the inner-worldly hostage of Light: the serpent's action marks the beginning of all gnosis on earth which thus by its very origin is stamped as opposed to the world and its God, and, indeed as a form of rebellion." [*The Gnostic Religion*, by Hans Jonas, p. 93]

Thus endeth the first Reading of the Sabbath.

Announcements.

Supplication.

We'll now have the supplication for all the benefactors of the Coven, and for the souls of the faithful departed.

And let us make this supplication in a manner like we did the Credo.

Salutations, O Sathanas, who are in Orcus.

We of this Coven hallow thy name.

Let ever thy powers and principalities come, that thy will may be made manifest among thy faithful Witches in this mundane sphere, even as it is in Orcus.

Give us this moon the guidance of Asmodeus in our vocations.

Salutations, O Lord.

Help us in our enchantments.

Sathanas, inspire our souls to demonstrate gratitude, as the highest of thy directives.

Allow us not to fall into demiurgic paths, but keep us ever under the mystical shadow of thy Trident.

Hail, Eve full of wisdom.

Blessed art thou amongst Witches.

And blessed is the fruit of thy womb, Cain.

Hallowed Mother Eve, receiver of the Gnosis, most gracious Mother Eve, grandmother of Enoch, petition for us now, and at the hour of our disincarnations.

So be it now and forever more, worlds without end.

Nema. Nema. Nema. Nema.

Communion.

The hallowed part of our Sabbath, the memorial to our blessed Lord Sathanas, when we take communion symbolic of the first Gnosis, which was in our first reading of this Sabbath. I will go counterclockwise with this chalice, and you will stand to take communion.

[Communion using apple juice, symbolical of the apple that Lord Sathanas used to seduce the Blessed Mother Eve in Eden.]

Second Reading.

[From a book which mentions Sloane's work]

Benediction.