

**Energy forms that take place during a correctly performed Eucharist according to Science of the Sacraments by Charles Leadbeater**

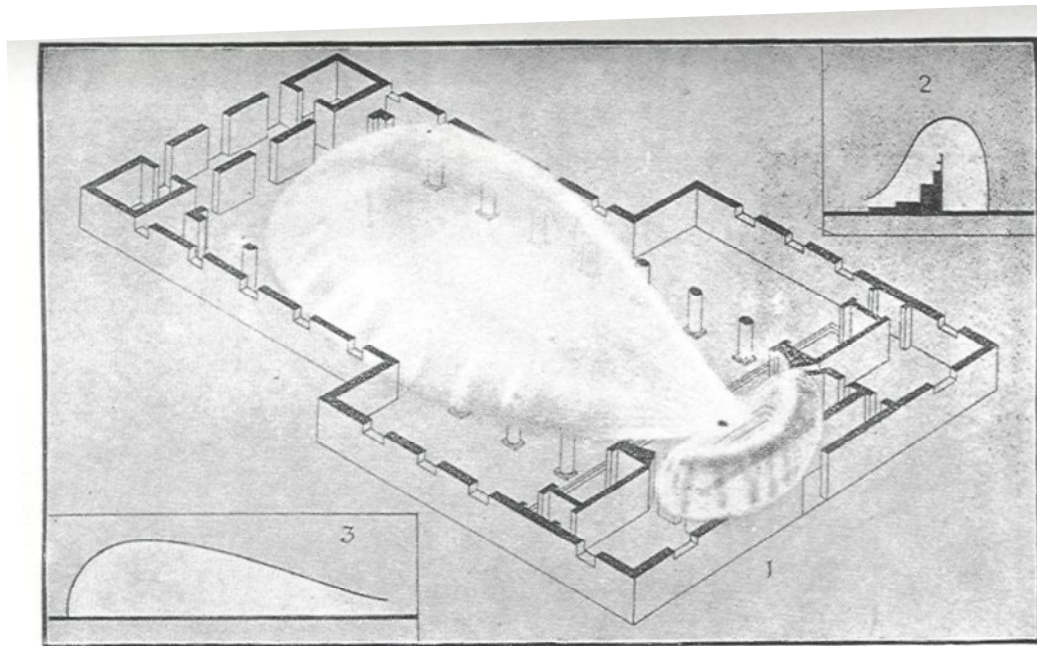


PLATE 2. (Fig. 1)—The Asperges Bubble as formed by the celebrant. The priest stands at \*. (Fig. 2)—Cross-section of bubble after aspersion of altar and sanctuary. (Fig. 3)—Cross-section of western portion of bubble after aspersion of people. The church is represented as if seen from above, the whole interior being exposed by the cutting off of the walls ten feet from the ground.

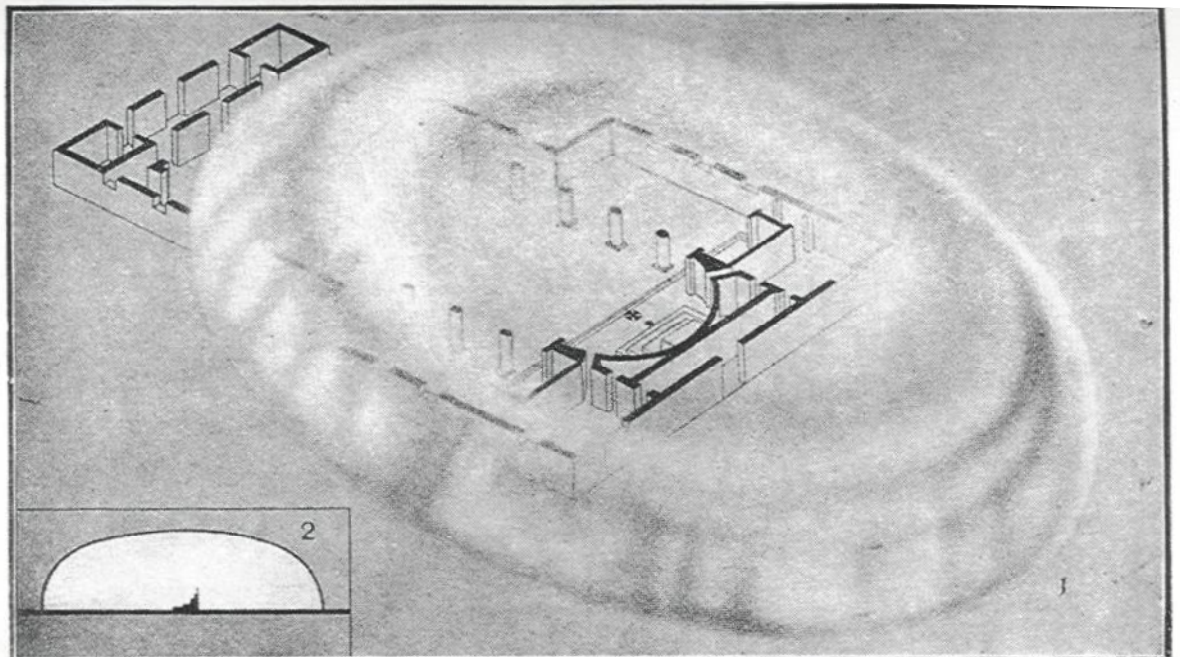


PLATE 4 (Fig. 1)—The Asperges Bubble after its expansion by the Angel. The priest stands at \*, and the Angel at †. (Fig. 2)—Cross-section of bubble.

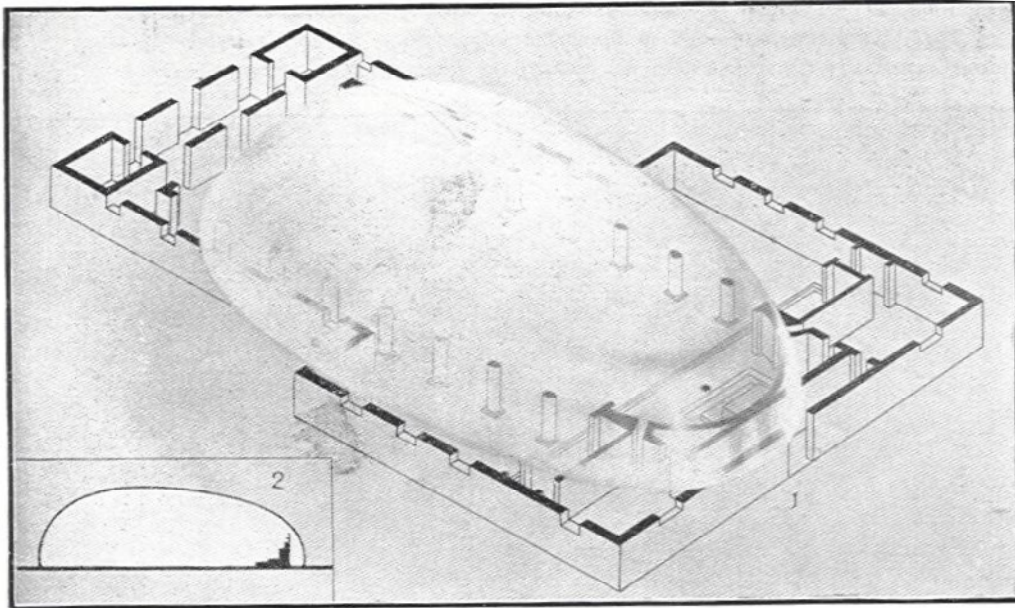


PLATE 3 (Fig. 1)—The Asperges Bubble when enlarged during the Psalm.  
 (Fig. 2)—Cross-section of bubble.

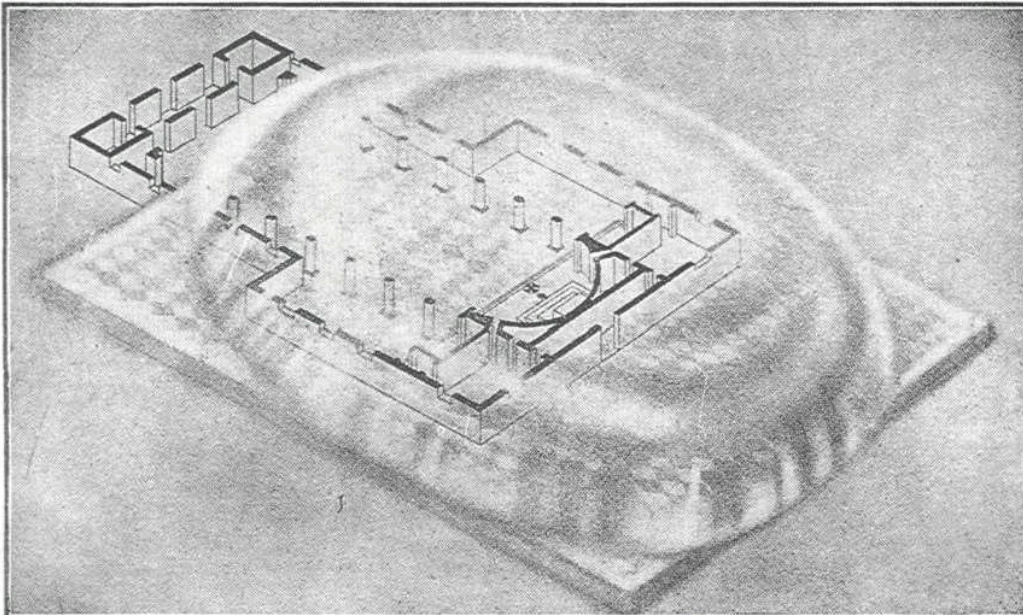
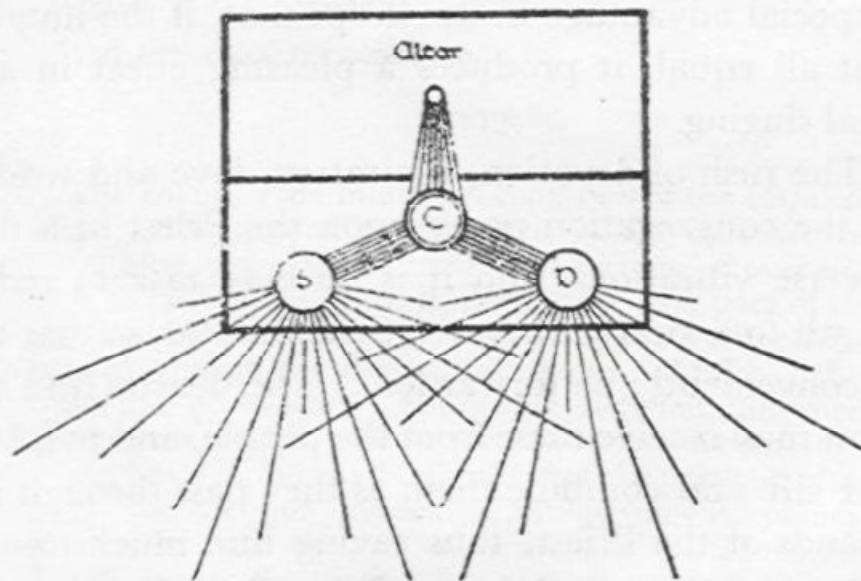
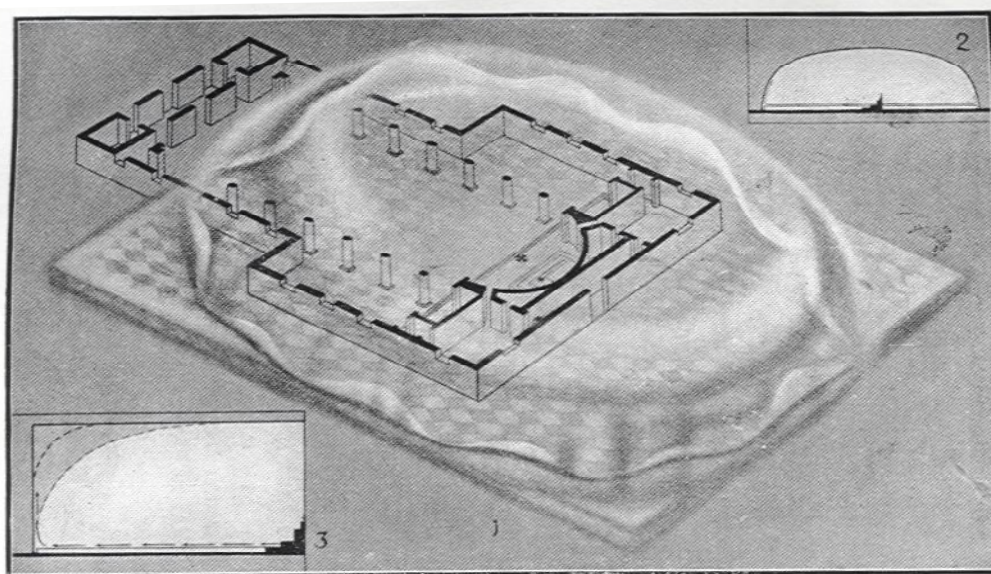


PLATE 5—The Mosaic Pavement, built by the Angel during the Canticle, showing upper surface and tessellated edge, as seen through the bubble.





**DIAGRAM 2.—The Relation between the Celebrant and his Ministers.** Their position on the footpace before the Altar is indicated by circles. C is the celebrant, D the deacon and S the subdeacon. The lines show how the forces flow either from the celebrant through his ministers to the people, or from the people through the ministers to the celebrant and thence to the Elements on the Altar.



**PLATE 8** (Fig. 1)—Cup-like Form produced by the out-rushing petals as they curl upwards, following the film of the bubble. (Fig. 2)—Cross-section showing, two sets of petals at different stages of development. (Fig. 3)—Cross-section showing the various outlines of form as it changes from a rounded bubble to an oblong structure.

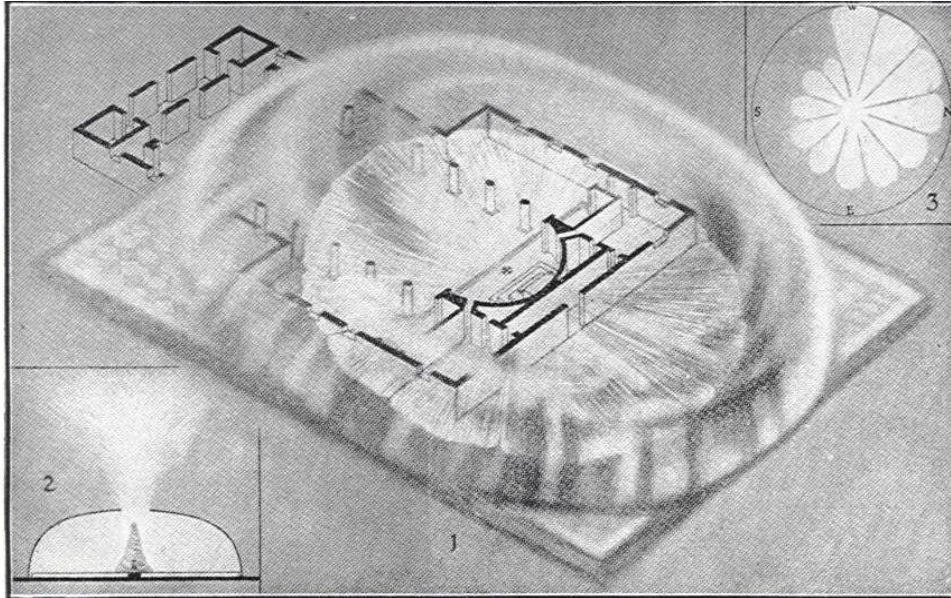
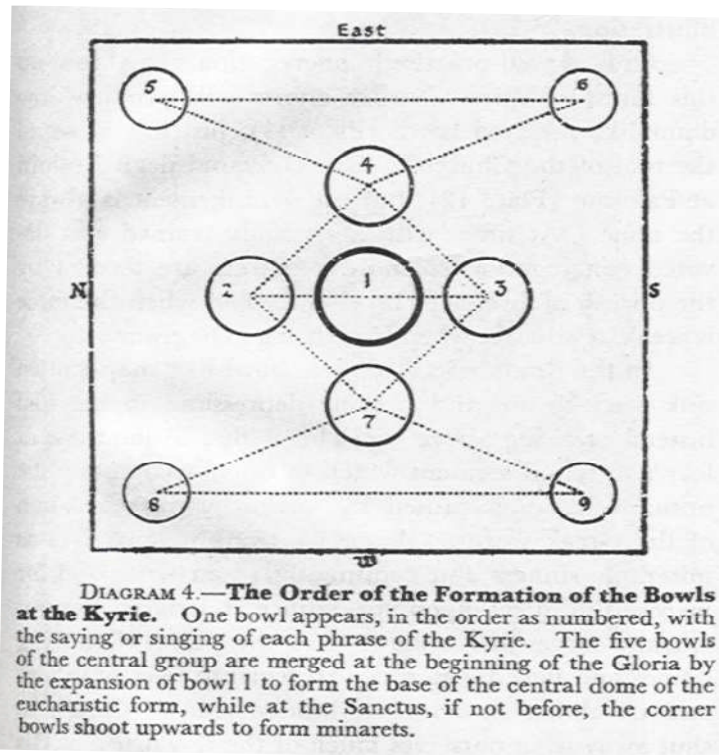


PLATE 7 (Fig. 1)—Formation of the Petals at beginning of Introit. They are not formed simultaneously, as shown in the illustration but shoot out in succession as directed by the Angel. (Fig. 2)—Cross-section showing the vortex round the altar which is set up just before petals appear. (Fig. 3)—Order of Formation of petals, the first being directed due west, the others at intervals as the Angel turns clockwise in a circle.





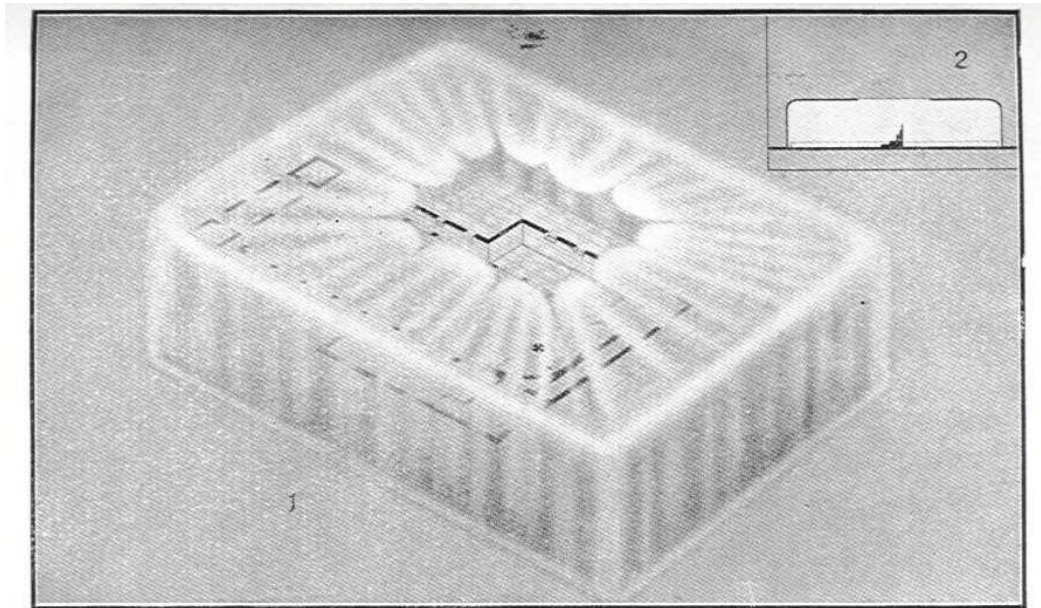


PLATE 9 (Fig. 1)—Elongated Cylindrical Form with rounded corners, as seen towards end of Introit. The Petals are represented as rushing towards centre of roof just an instant before they meet and join. (Fig. 2)—Cross-section of form.

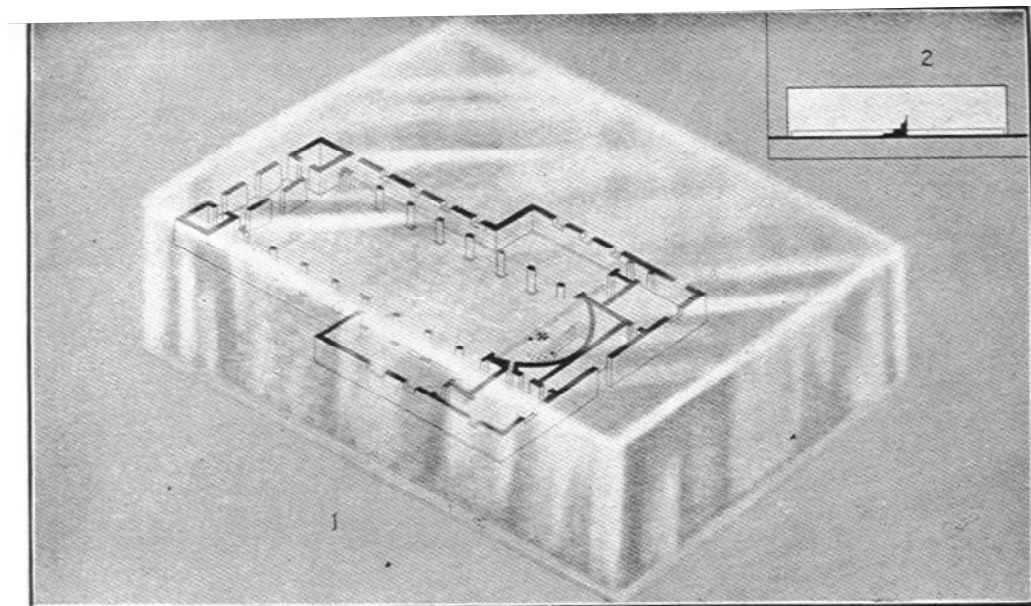


PLATE 10 (Fig. 1)—Oblong Form with square ends and sharp edges as seen at end of Introit. (Fig. 2)—Cross-section of form.

**DIAGRAM 5—The Varied Types of Forms built at the Kyrie shown in Cross-section.** Usually when the Kyrie is said, or even with small congregations when it is sung, the protuberances forced upwards from the level roof of the eucharistic form are like inverted bowls. Such a bowl is of the shape shown in the lowest part of this diagram. When the congregation is large and understands something of what takes place invisibly when the Eucharist is celebrated, the bowls built are larger and may be surmounted either by a cupola or a pointed spire. The outlines of these stages are shown in the diagram. On rare occasions when the congregations co-operates fully with the celebrant, splendid gleaming spires or even ornate minarets may be formed, thus anticipating the minaret projections which the coming of the Angels at the Preface and their outburst of praise at the Sanctus usually produce, so far as the corner bowls are concerned.

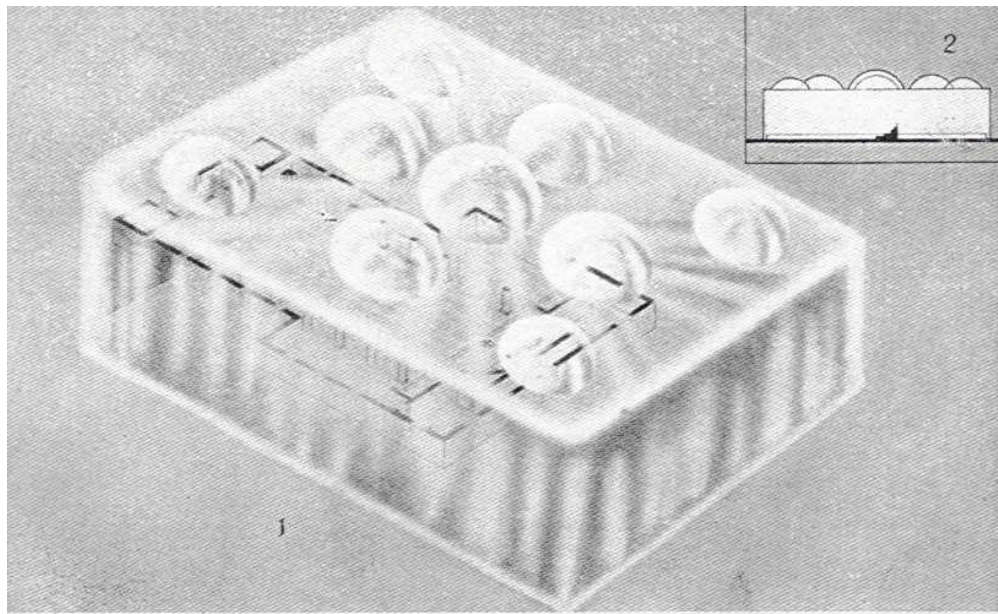
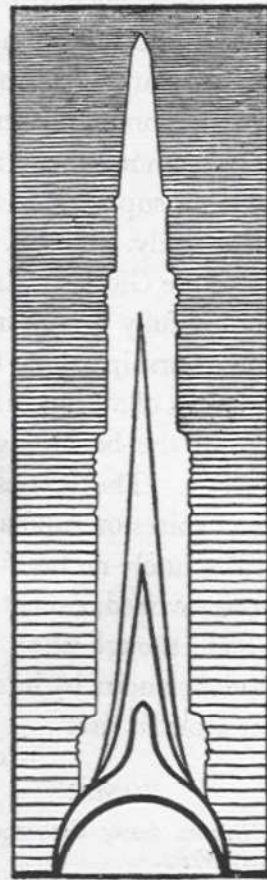


PLATE 11 (Fig. 1)—The Eucharistic Form at end of Kyrie showing the nine bowls.  
(Fig. 2)—Cross-section of form.



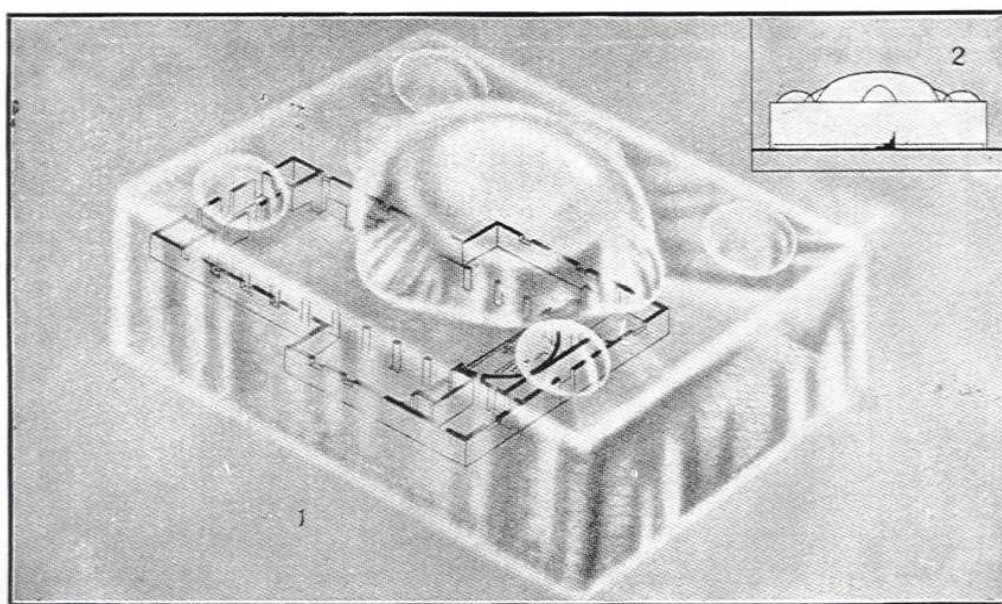


PLATE 13 (Fig. 1)—The Low Dome, resulting from swelling of central bowl during first paragraph of Gloria. Traces of the four surrounding bowls are still visible (Fig. 2)—Cross-section of form.

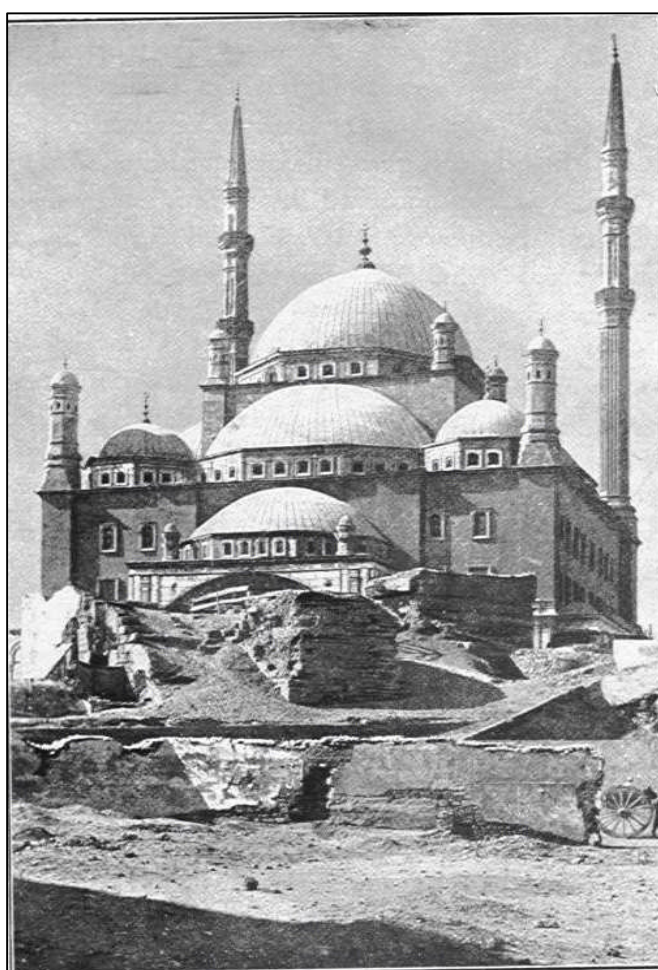


PLATE 14—A Mosque at Cairo, showing the four corner minarets and the central cluster of five domes.

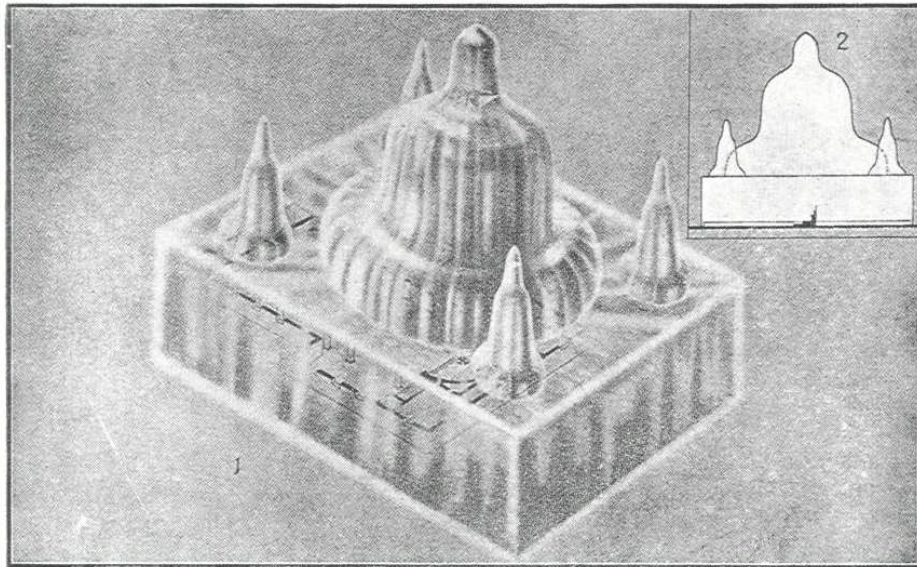


PLATE 15 (Fig. 1)—The Eucharistic Form at end of Gloria. The middle division of the dome was formed during the second paragraph of the Gloria, and the surmounting cupola during the third paragraph. Note flutings rising from base to apex. The four corner bowls are shown as cupolas. (Fig. 2)—Cross-section of form.

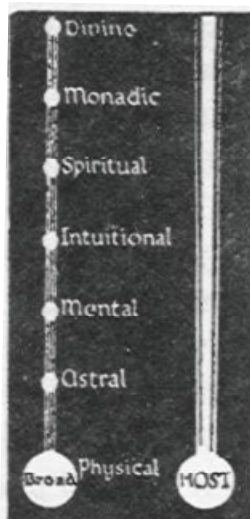
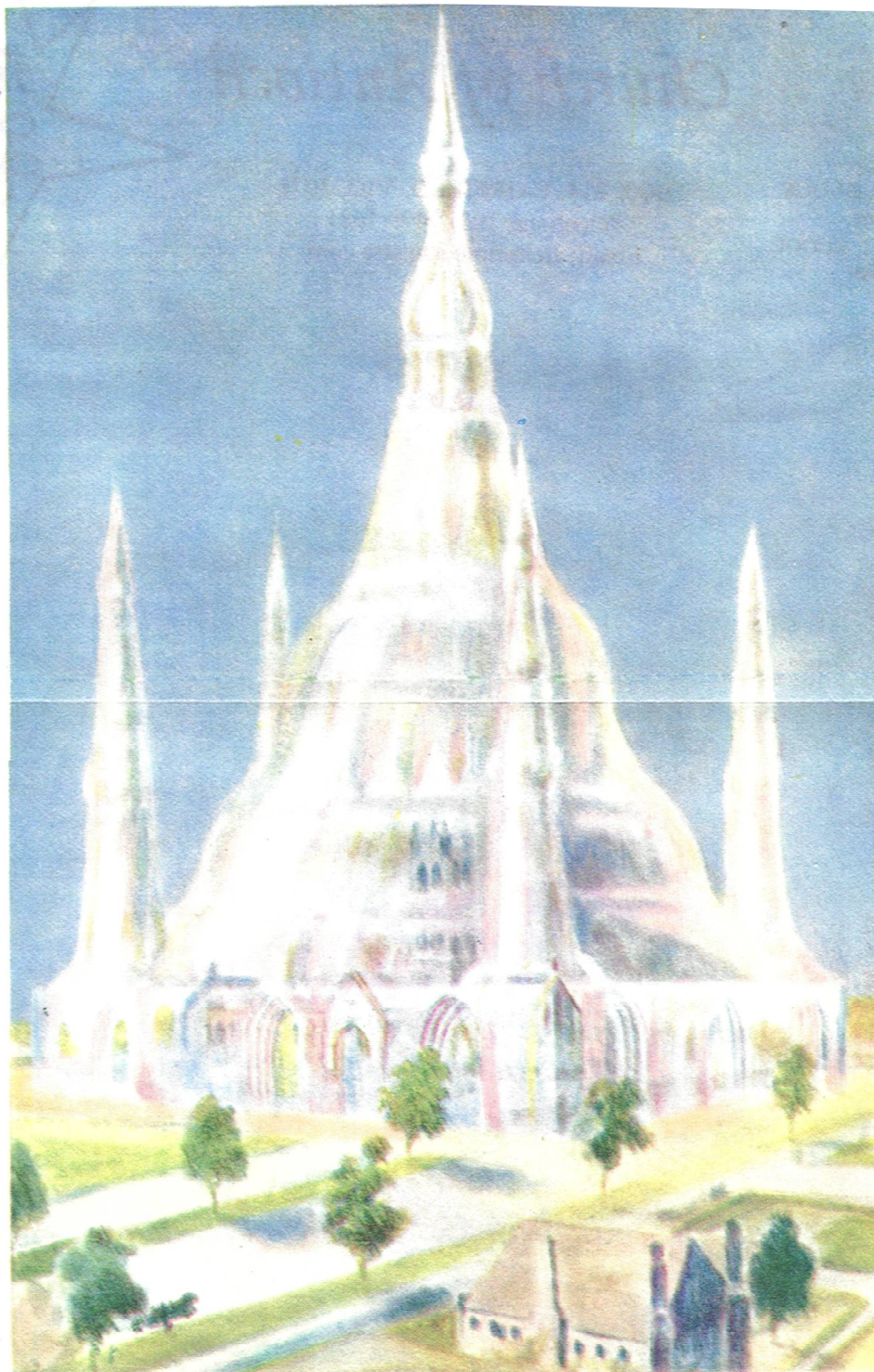


DIAGRAM 7—**The Change which takes place at the Consecration when the bread becomes the Host.** The bundle of "wires" connecting the atoms in the bread with the corresponding atoms in the higher worlds (see the figure to the left) is switched aside to be replaced by a line of fire which resembles a flash of lightning standing still (see the figure to the right).





THE COMPLETED EUCHARISTIC FORM  
*FRONTIS PIECE*

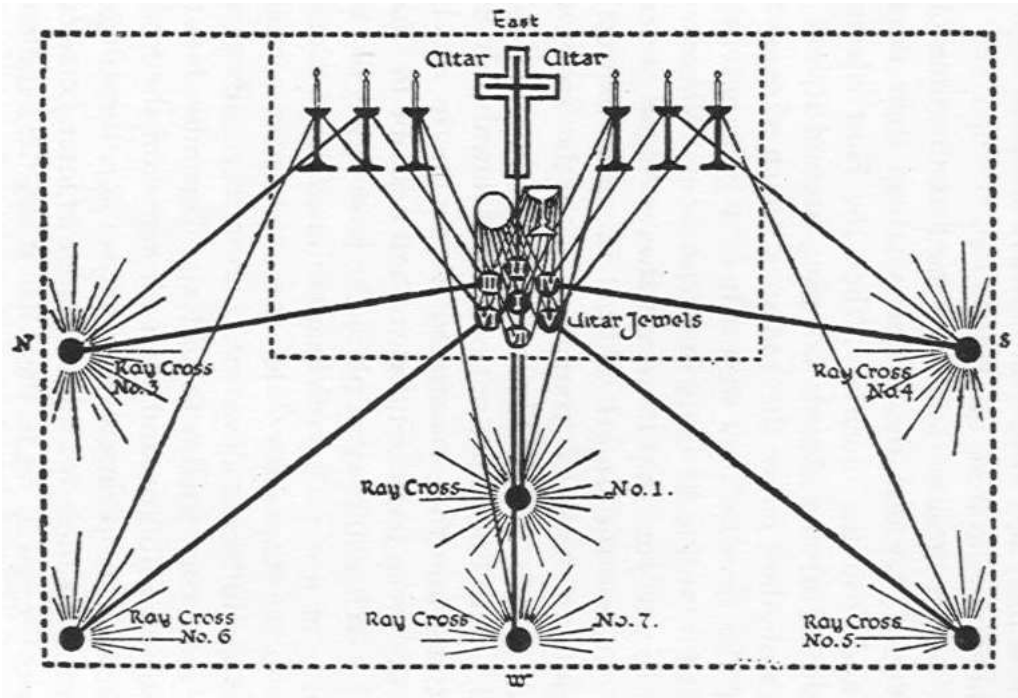
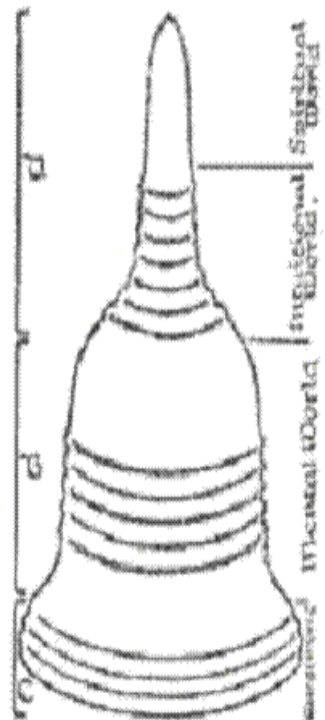


DIAGRAM 10 — The Reservoir.

This is only a diagrammatic and not an actual representation of that portion of the spiritual reservoir in higher worlds which is linked with the Church, from whence flows the force manifested at the Eucharist, and into which pour the forces of unselfish love and devotion which we ourselves generate. A deacon by his Ordination is able to draw upon the lower part of the reservoir, C, which is situated mostly in the astral world; a Priest can draw upon the larger central part, B, which is found in the mental world; while a Bishop can call down forces from the highest part, A, which stretches up through the lofty levels of the intuitional and spiritual worlds





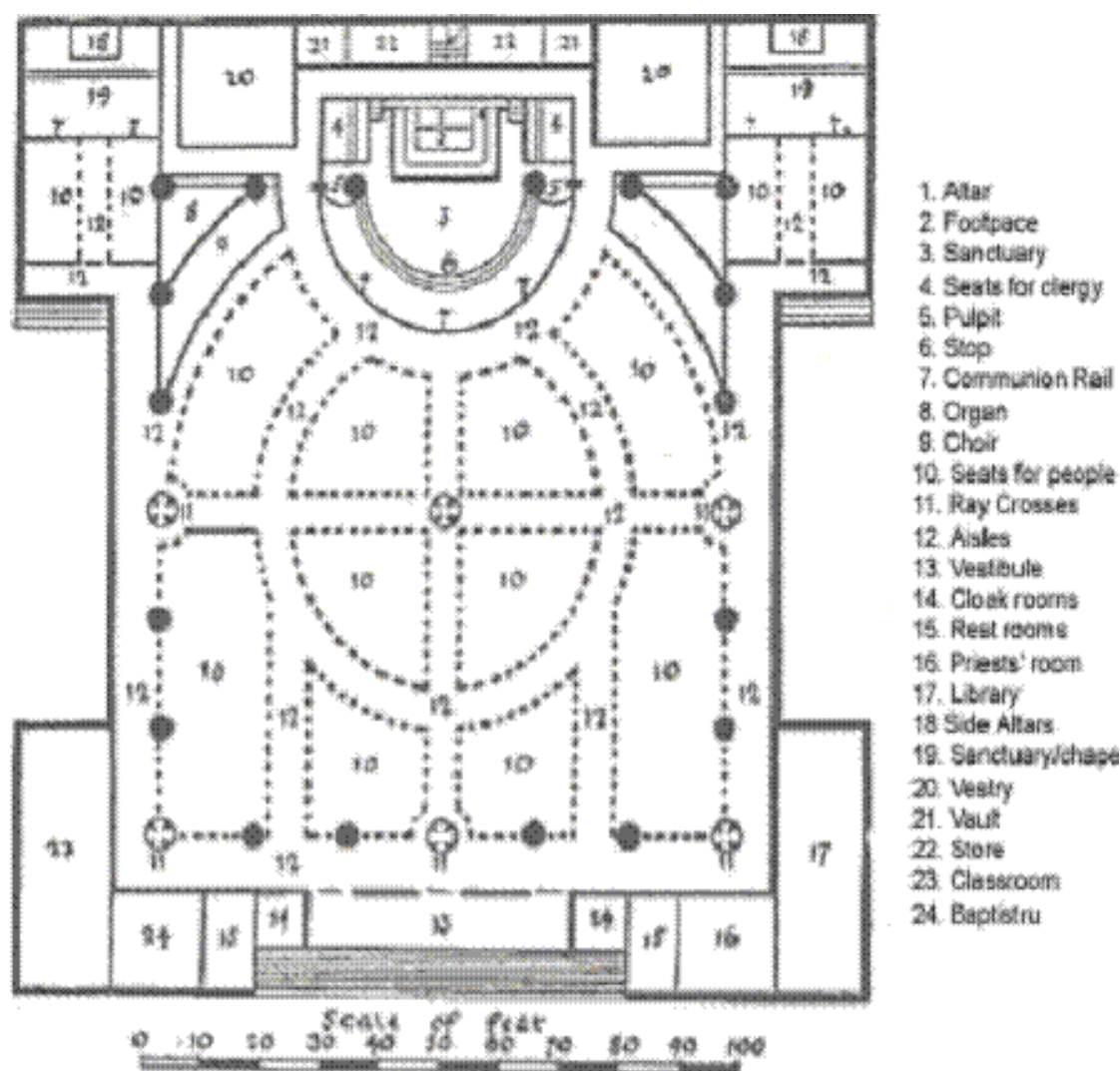


DIAGRAM 12. — Ground plan of an ideal church. The advantages of this plan are that the altar can be seen from all parts of the church; that the celebrant is near the people; that the choir is in the east facing and therefore leading the people in singing; that the aisles are conveniently arranged, symbolically laid out, and allow processions to pass effectively among the people; and that a square church aids in forming a pleasing eucharistic edifice.

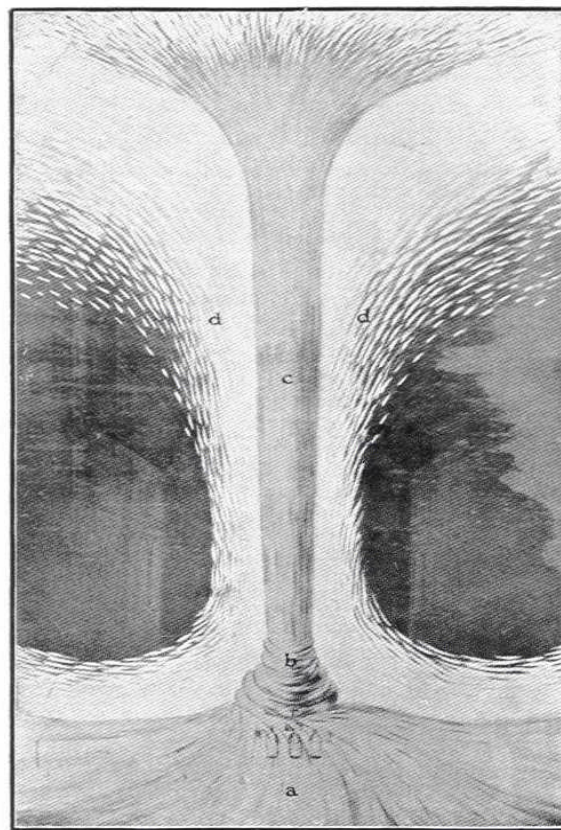
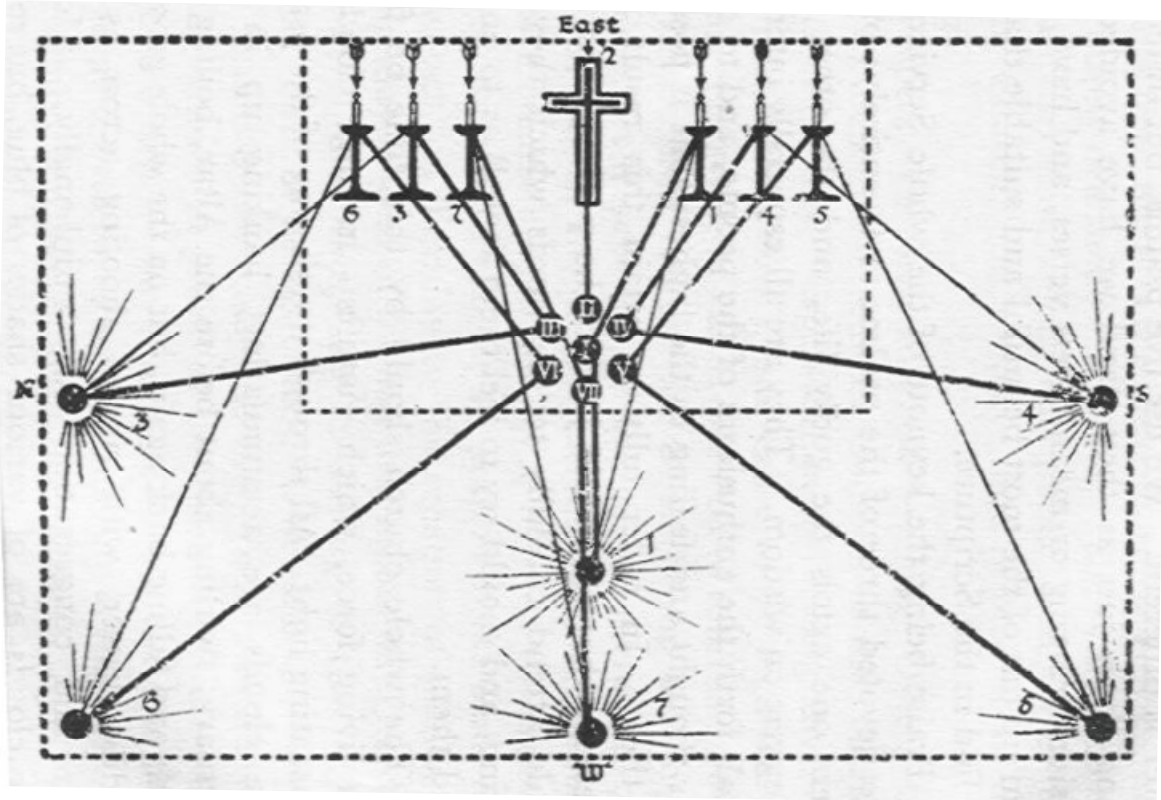


PLATE 26—Vortex and Shaft formed at Vespers.  
 (a) Force flowing towards altar from people; (b) Vortex formed in sanctuary, within the centre of which at the base are seen the priest, his assistants, and the altar; (c) Shaft of force shooting upwards; (d) Downpouring of force ensheathing the shaft.



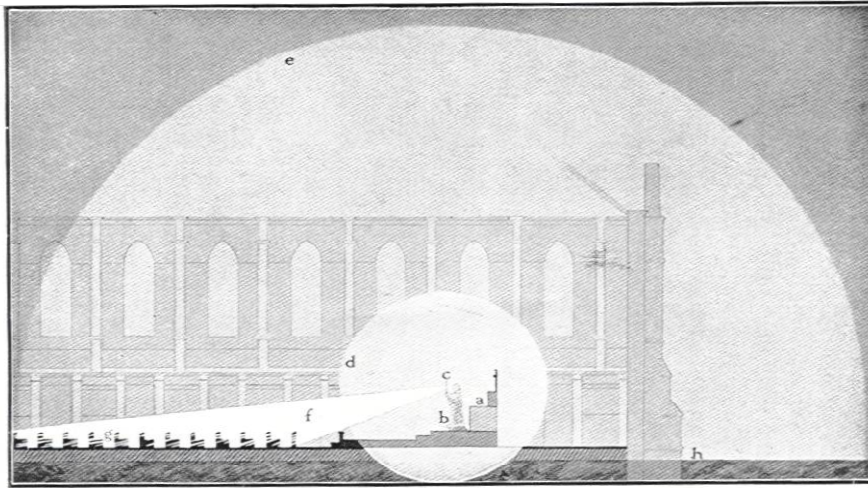


PLATE 27—Appearance of Spheres at moment of Benediction. (a) Altar; (b) Priest; (c) Monstrance; (d) Inner Sphere; (e) Next Concentric Sphere; (f) Shaft of light pouring from Host to people; (g) Seats; (h) Surface of ground.