

Dear Friends,

We are looking forward to welcoming many of you to our Annual Meditation Retreat at Mettabee Farm in Harlemville, New York from August 19-22. This event will culminate with the introduction and enactment of a new ritual, intended for the healing of humanity and the kingdoms of Mother Nature in the aftermath of this very difficult year. This ritual has been developing gradually since May 2020, as a collaborative effort between myself—here in New York—and Natalia Haarahiltunen, who lives in Finland.

It had originally been our hope that Natalia would be one of the co-presenters at the Annual Retreat, but the restrictions set in place due to coronavirus have made that unrealistic. And so Natalia and I began to play with the idea that we could invite others throughout the world to participate in this ritual with us on Sunday, August 22, wherever they are. Included here are the basic instructions for performing this ritual, one that has gone by many different titles—the Our Mother Ritual; the Aquarian Rite; the Communion of Fish—but the title that is most descriptive and to the point is: *The Footwashing Service*.

I will not attempt to lay out the *why* of this ritual in this brief letter; for that, please visit my website, [www.treehouse.live](http://www.treehouse.live). There you will find a series of articles under the title “The Sacrifices of Jesus and Christ” which will lay out the inner motivations and realizations that led to the development of this new rite (those begin here with part one, and proceed for thirteen parts total: <https://treehouse.live/2020/05/02/the-sacrifices-of-jesus-and-christ-pt-1/>). Instead I will limit myself to describing the what, how, where and when. I will try to keep these instructions as succinct as possible, giving only the barebones description. I will, however, include as footnotes suggestions for those who are interested in, and able to create, a more elaborate celebration.

The work of the Footwashing Service is intended to be an act of healing in the spirit of the Sixth Beatitude, *Blessed are the Pure in Heart, for they shall see God*. This, in turn, is meant to lead to a realization of the Seventh Beatitude, *Blessed are the Peacemakers, for they shall be called Sons of God*; that is, we hope to become co-creators of the “rainbow of peace” in the spirit of the Letter-Meditation on The Hermit (see pages 222-225 of *Meditations on the Tarot*).

The image accompanying this announcement, offered by Natalia Haarahiltunen, is meant to express this act of healing. This image includes many symbols that were part of creating the Footwashing Service in its current form. The Sword became central to this ritual, as it has a strong history from humanity's past (e.g. the Knights Templar). The Sword bears the form of a Cross. We are here to redeem the Sword and Our Mother with our service to her. Archangel Uriel watches us in the summer season—during this time, human errors are rising from the dark, silvery-blue depths, and through Uriel's gaze, can be redeemed and lifted up into the bright reddish-golden heights.

I look forward to enacting this new ritual with many of you both in person and in spirit come August 22.

*The Spirits of the Elements hear it  
In East, West, North, South;  
May Human Beings hear it!*

Yours,

Joel Matthew Park

## The Footwashing Service

### Preparation

Prior to enacting the ritual, one would need to prepare the Milk and Honey biodynamic preparation that is the primary “sacrament” for the rite. The instructions for this are to be found here:

<https://cdn.shopify.com/s/files/1/0017/4473/2221/files/Milk-Spray-Milk-Honey-Spray-Directions.pdf?11510486555095028812>

Our intention is to perform this ritual when Saturn is at the height of her positive influence, which is when she is close to the Nadir. On August 22, 2021, this will be between 10:45 AM and 1:20 PM *Local Time*. To be clear: the intention is *not* that we all perform this ritual simultaneously in our different locations. Instead, it will proceed as a kind of wave moving from East to West, as Saturn reaches the Nadir in different locations on Earth. So once again, to emphasize, please try to perform the ritual between 10:45 AM and 1:20 PM in whatever time zone you live.

One could begin stirring the prep around 10:45 AM, and this stirring is meant to proceed for 20 minutes in order to potentize it. This would give plenty of time for the actual ritual to be performed before 1:20 PM.

As should be clear from the above, this is an outdoor ritual, a kind of church service for Nature. Therefore, one can be creative in terms of location—it could be in one of your favorite places in the wild, or in your own backyard, or out in a pasture at your local biodynamic farm. Use your intuition and practical limitations to find what will work best.

This ritual requires that all of the participants be barefoot, preferably from the time of stirring the prep onwards. The officiant should make sure to have enough smaller vessels at the ready for each participant to douse the landscape. One will also need:

A piercing implement (preferably a sword, but a dagger, a shovel, or a trowel would also be fine)

Essential oil (preferably frankincense and spikenard)

The New Testament (the Gospel of St. John)

To begin, the participants should gather in a circle or semicircle before the prep and the officiant(s).

## Part One: The Kingdom of Stones<sup>1</sup>

We begin with an offering of *warmth* to the mineral kingdom, administered through the sacraments of *incense and oil*.

The officiant reads from the Gospel of St. John, Chapter 12:1-8<sup>2</sup>

The officiant then proclaims, "The Spirits of the Elements hear it, in East, West, North, South"  
The participants respond, "May human beings hear it!"<sup>3</sup>

The officiant then applies some drops of essential oil to the sword (or other implement), and plunges it into the earth. As it is plunged into the earth, all participants enter a kneeling position and recite the Our Mother Prayer:

Our Mother  
Thou who art in the darkness of the unworld  
May the holiness of Thy Name shine anew in our remembering  
May the breath of Thy awakening kingdom warm the hearts of all who wander homeless  
May the resurrection of Thy Will renew eternal faith even unto the depths of physical substance  
Receive this day the living memory of Thee from human hearts  
Who implore thee to forgive the sin of forgetting Thee  
And are ready to fight against temptation  
Which has led Thee to existence in darkness  
The through the deed of the Son  
The immeasurable pain of the Father be stilled  
For Thine is the homeland and the boundless wisdom and the all-merciful grace  
For all and everything in the Circle of All.  
Amen.<sup>4</sup>

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<sup>1</sup> Reference will be made throughout to that which each Kingdom of Nature is lacking. See the excerpt from Valetin Tomberg's *Lord's Prayer Course: the Our Mother Course* in the Appendix at the end of this document for greater detail.

<sup>2</sup> One could also select willing participants to read the different Gospel passages throughout the service, as is commonly done in a Sophia Grail Circle

<sup>3</sup> Each time we speak this out, we are keeping in consciousness not only the particular kingdom of beings to whom we are administering the sacrament, but also the entire realm of Elemental Beings, as well as those who have crossed the threshold to the spiritual world: the Kingdom of the Dead.

<sup>4</sup> Preferably, this would be spoken accompanied with the eurythmy gestures from the Prayer Sequence, available here: <https://sophiafoundation.org/product/prayer-sequence-in-sacred-dance/>. It would also be wonderful if it was spoken in Russian, for those who know it. However, speaking it in one's own language while kneeling is the simplest and most easily accessible.

## Part Two: the Kingdom of Humanity

Next we bring an offering of the *moral ether* to the human being, administered through the sacrament of *fish* (i.e., the human feet, the “fish” of the zodiacal human being).

The officiant reads from the Gospel of St. John, Chapter 13:1-17, 34-35.

The officiant then proclaims, “The Spirits of the Elements hear it in East, West, North, South.”

The participants respond, “May Human Beings hear it!”

*[See footnote below for an additional element that could be included here.]*<sup>5</sup>

The officiant then goes to each participant, kneels before them, and douses their feet with the prep and drops of essential oil. While doing so, the officiant says to them: “If your feet are washed, you are entirely clean. If I have washed your feet, you are obliged to wash one another’s feet.”

The last participant to have their feet washed then washes the feet of the officiant. Alternatively, if there is more than one officiant, they can wash each other’s feet.

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<sup>5</sup> Ideally, the Footwashing Service is performed for approximately 22 weeks (153 days) between Whitsun and Advent. Each week, one would focus on a different Arcanum of the Tarot of Marseilles. At this stage in the Service, the officiant could lead the group in the appropriate Path on the Tree of Life and the appropriate part of the Grail Knight’s Practice. Since August 22 is the 13th Sunday after Whitsun, we would focus on the 13th Path on the Tree of Life: the Arcanum Death, which leads from the Sephira on the left shoulder (“Activity”) to the Sephira on the left hip (“Radiance”). This is associated with the Hebrew letter Mem and the quality of “Crossing the Threshold.” (For more on the Paths of the Tree of Life, see the Shambhala Path: <https://sophiafoundation.org/product/the-shambhala-path/>).

Thus far there is not yet a 13th part of the Grail Knight’s Practice (only the first 11 parts have been developed). However, this 13th part would have to do with the 7th level of trespass (Death), the 7th healing miracle of the Raising of Lazarus from the Dead, and the 7th level of communion: Incense or Tears. One could therefore read a passage drawn from Weeks 284-289 of *The Lord’s Prayer Course: the Our Mother Course* (see here: <https://sophiafoundation.org/product/our-mother-course/>). One could also perform the first part of the Morning Meditation in Eurythmy: the healing miracles and I AM statements of Christ (see here: <https://sophiafoundation.org/product/morning-meditation-to-christ-in-eurythmy/>).

### Part Three: the Kingdom of Plants

We then bestow *light* on the plant kingdom primarily through the sacraments of *honey* via the biodynamic preparation.

The officiant reads from the Gospel of St. John, Chapter 6:1-21

The officiant then proclaims, “The Spirits of the Elements hear it, in East, West, North, South.” And the participants respond, “May Human Beings hear it!”

Each participant then gathers up their own vessel for dousing the surrounding landscape with the preparation; the dousing continues until the prep is gone.<sup>6</sup> Keep in mind that one’s feet are spreading this preparation as one is taking each step, returning the Earth to her original hallowed state.

### Part Four: the Kingdom of Animals

Finally, we bestow *word or tone* on the animal kingdom through the sacrament of *milk* that we have just sprayed on the surrounding landscape.<sup>7</sup>

We return to the circle, and together we joyfully sing for the sake of the animal kingdom. Footnote 7 has a few suggestions, but it ought to be a spiritual song that is somehow deeply tied to the surrounding nature, land, or folk. For example, a section from the *Kalevala* might be very appropriate in a Finnish landscape.<sup>8</sup>

The officiant then reads the entirety of Chapter 21 of the Gospel of St. John. We then proclaim, all together:

“The Spirits of the Elements hear it

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<sup>6</sup> I would be more inclined to allow this to be a bit of a joyous free-for-all; however, others might wish to incorporate the three-fold walking exercises from the Shambhala Path (see link in footnote 5), as it is not only our hands but also our feet which are spreading this preparation through the surrounding landscape as we take each step.

<sup>7</sup> Keep in mind that the milk and honey preparation is meant to benefit pollinating plants as well as pollinating birds, insects, and bats—it is of benefit to both the plant and animal kingdoms.

<sup>8</sup> Paneurhythmy is perhaps the most ideal form of musical expression for this part of the service. There are 30 different Paneurhythmy exercises given by Beinsa Douno, but the first 10 are taken as a unity; therefore, there are 21 total. One could move through these over the course of the 22 weeks between Whitsun and Advent as well. Therefore, either exercise 21: <https://www.youtube.com/watch?v=QrCalBfsEC0> or exercise 22: <https://www.youtube.com/watch?v=CzZs27jQPqU> is suggested for closing the service on August 22.

Clearly, for those who are familiar with Choreocosmos, the cosmic dance for Sun in Leo would be ideal for this day; the trick would be to find musical accompaniment to this that doesn’t require a piano or a recording; something that can be sung outside (i.e. an earthier, “folk”-oriented spiritual song in the key of E).

However, one could also sing “Silent Stones”, a musical rendition of Christian Morgenstern’s poem “The Washing of the Feet” by Colin Tanser: [https://www.uppereskmusic.com/store/p112/Colin\\_Tanser%3A\\_Star\\_Wished\\_Night.html](https://www.uppereskmusic.com/store/p112/Colin_Tanser%3A_Star_Wished_Night.html) (click on the last thumbnail image). In fact, this song could be sung consistently, each time the service is performed.

In East, West, North, South  
May Human Beings hear it!"

## **Appendix: Weeks 37-40 from *The Lord's Prayer Course: The Our Mother Course***

### ❖ Weeks 37-43

Work for these seven weeks on the words: "Hallowed be thy name," juxtaposed with: "May the holiness of thy name shine anew in our remembering," with special reference to the sixth Beatitude:

Blessed are the pure in heart, for they shall see God.

To be pure in heart means: to extend one's mercy (compassion) to all realms, to all beings: to those of the kingdoms of Nature and to the spiritual hierarchies, belonging to the spiritual kingdoms. This is objectivity with interest, where the question is not what is there but what is lacking. This is the healing gaze. The heart is radiant when it has selfless interest: the therapeutic look. If one looks at Nature this way, what does one see?

What does one find if one directs a pure look toward Nature?

There the Fall is also to be found, which comes to expression in that the kingdoms of Nature became heavier than they should be, and the spiritual kingdoms lighter. Just as light and smoke arise from a flame, so also here: the smoke came as heaviness into the kingdoms of Nature, the light as lightness into the spiritual kingdoms. Thus a cleft formed which should not be there: a cleft between the material world and the non-incarnated world. The search of the alchemists went in the direction of bridging over this cleft, in order to attain to the regenerated condition of the old Earth, prior to the Fall. They attempted to make matter lighter through the Fifth Element, or spiritual substance heavier – so as to bring about a connection again. This attempt was successful and remains preserved in the true Rosicrucian tradition. If one asks what the mineral, plant and animal kingdoms are lacking: the three kingdoms of Nature lack tone, light and warmth.

The stones lack warmth: the force of the Father. If this was there, there would be a melting of rigidity of the mineral kingdom.

The plants lack light: the Son. Through him the plants would have their light again.

The animals lack tone: the Holy Spirit through whom it is bestowed to be consciously present in one's own body. The group soul bears the Holy Spirit but not the individual animal.

❖ Thus the Trinity is what is missing from the world of the kingdoms of Nature. In this way one attains to a perception of the Divine by asking through loving interest what is lacking.

### Week 37

#### What is the mineral world lacking?

If one asks what the mineral kingdom is lacking, one finds that it has become the sacrifice or victim of cold. In the same way that ice comes into being, so also has the mineral world

arisen, through the paralysing of movement through cold. On Ancient Saturn everything was still warm, the will of the Thrones, and everything was in movement. The mineral world is ash from burnt-out flame. The mineral world lacks warmth. Such a will must come, which brings warmth again, whereby the paralysing of the will through cold ceases. Warmth of will must be conveyed: the Father force. The mineral kingdom has lost the warmth ether. Meditate on the mineral aspect of Nature. Meditation upon stone, which has lost its warmth: which is warmth of will rigidified by Ahriman. Liberation therefrom can be carried out through a will that is as living as that of the Father and has as much love as the Father. Experience the cold of the world and ask concerning the original form of warmth.

#### Week 38

##### What is the plant world lacking?

If one asks oneself what the plant kingdom is lacking, one finds that it is light. It longs for light because it needs it and does not have it itself. It possesses no astral light of its own. Thus it is dependent upon light from without. When did the plant have light? On the Ancient Sun. Then it was within the Sun. That which the Sun now brings to it was at that time its root. It consisted of Sun light. Now, however, it has lost its relationship to the light ether. Ask what the plant world is lacking: it is the light of the Sun. The plant longs for light. At one time the plant was light, was Sun. Read Paul's Letter to the Romans: "For the creation waits with eager longing for the revealing of the Sons of God." (Romans 8: 19-22)

#### Week 39

##### What is the animal world lacking?

What does the animal lack? The word, the voice. On the Ancient Moon the kingdom that now corresponds to the animal kingdom was gifted with the word. They sang and understood one another. (In old myths and legends there is still a reminiscence of this: the singing fish, the singing unicorn). For the animal there now remains only a remnant of this singing: roaring, barking, etc. The animal world has lost the capacity to set the tone ether in motion. Ask what the animal world is lacking: it is the voice of the soul, the inner word. If the Holy Spirit were to penetrate the animal, the animal kingdom would be raised up.

#### Week 40

##### What do human beings lack?

What does the human being lack? Everything that the kingdoms of Nature also lack, for the human being bears all three kingdoms of Nature within. Beyond this, however, the human being also lacks something else quite specific on account of being human. In the Christian tradition that is ever growing, deepening and progressing, something is spoken of which human beings have lost: this is the seed of Eden. Earlier, human beings lived from the forces of seeds until, after the Fall, they incarnated ever more deeply. They then ate fruit, then vegetables, and, lastly, meat. This was because the Cherubim closed off access to the Tree of Life. What was the significance of this loss of the Tree of Life for human beings? It meant that human beings were no longer able to create physical bodies for themselves, but that they had to be received by way of heredity, whereby the body is usually not suited to the individual. This is the tragic consequence of the loss of the Tree of Life.

The resurrection body of Christ is the Tree of Life in the present. This is the seed of Eden. In it death is overcome such that everything that Nature is lacking is there. Warmth of will is there: the Resurrected One is able to accomplish deeds in the physical world with his mobile and flexible physical body. Light is there: this resurrection body is so radiant that it has that which plants are lacking. A radiant body: the Sun is in it. It is a piece of Sun upon the Earth. Also, tone is there: the tones that the animal world lacks are in it. This resurrection body of Christ is such a fine instrument that it brings forth in tone and sound everything of the thought, feeling and will that this body experiences: this all comes to expression in it. And in addition this body contains the seed of Eden – immortality – as the fourth. It is not so terrible when an animal dies; it only sleeps somewhat longer. However, when a human being dies, this is actually a disgrace. Thus human beings should not die, but should become transformed. It is a disgrace that a spirit is so dependent upon the body. Dying is a humiliating experience for the human being. However, the seed of Eden is immune to death. Christ died to a far greater extent and yet returned again to life.

The human being lacks the synthesis of Father, Son and Holy Spirit – the Persona. This is the seed of Eden, and it is this that the human being is lacking. Death is an affront to the human being, who lacks immortality in the body, the resurrection body. This is the Persona, the Divine Person of Jesus Christ.

Ask what the human being is lacking. It is the seed of Eden, the synthesis of Father, Son and Holy Spirit: the Persona, the Tree of Life.

Concerning the Tree of Life, read Genesis Chapters 1-3 and the Book of Revelations, Chapters 2 and 22.