

Books

Mathew Fox and Rupert Sheldrake. *The Physics of Angels: Exploring the Realm Where Science and Spirit Meet*. NY: Monkfish, 2014. Originally published 1996. A dialogue between a theologian and a biologist, working through Pseudo-Dionysius, Aquinas, and Hildegard of Bingen on the nature and function of angels. The source for the Aquinas and Dionysius quotations in the lineage notes.

Gordon White. *Anti-Mystic*. Scarlet Imprint, 2023. A sequel to *Star-Ships*, and explicitly a magician's book: an exploration of animism — "the belief that the world is made up of persons, only some of whom are humans" — taken to its farthest epistemological hinterlands. Drawing on Indigenous knowledge, field encounters across Papua New Guinea, Aboriginal Australia, and Peru, and the Western magical tradition, it makes the case for a cosmos populated by real intelligences, answerable to attention.

Videos

Gordon White. "Full Moon in Sagittarius Ritual: Bring Me That Horizon." *Rune Soup*, Jun. 7, 2025.

<https://www.youtube.com/watch?v=0yV7du5Lz14>

The source video for this booklet: the ceremony structure, the Orphic Hymn to Sachiel, the Florence Scovel Shinn affirmation, the Lee Morgan framing of the sight as the nothing, and the broader context of Jupiter in Cancer as a current of home, nourishment, expansion, and meaningful travel.

Images

Albert Dürer (1471–1528). *The Celestial Map — Northern Hemisphere*, 1515. Woodcut; sheet: 61.3 × 45.6 cm. The Metropolitan Museum of Art, Harris Brisbane Dick Fund, 1951. Public domain (CC0).

Francis Barrett (1774–fl. 1801). *The Magus, or Celestial Intelligence*, London: Lackington, Allen and Co., 1801. Plate: "A Table shewing the names of the Angels governing the 7 days of the week, with their Sigils, Planets, Signs &c." Engraving with hand colour. Public domain.

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Michael	Gabriel	Camel	Raphael	Sachiel	Anael	Cathiel
☉	☾	♁	♃	♅	♁	♁
♈	♈	♈	♈	♈	♈	♈
♈	♈	♈	♈	♈	♈	♈
♈	♈	♈	♈	♈	♈	♈
♈	♈	♈	♈	♈	♈	♈

The seals of the seven days from Barrett's plate. Thursday (Sachiel) is the fourth seal.

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Sachiel

A Full Moon in Sagittarius, Jupiter in Cancer Ceremony



MI I

The ceremony is an anti-mystic act of co-relating — you are attending to Sachiel, and Sachiel is attending to you.

Prepared May 2026, v1.2

In remembrance of Gordon White (†2026, age 27)

This booklet contains the rite for the Sachiel / Jupiter in Cancer ceremony, with the hymns, prayers, and affirmations used in it.

The purpose is not petition for specific outcomes, but conscious alignment with the Jupiter-in-Cancer current — the energies of home, nourishment, expansion, abundance, and meaningful travel that the cosmos is already expressing during this window.

Timing

Full Moon in Sagittarius

May 31, 2026 · 4:45am EDT

↑ 11Tau11 ☉ 09Gem56 ☾ 09Sag56 ♃ 28Gem04 ♀ 14Can39
♁ 09Tau18 ♃ 23Can57 ♃ 12Ari12 ♃ 02Gem02 ♃ 04Ari03 ♃ 05Aqu22
★ ☉/Aldebaran ☾/Antares ♀/Sirius ♃/Pollux ♃/Betelgeuse
☾ ♃ applying ☉ ♃ applying ☾ ♃ ♃ sep.

New Moon in Gemini

Jun 14, 2026 · 10:54pm EDT

↑ 19Cap36 ☉ 24Gem03 ☾ 24Gem03 ♃ 18Can32 ♀ 01Leo57
♁ 20Tau08 ♃ 26Can51 ♃ 13Ari19 ♃ 02Gem52 ♃ 04Ari17 ♃ 05Aqu10

Jupiter (♃) enters Leo

Jun 30, 2026 · 1:13am EDT

↑ 02Ari23 ☉ 08Can28 ☾ 10Cap52 ♃ 26Can15 ♀ 19Leo19
♁ 01Gem01 ♃ 00Leo00 ♃ 14Ari09 ♃ 03Gem40 ♃ 04Ari24 ♃ 04Aqu53

Backup: any Thursday at sunrise while Jupiter is in Cancer. Begin at actual sunrise — not whenever you wake up.

Materia

2 blue candles (Sachiel) 2 white candles (Moon)
Seal of Sachiel (blue, purple, or gold ink)
Offering bowl with blue offerings
Frankincense incense
Rosary, mala, or beads — optional, for the affirmation

ONGOING PRACTICE

The ceremony is a beginning, not a conclusion.

Add Sachiel's seal to your altar if you have one. Light a candle on Thursday mornings occasionally. Practice ongoing noticing — watch for synchronicities along Jupiter-in-Cancer themes: home, nourishment, expansion, abundance, meaningful travel.



The goal is not to petition for specific things, but to signal conscious alignment with the Jupiter in Cancer current — to become an intentional co-expresser of what the cosmos is already doing.

— Gordon White, Rune Soup (Jun. 2025)

SACHIEL & HIS LINEAGE

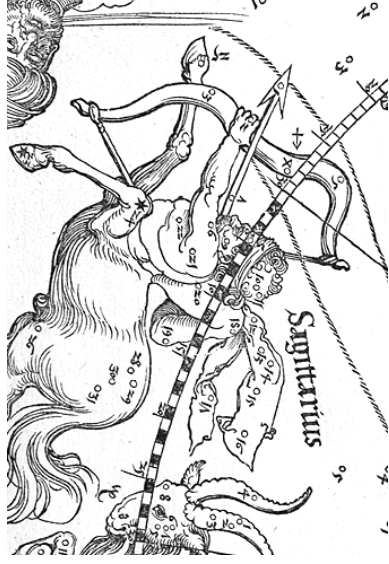
Sachiel is the angelic intelligence of Jupiter — the apprehensible face of that planetary current, the being you can actually meet. He governs Thursday, the fifth heaven, and the qualities Jupiter has carried since antiquity: abundance, expansion, teaching, generosity, meaningful travel, the wide road and the far horizon.

That a planet should have an angel is not a poetic conceit laid over astronomy from the outside. It is how the heavens were understood for most of Western history. The biologist Rupert Sheldrake puts the point plainly: the planets “still bear the names of gods and goddesses, like Mercury, Venus, and Jupiter, who in the Christian world were regarded as angels,” planetary intelligences “with their different dispositions and relationships” that “affected life on earth.”¹ Jupiter and its angel are not two things. Sachiel is the face that current turns toward us.

His lineage is old. The system of planetary angels — one intelligence governing each of the seven classical planets — enters Western tradition through Jewish angelology, and may trace further back through the Babylonian captivity to Summrian sources, placing the roots of this kind of spirit work somewhere around 20,000 years ago. The Barrett plate reproduced at the back of this booklet shows Sachiel in his early modern ceremonial form: fourth of seven, ruling Thursday, his seal a combination of the Jupiter glyph and the sign of Cancer.

During Jupiter’s transit through Cancer — from mid-2025 through June 2026 — Sachiel carries a particular assignment. Cancer governs home, nourishment, embodiment, the requirements of life. Jupiter in Cancer is the greater benefic in service of life itself. Gordon White described Sachiel in this period as something like a diplomat on secondment: same angel, new remit. The current he expresses is one of expansion rooted in belonging — not restless acquisition, but the abundance that comes from being genuinely, fully present in your own life. There is warrant for this descent into the particular in the tradition itself. Aquinas insisted that angelic government reaches all the way down into the here-and-now:

¹ Rupert Sheldrake, in Matthew Fox and Rupert Sheldrake, *The Physics of Angels: Exploring the Realm Where Science and Spirit Meet* (Rhinebeck, NY: Monkfish, 2014), from the introductory dialogue “The Return of the Angels and the New Cosmology.”



“Administration and government and the causing of movement have to do with particulars existing in the here and now.”² An angel of abundance turned toward home and nourishment is not a lesser angel. It is providence attending to the requirements of a life.

This ceremony stands inside a long tradition of Christian contemplative and ceremonial practice — longer and less interrupted than its modern reception might suggest. The planetary angel system was not considered heterodox in medieval Christian thought. Thomas Aquinas wrote seriously about angelic hierarchies and their governance of natural phenomena. That God administered creation through angelic intermediaries was mainstream theology — in Aquinas’s own words, “the entire corporeal world is governed by God through the angels,” for “the universe would not be complete without angels.”³ Sachiel governing Jupiter was simply how the cosmos was organized.

It is worth saying why this fell silent, because the silence is recent and not inevitable. In the mechanical cosmology of the last few centuries there was no room for angels — there was, as Matthew Fox observes, no longer even much room for souls. But that machine universe has itself been superseded by an evolving, living one, and Fox argues that “the angels are returning because a living cosmology is returning.”⁴ The point of this booklet is not nostalgia for a discarded picture. It is that the picture was discarded prematurely, and the cosmos it described — alive, populated by intelligences, answerable to attention — is the one a contemporary reader can once again inhabit without embarrassment.

The Orphic hymns enter this lineage through Marsilio Ficino — Renaissance priest, philosopher, and translator — who used them in what he called *spiritus* magic: drawing down planetary influences through music, scent, and invocation. He considered this entirely compatible with Christian faith. His patron was Cosimo de’ Medici. The hymns in this booklet sit directly in that current.

The Seven Angels Prayer (Opening, Option C) makes the Christian frame explicit. Its structure — Trinitarian, Christocentric, asking forgiveness before approaching the angels — follows standard cunning folk operating procedure: approach the angelic hierarchy through Christ as mediator. Sachiel here is exactly what Aquinas would have recognized: a minister-

²Thomas Aquinas, *Summa Theologiae* I, q. 57, a. 2, quoted in Fox and Sheldrake, *The Physics of Angels*, ch. 2 (“St. Thomas Aquinas”).

³Thomas Aquinas, *Summa Theologiae* I, q. 50, quoted in Fox and Sheldrake, *The Physics of Angels*, introduction and ch. 2.

⁴Matthew Fox, in Fox and Sheldrake, *The Physics of Angels*, introduction.

VII. AFFIRMATION¹²

Florence Scovel Shinn

Use beads if you have them. Repeat multiple times; Let it settle into the body.

“New fields of divine activity now open for me.

Unexpected doors fly open.

Unexpected channels are free.”



VIII. CLOSING

Thank Sachiel — Gordon frames this like saying goodbye to a guest. A license to depart. Brief is sufficient; sincerity matters more than length.

Sachiel, Radiant One —

I give thanks for your presence here.

Go in peace, and return when called.

Blow out the candles. The ceremony is complete.



¹²Florence Scovel Shinn (1871–1940), *The Game of Life and How to Play It* (1925).

V. OFFERINGS

Place your blue offerings in the bowl. Light the frankincense if not already burning. Light the candles.

Spend a moment in the light and the scent before moving on. There is no formula here — just presence and intention.



VI. SITTING IN PRESENCE

*“Sit there smelling the frankincense
and just notice.”*

— Gordon White

Spend time quietly in the space — candles, incense, nighttime. Do not rush this. You may receive something; you may simply absorb the atmosphere. Both are fine.

The witchcraft writer Lee Morgan suggests that the sight — the traditional name for spiritual perception — could almost be called the noticing. It is not a rare gift you either have or lack. It is sustained, honest attention to what is actually present. That is the whole practice.¹¹

What is present here?

What do I notice?



ing spirit operating within divine providence.

Florence Scovel Shinn, whose affirmation closes the ceremony, was a Christian metaphysician in the New Thought tradition — deeply scriptural, treating affirmation not as wishful thinking but as declaration of what divine will is already doing. The words are simple; the theology underneath them is precise.

The thread connecting all of these is Christian Neoplatonism — running from Pseudo-Dionysius the Areopagite through Ficino and Pico della Mirandola — which held that the cosmos is a hierarchy of intelligences emanating from God, and that the contemplative practitioner could consciously align with that hierarchy through prayer, beauty, attention, and right timing. Sachiel is not a rival to God in this understanding. He is an expression of divine generosity made relatable. In Dionysius’s terms, to take one’s place consciously within that order is to become “a fellow-worker with God,” showing forth the divine activity “as far as possible in himself.”⁵ That older language of the co-worker is the root of what this ceremony calls co-relating.

This is not a syncretism assembled from parts. It is a single tradition, viewed from several windows.

The ceremony that follows is an invitation to align consciously with that current. Not to petition Sachiel for outcomes, but to meet him — and to let him meet you. As Fox glosses Aquinas: the angels “always announce the divine silence, the silence that precedes our own inspiration, our own words, the silence that meditation and contemplation bring.”⁶ That silence is what you are sitting in when you sit in presence. The noticing is the whole of it.

⁵Pseudo-Dionysius the Areopagite, *The Celestial Hierarchies*, quoted in Fox and Sheldrake, *The Physics of Angels*, ch. 1 (“Dionysius the Areopagite”). The phrase echoes 1 Corinthians 3:9.

⁶Matthew Fox, in Fox and Sheldrake, *The Physics of Angels*, ch. 2, glossing Aquinas. Compare the Orphic Hymn to Sachiel below: “the golden hush that precedes discovery.”

¹¹Gordon White, *Kune Soup*, “Full Moon In Sagittarius Ritual: Bring Me That Horizon” (Jun. 2025). <https://www.youtube.com/watch?v=0yV7du5Lz14>

THE CEREMONY

Set up your materia before beginning. Light the incense as you open.



I. OPENING

*"If this is the first time you ever do a ceremony,
you're not going to mess this up.
You're basically dealing with God, the moon,
and the angel of Jupiter.
Nothing's going to go sideways here."*

— Gordon White



Choose one of the forms below

Begin by sanctifying the space. The specific method matters less than the intention. Three forms are given; use the one most natural to you.

Option A Divine Light Invocation

I call upon the Divine Light —
Source of all that is good, true,
and beautiful.

Fill this place.

Fill this body.

Fill this hour.

I align myself with your mission:
Life, embodiment, the fullness of things,
The heart that has enough and knows it,
The road that is longer than the map allows.

Move through me as water moves through a will-
ing land.

I am ready to be the fulfillment of this current.
New fields open. Unexpected doors fly open.
Unexpected channels are free.

So be it.



Let only that which serves
the highest good be present here.

May this space be consecrated.

May this ceremony be sealed in light. Amen.



Option B The Lord's Prayer

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 daily
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. Amen.



As the stars are many
And the path is long.



IV. A HYMN TO SACHIEL¹⁰

O Sachiel, great keeper of the generous current,
You who move through the mansions of heaven

Like a tide that lifts all vessels —

I have lit this flame so you might find me.

You are the wide road and the open gate,

The teacher who arrives before you are expected,

The abundance that does not announce itself

Until it is already in your hands.

I come to you not with a list of wants

But with attention — which is all I have,

Which is, they say, everything.

Here it is. It is yours.

Meet me here, across this threshold,

In the blue hour, in the gold light,

In the amethyst space between asking and receiv-

ing.

Let us come to know each other.

¹⁰Composed by Claude Sonnet 4.6 and Icculus, 2026.

Option C Seven Angels Prayer⁷

Oh infinite, wise, holy, blessed,
 glorious, pure, good, omnipotent
 Father, Son and Holy Ghost,
 one true god of gods,
 king of kings, lord of lords,
 creator of all the universal world,
 the holy, holy, holy,
 high, good and merciful Sabaoth,
 the omnipotent of all powers
 in whom all creatures live, move and be,
 and do obey to thee,
 which hast created thine angels in wonderful order
 and made them thy ministering spirits
 for all believers and heirs of salvation
 to the glory of thy great and holy name.

I, thine unworthy servant, do humbly implore
 thy holy, divine, glorious
 good and merciful majesty,

⁷English cunning folk / ceremonial magic manuscript tradition, likely 17th–18th century. Source unidentified; possibly related to the *Book of Oberon* (British Library MS Harley 3981) or the Heptameron tradition as adapted by English cunning men. The seven angels follow the Chaldean planetary order: Cassiel (Saturn), Sachiel (Jupiter), Samael (Mars), Michael (Sun), Anael (Venus), Raphael (Mercury), Gabriel (Moon).

the wanderer to walk,
 You plant visions in the minds of those
 Who dare to ask for more than safety.

Let your light fall upon this threshold.
 Not as blinding glory,
 but as the golden hush
 that precedes discovery.
 Let your signs be many,
 and your silence be brief.

Bring teachers with eyes like lanterns.
 Bring companions whose laughter rings true.
 Bring trials that shape but do not break.
 Bring roads that are longer
 than maps allow.

O Prince of Peaceful Power,
 Crowned in amethyst, clothed in thunder,
 Pour your blessings
 into this willing vessel.
 Make of me a pilgrim
 who finds what he seeks —
 And more, always more.

So be it,

through thine infinite goodness
and love and mercy
and eternal love of Jesus Christ,
our mediator and messiah,
that you will vouchsafe
to forgive my manifold sins
and to purify my mind, soul, spirit and body
with thy Holy Spirit,
and fortify me with true faith, hope and charity,
and grant me virtue and power
that these, thy holy angels;
Cassiel, Sachiel, Samael, Michael,
Anael, Raphael, and Gabriel;
with their ministering angels and spirits
being called or required
in the name of God the Father,
Son and Holy Ghost,
may through thy mercy in Jesus Christ,
willingly and readily teach, instruct,
show and visibly represent,
openly and plainly in my native tongue,
make me perfectly to understand clearly
all my honest and lawful desires,

as, like a jewel, you shine in the night.
Long-cloaked marshal of the stars,
wise maiden whose motion is circular,
come, O blessed and gentle lady,
lady of the stars, through your own light
shine and save, O maiden,
your new initiatives.

III. ORPHIC HYMN TO SACHIEL⁹

O Sachiel, Radiant One,
Keeper of the Benevolent Flame,
You who wear the mantle
of the sky's wide order,
Whose breath is the spring wind
that awakens all things —
Come now to this place,
Where the moon is full
and the heart is open.
Blessed are you,
who gives freely and asks only readiness.
You stir the wise to speak,

⁹Gordon White, *Kune Soup*, "Full Moon in Sagittarius Ritual: Bring Me That Horizon" (Jun. 2025). <https://www.youtube.com/watch?v=0yV7du51z14>

questions or demands.

And in all my necessities,
with perfect understanding and memory,
help and confirm me with thy power
and strength and wisdom and might
against all assaults of mine enemies,
spiritual and bodily.
To thy glory, good of thy people
and comfort of me, thine unworthy servant,
through thine eternal love and mercy
in Jesus Christ, our lord and saviour,
so be it done.

And in the name of God the Father, Son and Holy
Ghost,
to whom be ascribed all honour, glory, power,
might, majesty and dominion without end.

Amen.



Option D Your own opening

A shamanic opening, a calling-in of allies and guides, or any practice already belonging to your personal tradition. Spend at least a minute here. The point is sanctifying the space, not the specific form.



II. ORPHIC HYMN TO THE MOON⁸

To Selene

The text indicates incense: aromatic herbs; we're using frankincense.

Hear me, O divine queen,
O light-bringing and splendid Selene,
O bull-horned Moon,
crossing the air as you race with night.

Nocturnal, torch-bearing,
maiden of beautiful stars, O Moon,
waxing and waning,
feminine and masculine,
luminous, lover of horses,
mother of time, bearer of fruit,
amber-colored, moody,
shining in the night,
all-seeing and vigilant,
surrounded by beautiful stars,
you delight in the quiet
and in the richness of the night,
you grant fulfillment and favor

⁸Trans. Apostolos N. Athanassakis and Benjamin M. Wolkow, *The Orphic Hymns* (Johns Hopkins University Press, 2013), Hymn 9.