

PERFORMING THE CONSECRATION OF THE HOLY ANOINTING



The author's own photograph – featuring the ritual setup of the consecration of the holy anointing oil.

This section of the article on the royal sacrament—more precisely, the sacramental—the anointing oil, performs a multiple functions: it serves as documentation of a performance of a process intended to exorcise, bless, and consecrate this *materia magica**. Opinions differ between religious traditions as to what distinguishes a sacrament from a sacramental; for the purposes of this project, I employ the following definition: sacraments are sacred acts instituted by Jesus himself in the foundational texts and are thus understood as channels of divine grace, whereas sacramentals are sacred acts or objects instituted by the Church and intended to bless and sanctify the faithful. According to this definition, the anointing oil clearly falls in the sacramental category—namely, a substance intended to symbolize, and perhaps to carry, the presence of the Holy Spirit and its capacity to consecrate for service.

Since none of the foundational texts I have consulted specifies a fixed procedure for the consecration of anointing oil, I have, in a heteropraxical[†] manner, chosen to assemble the ceremony freely from a range of sources: early Roman Catholic liturgies, ritual texts from the grimoire tradition[‡], and modern liturgical coronation texts (from the coronation of King Charles III in 2023), adapted for this purpose. My experience of ceremonial magic and esoteric ritual practice has facilitated the composition of the liturgy. It should be noted that I am not consecrating *chrism* or a *coronation oil* here, but rather a sacramental intended for daily ceremonial use—to affirm an inner calling to the princely vocation and to renew and confirm a commitment to act in service of the people.

* a term used in anthropological research to analyze how physical materials function as carriers of magical power across different cultures and traditions.

† that is, beyond established norms and procedures.

‡ A *grimoire* is a ritual handbook—typically medieval or early modern—that systematically records ceremonial instructions, invocations, symbols, and material prescriptions for engaging with spiritual, magical, or theurgic practices.

The process of consecrating this anointing oil has been modeled on the procedural structure found in manuals of conjuration:

1. The exorcism and sanctification of water
2. The exorcism of incense, charcoal, and the other ritual paraphernalia (referred to in anthropology as *materia magica*)
3. The preparation and consecration of the anointing oil

Holy water appears as a purifying agent both in ecclesiastical contexts and in the magical manuals of the Middle Ages and the Renaissance with which I am already familiar. Consecrated water was used to dispel malign influences and to cleanse and sanctify places, objects, or persons. Holy water may be understood as a kind of spiritual chlorine: it sterilizes and disinfects while simultaneously bleaching stains that have formed. For the purposes of this project, I employ a largely unaltered Roman Catholic Latin rite.¹ A medieval magical manual—*The Key of Solomon* (Latin: *Clavicula Salomonis*)—offers an alternative rite, based on the recitation of specific psalms from the Psalter over the water; however, this constitutes a longer and more complex procedure.

It should be borne in mind that there was considerable overlap between ecclesiastical and magical milieus in the period: priests and other dignitaries were often those who had access to esoteric works, which were moreover written in Latin. I have nonetheless adapted the Roman liturgical script, since the original rite presupposes a congregation responding at certain moments. In this context, I myself assume the roles of both officiant and “congregation.” The procedure consists of exorcising and blessing the salt, followed by the same actions performed upon the water. The water and salt are then combined three times, after which further blessings and prayers are pronounced over the mixture. In my rite, I use an aspergillum (a tool for sprinkling water) composed of a bouquet of lemon balm and lavender, bound together with red ribbon.

As a performance artist and ritual practitioner laying claim to a form of royal status, I occupy the position of a social *mixta persona*—again, an individual who inhabits contradictory or fluid social positions, or who integrates unusual and internally conflicting aspects within a single person. I am, of course, fully aware that the ceremonies that I enact are both heterodox[§] and heteropraxical: they transgress established norms concerning who is permitted to perform such acts and in which contexts. I do not claim to be ordained as either priest or king; rather, this work constitutes a form of spiritual and performative *edgework*—that is, a deliberate approach to the social boundaries of “danger,” control, and order.

Within the Roman Catholic tradition, water is consecrated on Sundays, and within medieval Western magical traditions Sunday is understood as the day of the Sun. For this rite, I therefore chose the Sunday closest to the summer solstice, and performed it during a “solar hour” according to the Chaldean astrological tradition:

[§] *Heterodox* refers to beliefs, practices, or interpretations that depart from, challenge, or exist outside established or officially sanctioned doctrines within a given tradition or system.

Planetary Hours Calculator

Date

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Date*
06/22/2025

Location

Enter your city*
Gothenburg

Auto update will resume at 8:12 PM

Hour	Ruler	Start	End
1	☉	4:12	5:43
2	♀	5:43	7:13
3	☿	7:13	8:44
4	☾	8:44	10:14
5	♄	10:14	11:44
6	♅	11:44	13:15
7	♂	13:15	14:45
8	☉	14:45	16:16
9	♀	16:16	17:46
10	☿	17:46	19:16
11	☾	19:16	20:47
12	♄	20:47	22:17

Hour	Ruler	Start	End
13	♄	22:17	22:47
14	♂	22:47	23:16
15	☉	23:16	23:46
16	♀	23:46	0:16
17	☿	0:16	0:45
18	☾	0:45	1:15
19	♄	1:15	1:45
20	♅	1:45	2:14
21	♂	2:14	2:44
22	☉	2:44	3:13
23	♀	3:13	3:43
24	☿	3:43	4:13

I selected the eighth planetary division counted from sunrise (14:45–16:16) on Sunday, 22 June—a solar “hour.” This choice was made in accordance with the magical philosophy articulated in the grimoire tradition. Both the day and the hour of the Sun were considered auspicious for ceremonies and undertakings aligned with illumination, holiness, purity, and harmony, within European magical traditions as well as within the Jewish mystery tradition of Kabbalah, which has profoundly influenced European magical thought.

¹ Paulus V & Benedictus XIV (red.) (1872). *Rituale romanum Pauli V. pontificis maximi jussu ed. et a Benedicto XIV, auctum et castigatum cui novissima accedit benedictionum et instructionum appendix. Editio Ratisbonensis prima...* Ratisbonæ, neo Eboraci & Cincinnati. Sumtibus, chartis et typis Friderici Pustet ... MDCCCLXXII, pp. 197-199