

Wand

Do what thou wilt shall be the whole of the Law.

Coming Events

Contact the Lodge for specific times and places and for additional events.

June 16: Gnostic Mass & Potluck
Mask-Making Workshop

June 21-22: Summer Solstice Camp-Out
and Ritual

June 26: June Rune Gathering

July 27-28: A Feast for Fire

Initiations

Coph Nia Lodge has tentatively scheduled II⁰ initiations for July and III⁰ initiations for later this summer. Anyone interested in 0⁰-III⁰ initiations should contact the Lodge.

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The Office of Deacon:

Its Duties and Qualifications.

By Fra. Hermes, E.G.C.

When one considers the offices of the Clergy of the E.G.C., one may come to the conclusion that they are wholly defined in terms of the Liturgy of the Mass. Certainly in terms of the role of the Deacon, it would seem that he has little if any existence beyond his spoken lines and actions. Formally speaking, this is the case, beyond any oaths that may be required at ordination. However, a great deal of responsibility falls to Deacons by dint of tradition and it is these traditional duties the present author would like to address.

A bit of theoretical background may be of assistance at this point. The principal action of the Mass is carried out by the Priest and Priestess. The Deacon's duty lies in assisting in this action and preventing any disturbance to or interference with, this action. This should be the constant point of reference for the Deacon in the performance of all the subsidiary duties of the office. The first consideration should be the place of working: "Will it be suitable as it stands? Will there be a possibility of unforeseen disturbance? Will the candles drip and run excessively in that draft?" and so on. Next, the instruments and props necessary for the performance: "Are they all here? All in good order? Wine, incense, charcoal, candles? Everybody's robes?"

Water in the ewer?" These are matters with which the Priest and Priestess should not have to concern themselves, having the preparation of the cakes and generally clearing their minds for the performance to come to occupy them fully. The Deacon should oversee the preparation of the place and setup of the Altar, fire altar, font and tomb, according to the wishes and specifications of the Priest and Priestess. All this assumes a good working relationship between the Deacon and the Priest and Priestess... Communication on all salient points is most essential for a smoothly operating Mass team.

It generally falls to the Deacon to act as the doorkeeper described in the Liturgy, unless said Deacon be prudent enough to appoint one. The Deacon, with the assistance of the doorkeeper (if there is a separate one) must be prepared to act in cases where members of the congregation become unruly or might otherwise disturb the Priest and Priestess in the performance of their sacramental duties. This may include physically ejecting someone if all other resources fail. This is, fortunately, an extremely rare contingency, but one which must be borne in mind if one is not to be caught off-guard. It is also a good idea to appoint a "guard without" to handle purely exterior interruptions like the phone ringing or itinerant Jehovah's Witnesses.

When all is in physical readiness, the candles lit, charcoal kindled, offices and congregation in their appointed places, then it is time to banish. Generally, a *Lesser Banishing Ritual of the Pentagram* or *Star Ruby* is performed by the Deacon but some congregations allow for one of their number to be appointed by the Deacon to banish. We see nothing objectionable in this, provided said member is reasonably competent. The banishing should proceed from the "Deacon's place" between the fire altar and the font. With its conclusion, the Mass proper may commence.

The Conscious Application of Strength

Timothy Leary

Force recoils

But

The time comes when there is nothing to do
Except act consciously

With courage t

During the actual performance of the Mass, most of the Deacon's duties are well enough described in the Liturgy but it should be noted that the Deacon is responsible for ensuring that the congregation stands, sits, kneels and responds in the appropriate places. A glance and a gesture should be all that is required in cases where the people are a little slow in picking up their cues. The Deacon is also responsible for the training and supervision of the Children of the Mass, in order that they may fulfill their roles without undue difficulty. This assumes that one has a sufficiently large space and a sufficiently numerous congregation to allow for the Children of the Mass. Otherwise their roles in assisting the Priest and Priestess must fall to the Deacon. See to it that they are not kept waiting for the required implement. In such cases (i.e. in the absence of Children of the Mass), a difficulty arises which may be dealt with thus: when the Priestess is seated on the Altar, and the Priest requires the ewer and censer, these should both be brought forward. The Deacon hands the Priest the ewer and accepts the Lance from him. The Priest asperges the Priestess, accepts the Lance again for a moment, hands the ewer to the Deacon, takes the censer and gives the Lance back to the Deacon. The Priest then censers the Priestess, takes the

Lance and hands the censer back to the Deacon, who returns them to their respective places. The Lance should at all times be held in an upright position and when not otherwise occupied, the arms should be crossed over the chest.

It should go without saying that the Deacon should have studied the Liturgy of the Mass sufficiently well before hand not to stumble through some of the more difficult speeches. The list of Saints comes particularly to mind in this regard and it should be noted that a pronunciation guide exists in *Equinox III, 10* for this purpose. Further, when making the crosses at the reading of each name, these should be made with the thumb between the index and medius, which is the standard method for administering benedictions of all sorts in the absence of an instrument in the hand.

The administration of the Elements presents the Deacon with yet another potential difficulty. Some members of a congregation may abstain completely from alcohol, and the standard dodges to this (“Just wet the lips,” “Dip the end of the Cake in it,” etc.) may not be sufficient. If this is known to be the case in advance, then one has no excuse for not coming up with de-alcoholized wine. The preference for de-alcoholized wine (which has been fermented and then had the alcohol removed) as opposed to fruit juice or other, even less suitable, fluids is apparent in light of a certain passage in Crowley’s novel *Moonchild* (vide the Mass of Arthwaite and the Black Brethren). Even in the case of those who do not abstain, there will be those who only want a relatively small amount of wine. Their wishes should be observed, and it is wise to ascertain the wishes of the various congregation members in this regard. With the advent of certain regulations regarding the composition of the Cakes of Light, it is also necessary to consider the possibility of having more than one option

for the congregation. In the case of Official E.G.C. Masses, one is required to use Cakes made with no bodily fluids that have not first been burned to ash. Among congregations that so assent, the more traditional formulation of the Cakes may be used, but only where all are informed that this is the case well beforehand. The Mass resulting will not be “Official,” but the sensibilities of the local congregation will be served. It is virtually mandatory, in light of the above statements, to have “Official” Cakes on hand, in the event of visiting members of the congregation who do not assent to the traditional practice. The two different types of cakes should be made readily distinguishable, different shapes or some such. Of course, if the Official Cakes are used in all instances, this difficulty is obviated. Such decisions fall to the Priest and Priestess, based upon their best judgment and the will of the congregation. Where the Deacon’s duty lies is in seeing that all parties are informed, as is appropriate to the Airy nature implied in the role.

To recapitulate, the main duty of the Deacon in all instances is to facilitate the working of the Mass, both in terms of the action of the Priest and Priestess and in terms of his own specific role. With this notion in mind, one cannot stray too far from one’s real duty, in respect of the office of Deacon.t

Parenthood

Sr. Leah

Did anyone ever think what Moms & Dads
are for?
Well, I think that being a parent is harder than
before;
When we’re young and carefree, now the
work is more.
We’re only a child for a little while,
no matter how we try.
But when you’re a parent you stay that way
until the day you die.t

An Enochian Pentagram Ritual

Fra. V.D.M.

Quabalistic Cross:

Touching Forehead, visualizing sphere of light, say
Pugo il-sa (Unto thee)

Drawing line to center of chest, say
A-IAD a-gi-ol (the God within me)

Drawing line to feet, visualizing sphere, say
I-a El-oh-en-do-ha (be the Kingdom)

Touching right shoulder, visualizing sphere, say
A El-ah-nu-sa-ha (the power)

Drawing line to the left shoulder, visualizing sphere, say
Od A Bu-se-da (and the glory)

Touching center of chest, visualizing rose cross on body, say
Pe-ah-ee-da. (forever)

Folding hands on center of chest, say
OooMmm.

Quarters:

Go East. Draw invoking pentagram of Spirit Active. Vibrate *EXARP*
Draw invoking pentagram of Air. Vibrate *ORO IBAH AOZPI.*
Draw sign of Aquarius in center of pentagram. Vibrate *Teheya-Ole-og*

Go South. Draw invoking pentagram of Spirit Active. Vibrate *BITOM*
Draw invoking pentagram of Fire. Vibrate *OIP TEAA PDOKE*
Draw sign of Leo in center of pentagram. Vibrate *Ohooo-hea-tenu*

Go West. Draw invoking pentagram of Spirit Passive. Vibrate *HCOMA*
Draw invoking pentagram of Water. Vibrate *MPH ARSL GAIOL*
Draw sign of scorpio in center of pentagram. Vibrate *Thahe-beyabe-a-atenum*

Go North. Draw invoking pentagram of Spirit Passive. Vibrate *NANTA*
Draw invoking pentagram of Earth. Vibrate *MOR DIAL HKTGA*
Draw sign of Taurus in center of pentagram. Vibrate *Thahe-a-otehe*

(Give sign of enterer before each name, and sign of silence after.)

Kings:

Stand in the center, facing East. Arms outstretched, and say

Before me BATAVIAH
Behind me RAAGIOSL
On my right hand EDLPRNAA
on my left hand IKZHKAL

Ah-ooe-ve-ah-e A Luciftias Ber-an-sagi Oee
Ko-me-sel-ha
(Stars of brightness guard this Circle)

La-pe Oh-ee-tay Ee-oh-ga Me-le-u Lan-nu
Ba-me La-mel
(for this is the place of the outpouring of forgotten treasure)

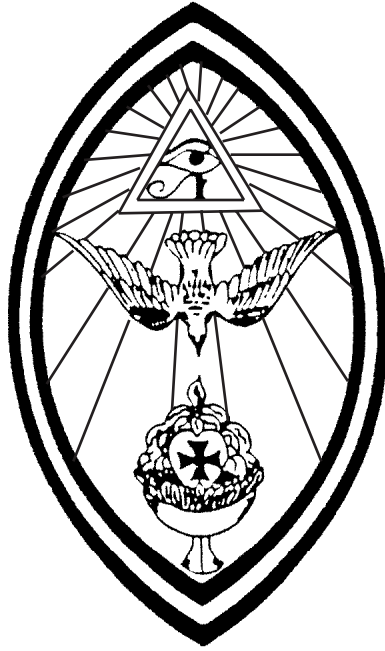
Eo-anu O-Oe.
(in the form of ecstasy.)

O-ee E-sa-pe Me BABALON Ve Le-nu Nee-
O-O
(This is the way of Babalon and of the Beast)

Es-O-bey Zod-O-nu La.
(who is the First Form.)

Closing:

Repeat Quabalistic Cross as before.



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