

AGAPÉ



Agapé is the Official Organ
of the U. S. Grand Lodge of
Ordo Templi Orientis

Volume IX, Number 3/4

⊙ IN ✎ • ☽ IN ✎ • ANNO IV:XV

February 1, 2008 EV



From the Grand Master

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

“A Complete Change in the Structure of the Order”

Kenneth Grant and his followers have long quoted an excerpt from a letter Crowley wrote to Karl Germer on 14 March 1942 EV in justification of their radical departure from Crowley’s previous writings on the O.T.O. system:

I shall appoint you my successor as O.H.O. but on special terms. It is quite clear to me that a complete change in the structure of the Order, and in its methods, is necessary. The Secret is the basis, and you must select the proper people.

The above selection would certainly seem to justify a radical reform—but from what, and to what? A more complete passage from that letter might shed some light on this:

I shall appoint you my successor as O.H.O. but on special terms. It is quite clear to me that a complete change in the structure of the Order, and in its methods, is necessary. The Secret is the basis, and you must select the proper people. You can take outsiders; but everyone who has anything to do with us at all must make a formal renunciation of ideas denounced in AL 49-56. Cap III. Then comes the New Social Order, on the lines laid down in the books LII, CI, CLXI and CXCIV (See Equinox III.1. pp 195-246) and same in Eqx III.2.—this volume is not under my hand at the moment. The broad base of public association is the Gnostic Mass.

Continued on next page ↪

Contents

<i>From the Grand Master</i>	1
<i>From the Grand Treasurer General</i>	3
<i>From the Electoral College</i>	4
<i>From the Initiator Training Coordinator</i>	6
<i>From the Education Committee</i>	7
<i>On the Cakes of Light</i> by Beth Kimbell	8
<i>On Hospitality</i> by Jon Sewell	11

☞ Continued from previous page

Let's take a look at this extract point by point.

The Secret and the Proper People

Where he says "everyone who has anything to do with us at all," it seems clear that he is not referring to business contacts or even to Minerval initiates, since the Minerval ceremony is performed with the assumption that it is the candidate's first exposure to the Book of the Law. Crowley actually appears to be discussing the selection of "proper people" for instruction in the practical Secret of the Sovereign Sanctuary. He says that Germer may actually instruct "outsiders," i.e., those who are

not already initiates of the Man of Earth and Lover Triads of O.T.O., in the Secret, but only if they demonstrate themselves to be trustworthy Thelemites by formally renouncing superstitious religion.¹ Those who had already been through O.T.O. initiations (i.e., *insiders*) would have already been through this process by the time they reached the Sovereign Sanctuary. This passage appears to be a corrective with respect

¹ As well as the idea of "Eternal Rest," the restriction of Love and Beauty and Genius, and the sexual subjugation of women—see Crowley's commentaries on the referenced verses of *The Book of the Law*.



Mysteria Mystica Maxima ☞ *Ecclesia Gnostica Catholica*

AGAPÉ

The Official Organ of the U.S. Grand Lodge of Ordo Templi Orientis

Executive Editor: Sabazius X°
Editor: Joseph Thiebes
Assistant Editors: Grant Potts, Karma deGruy
Layout: Grant Potts
Proofreading: Steven P. Bankowitz, Heather Lantz, Dawn Davis
Production & Distribution: Sr. Marlene
Editorial Address: P.O. Box 15037
Portland, OR 97293-5037

U.S. GRAND LODGE OFFICERS

U.S. NATIONAL GRAND MASTER GENERAL: SABAZIUS X°
P.O. Box 32, Riverside, CA 92502-0032 • ngmg@oto-usa.org

U.S. DEPUTY NATIONAL GRAND MASTER GENERAL: LON MILO DUQUETTE
P.O. Box 3111, Newport Beach, CA 92659-0705
dngmg@oto-usa.org

U.S. GRAND SECRETARY GENERAL: FR. HUNAHPU
PO Box 2313, Maple Grove, MN 55311 • gsg@oto-usa.org

U.S. GRAND TREASURER GENERAL: HANK HADEED
4110 SE Hawthorne Blvd. #444, Portland, OR 97214-5246
gtg@oto-usa.org • www.oto-usa.org/treasury

U.S. GRAND TRIBUNAL
DATHAN BIBERSTEIN, *SECRETARY* • grand_tribunal@oto-usa.org
P.O. Box 17462, Minneapolis, MN 55417

**U.S. EXECUTIVE COUNCIL, U.S. SUPREME GRAND COUNCIL,
U.S. CORPORATE HEADQUARTERS**
P.O. Box 32, Riverside, CA 92502-0032

U.S. ELECTORAL COLLEGE
DOUGLAS JAMES BLAKE, *PRESIDENT* • ec_president@oto-usa.org
P.O. Box 47056, Seattle, WA 98146

DANN BUCHANAN, *SECRETARY* • electoral_college@oto-usa.org
5030 N. May Ave., #252, Oklahoma City, OK 73112-6010

U.S.G.L. INITIATION SECRETARIES: FR. SATVRNVS BAPHOMET AND SR. NA'AMAH
P.O. Box 48569, Minneapolis, MN 55448 • initiation@oto-usa.org

U.S. E.G.C. SECRETARY: TAU MARIE
egc@oto-usa.org

U.S.G.L. PARLIAMENTARIAN: SR. HELENA
P.O. Box 32, Riverside, CA 92502 • parliamentarian@oto-usa.org

U.S.G.L. OMBUDSMAN: FR. HARMATEUS
P.O. Box 3008, Ashland, OR 97520
562-685-4722 • ombudsman@oto-usa.org

U.S.G.L. QUARTERMASTER: SR. ISHARA.
quartermaster@oto-usa.org

U.S.G.L. WEBMASTER: CRAIG BERRY
webmaster@oto-usa.org

U.S.G.L. LIBRARIAN: FR. A.R.C.G.
9457 S. University Blvd #140, Highlands Ranch, CO 80126
librarian@oto-usa.org

U.S.G.L. ARCHIVIST: FR. P.
P.O. Box 6635, Jersey City, NJ 07306

U.S.G.L. VOLUNTEER COORDINATOR: JAMES McLAUGHLIN
volunteers@oto-usa.org

U.S.G.L. LOCAL BODY PUBLICATIONS SECRETARY: FR. LUX AD MUNDI
O.T.O. USA/Thelesis • 1627 N. 2nd Street, Suite 220
Philadelphia, PA 19122 • publications@oto-usa.org
COORDINATOR, O.T.O. PRISON MINISTRY: DANIEL L. AKZINOR
P.O. Box 66319, Portland, OR 97290-6319
prison_ministry@oto-usa.org

U.S.G.L. PUBLIC INFORMATION OFFICER: FR. HRUMACHIS
P.O. Box 3008, Ashland, OR 97520 • pio@oto-usa.org

U.S.G.L. ASSISTANT SECRETARY FOR NEWSLETTER PUBLICATION: JOSEPH THIEBES
P.O. Box 15037, Portland, OR 97293-5037 • agape@oto-usa.org

U.S.G.L. EDUCATION COMMITTEE SECRETARY: KAYLA BLOCK
education@oto-usa.org

WWW.OTO-USA.ORG

Agapé is published quarterly by Ordo Templi Orientis, U.S.A., a California not-for-profit religious corporation with business offices at P.O. Box 32, Riverside, CA 92502-0032. • O.T.O. U.S.A. is a duly recognized Grand Lodge of Ordo Templi Orientis, an international religious organization with business offices at JAF Box 7666, New York, NY 10116, and corporate headquarters at 24881 Alicia Pkwy E-529, Laguna Hills, CA 92653. • Donations, legacies and bequests made to Ordo Templi Orientis U.S.A. are tax-deductible to the extent permitted by law. • *Agapé* is distributed to all O.T.O. members in good standing in the U.S.A., and is available for download in PDF format at the U.S. Grand Lodge website: www.oto-usa.org/docs.html • Copyright © 2008 by Ordo Templi Orientis U.S.A. All rights reserved and assigned to the respective authors. The viewpoints and opinions expressed herein are the responsibility of the contributing authors.

to the previous practice that allowed Freemasons of certain degrees to be admitted directly to the corresponding degree of O.T.O., and also provided a mechanism for preservation of the Secret in the case of catastrophe.

The New Social Order

The books Crowley references are as follows:

From *The Equinox* III, No.1 (the “Blue Equinox”):

- *Liber LII (52): Manifesto of the O.T.O.*
- *Liber CI (101): An Open Letter to Those who may Wish to Join the Order*
- *Liber CLXI (161): Concerning the Law of Thelema*
- *Liber CXCIV (194): An Intimation with Reference to the Constitution of the Order*

The Equinox III, No.2 was never issued during Crowley’s lifetime, although it made it to the proof stage (not extant, unfortunately). Its contents were to include:

- *Liber 888: Jesus (The Gospel According to Saint Bernard Shaw)*
- *Liber CLXV (165) part 2: A Master of the Temple*
- *Liber CLXXXV (185): Liber Collegii Sancti*
- *Liber XXI (21): Ch’ing Chang Ching*
- *Liber VII (7): Liber Liberi vel Lapidis Lazuli*
- *Memorandum on O.T.O. Forms of Address*

It appears that when Crowley wrote, “Then comes the New Social Order, on the lines laid down in the books LII, CI, CLXI and CXCIV (See *Equinox* III.1. pp 195-246) and same in *Equinox* III.2,” Crowley was thinking of the Forms of Address memo, being the only item in III:2 pertaining significantly to O.T.O. organization. I.H.Q. plans to publish *The Equinox* III, No.2 before the end of next year.

The Gnostic Mass

Crowley states that the Gnostic Mass is to be O.T.O.’s “broad base of public association.” Here, he appears to envision the Gnostic Mass, and its Gnostic Catholic Church, as the Order’s principal interface with the public.

Clearly, Crowley was not advocating a departure from the *Blue Equinox* documents in this passage, but rather an *actual implementation* of them, along with a strong emphasis on the Gnostic Mass and E.G.C. as a “broad base of public association.” It is worth noting that the Typhonians have never made any attempt to either implement the *Blue Equinox* documents or to use the Gnostic Mass for public outreach. We have, of course, been doing these things for many years.

From other correspondence, we know that Crowley also felt that the initiation rituals beyond III° needed further revision, a task he never had time to complete. Such revisions have been an ongoing project of I.H.Q. since the mid-1980s (as any S.G.I.G. can attest).

Love is the law, love under will.

Fraternally,
Sabazius

From the Grand Treasurer General

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

Please note the following update regarding annual Grand Lodge dues payment and inactive status:

All U.S. Grand Lodge members are expected to keep their dues current. Members whose Grand Lodge dues have lapsed are subject to being placed on inactive status, determined by decision of the Grand Treasurer General on a case-by-case basis. Typically, a grace period is provided beyond the dues anniversary date for members to become current or, for those who are undergoing financial hardship, to make payment arrangements, after which time an attempt is made to contact the member by mail at the last known address before making the final inactive

determination. Commencing March 1, 2008 e.v., First Degree or higher members under the jurisdiction of U.S. Grand Lodge (i.e., Man of Earth and Lover Triad members) who are in arrears for over *twelve months* and have not responded to a written dues notice will, in most cases, be determined inactive. Minervals who are in arrears for over *six months* and have not responded to a written dues notice will, in most cases, be determined demitted.

Love is the law, love under will.

Hank Hadeed

From the Electoral College

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

The Electoral College at its Summer Meeting, August 10, 2007 EV,
took the following actions concerning duties in its charge:

Local Body Closure

None.

Change of Body Master

Mastership of Blue Horizon Oasis (Glendale, CA) has passed from Frater Seraphino to Soror Sophia effective August 10th, 2007 EV.

Change of Body Status

Bubastis Camp (Dallas, TX) has been re-chartered as Bubastis Oasis with Brother David Andrew Blakeley as master effective August 10th, 2007 EV.

Vortex Camp (Tacoma, WA) has been re-chartered as Vortex Oasis with Sister Brandy Williams, Soror Via Amore Gnostike as master effective August 10th, 2007 EV.

New Charters

Warrior Island Camp (Jacksonville, FL) has been chartered with Soror Shenhah as master effective August 10th, 2007 EV.

The Electoral College at its Fall Meeting, October 13, 2007 EV,
took the following actions concerning duties in its charge:

Local Body Closure

None.

Change of Body Status

Coph Nia Lodge (Eugene, OR) has been re-chartered as Coph Nia Oasis with Brother Chris Scott as master effective October 13th, 2007 EV.

Change of Body Master

Mastership of Pyramid Lodge (Buffalo, NY) has passed from Soror KTK to Frater A.B.R.A. effective December 10th, 2007 EV.

Mastership of Coph Nia Oasis (Eugene, OR) has passed from Frater I.G.D. to Brother Chris Scott effective October 13th, 2007 EV.

The College wishes to express its appreciation to
the past and present masters of each of these bodies.
We wish each of them the best in their new offices and endeavors.

Ninth Degree Revolutionary

Members in good standing of the Sovereign Sanctuary of the IX° in the United States (who are not serving as an officer or voting member of any governing or administrative body under the jurisdiction of the U.S. Grand Lodge) wishing to volunteer to stand for election (to the office of Revolutionary) by the Electoral College are encouraged to write the President of the E.C.—see p. 2 for contact information.

Sanction for Appeal

Brothers or sisters of our Order who wish to pursue appeal to a verdict of the Grand Tribunal may write to individual members of the Electoral College to request sanction be given to take their case to the Areopagus of the Eighth Degree (per Liber CXCIV, section 16) via email links found at:

ec.oto-usa.org/Electors.html

Hosting E.C. Meetings

The College wishes to thank the members, families, officers, and Master of Knights Templar Oasis (as well as other New England brethren and the NOTOCON Committee and Presenters) for hosting and assisting in provisions and support for both NOTOCON VI and the Grand Lodge Meetings held in Salem, Massachusetts along with our summer meeting.

The College wishes to thank the members, families, officers, and Master of Thelema Lodge for hosting our Fall Meeting as well as congratulate them on their 30th Anniversary.

Local bodies that are interested in hosting meetings of the Electoral College are encouraged to write the President of the E.C.—see p. 2 for contact information.

Upcoming E.C. Meetings

Winter 2007 EV meeting scheduled for Saturday, January 12, 2008 via electronic medium.

Spring 2008 EV meeting scheduled for April 2008 to be hosted by LVX Lodge (Panorama City, CA).

Summer 2008 EV date and location to be determined.

Fall 2008 EV meeting scheduled for October 2008 to be hosted by Tahuti Lodge (New York, NY).

Attending E.C. Meetings

Dues current members in good standing of V° and above are welcome to attend and observe the in-person Electoral College meetings. We request that those planning to attend contact the master of the hosting body so that adequate arrangements can be made.

Website

The official E.C. website can be found at:

ec.oto-usa.org

Forms

Bodymasters seeking up-to-date forms for the Annual Report, Change of Mastership Application, Application for Oasis Status, Application for Lodge Status, or closure forms will find them (exclusively) at:

ec.oto-usa.org/ECservices.html

Bodymasters not already in possession of the username and password will be granted them upon request (see E.C. contact information on p. 2). All other previous versions of these forms are now obsolete and should not be used.

Regarding the Annual Report Forms from Local Bodies

In 2004 EV, the Electoral College released statistics it had gathered from collating the Annual Report Forms. These statistics detailed many aspects of how the local bodies within U.S. Grand Lodge were functioning. However, starting in 2005 EV, the College decided to refrain from re-publishing that data. This decision has been met with a variety of reactions. Some did not welcome the news, and have called for this data to continue to be published. Each such call sparks renewed discussion of the matter among the members of the College, as well as the annual discussion held when the A.R.F. data comes in.

Currently, the College has decided to continue not to publish the data. After some further recent discussion, we have decided to outline the most pertinent reasons for this decision.

First, however, we would like to dispel certain notions about why we have decided not to publish this data. We are not refraining because there are massive operational difficulties among our local bodies or because we fear there will be some kind of negative reaction to the data itself. Indeed, nothing could be further from the truth. We are generally pleased with the work our local bodies are doing; very few criticisms could be leveled were the data to be published.

It is also not entirely correct to say that we publish no data. We do publish the data in summary form so that anyone wishing to do so may see what kind of overall progress is being made nationwide. This information is updated every year as the annual reports come in and the information they contain collated. Interested parties can view this data on the Electoral College webpage.

However, it should be acknowledged that, as with any decision involving the release of data, there is a small element of risk involved. Data can be misused, and there are those (external to our Holy Order) that are expert at its misrepresentation. Though unlikely, it is always possible that someone could find a way to harm us through the use of this data.

Continued on next page ↪

☞ *Continued from previous page*

Our decision to not publish the data has revolved around a few primary philosophical points. First among these is that, in contrast to that small element of risk aforementioned, there seems to be no positive benefit gained. A decade ago, it was common practice to rely on communication among bodies to obtain operational direction. Under such an operating model, publication of certain aspects of this data can make a kind of sense. However, this is (or should be) no longer the case. The Mentor Program provides operational direction to those bodies that require or request it.

Moreover, it seems to us that there may be a great deal of harm involved for a more subtle reason. Bodies are encouraged to develop 'as they Will.' Crowley clearly thought that individuals practicing his system should not influence each other until they had become adept. Much the same reasoning is involved here: It is better for local bodies to develop according to their own internal motivations and within the unique local environment in which they exist. The only external pressure that should be placed upon them should come from Grand Lodge. There is no "ideal" body in any usual sense of the word. The ideal is that a body should meet the prescribed minimums, and then should develop according to the Will of the master, the individual members, and Grand Lodge.

Calls for publication of the A.R.F. data often include an argument that doing so will enable the local bodies to know how well they are doing when compared to the spectrum of other local bodies across the United States. Our response here is very plain: we do not want bodies to compare themselves. Most people reading this would probably never strive to model themselves after another person. Similarly, we believe it would be wrong-headed for a body to try to make itself like another, or to search out similarities or differences, unless that motivation came from within the body itself.

Our local masters are all, we are assured, cognizant of these matters—including those that have advanced this very argument. We do not mean to suggest that they are not. Rather, we are simply pointing out why the argument is not compelling.

As a social experiment (and as many other things), Thelema is unique. We therefore do not operate as other organizations. Other churches or orders may publish similar data about their operations. This is no reason that we ought to, especially if there is no evidence that this is a major component of their success.

The College continues to discuss the matter, and may at some future time decide to publish the data. If that happens, it will be because a majority of the members have been convinced that doing so is the correct course of action. We therefore encourage continued, fraternal discourse with the College on this matter. Those who believe that our deliberations may be illuminated by a new perspective are encouraged to present their arguments via correspondence with the College.

Communication with the E.C.

I would like to invite any initiates with specific concerns or questions regarding the operation of the Electoral College, to write to either the President or Secretary of the E.C. For contact information, please see p. 2 of this newsletter.

It is my goal as President of the Electoral College to take effective measures bringing about better communication between the E.C. and the membership of all local bodies. Any input provided to this end is warmly welcomed. I believe that communication is of benefit to the entire Order in our mutual goals and aspiration toward enlightenment in all forms. All postal mail correspondence with the Electoral College Secretary should be sent to the address listed on p. 2 of this newsletter.

Love is the law, love under will.

In the Bonds of the Order,
Frater Dvgls Jms Blk
President, Electoral College

From the Initiator Training Coordinator

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

Grand Lodge is proud to present Advanced Initiator Training. This training is designed for Chartered Initiators who have already attended one or more Certified Initiator Trainings and are looking to advance their knowledge, understanding and abilities as an Initiator. A.I.T. will be debuting in Portland, Oregon at Sekhet-Maat Lodge on June 28, 2008 EV.

This first weekend long workshop will focus on core curriculum for Initiators including: the basics of delivering a quality degree lecture, forms of examination, ethics and sexuality in the Oasis degrees, the use of music, the psychology of the candidates, and how initiators can best work with the candidates sometimes unusual responses during an initiation and much more.

Attendees must be Master Magicians in good standing with a minimum of one attendance of a Certified Initiator Training workshop. Chartered Initiators will be preferred, but those ready for their applications to be submitted may attend on the recommendation of their body master or S.G.I.G.

More information coming soon.

Love is the law, love under will.

Kim Knight,
USGL Initiator Training Coordinator

From the Secretary of the Education Committee

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

The Education Committee is pleased to announce two new appointments:

Frater Ministerio Caritas has served the Order in various capacities including International Headquarters Initiation Secretary. He is pursuing his doctorate in Clinical Psychology and is a member of the Psychology Guild. Frater Ministerio Caritas will head up the education initiatives from the Strategic Plan that are relevant to academia. If you are involved in the academic community as a researcher, professor, or graduate student and would like to help, please contact:

education@oto-usa.org

Brandon Williams is the Bodymaster of Sol Invictus Oasis. He has been a student of the occult and religion for nearly 20 years. He will work on course content and other initiatives. He has an Enochian project in progress and is starting astrology modules.

In addition to the academic initiative from the Strategic Plan, we are considering taking on an annual publishing project. This will be explored in detail in early 2008 EV. If you have quality content in book or article length, please contact us to let us know. Further details should be available in the next edition of *Agapé*.

Frater Julianus is developing a graphical library of signs, god-forms, pentagrams, and hexagrams for O.T.O. use. These are now included on the resource page and may be obtained by contacting the education e-mail address. Additionally, he created a lamen for our committee that we will use as we produce new documents.

Our web site (education.oto-usa.org) has been updated to reflect the revised status of committee output and includes additions on educational resources and traveling lecturers. We have finalized our Microsoft Word template for class material, which is available to formulate your own course material.

We have made significant changes to our process that should ensure a larger volume of output over the upcoming months. We are phasing out the subcommittees so that individual committee members will be freer to pursue

their particular interests and to work closely with "content writers" who may come from any degree. The process changes require your help. We have numerous volunteer opportunities to contribute to output, including content writers, proofreaders, and Microsoft Office gurus. You may make a sustained or occasional commitment as your time and interests allow. Our new volunteer list includes an ongoing list of help requests. Write to us if you'd like to help.

In addition to the content listed on the web site, other work is in progress and should be at least in alpha and/or ready for beta testing by the end of the upcoming quarter. This work includes the following class material: Liber Resh, Greek Pronunciation, Intro to Kundalini Yoga, Introduction to Enochian, Astral Projection and the Solar Body, Astrology, Kosher Qabalah, and Ancient Magick. For definitions of alpha, beta, pre-release, and release, see:

education.oto-usa.org/resources/

Love is the law, love under will.

In the Bonds of the Order,
Kayla Block

Cakes of Light and the Buzz about Beeswing

SISTER BETH KIMBELL

23. *For perfume mix meal & honey & thick leavings of red wine: then oil of Abramelin and olive oil, and afterward soften & smooth down with rich fresh blood.*
24. *The best blood is of the moon, monthly: then the fresh blood of a child, or dropping from the host of heaven: then of enemies; then of the priest or of the worshippers: last of some beast, no matter what.*
25. *This burn: of this make cakes & eat unto me. This hath also another use; let it be laid before me, and kept thick with perfumes of your orison: it shall become full of beetles as it were and creeping things sacred unto me.*
26. *These slay, naming your enemies; & they shall fall before you.*
27. *Also these shall breed lust & power of lust in you at the eating thereof.*
28. *Also ye shall be strong in war.*
29. *Moreover, be they long kept, it is better; for they swell with my force. All before me.*

— Liber CCXX:III

I began performing the Gnostic Mass as a novice priestess over a year ago. This new role launched me into an exploration of ‘Cakes of Light’ that I had not previously given any thought. How do you make Cakes? What are the essential ingredients in Cakes? What is the E.G.C.-suggested way to make Cakes?

Though they are an important part of our central public and private ritual, there is some deviation in the method of producing Cakes of Light. A quick search of the Internet will garner an assortment of recipes to choose from, but a standard recipe is not given.

The E.G.C. Manual thankfully gives us sanctioned guidelines within which to work:

For all official celebrations of the Gnostic Mass, except for those private celebrations of the Gnostic Mass at which all participants have specifically requested otherwise, the Cakes of Light provided by the celebrants to the congregation shall be made with the following ingredients and with no other ingredients:

- i. *Meal (any ground edible grain);*
- ii. *Honey;*
- iii. *Leavings of red wine;*
- iv. *Oil of Abramelin (a blend of cinnamon, myrrh, galangal and olive oils);*
- v. *Olive oil; and*
- vi. *Optionally, one of the following ingredients may be added:*

- *Livestock blood obtained legally from a butcher shop or a farm; or*
- *Ash from Cakes of Light made according to any reasonable interpretation of CCXX III:23 and which have been burned in accordance with CCXX III:25.*

A useful instruction; though not all items are qualified or defined, leaving room for wide interpretation.

In *Magick in Theory and Practice, Chapter XX: Of the Eucharist and of the Art of Alchemy*, the footnote to the suitability of Cakes of Light in the Eucharist of three elements, Crowley tells us:

The Cakes of Light are universally applicable; they contain meal, honey, and oil (carbohydrates, fats, and protein, the three necessities of human nutrition): also perfume of the three essential types of magical and curative virtue; the subtle principle of animal life itself is fixed in them by the introduction of fresh living blood.

The actual preparation of Cakes of Light is not exactly the topic most expounded upon, as we can see. In this essay, I will address what is to me one of the more controversial ingredients: wine leavings.

“How can wine leavings be controversial?” one might ask. Simply put—most people do not know what they are. A survey of recipes finds that most makers are using something that I shall lovingly refer to as ‘wine goo’. This goo is made by a simple reduction of red wine or port, conducted at low temperature to avoid scorching the wine, and evaporating

off the ~10% ethanol and the large amount of the water contained in the wine, until left with a few tablespoons of a thick wine syrup. My first batch of Cakes was made with one of these recipes replete with wine goo. Some lucky few get the lees from wineries, which are essentially pulp, grape skins, salts, and dead yeast. I am not one of those few so my search continued.

I wondered: are either lees or goo what was originally intended? As always, when faced with this question, I turned to the commentary for direction or elucidation. After all, who would know better than Crowley how he interprets this? In the “New Comment” in the *Law is for All*, Crowley writes:

Meal: ordinary wheaten flour; leavings: the “beeswing” of port should be good; Oil of Abramelin: take 8 parts of oil of cinnamon, four of oil of myrrh, two of oil of galangal, seven of olive oil.

Plain enough, right? We know what those oils are and the wheaten flour is easy, but what is this ‘beeswing of port’ he references? During the fermentation process, leavings settle to the bottom of the casks which contain salts that are ultimately formed into cream of tartar. This tartarate is found in the lees of wine (remember the salts), but is best formed as a secondary crust in port and some wines, pure in consistency, that comes off in shining flakes or scales that resemble bees’ wings, hence beeswing of port.

The scales of tartar are a byproduct of the wine making process and have been used in baking for years. In fact, grapes are the only significant natural source; it is only in modern times that we are unaware of this byproduct, as we tend to follow recipes more than understand the chemistry involved. What is the purpose of cream of tartar in baking? Even though I have it in my spice rack, I could not have told you what it actually does before making my own Cakes of Light led to this research, except its use in meringue. A recipe calls for it, I use it, but I did not know.

In *A Text-book of Sanitary and Applied Chemistry, or, The Chemistry of Water, Air, and Food* (Summerfield, 1917), I found the following entry:

Sodium bicarbonate and cream of tartar are often used to render dough light. The first of these may be mixed with the flour, and the latter with the water that is used in mixing the dough, or both may be sifted and mixed with the flour... The tartarate is made from “argols” that are collected in the bottom of wine casks in the process of fermentation.

This instruction, however, calls for the mixing of baking soda and cream of tartar (and incidentally makes baking powder), which makes the dough lighter primarily due to the acid-base reaction of the alkali sodium bicarbonate and the tartaric acid salt, releasing carbon dioxide, thus lightening the dough with microscopic pockets of gas. Our recipe does not call for baking soda; however, there is some argument for the cream of tartar leavening the dough through its own reaction to heat. Honey itself is an acidic compound, though, so why would we want to use cream of tartar, another acidic component? When

Continued on next page ↪

The three main types of acid in grape berries, and thus in wine, are tartaric acid, malic acid, and to a lesser extent, citric acid. The leavings or lees that precipitate (fall out) during the wine making process contain the salts of these acids, such as potassium bitartrate, grape skins and pulp, and unused yeast.

CITRIC ACID

Citric acid concentration is low naturally, but can be increased intentionally to give wine an extra fruity flavor. It is used to marinate meats, to give low-calorie beverages, sweets, and breads a sharp sour taste; in ice cream to prevent fat coagulation; and in bath products and vegetable washes as a mild antibacterial.

MALIC ACID

Malic acid concentration is determined by grape variety and climate. It has similar application to citric acid, but is known to be more smoothly continuous in flavor than citric acid. It is often used in extremely sour flavored candies.

TARTARIC ACID

Tartaric acid concentration is determined by grape variety. It is often removed from wine using a cold filtration process. It is used in baking to stabilize and increase the volume of egg whites and to produce a creamier texture in sugary desserts. It is used commercially in soft drinks, desserts, and photography products, and can be used to clean brass and copper cookware

↪ *Continued from previous page*

used without the corresponding base, it is said to make the dough stiffer and stronger, holding its shape well, thus making it a key ingredient in making your own play-dough.

A stronger dough is sensible for making the perfume described in *Liber CCXX*, III: 23-4. I can also see how it would be useful in making our Cakes, as can anyone who has seen a Cake explode into a rain of crumbs. Could that be its only purpose? Is it simply to lend stability to the shape of the Cakes? Or could it have an interaction with the honey?

In candy-making, an acid (cream of tartar or lemon juice) enhances a process called *inversion* in the disaccharides such as sucrose, wherein the carbohydrate breaks down into its component sugars, modifying the texture of the candy. Honey being a polysaccharide would benefit from this 'inversion' by preventing the crystallization of the honey in the Cake, which can lead to the hard, crunchy Cakes you may have experienced. Honey is also hygroscopic and will bring moisture to the Cakes as they sit, stalling the process of going stale.

In the article on Cakes of Light from *Wikipedia*, a recipe for making your own wine leavings is given, where grape juice is fermented in a jug. It seems to be a very easy way to accumulate "thick leavings of red wine," but I find it unsuitable for my uses. Since the commentary by Crowley calls for beeswing by name, he specifies which salt from the wine-making process we should use. The leavings resulting from fermentation does not lead to the production of tartaric acid alone, but to a blend of tartaric, malic, and citric acids and their salt derivatives. The quantity of each acid being determined by the growing location of the grapes used in the production of the grape juice, as the relative acidity is dictated by climate and soil. For those who wish to use the more complex "thick leavings" rather than the more purified salt identified by Crowley, the *Wikipedia* recipe provides an easy method to generate leavings.

Using McGee's *On Food and Cooking: The Science and Lore of the Kitchen*, as a guide, I developed a basic recipe using the proportions of a type of Cake that had the least amount of eggs (which are obviously not an ingredient, but the lost moisture they provide was easily replaced with honey instead of the more standard sugar found in Cake recipes). The temperature shown is optimum for avoiding hard texture or peaked surfaces in Cake-

baking. This temperature is higher than most Cake of Light recipes call for, but seems reasonable based on baking experience.

I baked the thick and shiny batter in two formats: individual cookies and a very thin sheet Cake. The formula was off, and it tasted a little like play dough, with too much cream of tartar and not enough honey. It was also discolored from the addition of ash, and frankly, the wine flavor and color were missed by some tasters. The Cakes themselves were best made in the sheet and then cut with my smallest biscuit cutter.¹ They came out light, thin, and easily eaten, not requiring a large amount of liquid to wash down, which can be annoying in a Cake, and the honey did not crystallize.

The following recipe was developed to correct the flavor and the hue:

- 1/2-cup whole wheat flour.
- 3/4-cup all purpose flour, unbleached.
- 1/2-tsp cream of tartar
- 1/2-tsp gnostic ashes
- 1 1/4-cup pure honey.
- 1/2-cup olive oil with several drops of Abramelin oil.

Pre-heat the oven to 350°F. Mix the dry ingredients in a small bowl, sifting for best texture. Mix the liquid ingredients in a large bowl, whisking until well mixed and somewhat aerated. Fold in the flour mixture slowly, until thoroughly moistened. Pour batter out on jelly roll pan or other large rectangular pan, ensuring a thin Cake.

Bake 10-15 minutes, until edges begin browning. Let cool, and cut with small circle cutter. Makes 30 to 100 Cakes, depending on size of the circle.

Cream of tartar turned out to be an inexpensive and easy way to make tasty, soft, structurally sound and slightly fluffy Cakes. Those who enjoy the red wine flavor can use lees from a winery or leavings from an old bottle of port or produced from grape juice and still benefit from the tartarate, but a wine reduction is only flavoring and is not indicated by Crowley or the E.G.C. guidelines.

¹I have since switched to an OXO Good Grips Tomato Corer for better sizing and ease of use.

Agapé Volume 10, Number 1 submission deadline:

⊙ in ☿ • ☽ in ♃ • dies Martis • Anno IV:xv

Tuesday, April 1, 2008 EV

Please send your local body reports and governing body reports to:

agape@oto-usa.org

We will also accept other kinds of work, including essays, art, and photography.

Submission guidelines are available at www.oto-usa.org/agape.html. For more information contact agape@oto-usa.org.

On Hospitality

BROTHER JON SEWELL

On Friday, August 24th, 2007 EV, Horizon Oasis, O.T.O. dedicated our temple space in Seattle, Washington. Over 30 members of the Horizon and local Pagan community, many who are not initiates of our order, helped to plan, execute, and finance this milestone in the development of our local body. The dedication had 45 attendees.

Prior to our community entering the temple, I read the following short essay "On Hospitality," which was then placed in the library of the temple so that guests and members will be able to see it as they enter. It is hoped that it will serve as a reminder of the fraternity and fidelity that allowed us to accomplish finding and renovating our dedicated temple and that it will set the tone for all of our future endeavors.

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

The Officers and Community Members of Horizon Oasis would like to welcome you to our Temple. This is a sacred space, an Oasis separate from the mundane world; and as such, we ask that you respect it and that a few simple precepts be observed.

Hospitality is an ancient tradition among desert dwelling peoples, and it was commonplace for members of warring encampments to share the same Oasis in the desert and to set aside their differences under the protection of the sovereign of that Oasis in order to be permitted regular visitation to that island of sanctuary in an otherwise inhospitable climate. To violate that hospitality was an affront to the host and could amount to a death sentence for the entire tribe should the potentate decree that they no longer be granted access to the Oasis.

In this land, often savage with superstition, brutal with ignorance and corrupted by greed, we have endeavored to construct our own island of hospitality. We ask that members and guests observe the principals of hospitality. Share this space. Greet each other as friends. Lay aside your differences. Bring the best part of yourself to this place to share with your community. Do not engage in hateful speech, mockery, shunning, or cliquish behavior as each of these dulls the luster of our hospitality.

Differences of opinion and unresolved resentment over past difficulties can be common among free peoples, and there is a time and a place to resolve those issues. Nor does our code require that you lay down your reason or forgo all redress of grievance. Our precept states only that enmity be laid aside in this sacred space. If there is a present need to resolve some disagreement, it is expected that the parties will discreetly remove themselves from this place and its immediate precincts in order to address it.

It should be noted above all that this is not requested but is an expectation of the members of our Holy Order and especially of this body. Our Order is built upon discipline. The behavior of initiates, no matter where they are, reflects upon every member of the Order. Any breach of conduct would be an affront to the officers of this camp and the Primate of the Order, whom they represent. As such we know that members of the O.T.O. will be at pains to make this Oasis a model of modern Thelemic hospitality.

With all this ever in mind, we invite the community to share with us this place dedicated to the divine principles of freedom and fraternity. Enter freely and accept our hospitality. It is a gift of great worth. The more it is honored, the more strictly it is observed, the more its value increases.

Love is the law, love under will