

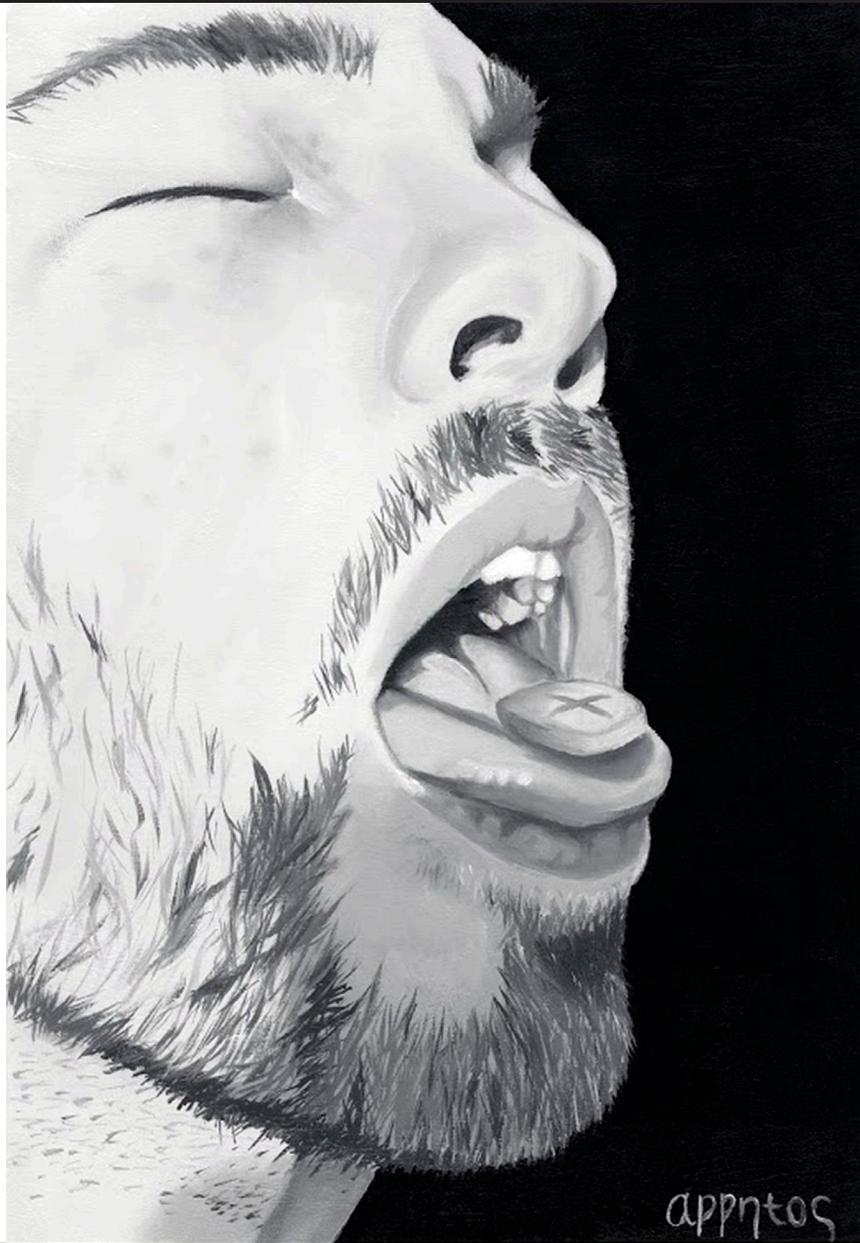
The official organ of the U.S. Grand Lodge of O.T.O.

Αγαπή



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ANNO VVI

Volume XX, No. 1, 2020 EV



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Mystera Mystica Maxima

Ordo Templi Orientis, U.S.A.



E.G.C.

FROM THE EDITOR

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

We at Agapé wish you an auspicious Summer Solstice!

Since March, a number of local bodies have begun holding classes, Gnostic Masses, and social time online. I feel this creates a wonderful opportunity for folks to get to know fellow Siblings across the nation, blurring the idea of a “local body”. This also helps to open our communities up even more to the public, inviting people not just to our local events, but also to participate in those being put on across the country. It’s my hope that folks take advantage of this, and if so inclined, to write about what your local body is doing in this new paradigm.

Love is the law, love under will.

Andrew
Editor, *Agapé*

Agapé

The official organ of the U.S. Grand Lodge of O.T.O.

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FROM THE GRAND MASTER

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

Change to Man of Earth Delegate Program

I meet on a weekly basis via video conference with two men and two women of the Man of Earth Triad, known as the Man of Earth Delegates. The Man of Earth Delegates are elected by a panel of Man of Earth Representatives selected by each O.T.O. Camp, Oasis, and Lodge within U.S.G.L. These Representatives, or "Panelists," must be members in good standing of any degree within the Man of Earth Triad, i.e. Minerval through P:.l.: and they must be selected by the members of the local body who are still within the Man of Earth Triad. The term of service for each of these Panelists was originally set at 3 years. In practice, this has proven to be cumbersome, and has now been reduced to a renewable term of 1 year. The official Man of Earth Delegates web page can be found at <https://admin.oto-usa.org/man-of-earth-delegates>, and this blog post (<https://sabazius.oto-usa.org/the-man-of-earth-delegates-program/>) contains a complete description of the program.

Temporary Hold on Physical Gatherings

On March 20, I placed a temporary, nationwide hold on all initiations and physical O.T.O. gatherings within U.S.G.L. until further notice, due to the COVID-19 pandemic. Effective July 5, local bodies are permitted to schedule physical gatherings under specific conditions: they must be held outdoors, everyone must wear masks and maintain social distance, certain other sanitary precautions are in place, and persons living in high-risk areas as shown on the globalepidemics.org map are not permitted to attend. We are developing protocols for increasing our level of activity, but these will all be contingent on changing pandemic circumstances and our evolving understanding of how this virus can be effectively dealt with.

In the meantime, most of our local bodies are hosting online classes, meetings, and other activities, and I encourage all our members to participate in these.

Anna-Kria King

I'd like to note the passing of my friend and former mentor, Anna-Kria King, who died peacefully on Tuesday, April 28. Anna-Kria served as Priestess for most of the Gnostic Masses that Soror Helena and I attended during our novitiates and was always extremely supportive of both of us. Unto her may there be granted the accomplishment of her True Will.

Love is the law, love under will.

Sabazius



UPDATES FROM THE ELECTORAL COLLEGE

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

Between Meetings

The Spring 2020^{EV} meeting of the Electoral College was moved from 718 Camp (San Antonio, TX) to Google Hangouts Meet in response to the growing number of COVID-19 cases in that city.

The president worked with U.S.G.L. Assistant Internet Secretary Sr. Angela L. to design a proposal to provide web resources within the U.S.G.L. domain to all local bodies in response to the nationwide stay at home orders.

The president proposed a Virtual Valley program and had it approved by the U.S.G.L. Internet Secretary and G.M.G. for a staged, region-based rollout. Eleven bodies (two regions) have been onboarded as of the time of the Spring Meeting, and the work continues. Interested masters can contact the President to schedule their setup, if it has not already scheduled or completed at the time of this publication. New bodies are being added almost daily.

Spring Meeting, April 18, 2020^{EV}

Review of Acting Masters

Br. Chris S. continues as acting master of William Blake Lodge (Baltimore, MD) effective December 22, 2019^{EV}.

Local Body Status Changes

None.

Local Body Master Requests

Transitioned mastership of Blue Equinox Oasis (Detroit, MI) from Fr. Lynx to Sr. Amelia Ann.

Transitioned mastership of N.O.X. Oasis (Odgen, UT) from Br. Christopher G. to Sr. Danielle J.

Transitioned mastership of Sapphire Current Camp (Memphis, TN) from Sr. Rachel Renee M. to Fr. Jubal Eunice.

Tenure Limit Extension Requests

Extended the tenure limit of the master of Golden Lotus Lodge for a period of one year.

The Electoral College thanks all outgoing and incoming and still seated masters for their devotion and dedication to our Most Holy Order.

Other Business

Postponed the motion to adopt the Master Selection Process proposal to the Summer meeting in light of the current national health crisis.

The Summer 2020^{EV} meeting of the Electoral College was moved from Blazing Star Oasis (Oakland, CA) to Google Hangouts Meet in response to the ongoing health crisis. The deadline for submissions to be considered is June 7.

The Fall 2020^{EV} meeting of the Electoral College is tentatively scheduled to be held at Golden Thread Camp (Pittsburgh, PA) on October 24. Decision to travel or no will be made on or before July 24 for travel planning purposes. The deadline for submissions to be considered is September 12.

From the President

You may have heard of the E.C. Intern Program or been contacted by one of our interns in the course of their duty to assist the E.C. Here is what is up with that.

The Electoral College finds itself loaded with a lot of administrative work between meetings, through our duties to the oversight of the local bodies or our drive to improve the support offered to local masters. To that end, we started a program last summer to seek volunteers to assist the College. No rank or public distinction comes from this position, but it is a great way for an initiate of the Fifth Degree to get insight into the day-to-day of the work of the College when considering whether to volunteer to serve for eleven years or to just to serve the Order in a useful and needed way.

Volunteers must be:

- of the Fifth Degree
- dues current locally and nationally
- not otherwise occupied with time-consuming, national U.S.G.L. work
- self-motivated and discreet

The nature of the work is primarily administrative, such as collecting Bylaws and Standing Rules from local bodies, ensuring seated masters have been given the proper charters by their predecessors, preparing certificates, designing polls and forms, and data-mining the E.C. Archive or old Annual Reports. Truly sexy stuff!

We currently have five interns who work with the College under the guidance of the President, assisting any and all Electors in the course of their duties.

Interested members of the Lovers Triad may volunteer by emailing the E.C. President directly (ec.president@oto-usa.org).

Fraternally yours,
Hattie Quinn
President
U.S. Electoral College

About the Electoral College

Appeals – Those wishing to appeal decisions of the Electoral College may do so in writing to the Supreme Grand Council through the Grand Secretary General (gsg@oto-usa.org).

Those wishing to appeal verdicts of the Grand Tribunal to the Areopagus may do so with the sponsorship of a seated Elector. See our website for contact details of individual electors (<http://ec.oto-usa.org/electors.html>).

Those wishing to appeal Notice of Pending Bad Report at a Local Body may do so by writing to the Secretary of the College outlining the manner in which the Notice was deficient or false.

Attending Meetings – Dues Current Members in Good Standing of V° are invited to attend regular meetings of the Electoral College. We request that those planning to attend first contact the Master of the hosting body to R.S.V.P. Online regular meetings may be observed by being physically present with a willing Elector.

Communications – In addition to hosting email lists for masters, mentors, and communication with Grand Lodge, we also maintain a blog of Updates,

News, and Transmissions on our website (<http://ec.oto-usa.org/wp>) and are experimenting with a Facebook page (<https://www.facebook.com/ECUSGLOTO>).

Initiates with specific concerns or questions regarding the operation of the Electoral College are invited to write to either the President or Secretary. See the included U.S.G.L. Officers Directory for contact details.

Revolutionary – Members in Good Standing of the Sovereign Sanctuary of the IX° living within the United States but not currently serving as Officer or Voting Member of any Governing Body of U.S.G.L. are heartily encouraged to volunteer to the post of Revolutionary by contacting the President or Secretary of the Electoral College. Thus may progress be effected.

Website – The official website of the Electoral College can be found at <http://ec.oto-usa.org>. In addition to the aforementioned resources, one may find information on volunteering to host a meeting or organize a study group in new areas, and other services provided by the College or expected of local bodies within U.S. Grand Lodge.

Love is the law, love under will.

GRAND LODGE NEWS AND ANNOUNCEMENTS

U.S. O.T.O. Events Are Still on Hold

As announced on March 20, 2020 EV (<https://oto-usa.org/2020/03/hold-on-all-u-s-o-t-o-gatherings/>), all U.S. O.T.O. physical gatherings are on hold until further notice from the Grand Master. Until such notice is issued, in-person O.T.O. events remain prohibited, regardless of any relaxations of quarantine restrictions by civil authorities.

Convocation of Lovers Postponed

The Convocation of Lovers scheduled for August 2020 EV in Cleveland, OH has been indefinitely postponed due to the ongoing COVID-19 pandemic. Those with hotel reservations for this event should cancel them. There should be no cancellation fee

charged if you made a reservation at the Courtyard Cleveland Westlake using the conference reservation link.

USGL Summer 2020 Joint Meetings Update

The in-person annual U.S. Grand Lodge Joint Meeting scheduled for July 2020 EV in Oakland, CA has been canceled. Individual governing bodies will meet online; members of those bodies will receive further information.

Dues Relief for O.T.O. Members

Due to the ongoing economic impact of the Coronavirus pandemic, the International Supreme Council of Ordo Templi Orientis, in consultation with the Grand Lodges, is implementing the following measures to provide dues relief to the membership, effective immediately:

The membership term of all currently active members of O.T.O. worldwide is hereby extended by six months, with no additional dues required to be paid for this period.

Active members who are currently in arrears on their dues payments will have an additional six months to become dues-current, during which time their membership will not become inactive.

We wish to assure our members that their membership status will not suffer if they are unable to make their regular dues payments during this crisis.

Members of U.S. Grand Lodge who wish to verify their current membership term and dues status may do so by contacting the Grand Treasurer General.

Support Your Local Body

Event cancellations at local bodies due to COVID-19 will reduce revenue but not rent and other fixed expenses. Many local bodies already operate on extremely tight margins and struggle to pay their bills even during normal times. All members are encouraged to continue financially supporting their local bodies, even if there are no events to attend for a while. Please help keep your local body open!

GREETINGS FROM THE BOLESKINE HOUSE FOUNDATION!

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

Many of you reading this no doubt already know that as of July 2019 EV, Boleskine House in Foyers, Scotland has been purchased and was in turn placed into ownership of the charitable entity known as the Boleskine House Foundation. It is with great excitement and humble hearts that the trustees wish to give the readers of Agapé more information about our organisation.

Many Thelemites know Boleskine House as the significant place in history where Aleister Crowley underwent the intensive ceremony known as The Sacred Magic of Abramelin the Mage in an attempt to contact the Holy Guardian Angel. While the ceremony was never seen to completion at Boleskine House, Crowley would forevermore consider the estate to be of great significant spiritual import, so much so that he thought Boleskine House would serve as the Kibbla for Thelema. For more than a century now, the house has served as a spiritual focal point, being the direction that Thelemites around the world project and receive their magical intent.

While the Boleskine House Foundation has been set up primarily as a secular entity, established for the public's educational benefit, we would like the reader to know that it is our intention to uphold the Thelemic legacy of the house. We hope it will serve as a great opportunity to educate the greater community about Crowley's legacy and thus give Thelema more exposure to the general populace.

Our Mission Statement

Our mission is to restore and preserve the historical legacy and heritage of the Boleskine House estate for the greater benefit of the public. Upon completion of the restoration, our volunteers intend to use the estate to promote education on the heritage of the house, to welcome the enjoyment of its structure and surrounding gardens, and to help to generate awareness of health and wellness.

The story so far

Since July 2019, we have been actively taking steps to rebuild Boleskine House. In September we appointed the award-winning LDN Architects to oversee the re-design of the house with the intent of historical conservation. In December, we completed nearly all of the necessary emergency works to make the building safe for future contractors to work within the structure. We are now in dialogue with the city planning authorities for our building consents in hopes to begin repairing the exterior of the building later this summer, which will include stone masonry, roofing, and window restoration. During 2021 we intend to work on the replacement of the external render to the house and then to work on the internals of the building for the time which follows.

Our volunteer base is growing, with experts in fields of IT, web design, heritage conservation, law, marketing, library sciences, art coordination, and print and publishing helping to grow the Boleskine House Foundation into more than just a restored house. In time, we hope that the Boleskine House Foundation can offer events such as exhibitions and symposiums to attend, a library on history and Western esotericism to enjoy, and beautiful gardens to visit.

Last year we held a volunteer clearance weekend where we removed more than 20,000 kg of fire-burnt material. This year due to the need for social distancing this is not going to be possible, and Keith and Kyra Readdy have cleared the house themselves and removed in excess of 100,000 kg of fire-burnt material by hand. We will now shortly turn our attention to the stonework repair to make the walls safe to hold a roof.

The pictures which accompany this article show the clearance of many areas of the house to show some of the progress made so far. Those who are interested can check out our videos on YouTube for the user "Boleskine House Foundation", providing images of what the structure was like before the clearance and emergency works started.

How to get involved

We are always looking for help in specific areas of expertise. As a volunteer organisation, we rely greatly on the generosity of our supporters.

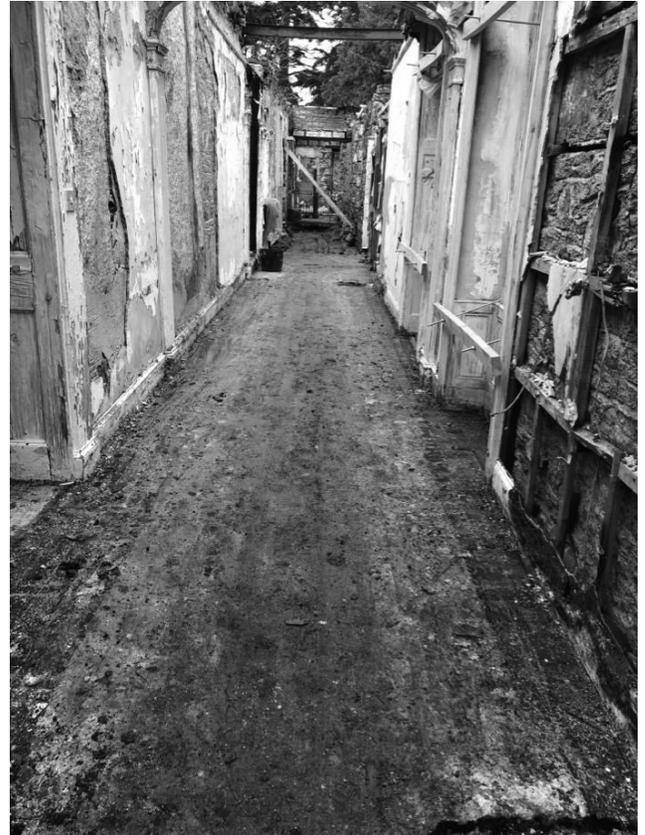
For those whose time is not available, we have a Friends of Boleskine House membership program that is on either a monthly or annual subscription and offers many perks, including discounts on future events, services, and merchandise as well as a print-only journal twice a year. Please see our Friends of Boleskine House membership on our website at <https://www.boleskinehouse.org>. The membership is really critical as through a mass of numbers all paying a small amount every month, we hope to be able to raise enough funds to maintain the estate in the future as well as to cover some of the rebuild cost which is in excess of £1 million.

We should also say that under our constitution, all of our trustees are prohibited from being paid for any of the work which is done. As a result, all of the funds which are raised by the charity go directly towards rebuilding the house and, in the future, managing the estate.

Love is the law, love under will.

The Trustees of the Boleskine House Foundation
SCIO

The Boleskine House Foundation SCIO is a charitable incorporated organisation in Scotland which is registered as a charity with the OSCR with company number SC049568.







REFINE THY RAPTURE: TOWARDS A SUPERIOR CAKE OF LIGHT

P.D. Newman

“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...”¹

In my early twenties, when I first began exploring Thelema, the religious doctrine propounded by English magician Aleister Crowley, I was both slightly repulsed and yet strangely fascinated with the notion of cakes of light, a eucharist-like confection communicated to congregants of the Gnostic Mass in *Ecclesia Gnostica Catholica*, the ecclesiastical branch of *Ordo Templi Orientis*. First published in *Liber AL vel Legis*, the principal holy book of Thelema, Crowley informs his reader that

“The Cakes of Light are universally acceptable; they contain meal, honey, and oil (carbohydrates, fats, and [proteins], 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.”²

In this short talk, I’ll explore an alternative, refined cake of light which still meets the criteria of the guidelines laid out in *Liber AL*.

It is no mystery that Crowley was fond of the magical, or what we might now call entheogenic, application of psychoactive, including psychedelic or hallucinogenic, plants and drugs. From hashish to peyote, virtually every drug known at the time found a place in the Beast’s magical pharmacopoeia, as can be discerned from the Vegetable Drugs column

in *Liber 777*. For our refined cakes of light, what I’ll be suggesting is that, where possible, the common ingredients called for in the cakes of light recipe be substituted with psychoactive or aphrodisiacal versions of the same.

The first ingredient called for, meal, is straight forward enough. In most cases, either flour or corn meal are used. However, there may be a superior candidate considering the carnal nature of the confection. *Avena sativa*, known as the “green oat” or “common oat,” has been employed as an aphrodisiac in traditional Chinese medicine (TCM) for centuries, where it is used to treat low libido in men. In Germany, references to the sexually stimulating effects of oats go back at least two hundred years. Thus, the term, “sow your wild oats,” may be rooted in health science. Green oats, also sold as “colloidal oatmeal,” are available as a ground flour.³

Honey, another TCM aphrodisiac, is the second ingredient for which the spell calls. In the Black Sea region of Turkey⁴, as well as among the Gurung people of Nepal⁵, there is a special type of inebriating honey, known as *deli bal* or “mad honey,” that is made from the grayanotoxin-rich pollen of the rhododendron flower. In Turkey, *deli bal* is primarily used by middle-aged males for perceived sexual enhancement. King Mithridates once used it to deliberately poison Roman soldiers when Pompey’s army attacked the Heptakometes in Asia Minor in 69 BCE. The soldiers are said to have become delirious and nauseated after being tricked into eating the honey, at which point Mithridates’ army seized victory.

The next ingredient is something referred to as “thick leavings of red wine.” There has always been confusion among Thelemites over whether or not this line referred to a) lees, the sediment remaining at the bottom of a bottle of good, vintage port, or b) a reduced wine jelly or paste that is arrived at by evaporating off much of the wine’s water and alcohol. But, as Beth Kimball pointed out in her paper, *Cakes of Light and the Buzz about Beeswing*, Crowley was clear in his elucidation of this line in his “New Comment” on *Liber AL*, *The Law is for All*.

“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.”⁶

Kimball explains,

“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 winemaking 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.”⁷

So, it would appear that all of those pink, gooey, oversweet cookies that you’ve had to choke down during Mass all these years were unnecessary. But, intention governs, right? In any case, no substitution can or need occur here.

Oil of Abramelin, the following ingredient in Crowley’s cakes of light, is based on the holy anointing oil given in Ex. 30:23-25:

“23. Take thou also unto thee principal spices, of pure myrrh five hundred shekels, and of sweet cinnamon half so much, even two hundred and fifty shekels, and of kaneh bosem two hundred and fifty shekels,
24. And of cassia five hundred shekels, after the shekel of the sanctuary, and of oil olive an hin:
25. And thou shalt make it an oil of holy ointment, an ointment compounded after the art of the apothecary: it shall be an holy anointing oil.”

There is some dispute as to the identity of kaneh bosem. In the King James Version, kaneh bosem is translated as “sweet calamus.” Calamus contains arasone, which can be either a stimulant or a

sedative, depending on the dosage. Although, in the Book of Abramelin, calamus becomes “galangal root,” a spicy rhizome that is possessed of a) 1,8-cineole, which, like asarone, can be either a stimulant or a sedative, depending on the dose, and b) B-pinene, a terpene which reportedly acts as a hallucinogen. Benet and Bennett both identify kaneh bosem as cannabis, the psychoactivity of which has been well documented. The famous Kabbalist, Moses Maimonides, on the other hand, suggested a species of lemongrass as the identity of kaneh bosem, some of which are known to be entheogenic. However, while various cultures have known of certain lemongrass species’ psychedelic properties for ages, the active compounds have yet to be investigated by modern science.

Myrrh, on the other hand, contains furanoeudesma-1,3-diene and curzarene, both of which are Mu-opioid agonists. And, cinnamon and cassia both contain eugenol, a stimulant, as well as coumarin, a sedative. Ergo, whichever version one chooses to follow, what results in each case is a highly psychoactive oil, the interaction of the active constituents of which has yet to be determined. Still, Bennett’s argument is so solid and convincing that this author is content to settle on cannabis—and not galangal—as the intended ingredient. Furthermore, as we know from his copious writings on the subject, Crowley was certainly partial to the magical effects of good hashish.

The final ingredient, “rich fresh blood,” requires no substitution. The verse in AL tells us plainly that “the best blood is of the moon, monthly,” an obvious allusion to catamenia, menstrual blood. Considered something of an aphrodisiac itself, period blood has been used as an additive to various folk charms and love philtres for ages. A snippet from the 1894 Cincinnati Lancet, for example, tells of a “dark-colored damsel” who, hoping to catch the eye of a man she admired, had taken to mixing her menses into his morning joe.⁸ The Bauls of Bengal consider menstrual blood wholly sacred, sometimes mixing it with cow’s milk, camphor, coconut milk, and palm sugar before consuming it as a sacrament.⁹ It’s known to contain various sex hormones, including progesterone and estradiol, as well as androstenol, a pheromone found in pigs and in truffles – the

latter being documented as one of the world's most powerful aphrodisiacs.

These adjustments should not be viewed as innovations. Indeed, they continue to meet all of the criteria listed in the pertinent verses of *Liber AL*. Rather, let them be seen for what they are: refinements. As it says in Liber AL II:70:

“There is help and hope in other spells. Wisdom says: be strong! Then canst thou bear more joy. Be not animal; refine thy rapture! If thou drink, drink by the eight and ninety rules of art: if thou love, exceed by delicacy; and if thou do aught joyous, let there be subtlety therein!”¹⁰

NOTES

1. Crowley
2. Crowley
3. Unknown
4. Bryce
5. Vice staff
6. Crowley, p. 739
7. Kimball
8. Olsen
9. Lister
10. *Ibid.*

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INVOCATION OF HATHOR

by Frater M.:A.:B.:U.:S.: – B.T.L.O.B.T / Nicht

Great Mother and Sister that carries the sun and stars.

Your breast pours out the milky way that fed the pharaohs of past ages.

You who were the adoration of Ra-Hoor-Khuit when he said:

“The light is mine; its rays consume Me:

I have made a secret door

Into the House of Ra and Tum,

Of Khephra and of Ahathoor.”

I greet you Hathor, child of Isis and of Nephthys!

I greet you who are the Eye of Ra!

Hathor, equal to Nuit,

together were the pillars of the sky.

Supported of the stars on your belly

upon which the barque sailed upon the waves of Apophis.

I greet you!

I pledge myself unto you Hathor!

For I too am a lover of life, joy, intoxication, lust, poetry, art, and melody!

You who greeted the souls of the dead in Duat!

Who art the Mistress of Jubilation,

Who art the Queen of the Dance,

Who art the Mistress of Music,

Who art the Queen of the Harp,

Who art Mistress of Inebriety without End.

I pledge myself unto you!

Oh great Mother and Lover,

Your amniotic sac breaks and floods its waters down upon me.

Welcomer of death into the next life.

Mother, daughter, and wife of Ra.
 Protector, lover, and nurturing force.
 I adore thee Hathor!
 Mistress of the West! You who are the teacher of
 inexhaustible love!
 Whose song spreads comfort, joy, and harmony!
 I adore you and sing praises unto you oh Lady of the
 House of Jubilation! Oh Sister! Upon your head is
 sun disk crown!
 Sister with the Uraeus suspended between your
 horns!
 Greek sister Aphrodite!
 Roman sister Venus!
 I invoke thee!
 Friend and symbol of the path of Daleth.
 I greet thee AThOR! I greet you with the numbers
 six, seven, and the one!
 TARO! ROTA! TORA! ThROA!
 Comrade who fills the sanctuary with Joy! Welcome!
 With zeal I open myself to be filled by your spirit
 and love!
 Lady whose love thrives like green pasture!
 Play the tambourine for my Ka!
 Let us drink together deeply and become drunk on
 joy, and laughter, and song!
 We will fornicate to the rattling hum of nature!
 Beautiful, bountiful, and voluptuous "Hand of God"
 "Lady of the Vulva",
 Come forth unto me!
 Come into me!

HER NAME IS TOMORROW

In the distance I could hear the rumbling of thunder
 Rain drops bounced off the roof of my house
 Popping with a splash in the puddles below.
 I looked out the window at the approaching storm.
 Lightning lit the sky and
 at first
 I thought I could make out the figure of a middle-
 aged woman.
 or was it just a shadow?
 Maybe a cluster of clouds moving toward me.
 Giant.
 Hips as wide as the mountains beneath her.
 Breasts swaying to the rhythm of each boom.
 Areolas swinging in time with the flashes of light.

Dankness in between.
 Closer...
 ... grumble, roll, rumble
 Eyes black as the night above...
 bang, blare, blast, peal, scream, screech, shriek,
 squall.
 More darkness...
 Maybe it was just my imagination.
 She looks scared...
 No
 Lightning.... aflame
 She isn't frightened. She is coming closer.
 Her pitch white hair blowing in the wind.
 Is she wearing a smile?
 The rain pours down like beads of sweat upon her
 albino skin.
 No...
 I feel small in front of her.
 Am but an ant before this voluptuous beautiful thing
 infernal.
 I am but a speck and I think she sees me.
 ...bell, caterwaul, howl, wail, yowl...
 The thunder follows her.
 Is it with each step?
 Is this not thunder at all, but the rumble her marching
 my way?
 One hand rising up, as if to shush in the sign of
 silence with her right hand.
 The Left reaching behind her...
 She sees me in my tiny window.
 I begin to shake in fear.
 Around comes the arm that was hidden, and she
 draws forth a giant black sword.
 So tall is she that her eyebrows break the veil of
 Nuit.
 ...grunt, mouth, mumble, murmur, mutter,
 whispering thunder...
 She plunges the blade into the earth.
 Brings forth the fury of the plates to shake.
 Thought for a moment my home would crumble.
 Silence.
 The clapping stopped for an eternity...
 One last gasping glow.
 Black eyes looking down from above.
 Then everything went dark.
 Only the sound of rain remained.

M.:A.:B.:U.:S.:

VESSELS OF LIGHT

In darkness has truth been hidden away
and caused all eyes to be blinded,
for time has a way and beliefs have sway
of holding thoughts to be minded.

When leaders of old were constantly told
that a power lay in their words,
did those men fall prey to lies manifold.
Thus truth disappeared like flown birds.

To men of the state with influence great
did they take control of each crowd.
For a leader's strong speech can so conflate
till his words are then so avowed.

These children of men repeated again
those declarations of the past,
believed with each page so written by pen
for each generation to last.

With conviction and pride truth fell aside
though each thought to be of "God's will,"
as each monk took vow and nun became bride,
did hearts truly give in goodwill.

They were filled, they said, with the "light of God,"
held sacred by their holy book.
Other texts were said flawed and labeled fraud,
with strayed souls pulled back with a hook.

Each soul as a prize by right of their Lord
in promise a way to new life.
So each gave away their will in accord,
that still no relieve from their strife.

Just a wafer and a sip from a cup
brought hope to their hearts to be filled,
for souls to be worthy and taken up,
and their life-long promise fulfilled.

If they did not so abide by the church
and follow with each written line,
fear for their souls would be left in a lurch,
to a hell and fiery brine.

But life built on fear gives darkness to light.
Lies old and repeated a sin,

and words just swallowed without being right
brings bitterness to all within.

Belief's a transient want to be free.
It changes with each mind in time.
But light of the world is for all to see
not in cup or false paradigm.

So, open your eyes, raise freely your head.
Stand tall in the light of the sun.
It's time to put falsehood and lies to bed.
It's time to accept you have won.

For old lies repeated don't prove a truth,
regardless of time and words said.
Nor guilt be ridded in confessor's booth,
for life to be happy instead.

For we are the vessels, stars on this earth.
We are the suns that shine with love.
That's what is certain and our right from birth,
to feel joy with light from above.

By Lita-Luise Chappell
From Poetic Emanations of Light, Life, Love & Liberty
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— Liber III

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