

izing and getting themselves prepared. . . Since I know you play a role as Priestess in the mass, can you tell me how one prepares themselves for the role they play?

Ana: I can only describe that from my own point of view because everyone has their own means and methods to get to where they want to go. I usually start my preparations in the afternoon on the day of the mass. I get relaxed and then begin to invoke of my Goddess.

Can you describe this Goddess and maybe say how She presents herself to you?

That's sort of a hard thing to put into words, being that it is abstract, but She is a gentle, loving, playful character who presents herself more as a feeling within me than anything else.

Let's go back to the temple.

Well, the officers or role players have robed. We then banish the temple, the purpose for which is to get rid of unwanted thoughts, to clear the air. That being done, I go to my personal altar and meditate until it is time for me to appear. I continue the process I started earlier, that of invoking my Goddess, except now I am fusing with Her, believing myself to be Her rather than Ana. Now there is not a whole lot of difference between invoking and fusing — fusing is just my word. Then specifically in preparing for mass I then charge Her into the Goddess form that one sees in the mass.

Does the congregation, now seated, I presume, inside the room where the altar is only see you as the image of a Goddess?

Well, they're seeing an image of Her created through the robes and the implements I am carrying, but hopefully they're feeling Her through the energy I am managing to throw off.

What are the implements She is bearing?

She comes in with a sword and a paten, on which there are the cakes of light (the 'host') which will be used later for sacrament.

What happens next?

The Priestess enters the temple, greets the people, and then turns towards the altar, laying the paten on it. Then She goes about the temple in circles around the font (water altar) and around the fire altar, infusing the space with Her energy. At this point in time she is looking around for Osiris, who at this point is still a dead God.

She finds Him in the tomb which She opens with Her sword (symbolizing the release of Osiris from the great pillar... in the story of his first death, according to the myth, he was found in a tree which had been cut down and used as a pillar in a great court.) So at this point She is about to hack open the wood tomb and bring the dead God out to resurrect Him. Once the tomb is open She calls him forth, purifies and consecrates Him. How is this done?

It is done with salt, water, fire and air

(incense) — the four elements. This being accomplished, He then takes life and becomes active. He then raises the Priestess and takes her up to the altar and places Her on it. The Priest then purifies Her with the four elements and closes the veil (tomb). It is now His turn to circle the Temple and infuse it with energy. After this, the Priest and Priestess do a series of invocations while the congregation reads from the 'collects' (the affirmations and adornments of the sun, the earth, the moon, the lady, the Saints, the world, the principles, birth, marriage, death and the end).

The Priest and Priestess then focus the energy of their God forms onto the sacraments, and give a reading after which the consummation of the elements is complete. The cup and the cakes of light become one. This being done the Priest then consumes the sacrament and after that the congregation does so as well. After each member of the congregation takes the sacrament they cross their arms on their chest and say "There is no part of me that is not of the Gods."

Could you elaborate on what that statement signifies?

The statement itself comes from *The Book of the Dead* and it comes from a long passage which starts off with "My face is the face of the Disk, my eyes are the eyes of Hathor . . ." going through every member of the body and culminating in the saying "There is no member of my body which is not a member of the Gods." This statement is an affirmation that your deity is within you.

David: It is sort of like the Judaic idea that man was created in the image of God — but it's better than that, we think, because it's not saying you're an image of God, rather it's saying you are divine. It's like taking that image and restoring it to its original perfection — going from the image, man, to the God of which it is the image.

Ana: Or you could take that statement in the more psychoanalytic vein and say instead "At this point in time I have united all of my selves and all of my personalities into one healthy synthesis and have chosen every best and highest one and I am it." What you might call *psychoanalytic integration of personality*.

And in effect it denies any possible dichotomy between man and God.

Ana: Or man and Goddess or woman and Goddess or woman and God.

Does this mark the end of the mass?

Ana: Yes, pretty much. After everyone has consumed their cake of light and goblet of wine and crossed their arms and made their affirmation, the veil is then closed on the Priestess and the Priest, his final benediction on everybody. The Priest goes back into the tomb and the ritual is over.

David: Yes. This is my principle objection to monotheism as commonly found in the Judeo-Christian pattern, that is that it insists that it is the unique and sole path to salvation,



which I think is something that will in fact disinherit the vast majority of people from the accumulated knowledge of humanity as a whole. I think that that is the single most destructive element of the Judeo-Christian world which can lead to any number of other things, including exploitation of the environment.

Would this be the view of other members in the OTO?

I would think so... yes, although you would find great diversity of opinion on any topic.

Why do you think there are so many misconceptions in the majority of people's minds about magic and ritual practice?

Ana: Well, I think there's a lot of reasons. First of all, generally people tend to take a attitude of what they don't understand they completely mistrust. But specifically in our culture there has been a lot of, shall we say, negative media on the subject. The various things that come out of Hollywood, for example, while rather entertaining as horror films, like *The Omen*, *The Exorcist*, *Rosemary's Baby*, are viewed by people who really don't know very much about magic, etcetera, and who tend to take those as literal truths: "yeah, this is what these people do".

What do you see as being necessary in people's attitudes to change their conception of — and I will use the word — witchcraft?

Ana: Well, to start with I think people are going to have to sit down and start looking at the things they have heard and the things they have seen and say to themselves "I don't know this (their present conception, however derived) as a reality, this has to be looked at, these stories do seem fantastic." People have to stop swallowing what they are spoon fed and examine things for themselves and ignore the propaganda.

The popular notion spread by Christianity is that "God created all of these things" (earth, animals, etc.) and "gave man — singular, male — dominion over the whole thing." So they read this and said "Oh, great! We can do whatever we want with this without regard to the consequences because God will take care of it and this use and abuse of ours is part of His plan" — all of which I think is very destructive.

David: Something that should be recognized by looking at all the accomplishments of a wide range of different cultures that have existed at various times in terms of their development of an individual self-awareness, is that humanity no longer evolves by natural selection in the Darwinian sense. The reason we are who we are now is that we have cultural transmissions as well as genetic transmission, and to ignore a substantial part of these cultural transmissions that have been developed is to turn our backs on our potential for future evolution.

Glossary

1. **Wicca:** one of the more widely-used designations for a modern manifestation of pagan Goddess-worship and ritual, also called witchcraft. (from Anglo Saxon)
2. **Gnosticism:** an approach to religion characterized by insistence on personal revelation as a source of spiritual guidance. (from GK. gnosis, knowledge)
3. **These documents:** containing ritual and means of chartering a Rosicrucian Order.
4. **Hermetic:** refers to Hermes Trismegistus, the patron deity of communication and magic in classical antiquity.
5. **Demon:** a 'spirit which is incomplete or fragmentary in nature. (from GK. daimonios, spirit)
6. **E.C.C.A.:** stands for Ecclesia Gnostica Catholica, Gnostic Universal Church, a religious society run by the OTO whose activity centers around the 'Gnostic Mass', a dramatic sacramental ritual.
7. **The [Egyptian] Book of the Dead:** a collection of ancient texts which were intended to prepare a deceased for his admission to, and enjoyment of, the states beyond death.

**FEES DUE
January 22**

The last day for payment of the second installment of fees and for payment of fees for Second Term only registrants is **JANUARY 22, 1988**. A penalty of \$15.00 will be charged if payment has not been received by this date.

An additional penalty of \$15.00 per month will be assessed for each month in which a student's fees remain unpaid. Students are reminded that the University cannot accept responsibility for the actions of the post office if payments are not received by the deadline date. Also, if payment is dishonored and not replaced by the appropriate deadline date, the penalty will apply.

The Regulations further state that should payment not be made by January 31st, registration will be subject to cancellation.

Fees are payable at the Office of the Comptroller, 3rd Floor, Administration Building or by mail addressed to the Fees Division, Office of the Comptroller, University of Alberta, Edmonton, Alberta, T6G 2M7.

Office of the Comptroller

DEMONSTRATION

Monday, Jan. 25 — 4:30 p.m.

Rec. Room SUB BSMT.



PRACTICE SCHEDULE

- Mon.-Fri. 5-7 pm. Rec. Rm. (SUB Bsm.)
- Tue.-Thu. 2-4 pm. Rec. Rm. (SUB Bsm.)
- Wed. 7-9 pm. (P.E. Bldg.)

Everyone is invited to take part in a free trial practice following the demonstration at 5:00 p.m.