

TO PERFECT THIS FEAST



CORRECTIONS AND CHANGES TO THE SECOND EDITION (PREPARED AUGUST, 2012 E.V.)



CHANGES TO LOGISTICS OF THE MASS

✧ **Insert on page 21.**

USE OF CHILDREN AS OFFICERS IN THE MASS

Crowley wrote the Gnostic Mass as a five-person ritual— Priest, Priestess, Deacon, and two Children. Because of our long experience in developing areas, often working with skeleton Mass teams, this book provides instructions for working both with and without Children. There is no doubt that the former is the preferred and proper method.

✧ **Revise instructions for Step and Sign of a Man and a Brother in Deacon's Pre-Mass Talk on page 23 and throughout the commentary. (See pages 58 and 63).**

First is the Step and Sign of a Man and Brother. The Step is given by standing with the left foot pointing forward and the right perpendicular to it, with the right heel in the hollow of the left foot. Advance first the left foot then the right.

✧ **Insert this footnote in Deacon's Talk at the end of first paragraph on page 24. (See also page 78.)**

* Many groups prefer the "Shin" position in which each Congregant extends his or her hands above the head, joining his own hands palm to palm. The text of Liber XV allows equally for either interpretation.



CHANGES TO THE MASS MISSAL

✧ **Insert [All stand] on page 27.**

The DEACON, opening the door of the Temple, admits the congregation, and takes his stand between the small altar and the font. (There should be a doorkeeper to attend to the admission.) [All stand.]

✧ **Delete [All stand] on top of page 28.**

The DEACON goes to his place between the altar of incense and the font, faces East, and gives the step and sign of a Man and a Brother. All imitate him.



CHANGES TO THE COMMENTARY

✧ **See page 58 of the Commentary.**

The instructions here should be adjusted so that the people stand just before the Deacon advances and bows before the open shrine.

✧ **Replace paragraph on page 62 with the following.**

The children stand on either side of the Tomb, facing East. Thus the negative child stops at her station north of the Tomb. The positive child threads himself between the Fire and Water altars and stands at the south of the Tomb. The children remain in their respective positions, holding the ewer and salt, and censer and perfume, respectively.]

✧ **Replace text on pages 66–68 with the following.**

The PRIESTESS takes from the child the water and the salt, and mixes them in the font.

[The negative child has been standing at the north of the Tomb. The Priestess takes the ewer and salt from her and moves to the Water Altar]

THE PRIESTESS. Let the Salt of Earth admonish the Water to bear the virtue of the Great Sea. (*Genuflects.*) Mother, be thou adored.

[The Priestess in our Masses puts three pinches of salt into the font during this monologue as a

symbol of Binah. The salt may be added in time with the words thus: "Let the Salt of Earth (pinch 1) admonish the Water (pinch 2) to bear the virtue of the Great Sea (pinch 3)." She now swirls her hand in the font, mixing the salt and water.

"Genuflect" means to go down on the right knee.

After she genuflects, she pours the saltwater from the font into the ewer. (If the font is of a stationary design, she scoops up the saltwater with the ewer.) She then walks with the ewer to the Priest.]

She returns to the West. ✠ on PRIEST with open hand doth she make, over his forehead, breast, and body.

[Holding the ewer in one hand, she draws the three crosses with her wet hand, very carefully. We use three progressively larger crosses.]

Be the PRIEST pure of body and soul!

[Again, the Priestess draws the crosses while saying the words. "Be the Priest (cross 1) pure (cross 2) of body and soul (cross 3)."]

She hands the ewer to the negative child and walks to the positive child at the south of the Tomb.]

The PRIESTESS takes the censer from the child, and places it on the small altar. She puts incense therein.

[She takes the censer from the positive child and walks east to the Fire Altar]

Let the Fire and the Air make sweet the world! (*Genuflects.*) Father, be thou adored.

[She puts two pinches of incense in the censer as a symbol of Chokmah. "Let the Fire and the Air (pinch 1) make sweet the world (pinch 2)!"]

She returns West, and makes ✠ with the censer before the PRIEST, thrice as before.

Be the PRIEST fervent of body and soul!

[See above. "Be the Priest (cross 1) fervent (cross 2) of body and soul (cross 3)." We like the type of censer that hangs from chains.

(The children resume their weapons as they are done with.)

[The Priestess returns the censer to the positive child at the south of the Tomb, and moves again to face the Priest in the West.]

The DEACON now takes the consecrated Robe from High Altar, and brings it to her.

[The Deacon has been standing at the north of the steps in front of the High Altar. His cue to begin to get the Robe is the Priestess, at the Tomb, turning her head to make eye contact.

The Deacon walks forward and turns; he ascends the steps in the center; moves the Crown and cap of maintenance off the top of the Robe; takes the folded Robe in his hands; turns; descends the steps; and respectfully walks toward the Priestess.

The Priestess turns from the Priest, and walks toward the Deacon. They meet half way and make eye contact as he passes the Robe. He retreats, walking backward, and resumes his

position (with crossed arms) in front of the High Altar at the north of the steps.

✧ **Replace Step 4 on page 72 with the following.**

4) “I lead thee to the East” — Keeping the Lance raised in his right hand, they move up the center line of the Temple holding hands, his left and her right, above the Water and Fire altars. The children follow at a respectful distance—stopping at their new stations between the Fire and Water altars.

The Deacon, as mentioned, is standing at the south of the steps. As Priest and Priestess mount the steps, the Priest passes the Lance to the Deacon. The Deacon moves to his place of power between Fire and Water altars. The children, holding their weapons, flank him on either side. All three face East.

✧ **Replace text on pages 117–118.**

In our Masses, the people approach the altar—staying off the steps—and receive the Elements. (We like to make sure an experienced congregant or two is seated at the northeast of the Temple at the beginning of the Mass so newer participants can follow their example during the communion.)

The people will receive the Elements from the Children. The Priest is facing the Priestess with his back to the congregation. The congregants make eye contact with the Children.

(If no Children are present: The Priest and Priestess must offer the Elements. The congre-

gants make eye contact with the Priest and Priestess as they receive the Communion.)

We encourage the congregants to continue moving deosil around the Temple. They may either consume the Sacraments and make the proclamation while they are in line, or wait till they get back to their seats to either consume or finish consuming all of the sacraments before making the proclamation. In either case, they remain standing at their seats. (If two or more people happen to make the proclamation simultaneously, it is not a problem in our opinion.)]

The exceptions to this part of the ceremony . . . for administration to the sick in their homes.

[The children signal the Priest and Priestess that all congregants have made the proclamation by returning to their positions flanking the Deacon and facing East.]



TWO MAJOR TYPOS

PLEASE CORRECT THESE TWO MAJOR TYPOS IN YOUR COPY.

❖ **On page 95, the Cup is in her left hand, the Paten and Host in her right.**

When the crosses are complete, she opens her arms with a sweeping gesture, re-assuming the nourishment-goddess form with Cup in her left hand and Paten and Host in her right.

✧ Class A typo in Liber Oz on page 123.

THIRD QUOTE FROM LIBER AL SHOULD READ:

“thou hast ...”



NOTE

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

We are constantly learning from our performances of, and classes on, the Mass. While we are not open to debate, we welcome the opportunity to improve this book and make needed corrections. The third edition of *To Perfect This Feast* will be printed when we are out of stock of the second edition. With our thanks.

Love is the law, love under will.

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