

AGAPÉ

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of the U. S. Grand Lodge of
Ordo Templi Orientis



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From the Grand Master

Do what thou wilt shall be the whole of the Law

Editor Transition

With this issue, we bid farewell to our editor for the past four years, Bro. Joseph Thiebes, and welcome Bro. Dr. Grant Potts into the lavish editorial suite of *Agapé* Tower.

I'd like to personally thank Bro. Thiebes for his exceptional editorial service here, and wish him the best with his continuing local duties as Master of Sekhet-Maat Lodge

Annual Meeting

Over the weekend of July 12 and 13 of this year, U.S.G.L. held its annual joint meeting of the governing bodies, hosted by Golden Lotus Oasis. This year, for the first time, the plenary session constituted a full convocation of the Senate of Knight Hermetic Philosophers, with all initiates of the K.R.E. degree or above in good standing having been sent individual invitations to attend. The purpose of this convocation was to increase understanding of the role of Second Triad members in comprising a Grand Lodge under the general objective of improving communications between Grand Lodge and the membership.

Attendees of the convocation renewed their oaths as K.R.E.s, followed by a discussion of how second triad members are perceived by the First and Third Triads and how they need to respond to those perceptions and expectations. These discussions

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addressed the role of the Second Triad initiate as a mentor, a counselor, and a model of fraternal behavior to the Third Triad and as a representative of the First Triad to the Third Triad. With regard to the behavior appropriate for a member of the Second Triad, Crowley states in *Book 161*:

Even intellectual eminence and executive ability are at a certain discount in the Order. Work is invariably found for persons possessing these qualifications, and they attain high status and renown for their reward; but not advancement in the Order, unless they exhibit

a talent for government, and this will be exhibited far more by nobility of character, firmness and suavity, tact and dignity, high honour and good manners, those qualities (in short) which are, in the best minds, natural predicates of the word gentleman.

Second triad initiates are also expected to be dedicated, educated, and seasoned Thelemites. They are expected to have worked through their initial Thelemic ordeals and to have come to an understanding of the place of Thelema within their personal lives and of their personal lives within Thelema.



Mysteria Mystica Maxima ☞ *Ecclesia Gnostica Catholica*

AGAPÉ

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They are expected to be well-versed in the customs, policies and procedures of their Grand Lodge. The Man of Earth initiates should be able to confidently approach them with pertinent questions about the Order—because they should *at least* know where to look up the answers or whom to ask and because they know better than to provide an off-the-cuff response when they don't really know the answer. Man of Earth initiates should not expect that every single question will be met with a response that satisfies them, but they may rightly expect that members of the second triad will at least not provide them with *misinformation*.

They are also expected to support their local body and their Rose Croix chapter and to support and attend Grand Lodge programs and events, especially when they come to their area.

Further, *Book 194* states explicitly that *renunciation* is an aspect of the Senate degree, but it doesn't state the precise nature of it. It does, however, state that each of the members of the Electoral College "must each live in solitude, without more than the necessary speech even to casual neighbours, serving themselves in all respects, for three months continuously, once at least in every two years." In my opinion, given the words of *Book 194* (especially with reference to the allegory of Crowley's "Synagogue of Satan"), this practice could reasonably be considered as implicitly pertaining to the entirety of the Senate. As with the members of the E.C., however, we will defer to the individual initiates

for self-enforcement of this provision in accordance with their particular circumstances.

We will not be sending out individual paper invitations to K.R.E.s on a regular basis for future convocations, but all future plenary sessions of our annual meetings should be considered as informal convocations of the Senate; as such, they will be open to active initiates of the K.R.E. degree who wish to attend.

The Man of Earth initiates should be able to confidently approach them with pertinent questions about the Order—because they should *at least* know where to look up the answers or whom to ask and because they know better than to provide an off-the-cuff response when they don't really know the answer.

Many thanks to Golden Lotus Oasis for hosting the meetings, with special thanks to Soror Lutea, who coordinated the whole affair.

New Committee

In accordance with the Strategic Plan, we have established, populated, and activated the *Mediation Training Development Committee*. This committee is charged with researching options and making recommendations for mediation training for local body masters, members of Rose Croix chapters and members of the Senate of Knight Hermetic Philosophers.

Love is the law, love under will.

Fraternally,
Sabazius

From the Electoral College

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

The Electoral College at its spring meetings, April 19th and 20th, 2008 EV, took the following actions concerning duties in its charge:

Local Body Closure

None.

Change of Body Status

Thelesis Oasis (Philadelphia, PA) has been re-chartered as Thelesis Lodge with Fr. Lux Ad Mundi as master effective April 19th, 2008 EV.

Change of Body Master

Mastership of Sol Invictus Oasis (Fayetteville, AK) from Br. Brandon Williams to Fr. Crusolion effective April 20th, 2008 EV.

Mastership of LVX Lodge (Los Angeles, CA) has passed from Sr. Cindy Weinstein to Fr. SRBA effective April 19th, 2008 EV.

Mastership of Hoor-Paar-Kraat Oasis (Ogden, UT) has passed from Sr. Danielle George to Fr. P. effective April 19th, 2008 EV.

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Mastership of Coph Nia Oasis (Eugene, OR) has passed from Fr. Iacchos to Br. Cyrus Smith effective April 19th, 2008 EV.

Mastership of Onnophris Oasis (Indianapolis, IN) has passed from Br. David Melton to Sr. Ananyelka effective April 19th, 2008 EV.

The E.C. at its summer meeting, July 12th, 2008 EV,
took the following actions concerning duties in its charge:

Local Body Closure

Set Triumphant Camp (Orlando, FL) has been closed at the request of the Body Master, Frater NEMO effective July 12th, 2008 EV.

Change of Body Name

Hoor Paar Kraat Oasis (Ogden, UT) has changed to NOX Oasis at the request of the Body Master, Frater P. effective July 12th, 2008 EV.

Change of Body Master

Mastership of Tahuti Lodge (New York, NY) has passed to Soror Alecto (Cassie Tsiris) effective July 27th, 2008 EV.

Mastership of Horus Oasis (Salt Lake City, UT) has passed from Frater Svperabo to Br. Andrew J. McGuire effective July 12th, 2008 EV.

Mastership of Black Sun Oasis (Akron, OH) has passed from Frater Zarathustra to Br. Steve effective July 12th, 2008 EV.

Mastership of 418 Lodge (Sacramento, CA) has passed from Frater Orpheus to Br. David Shoemaker effective July 12th, 2008 EV.

New Local Body Charter

Subtlety or Force Camp (Albuquerque, NM) has been chartered with Br. R. B. Crow III as master effective July 12th, 2008 EV.

The E.C. 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 by the E.C. to the office of Revolutionary are encouraged to write the president of the E.C.

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 E.C. to request sanction be given to take their case to the Areopagus of the eight degree (per Liber CXCV, section 16) via email links found at:

ec.oto-usa.org/EElectors.html

Hosting E.C. Meetings

The college wishes to thank the members, families, officers, and masters (outgoing and incoming) of LVX Lodge for their hospitality in hosting our spring meetings. Local bodies that are interested in hosting meetings of the E.C. are encouraged to write the President of the E.C.

Upcoming E.C. Meetings

The Fall 2008 EV Meeting scheduled for Saturday, October 18th, 2008 EV is to be hosted by Tahuti Lodge (New York, NY). The Winter 2008 EV Meeting scheduled for Saturday, January 10th, 2009 EV will be held via electronic medium.

Attending E.C. Meetings

Dues current members in good standing of V° and above are welcome to attend and observe the in person E.C. 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 is 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.htm

Bodymasters not already in possession of the username and password will be granted them upon request. All other previous versions of these forms are now obsolete and should not be used.

Communication with the E.C.

I would like to invite any initiates with specific concerns or questions regarding the operation of the E.C. to write to either the president or secretary of the E.C.

It is my goal as president of the E.C. 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 E.C. secretary should be sent to the address listed on p. 2.

Love is the law, love under will.

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

From the Profess House Committee

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

In moving forward with the U.S.G.L. strategic plan adopted April 15, 2007 EV, the Executive Council has created the Profess House Committee. The committee, chaired by the Grand Master Sabazius X°, includes among its members Sr. Lutea of Golden Lotus Oasis, Vere Chappell/Br. S.L.Q. of Golden Lotus Oasis, Br. Hunahpu of Leaping Laughter Lodge, Marlene Cornelius of Therion-Babalon Oasis, Tau Roncelin of Tahuti Lodge, Hank Hadeed of Sekhet-Maat Lodge, Kerry Kurowski/Sr. Hypatia of William Blake Lodge, and LeRoy Lauer of Blue Horizon Oasis and LVX Lodge.

When I joined the Order back in 1995 EV, the idea of a profess house was one of the first things that excited me about being a member. In fact, as a II°, I had even sent Sabazius an enthusiastic and (now) embarrassing letter recommending the group house I lived in for a profess house. I still remain inspired. Crowley's vision of the profess house permeates the Order's organizational documents in works such as Liber CI: *An Open Letter to Those Who Wish to Join the Order*, I.N.R.I.: *The Constitution of the Ancient Order of Oriental Templars*, Liber CXXIV: *Of Eden and Sacred Oak*. Dotted throughout Crowley's works are references to profess house logistics and daily functions, questions of who is entitled to its hospitality, and discussions of how fraternal conduct manifests in the realization of everyday life. It lights our imagination: part Thelemic commune, part retreat center, part hotel and part IX° "home"; we want one day to join our sisters and brothers in a place where can carve out our own particular vision of daily existence, a true oasis in the desert.

Our committee is in the early stages of development. We are discovering our strengths, gathering information, reviewing options, and consolidating our individual visions into a cohesive and workable plan. For instance, did you know the Order already owns a piece of property in northern California? It unfortunately has no infrastructure (water, sewers, power). Do we develop it first, or buy an existing building and save the California property for later development? What states provide the greatest benefits for a non-profit project like this? How will we fund this project? How much money do we need? What type of facilities do we need? These are the sorts of ideas being explored at this phase.

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Funding the project is our primary challenge right now, so we are developing a strategy. Presently, we don't have much money, but we do have time. Since we have about nine years to manifest the goal, time is our greatest asset, and our best bet is to invest seed money to work for this project. For now, members may make donations the Profess House Fund directly through the U.S.G.L. Grand Treasurer General.

In response to the recent deaths of Sr. Lena Bender VI° of Tahuti Lodge and Br. James Garvey/ Br. Aladdin VI° of Tahuti Lodge, in lieu of flowers, Tau Roncelin has established a profess house memorial fund which will honor our brother and sister by posting plaques in their honor. So far, this fund has collected \$1493.00 toward the profess house project. Donations can be made out to O.T.O. U.S.A. Please indicate *Profess House Fund*. and either *Lena Bender Memorial* or *James Garvey Memorial*.

Send donations to:

O.T.O. U.S.A.
4110 SE Hawthorne Blvd. #444
Portland, OR
97214-5246

We hope that the O.T.O. membership will be inspired by this project and support it through its stages of manifestation. Whether you help us by informing other members about it, donating to the fund, building the temple space, furnishing the rooms, or keeping it clean, we hope the U.S.G.L. membership will invest in manifesting Crowley's concept as best we can. We look forward to the day when its door opens.

The committee plans to send periodic updates in *Agapé*, so please be watchful for additional information. There are also two spots left on this committee which are open to O.T.O. members in good standing of III° and above, with approval by the Grand Master Sabazius X°. Although it is certainly not a requirement, the committee would benefit from a brother or sister with real estate experience. Please contact any of the committee members for further information at professhouse@oto-usa.org.

Love is the law, love under will.

Soror Hypatia

Local Body Report

From Thelesis Lodge:

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

It's been a wonderful two years at Thelesis, during which time we were granted lodge status under the mentorship of Tau Roncelin. Our regular activities include having our ordained clergy perform Gnostic Mass at least twice per month as well as a variety of group rituals, workshops, lectures and classes.

In May of 2007 EV, our body was privileged to be the first to host Brother David Shoemaker's workshop *The Psychological Implications of O.T.O. Initiations*. This workshop grew out of a conversation between Brother David and Soror Amy W. after a Pastoral Counseling Workshop hosted by Tahuti Lodge. All who attended the workshop held at Thelesis found it to be thought-provoking and helpful, as it provided a forum for body masters and officers to exchange ideas and offer advice. Brother Shoemaker has since given this workshop at other Local Bodies around the country.

In May of 2008 EV, Thelesis hosted a Kaaba Colloquium. Working with the Kaaba team was an energizing experience and the material presented was so relevant and helpful that we began implementing many of techniques we learned immediately. The event also gave our officers and members the chance to strengthen our relationships with our brothers and sisters throughout the mid-Atlantic region, as well as meet many members from other areas of the country for the first time. We had over 50 attendees and were fortunate enough to be able to stage the event at our own Temple, located in a converted

factory whose other tenants are artists and creative agencies. Earlier in 2008 EV, Thelesis hosted Certified Initiator's Training workshop overseen by Tau Roncelin. In addition our lodge has been collaborating with the local artist community and held concerts by regional musicians and even hosted the record release party for international recording artists Fern Knight, whose members often provide musical accompaniment at our Gnostic Masses.

We are proud to announce that we are entering our ninth year of publishing the magazine *Behutet*, which comes out quarterly; our Summer Solstice issue was #38! The magazine is devoted to "Thelemic Magick & Culture" and features thought-provoking contributions from writers from around the world, works of serious scholarship, as well as more entertaining pieces.

We are currently in the midst of ramping up our outreach program (using a lot of ideas presented at Kaaba!) and initiating a growing influx of new members.

We encourage all members who travel through Philadelphia to stop by and pay us a visit and we are actively seeking teams from other bodies to come perform the Mass in Philadelphia.

Love is the law, love under will.

Soror Amy W., Treasurer
Thelesis Lodge
Valley of Philadelphia

Announcements



Wedding

Ms. Kerry Kurowski (Soror Hypatia, William Blake Lodge), daughter of Benedict Kurowski and Patricia Mauloff, was married to Dr. Richard Kaczynski (Tau Zalmoxis, William Blake Lodge), son of Peter and Henrietta Kaczynski, on Friday, November 7, 2008 EV, during a celebration attended by 50 family and friends. The ceremony, officiated by Best

Man Tau Roncelin of Tahuti Lodge and attended by the bride's sister Leilani J. as Matron of Honor, was written by the bride and groom. The vows were exchanged during a Gnostic Mass celebrated by the groom (priest), bride (priestess), Sr. Zephiniah of Knights Templar Oasis (deacon), Br. Von Hohenheim of William Blake Lodge (positive child), and Br. EAOA of Pyramid Lodge (negative child). The wedding was followed by a reception at Overhills Mansion in Catonsville, Maryland, that featured dinner and live entertainment of a bharatnatyam dancer, a belly dancer, and karaoke by the wedding guests. The bride and groom thank everyone for their participation and best wishes. The bride has chosen to retain her maiden name.

Greater Feast

Brother Michael Edwin Lips II, Frater Aleph, departed our company to celebrate his Greater Feast May 3, 2008 EV at the age of 30. A long-time member of our Order and of Scarlet Woman Lodge in Austin, Texas, Michael was a Knight of the East & West, ordained Priest, and skilled ritualist with a wonderful presence. Michael was also an accomplished guitarist, singer, composer, and writer, studying science and theology at the University of Texas in Austin where he was a Junior.

Michael's heart radiated love, his smile was contagious, and he was well liked and well loved by all who knew him. He considered everyone to be his sister or his brother and acted accordingly. Michael's memorial service was attended by many Order members, members of the local magickal community, and his fellow workers. The temple was filled to capacity three times over by his friends who came to say goodbye.

He is survived by his mother, Barbara and his sister, Robyn.

Michael, we hardly knew ya', Lad! But what we did know—we loved and will continue to love. Fare thee well, our beloved brother.



Thy Will Be Done: Planning Your Estate

FRATER S.L.Q.

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

Estate planning is something that most of us do not like to think about. We tend to put it off, believing that there will always be plenty of time to take care of it later. The problem with this approach is that we usually do not know in advance how much time we have remaining in this incarnation. If we should die unexpectedly, without having made at least some basic preparations, then we will have no control over the disposition of our assets or who we want to benefit from what we leave behind. Instead, we will burden our loved ones with bureaucratic hassles.

Many charitable organizations encourage their members to arrange bequests to benefit causes in which they believe. Often bequests provide a great boost to the organization, allowing it to expand significantly and meet major goals which might normally be out of reach. Extraordinary levels of funding will be required for O.T.O. to achieve its long-term objectives such as owning property and building profess houses. Part of our

strategic planning for these objectives is to begin developing alternative funding sources now, one of which is to encourage members to make bequests to the Order as they will.

Of course, if you have children or other family to provide for, they will obviously take priority in your estate planning. If you have no immediate heirs, however, you may opt to leave a lasting legacy by supporting the work of O.T.O. to establish the Law of Thelema in the years to come. But whoever you intend to benefit, you need to act *now* to ensure that you are prepared when the time comes.

Following a few simple steps pays off immediately in the peace of mind that results from knowing that your wishes (dare I say, your *Will*) will be respected after your departure from this world.

peace of mind that results from knowing that your wishes (dare I say, your *Will*) will be respected after your departure from this world. Here are some steps to get you started:

Basic estate planning is fairly straightforward, doesn't take much time, and usually doesn't require a lawyer. Following a few simple steps pays off immediately in the

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Establish Beneficiaries

If you have life insurance, a retirement plan, brokerage accounts, mutual funds, annuities, or other kinds of investments, you can designate beneficiaries who will receive the money in those accounts automatically upon your death. As a 501(c)(3) charitable organization, O.T.O. can be listed as a beneficiary any place that an individual can. Also, you can identify O.T.O. as a “contingent beneficiary” if you want priority to go to someone else first, such as your partner or spouse. If that person dies with you or soon afterward, then the money reverts to O.T.O. You may also list multiple beneficiaries, setting a percentage of the proceeds that each is to receive.

To establish beneficiaries for your accounts, ask for a beneficiary form from your employer (for job-provided benefits) or directly from the account provider. In some cases this can even be done online. To include O.T.O., specify “Ordo Templi Orientis USA” as the name of the beneficiary. If you are asked to give a Tax I.D. or E.I.N., please write to the Grand Treasurer General (gtg@oto-usa.org) who will supply you with this information.

Write your Will

A will is a legal document that controls the disposition of your affairs upon your death. Although it needs to be worded precisely, for most people a lawyer is not required to draw one up. You can easily do it yourself using a computer program such as *Quicken WillMaker Plus* (about \$30) or a book such as *Nolo’s Simple Will Book* (about \$25) – both available from nolo.com. All you need to do is enter your information, decide how you wish your assets to be divided and who you wish to receive them, and then sign in the presence of witnesses, who also will sign. (The witnesses do not actually read the document.) The specific requirements vary from state to state, but the book or software will provide all the details.

If you have no other beneficiaries in mind, you may wish to leave your entire estate to O.T.O., which it can then use to help fund major projects. Or if you have relatives who are not magically inclined, you may want to leave your ritual items, books, diaries, etc. to the Order, knowing that they will be appreciated and your wishes with regard to these items will be honored.

Many people are daunted by the prospect of writing a will, but it is *imperative* that you have one. If you die

without it, your estate could be tied up for months or even years in probate court before anyone receives a penny. And of course, the court costs will be deducted first, if there is anything left over at all.

Leave Instructions

Make at least two identical copies of your will and sign both as originals. Keep one in your residence where it will be easy to find, such as in a file at the front of your filing cabinet. Store the other one somewhere else such as in a safe-deposit box or with a trusted friend. In addition to your will, write a letter of instructions to whoever will be handling your affairs. This can contain practical details, such as where to find keys or what to do with pets. Try to imagine all the things that you would want to know if you were in the same position. The advantage of having this in a separate letter is that you can revise it from time to time without having to change your will.

Also, you should leave clear instructions for your executor regarding the disposition of any O.T.O. items in your possession such as charters, degree materials, rituals, etc. It is highly recommended that you keep these items together with a cover sheet stating that they are confidential and should be returned to the Order (give Grand Lodge’s address) upon your death.

Further Arrangements

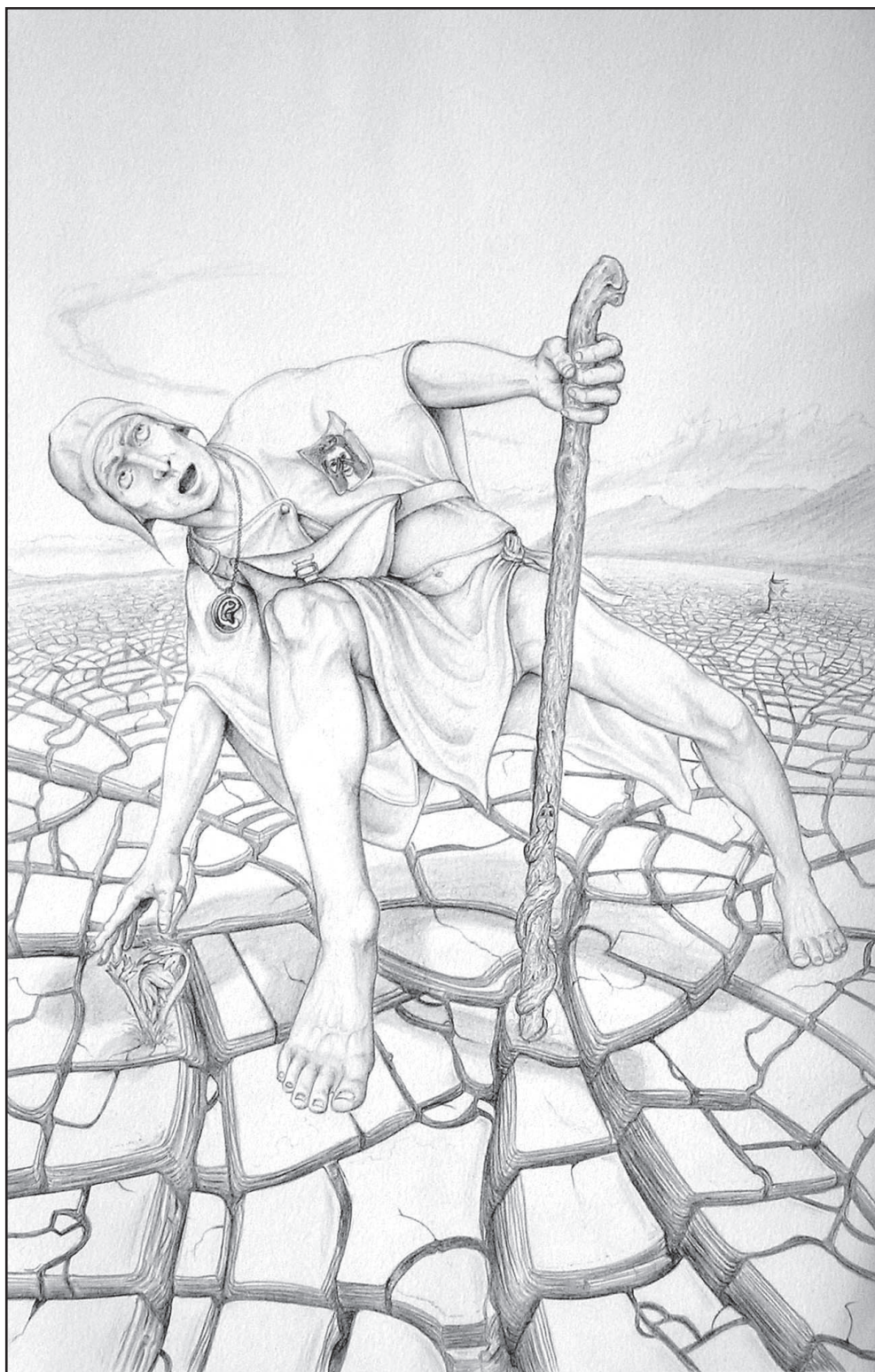
If you anticipate a large estate, you may wish to contact the Grand Treasurer General to make special arrangements in advance that could reduce your tax burden while you are alive. A Charitable Remainder Trust is an example of one such arrangement (Google it!).

In this day and age it is also a good idea to think about a so-called “living will” and other provisions for making medical decisions and taking care of your affairs if you are incapacitated or otherwise unable to communicate your wishes while still alive. *Quicken WillMaker Plus* can generate these documents for most people without requiring the involvement of a lawyer.

Whatever your intentions for your material legacy, if you haven’t already followed these basic steps, don’t put them off any longer. Take this opportunity to ensure that thy Will be done, even after you are gone. For you never know if this day might be your last.

Love is the law, love under will.

Many people are daunted by the prospect of writing a will, but it is *imperative* that you have one. If you die without it, your estate could be tied up for months or even years in probate court before anyone receives a penny.



WANDERER
BRECK OUTLAND
GRAPHITE PENCIL, 18" x 11"

"Now and again Travellers cross the desert; they come from the Great Sea, and to the Great Sea they go. And as they go they spill water; one day they will irrigate the desert, till it flower."

—Liber 333 (*Book of Lies*), Chapter 42, "Dust Devils"

Mystics, Mothers, and Magicians Symposium: Why?

ANNA TSU

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

"Mystics, Mothers, and Magicians: Women and Goddesses of O.T.O." was the third national O.T.O. symposium on the subject of the divine feminine. Sometimes people ask: "Why should O.T.O. organize a national symposium on the divine feminine?" My answer is that there is a deep-seated need for exactly this sort of event in our community and in our society.

This need arises from the injury inflicted on our collective unconscious by the imbalance created by the Abrahamic faiths, and Thelema plays a unique and central role in healing this injury. The Abrahamic faiths (Judaism, Christianity, and Islam), despite their virtues, suffer from a sort of spiritual mutation or aberration: they do not recognize a divine feminine. What other religions, of any sort and on any continent, do not worship some form of the divine feminine along with her counterpart, the divine masculine? Every other religion and culture throughout history has envisioned the divine in a male and female aspect. Even as the material world exists in male and female versions, so does the spiritual. The Abrahamic faiths do not share this vision. They recognize only a single male divinity (or perhaps a male trinity, as in Christianity). There is no Goddess, only God. The feminine appears only as a material

"handmaiden" to the masculine divine. (Yes, there are some minority efforts to express a female divinity, such as the Shekinah or the Virgin Mary, but these are peripheral and do not hold full status as Goddesses.) It is only because we have been raised in a culture imbued with this Abrahamic aberration that we do not immediately recognize the oddity, the absurdity, of this worldview.

In both East and West, the masculine is associated with the spiritual, the intellectual, the active, the light, the yang, while the feminine is associated with the material, the physical, the passive, the dark, the yin. But where the Eastern, and the Western "pagan" (i.e. non-Abrahamic), faiths saw these two in balance with each other, the

Abrahamic faiths chose one—the male, the yang—irrevocably over the other—the female, or yin—and sets the two not in balance but in opposition. Thus the female, material, physical, passive, dark, and yin became separated from God and eventually became associated with the Devil, God's adversary. As above, so below. As the Abrahamic faiths became the dominant theology/worldview throughout half of the world, the female and everything associated with her was disowned. Half of ourselves was rejected. The Abrahamic faiths have, in essence, inflicted a deep and festering wound on the psyche of all those raised in a Western-influenced tradition. It has separated them from their natural connection to female divinity, to the sacred as it is manifest in creation, to the sacred as it is manifest in their own bodies. The only way to heal this wound is to attack it at its root.

What does this mean for those of us raised in Western traditions? As I see it, this means that it is not enough to "emigrate," to become Taoists or Buddhists or Wiccans

(yes, of course that's a Western tradition, but not an Abrahamic one) or Hindus or anything else. All of those can certainly be beneficial. However, at some point, in order to truly heal, we need to come home to our dysfunctional family of birth and set things right

However, at some point, in order to truly heal, we need to come home to our dysfunctional family of birth and set things right at home. In spiritual terms, this means to me that we need to bring the lessons of Taoism, Wicca, and Hinduism home into the arena of the spiritual traditions we absorbed as we grew up.

at home. In spiritual terms, this means to me that we need to bring the lessons of Taoism, Wicca, and Hinduism home into the arena of the spiritual traditions we absorbed as we grew up. Even if we, as Westerners, never consciously became Christians, the assumptions and biases of Christianity color our thoughts and perceptions. If we do not challenge these largely unspoken assumptions, God and the Devil, Christ and Antichrist, run amok through our subconscious, even as our conscious minds revel in the balance of yin and yang.

This is the glory and the audacity of Crowley and the reason that, even today, he is reviled by many as "the wickedest man on earth." Crowley dared to take the

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lessons of the East and of the pre-Christian West home and apply them to Christian archetypes in order to challenge and heal those wounds. He dared to take the lessons of yin and yang and apply them directly to God and the Devil! Indeed, he intended to “storm the gates of heaven.” This is why Thelema has a unique and essential role in Western civilization. Thelema, as far as I know, is the *only* spiritual tradition that dares to take the cure straight to the root of the division, the separation at the heart of the Western soul. “Let there be no difference made among you between any one thing & any other thing; for thereby there cometh hurt” (*Liber AL*, I:22). “For I am divided for love’s sake, for the chance of union” (*Liber AL*, I:29). Thelema alone dares to unite the divided and heal the wounds of duality.

“For unto whomsoever much is given, of him shall be much required” (*Luke*, 12:48). As Thelema is the only path which possesses this particular tool, it also holds a special responsibility to apply it. O.T.O., as the largest and most recognized Thelemic organization, is the most able to promulgate the Law of Thelema, embracing this message of balance and inclusiveness. I believe that O.T.O. has a special ability and responsibility to address the longstanding bias of Western culture against the feminine, the physical, and the material. As Westerners, we cannot fully realize ourselves as spiritual beings without resolving the conflicts of our own heritage. The Dalai Lama and others have commented that Westerners might find it beneficial to learn from the East, but that their ultimate path will lie in purifying and consecrating the work of their own cultural destiny. Due to its biases, the study of Western spirituality may be uncomfortable at times for an aware man or woman; but this study must be accomplished and the tradition must be healed, corrected, and reconciled so that the path of Western spirituality is returned to the line of balance, the historical balance of male and female, light and dark, activity and stillness. This is a balance in which all poles are valued equally, and by science and art we may reach the goal of all human endeavor: the Palace of Beauty. Thelema is the best means to this end.

Ironically, O.T.O. is not necessarily seen by others in this light. In the pagan and alternative spirituality communities, we are often considered to be male dominated and not a place for strong and independent minded women to find a home. Those of us who are active in O.T.O. know this is *not* the case; I have rarely met so many strong and outstanding women as I have within this Order. But the perception from the outside is different. In part, this is due to our founder, Aleister Crowley. Despite his groundbreaking work in challenging spiritual, societal, and sexual assumptions, Crowley was also a man of his time (Victorian England). While challenging some of the assumptions of that time, he unconsciously succumbed to others. In addition, Crowley was, shall we say, not tactful; in fact it is possible to imagine that he actually reveled

in bringing negative attention upon himself. Therefore, as Thelemites we have the unenviable task of “explaining away” Crowley’s often insulting remarks about (and actions toward) women. In addition, there are other aspects of our practice that may seem questionable to men and women outside the Order.

Because Thelema does, in fact, offer so much to a female aspirant (and to the inner female, the anima, within a male aspirant) and has such a unique role to play in bringing the masculine and feminine, heaven and earth, yin and yang, back into balance in our society, we do ourselves, Thelema, and the world a great disservice if we do not *actively* work to dispel these erroneous perceptions. I believe it is our duty as Thelemites to, so far as it is possible, allow each and every human to learn of Thelema *as it really is*, so that each of them has the opportunity to engage the Thelemic current if it be their Wills. Furthermore, even we initiates are not entirely free of the prejudices and biases of our society. Although we strive to balance the different parts of our nature, many of us may still, subconsciously, value

the masculine over the feminine, the active over the passive, the spiritual over the material.

To this end, I believe the Mystics, Mothers, and Magicians Symposium and its two earlier manifestations as the

O.T.O. Women’s Symposium are a useful means. Actions speak louder than words. The *very fact* that the U.S.G.L. of O.T.O. would go to the trouble and expense of hosting a national weekend-long conferences on the subject of the divine feminine speaks volumes. That fact sends a powerful message to the wider community and to our own newer initiates (male and female). We make the truth of what we offer more accessible to those whose True Wills might include membership in O.T.O. Further, because actions speak louder than words most especially to the subconscious, the *very existence* of this symposium communicates that same recognition and respect to the yin, feminine, or material aspects of our own consciousness, assisting each of us to toward spiritual balance and maturity, and the accomplishment of the Great Work. Thus, this year’s symposium was not called the “Women’s Symposium”; this work of reclaiming and recognizing the divine feminine is not only for women, but involves each male initiate as he learns to value and strengthen the “yin” aspects of his own self.

By extending recognition and respect to all points, feminine and masculine, this event is designed to increase our strength and fortify our purpose, hopefully to assist in bringing us to the accomplishment of our true Wills, the Great Work, the Summum Bonum, True Wisdom and Perfect Happiness.

Love is the law, love under will