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ORDO TEMPLI ORIENTIS



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## From the Grand Master

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

### New Policy on Examination of Candidates

Effective the Spring Equinox 2001, e.v., candidates for I°, II°, and III° in the U.S. shall be required to pass an examination before they can be admitted to the Oasis for their initiation (this is already required for IV°). The examination shall consist of a demonstration of all the official steps, signs, grips, pass-grips, words, pass-words, and catechisms of the degrees the candidate has taken previously, given according to the standard ritual dialog formulae, where applicable.

This examination shall be pass/fail, it may be taken any time before the initiation, and it may be taken more than once, on several occasions or on the same occasion, with coaching provided before and after each examination as necessary. Scheduling of these examinations shall be at the convenience of the initiating local body. The examinations shall be administered by the local body master or the initiator, either of whom may delegate this duty to a subordinate officer if necessary. They may be given to each candidate individually, or in a group, at the discretion of the local body master and the initiator. If, after being given a reasonable amount of assistance and a reasonable number of opportunities, the candidate still cannot pass this examination by the time of his or her initiation, then the local body shall reschedule his or her initiation for a later time or date, regardless of the distance traveled by the candidate.

Sponsors shall be expected to assist those they sponsor to learn and/or review the required information prior to the scheduled date of the initiation. Poor performance of a candidate in these examinations shall be considered to reflect poorly on the candidate's sponsors. In addition, this policy should serve as an encouragement to all local bodies to hold (or continue to hold) regular degree symbolism and review classes.

This policy shall not be interpreted as an opportunity to haze or humiliate candidates, but as a way of helping to ensure that candidates are properly prepared for their initiations.

### New Procedure for Applying for a Charter to Initiate

All initiates of the III° in good standing possess the *power* to perform M.:M.:M.: initiations; however, only those III° initiates who have been issued a charter to initiate by the National Grand Master General of their Grand Lodge (or by the Frater Superior, if they do not live within the jurisdiction of a Grand Lodge) possess the *authority* to perform M.:M.:M.: initiations. This authority can be revoked at any time, and for any reason.

In the past, the U.S. Electoral College has, as a courtesy to the National Grand Master General, screened all the applications for initiation charters within the U.S. based on criteria developed by the Electoral College. These criteria consisted, primarily, on the applicant's ability to demonstrate that he or she has served as a ritual officer in at least one 0°, I°, II° and III° initiation. The procedure for applying for a Charter to Initiate has now been substantially revised. The new procedure works as follows:

1. There is a new application form, which is available from the Initiation Secretary or from any local body master. The new form requires information about the applicant, the applicant's signature to an agreement regarding ritual performance, confidentiality, and the prompt return of the charter and ritual scripts if and when recalled. It also requires the signatures of:
  - a. An Oasis Master, Lodge Master, or member of the Electoral College, to the effect that issuance of an initiation charter to the applicant would result in a benefit to the Order in the Valley of \_\_\_\_\_; and
  - b. An SGIG or other "certified initiation trainer," to the effect that the applicant is fully qualified and prepared to perform 0° through III° initiations. This certification will replace the currently-used criterion of providing the history of participation in initiation rituals as an initiatory officer, although a history of such participation will be a positive factor in obtaining this certification. Attendance at a regional initiator training workshop, or at a similar workshop given at a National Conference, will also be a positive factor in obtaining this certification. Initiator trainers will be certified according to another project now in the initial stages of implementation.

Obtaining these additional signatures is the responsibility of the applicant.

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2. The application form will be submitted to the Initiation Secretary for preliminary screening. The Initiation Secretary will verify signatures, dues status, etc., and will solicit individual comments from the members of the Electoral College and from local body masters and senior members in the applicant's area. These individuals will be given two weeks from notification to provide their comments via email or letter.
3. The Initiation Secretary will periodically forward a package of pre-screened applications to me, along with any comments from Electoral College members and local body masters. I will then respond to the Initiation Secretary regarding which applicants will be issued charters and which will not, and the Initiation Secretary will notify the applicants of the disposition of their applications. I will then prepare the charters and forward them to the GSG for packaging with ritual scripts and distribution to the successful applicants.

All currently chartered initiators are requested to complete and sign one of the new forms and mail it to me at the Riverside P.O. Box for the record. For currently chartered initiators, the two additional signatures are not required; however, please include the date of issuance of your charter on the application form.

*Love is the law, love under will.*

Sabazius



## Report from the Electoral College

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

At our bi-annual meeting this fall, the US Electoral College decided that we could close all U.S. Local Bodies, thereby wiping the slate clean and starting all over from scratch.

(Gotcha!)

### New Bodies

Sol Invictus Camp has been approved, and is now open for business in Fayetteville, Arkansas under the capable hands of Brother Brandon Williams (Frater Soli Invicto Comiti).

### The Following changes in status occurred in the following local bodies:

Mastership of Thelesis Camp in Philadelphia, PA, has been transferred from Alfred Vitale to Frater Lux Ad Mundi.

Mastership of IAO Abraxas Camp in Bloomington, IN, from David Melton to Paul Martens (Frater Helios).

### The following bodies were closed

Aleister Crowley Camp in Hammond, Indiana.  
 Sancta Meretrix Camp in W. Lafayette, Indiana.  
 Sacred Drum Camp in Idyllwild, California.  
 Morigan Camp in Baltimore, Maryland.  
 Master Therion Camp, in Milwaukee, Wisconsin.  
 Hodos Chamelionos Oasis, in Sacramento, California was closed at the request of the Master.

Additionally certain other actions were taken regarding certain persons and a certain degree.

### Informational Addendum

We are often asked questions about policy and procedures, and we thought that we would try to answer them in this forum in order to reach as of you as possible. A new initiate recently asked me these questions:

Q. How often do you guys meet?

A. *Four times a year. Around the stations of the sun, give or take a couple of weeks. Two of these meetings take place online, the other two in person.*

Q. Are your dues waived while you are in the College?

A. *No. We pay dues just like everyone else. The only exceptions are the President and Secretary. Our travel expenses are, however, credited toward dues.*

Q. What is the time requirement for service in the EC?

A. *Eleven years.*

Q. Are you "drafted" into the College?

A. *No. Members of the Fifth Degree must volunteer for service.*

Q. Are you guys nuts, or do you just enjoy pain?

A. *In my experience I have observed that the Electoral College appears to attract individuals deeply committed to the success of the Order. And yes...we are all a little crazy.*

*Love is the law, love under will*

Prepared by Frater Solis, USGL EC



## Announcements

### National Conference

Planning for NOTOCON2001 is well under way. The weekend of August 10 - 12 will find 200 members of our Holy Order in the enchanting seaport of Long Beach, California sharing in the many offerings of great speakers, a deluxe hotel, incredible food and drink, and most especially, the gift of fraternity.

The conference will commence on Friday with an all-day MoE initiation workshop offered by a highly experienced selection of long standing initiators. Later that evening, come enjoy delectable foods and fine beverages while meeting and greeting

Brothers and Sisters from all regions of the US at a terrace reception in the warm Pacific Coastal evening breeze.

The remainder of the weekend will be spent in constant exploration and discovery of the central theme of "The Divine". Joining us will be many talented and interesting characters from all points, presenting their wisdom and views on such topics as Divine Grit: Karma Yoga & the O.T.O., Summoning the Sacred; Eros and The Divine; Anima Solis; Working with Deity and Archetypes; Tools of Divination: the Language of The Gods; Divine Pleasure: History and Archetype of The Sacred Prostitute; Classical Theurgy and Modern Occultism; There is No God But Man: The Human Body as God; The Tradition of the Godman; The Gnostic Catholic Rosary; The Gnostic Mass & The Supreme Secret; and a delightful glimpse into the tantalizingly dark and mischievously witty Divine Comedy.

Two special workshops are offered on Saturday: an intimate luncheon, "Divine Food," prepared at the cunning culinary hand of one of our sisters who is well-known for her gourmet training and awesome epicurean presentation (limit 30 - \$40 fee). The afternoon will bring us "The Wine that is Most Divine" (limit 30 - ?? fee).

Saturday evening will prove to be a feast for the most discerning palate, beginning with fine food at the "Banquet of the Stars," preceded by an evening presentation of The Ship.

The conference will culminate with the most sacred of all rituals, the Gnostic Catholic Mass, followed by a late afternoon closing reception.

Conference fee \$156. Hotel rooms \$129.95 per night (single/double occupancy). The hotel offers its overnight guests a gym, sauna, jacuzzi, heated pool, room service, valet, town car and limo rentals, excellent public transportation access, and a quick walk to great restaurants and an active and diversified night life.

NOTOCON is reserved for members 0<sup>+</sup> in good standing. Initiation Seminar limited to those members currently holding charter to initiate or III<sup>o</sup> and above who aspire to become initiators.

For more detailed information, please visit:

<http://www.notocon.org>

Or contact: [info@notocon.org](mailto:info@notocon.org) voice mail: (949) 223-0156



## Initiator Training

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

Last November, a group of 13 SGIGs from all over the U.S. gathered in Southern California to discuss some persistent questions about the performance of the Man of Earth initiation rituals, and to discuss implementation of the initiator training program. A number of important issues regarding performance of the initiation rituals were resolved at that workshop. The results of the workshop will be disseminated at NOTOCON in August, and also at any upcoming regional initiator training/review workshops to be scheduled and conducted by the SGIGs who attended the workshop. In the mean time, initiators are encouraged to contact their local SGIG to arrange an appointment to review this important information.

*Love is the law, love under will.*

Sabazius



## ΑΓΑΠΗ

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## Gnostic Mass Workshop

Oklahoma City, OK  
31 Aug - 2 Sept, 00 e.v.

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

*“But ye, o my people, rise up & awake!  
Let the rituals be rightly performed with joy & beauty!”*

The Gnostic Mass Workshop held in Oklahoma City over Labor Day weekend was hosted by Sekhet-Bast-Ra Lodge and co-sponsored by several neighboring bodies. There were some thirty-five attendees representing at least seven local bodies from throughout the south-central States. As our New Mexico caravan drove into OK City early Friday afternoon, the bank signs read 111°F, - a magical number of the Sun. Even those of us who are omen-challenged couldn't miss that one. The Sun had come to Earth, literally.

The Mass is a lot like a symphony that reveals the full depth of its elegance and power only by passing through the hands of many different maestros, and so appropriately the weekend both opened and closed with Mass celebrations. Both were conducted with a simple dignity and grace, and I was reminded of how easy it is to get distracted with dramatics and to detract from the raw beauty and power of the ritual. Although it certainly embraces a wide range of style and preference, the Mass doesn't require a lot of embellishment and flourish to be most effective.

Saturday morning featured Bishops Lon Milo and Constance J. DuQuette's tour de force. Over nearly a six hour period, they walked through the entire Mass script, commenting almost on a line by line basis. Tapping their rich background and experience, the DuQuettes provided a range of insightful - and sometimes surprising! - perspectives on the Mass, including concrete ideas for production (e.g., where might the Deacon aim crosses during the Collects?), some historical background on the EGC (including a fascinating account of apostolic succession maintained through the Wandering Episcopate), ritual interpretation (what does the instruction “the PEOPLE communicate as did the Priest” signify?), and magical exegesis (how do I make the sacred marriage work for me?). Their rapport with each other and with the audience, as well as their keen humor, made for a fast paced and entertaining day. Following the DuQuette's presentation, there were several additional brief contributions which, each in their own way, attest to the development of a genuine and unique fraternal culture. As a newly ordained Priest, I shared some preliminary reflections on the history and use of the Lance as a magical symbol. For example, the Latin word for lance suggests that it was designed to cleave, rend, or part armor (or veils) more than to pierce like the Sword. Frater Mark S. Stahl's paper on Masonic symbolism in the Mass was eloquently presented by Frater Pat (both of Heru Behutet Oasis; Kansas City). Their presentation described a fascinating and understated area of our symbolic tradition. While the Masonic legacy in the M.:M.:M.: is clear, Frater Stahl argued convincingly that it also influenced the structure of the Mass ceremony. His numerous observations, for example, that both the Mass and Masonic Blue Lodge Temples have a three step dais in the East, describe an important and neglected hermeneutic connection. Frater Pat and Soror Emeraldstar concluded the day's presentations with a very helpful sing-along practice of the elegant, but tricky, Mass Anthem. Follow the bouncing winged

globe!

Throughout the weekend, even side conversations were deep and animated. The record-breaking heat and exhausted air conditioning seemed like minor distractions (kudos to SBR Lodge for keeping us all well-hydrated). But the best indicator of the quality of a workshop is its impact. Here in Santa Fe, we've already tweaked several details of our Mass based on what we drew from the workshop. And I'm sure we're not alone. Success is your proof.

*Love is the law, love under will.*

Frater Mark Z. Oldknow  
Soul of the Desert Camp  
Santa Fe, New Mexico USA

## Book Review

by JD Lawrence

*Imaginary Muslims: The Uwaysi Sufis of Central Asia*  
by Julian Baldick  
New York University Press, 1993.

An Uwaysi Sufi is one who takes an absent or dead person as his spiritual instructor, something which violates all the normal procedures of Sufi initiation. The model for this is one Uways Qarani, a contemporary of Muhammad, who received instruction from the Prophet via telepathy. The Uwaysi tradition has been most prominent in Muslim Central Asia and is now enjoying something of a revival.

Most of this book is actually a summary of Ahmad Uzgani's "History of the Uwaysis," being a collection of Sufi saints' lives interlinked by a complex web of recurring themes. It is clear that much of the material is highly fictionalized and that Ahmad was more concerned with providing spiritual exemplars than with anything we would call "real history." This does not, of course, make any of the material irrelevant. The book is noteworthy for the number of women saints depicted, and this section shows a definite influence from Christian sources. Baldick also detects the persistence of Shamanic initiation rites and Buddhist legends throughout the book, and the one section on actual practices near the end proves that the Uwaysis were certainly familiar with pranayama and perhaps the chakra system as well. To a Westerner, the most striking aspect is the similarity of Uwaysi Elders with the Secret Chiefs so beloved of occultists, and one would really like to know if Blavatsky ever encountered the Uwaysis on her travels.

