

# Agapé

## From the Grand Master

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

**T**he office of U.S. E.G.C. Secretary has passed from Bishop T Anna Rose in Nebraska to Bishop T Marie (a.k.a. Soror Sulis) in Austin, who has, until recently, served as Assistant IHQ Treasurer General. Please see the new mailing address in the contact box in this issue (the email address, [egc@oto-usa.org](mailto:egc@oto-usa.org), remains the same). We'd like to thank T Anna Rose for getting this office off the ground, and we wish her well in her new career.

Thanks are also due to Brother Gerald del Campo, who has completed his 11-year term on the Electoral College, and is currently enjoying a much-deserved rest by moving to another city. Brother Gerald's seat on the College has been taken by Brother David Herrmann of Salt Lake City.

The Supreme Grand Council is pleased to announce the chartering of Sekmet Chapter R + C in the Valley of Ft. Lauderdale, Florida. Congratulations and best wishes to our extreme southeastern contingent of the Lover Triad.

The U.S. E.G.C. Manual is undergoing a substantial revision to reflect recent policy refinements. The revised version will hopefully be available before the next issue of *Agapé* is published. One of the changes will be a formalization of the supervisory role of E.G.C. bishops over both novices and ordained priests and priestesses. Also, novice status is to become a matter of formal record. If you are an E.G.C. bishop or auxiliary bishop, and you have not already done so, please provide a list of the novices and clergy you are actively supervising to the E.G.C. Secretary at this time. If you are a novice, or an ordained E.G.C. priestess, priest or deacon, and you have not already done so, please report the name of your supervising bishop to the E.G.C. Secretary at this time.

We are in the process of setting up a standing committee at the Grand Lodge level to do research, discuss, and make recommendations on local body instructional materials and classes. One of the objectives will be to eventually develop instructional standards and guidance materials, in order to provide a more uniform, high-quality level of local body classwork on various topical fields pertinent to our system,

such as Qabalah, divination systems, Yoga, ritual construction, history, philosophy, etc. In preparing its recommendations and guidance materials, the committee will endeavor to consult with recognized academic authorities where available and as appropriate. There will be subcommittees for each topical field of instruction. We are currently looking for members in good standing of at least K.E.W. who have either professional experience in teaching and curriculum development, or who have achieved significant peer recognition for expertise in any potential topical field of instruction to serve on the committee. Please forward any recommendations to the Grand Secretary General for consideration.

Thanks largely to the efforts of our webmaster, Frater Ehubi, U.S. Grand Lodge has obtained a dedicated web server, and the [oto-usa.org](http://oto-usa.org) domain has been successfully transferred thereto. The new arrangement will provide a great deal of flexibility to implement new web-based services, which are actively being investigated. Keep an eye on [oto-usa.org](http://oto-usa.org) for new developments. Also, please take note that the old domain name, [otohq.org](http://otohq.org), has been retired and is no longer functional. If any of you have links from your website to the U.S.G.L. page, please check your links to make sure they point to the new domain, [oto-usa.org](http://oto-usa.org).

As everyone already knows, this is an election year. Regardless of your personal political views, I encourage you all to register to vote. You will never be listened to unless you can be heard, and you will never be heard unless you speak up.

*Love is the law, love under will.*  
Sabazius

May 1, 2004 EV  
Volume VI, Number 1  
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*Agapé* is the Official Organ  
of the U.S. Grand Lodge of  
Ordo Templi Orientis

## Contents

- 1 **From the Grand Master**  
*Sabazius*
- 2 **From the Electoral College**  
*Douglas James Blake*
- 3 **From the Grand Tribunal**  
*James Nobles*
- 3 **Mentors Needed**  
*Elizabeth McBryde*
- 4 **The Pilgrimage**  
*Lita Luise Chappell*
- 6 **In Memoriam**
- 6 **Local Body Reports**
- 7 **The Law of Eternal Return**  
*Keith Schuerholz*

# From the Electoral College

Dear Sisters and Brothers,  
*Do what thou wilt shall be the whole of the Law.*

On behalf of the Electoral College I would like to extend our heart felt gratitude to the Sorores et Fratres in the valley of Portland Oregon, particularly the officers and members of Sekhet-Maat Lodge, for their abundant hospitality in hosting our Spring 2004 EV meeting.

The following actions concerning local Bodies were taken by the Electoral College at its Spring 2004 EV meeting:

## Closures

Serpent in Balance Camp (Lake Mary, FL) and Domina Nostra Astrorum Encampment (Lansing, MI) have both been closed for noncompliance with various requirements of local body criteria.

Queen of Heaven Lodge (Portland, OR) has been closed at the request of the Master effectively merging its talent and resources with Sekhet-Maat Lodge (Portland, OR).

## Change of Master

Transfer of Mastership of Sekhet-Maat Lodge (Portland, OR) from Br. Hank Hadeed to Br. Mick Taylor effective April 25th, 2004 EV.

Transfer of Mastership of Thelema Lodge (Oakland, CA) from Br. John Brunie to Br. Michael Sanborn effective April 18th, 2004 EV.

Transfer of Mastership of 418 Lodge (Sacramento, CA) from Sr. Phyllis Seckler to Br. David Shoemaker effective April 18th, 2004 EV.

The College wishes to express its appreciation to the past and present Masters of each of these Bodies. We wish you all the best in your new offices and endeavors.

## New Charter

Congratulations to Br. Rick Perlstein on being granted a new charter as Master of Nu Aeon Camp (Tampa, FL).

## Other Announcements

The Spring 2004 EV Meeting of the Electoral College also happened to be the Valedictory Meeting for Very Excellent and Perfect Prince and Reverend Senior Gerald del Campo. In other words, Br. Gerald has completed his eleven year term of duty on the E.C. On behalf of the College, I would like to thank and congratulate Br. Gerald for his years of devoted service and completion of a major commitment to our Order. On behalf of the College I would also like to welcome Very Excellent and Perfect Prince and Reverend Senior David Herrmann, Past Master of Horus Oasis (Salt Lake City, Utah) who was ceremonially seated as an Elector and began his eleven year term at the College's Spring Meeting in Portland.

## E.C. Suggestion Box

I would like to invite any initiates with suggestions as to how we can do our job better, or who have specific concerns or questions regarding the operation of the Electoral College, to write to either the President of the College ([ec\\_president@oto-usa.org](mailto:ec_president@oto-usa.org)) or Secretary ([electoral\\_college@oto-usa.org](mailto:electoral_college@oto-usa.org)) at any time. It is my goal as President of the Electoral College 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 and I believe that communication as such is of benefit to the entire Order in our mutual goals and aspiration toward enlightenment in all forms.

All regular mail correspondence with the Electoral College Secretary should be sent to the following address:

**Secretary, O.T.O. Electoral College, U.S.A.**  
5030 N. May Ave. #252  
Oklahoma City, OK 73112-6010

*Love is the law, love under will.*

Douglas James Blake  
President, Electoral College  
O.T.O. U.S.A.

# Agapé

The Official Organ of  
the U.S. Grand Lodge  
of Ordo Templi Orientis

*Mysteria Mystica Maxima ✨ Ecclesia Gnostica Catholica*

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*Agapé* is published quarterly by Ordo Templi Orientis U.S.A., a California not-for-profit religious corporation with business offices at P.O. Box 32, Riverside, CA 92502-0032.

O.T.O. U.S.A. is a duly recognized Grand Lodge of Ordo Templi Orientis, an international religious organization with business offices at JAF Box 7666, New York, NY 10116, and corporate headquarters at P.O. Box 430, Fairfax, CA 94930.

Donations, legacies and bequests made to Ordo Templi Orientis U.S.A. are tax-deductible to the extent permitted by law.

*Agapé* is distributed to all O.T.O. members in good standing in the U.S.A., and is available for download as a PDF file at the U.S. Grand Lodge website: [www.oto-usa.org/docs.html](http://www.oto-usa.org/docs.html)

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Volume VI, Number 1  
May 1, 2004 EV

# From the Grand Tribunal

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

I have been receiving an inordinate amount of complaints that have not gone through the proper submission procedures. This is demonstrative of the lack of understanding of the appropriate time and way to submit complaints to the Grand Tribunal. To clarify, I have a brief outline of the steps that should be taken:

- 1) Try and work out the problem amongst yourselves. The majority of complaints should be solved in an unofficial manner. It is not in the best interest of the membership, the local body, Grand Lodge, or the Order in general for minor complaints and situations of hurt feelings to be elevated to an official level.
- 2) Enlist an outside arbitrator. Obvious choices are the local Bodymaster or a local "Rose-Croix Committee of Four" member. Sponsors can and should also be brought in to assist. In almost every case, unless serious offences occur or Order policy is broken, issues should be able to be resolved at this level.
- 3) If all of this fails, submit the complaint to the Grand Tribunal for evaluation along with the signed statement

from the Bodymaster stating that the situation could not be resolved or a letter explaining why you could not obtain the Bodymaster's approval. As stated in earlier communiqués, very serious complaints can be submitted directly to the Grand Tribunal. However, if the offences are found not to merit Grand Tribunal intervention, they will be referred back to the local officers or dismissed.

## The Fourth Power of the Sphinx

We are beginning to implement a process whereby if a complaint is submitted to the Grand Tribunal, the submitting person(s) and other Order members involved will be required to keep silent about the nature of the complaint. This is to ensure the confidentiality of all the parties involved. Failure to maintain silence during investigations could result in the complaint being dismissed or other punitive measures being instituted against the offending parties.

*Love is the law, love under will.*

In the Bonds of the Order,

James Nobles VII<sup>o</sup>, Secretary  
U.S. Grand Tribunal  
Ordo Templi Orientis

# Mentors Needed

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

As part of our ongoing commitment to providing the best possible resources to the members of the Man of Earth Triad, the Electoral College has implemented a Mentor Program whose function is to assist local body masters with some of the obstacles which are encountered while running an O.T.O. body.

We will be extending this program to also include camps in formation, groups that have not yet been chartered but are working toward receiving a charter. We are seeking new mentors to assist with this aspect of the program, as well as mentors to work with existing bodies.

## The Criteria for Mentors

1. Be of the degree K.R.E. or above
2. Have experience with the internal workings of a local body
3. Be well versed in and respect Order policy
4. Have a general positive outlook on the Order as a whole
5. Have ongoing email access to receive updates from Grand Lodge and to communicate with the local body master and participate in the announcement-only mentor's e-list
6. Be willing to meet the responsibilities listed below

## Responsibilities of Mentors

1. Stay in close touch with the local body, visiting if possible, and establish an ongoing phone and/or email relationship with the Master

2. Communicate all policy changes or updates issuing from Grand Lodge to the body master in a timely manner if called upon to do so
3. Report any serious or potentially serious problems to the appropriate Grand Lodge officer
4. Act as a resource for the body master by
  - a) communicating policy and answering related questions,
  - b) offering assistance of a practical nature when possible,
  - c) acting as a personal resource for the body master by lending a sympathetic ear, and offering advice in a non-intrusive manner
5. Submit a report on the status of the local body to the EC each Equinox

If you are of the degree K.R.E. (or higher), have the aforementioned experience, meet the the other criteria listed and would like to assist us in the work of maximizing the success of O.T.O. local bodies, please send a brief statement regarding your qualifications along with your civil name, city and state of residence, phone number, and email address to [ec-emcbryde@oto-usa.org](mailto:ec-emcbryde@oto-usa.org).

Thank you for your consideration.

*Love is the law, love under will.*

Elizabeth McBryde  
Mentor Secretary  
Electoral College

# The Pilgrimage

By Lita Luise Chappell

Traveling to any sacred site brings great anticipation for the expected. To the world traveler, however, matching pictures to a place is never quite enough. The place must be more than just experienced. An explorer who feels the urge to know a sacred truth more deeply becomes more than just a traveler. By virtue of their longing and commitment to make the journey and by the desire to more deeply take in that sacred knowledge, they become a pilgrim. So it was for nineteen O.T.O. members, by going to Egypt to celebrate the 100th Anniversary of a new Aeon.

For Brother Vere and myself, we wanted to discover the environment in which Crowley found himself at that time; to take our sacred *Book of the Law* and read it in the country of its birth, and to witness for ourselves the Stelé of Revealing from which Rose and Aleister drew inspiration.

The only specific plan for all of us was to meet at noon on each of the three successive days, April 8, 9 and 10, to celebrate The Three Days of the Writing of the Book of the Law. Aside from that, we each strove to do and see as much as we possibly could, experiencing those things that would more closely give us insight or enhance our Thelemic perspectives.

On the morning of April 8, whoever was in Egypt for the event was to meet in the lobby of the Mena House Oboroi, a beautiful 5-Star hotel located right across from the Giza Pyramids. By noon, the following people had gathered in the hotel foyer: Brother Dionysos and Sister Valerie from Amsterdam, Netherlands; Sister Rhonda and Brother Gordon from Vancouver, Canada; Sister Annette, Brother Brent and Brother Daniel from Australia; Sister Xenia, Brother Alexey and Brother Nadav from Israel; Brother Peter, Brother Zacharias and Sister Kristina from Sweden; Sister Mary, Brother Jason, Soror Ashera, Frater Hrumachis, Brother Vere and myself from the US; nineteen people from six different countries and four continents.

A perfect grassy spot on the garden grounds had been found with the Great Pyramid standing in witness, stately across the plateau, while we sat quite comfortably in a big circle under the shade of several palm trees. We began by going around the circle introducing ourselves. Most gave their legal name, their magical name, what country they were from, what body they

were from and if they served the body in any officer position. Most attendees were body masters, secretaries or treasurers.

Frater Hrumachis set up a small central altar and incense was lit. He also began by doing an invocation for this special occasion. Then we began the reading by going around the circle, each reciting a verse from the First Chapter until it was completed. It was such a wonderful feeling to be sitting there sharing in the momentous occasion with brethren from around the world. I could see in each one's face the same enthralment.

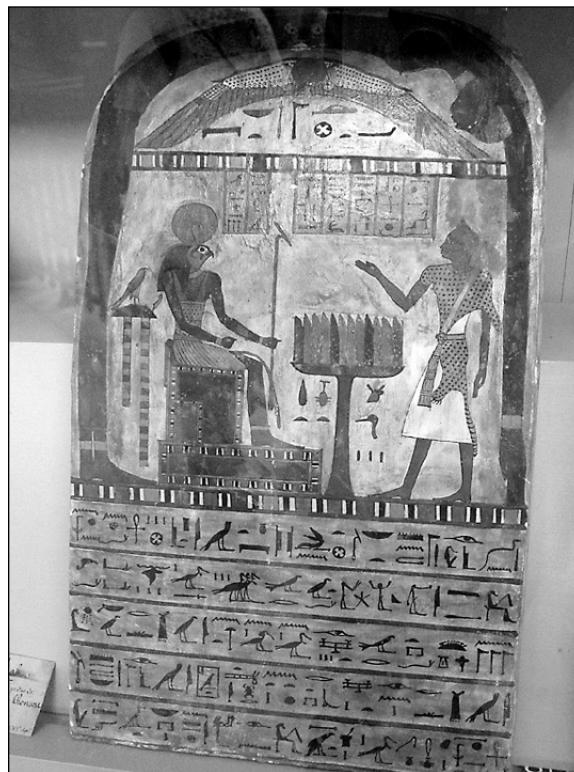
Right afterward, we got the idea to call Hymenaeus Beta and have him join us in our revelry. Brother Vere called him with his cell phone and of course we woke him up, as he was half way around the world in another time zone. Nonetheless,

he seemed amenable to the occasion so we all called out "93!" into the phone. After Brother Vere signed off, we all did mid-day Resh and then lined up for group photos. Excited to get to know one another better, we all walked several blocks to a nearby restaurant for lunch.

After lunch we all split up to go exploring Cairo, but we all agreed to meet later that evening at a downtown restaurant for dinner. After a delicious dinner we walked around a bit as the town comes more alive after dark. Admittedly the temptation was too great. We each spent time at a nearby pastry shop filling up small trays of assorted *Baklava* and cakes to take to a local *Ahwa* (outdoor coffee house) to lounge and feast again. We gathered in a colorful tent like structure along the street. Some

also partook of the local *shisha* (tobacco smoked in a water pipe) with one of two tobaccos, one soaked in molasses and the other soaked in apple. Something surely, we thought, Crowley must have also indulged in.

On the second sacred day at noon, we reassembled for our second day of the reading of *The Book of the Law*. We gathered once again in the same grassy area; however, today the call to prayer was even louder and longer as Friday's are to the Moslem what Sundays are to Christians and prayer is delivered more fervently. So as not to delay our noon reading window, we decided to move further around the back of the hotel to a more private and quieter place, which ended up



being just as pleasant if not more so.

We began as before with a brief invocation by Frater Hrumachis, incense, and then the reading commenced going around the circle. After the reading we agreed to call Sabazius. He did not answer his phone, as it was in the middle of the night for him, but we did leave a message on his recorder with our “93” greeting. We followed the reading with passing around a book for everyone to list their names and emails, in order to more easily share our comments and pictures of the entire event. We followed that by performing midday Resh and again going out to a local restaurant to feast.

That evening we all met at the Oasis Hotel, where Soror Ashera had arranged to have a dinner and belly dancing show in the hotel’s nightclub for the entire group. We had a great dinner and entertainment began with a singing duo, and later featured an Egyptian Dancer “Sozi.” At one point “Sozi” came into the audience to our table, pulling Brother Peter up to dance with her. He began to dance with so much jubilation of arms swinging and feet kicking up, that he literally stole the show. He received a wild applause from everyone in the house.

For our third day of the reading of *The Book of the Law*, we once again found our familiar spot on the grassy grounds of the Mena House. Frater Hrumachis again performed an opening invocation, incense was lit and we began with the reading of the Third Chapter, going around the circle until it too was completed. It had all seemed too short. We passed around our individual Books of the Law to have everyone sign one another’s, to commemorate the occasion. Even within the short time that we had met, we could sense such a strong bond between us all. Many had tears in their eyes as we shared hugs.

Midday Resh was performed and we all went to lunch again. After that most everyone decided to reassemble down-

town at the Cairo Museum to once again look upon the Stelé of Revealing. Brother Gordon and Sister Rhonda had done some research upon arriving earlier in Egypt, to learn that the Stelé of Revealing had been discovered in a cache in the village of Gournah, where it had been moved from its original location in a hillside tomb near the Temple of Hatshepsut, which lies just south of the Valley of the Kings. It was the intention of our group to be able to get into the glass case where it was on display and be able to look at its reverse side. However, the director of that section of the museum was on vacation so it was not allowed.

This last day for many on the pilgrimage still held a surprise, for everyone was about to be shown something we didn’t even know still existed—the coffin of Ankh-af-na-khonsu! Sister Xenia had been the one to find it in a side hall of the Egyptian Museum. Sure enough, there was a nameplate with his name and the date said it was from the XXVI Dynasty, the same as the Stelé. The color was very good on the outside, the lacquer-like finish giving it a golden-orange color. Time and its transport had created chips off of the colorfully painted plaster and cracks had developed, but the overall effect was impressive. What a wonder to behold a painting of what once resembled the look of this unique individual. Finally, a face to go with his mysterious words!

The trip for everyone had finally come to an end though too soon. Deep friendships had been formed. A taste for mystery had been rewarded. We had not only seen the Stelé of Revealing, we had seen the Priest of the Princes’ last resting place. The sacred truths that we had wanted to be sure of had been confirmed. And like most pilgrims who answer to the call of spiritual yearning, the holiness and the mystery had found its way within us, and we would never be the same again.



## In Memoriam

Phyllis Evelina Seckler, IX°



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

Sister Phyllis Evelina Seckler, IX°, known to initiates and friends alike as Soror Meral, died in her sleep after a brief illness and related complications at 4:34pm pdt on May 31st in Oroville, California. She was 86 years old. With friends and family at her bedside, she died with the verses of Liber AL being read softly to her, as she had always wanted. In accordance with her wishes, there was no service and her body was cremated.

A student of Jane Wolfe (Soror Estai), Phyllis took her Minerval in 1939 at

Agape Lodge in Hollywood, California. She was also a long time initiate of A.:A.: under Jane Wolfe. Phyllis founded the College of Thelema, an educational organization, to help students come to know and do their True Will. She also published the Thelemic journal *In the Continuum*, which in its regular run of 20 years offered many original essays and poetry as well scarce Crowley material. Phyllis is also credited with helping, along with her ex-husband and past Grand Master General Grady L. McMurtry (Hymenaeus Alpha) to lay the foundations of the modern O.T.O. Active up until her death with many aspects of O.T.O. government, Phyllis could always be counted on for having an opinion (and a strong one!). Phyllis served on the Electoral College for many years, as well as the Areopagus. She was one of the original “elector IXth’s” under the formative McMurtry era and, after Helen Parsons Smith, was the oldest living member of O.T.O.

In her civil life Phyllis was an educator, with a Master of Arts from UCLA. She taught art at Livermore High School from 1955 until her retirement. Married three times, she is survived by her son and two daughters from her first husband, Paul Seckler.

Eventually settling down in Oro-

ville, California, Phyllis tended a beautiful garden at her house in the Oroville hills. I have had the privilege of being a close student of hers since 1991, and visiting her often in Oroville, where I was able to cut several wands over the years from her almond trees, as well as cutting yarrow stalks for I Ching castings. In the winter she would often send me out to grab the lush oranges ripening on the trees. During summer visits we would sit on the patio for hours after lunch, sipping gewürztraminer after a hearty toast to Nuit, and then listening to countless wonderful stories about the early O.T.O., as well as discussions about astrology (one of her passions). Throughout it all, there was always much laughter and a mischievous twinkle in her eyes. Phyllis will be remembered as one of the early pioneers of O.T.O. and Thelema, and we all owe her a great debt of gratitude. She lives on in the hearts of her friends and students, as well as in the legacy she has left behind to us all. She has also “threatened” to reincarnate in about 20-30 years to finish her work, so keep an eye out...

*Love is the law, love under will.*

Fraternally,  
Gregory Peters



## Local Body Report:

### Knights Templar Oasis Boston, Massachusetts

Knights Templar Oasis (K.T.O.) is thrilled to be entering into its 15th year as a resource to the New England Thelemic community. Under the direction of our Oasis Master, Frater Hassan, K.T.O. has continually grown in number and dedication. Since his chartering as an initiator, we have regularly performed the bulk of the Man of Earth Initiations and are performing the III° ‘in-house’ and unassisted for the first time in five years. Rumor has it that he will embark upon producing the equipment necessary for IV° and PI, as well.

*Local Body Report Continued...*

With the guidance of our transplanted brother, Frater Hesperos, in his role as Gnostic Mass Coordinator, we are now performing monthly masses and no longer counting strictly on the good will of our Brethren to travel to Boston. His devotion to the advancement of Light, Life, Love, and Liberty in our Valley has been an inspiration to the community. Frater Hesperos and two of our novice clergy, Soror Ardras and Frater Lux In Tenebris, became the first all-K.T.O. team to perform the Mass publicly in at least six years. Their hard work and perseverance are to be commended. Through the work of new resident Priest, Frater Hippokleides, we have been able to offer

baptisms and confirmations on a regular basis, as well. Let praise be heaped upon them all!

We have continued to offer weekly magick classes and at least one ritual per season, as well as celebrations of all Thelemic holidays. This year, we have been using space on an as needed basis at 'The Witch Village' in Salem, MA, which has allowed us to reach an even wider community and are working on expanding our Outreach in both Boston and Salem.

In August, we will be celebrating our 5th Annual Liber OZ Festival, which is a weekend camping trip devoted to the celebration of the Rights of Man. The Festival is two-fold, in that we have scheduled

Minerval Initiations on Friday Night (August 20th) and the Official Celebration on Saturday, August 21st. The official event is open to O.T.O. Initiates and their Invited Guests (no children or pets, please). Events to be included are the Gnostic Mass (under the stars!), the Rite of Luna, a group ritual for any and all to participate in, a Thelemic puppet show and more. Contact [oz-fest@kto.org](mailto:oz-fest@kto.org) for more information and look for information with your local body in the coming weeks.

To summarize, Knights Templar Oasis is excited to be doing our part to service the Thelemic community in New England.

*Soror Zephinah Summerisle*

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## The Law of Eternal Return

*By Keith Schuerholz*

Nietzsche posited an encounter with an entity who informs us that every aspect of our lives as been lived before, in an infinite number of times stretching backwards into the past, and will be lived again, in the same infinite number of times stretching into the future. There is no "after life" or reincarnation. We are going to live the exact same life we have lived now, and will continue to repeat it endlessly into the future, just as we have lived it an infinite number of times stretching back into the past. Nietzsche asks us to consider how we would regard the entity informing us of this: as an angel or as a demon?

In the unconscious, we can explore this idea as an intimation of a sort of personal, cosmic déjà vu. We can observe, in our own lives, the return of cycles and the aspects of our life that conform to this "eternal return of the same." Vistas open up for us when we seek to observe the endless cycle of endless but finite lived experiences, stretching out into infinity in both directions in time.

Knowing that we will be doomed, or blessed, to endlessly repeat the same actions and relive the same experiences, elevates our knowledge of the present to the eternal. Each moment we experience will become an eternal moment, since that moment will arise an infinite number of times, and has arisen and been

experienced before, an infinite, endless number of times in the past.

Each passion and emotion, all our affection, is limited by what actions we take and what we choose to do in the one, but immortal, life we have. We won't have any second chances in some other life. The only moments and experiences we have—forever—are the ones we have now, while alive. No matter what we do, what we have done is all we will ever have, and all we have had. There is no "progress" for us outside of what we have already experienced.

Whatever actions we take, whatever values we actualize in life, are all we have forever. Our will, and the central part of our being, can only find expression in our lived experiences. The trivial aspects of our existence can assume monstrous proportions when we consider that they are just as eternal as every other aspect of our lives, especially those peak experiences we would want to exalt.

All our negative experiences, no matter how awful, traumatic, and disfiguring, will have to be undergone again—there is no escape from them.

If we have suffered before, we will have to suffer again. It takes courage to look back and examine painful experiences and acknowledge that each one of them will have to be experienced anew, without foreknowledge, without change, and each will have the exact same effect over and over again without respite.

Those that are willing to accept the law of eternal return will have the authority to consciously stamp every part of their lives with the aspect of the infinite. This sort

of power is what comes when one forsakes all kinds of hopes and wishes for progress beyond lived experience, and turns the force of the eternal to the moment.

Those who gnash their teeth and bitterly lament the message of the entity who informs us of the limitations of the cycles of our eternal life, might be seen as being part of the Black School. Those who embrace the idea of reliving every aspect of their lives again and again without any change at all, accepting the bad and the good moments with equanimity might be seen as members of the White school. Those who refrain from any value judgment at all, and who react neither positively or negatively to the law—even though they accept it—might be seen as belonging to the Yellow school.

The actions of the magician are understood to be eternal, and eternally the same. Understanding the law of eternal return means we can apprehend all actions as magically eternal—since these actions will be with us for eternity. The magician performs his magick in the eternal moment—and that moment and that action is eternally and infinitely the same.

Our identities go from appearing to us to be merely transient to absolutely eternal when we recognize the limitation of our lives as well as the way that very limitation and limited, but coherent identity, also must exist forever. Every part of ourselves is immortal, because we will return to it, and experience it, an infinite number of times. We can see and experience ourselves as immortal, but only by accepting ourselves as exactly what we are and have experienced.

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