

AGAPÉ



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May 1, 2005 EV

From the Grand Master

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

Transition: Grand Treasurer General

In accordance with the prophesy (see our November 2004 EV issue), Brother Vere Chappell, our Grand Treasurer General since April 1997 EV, has moved on from his position as U.S.G.L. G.T.G. and is now serving as the Treasurer General (T.G.) for I.H.Q. In assuming the office of T.G., Brother Vere replaces Brother Bill Heidrick, who, after 26 years of service as G.T.G. and T.G., has retired from active service in those roles. Brother Hank Hadeed has stepped up to replace Brother Vere as U.S. G.T.G. We wish Brothers Bill and Vere the best, and offer a warm welcome to Brother Hank. Hank's contact information as the new G.T.G. may be found in the contacts box on p. 2.

Transition: Grand Tribunal Secretary

After having served for five years as Secretary of the U.S. Grand Tribunal, Brother James Nobles has recently stepped down from that office to be of service to the Order in another capacity. In his place I have appointed Brother Dathan Biberstein. All Grand Tribunal correspondence should be sent to Brother Dathan at the address on p. 2.

The email address remains the same:

grand_tribunal@oto-usa.org

Many thanks to Br. Jim, and good luck to Br. Dathan.

New Office: U.S.G.L. Ombudsman

We have created and filled a new position within U.S. Grand Lodge: the Ombudsman. The purpose of the Ombudsman is to serve as an official liaison between the general membership of O.T.O. within the United States and the various governing and administrative bodies of the U.S. Grand Lodge of O.T.O.; and to facilitate communication between members, officers, and governing and administrative bodies, especially towards the resolution of problems.

The official duties of the Ombudsman are as follows:

1. To receive and answer requests from members for information regarding which officer, governing body, or administrative body may be contacted to address a specific problem or need.
2. To receive complaints from members regarding the job performance of

local or national O.T.O. officers, or regarding problems associated with local or national O.T.O. policies, and, when other avenues of mediation are unavailable or unsatisfactory, regarding the conduct of other individual members.

3. To perform triage regarding complaints received, and to act on said complaints in the most appropriate manner, from among the following options:
 - A. Respond to the complainant with clarifying information.
 - B. Request additional information from the complainant.
 - C. If necessary, discretely request additional information from other individuals, without commencing an intensive investigation.
 - D. Refer the complainant to the appropriate officer, governing body, and/or administrative body.

Continued →

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- E. Forward the complaint, with recommendations and with any additional information deemed necessary, to the appropriate officer, governing body, and/or administrative body. Complaints may be forwarded without information identifying the complainant if the Ombudsman deems this to be necessary and appropriate.
4. To maintain a confidential record of complaints received, actions taken, and how resolution was achieved in each case. Said record shall be accessible to the Executive and the S.C., and to other governing bodies with the permission of the Executive.
5. To make known the existence and function of the office of Ombudsman to the membership of O.T.O. within the United States by all practical means.
- The office of Ombudsman is not intended to engage in intensive investigations, or otherwise perform functions normally assigned to other officers or governing bodies, without specific authorization from the National Grand Master General.
- The person filling the office of Ombudsman must be a member of O.T.O. in good standing of at least the degree of G.I.C., and must be a member of the Grand Tribunal.
- The Executive has appointed Frater Hrumachis as U.S. Grand Lodge Ombudsman. His contact information can be found on the list of Grand Lodge officers in the contacts box, below.



Mysteria Mystica Maxima ✠ *Ecclesia Gnostica Catholica*

AGAPÉ

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Please feel free to get in touch with him if you are having trouble getting your questions answered, your problems addressed, or if you don't know who to approach with your problem or question.

Formalization of Office: Local Body Publications Secretary

Although we have been informally (and, unfortunately, not very effectively) implementing a similar office for some time, we have recently formalized the office of the U.S. Grand Lodge Local Body Publications Secretary, an Assistant Secretary of USGL under the Grand Secretary General. The Local Body Publications Secretary will manage a central clearinghouse for local body publications, distributing copies to the various U.S.G.L. and I.H.Q. officers as necessary. Local bodies who submit copies of their local publications to the Local Body Publications Secretary will no longer be required to directly send multiple copies of their publications out to a constantly changing list of U.S.G.L. and I.H.Q. officers.

The official duties of the Local Body Publications Secretary are as follows:

1. To receive publication submissions from local bodies whether they be in electronic or paper form.

2. To collect and organize said publications.
3. To scan the paper copies submitted by local bodies into readable electronic format.
4. To distribute the received local body publications on CD-ROM on a quarterly basis to the Grand Master, Grand Secretary General, Grand Treasurer General, Librarian, Treasurer General, Secretary General and other U.S.G.L. or I.H.Q. officers as instructed.
5. To work with local bodies to ensure their compliance with policies of local body publication submission.
6. To make known the existence and function of the office to the local bodies and their officers.
7. To send all hard copies and records pertaining to the office to the U.S.G.L. archivist annually and upon termination of office.

The Local Body Publications Secretary shall serve for a term of two years, renewable by the Grand Secretary General. The Executive has appointed Sister Ariana White as U.S. Grand Lodge Local Body Publications Secretary.

For hard-copy and CD submissions, please send only *one* copy of your newsletter or journal to:

OTO Publications
PO Box 3993
Eugene, OR 97403

For electronic submissions, links, and updates to web publications:

publications@oto-usa.org

Formation of Education Committee

In Agape Vol. V, No. 1, I mentioned that we were setting up a standing committee at the Grand Lodge level to research, discuss, and make recommendations on local body instructional materials and classes; one of the long-term goals of which will be to develop instructional standards and guidance materials for local body use. The Education Committee has been formed, and the Executive has, so far, appointed the following to the members: Frater A.A.V., Brother M. Dionysos Rogers, Brother Randall B., Sister Sabrina Caine, Brother Vere Chappell, Brother Christopher George, Sister Lisa Coffin, Brother Richard Kaczynski, Sister Kayla Block, and Soror Helena. The three members of the Executive (The G.S.G., the G.T.G., and I) are also members *ex officio*, and I will serve as the first Chair. Sister Kayla Block has been appointed Secretary, and may be contacted at education@oto-usa.org. New nominations for membership will continue to be accepted indefinitely.

Love is the law, love under will.

Sabazius

From the Grand Tribunal

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

On March 20, 2005 *EV*, after 5 ½ years of service to U.S. Grand Lodge as Secretary of the Grand Tribunal, I formally stepped down to be of service to the Grand Master in another capacity. In my tenure, I have seen the Grand Tribunal grow into an effective judicial body in service to the Order as envisioned by the Constitution. In the years that I have served, I have seen many complaints cross my desk. In most instances, they were mediated and/or referred to other agencies and did not require further action. In other cases, especially serious complaints, some members had their membership restricted, were suspended or in the worst cases, they were expelled. Last year alone, there were two expulsions, three suspensions, three membership restrictions, and two members resigned while under investigation. Seeing members resign while under investigation is disheartening. I have seen members, when confronted with a Grand Tribunal investigation, resign before the investigation was concluded. As has been stated many times in the past, a Grand Tribunal investigation does not presuppose

guilt. If the Court of Inquiry finds for the accused, the matter is dropped and no further action is taken. If the Court of Inquiry finds against the accused, s/he can request a trial (especially if it affects their membership status).

The Grand Master has appointed Brother Dathan Biberstein to take over my duties and become the new Secretary of the U.S. Grand Tribunal. Brother Biberstein has been an Order member since 1990 *EV*, and has served as my assistant for the past three years. I know he will do a great job. All Grand Tribunal correspondences should go to him at the address listed on p. 2. In closing, I would like to say that this year marks my 23rd year in Ordo Templi Orientis, and the last 5 ½ were the most enjoyable. Thank you all for allowing me to be of service.

Love is the law, love under will.

In the Bonds of the Order,
James Nobles VII°

From the International Treasurer General

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

I am pleased to announce that Hank Hadeed is now the new U.S. Grand Treasurer General. We have recently completed the transition process, and Hank is now receiving dues payments, initiation reports, local body financial reports, and all other G.T.G. paperwork. Therefore, effective immediately, please send all treasury-related correspondence directly to him at the address listed on p. 2.

The old Los Angeles G.T.G. address will continue to function for several months,

though I will forward most mail that I receive there to Hank for processing. Also note that the G.T.G. e-mail address will now go to Hank instead of me. If you wish to reach me directly, please use the contact information below.

On May 1st, I succeeded Bill Heidrick as Treasurer General for O.T.O. International Headquarters. I look forward to the challenges and rewards of this new position, and the opportunity to build upon the solid foundation created by Brother Bill's crucial work in establishing the modern O.T.O.

My new contact information for I.H.Q. treasury-related business is:

Treasurer General
Ordo Templi Orientis
24881 Alicia Parkway #E-529
Laguna Hills, CA 92653
E-mail: tg@oto.org

Love is the law, love under will.

In the Bonds of the Order,
Vere Chappell

From the Electoral College

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

The following actions concerning local Bodies were taken by the Electoral College at its Winter 2005 EV meeting:

Closures

None.

Change of Master

None.

Change in Body Status

None.

New Charters

Brother Jeffrey Everett Hardee has been granted charter as Master of Lapis Lazuli Camp (Phoenix, AZ) effective January 15th, 2005 EV.

The College wishes to express its congratulations to the members, officers and Master of this new O.T.O. body.

Hosting E.C. Meetings

Local bodies that are interested in hosting meetings of the Electoral College are encouraged to write the president of the college—see p. 2 for contact information.

Upcoming E.C. Meetings

The Summer 2005 EV meeting is scheduled for Saturday, July 16th via electronic medium.

The Autumn 2005 EV meeting will take place Saturday, October 22nd, at Horizon Oasis (Seattle, WA).

Dues current members in good standing of V° and above are welcome to attend and observe the in person Electoral College Meetings. We request that those planning to attend contact the Master of the hosting Body so that adequate arrangements may be made.

Communication with the E.C.

I would like to invite any initiates with suggestions about 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 or Secretary of the E.C. For contact information, please see p. 2.

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. 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 Electoral College Secretary should be sent to the following address:

5030 N. May Ave., #252
Oklahoma City, OK 73112-6010

Website

The official E.C. website can be found 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 the following URL:

ec.oto-usa.org/ECservices.htm

Bodymasters not already in possession of the username and password (distributed on August 18, 2004 EV) will be granted them upon request (see E.C. contact information on p. 2).

All other previous versions of these forms are now obsolete and should not be used.

Love is the law, love under will.

In the Bonds of the Order,
Frater Dvgs Jms Blk

From the E.G.C. Secretary

To all novice and ordained E.G.C. clergy

Greeting of Earth and Heaven!

Due to the tremendous growth in the Church over the last decade, the necessity of getting everyone on the same page has become imperative. As previously reported, we held an **Episcopal Meeting** in Portland last October, hosted by the talented folk at Sekhet-Maat Lodge. Packed into one room was the collective experience of over 200 years in performing the Mass. This august assembly went over the Mass, identifying the lines between personal style, local custom, and mandatory requirement. Clergy members should contact their supervising bishop for more information, and keep their eyes open for upcoming workshops.

Also in the news is the release of the newly revised *E.G.C. Manual*. Members of the clergy need to be familiar with this document, which governs the E.G.C. within the O.T.O. Notable changes are the new definition of public and private masses, and clarification of the duties and privileges of the clergy. If you are a novice or ordained member of the clergy and need a copy, please contact me at:

egc@oto-usa.org

Thanks to all who have sent me their E.G.C. ceremony information in our **data drive** to collect records of past E.G.C. ceremonies. We are still far from finished; if you have any information on E.G.C. ceremonies performed prior to 2004 EV, send it on in.

Please note the following new reporting requirements. The *Presiding Officer* at all baptisms, confirmations and ordinations must report them to the E.G.C. Secretary within 45 days of the event. Reports may be sent to the e-mail address above, and should include:

- ⊗ Type of ceremony
- ⊗ Date of ceremony
- ⊗ Candidate civil name
- ⊗ Candidate baptismal name
- ⊗ Presiding officer
- ⊗ Place of ceremony

Ordained clergy, please also remember that the privilege of performing deacon ordinations must be delegated to you on a case-by-case basis by the *deacon's* supervising bishop.

We now have beautiful **official E.G.C. certificates**, which will be issued from my office upon receipt of a ceremony report. These certificates not only show that a ceremony was performed, they also certify that the person performing the ceremony is a duly recognized officer of the E.G.C. entitled to perform the ceremony, and that the ceremony has been entered into the official Church records. The cert will be sent to the presiding officer for distribution unless otherwise requested. Any bishops who are using alternative certificates should send me a copy to keep on file. Any certificates online should be removed to avoid inappropriate usage.

I'd like to thank my colleagues for their support during this first year in office; your assistance and input has been invaluable. I look forward to another successful year promulgating the Law.

Thelema/Agapé

Tau Marie

From the Ombudsman

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

It is with great honor that I step into yet another role (as if I didn't have enough going on already) and accept the office of U.S.G.L. Ombudsman. It will take me a little time to get fully up to speed in this new position. I appreciate your patience and consideration in this regard while I am formulating effective procedures for assisting in the process of resolution.

I want the entirety of the general membership to know that I will be very accessible to them in this office, and feel it is important for there to be both formal and informal ways of approaching the Ombudsman's office for assistance. Much of what I will be doing will be purely informational, guiding and assisting members in contacting the right governing bodies or officers, and

helping members to navigate through our Order's system of government if and when problems arise.

I will be able to handle informal requests for assistance and information immediately, and will be available via e-mail or through the confidential phone message line listed on p. 2, and on the U.S. Grand Lodge website. Please pass this information along to your local body membership.

Please bear with me as this office grows organically and is developed *in vivo*. Look over the Grand Master Sabazius' article in this issue for a more detailed description of the duties of my office and how I may be of service to you as a member.

If you have any general questions about the functions of my office, or how I might be able to assist you, I invite you

to contact me at your convenience. Your questions and feedback will help me to serve you better.

E-mail and phone inquiries will be the most effective way to contact me for the present, and will undoubtedly get the most prompt response. Requests for assistance will be processed in the order received. Please be assured that I will do everything I am able to assist you. Hopefully, you will never have need of it. If you do need it, however, please feel free and do not hesitate to call on me. I look forward to being of continued service to the Order and its membership in this new capacity.

Love is the law, love under will.

Frater Hrumachis

The Vice of Kings: An Examination of Thelemic Compassion

This also is compassion: an end to the sickness of earth. A rooting-out of the weeds: a watering of the flowers.
—*Liber Tzaddi vel Hamus Hermeticus sub figura XC*¹

Compassion is a very evocative subject within Thelema. *Liber AL vel Legis* states, in chapter II, verse 21: "...Compassion is the vice of kings: stamp down the wretched & the weak: this is the law of the strong: this is our law and the joy of the world." This kind of statement cannot be more divergent from His Holiness, the Dalai Lama, who said, "...compassion, the attitude that...is one of the foundations of Buddhism."² Master Hsing Yun³ writes that compassion is, "the Buddha nature and it is ultimate reality. Compassion is truth in its purest form."⁴

Does this mean that Thelemites are to be cruel or show no empathy; that Buddhism is all about helping everyone and empathizing with all? I will attempt to show that both of these statements are incorrect because of a fundamental misunderstanding of compassion in the context that Buddhism uses it and in relation, the compassion to what *Liber AL* refers.

When most people think of compassion, a connotation of empathy, sympathy, concern, and kindness come to mind. These connotations, however, are very limited and completely based in emotion. They are, as a result, as transient as anger, love, or other emotions. When Buddhism refers to compassion, it means compassion which is not based so much on emotion, but a deep understanding of the connectedness of humanity.

All those who have taken an interest, whether immediate or remote, in Buddhism have been struck by the affirmation that compassion, the very foundation of conduct, is not based in any way on what we call "feeling." Even if we can't help it, it does no practical good to be moved to tears over our misfortunes or the misery of others.

Buddhist compassion has nothing to do with this or that particular case. It is based on a very precise sense of our belonging to the totality of the world. Venerable texts tell us that it [compassion] is without cause, without heat, without passion, untiring, immovable. As Jacques Bacot remarked as early as 1925, "It is completely objective, cold, and bound up with a metaphysical concept. It is not spontaneous, but the result of long meditations...It embraces all the beings caught up by their passions in the cycle of rebirths. It is universal, whereas ours is particular."⁵

Compassion in the Buddhist context postulates that we are all connected—in essence, one being. To show loving-kindness to others is, therefore, to show it to oneself. It is with this worldview that Buddhists are encouraged to see the world through the eyes of others, to put others before the self, and to act with universal positive regard for everyone, even one's enemies.

You may ask: what does this have to do with Thelema and *Liber AL*? The answer is that when Crowley received the text of *Liber AL* in 1904 *ev*, he was a Buddhist. He writes in *Confessions*: "The fact of the matter was that I resented *The Book of the Law* with my whole soul. For one thing it knocked my Buddhism completely on the head."⁶

Crowley was very aware of the deeper, Buddhist meaning of compassion; he had studied the Buddhist scriptures very thoroughly.⁷ Later upon accepting *The Book of the Law* and commenting on it, he used this knowledge of Buddhism when referring to compassion. He writes:

Compassion, the noblest virtue of the Buddha, is damned outright by Aiwass. To "suffer with" some other being is clearly to cease to be oneself, to wander from one's Way. It always implies error, no Point-of-View being the same as any other; and in Kings—leaders and rulers of men—such error is a vice. For it leads straight to the most foolish Rule ever laid down: "Do unto others as you would that they should do unto you."⁸

Crowley was discussing Buddhist compassion, as described above. Buddhism sees everyone as ultimately one being, where one sees from another's point of view and can identify with others. Thelema asserts that we all are individual and it is impossible to see from another's point of view or identify with another—as Crowley wrote, "This thesis concerning compassion is of the most palmary importance in the ethics of Thelema. It is necessary that we stop, once and for all, this ignorant meddling with other people's business. Each individual must be left to follow his own path."⁹

This has far reaching implications. What about empathy? What about helping others? Do we simply let all who are in need flounder or rise on their own? Crowley comments on the "weak" and "wretched" as "not real beings" and "they cannot be helped or mended."¹⁰ Does this mean that to offer assistance

1. Aleister Crowley, *Liber Tzaddi vel Hamus Hermeticus sub figura XC*, in *Gems from the Equinox* (Scottsdale: New Falcon, 1992), p. 661.

2. His Holiness the Dalai Lama & Jean-Claude Carriere, *Violence & Compassion: Dialogues on Life Today* (New York: Doubleday, 2001), p. 81.

3. Master Hsing Yun is a Chinese Buddhist Monk and the forty-eighth patriarch in the *Linji* school of *Ch'an* (Zen) Buddhism. He is the founder of Fo Kuang Shan monastery and the Buddha's Light International Association.

4. Master Hsing Yun, *Being Good: Buddhist Ethics for Everyday Life* (New York/Tokyo: Weatherhill, 1998), p. 123.

5. Dalai Lama & Carriere, 45.

6. Aleister Crowley, *The Confessions of Aleister Crowley*, ed. John Symonds & Kenneth Grant (New York & London: Arkana, , 1989), 403.

7. *Ibid.*, 273.

8. Aleister Crowley, *Magical and Philosophical Commentaries on The Book of the Law*, ed. John Symonds & Kenneth Grant (Montreal: 93 Publishing, 1974), 323.

9. Aleister Crowley, *The Law is for All: The Authorized Popular Commentary to The Book of the Law*, ed. Louis Wilkinson & Hymenaeus Beta (Tempe, AZ: New Falcon, 1996), 36-37.

10. Crowley, *Commentaries*, 323.

to anyone is not Thelemic? How does a Thelemite know when to help someone? How does a Thelemite know if someone is a "king" or a "wretch?"

Again we turn to Buddhism and their definition of compassion, as Buddhism has a similar problem. Even though Buddhists see everyone as ultimately one being, they are hesitant to let their feelings control their actions or compassion. To deal with this issue, Buddhism combines compassion with wisdom, *panna*. Buddhist monk and author Walpola Rahula writes:

According to Buddhism for a man to be perfect there are two qualities that he should develop equally: compassion (*karuna*) on one side, and wisdom (*panna*) on the other. Here compassion represents love, charity, kindness, tolerance and such noble qualities on the emotional side, or qualities of the heart, while wisdom would stand for the intellectual side or qualities of the mind. If one only develops the emotional neglecting the intellectual, one may become a good-hearted fool; while to develop only the intellectual side neglecting the emotional may turn one into a hard-hearted intellect without feeling for others. Therefore, to be perfect one has to develop both equally. That is the aim of the Buddhist way of life; in it wisdom and compassion are inseparably linked together.¹¹

For the Buddhist, compassion is guided by the intellect or wisdom. This Buddhist wisdom manifests in individuals as the motivation for action. Why does one act in a particular way? What is the motivation for this action? Similarly, Thelemites can use this way of thinking; using wisdom as the differentiator, a measure by which to judge action.

While Thelemites are not using compassion as a motivator, they still may be inclined to help another star and king. Before doing so, they should examine their motivation, and use wisdom to determine the implications of the actions. Is the cause to make oneself feel better about oneself? If so then the motivation is pity, and that is a poor motivation. Crowley notes, "Even love and pity for the fallen is an identification with it...and therefore a contamination."¹² Instead they should only offer assistance if the person is in temporary need and the help will enable them to sustain themselves.

This still does not explain how one knows when to help and when not to. This is determined, each individually, according

to one's will and understanding. "The theory is that every man and woman has each definite attributes whose tendency, considered in due relation to environment, indicate a proper course of action in each case. To pursue this course of action is to do one's true will."¹³

Some may complain that this is vague and not much use— but is it really? Should there be codified rules of conduct? Should there be a set of ethics composed and enforced? Crowley did not think there should be. He stated, "There is no need to develop the ethics of Thelema in detail, for everything springs with absolute logic from the singular principle, 'Do what thou wilt shall be the whole of the Law.'"¹⁴

It seems to me that this means one should think about the situation, and use reason and logic. One should do one's will and not meddle in the matters of others. Lastly, should one assist others, it should be an investment in the assisted and not because you feel pity for them. Much of this view is summarized in *Liber Nu*:

Let the Aspirant beware of the slightest exercise of his will against another being. Thus, lying is a better posture than sitting or standing, as it opposes less resistance to gravitation. Yet his first duty is to the force nearest and most potent; *e.g.* he may rise to greet a friend... Let the Aspirant exercise his will without the least consideration for any other being. This direction cannot be understood, much less accomplished, until the previous practice has been perfected ... Let the Aspirant comprehend that these two practices are identical.¹⁵

With all this in mind, one can start to see the folly of acting solely based on emotions, the folly of compassion, and seeing others as self. Instead, one should fully manifest oneself based on one's course, and not be distracted by trying to influence the courses of others. "Let the Aspirant, bearing him as a great King, root out and destroy without pity all things in himself and his surroundings which are weak, dirty, or diseased, or otherwise unworthy. And let him be exceeding proud and joyous."¹⁶ Thelema and Buddhism have very different takes on compassion. Crowley correctly noted that in Thelema identifying with others, *i.e.* compassion, is simply "damned outright."

John L. Crow

11. Walpola Rahula, *What the Buddha Taught*, (New York: Grove Press, 1959), 46.

12. Crowley, *Commentaries*, 215.

13. Crowley, *Confessions*, 400.

14. *Ibid.*

15. Crowley, *Liber Nu*, in *Gems from the Equinox*, 141.

16. Crowley, *Liber Had*, in *Gems from the Equinox*, 151.

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Friday, July 1, 2005 EV

Please send your local body reports and governing body reports to:

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The Path of Mediation, Part 1

Establishing and Modeling a Critical Path toward efficient Mediation and Dispute Resolution within Our Holy Order.

It is with much respect and honor that I approach the subject of dispute resolution and the specific topic of what I refer to as the “Path of Mediation” within our Holy Order. It has come to my attention, over time and through experience that many within the Order are unclear or uncertain about the appropriate steps to take, and the resources available to them, for effectively dealing with problems or disputes with other members of our Order, when, in the common course of events, they do happen from time to time. Such are the reasons for this presentation; to foster the joy and enrichment of fraternity through a greater understanding of the processes and structure of our Order. And it is my sincerest wish that what I am about to present will assist in some small way in making your journey among us more efficient and effective.

As initiates, we have several very notable documents from which to draw in order to assist us in these efforts. Most notably are our foundational documents such as our Constitution, *Liber CI* and *Liber CXCV*, as well as the *C.O.L.M. Handbook*, the U.S. Grand Lodge bylaws, the *Minerval Guide* and our initiation rituals themselves, just to name a few.

Pax Templi

In examining the path of mediation and the steps available to us in dispute resolution within the structure of our Order, it is perhaps best for us to first address the issue known as *Pax Templi*.

Simply stated it means Peace within the Temple. It is the ability to work together in harmony and fraternity with our brothers and sisters and to not allow personal issues to effect the peace within the precincts of the Temple, even when we may be in disagreement or conflict with our brothers and sisters. Sounds simple, right? Well, it isn't always, and it requires a great deal of “tact and friendliness” as well as a high degree of maturity and self-responsibility on the part of everyone concerned in order to be able to continually and effectively manifest it. It requires a heightened sense of awareness and the disciplined development of the distinct ability to allow our “mental Equilibrium to be above disturbance by material events...” as so eloquently stated in *Liber Librae*. As initiates we have a greater responsibility to our brothers and sisters and the Order as a whole, and it is developing and maintaining the *Pax Templi* that becomes our chief concern in this regard. There should rarely be anything that arises which disturbs or disrupts it. An example of this idea is clearly articulated in *Liber CI: An open letter to those who may wish to join the Order*, Seventh House (Libra) paragraph 32:

Public enemies of the country of any Brother shall be treated as such while in the field, and slain or captured as the officer of the Brother may command. But within the precincts of the Lodge all such divisions are to be forgotten absolutely; and as children of One Father the enemies of the hour before and the hour after are to dwell in peace, amity, and fraternity.

If such a condition would apply to an “enemy of the state,” someone we might kill or capture in battle, then what of the brother or sister who we may be merely having some kind of personal issues or disputes with?

Step One: Personal Responsibility

Ultimately, I believe, we must first look to ourselves for the answer to this question. And this is exactly where we begin on this Path of Mediation. We begin with ourselves; for in a very real sense it is within ourselves that the real issues and their resolutions lie.

There is an old adage that states, “When you are pointing a finger at someone else, there are three fingers pointing back at you.” When we are experiencing a problem with another brother or sister we should take the time and effort to first examine our own actions and attitudes. This is the first critical step upon the path of mediation, and this step is three-fold: self examination, self-analysis, and self-responsibility. We must first look at ourselves and examine what exactly is at the root or cause of the dispute or conflict. What is it, really, that is bothering us or that has created a tension or upset? What is the real core issue? Once that is clearly determined we then can state that core of the issue, clearly, in what I refer to as an “I” or “My” based statement. Such as, “I am having a problem with Sister X because...” or “My issue with Brother Y is...” Doing this allows us to begin to take ownership of our part in the issue. It is also important to express how a conflict or dispute makes us feel. What are the feelings that come as a result of this dispute or conflict that are motivating our particular reactions? We can then include these in an “I” based statement. “I am having a problem with Brother X. When Brother X does this (particular action) it makes me feel angry, hurt, scared, mad, etc.”

It is important to articulate and even write down the exact nature of the upset and how it makes us feel. And to recognize and own these feelings while not trying to bury, stuff or disown them. It is also important for us to stay out of what I call “the story” surrounding the given situation for the present in this process. “Our story” of what happened often deludes or conflates the facts of a matter based on the feelings it brings up in us. For the present, we just want to look at the facts and distinguish the feelings.

Once this self-examination has been accomplished and the issues and feelings surrounding them have been clearly determined and articulated, we need to then analyze the issue, again from our own personal perspective. “Why is this an issue for me? What about this issue is causing a problem for me?” On a deeper level, “What is the lesson within this conflict for me? What is the lesson in regards to my personal path as an initiate? What is it, in this other brother or sister, that is mirroring myself and my own actions? What might I be projecting on to this brother or sister that I am disowning in myself?” Again, writing these things out and answering them with rigorous honesty will bring out salient points of the issue for yourself, which you can then clearly articulate to the other person in the conflict in the next step of the process.

Finally, within this first step we must look for our self-responsibility in the issue by asking, “How am I a cause in the matter?” “What role or responsibility do I take in the dispute or conflict?” This is likely the most difficult aspect of the first step—recognizing what part we play in the conflict and taking responsibility for it without being defensive of our position or

denying that role, without painting ourselves into the role of the victim or giving our power away in the situation, or once again going into “our story” of the issue.

Example: I loan Brother X \$100 because he’s short on rent. He promises to pay me back in a week once he gets his paycheck. A week goes by and I don’t hear from Brother X. I call him and he doesn’t answer or return my messages for another week, even after I leave a message explaining I need my money back. When I finally do run into Brother X at an O.T.O. event the next week, he says he’s sorry makes an excuse and says he can only give me \$20 tonight because he’s short and he’ll *try* to get the money back to me as soon as possible. This really upsets me, and I want to tell him so right then and there in front of everybody.

A fairly cut and dried scenario, right? Let’s look at it from the point of the first step. What is the core issue and how can we take ownership of it? First, state the issue clearly.

“I am having a problem with Brother X. He borrowed \$100 from me and promised to pay me back in a week. He has not paid me back as he promised.” That is the basic issue and the facts of the matter.

“I feel as if Brother X has been avoiding me and it makes me angry that he has not been true to his word and has not paid me back on time.” Those are the general feelings involved in the issue. There may be more, but again we need to be careful about going into “our story” and placing blame. Such as, “Brother X is a liar. He said he would pay me back the \$100 I so graciously

loaned him and now he is avoiding me. He’s a lazy slacker and a thief and I can’t believe he would rip me off like that!” That’s a story; and a rather impolite, somewhat slanderous, and highly reactive story at that. We need to be able to clearly separate out “our story” while still giving credence to the emotions that may arise around a particular issue. We’ll talk a bit more about that in the second step.

Here’s an example of taking ownership of our cause in the matter. “I loaned Brother X \$100. I trusted Brother X’s word that he would pay me back. I realized there was a possibility that he could not pay me back. I wanted to help my Brother X. “

That’s ownership. That’s your part in the matter expressed without going into “your story.” Brother X also has a responsibility for his part in the matter as well, but we’ll tackle that in the next step.

Taking the time, energy and effort to look at ourselves, rigorously, in this way may not be easy. However, it is a necessary and vital part of the process in maintaining *Pax Templi*. No one ever said that becoming a part of a magical fraternity was going to be easy.

Once we have thoroughly completed the three aspects of step one, we will have clearly determined what the core of the problem is, how it effects us directly and makes us feel, and what our role or “cause in the matter” is, at which point we can then really begin to move on to step two with clearer knowledge and understanding of the issues before us.

Frater Hrumachis

Next issue: Responsibility toward our Brothers and Sisters, the second step on the path of mediation.

Local Body Reports

TAHUTI Lodge

Do what thou wilt shall be the whole of the Law

On the evening of September 18, 2004 EV, TAHUTI Lodge, in the valley of New York City, celebrated its 25th Anniversary.

Not only is a Lodge’s 25th a rare event in the Order; it is a once in a lifetime occurrence. This milestone gave me, and others I am sure, pause to reflect on the history and contributions that a single body can make to the entire Order and to so many individual members. My personal experience with TAHUTI Lodge began in late 1993 EV. The Lodge was a mature body offering weekly celebrations of the Gnostic Mass, weekly workshops, and every month there was a ritual, feast,

or initiations being performed. A rich mix of local members with frequent out-of-town guests was the order of the day. Within this community there has always been ample opportunity for the motivated to be mentored in the performance of the Gnostic Mass, participation in initiations, and performance of dramatic rituals. It was apparent to me in 1994 EV that this environment was designed and managed with a goal in mind. It was then I first heard the phrase, “TAHUTI Lodge was designed to be a Lodge of Lodge Masters.”—a bold management philosophy. “Success is your proof.”

Today I can look around at the leadership of the Ordo Templi Orientis at the international, national, and local level and see that success. Some alumni have

assumed greater responsibility than others. Some serve in official capacities; others simply pass along whatever talents, skills, and knowledge they have gleaned from those who went before them to those who come after them. The success of TAHUTI Lodge extends across continents and over seas. I am proud of whatever small part I have in this tradition. I can only imagine the joy of the founder and the Lodge Masters since who have continued to cultivate this field of initiates into a harvest of thoughtful sovereign leaders. Men and women who understand another phrase I was exposed to at the Lodge: “Power with us is service.”

Continued →

What do ceremonial magicians gather together for? To do ritual! That was the theme on September 18th. After all the attendees were robed, anointed by Soror Stella, and stationed in the Temple, Frater Puck opened with a banishing. Frater Roncelin then led us all through a Thelemic *Middle Pillar*. Frater A'anhsha performed a trio of rituals ending with *Liber V vel Reguli*. At this point the Temple was warm, all of the attendees' energy had been directed and manipulated, the shells had verily been banished unto their habitations. This was the moment several of us had traveled from Florida for, the moment the lovely Soror Sophia had traveled from California for, the moment members from across New York, New Jersey, and Pennsylvania had traveled to witness.

A veil was drawn aside and an Adept, the founder of TAHUTI Lodge, came forth. He advanced and stood in the center of a circle of initiates. Wisdom crowned, Ibis-headed, skin of flaming orange, bearing the Wand of Double Power and the Rose and Cross of Light and Life. The Adept invoked Tahuti by *Liber Israfel*. Isis appeared from behind another veil. Her beauty, radiance, and stature compliment and enhance the God she faces. The Lecture was delivered. My diary marks the phrase Tahuti uttered to me. The journey, the fellowship, and the ritual are recorded as a success. I witnessed Tahuti appear in the new permanent space where initiates are able to carry out their Great Work in the Valley of New York City for a 26th consecutive year. This year was introduced with a very well attended Gnostic Mass performed at midnight.

As a former member and guest at the Silver Anniversary, I would like to thank all the former and current officers and members of TAHUTI Lodge for their warm hospitality and honest fraternity. This anniversary reminded me of the strong and beautiful tradition we are responsible for passing on to those that will stand on our shoulders and be celebrating the 50th Anniversary of TAHUTI Lodge.

Love is the law, love under will.

Frater Nemo

Xanadu Camp

Do what thou wilt shall be the whole of the Law

This is our first submission to either *Agapé* or *The Magical Link*, so it seemed to us to be long overdue. We hope everyone had a great 100th year anniversary. We held our centennial anniversary celebration of *Liber Al vel Legis* on three consecutive days early in April.

Our Annual Report was filed in the beginning of 2004 ev. This gave us a chance to look at where we stood as an O.T.O. body and where we are going. In March we received a letter from the Electoral College

President, acknowledging our last annual report and encouraging us to seek Oasis status. Working toward that status by having an Initiator, team, and furniture was one of the goals we set for ourselves in 2004 ev.

Our website has been updated in several areas. We added some pictures to the Gnostic Mass Journal pages at:

www.xanaduoto.com/Masspage.html

Some other changes have recently been made to these pages, but keep an eye out for more. We are always updating and adding pictures and information about our temple and ritual garb. We also added a few more titles to the Crowley Restoration Project in our Library section at:

www.xanaduoto.com/library.html

Again, thanks to O.T.O. for giving us permission to publish these on the web.

On July 27, 2004 ev we held initiations, thanks to the assistance of our dear friend and E.C. Mentor, Br. P.H. We initiated two Minerval, one First Degree, and two Third Degree candidates. Our Camp Master received his Initiation Charter shortly after this round of initiations, and Xanadu Camp O.T.O. now has an Initiator in its ranks. The authority to do initiations here in the Reading, Pennsylvania area is very important to us. In the past, we have had to travel far and wide to receive initiations, often to New York City, where the wonderful folks at TAHUTI Lodge reside, or to the spectacular shores of the west coast. Now initiations can be held in our very own community.

A special thanks to Bishop T Roncelin for making his way down here for our Gnostic Mass Workshop on November 20. Events commenced with a short description on the Mass and a practice run-through with our team. We learned a tremendous amount from T Roncelin. A few people were baptized and/or confirmed, and our Deacon-in-training, Soror Blasphomet, was ordained. The workshop culminated with the performance of the Mass.

Thanks to everyone who has donated funds to the Camp for new supplies, events, etc., and to our treasurer, who is doing a great job keeping records and getting everything filed on time.

So that's where we currently stand as an O.T.O. body. We plan to submit an application for Oasis status soon. As everyone here knows, it takes hard work, and we have much more to do, but since everyone seems to be having fun with this (thus willing to give it their all) our Camp Master has agreed it's now time to apply to the next level. We look forward to being an active and growing part of our own local Pagan & Magickal community, as well as helping other bodies in the O.T.O. in any way we can.

Love is the law, love under will.

Soror Rosasophia

Obituaries



**John Scott Jackson Jr.
Frater Haifa**

May 20, 1981 EV - January 15, 2005 EV

*"Some people come into our lives and quietly stay.
Others stay for a while, leaving footprints in our hearts,
and we are never the same."*

Frater Haifa had just begun his journey with us when he passed away. His bright and willing spirit and lust for knowledge were a joy. Horizon Oasis is glad to have known him.

May he be granted the accomplishment of his Will.

Soror Tiamat

Donald Ray Wallace

The request came from Indiana State Prison's Death Row. It was longtime Corresponding Associate of O.T.O. Donald Ray Wallace's wish that I travel to Indiana to visit on his last day, spend the final hours with him as "spiritual advisor," perform *Ecclesia Gnostica Catholica's* Last Rites, and witness his execution. I met with T Pelagius to apprise him of the situation; shortly thereafter, U.S.G.M.G. Sabazius X° offered his blessing. Unfortunately, the prison officials were not as understanding as our Grand Master was—Donald spent his last hours alone, and entered into "the consciousness of the continuity of existence" via lethal injection without the benefit of E.G.C. clergy.

Baqi Ali (a Sufi with whom Donald had corresponded for the last two years) and I were allowed to spend eight uninterrupted hours in a large holding cell with Donald earlier that last day. Although I could not take religious items to that visit, with Baqi as a witness, I performed an *ad-lib* version of the Last Rites. An important part of the ceremony was Donald's flawless recital from memory of *Liber AL*, including *The Tunis Comment*. This was Baqi's first exposure to *Liber AL*. Under any circumstances, that is a life-altering event; this setting was perhaps unique, perhaps even initiatory. That evening, Baqi was allowed to observe the execution, and to sit with and support Donald's two sisters, brothers-in-law, attorney, and a Buddhist Priestess—his closest companions. Each of us was unequivocally transformed by our nearness to Doanld.

The Requiem Mass, held on March 17 at Sekhet-Maat Lodge in Portland, Oregon, was a beautiful, enriching, and enlightening pageant: Lodgemaster Mick Taylor as Priest, Sister Dawn Davis as Priestess, and Frater Arun as Deacon. Besides these three visible officers and the Children, there were six others in attendance. Several of Donald's letters and pieces of artwork were displayed at the Greater Feast that followed the Requiem Mass.

Baqi had visited Oregon in 2002 EV, and attended the Winter Solstice Ritual at Sekhet-Maat Lodge. In that ceremony, everyone drew from the central cauldron a stone upon which was painted symbols to designate one of the 78 Tarot cards. Baqi drew the Ace of Swords. As we went through the material that Donald "willed" to me, we found his copy of *Liber AL*. Inserted in the book was an Ace of Spades—I took this as a sign, and passed the book along to its rightful owner, Baqi. A few days later, Baqi discovered this handwritten note:

Donald Ray Wallace = 111
b. 9/3/1957 2:21 PM CDT 38°N 88W°
d. 3/10/2005 12:15 PM

Frater באקי - פארשיף 671-31

Jon Wilton

Brother Jon Wilton, III°, an associate of Leaping Laughter Oasis, celebrated his Greater Feast on April 3, 2005 EV at his home in Sioux City, Iowa. The cause of physical death was complications from diabetes.

Jon was born May 2, 1975 EV in Edina, Minnesota, one of three children born to Paul and Eva Wilton. After his parents' divorce, he stayed with his father who settled in Sioux City.

Brother Jon was initiated Minerval and I° at Leaping Laughter Oasis in 2001 EV and attained III° in 2004 EV. Despite his physical separation from the Oasis, he was active in both studying the Law of Thelema and establishing new bodies in the Midwest. He was a founding member of the Chara Sophia Thelema Study Group in Nebraska and was working towards establishing a Study Group in his home town of Sioux City.

Jon was a tattooed, pierced rocker who never went to college, but who could quote Crowley, Heidegger and Jung. He was a talented singer and songwriter. Aside from his music, he had no fixed career but always did what was necessary to practice the Law. For Jon, there was no such thing as moderation. He lived large, loved large, and was large in his devotion to the Law.

We remember Jon as a passionate man in all aspects of his life. May that passion be transferred to those of us who had the pleasure of knowing him during the time he spent among us.

A song by Brother Jon may be downloaded at:

homepage.mac.com/phornepax/jonwilton.mp4

Stephen Charest
Frater Patroabo

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