

AGAPÉ

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From the Grand Master

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

The Strategic Planning Committee has completed work on the Vision Statement and Values Statement, which can now be viewed at:

oto-usa.org/planning.html

The committee has now turned its attention to compiling a list of Strategic Goals.

On the weekend of July 22 and 24, we completed our annual joint meeting of the governing bodies in Southern California, and held VII° initiations. We now have five additional S.G.I.G.s. During its meeting that weekend, the Electoral College exercised its “one most singular power” to elect one of the two IX° Revolutionaries described in paragraphs 25 and 26, and in Section 4.13 of the Bylaws of Ordo Templi Orientis U.S.A. The person elected to this position wishes to keep his identity private at this time, but he will probably be submitting an article to *Agapé* describing his understanding of the office.

The following weekend saw the O.T.O. Women’s Symposium, or O.T.O.W.S., in Las Vegas, Nevada. The idea for the O.T.O.W.S. came out of a small gathering of Priestesses in Southern California who talked about holding a conference to celebrate, explore and discuss the formula of the Divine Feminine as it is expressed through the O.T.O. and E.G.C. A bit more than a year later, that vision manifested in Las Vegas as Sisters and Brothers gathered from across the U.S. to explore the manifestations of divine femininity in Thelemic and other systems, magick and the female body, sexual energy, and the place of woman within modern Thelema. I was not able to attend, unfortunately; but, according to reports, there were a number of attendees who had been unsure of their place as women in Thelema and the Order, who left the event with an increased sense of empowerment and belonging. The event was the result of the efforts of many individuals, and our thanks go to all of them. Special thanks go to Sister Kayla

B. for successfully masterminding this event despite being nearly killed in an equestrian accident a month prior, and to Sisters Kat S. and Kim K. for stepping in to help out when needed.

A note to the members of the Lover Triad: I’d like to remind you that our Man of Earth local bodies need your continuing support, and it remains your fraternal duty to support a Lodge, Oasis or Camp, preferably somewhere in your local area (if it’s a Camp, it needs to be a Camp that has bylaws and is actively working towards Oasis status). I have personally verified that all members of the Electoral College and Supreme Grand Council are members in good standing of at least one Man of Earth local body. Soror Helena and I currently belong to two.

Earlier this year, U.S.G.L. adopted a policy regarding local body dues that harmonizes provisions in the template Local Body Bylaws with I.H.Q. and U.S.G.L. treasury policies. The revised policy states that local bodies may require that local members be in local good standing in order to be eligible for initiation, or to participate in initiations, at their local body. This requirement cannot be imposed upon candidates who reside more than 100 travel miles from the local body. This policy was adopted in order to harmonize two policies that previously conflicted, but the result should make it easier for local bodies to secure the baseline funding they require.

Love is the law, love under will.

Sabazius

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S.G.I.G.s: Government, Service, and Management

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

"The Man of Earth takes no share in the Government of the Order; for he is not yet called upon to give his life to it in service; and with us Government is Service, and nothing else." —*Liber 194*

Whereas the Man of Earth "takes no share in the Government of the Order," membership in the Senate and subsequent degrees is intimately tied to governance of the Order, i.e., management. The titles of S.G.I.G. and E.G.C. Bishop come with certain responsibilities, both to the Men of Earth and to the Hermits (specifically as represented by the X° and the O.H.O.), and both of these Triads are entitled to certain expectations of those

holding these titles. The Men of Earth are entitled to expect that someone holding the title of Sovereign Grand Inspector General, and that of Bishop of Ecclesia Gnostica Catholica, will be knowledgeable with respect to Order policies, will have the power and authority to perform the ordinary functions of these offices, and will be able to serve as a reliable representative of the "upper management" of the Order. The X° and O.H.O. are entitled to expect that S.G.I.G.s will faithfully represent them to the Men of Earth and (if necessary) to the public, will abide by their oaths, and will faithfully perform their management duties in accordance with O.T.O. policies.

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Mysteria Mystica Maxima ✠ *Ecclesia Gnostica Catholica*

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Simply holding the titles of S.G.I.G. and E.G.C. Bishop places one in a position of intermediate management within O.T.O. Any exercise of S.G.I.G. or Episcopal powers in O.T.O. and E.G.C. is explicitly a management activity. An S.G.I.G./Bishop can withdraw from active participation in management activities, but cannot divorce the performance of such activities from Service, to both the First and Third Triads. To do so would simply be a contradiction in terms.

For S.G.I.G.s, disagreement with the X° and the O.H.O. over policies and “the direction of the Order” is, of course, permissible—even expected, and everyone has the inalienable right to complain about anybody and anything to anybody. However, the management responsibilities of S.G.I.G./Bishops require an unusually high degree of care and circumspection in such matters.

As I see it, any X° is obliged to listen to the opinions of his S.G.I.G.s, and to give them due consideration; but he also needs to make his own decisions according to his own calculus. A X° may decide to act in a way that is contrary to the way one—or all—of his S.G.I.G.s think he or she should act. Regardless, the S.G.I.G.s are obligated to abide by, and support, the final decisions of their X°. According to *Liber 194*, the members of the VII° constitute “the Great General Staff of the Army of the Sixth Degree,” the members of which are “vowed to enforce the decisions of authority.”

Should the level of disagreement between a S.G.I.G. and his X° get so bad that the S.G.I.G. finds himself in a position where he is no longer able to serve, in good conscience, as the faithful

Frater Sabazius X°

representative of his X°—then, obviously, a working relationship is no longer possible. In such a case, given the obligations he took upon himself by accepting invitation to the VII°, there are really only two honest and honorable courses of action available to him:

- ⊕ he may quietly retire from active service and conspicuous participation in O.T.O. activities, ceasing the exercise of the authority, and privileges, of his office; or
- ⊕ he may resign in protest from his offices of S.G.I.G. and E.G.C. Bishop, and sever his ties with the X° he can no longer serve.

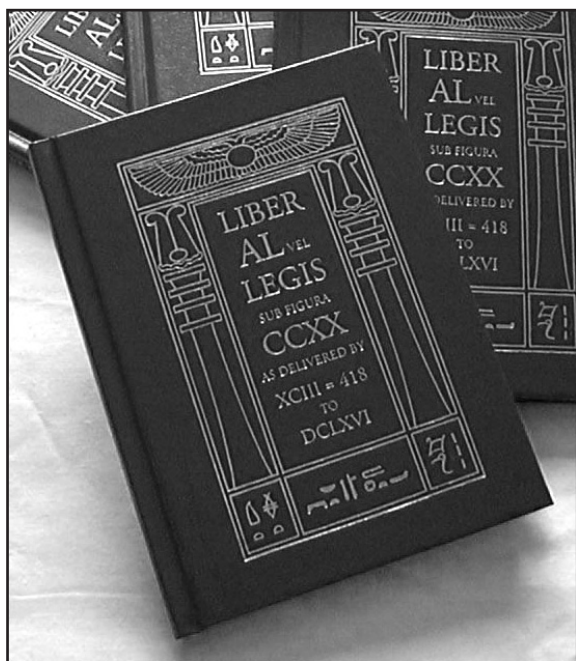
To disavow the responsibilities of these offices, without also relinquishing their privileges, would be neither honorable nor honest.

Now, we do not have degree demotion in O.T.O. Once you’ve taken an initiation, you can’t go back and become “un-initiated.” The office—and title—of “Sovereign Grand Inspector General” is inherent in the VII° initiation. So are those of “Bishop of Ecclesia Gnostica Catholica,” according to the current recension of our rituals. As mentioned above, the very possession of these titles is a brand of management authority at an intermediate level. Therefore, an S.G.I.G. cannot simply abnegate his management offices and return to the responsibility-free membership status he enjoyed before. If an S.G.I.G. wishes to shed all the responsibilities inherent in his rank, then he must resign from active membership in the Order.

Love is the law, love under will.

Sabazius

Liber AL vel Legis: The Book of the Law The U.S. Grand Lodge Presentation Edition



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

The O.T.O. U.S. Grand Lodge Presentation Edition of *Liber AL vel Legis: The Book of the Law* are still available. This edition is exclusively for O.T.O. members and has been designed with the O.T.O. initiations in mind. It measures 4 1/4" wide, 5 9/16" long. It has a red faux leather cover with gold foil stamps on the front and spine, a front presentation page, and space in the back for noting one’s advancement in the M.:M.:M.: and E.G.C. Each copy is only \$5.00 plus shipping.

To obtain copies of the presentation edition, individuals and local bodies may contact Magus Books at:

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To order, you must be an active member of the O.T.O. Membership subject to verification.

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Problem Solving

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

We have developed a whole range of mechanisms for mediating disputes and resolving other membership problems, based on various Blue Equinox passages and on our own experiences and research. These are enumerated elsewhere. The “path of mediation” can be complex, so we have instituted the office of the U.S.G.L. Ombudsman to help members navigate the system.

At this time, there are a few specific points about our system that I’d like to address.

- 1. We can’t do anything about a problem if we don’t know about it.** Telling your friends, or posting about your problem on your L.J. does not constitute reporting it to us. We don’t monitor everybody’s L.J. 24/7. If you don’t know where to take your issue, or what information is required, contact the Ombudsman. Breakdowns in communication do occur, of course, so follow up.
- 2. We will only rarely take up a fraternity issue on behalf of a third party.** Sometimes we do, but usually not. If you feel you have been the object of an unfraternal act, then you need to take the initiative yourself. Someone might step forward and do something on your behalf, but you should definitely not count on it. This is especially true for cases of slander/defamation. Only you know if you were truly slandered.
- 3. Local issues should stay local—but only if they are *truly* local.** On review, many past instances of the use of the local “Notice” procedure (and of the old “Local Bad Report” procedure) should really have gone straight to National. Cases of repeated disruptive behavior, and cases where one would reasonably assume that the person would repeat their misbehavior in the future, either locally or elsewhere, are not suitable for strictly local handling. Outright criminal behavior should always be reported immediately to the G.S.G.
- 4. If you file a complaint or a request for mediation, things may not go your way—even if you are in the right.** We do our best with the information we have. If you are going to file a complaint, or apply for mediation, you need to have your ducks in a row. The other party is very likely to disagree with you, so keep notes. If you can’t back up your assertions with pretty good evidence or independent testimony (or, say, a court conviction), your argument may not fare well in the inevitable fray. Furthermore, you may think you’re right, but you may find, after hearing the other stories, that you were actually partly, or even entirely, wrong. Now, there are those who have asserted that we should simply know who is trustworthy and who is not, and act accordingly—but it is usually not as simple as that. It is not necessary to outright lie in order to convey inaccurate or incorrect information. Watch *Rashomon*.

In some cases, you may win the argument, but the ultimate result may be different than what you anticipated or hoped for. The Grand Tribunal may decide, for example, that an instance of misbehavior warrants curtailment of some membership privileges (such as the ability to serve as an initiator, E.G.C. Priest, or officer of a local body), rather than outright expulsion.
- 5. It may take a while.** Most of us have day jobs, not to mention other O.T.O. responsibilities. Furthermore, we try our best to provide due process in disciplinary cases—which takes time to do right.
- 6. Detailed results of mediations and disciplinary actions are provided on a need-to-know basis.** Sometimes these investigations are extremely complex, involving testimony from many individuals and pages and pages of information. It is simply not practical to share all this information with everybody. There are also privacy issues and confidentiality issues involving oaths, etc. that make it necessary to withhold much of the information involved in most of these cases from general distribution.
- 7. Do not attempt to game the system.** If you file a complaint, and you claim to have evidence supporting your complaint, you need to be ready to provide that evidence. If you are alleging breach of contract, for example, you had better be ready to provide a copy of the contract. We consider the filing of false complaints as a means of harassment, submitting false information in conjunction with official investigations, attempting to threaten us if we do not find in your favor, and other attempts to game our system as very serious offenses. If we catch you at this, you will find yourself the target of your own Grand Tribunal action.
- 8. Use the system.** Problems need to be addressed using the appropriate channels we have developed. If you see problems with those channels, address them to the Ombudsman. Attempting to try the case yourself in the court of public opinion will not help you. That venue has no mechanism for due process, and has an extremely poor record with respect to fairness. Depending on the specifics, doing this could be interpreted as an attempt to game our system to force the outcome you desire.

Of course, this requires some degree of *trust* in our procedures and our officers. If you have no trust in either, then you really should simply step back from active membership until such a time as you feel that the situation has changed.

Love is the law, love under will.

Sabazius

From the Secretary of the Grand Tribunal

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

Duties 29-31 of *Liber CI* can be, to a certain extent, a struggle to interpret as they address matters and individuals outside of the Order's immediate jurisdiction. Where and when possible, these Duties are interpreted literally. However, practicality (along with "the light of common sense")—notably with respect to an O.T.O. Grand Lodge's existence within the civil government in which it resides—will need to be addressed and weighed with any application to these points.

Regarding the Duties of the Seventh House, (which astrologically deals with marriages, partnerships, friends, and enemies) *Liber CI* states:

29. *Any injury done by any person without the Order to any person within it may be brought before the Grand Tribunal, which will, if it deem right and fit, use all its power to redress or to avenge it.*

In the 1999 *EV Memorandum Regarding Liber CI*, G.M. Sabazius states, "The Grand Tribunal does not arbitrate disputes between members and non-members, though we can provide legal referrals to our members who require them." In other words, the Grand Tribunal does not, at this time, consider it "right and fit" to directly intervene in disputes between members and non-members by providing arbitration or mediation services. Non-members would not be bound to accept the results of such arbitration or mediation, and such arbitration or mediation would, consequently, be unenforceable.

In "Article V: Governing Bodies", Section 5.04.F. of the *By-Laws of O.T.O. U.S.A.*, addressing the G.T., *Liber CI* is quoted nearly verbatim: "Any injury done by any person without the Order to any person within it may be brought before the Grand Tribunal, which will, if it deems right and fit, use all its power to redress the injury subject to the limits of applicable law."

Note that the Areopagus has here decided to drop the word "avenge" from the language of *Liber CI*, and to qualify the provision with "subject to the limits of applicable law." Examining the context of *Liber CI*, both definitions of "avenge" (from the Latin *vindicare*, "to lay claim to, avenge"; vindicate) would appear to apply:

1. To inflict a punishment or penalty in response to a perceived wrong.
2. To take vengeance (inflict punishment) on behalf of someone.

The Areopagus has thus determined that it is not within the purview of O.T.O. to "inflict punishment" on non-members. Further, it has conditioned the "power to redress the injury" according to "the limits of applicable law," thus affirming that O.T.O. is a law-abiding organization. It should be noted that nothing in this provision limits the ability of the Order to place non-members on bad report, and thus prevent them from joining the Order.

30. *In the case of any Brother being accused of an offence against the criminal law of the country in which he resides, so that any other Brother cognizant of the fact feels bound in self-defense to bring accusation, he shall report the matter to the Grand Tribunal as well as to the Civil Authority, claiming exemption on this ground.*

A member should feel "bound in self-defense to bring accusation" if he or she is placed in jeopardy of injury or deprivation by the actions of the offending member. Additionally, any member who becomes "cognizant" of such an offense is encouraged to bring it to the attention of the G.T., regardless of whether or not he feels sufficiently "bound in self-defense to bring accusation" to the Civil Authority.

31. *The accused Brother will, however, be defended by the Order to the utmost of its power on his affirming his innocence upon the Volume of the Sacred Law in the Ordeal appointed ad hoc by the Grand Tribunal itself.*

The Order's defense of the accused would be predicated on whether or not the individual was free, in order to have the ability to even affirm his innocence before the G.T. Members sought by the civil authorities or incarcerated are *de facto* outside of the Order's present reach for such purposes; although this may change with future G.T. development. Ordeals appointed by the G.T. vary according to the particulars of each case, and are confidential.

Concerning the study and interpretation of *Liber CI* in general, I'd like to second the recommendation made by the Grand Master to read the analysis by Frater Ash, appearing elsewhere in this issue.

Lastly, the Areopagus has recently determined that "conduct unworthy, of a member" is to be included in the list of potential causes "for bad report and disciplinary action." This charge would include conduct "tending to injure the good name of the organization, disturb its well-being, or hamper it in its work." Furthermore, the Areopagus has recently determined that "conduct unworthy of a member" is to be included in the list of potential causes "for bad report and disciplinary action." This charge would include conduct "tending to injure the good name of the organization, disturb its well-being, or hamper it in its work."

Lastly, it is my duty to notify the membership at large that [name redacted for internet distribution] is no longer a member of Ordo Templi Orientis.

Love is the law, love under will.

In the Bonds of the Order,
Dathan Biberstein

An Examination of *Liber CI*: Part 1

Of all the open documents Aleister Crowley wrote regarding Ordo Templi Orientis, *Liber CI*, “An Open Letter to Those Who May Wish to Join the Order”—is perhaps the most comprehensive and visionary. It was first published in 1919 EV in *The Equinox* 3, no. 1, which is commonly referred to as the “Blue Equinox.” Half of the articles were written specifically in regards to O.T.O., and provide a large-scale structure for the Order. *Liber CI* is unlike the other items in the Blue Equinox, because it is not directly concerned with governmental structure (outlined in “An Intimation with Reference to the Constitution of the Order,” *Liber CXCIV*) or mystical provenance (as in “The Message of the Master Therion,” *Liber II*). Rather, it constructs a vision of the Order as a whole in manifested form within the framework of fraternal principles—how members are to behave and the resulting benefits enjoyed by all.

The vision within *CI* is grand, to say the least. Even if we were optimistic enough to claim that the benefits, detailed within, were all possible, their full manifestation would be many years away. However, despite the fact that a system of profess-houses and universities are quite a ways off, we can nevertheless look to *CI* as a blueprint for what O.T.O. is to be. To this end, this essay will take a close look at this important document, grouped by major themes, including: the Law and our Mysteries, recruitment, money and property, profess-houses and other benefits, mothers and children, justice, and fraternity. Through this analysis, we can gain a deeper insight into the nature of O.T.O. and its fundamental goals.

Readers unfamiliar with the document in question also may wish to have a regular copy of *Liber CI* handy as a reference.

Opening

These Regulations Come into Force in Any District Where the Membership of the Order Exceeds One Thousand Souls

We first notice that *CI* doesn’t even come into effect until a “district” has at least 1,000 members. What is a *district*? Crowley, unfortunately, does not define it, so we must do some guesswork based on his other uses of the word. It isn’t a Kingdom (i.e., a nation), because Crowley refers to such as a *province* in “Intimation” (*CXCIV*). Looking for other instances in *CI* we find in article 38, “...the Master of the Lodge in her district shall offer to become...” and 48, “Brethren who may be travelling have a right to the hospitality of the Master of the Lodge of the district...” He uses the word several times in his *Confessions*:

- He mentions that his “associations with Beachy Head possess a charm which I have never known in any other district of England”.
- “I once attended a Lodge whose Master was one of the two local bankers. [...] In this district, the clandestine Lodges greatly outnumbered the orthodox.”
- “In Mexico we used to make rather a point of practising with firearms whenever we struck a new district . . . Our next expedition was to the Colima District.”
- Speaking of Darjeeling, India, “Sir Joseph Hooker . . . made an extended survey of the district”.

Based on his use of the word, it is reasonable to conclude that a district refers to a single Valley or perhaps a group of Valleys,

depending upon factors such as geography and population. Therefore, multiple Valleys like those found in the Bay Area in California or the Austin/San Antonio corridor in Texas would be districts, whereas single cities Dallas, Los Angeles, and New York would comprise their own. There is probably no way to create a clearcut definition—it would likely be determined on a case by case basis.

There is, of course, an important expectation embedded within this. *CI* assumes that a district is expected to reach a membership of at least 1000 members. Naturally, not every local body would obtain this, but a regional grouping of them theoretically could. Even if we extended the definition of *district* to be equitable with an entire U.S. state, then ideally U.S. Grand Lodge should have 50,000 members, minimum!

How realistic this is is certainly a matter of debate. However, we can still look to the underlying principle embedded within this very first sentence, which is that Crowley expected the Order to be reasonably large. As we will see later in the essay, this is for two very good reasons. The first is that it is reflective of a general promulgation of Thelemic principles and the other is that the Order needs some serious numbers if it is ever going to fulfill the more institutional goals outlined within this document.

The other word in this sentence worthy of note is “Souls.” There are three possible takes on why he used this word. One is to suggest that membership is open to both sexes, and this was his way of using a genderneutral term. Second, it could be a reference to the mystical journey of the Man of Earth degrees,

This issue of *Agapé* is so late that the deadline for *Agapé* 8, No. 3 has already passed! If you haven’t already sent in your submission, please, *do this quickly!*

Send your local body reports and governing body reports to:

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Submission guidelines are available at www.oto-usa.org/agape.html. For more information contact agape@oto-usa.org.

which would be relevant for potential members. Third—and this is going out on a limb—he is using it based on its original etymological meaning, which is, from O.E. *sawol*, “spiritual and emotional part of a person, animate existence.” A theme that runs throughout CI harkens to all three elements: spirit, emotion, and animate existence. In other words, the benefits and duties of the Order are based upon promoting material and emotional well-being within the context of spiritual development.

After boilerplate greetings, Crowley offers an introductory paragraph:

It has been represented to Us that some persons who are worthy to join the O.T.O. consider the fees and subscriptions rather high. This is due to your failure to explain properly the great advantages offered by the Order. We desire you therefore presently to note, and to cause to be circulated throughout the Order, and among those of the profane who may seem worthy to join it, these matters following concerning the duties and the privileges of members of the earlier degrees of the O.T.O. as regards material affairs. And for convenience we shall classify these as pertaining to the Twelve Houses of the Heaven, but also by numbered clauses for the sake of such as understand not the so-called Science of the Stars. First, therefore, concerning the duties of the Brethren. Yet with our Order every duty is also a privilege, so that it is impossible wholly to separate them.

There is another subtle but very important message here. Although Crowley is basing the structure of this “epistle” on the “Science of the Stars,” he is presenting it in such a way that the astrologically untutored can understand it. Stop and consider this a moment. While staying true to the context of O.T.O.’s teachings, Crowley is modifying a public tract so that it can (at least in his mind) be understood by potential members. This is an important lesson and a vital principle. Crowley is saying two very meaningful things: (1) that “worthy” people do not need to be already learned in the magical arts, and (2) we may, to a reasonable degree, gear our Order presentations to the intended audience.

This is important enough to be repeated several times. This document suggests clearly that potential members do not, and probably will not, be already learned in magick. In other words, O.T.O. is not a club for people who already do ceremonial ritual. Although magick plays an important role in the course of one’s Order advancement, our central purpose is not for enthusiasts to get together to talk about magick or show off their ritual technique. Within the framework of the Man of Earth grade, magick is something that is learned along the way in service to the lessons of the degrees and the duties of ritual officers. According to CI, when

. . . our central purpose is not for enthusiasts to get together to talk about magick . . .

This paragraph is packed with juicy information. One message is quite straightforward—members are to explain the advantages of the Order in such a way as to convince the “worthy” that it is worth joining. What makes a potential member “worthy?” There are several clues within the document, which lead to the conclusion that worthiness is determined by a combination of *usefulness to the Order* and having certain *personal qualities*. We will see that Crowley expected many members to be rich and powerful, for the dual purpose of infiltrating civil institutions with high-level Thelemites, and so that O.T.O. can materially benefit from their wealth. This aside, all potential members should also display personal characteristics that imply that he or she would be willing and able to fulfill the essential duties outlined in CI. In general terms, such folk would be described as noble and honorable, having traits such as courage, generosity, loyalty, integrity, and cordiality.

considering a person for membership (i.e. sponsoring them for Minerval or First Degree), one’s potential usefulness and character should be the priority.

Finally, the phrase, “concerning the duties and the privileges of members of the earlier degrees of the O.T.O. as regards material affairs” is quite telling. It insinuates that, in part, O.T.O. addresses the “material affairs” of its members. This is the first big clue that the Order is more than a narrow vehicle for teaching magick. This fits in with the final sentence saying that every duty is also a privilege. In other words, it is through fulfilling the obligations outlined in CI that the Order is able to provide the grand benefits it claims. This sets up one of the major themes of CI—that we are a family, and our success is dependant on all of us working together.

Next issue: Part 2, “The Law & Our Mysteries” and “Recruitment”

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 Spring meeting, April 15, 2006 EV:

Closure

None.

Change of Master

Fr. David Andrew Blakely has been confirmed as Master of Bubastis Camp (Dallas, TX) effective April 15th, 2006 EV.

Mastership of 93 Oasis (Costa Mesa, CA) passed from Fr. Aleph to Sr. Mayet effective April 15th, 2006 EV.

Change of Body Status

Therion-Babalon camp (Berkeley, CA) has been re chartered as Therion-Babalon Oasis with Fr. Khut-em-Abt as Master effective April 15th, 2006 EV.

New Charters

Fr. Joshua Sharp has been granted charter as Master of Alombrados Camp (New Orleans, LA) effective April 15th, 2006 EV.

Fr. NEMO has been granted charter as Master of Set Triumphant Camp (Orlando, FL) effective April 15th, 2006 EV.

The College wishes to express its appreciation to the past and present Masters of each of the above bodies. We wish each of them the best in their new offices and endeavors.

Hosting E.C. Meetings

Local bodies that are interested in hosting the Spring and Autumn meetings of the Electoral College (as well as Summer meetings in even numbered years) are encouraged to write the President of the E.C.—see p. 2 for contact information.

Upcoming E.C. Meetings

Summer, 2006 EV meeting: tentatively scheduled for Saturday, July 22nd, 2006 EV, to be hosted by Blue Horizon Oasis (Glendale, CA).

Fall, 2006 EV meeting: tentatively scheduled for Saturday, October 14th, 2006 EV, to be hosted by Serpentine Splendour Lodge (Las Vegas, NV).

Attending E.C. Meetings

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 can 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 address listed on p. 2.

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:

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.

In Memoriam

The Electoral College wishes to express its deep and profound loss at the celebration of the greater feast of Brother Chris Parker. The College would like to recognize his steadfast dedication and tireless service to ourselves, our Work, the Order, and to the Law that we serve. He is a brother, a compatriot, and a friend. We wish him well.

Love is the law, love under will.

In the Bonds of the Order,
Frater Dvgls Jms Blk
President, Electoral College
O.T.O. U.S.A.

Local Body Reports

The Star & The Snake Camp ☯ Ashland, Oregon

When recently asked by my fencing peers what I was working on for an upcoming tournament, I explained, “high line lateral actions, seeding parries, compound attacks, and understanding that the sense of freedom in my body is both relative and illusory.” All laughed and my appreciative smile followed. When asked to clarify, I simply said, “Yoga and steel, my friends...yoga and steel.”

Under the guidance of The Star & The Snake Camp’s Frater Hrumachis, we have finished our explorations and comparison of the *Siva Samhita* with the *Hatha Yoga Pradipika*. Having activated and charged the Kundalini through the chakras’ pathways, we utilized intensive *Asana* and dual nostril *Pranayama* followed by *Pratyahara* candle meditation.

Yoga has forced me to look at the details in my blade work. In Crowley’s first lecture of *Yoga for Yellowbellies*, he encourages one to put aside and shut out objects of sense and intrusive mindwaves. To assist in this, I use a red triangle tatwa in training which is eventually replaced by my opponent’s blade guard. The transition was not so radical after several months of practice. Whether using the postures of the bear, the broken arrow, or the dragon, or when failing to make a good, simple lunge, I realized enormous limitations of my mind through my body. How often did I realize great mental clarity after overcoming a physical or technical obstacle in practice with my fencing Maestro? All the time, in fact. In Mahatma Guru-Sri Paramahansa Shivaji’s 3rd lecture, he reports that one does not even know what disrupts until yoga is truly practiced. Once the mind is stilled and my body is a reflection of that, my awareness of the opponent is no longer an issue. Practice Yoga daily and you will hear music differently or observe your fencing opponent with new eyes. As Crowley indicates

William Blake Oasis ☯ Baltimore, Maryland

William Blake Oasis has gotten off to an excellent start in 2006 EV. We are experiencing continued growth in membership with many Minerval and I^o candidates on the horizon. As a community outreach project, we have begun a Magick 101 class series which has been receiving good response from new interests. Members are also teaming up to write and perform a monthly series of planetary and elemental rituals. We are starting to look like a Lodge.

With additional growth in our E.G.C. membership, we have performed 10 baptisms and confirmations of E.G.C. members, we have steadily upgraded our Mass equipment, and have increased celebrations of Gnostic Mass to twice a month. In the last 6 months, we have debuted two new priestesses including Sr. Ziyuda and Sr. Melusine, and we’re looking forward to Fr. V.E.X. and Sr. Hetaera celebrating their first Mass in April. We warmly welcome all of our new members and clergy into our E.G.C. community.

After three years of service, Fr. Freeshadow has stepped down from his roles as W.B.O. Treasurer and Deputy Master. W.B.O. thanks him for his excellent and steadfast work in organizing and maintaining our records. New officer positions have been filled by Fr. M.B. as our new Deputy Master, Sr. Hetarea as our new Treasurer, Sr. Helena Sophia as our new Assistant Treasurer, and Fr. S.I.E.L. is taking over M.B.’s role as Secretary.

Frater Wolf

further, an extrasensory perception kicks in that will raise one’s sensitivity to new heights. In the aphorisms of Patanjali, it is stated that the regulation of breath influences the perception of the nervous system within the body. The product is physiological, followed by “psychic effects.” My practice of even the shortest *Asana/Pranayama/Pratyahara* before a Tournament or practice session has helped me to see objects moving at lightning speed as if they were literally slowed down. Time and space are shifted and warped, in my Yoga practice and also in fencing if I maintain the state of awareness. I have overcome physical limitations in my technique through this practice. Magick? Indeed.

Focusing my mind on my adversary’s wrist, sabre, or feet is the *Dharana*. Continuing that focus throughout the duel is *Dhyana*. The bout becomes a meditation in itself, and the conversation of blades will reveal causalities that are processed by intuition more than any methodical observation. The goal of Yoga, Union with God, corresponds simply to winning the Tournament!

Having ventured further into Yoga’s application in the art and sport of classical and modern fencing, I continue to find that winning a duel in the mind’s eye will manifest victory on the *Piste*. As I continue to unlock the secrets of sword magick, I hope to further the manifestation of my will in this area and in my life.

Frater Wolf is a member of *de Arm* in Ashland, Oregon. Last fall, he was undefeated but for one duel in the Ashland Sword & Mask regional tournament. Fr. Wolf currently studies under classical/modern fencing Maestro John McDougall and uses techniques perfected by World Champion Aldo Nadi.

Soror Hypatia

We thank them for taking on these volunteer positions for W.B.O. and wish them much success.

Most notably, we have secured an excellent temple space at an Odd Fellows Hall which includes a lodge room (with a raised dias in the east), kitchen, dining area/classroom, 3 bathrooms, and storage for only \$60 per event. This option has proved more sensible and affordable for W.B.O. than leasing a 24/7 space. Our new space has prompted us to increase our local dues from \$5 per month to \$25 per month, and this increase has drawn excellent support; we have more dues paying members now than ever before. We have also scheduled a rummage sale and bake sale fundraiser for September which will happen the same day as the nearby community Craft Festival. Many of us are looking forward to getting rid of our junk collections and excited about baking.

I am thrilled to see an energized membership continuing the Work in 2006 EV, particularly with NOTOCON V taking so much energy last year. W.B.O. is pleased to have established a firm foundation so that we may continue to expand upon the programs we offer, and we are looking ahead to an rich and prosperous 2006 EV.

Soror Hypatia
Master, William Blake Oasis

Obituaries

Peter Arnold

On Friday, 26 May 2006 EV, Brother Peter Arnold partook of his Greater Feast. He was just shy of 60 years old. A lifelong Thelemite, Peter was instrumental in the development of Pyramid Encampment in 1986 EV and was one of its original Initiates. Originally a member of the Typhonian O.T.O. in the 1970's EV, he maintained a regular correspondence with Kenneth Grant. This fostered a highly unique and intuitive interpretation of Thelema. He didn't always make himself completely understood, but when he talked, we all listened because we knew that there were gems of wisdom somewhere in his statements. Peter was an outstanding astrologer who

truly lived his day to day life in accordance with the positions of the stars. He composed charts for everyone upon request and interpreted them with acumen.

Peter passed following a long and painful period of hospitalization where he strove to overcome the debilitating effects caused by liver disease. He was adamant until the end about returning home but Nature interfered with his plans. Now Peter is truly home in the Body of Nuit. His last words were "remember me." I am able to say with certainty that we truly will.

—Brother Norman Fleck



Leigh Ann Hussey

July 31, 1961 - May 16, 2006 EV

There was a maiden that strayed among the corn, and sighed; then grew a new birth, a narcissus, and therein she forgot her sighing and her loneliness. Even instantly rode Hades heavily upon her, and ravished her away.

On May 16th 2006 EV, our sister Leigh Ann Hussey known among us as Soror Marfiza, K.E.W., was killed in a motorcycle accident. She was 44.

Leigh Ann was born and raised in Berkeley CA, where she received her B.A. in Music from UC Berkeley with a Minor in Celtic

Studies in 1984 EV. She took her Minerval Degree in 1994 EV, was baptized and confirmed in E.G.C. in 1997 EV and took her K.E.W. and was ordained a Priestess in 1999 EV. She was a founding member of the Thelemic band Nuit, and served for many years as Praeceptrix of Horus Temple. She will be remembered as a brilliantly talented musician, writer, and magician whose intensely passionate lust for life touched and inspired all who knew her.

As a testament to the profound impact she made on the lives of others, her memorial Gnostic Mass was attended by well over 77 communicants. Her wake had at least as many or more in attendance. A sister once said of Leigh Ann that she was the very incarnation of "leaping laughter, delicious languor, force and fire." Truly, she was all that and so much more.

Leigh Ann is survived by her father, two brothers, her husband, her wife, and her companion.

From those who were your chosen and preferred: We love you Leigh Ann. We love you and we always will.

Good night, sweet sister. The stars whither you raised your countenance are now your home.

Blood of The Saints

*Blood of the Saints, within the Grail collected,
burn on my lips as I taste of thee,
that I may be in thee as one perfected;
that I be drunken with ecstasy.
Let my e'vry vein with bliss be filled
in my heart's chambers to be distilled.
Of thine ever-welling store,
I shall drink and thirst no more
in light and life, love and liberty.*

*Lady, I drink, in my exhilaration,
more of thy glory than I can hold.
I have become to thee a fit libation
gather me into thy cup of gold.
Taut and trembling in passion and excess,
I am all given unto thy press.
As I shout and sing in laud:
Be this blood the wine of god!
my joy increaseth a thousandfold.*

*O holiest of vessels, I adore thee,
heart of my heart, fountainhead of grace,
where I shall be received as those before me,
reaching completion in thine embrace.
I the vine whose fruit is given o'er,
dissolving into the Grail once more,
that when I am poured in turn,
other lips my blood shall burn,
as with thy Saints I shall find my place.*

—Leigh Ann Hussey

Members-only **BULLETIN**

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AGAPÉ

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