

AGAPÉ



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May 1, 2008 EV



From the Grand Master

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

In Memoriam

We are celebrating the Greater Feasts of two senior members who were also dear friends of many of us: Sister Lena Bender, Illustrious Dame Companion of the Holy Graal VI°, and Brother James Garvey, Frater Aladdin, Illustrious Knight Templar of the Order of Kadosch VI°.

Sister Lena (affectionately known as the "Scarlet Mother") and Brother James were both active members of Tahuti Chapter and true pillars of the New York Thelemic community. Sister Lena died unexpectedly in her sleep on the night of April 19 and Brother James died on June 3 after a long illness.

Lena and Jim are profoundly missed by all who knew them.

Unto them from whose eyes the veil of life hath fallen may there be granted the accomplishment of their true Wills; whether they will absorption in the Infinite, or to be united with their chosen and preferred, or to be

in contemplation, or to be at peace, or to achieve the labour and heroism of incarnation on this planet or another, or in any Star, or aught else, unto them may there be granted the accomplishment of their wills; yea, the accomplishment of their wills.

Memorial funds have been set up in their names for the purpose of financing our efforts to establish a Profess House.

Tax deductible donations to these funds can be made on-line directly via PayPal (to gtg@oto-usa.org), via the USGL Treasury website (www.oto-usa.org/treasury), or by check or money order payable to Ordo Templi Orientis USA and mailed to:

Grand Treasurer General
Ordo Templi Orientis USA
4110 SE Hawthorne Blvd. #444
Portland, OR 97214-5246

Please include a note with your payment indicating that it is for the Lena Bender or the James Garvey memorial fund.

Continued on next page ☞

Contents

<i>From the Grand Master</i>	1
<i>From the Electoral College</i>	3
<i>Introduction to Pastoral Counseling</i> by David G. Shoemaker	4
<i>Strategic Planning for Local Bodies</i> by Craig Berry	5
<i>The Thelemic Calendar</i> by Joseph Thiebes	6

☞ *Continued from previous page*

Annual Report

Our annual report for the 2007-2008 EV fiscal year (Anno IVxv EN) has been completed, and is now available at:

oto-usa.org/usgl_annual_report_IVxv.pdf

New Committees

In accordance with the Strategic Plan, we have established, populated, and activated the following new committees:

E.G.C. Clergy Training Committee: A committee to develop materials, tools, and curricula to improve the consistency and quality of training and to facilitate training of the Priesthood, Diaconate, and Novitiate of Ecclesia Gnostica Catholica.

Profess House Development Committee: A committee to work out standards and strategies for development of Profess Houses within U.S. Grand Lodge.

Public Relations and Media Outreach Committee: A committee to encourage and coordinate publication of articles, interviews, reviews, and other materials about O.T.O. and Thelema in the alternative and the mainstream presses.



Mysteria Mystica Maxima ☞ *Ecclesia Gnostica Catholica*

AGAPÉ

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Initiator Training Committee: A committee to create sample training materials and supplemental resources for initiation officer training workshops.

Memorization of Initiation Rituals

Also in accordance with the strategic plan, I have issued a policy requiring a phasing in of full memorization of the Minerval through III° initiation rituals by initiation officers, with certain qualifications and exceptions. Chartered Initiators will be sent copies of the policy memorandum in the mail. Copies may also be obtained from any Sovereign Grand Inspector General or Certified Initiator Trainer.

Advanced Initiator Training

The first Advanced Initiator Training Workshop will be held over the weekend of June 28-29, 2008 EV at Sekhet-Maat

Lodge in Portland, OR. These workshops are designed for Chartered Initiators who have already attended one or more Certified Initiator Training sessions and wish to advance their knowledge, understanding, and abilities as initiators.

For detailed information, see:

[sekhetmaat.com/wiki/
Advanced Initiator Training 2008 ev](http://sekhetmaat.com/wiki/Advanced_Initiator_Training_2008_ev)

All Chartered Initiators—especially those who are a C.I.T. or an S.G.I.G.—are encouraged to attend. The next A.I.T. workshop is tentatively scheduled for March 2009 EV in Salem, MA.

Love is the law, love under will.

Fraternally,
Sabazius

From the Electoral College

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

The Electoral College at its Winter Meeting, January 12, 2008 EV, took the following actions concerning duties in its charge:

Local Body Closure

Star and Snake Camp (Ashland, OR) closed at the request of the master effective January 12th, 2008 EV.

Change of Body Status

None

Change of Body Master

Mastership of William Blake Lodge (Baltimore, MD) has passed from Sr. Kerry Kurowski to Br. Christopher Surprise effective January 12th, 2008 EV.

The College wishes to express its appreciation to the past and present masters of each of these Bodies. We wish each of them the best in their new offices and endeavors.

Ninth Degree Revolutionary

Members in good standing of the Sovereign Sanctuary of the IX° in the United States (who are not serving as an officer or voting member of any Governing or Administrative Body under the jurisdiction of the U.S. Grand Lodge) wishing to volunteer to stand for election to the office of Revolutionary by the Electoral College are encouraged to write the President of the E.C.—see p. 2 for contact information.

Sanction for Appeal

Brothers or Sisters of our Order who wish to pursue appeal to a verdict of the Grand Tribunal may write to individual members of the Electoral College to request sanction be given to take their

case to the Areopagus of the Eighth Degree (per Liber CXCV, section 16) via email links found at:

ec.oto-usa.org/ESelectors.html

Hosting E.C. Meetings

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

Upcoming E.C. Meetings

The Spring 2008 EV Meeting scheduled for April 19th, 2008 EV is to be hosted by LVX Lodge (Panorama City, CA). The Summer 2008 EV Meeting scheduled for July 12th, 2008 EV is to be hosted by Golden Lotus Oasis (Mission Viejo, CA)

The Fall 2008 EV Meeting scheduled for October 18th, 2008 is to be hosted by Tahuti Lodge (New York, NY).

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.

Website

The official E.C. website is at:

ec.oto-usa.org

Continued on next page ↗

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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.html

Bodymasters not already in possession of the username and password 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.

Communication with the E.C.

I would like to invite any initiates with 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 bring 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.

Love is the law, love under will.

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

An Introduction to Pastoral Counseling in E.G.C./O.T.O. Settings

DAVID G. SHOEMAKER, PSY.D.

As most readers likely know, the O.T.O. Psychology Guild has developed a Pastoral Counseling workshop which, over the past several years, has been presented at various locations across the country at the request of U.S. Grand Lodge. U.S.G.L. generously sponsored all of these workshops, and we are grateful for their continued support and enthusiasm. We are also grateful to the local bodies, and their members, who have welcomed us into their homes and temples.

To qualify for attendance at the Pastoral Counseling workshop, a member must be an ordained E.G.C. Bishop, Auxiliary Bishop, Priest, Priestess, or local body master or a Novice Priest or Priestess recommended by their Bishop and within a few months of expected ordination. Attendees must also be Active members of U.S. Grand Lodge of at least 3rd Degree.

One of the most common concerns about the Pastoral Counseling Workshops (P.C.W.) has been that it is impossible to train someone to be a fully-fledged pastoral counselor in a weekend. This is a valid concern; however, *these workshops emphatically do not qualify attendees to function as professional counselors of any sort*. Professional pastoral counseling accrediting agencies require graduate degrees in Divinity or similar fields, with prior licensing/credentialing for independent therapy practice. These qualifications are obviously far beyond our present training. So, what does

pastoral counseling in E.G.C./O.T.O. settings entail? Using professional/legal terminology, what is our scope of practice? Consider these guidelines:

1. We do NOT provide psychological assessment and diagnosis.
2. We do NOT provide professional emergency services.
3. We DO listen attentively, and give feedback, comfort, and support.
4. We DO provide spiritual guidance within a Thelemic context, while being respectful of our members' autonomy and self-determination.
5. We DO provide resources for referrals beyond the scope of our pastoral counseling duties.

We approached the development of the P.C.W. from a pragmatic point of view. We were cognizant that those serving as E.G.C. clergy and as O.T.O. body masters are *already* viewed by local members as sources of guidance and aid. Anyone in such a position of leadership *will* eventually be approached for such aid—as a trusted senior in the Order, as a visible symbol of spiritual authority, or simply as someone who seems to know a bit more about what's going on in the group. Accordingly, it is in the interests of the Order and the E.G.C. to fortify our local leaders with the basic information and training necessary to serve in these roles. In the future, it may be possible to provide more complete training before any given individual is put into service as a local leader; meanwhile, the P.C.W. is designed to provide the basic tools.

These are:

1. Basic techniques of intervention and counseling skills
2. The basics of Family Dynamics and related social/psychological theories, as applied to Thelemic communities
3. Ethical and legal issues in Thelemic pastoral counseling
4. Psychiatric diagnostic categories and basic approaches to assessment of mental illness and chemical dependency issues
5. Tools for working with Crisis Intervention, Grief Counseling, Conflict Resolution, and Sexuality issues
6. Training in the use of appropriate referrals to outside sources of assistance

We look forward to bringing the P.C.W. to more local bodies, in the U.S. and abroad, in the coming years. Additionally, once a member has completed the initial P.C.W., they qualify for attendance at "Level 2" workshops, which will be developed in the future. These workshops will deepen the theory and practice of the modules introduced in Level 1 in a retreat-type setting conducive to personal reflection and integration of the material.

Much of the recently released issue of *Neshamah* (Volume I, Number 2) consists of articles drawn from the workshop, addressing many of the key content areas presented. While the materials presented in *Neshamah* certainly do not replace the experience of attending a

live workshop, they serve as a valuable resource for those who have not yet had a chance to attend. Additionally, for those who have already attended, these articles will be useful to have on hand as a summary.

Copies of *Neshamah* (including back issues) may be ordered online through the Guild's website. The cost is \$11 plus \$2 shipping within the U.S.

Those interested in hosting or attending a Pastoral Counseling Workshop should contact the Psychology Guild at the following address:

O.T.O. Psychology Guild
c/o 418 Lodge
P.O. Box 215503
Sacramento, CA 95821
916-218-6262
guild@animasolis.com
www.animasolis.com/guild

David Shoemaker is the founding president of the O.T.O. Psychology Guild.

Strategic Planning for Local Bodies

CRAIG BERRY

Running a local body is a demanding job. Predictable tasks (preparing for and running events, scheduling, recruiting workers) take up a lot of time and energy. Unpredictable crises tend to occur at the worst possible moments, draining more time and energy from the people who are already busiest.

In such an environment, the idea of strategic planning can sound far-fetched. One of my own favorite aphorisms is that "it's hard to remember you came to drain the swamp when you're up to your behind in alligators." Nevertheless, all successful local bodies do engage in some form of planning, though it may be as informal as "We'll do Masses on the last Sunday of each month." Indeed, planning can help alleviate crisis, since it helps you use the resources you have more intelligently.

In the spring of 2007 ^{EV}, U.S. Grand Lodge published the results of its first formal strategic planning exercise at:

oto-usa.org/planning.html

Our work was guided by the *Field Guide to Nonprofit Strategic Planning and Facilitation* (McNamara, Carter; Authenticity Consulting 2003). This book provides a rigorous approach to planning. Our first challenge was to decide, based on criteria suggested by the book, which of many planning models applied best to U.S.G.L.

Local bodies may acquire and use the same book or one of many other books on the planning process. However, I will describe the major steps, so that local bodies may use this outline as a starting point for their own strategic planning.

1. Situational analysis

Effective planning begins with an honest appraisal of your circumstances. What does your community look like, both within O.T.O. and outside it? What are recent trends in membership size and fundraising? How many committed people can be counted on to perform tasks reliably? What connections are there to other organizations? The "Diagnostic Models" presentation offered at Kaaba Colloquium provides tools for performing the internal portion of this self-assessment. Your body's most recent Annual Report Form (A.R.F.) is another useful resource.

2. Mission and values

The mission and values statements clarify the purpose and high-level goals of an organization. It is expected that local bodies will share the mission and values of U.S.G.L., which are presented on the planning page referenced above. Many local bodies may choose to incorporate these without modification. However, they may also add body-specific values. For example, Sekhet-Maat Lodge has a tradition of supporting and encouraging Thelemic artistic expression, and this is included in its mission and values.

3. Goals

Goals should be identifiably linked to the mission and values of an organization. If a goal cannot be so linked, it may be a sign that either a mission or value has been missed or that the "goal" is just a strategy to achieve some true goal (see the next section). For example, if the mission of a local body includes providing visible and accessible services

to the community, then obtaining permanent space for the body might be one goal to achieve that mission.

4. Strategies

Strategies are the means by which goals will be achieved. Extending the example from the previous section, if the goal were to obtain permanent space for the body, there might be a cluster of strategies associated with that goal concerning how to raise and manage funds. Each strategy should be focused, with a particular person or committee responsible for executing it and a clear time frame and criterion for success.

5. Implementation plans

Each strategy will require an implementation plan, but these are best left to the responsible parties. It is the responsibility of the body master to oversee implementation and to deal with inevitable surprises as they occur.

The 2007 U.S.G.L. strategic plan (oto-usa.org/strategic_plan_IVxv.html) provides an example of how visions lead to goals and goals to strategies. Again, this plan is probably much larger than what a local body may need, but it can serve as a model for your own work.

Patton once remarked, "No plan has ever survived contact with the enemy." But it's also well known that few have survived contact with the enemy without a plan. The time taken to plan ahead now will be repaid with substantial interest later.

The Thelemic Calendar

JOSEPH THIEBES

It's a New Aeon! William S. Burroughs wrote in his *Revised Boy Scout Manual* that "five steps are necessary to achieve independence from alien domination and to consolidate revolutionary gains." The first of these steps is to "proclaim a new era and set up a new calendar." The following will discuss the philosophical basis and benefits for the Thelemic calendar; this will be followed by a complete description of the mechanics of Thelemic calendar notation.

The Law of Thelema is described in full in *The Book of the Law*, where the calendar is described simply as follows:

*Let the rituals be rightly performed
with joy & beauty!
There are rituals of the elements and
feasts of the times.
A feast for the first night of the Prophet
and his Bride!
A feast for the three days of the writing
of the Book of the Law.
A feast for Tahuti and the child of the
Prophet—secret, O Prophet!
A feast for the Supreme Ritual, and a
feast for the Equinox of the Gods.
A feast for fire and a feast for water;
a feast for life and a greater feast for
death!
A feast every day in your hearts in the
joy of my rapture!
A feast every night unto Nu, and the
pleasure of uttermost delight!*

Crowley felt that the rituals should be done on an elemental division of the year into the four seasons, which result

from the Earth's position relative to the Sun. In his *Extenuation*,¹ Crowley explains that J. G. Frazer's *Golden Bough* contains appropriate elemental rituals in "crude form." He particularly notes the suitability of the entry of the Sun into the cardinal signs of the Zodiac as a time to perform these elemental rites, to generate a particular form of energy. Using Frazer's work as a resource has also led to the development of cross-quarter rituals, such as those by T Polyphilus.²

In the commentary on the Feasts of the Times, Crowley uses Gregorian dates, for example, August 12 for the Feast for the First Night of the Prophet and His Bride. It is not clear when he began using the Thelemic calendar. What is clear is that Crowley wanted a calendar system based on Thelemic philosophy and esoteric symbolism. One of the central symbols in Thelema is that of the Sun and Moon conjoined. It is the Mark of the Beast—the phallus—as masculine and feminine in unity. These two bodies and their positions against the heavens relative to the Earth make the substance of our calendar.

Where the Gregorian and Julian calendars were no more than crude attempts to approximate the solar year, the Thelemic calendar takes the solar

year as its fundamental basis, quite simply and literally referring to the position of the Sun and Moon in the sky. The twelfth part of the year when the Sun is in a given Zodiacal sign is based entirely on the position of the Sun and its relationship to the Earth, while the position of the Moon tells us how far along we are in that part of the year, and the planetary day of the week finally zeroes in on the exact date. Our calendar, unlike the Gregorian and Julian calendars, makes no attempt to constrain the progress of heavenly bodies to some abstract contrivance, as a celestial Bed of Procrustes. Instead, for us, the facts of nature dictate our calendar, and our record-keeping simply reflects this.

The Years

To simplify the explanation, this description will make use of the term "docosade," meaning a period of twenty-two years.

Thelemic years are counted in a modular fashion, by twenty-two. For example, this is the year IV:xvi.

- The rightmost number (xvi) gives a count of the years since the start of the current docosade.
- The next number to the left (IV), the count of docosades since 1904 ev.
- IV:xvi indicates four docosades and sixteen years, which is 104 years after the writing of the *Book of the Law*.
- $1904 + 104 = 2008/09$ in the common era.

¹ Also known as the "New Comment."

² These rituals can be found on his website, Vigorous Food and Divine Madness, at www.hermetic.com/dionysos.

Top Ten Reasons to use the Thelemic Calendar

10. The common Gregorian calendar inherently celebrates the birth of Christ by the way the years are numbered, while the Thelemic calendar celebrates the dawning of the New Aeon and subsequent reception of the *Book of the Law*.
9. The Thelemic calendar does not require leap years, leap seconds, or other obscure adjustments as does the Gregorian calendar.
8. New Year happens for everyone at the same moment in time—no more watching the ball drop on tape delay!
7. Using the Thelemic calendar allows you quickly to become familiar with the basic mechanics of astrology.
6. Considering the symbolism of the placement of Sun and moon on any given day yields a rich field of meaning to correspond to experiences of the day.
5. Impress your friends! Knowing and using an obscure and occult calendar system gives you instant "cred."
4. Tune in to the cycles of the Earth and its relationships with the Sun and moon.
3. Celebrate your birthday on the actual solar return! Your Gregorian birthday is only an approximation.
2. Relate the cycles of Sun and moon to those of your own psyche and your body.
1. Strip away the alien domination that currently defines our common calendar, and get to the root of all calendars: the movement of the heavens!

The Thelemic Calendar begins the New Year on the Aries Equinox (Spring Equinox in the Northern hemisphere), so the Gregorian year is skewed a few months from ours. It is currently the year IV:xvi, and it will remain so until the Spring Equinox in March of next common year.

In the Thelemic Calendar, one counts each number in the pair from zero to twenty-one. Traditionally, the non-zero numbers are written in Roman numerals with docosades written in capitals and years written in lowercase. Other forms include separating the numbers with a colon, writing one in Roman numerals and the other in Arabic numerals, or both in Arabic numerals.

The number of the year is preceded by the term “Anno,” meaning year, and it may be followed by “EN.” This is an abbreviation of the Latin phrase *era novis*, or “new era.”

By apparent design, the twenty-two modulus corresponds to the number of Trumps in the Tarot. Many Thelemites explicitly associate the year and the docosade to a Tarot Trump. For example, *Anno IV:xii* could be referred to as “The docosade of The Emperor and the year of The Hanged Man.”

Examples

The following are examples of accepted ways to record the Thelemic year, given the common date shown.

- 1996 *EV* (after the Vernal Equinox) —IViv *EN*
- 1992 *EV* (after the Vernal Equinox) —Anno IV:0.
- December, 2004 *EV* —Anno IV:xii.
- January, 2005 *EV* —Anno IV:xii.
- April, 2005 *EV* —Anno IVxiii *EN*
- January, 2006 *EV* —An. IV:13
- April, 2006 *EV* —Anno 4:14

Dates and Days

Dates and times are recorded using the typical notation of Astrology, indicating the positions of the Sun and Moon in the Tropical Zodiac. The day of the week is recorded in Latin.

The more precisely the solar and lunar positions are noted, the more precisely the date and time will be known. The Moon takes about 2.3 days to

move through a zodiacal sign. Simply recording the signs that the Sun and Moon are in will only describe a period of slightly more than two standard days. Recording the day of the week narrows the date down to a single day. Indicating the degrees, minutes, and seconds of the position of the Sun and Moon will provide still greater precision.

Planetary Days

Tuesday: *dies Martis*
 Wednesday: *dies Mercurii*
 Thursday: *dies Jovis*
 Friday: *dies Veneris*
 Saturday: *dies Saturnii*
 Sunday: *dies Solis*
 Monday: *dies Lunae*

Examples

The following are examples of accepted ways to record the same Thelemic date, beginning with the most precise.

- Sol 22°13'5" Taurus, Luna 29°6'19" Pisces, dies Saturnii
- Sol 22°13' Taurus, Luna 29°6' Pisces, dies Saturnii
- Sol 22° Taurus, Luna 29° Pisces, dies Saturnii
- Sol in Taurus, Luna in Pisces, dies Saturnii
- Sol in Taurus, Luna in Pisces

Tropical and Sidereal

The Thelemic Calendar uses the Tropical Zodiac, which simply attributes the zodiacal signs to an even twelve-fold division of the Sun's journey through the sky. The Tropical Zodiac does not take the positions of the so-called “fixed stars” into account. Over the millennia, the star signs move through the sky and their positions change very gradually so that today, when the Sun rises on the Spring Equinox, it is very nearly in the star sign of Aquarius. The Tropical Zodiac will take no note of this, as it is determined by the relationship of the Sun to the Earth, only.

The Sidereal Zodiac uses the actual positions of the star signs rather than the relationship between Sun and Earth. For a Sidereal astrologer, when the star sign of Aquarius moves to meet the Sun at the Spring Equinox, the Sun will be said to be in Aquarius at that time, not Aries as it would be said in the Tropical system.

The Sidereal Zodiac gives rise to the Precession of Equinoxes, which is the name given to the movement described above of Aquarius to meet the Sun on the Spring Equinox. Over great periods of time (a couple of thousand years), the star signs move due to the wobble in the Earth's rotation about its own axis so that the Spring Equinox takes place in a new star sign. It is called “precession” because the star signs move backwards compared to the movement of the Sun through them, so where normally in the course of a couple of months the Sun travels from Aquarius to Aries, the Sun at Spring Equinox will travel from Aries to Aquarius over the course of a couple of thousand years, hence the phrase “Age of Aquarius. Some have drawn a correlation between the Precession of Equinoxes and Thelemic Aeons.

It is really a matter of utility to determine which method we choose to represent the Zodiac. In one, we are dividing the Sun's oscillating journey from North to South and back into twelve equal parts, defining the Spring Equinox as Aries 0°. In the other, we are defining the signs based on the positions of the stars. The Tropical Zodiac is simpler and more practical and conforms to Crowley's comment in *Book 777*, where he writes: “Aries is scarlet, being the House of Mars and the sign of the Spring Equinox, where occurs the fiery outburst of the new year.”

The Future of the Thelemic Calendar

It remains to be seen what term will be used for the period of twenty-two docosades, i.e., 484 years. One possible name for this period would be “docosazenicade,” the roots of which break down to “twenty-two squared.” Given the modular counting of our years, notation after the first docosazenicade would require us to add a third column on the left of the docosade column. One popular suggestion has been to use Hebrew letters in this new column, with Aleph = 0, Beth = 1, etc. Adopting this would mean that our current year is 8: IV:xvi, but it is not necessary to include the 8 in our normal discourse, just as in the common calendar we often write '08 rather than 2008 *ev.*, but also especially since in this case it is functionally a leading zero.