

# AGAPÉ

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## FROM THE GRAND MASTER

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

### Editor Transition

I'd like to welcome Frater Julianus as *Agapé's* new Editor. As you may have noticed, the editorship of *Agapé* passed into his hands as of the previous issue.

Many thanks to Bro. Grant for his efforts over the past few years as Assistant Editor and as Editor.

### Bad Report and Resignation

Due to complications involved with the editorial transition, one of my articles, intended for publication in 2009 EV, never made it to print. I'd like to insert several of the items from that article here, for the record.

First, at its 2009 EV meeting, the Areopagus reviewed United States Grand Lodge's policy of automatically placing members who resign on Bad Report status, a policy that was instituted several years ago in order to justify Executive review for readmission of all resigned members. As a result, U.S.G.L.'s policy was modified as follows: Bad Report will no longer be automatic upon the resignation of a member

from the Order. Instead, the default status of a resigned member will be lack of report, or *no report*. The Executive will review the circumstances of each resignation at the time of resignation and determine whether a declaration of Bad Report is warranted.

Resigned members who are not on Bad Report who seek readmission at the level of their previous degree must (in addition to paying any previous outstanding balance in their account) obtain the signature of two sponsors attesting to their *good report*, as part of the readmission process. The sponsors must be members in good standing of at least the degree of the applicant or V°, whichever is lower. The office of the Grand Secretary General has developed an Application for Member Readmission form to facilitate this process.

Resigned members who have been placed on Bad Report are not eligible for readmission unless and until their Bad Report status has been lifted by the Executive. Prior to seeking sponsors for readmission, they must petition the Executive (via the G.S.G.) for lifting of their Bad Report status.

Inactive members may reactivate according to existing policy and do not require sponsors for reactivation.

### Profess Houses

Second, the Areopagus also reviewed a summary of Crowley's writings on Profess Houses prepared by U.S.G.L.'s Profess House Committee, and made several determinations regarding Profess Houses, as follows:

1. Despite the language in *Liber 101* (Privileges, Fourth House, 52), houses of IX° members are not automatically to be considered as Profess Houses of the Order, and that provision of *Liber 101* is to be considered deprecated. The Frater Superior has researched the

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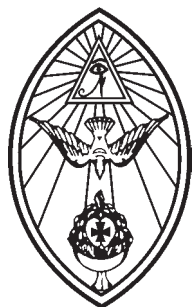
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matter and determined that Crowley's idea that the members of the IX° would share amongst themselves the "whole property of the Order" was the result of a peculiarity of British law of the time, in which abstract associations could not own property in perpetuity (a law that had been instituted to break the power of the Roman Catholic monasteries in England). Therefore, the property had to be owned by a defined class of members within the Order, as opposed to the Order in abstract, and Crowley assigned this co-ownership function to the IX°. As stated in *Liber 101*, this co-ownership function (in conjunction with the vow of poverty) was the reason that the houses of the IX°

members were designated as Profess Houses therein. In short, since the IX° members were envisioned as owning no property individually, and owning all the property of the Order in common, it followed that their houses were necessarily Order property, and therefore to be considered Profess Houses. In the U.S., abstract associations *can* and do own property in perpetuity, and tax-exempt non-profits are actually barred from allowing their assets to be owned by individuals. Therefore, according to contemporary U.S. law, Crowley's rationale for IX° ownership of Order property is null and void, and any corollaries to IX° co-ownership (such as houses of the IX° members be-

MYSTERIA  
MYSTICA  
MAXIMA



ECCLESIA  
GNOSTICA  
CATHOLICA

## AGAPÉ

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ing automatically considered as Profess Houses) are also null and void.

2. A Profess House may be a leased facility—it is not strictly necessary for it to be owned by the Order.
3. Profess Houses may be owned, leased, or otherwise controlled by International Headquarters, or by a Grand Lodge (or a National Section), or by a combination of the above.

### Typhonian Order

Third, and finally, significant news came in 2009 EV regarding the organization originally founded by Kenneth Grant. *Starfire* (Vol. 2, No. 3; March 2009 EV) included a statement by Michael Staley acknowledging that the document published in 1998 EV in *Starfire* Vol. 2, No. 2, purporting to demonstrate that Crowley had appointed Grant as Outer Head of the Order in 1947, has been identified as a fake. Grant's organization has dropped "O.T.O." from its name, and is now known as the "Typhonian Order."

### Notice

Based on discussions that took place at the annual joint meeting of U.S.G.L. governing bodies in July of this year,

we have decided to make several modifications to our policy regarding "Notice," which is the procedure whereby a Local Body Master (L.B.M.) can issue a warning to a local member regarding disruptive behavior. Henceforth, if a Notice issued by a Local Body Master is issued defectively (not in accordance with policy) it is to be deemed of no effect until it is re-issued in correct form by the L.B.M. Any Sovereign Grand Inspector General, or the Electoral College, or the Executive can determine that a Notice has been issued defectively. Further, the Executive can void a Notice that it determines was issued *in bad faith*. Individuals who believe that they have been subjected to a Notice that was issued defectively, or in bad faith, should write to the Electoral College.

A note to Local Body Mentors: in order to reduce the number of Notices issued defectively, Mentors need to be (or become) very familiar with the policy and procedures regarding Notice; and should take an active, advisory role in the preparation of Notices by the Local Body Masters they mentor.

*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 **Fall Meeting**, July 17th, 2010 EV, took the following actions concerning duties in its charge:

### Local Body Closures

The College closed Ad Astra Oasis at the request of the Master effective July 17th, 2010 EV.

The College closed Mitra Varuna Camp, effective July 18th, 2010 EV.

The College closed Onnophris Oasis, effective July 18th, 2010 EV.

The College closed Samadhi Camp, effective July 18th, 2010 EV.

### Change of Body Status

AHBH Camp (Las Vegas, Nevada) was chartered as AHBH Oasis with Sister Kayla Block as Master effective July 17th, 2010 EV.

Aum.Ha. Oasis (Chicago, Illinois) was chartered as Aum.Ha. Lodge with Brother Henry Anderson as Master effective July 17th, 2010 EV.

### Change of Body Masters

Mastership of Lapis Lazuli Camp (Phoenix, Arizona) has been transferred from Brother David Garrett to Sister Sondra Scott Rogers effective July 17th, 2010 EV.

### New Local Body Charters

Astrum Inculca Camp was chartered in the valley of Carbondale, Illinois, with Frater V.O.I.A. as Master effective July 17th, 2010 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.

*Continued on next page ~*

## 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 page 2 for contact information.

## Sanction for Appeal

Brothers or Sisters of our Order who wish to pursue appeal of 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 CXCIV*, section 16) via email links found at <http://ec.oto-usa.org/ECElectors.html>.

## Hosting E.C. Meetings

The College wishes to thank the members, families, officers, and the Master of Pyramid Lodge for their hospitality in hosting our Fall Meeting. Local bodies that are interested in hosting meetings of the Electoral College are encouraged to write the President of the E.C. See page 2 for contact information.

## Upcoming E.C. Meetings

- Fall 2010 EV Meeting scheduled for Saturday, October 16th, 2010 EV, hosted by Dove & Serpent Oasis (Atlanta, Georgia).
- Winter 2010 EV Meeting scheduled for January 8th 2011 EV via online electronic medium.
- Spring 2011 EV meeting scheduled for Saturday, April 16th, 2011 EV, hosted by Leaping Laughter Lodge (Minneapolis, Minnesota).

The deadline for submission of items to be considered (for the Fall 2010 EV meeting) is September 15th, 2010 EV. Please mail submissions to the Secretary of the Electoral College. See page 2 for contact information.

## 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 can be found at: [ec.oto-usa.org](http://ec.oto-usa.org).

## Forms

Bodymasters seeking up-to-date forms for Change of Mastership, Application for Oasis status, Application for Lodge status, or for Closure of their local body, as well as qualified initiates seeking an Application for Charter, will find them available exclusively from the document control officer

at [doc\\_control@oto-usa.org](mailto:doc_control@oto-usa.org).

## 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 page 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 page 2.

*Love is the law, love under will.*

In the Bonds of the Order,  
Dnn Bvchnn  
President, Electoral College  
O.T.O. U.S.A.

## THE WADJET



Hand-carved, fire-finished  
basswood with acrylic stain

by 



## REPRESENTATION IN THE BODY POLITIC

by Brother Joseph Thiebes

*On Saturday, August 15th, 2009 EV, Sekhet-Maat Lodge, O.T.O. celebrated the transition of Lodge Master and the past achievements of the Lodge. What follows is an excerpt, adapted for Agapé, from the outgoing address of Past Master Joseph Thiebes. The full speech can be found on the Sekhet-Maat website: [sekhetmaat.com](http://sekhetmaat.com).*

In “An Intimation with Reference to the Constitution of the Order”,<sup>1</sup> Crowley writes that, “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. The Man of Earth is therefore in much the position of the Plebeian in Rome in the time of Menenius Agrippa.” Here, as elsewhere, Crowley invokes the analogy of the body politic, for, “in True Things, all are but images one of another; man is but a map of the universe, and Society is but the same on a larger scale.”<sup>2</sup>

Menenius Agrippa was a representative of the Roman patrician class who was sent by them to convince the plebeians, who made up the military and had seceded, to return to the city. Menenius told the soldiers a fable about the parts of the human body and how each has its own purpose in the greater function of the body. The body thought the stomach was dead weight, so the body decided to stop providing nourishment to the stomach. Soon, the other parts grew hungry and fatigued, and became unable to function. They realized because of this that the stomach served a purpose, and they were dead without it. In the story, the stomach represents the patrician class and the rest of the body represents the plebeians.

The analogy of the body politic has been used in many ways and traces back through written history to the *Mahabharata* and the *Rig Veda*. In the *Mahabharata*, the analogy of the body politic comes in the form of an ancient discourse between the senses and the mind:

The mind said, ‘The nose does not smell without me. [Without me] the tongue does not apprehend taste. The eye does not seize colour, the skin does not feel touch, the ear does not apprehend sound, when deprived of me. I am the eternal and foremost one among all the elements. It always happens that destitute of myself, the senses never shine. [...] Without me, all creatures fail to apprehend qualities and objects...’

“Hearing these words, the Senses said, ‘Even this would be true as thou thinkest in this matter, if, indeed, thou couldst enjoy pleasures without either ourselves or our objects. What thou thinkest, would be true, if, when we are extinct, there be gratification and support of life, and a continuation of thy enjoyments, or, if, [...] thou canst have thy enjoyments by thy desire alone, as truly as thou hast them with our aid. [...] But without us thou canst have no perception. Without us no happiness can come to thee.’<sup>3</sup>

Indeed, the importance of the sense organs to the enjoyment of the mind, or in the case of Menenius’ analogy, the importance of the arms to the stomach, is implicit in this analogy, however it may be used. The usefulness of the analogy is that it illustrates the fact that the body requires the active participation of all its members to thrive. Was not Menenius inviting the soldiers to return to the city? He was not urging them to be silent or to withdraw from participation. Was he not appealing to them to come back? The stomach cannot after all feed itself; nor can the mind alone perceive sights and smells. Should the mind object to the foul smells of the nose, demanding that the nose overcome its sensations? Should the stomach refuse to send nourishment to the tongue because it has been burned by a hot beverage and now is in pain? Obviously not. The analogy of the body politic illustrates that all of the parts of the society are integral to the whole.

Thus, the statement that, “The Man of Earth takes no share in the Government of the Order,”<sup>4</sup> does not mean that the Man of Earth should not participate in any sense. As the majority of members are in this Third Triad, so then is most of the work of the Order accomplished within it. Without the Man of Earth, there would be a great reduction in the ability of the Order to pursue its mission, and eventually the mortality of existing members would render the Order extinct.

As Crowley knew, eventually, in the time of Menenius Agrippa, the patricians conceded to some of the plebeians’ demands, such as creating a tribune of the people and establishing legal protection for all citizens against arbitrary intervention, and so, the soldiers returned to the city. Crowley, in his wisdom, also included representation of the Man of Earth in *Liber CXIV* where he writes, “In order that the feelings of the general body may be represented, the Men of Earth choose four persons, two men and two women, from among themselves, to stand continually before the face of the Supreme and Holy King, serving him day and night.”<sup>5</sup>

It is so important that the feeling of the Man of Earth be represented that Crowley established a representative office which serves the King directly. Crowley surely understood the political principles and the history behind the analogy of the body politic, and he realized what modern researchers such as Rodney Stark and Laurence Iannaccone have found. As Stark writes, “Religious movements will succeed to the extent they have legitimate leaders with adequate authority to be effective. [...] Authority is regarded as more legitimate and gains in effectiveness to the degree that members perceive themselves

*Continued on next page ~*

as participants in the system of authority.”<sup>6</sup>

It becomes more clear that while the Man of Earth has no share in the government of the Order, this is no reason for the Man of Earth to avoid participation in the system, for while the stomach provides nourishment, and the mind direction, the arms and legs are needed for the hunt, the harvest, and the battle for freedom. Nor is a lack of a share in government a reason to be silent if you have perceived some problem, if you have been burned or you smell something foul. While you may be unable to make or change a decision in the Order, or in the Lodge, it is your solemn duty—the first duty of all brethren—to protect the Order and in particular this Lodge from harm by communicating what you see, hear, and smell, as you perceive it, even if the mind or the stomach would perhaps rather not hear it. We depend on each other in the fight for freedom to speak the truth even if it panders not to the prejudices of those to whom we speak.

For the experience of Fraternity is that of working together to accomplish our common goals, such as establishment of the Law of Liberty in the world and securing the liberty of each individual. Fraternity is not the same as fellowship or friendship. Indeed, as Sister Eliza has written in our Lodge’s journal, *Lion & Serpent*, fraternity is “the deeper bond formed as a result of the realization that we are all in this order for the long haul, that the people we’re working with now will continue to be in our lives, one way or another, for as long as we’re all in the O.T.O.”<sup>7</sup>

It is because of this principle of fraternity, as well as the analogy of the body politic, that in my time as a governing officer of O.T.O., within the office of Lodge Master, I have sought to maintain an open-door policy, to solicit feedback for every decision, and to empower members to take action in service to our mission as they are inspired to do so; while also providing members with transparency to the greatest extent possible, that they might govern themselves and their choices in light of the knowledge of the Lodge’s history, its current level of development, and its trajectory.

I therefore urge the incoming leadership of the Lodge, as well as all those present who govern the Order in regional or national office, to meditate over this analogy of the body politic, and consider what duties we all have to each other, as participants in our system, and as brothers and sisters. As Crowley concludes in his “Intimation”:

“Thus we balance the Triads, uniting the Three in One; thus we gather up all the threads of human passion and interest, and weave them into an harmonious tapestry, subtly and diligently with great art, that our Order may seem an ornament even to the Stars that are in the Heavens at Night. In our rainbow-coloured texture we set forth the glory of the whole Universe— See thou to it, brother Magician, that thine own thread be strong, and pure, and of a colour brilliant in itself, yet ready to mingle in all beauty with those of thy brethren!”<sup>8</sup>

#### Notes

1. Aleister Crowley, “Liber CXCIV: An Intimation with Reference to the Constitution of the Order” in *The Equi-*

*nox* 3, No. 1. (Weiser Books, 2007 EV).

2. Ibid.
3. Kisari Mohan Ganguli, trans. *The Mahabharata* 14, section XXII. <http://sacred-texts.com/hin/m14/m14022.htm>.
4. Crowley, “Liber CXCIV”.
5. Ibid.
6. Rodney Stark, “The Basis of Mormon Success: A Theoretical Application,” in *Mormons and Mormonism: an Introduction to an American World Religion*, ed. Eric Alden Aliason (Champaign, IL: University of Illinois Press, 2001 EV), 226.
7. Soror Eliza, “Fellowship & Fraternity,” in *Lion & Serpent* 4: Special 2nd National O.T.O. Conference edition, ed. Mick Taylor (Portland, Ore.: Sekhet-Maat Lodge, 1999 EV). <http://sekhetmaat.com/www/html/journal/issues.9908/fellowshipfraternity.htm>.
8. Crowley, “Liber CXCIV”.

## NOTOCON UPDATE

Carae Sorores et Fratres:

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

Blue Equinox Oasis is honored to request that you submit presentation and ritual proposals for NOTOCON VIII in Detroit, Michigan, 2011 EV. Proposal forms are available at [www.notocon.org](http://www.notocon.org). Just click within the body of the text where the forms are highlighted.

The deadline for submission is December 1, 2010 EV. Please contact [info@notocon.org](mailto:info@notocon.org) with any questions or to receive more information. Proposals are to be submitted to [speakers@notocon.org](mailto:speakers@notocon.org).

This year, we will be giving the brethren a place to showcase their rituals in an all-day ritual forum on Friday, August 5, 2011 EV during the executive meetings. I urge you all to contact anyone you know who has something special to bring. We are looking for rituals big and small, traditionally Thelemic or cutting edge. Please refer to the submission forms for guidelines. A complete or partial video/dvd of the presented ritual will aid us in understanding and evaluating how best to make each ritual work.

Please understand that we will not be able to accept all submissions that we will receive for standard presentations and rituals.

We look forward to hearing from all of you.

*Love is the law, love under will.*

Soror Shivani  
Master, Blue Equinox Oasis  
Detroit, Michigan

## IN CONSIDERATION OF GUESTS WITH DISABILITIES

by Soror Tara

“Is it not the most transcendent of all the Wisdoms of this Cosmos, that no two Beings are alike?”

—*Liber Aleph*, De Differentia Rerum

“But, in the While of waiting for this Perfection, thou must by Law assure to every Man a Means of satisfying his bodily and his mental Needs, leaving him free to develop any Superstructure in accordance with his Will, and protecting him from any that may seek to deprive him of these vertebral Rights.”

—*Liber Aleph*, De Necessitate Communi

These statements from our Prophet make clear that when in the course of the work of our Holy Order people come to us with different circumstances, abilities, and physical limitations, the onus is on us to provide equal access to our Mysteries and Fraternity. The custom of Hospitality, sacred throughout the world since time immemorial, is no less sacred to us, and should not be offered less to any set of people because they are commonly perceived as less functional, less able, or less useful.

Indeed, a person's business and path are their own. “Then they shall chance to abide in this bliss or no; it is no odds.” [*Liber AL*, III:39] No matter that the mainstream of society shuns them, shuts them out of business and educational opportunities while casting them as miserable tragedies, preying upon our sympathy and pity for them. “The Law is for all” [*Liber AL*, I:34]; we must be unstinting in this, and honor each individual with the opportunity to make use of it.

Of what set of people do I speak, that I must state this explicitly? I speak of people with disabilities. And indeed there are more of us among you already than you might think. I am one of them.

Yet why should we care? Does not *The Book of the Law* say “Mercy let be off: damn them who pity!” [*Liber AL*, III:18]? Certainly it does, but the last thing most people with disabilities are looking for is pity. Rather, we desire access.

Some years ago, I attended a Gnostic Mass in Tucson, Arizona, where there was attending for the first time a young woman who was blind. When it came time for her to take communion, the Deacon, with some visible nervousness, guided her to the altar and handed her the sacraments. She consumed them, but remained uncertain, not sure what to do or even in which direction the Priestess was. In that moment, a supremely beautiful thing happened, which I have not been able to think about without tears then or since: the Priestess reached down from the altar and took her hand. The woman smiled in relief and peace; and the Mass was completed.

Such a simple thing; to communicate with someone via a different modality when the primary one for that activity is unavailable. And yet, had I been Priestess that day, would it have occurred to me to do the same? Or would I have operated from the belief that she, a first-timer and presumably inexperienced with Magick, would feel the energy coming through me

without the need for visual or physical contact? It is my firm belief that the Priestess that day did the best thing possible, to welcome the young woman on her terms without censure or awkwardness.

It is also my firmest belief that this sort of thing should not be left to chance, but that we should explicitly consider the differing needs of people with differing abilities when growing the constellation of our Order. A full 20% of this country has some form of disability; even more of us will become disabled as our bodies age. And yet people with disabilities are one of the most hidden and ostracized populations, suffering from widespread prejudice and ridicule, even contempt. They are systematically denied access to education, voting rights, even the most basic autonomy over their own bodies, not by their disabilities, but by a society that generally does not stop to think of the needs of someone whose body works differently. Yet they are a population as deserving and diverse as any other. While we in Ordo Templi Orientis are under no legal obligation to do so, we would be remiss in our responsibilities if we did not offer all people our hospitality to the fullest of our ability. “Every man and every woman is a star.” [*Liber AL*, I:3]

The image that comes most readily to mind of a person with a disability is that of someone in a wheelchair. But there is an infinite spectrum of differing physical abilities, not all of which may be visible to the casual observer. We can never hope to have accommodations in place for every single eventuality, but we can educate ourselves on the types of situations that may arise, and be open to dialogue about how to make our temples more welcoming. The correct answer to “are you accessible?” is not a simple yes or no, but “We try to be. What do you need?”

There are several different aspects of accessibility that can be considered. First of all it must be acknowledged that as a religious entity, O.T.O. has no legal obligation under Title III of the Americans with Disabilities Act. However, that does not absolve us of the moral responsibility of providing hospitality to each and every star that comes into our orbit.

First, we consider the accessibility of the meeting space. I have seen many temples, dedicated spaces as well as temporary ones and private homes, at the top of long flights of stairs. This automatically blocks anyone with a significant mobility

*Continued on next page ~*

impairment—not just wheelchair users, but even those with chronic pain or fatigue—from attending your events. Now many bodies may not have much of a choice about that, given the difficulty of finding workable spaces at all; but you can acknowledge the issue, and think on the problem. If your space is in a common building, might there be a little-used elevator or a wheelchair ramp somewhere that you’ve never thought about? Might you be able to wrangle a couple of stronger brethren to assist someone in their ascent? Above all, do you let potential attendees know of the accessibility issues before they make the trip to you? We think nothing of notifying people of potential allergy issues (animals, food, etc.). Why not then accessibility?

Second, the accessibility of ritual. Certainly it is not reasonable to expect a small Local Body to keep a paid interpreter on hand in case a deaf person shows up. But it would be reasonable to keep a spare script of the ritual around so that a deaf attendee could use it to follow along. This, along with many other potential accommodations, does not require excessive preparation, resources, or costs on the part of the body; merely a moment of thought towards a fellow human being who experiences the world in a different way.

Strobe lights can cause seizures. Incense can trigger asthma attacks. Certain scents can cause migraines. Should we, therefore, never use flashing lights, incense, scents, or the thousands of other potential triggers out there? That would be difficult, especially since (for example) *Liber XV* requires incense and roses. But we can warn people ahead of time of flashing lights; reduce the amount of incense, change its type, and/or increase ventilation; use fewer roses or a variety with less scent.

Typically in the Deacon’s announcements before Mass, she asks the congregation to follow along with her in the movements. A newcomer with physical limitations may feel socially pressured to hold (for example) the Living Flame pose even if it is physically painful. Certainly one could argue that it is the newcomer’s responsibility to take care of themselves, but it is our job to make them feel welcome and comfortable. A minor rephrasing of the instruction—“Please follow along to the best of your ability”—makes an enormous amount of difference in the sense of inclusion and respect for personal boundaries.

Other ritual accessibility options to consider would be:

- Allowing special or advance seating for those with mobility impairments.
- Keeping pillows on hand to make seats more comfortable for those who need them.
- Not making a fuss about service dogs (realizing that they are frequently hypoallergenic and better trained than some humans at our events, and making sure people know not to touch them when they’re working).
- Above all, cultivating a culture that does not look askance at those who do not fully participate if they are unable to do so.

Third, there is the matter of appropriate manners towards

a person with a disability. This sounds largely like common sense when written out plainly, yet in our culture common sense frequently goes out the window when confronted by something foreign to our experience.

Make eye contact. Smile. Be friendly, even if they appear “off” or behaviorally atypical. If they don’t respond to verbal contact, allow for the possibility that they may be hard of hearing before writing them off as inattentive or rude. Treat people with disabilities as people; not aliens, not monsters, not made of glass. Most of us are resilient, stubborn, strong people; we have to be, in a world that expects us to conform to an unattainable physical norm.

Do not make their disability the center of conversation. Do not ask for particulars of their limitations unless it is pertinent to the task at hand. For example, it is perfectly reasonable to ask someone who is hard of hearing if they need to be seated somewhere particular in order to see what is going on. There is no reason to probe for the specifics of why exactly someone is in a wheelchair.

Sympathy for a disabled person’s plight is generally not going to be welcome. Look at it this way—if you had lost a beloved friend, but had over time come to terms with it; and then another saw his picture on the wall and went on and on about how awful it is that he’s gone and how much you must miss him—would you thank them? Rather, I think most of us would be tempted to punch them in the face. Do not threaten one’s hard-won closure over a loss, no matter its type.

No more welcome is the sentiment “But you look so healthy!” and its like. You have no way of knowing how much sacrifice this person has made to appear healthy in that moment, nor should you presume to know, nor is it your business. It is possible that they really are having a good day. It is also possible that they are heavily medicated and will be much less functional for the following week as the cost of appearing “healthy” for this one event.

Thelema is rare among creeds in that it affirms the right of each and every human being to shine radiantly as they are. Our society outside of the Order does not tolerate differences well, even less so if the different one dares to be okay with it. Grant them a respite from this by taking them as who they are.

People with disabilities already have to cope with a world that is not built to accommodate the way their bodies work. Contrary to the common trope, we are strong, resilient, stubborn people; we have to be. And if you create a hospitable environment that clearly is willing to self-modify for people’s individual needs, those same individuals will be far more willing to come to you and tell you what they need.

We are small. This limits our resources. However, our size also offers us a significant advantage when it comes to hosting people with diverse physical needs: namely, we have the space and time to give them individual attention. In a group devoted to the Rights of Man—every man and every woman, every person—we would be severely remiss in our responsibilities to not accommodate the diversity inherent within the human race.



## LOCAL BODY PUBLICATIONS



***Doomsayer's Digest***  
 Subtlety or Force  
 Encampment  
 Albuquerque, New Mexico

by Brother Robert Bruce Crow III

Dear reader, relax for a while and enjoy this tintured drink of affective ambition. The Subtlety or Force Encampment, young but strong, is enjoying its second year of publishing a now internationally-reknowned Local Body Publication, *Doomsayer's Digest*. This apocalyptic periodical features the diatribes, dissertations, and discourses of some of the finest minds of Our Holy Order, but it does something that no other Local Body Publication does—it limits its content to palpable and researched information.

We pride ourselves on holding to academic standards and featuring reprints of rare Aleister Crowley materials with our contributing articles. For an article to make it into *Doom*, it has to be exceptionally written, topical, novel, and well researched and documented. As a subscriber, you can expect to read the same, with the comfort and confidence that *Doom's* contents will feature neither bad poetry nor wanton exegeses.

Far too often do modern Thelemites bemoan delayed publications. Rather, let us enjoy an already rich intellectual culture and prosper its heritage by preserving the same for a new generation. Similarly, modern Thelemites banter the proper means of promulgating Thelema, mootly debating the value of formalized pamphleteering versus that of personal communication. *Doom's* largely non-initiate readership stretches across the world, and *Doomsayer's Digest* is enjoyed in over a dozen countries, half of which have no Ordo Templi Orientis presence. What little profits we collect from the first world turn into savings for our subscribers from Algeria and Azerbaijan.

*Doomsayer's Digest* is not limited by what it discusses, but how well its articles consummate their ideas. Esoteric history, magical philology, Crowley's philosophical predecessors, the magnamity of the 20th century, and the Apocalyptic Tidings of Aeonian Historiography are the principle interests of *Doom's* contributors. *Doomsayer's Digest* does not deign to molest the now-haggard rhetorics of popular Thelemic discourse, but instead finds its interests in the most controversial of topics. For this, we have a deserved and suspect notoreity, in keeping with Thelema's literary roots and the devilish nature of Magical hermeneutics. Nonetheless, our subscribers and contributors span the spectrum of Triads, traditions, and topical interests, but our contributors are exclusively initiates. *Doom* was designed to only include the writings of initiates of O.T.O. that it might testify to the intellectual and creative calibre of its members.

*Doomsayer's Digest* is currently expanding its operation,

not only by continuing to reach out to an international market from Beijing to Berlin, Orleans to New Orleans, but also by working with O.T.O. throughout the United States and the world. Myself and my D.D. Crew went on a South and Southwest tour covering New Mexico, Oklahoma, Louisiana, Texas, and California, visiting Local Bodies wherever we went. Now, roughly 10 local bodies around the U.S. have entered into a type of creative publishing partnership with *Doomsayer's Digest* that includes mutual contribution as well as distribution efforts. We are rapidly becoming a non-regional Local Body Publication, a grass-roots esoteric research journal funded by our subscribers, and nurtured by our contributors.

Around the D.D. Faktory—at times a Marxian nightmare of 24-hour shifts, power-noise, and blood—we take pride in what we feel is a novel approach to principle goals of Ordo Templi Orientis. According to Theodore Reuss' *O.T.O. Constitution* of 1917 (II-3-a), a subsidiary aim of the Order is to promote the doctrines of the Hermetic Sciences. Additionally, Crowley writes in *Khabs am Pekht* that “We are bound to teach [...] the new Magick.” Lastly, the current *U.S. Grand Lodge Mission Statement* declares that “Our mission is to effect and promote the doctrines and practices of the philosophical and religious system known as Thelema, with particular emphasis

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Sister Marita, Deputy Master of Subtlety or Force Encampment, with all 7 issues of *Doomsayer's Digest*

on cultivating the ideals of individual liberty, self-discipline, self-knowledge, and universal brotherhood.” *Doomsayer’s Digest* shares the goals of the Order but attempts a novel means of accomplishing them, by orienting, magnifying, and giving audience to the great Thelemic rectification.

Our issues began with a treatment of the bird called the Phoenix, whose relevance was as important to the Ancient Egyptians as to we Thelemites. *Doom* is currently featuring a radical transvaluation of *Liber Oz* which is sure to shock and educate wayward promulgators and heady Thelemites alike. In between these first and sixth issues have been interpretations of the Gnostic Mass that border on open endorsements of warfare as well as explications of Thelemic cannibalism per the blood rites peculiar to Magick. Our just-released seventh issue is sure to keep you on your toes as well, as the field of psychology is thoroughly lambasted and Nietzsche and Crowley, two very important contemporaries, are compared and contrasted for the first time!

Presently we have a limited offer to promote *Doomsayer’s Digest* among Order members. If you purchase our back-issues with a subscription for future issues, we’ll send you the stock along with a Subtlety or Force T-shirt, an O.T.O. shirt for initiates or a “Mantis-T” for non initiates. They’re black T-shirts. Don’t even act like you have too many black T’s.

Check out our website at [sof-oto.org/dd.html](http://sof-oto.org/dd.html) to read reviews, issue descriptions, submission guidelines, our Q&A, and ordering information.

Also, for those of you on FaceBook, the first 10 readers who post a photo of themselves reading *Doomsayer’s Digest* and tag our FaceBook account will get a free issue!

## BOOK REVIEWS

### *The Templars: The Dramatic History of the Knights Templar, the Most Powerful Military Order of the Crusades*

by Piers Paul Read

St. Martin’s Griffin, 2009. (384 pages.)

Most of us have read numerous books on Templar history, some good, some not so good. Many are learned tomes presupposing a general knowledge which many young or new initiates do not possess. *The Templars* is one of the most approachable works that I have yet encountered.

In the current spate of books and movies about the Templars, the Crusades, hidden streams of knowledge, and conspiracy theory in general, it is wonderful to find a balanced book on the topic that neither aggrandizes nor apologizes for either side and gives a voice to the indigenous peoples often caught in the fray. The author has managed to forge a narrative that reads like a good novel. Read sets a good historical backdrop by starting with the Roman occupation, then touches on various political upheavals progressing through the beginnings of the Christian era and the flowering of Islam.

Read gives a quick tutorial on how fractured Islam was during this time period, a point often overlooked in other books on this topic. Into this boiling political stew, the Crusaders—and with them eventually the Templars—inserted themselves.

Unafraid to point out the folly often accompanying the early success and failure of both sides, Read also gives a good synopsis of European politics as well. Probably this book’s best narrative feature is the telling of the demise of the Templars themselves. Many of the myriad books on this subject paint Phillip the Fair and the Pope as the “villains.” Others blame the Templars for painting themselves into their own corner. Pointing out the foibles of both sides, Read tells the story in even terms: a land grab on one side, a loss of the reason sustaining their own existence on the other.

Having read dozens of books on this subject, I would not hesitate to recommend this book to anyone, novice or initiate alike. It would also be a good resource for any local body’s library as well.

—Frater Eligius

### *The Psychic Energy Codex: A Manual for Developing your Subtle Senses*

by Michelle Belanger

Weiser Books, 2007. (264 pages)

To me at least, this book’s title conjured up images of crystal-obsessed New Agers. I’m glad I persevered as this is by far the best textbook on clairvoyance and psychic development in general I’ve ever encountered. The fifteen chapters form a graded course of lessons and practical exercises that take the reader from the most fundamental basics of expanding your senses up through meditation and charging objects with energy. Particular emphasis is placed on regular journaling and verifying your results. The later chapters include some excellent pointers on working with others, including how to organize a study group and keep it running productively. Most of the remarks in this section can apply to any magical working group and prospective bodymasters may find this section especially useful even if they are not planning to teach clairvoyance as such.

Ms. Belanger is articulate and brings a long experience as a practical psychic to her subject. She also shows an intellectual rigor that is most refreshing, especially in this field. She is not afraid to tackle the hard questions of how a psychic’s perceptions relate to objective reality and why different sensitives often describe the same subject in vastly different ways. I was especially impressed with her discussion of the Chakra system and how it has developed over the centuries from the *Upanishads* through to modern New Age systems.

The author never uses the phrase “Scientific Illuminism,” yet that is exactly the attitude she promotes throughout this book. It is ideal for any Magician and a welcome addition to Crowley’s own far-too-sparse writings on clairvoyance.

—Frater Julianus

## AGAPÉ WANTS YOU!

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

*Agapé* is in many ways the Magical Record of Ordo Templi Orientis U.S. Grand Lodge. That means it is also your Magical Record.

As Editor, I welcome submissions of material from any and every member in good standing of U.S.G.L. regardless of degree. My goal is to make *Agapé* bigger and better than ever, and a true reflection what we as an Order are doing.

Give me your articles and essays, your original rituals, your art and poetry. Send in your reviews—not just of books but of music and film, live performances, festivals, art shows and any other event you think might be of interest to Thelem-ites. And as always we love those Local Body reports!

It is perfectly appropriate to submit material that has been previously published in a Local Body Publication. Speaking of which, we love Local Body Publication reports too!

**Text:** Articles and rituals should be approximately 500 to 2,000 words in length. Longer pieces will be considered on a case-by-case basis (in which case it will help if your work can be easily split into installments over multiple issues). Reviews, Local Body reports, and suchlike can be from 200 to 1,000 words in length. Poetry submissions should occupy no more than a page at 10-point type. Preferred file formats for electronic submissions are .txt, .rtf, and .doc. You can also just paste your text into an email message.

Please consult the *U.S.G.L. Style Guide* at <http://www.oto-usa.org/styleguide.htm> for conventions of capitalisation, abbreviations, etc. For pointers on formatting your work for publication, the Editor recommends *Formatting & Submitting Your Manuscript* [2nd Edition] by Cynthia Laufenberg (Writer's Digest Books, 2004) or any similar guidebook.

**Graphics:** Photographs or scanned artwork should be submitted electronically. Images should be in grayscale, no more than 7 inches by 10 inches in size, and preferably saved at 300 dpi. Preferred file formats are .tif, .jpg, .eps, and .gif.

If you're submitting graphics to accompany a text submission, *please* send the graphics as separate attachments.

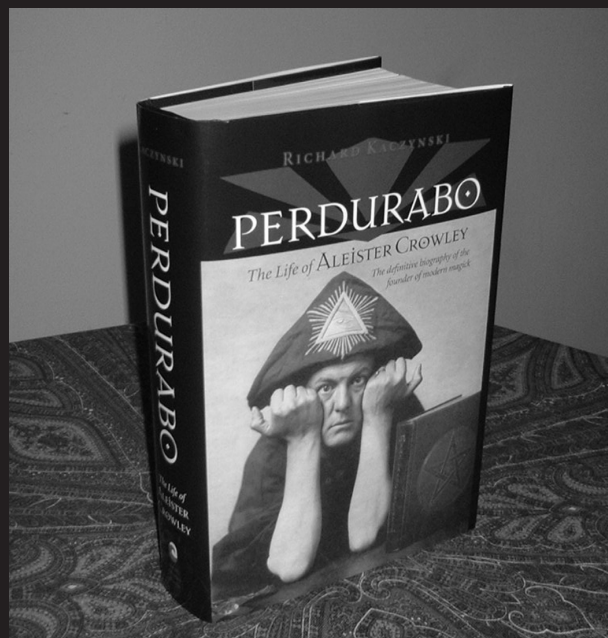
Please note that *Agapé* reserves the right to edit for style and content, and for length.

For additional details please see our full Publication Guidelines at [www.oto-usa.org/agape.html](http://www.oto-usa.org/agape.html) or contact me directly at [agape@oto-usa.org](mailto:agape@oto-usa.org). I will be more than happy to answer any questions and offer whatever advice I can.

*Love is the law, love under will.*

Fraternally,  
Frater Julianus  
*Agapé* Editor

## PUBLICATION ANNOUNCEMENT



### **PERDURABO:** ***The Life of Aleister Crowley*** (Revised and Expanded Second Edition)

by Richard Kaczynski

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of modern Magick."*

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See our submission guidelines at [www.oto-usa.org/agape.html](http://www.oto-usa.org/agape.html). Contact [agape@oto-usa.org](mailto:agape@oto-usa.org) for more information.

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