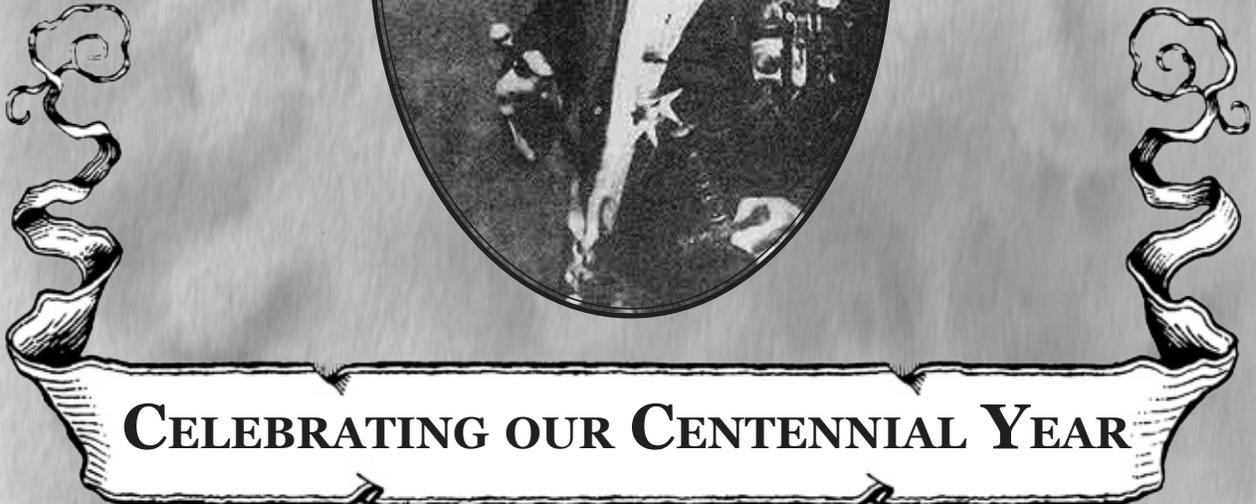


THE OFFICIAL ORGAN OF THE U.S. GRAND LODGE OF ORDO TEMPLI ORIENTIS

AGAPÉ

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United States Grand Lodge of
Ordo Templi Orientis*

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FROM THE EDITOR

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

Care Fratres et Sorores,

One hundred years ago the British Section of Ordo Templi Orientis was founded with our Prophet, Frater Baphomet, as its first Grand Master. It is from this event that the entire modern O.T.O. traces its origins and many celebrations are planned around the United States (and indeed the world) this year to mark this milestone. No exception to this, *Agapé* will run a number of special features throughout the next four issues.

AGAPÉ WEB PAGES UPDATED

The *Agapé* web pages have just received a long-overdue upgrade courtesy of Brothers Joseph Thiebes and Sacha M. The back issue listings at lib.oto-usa.org/agape/index.html now give the full contents of each and every issue, including all topics covered in *From the Grand Master* and the titles of all books reviewed. Now if you need to look up a specific article or policy statement, or just want reading suggestions, all you have to do is search using your web browser's "Find" command.

I am also happy to announce that the *Agapé* Submission Guidelines have been completely revised. Note that we can now handle a wider variety of file formats for both text and graphics. I especially direct your attention to the vastly increased word-count limits (and the possibility of exceeding even these in a good cause.) In practice, these changes have been in effect some time now, but now they are set down in black and white. You can check out the new guidelines here: www.oto-usa.org/agape.html. If you find anything *not* covered there, please feel free to write me at agape@oto-usa.org.

Finally, my ever-eager Assistant Editor, Brother Terry, is now overseeing the *Agapé* Facebook page, which means it will be much more active. This is a place for your feedback, suggestions, criticisms, and photos of your cat giving the N.O.X. signs. We'll also be posting teasers from upcoming articles. See Terry's announcement on page 14 for more details.

MOVED AND MISSING AN ISSUE?

Just a reminder that if your address has changed you need to notify the Grand Treasurer General (see page 15 for his contact information) in order to continue getting your *Agapé* in the mail.

Love is the law, love under will.

Fraternally,
Frater Julianus
Editor, *Agapé*

FROM THE GRAND MASTER

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

Electoral College Transitions

Brother Douglas Blake has completed his eleven-year term on the U.S. Electoral College, many years of which were spent in the role of President of the E.C. Congratulations and kudos to Brother Doug on successfully completing his term, and many thanks for his exceptional—and continuing—service and devotion to our Order. I'd like to welcome Brother Scott Wilde, also of the Seattle area, to the Electoral College and thank him for accepting these new duties and responsibilities. Brother Scott has taken Brother Doug's seat on the Electoral College, and I wish him the best of luck.

First Aid/CPR Certification for Initiators

Currently, proof of certification in first aid and C.P.R. must be attached to all applications for a charter to initiate in the United States. There have been a number of questions regarding whether chartered initiators must maintain their first aid/C.P.R. certification, and whether the requirement for certification applies additionally to Sovereign Grand Inspectors General (S.G.I.G.s) and initiators who were chartered prior to this requirement.

The answer is a qualified "yes." I'm not willing to set up a bureaucratic mechanism to monitor whether initiators (of any degree) are keeping their certifications current, or to penalize them if they renew their certifications late. However, I think that keeping our S.G.I.G.s and initiators certified in first aid and C.P.R. is of significant benefit to the Order, and this is my intent.

For the time being, I'm willing to keep this matter of first aid/C.P.R. certification of S.G.I.G.s and existing initiators, and the renewal of initiator first aid/C.P.R. certifications, on the honor system.

New Method of Selecting Man of Earth Delegates

Paragraph 5 of *Liber CXCIV: An Intimation with Reference to the Constitution of the Order* states the following:

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. These persons must not be of higher rank than the Second Degree; they must volunteer for this service at the conclusion of that ceremony; and therefore they give up their own prospect of advancement in the Order for one year, that they may serve their

fellows.

In *Agapé* Vol IX, No. 1 (May 1, 2007 EV), I coined the term "Man of Earth Delegates" (M.o.E. Delegates) to refer to the four persons mentioned above. I also discussed their duties and privileges in the context of current conditions—anyone considering volunteering for this role should review that article.

Note: In order to help the Man of Earth Delegates better accomplish their responsibilities of representing the feelings of the general body of the Man of Earth Triad, I will, henceforth, be offering each Delegate at least one face-to-face meeting with me—in person, if convenient; if not, then via Skype or Google+ Hangout.

Heretofore, these Man of Earth Delegates have volunteered directly to the U.S. Grand Lodge Volunteer Coordinator, who would then pass their information on to me for consideration. However, according to *Liber CXCIV*, the Men of Earth are to "choose" these Delegates. Note also that the closing paragraph of *Liber CXCIV* states that the system of Ordo Templi Orientis "combines monarchy with democracy." There is no other component of the O.T.O. governmental structure for Grand Lodges that involves democratic election; therefore, the choosing of the M.o.E. Delegates by the members of the Man of Earth Triad would appear to be the sole constitutional opportunity to include an element of "democracy" in our system.

To date, it has appeared impractical to implement any kind of direct election of these Delegates by the members of the Man of Earth Triad, especially given the criteria that their terms are for one year only, there must be four of them, and two must be male and two female. If the Delegates were each to be chosen by open vote of the entire Man of Earth Triad, these criteria would put Grand Lodge in a painful state of perpetual election that would pose essentially insurmountable logistical obstacles. Over the past year, however, we have developed a system that overcomes these obstacles, and fully implements a system permitting the Man of Earth Triad to choose its own Delegates according to *Liber CXCIV*; the Executive has just formally adopted this system.

The essence of the system involves the creation of an intermediate Nomination Panel—composed exclusively of members of the Man of Earth Triad—to evaluate and nominate volunteer candidates to the National Grand Master General for appointment as Man of Earth Delegates, according to the following extracts from the proposal just adopted:

1. Nomination Panel

The National Grand Master General (N.G.M.G.) shall consider the recommendations of the Nomina-

Continued on next page ∞

tion Panel when appointing Man of Earth Delegates or filling vacancies in Man of Earth Delegate positions. The Nomination Panel shall be a Standing Committee of O.T.O. U.S.A. in accordance with the Bylaws of O.T.O. U.S.A. The Nomination Panel shall elect its own chair and secretary and shall conduct its business according to its own procedures as delineated by the duties and guidelines specified herein. Minutes shall be reported to the Grand Secretary General for archiving.

2. Duties of Nomination Panel

The Nomination Panel shall perform the following duties:

1. Monitor the terms of office of the current M.o.E. Delegates, and ensure that vacancies in the M.o.E. Delegate offices are promptly filled.
2. Consider applications from volunteers to the office of M.o.E. Delegate and nominate suitable candidates for said office to the N.G.M.G. for approval and acceptance.
3. Solicit volunteers for the office of M.o.E. Delegate as necessary and appropriate.

The Nomination Panel shall conduct its business using an online forum, moderated by the G.S.G. or the G.S.G.'s duly delegated assistant.

3. Members of Nomination Panel (Representatives)

The members of the Nomination Panel shall be termed "Representatives." Each active Camp, Oasis, and Lodge within U.S.G.L. shall be entitled to one Representative on the Nomination Panel. Representatives, for their entire term, must be initiate members in good standing of the local body they represent. They must be of at least First Degree, but not of a degree higher than P.I. Local bodies may select their Representatives by any means they choose, as long as those participating in the selection process are initiate members in good standing of the local body and are not of a degree higher than P.I. Local bodies shall be responsible for filling vacancies in their Representative offices according to their own schedule. The business of the Nominating Committee shall not be interrupted by unfilled vacancies. The selection of a new Representative by a local body shall be reported by the Master of the local body to the Grand Treasurer General for approval.

If approved by the G.T.G., the Representative and Master of the Representative's local body shall be notified of such approval by the G.S.G. and the G.S.G. will then admit the new Representative to the Nomination Panel's forum. The term of a Representative shall be three years. Upon approval, the Representative shall make a formal commitment not to advance beyond the Man of Earth Triad for three years, minimum. Each local body shall be responsible for

keeping track of its Representative's term of office, and shall have the power to recall its Representative at any time for cause.

The G.T.G. shall have the power to remove any Representative from the Nomination Panel at any time for failure to remain dues-current. The G.S.G. shall have the power to remove any Representative from the Nomination Panel at any time for failure to remain on Good Report. Representatives shall have the power to resign from office at any time and for any reason. Any such recall, removal, or resignation shall be reported to the Executive and to the Master of the Representative's local body. The G.S.G. shall promptly remove all recalled, removed, or resigned Representatives from the Nomination Panel's forum.

4. Nomination Process

1. Volunteering. Any initiate of the Second Degree may volunteer to become a M.o.E. Delegate by writing directly to the Nomination Panel at any time after the conclusion of their Second Degree initiation and before the submission of their Application for Third Degree. Their offer shall remain valid for a "volunteer window" of one year from the date of their letter to the Nomination Panel, unless they stipulate a longer volunteer window in their letter. A copy of the letter to the Nominating Panel shall be sent to the Initiation Secretary, and the volunteer will not be eligible for Third Degree initiation until the volunteer window has elapsed.
2. Nomination. With the assistance of the N.G.M.G., the Nomination Panel shall fill vacancies in the four offices of M.o.E. Delegate as necessary by nominating a suitable candidate to the N.G.M.G. for approval and acceptance. Such nomination will preferably be submitted to the N.G.M.G. a sufficient time in advance of the expiration of each Delegate's term to allow for a smooth transition, and for the possibility of rejection by the N.G.M.G. Only male Delegates will be nominated to replace sitting male Delegates, and only female Delegates will be nominated to replace sitting female Delegates. In their deliberations, the Nomination Panel shall consider the suitability of the volunteers to assist the N.G.M.G. as well as their capacity to represent the general feelings of the Man of Earth Triad. In this regard, the Nomination Panel may request additional information from the volunteers, or conduct remote interviews.

5. Delegate's Term of Office.

The term of office for each M.o.E. Delegate shall be 365 days commencing with notification of

acceptance from the N.G.M.G. to the Nomination Panel. The N.G.M.G. shall have the power to remove any Delegate from office at any time, with or without cause. The Delegate shall be ineligible for advancement to Third Degree for the entire term of his or her office, regardless of whether that term is completed.

The process of implementing this system begins now. Local bodies may begin the process of selecting their representatives on the Nomination Panel and reporting their selections to the G.T.G. for approval. I will provide milestone updates on my Facebook page and in my blog at <http://invisiblebasilica.blogspot.com>.

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 **Spring meeting**, held on April 14th, 2012 EV, took the following actions concerning duties in its charge:

Local Body Closures

None.

Change of Body Status

Warrior Island Camp and Secret Centre Camp were merged into Hidden Spring Camp (serving North Florida) with Sister Emily Flynn as master, effective April 14th, 2012 EV.

Sword and Serpent Camp (Dayton, Ohio) was rechartered as Sword and Serpent Oasis with Brother Eric Patterson as master, effective April 14th, 2012 EV.

Change of Body Masters

Mastership of AHBH Oasis (Las Vegas, Nevada) was transferred from Sister Kayla Block to Brother Ash effective April 14th, 2012 EV.

Mastership of Theorte Ekstasis Camp (Louisville, Kentucky) was transferred from Brother Kenneth Mercer to Brother Keith Taylor effective April 14th, 2012 EV.

Mastership of Sekhet-Bast-Ra Oasis (Oklahoma City, Oklahoma) was transferred from Sister Christina Buchanan to Brother David Leo Drake effective April 14th, 2012 EV.

Mastership of Sekhet-Maat Lodge (Portland, Oregon) was transferred from Brother Geoff Leibinger to Sister Kim Knight effective April 14th, 2012 EV.

Mastership of Abrahadabra Oasis (Portland, Maine) was transferred from Sister Gwendolyn Beaulieu to Brother Colin Campbell effective April 14th, 2012 EV.

New Local Body Charters

Noxvlvxon Camp was chartered in the Valley of Anchorage, Alaska with Brother Aaron as master, effective April 14th, 2012 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 page 15 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:

ec.oto-usa.org/Electors.html.

Continued on next page ~

HOSTING**ELECTORAL COLLEGE MEETINGS**

Local bodies that are interested in hosting meetings of the Electoral College are encouraged to write the President of the E.C. See page 15 for contact information.

UPCOMING**ELECTORAL COLLEGE MEETINGS**

- The Summer 2012 EV Electoral College meeting is to be held on Saturday, July 14th, in conjunction with the plenary session of U.S. Grand Lodge, hosted by Golden Lotus Oasis (Mission Viejo, California).
- The Fall 2012 EV Electoral College meeting is to be held on Saturday, October 6th at Sekhet-Maat Lodge (Portland, Oregon).

The deadline for submission of items to be considered (for the Summer 2012 meeting) is June 15th, 2012 EV. Please mail submissions to the Secretary of the Electoral College.— see p. 15 for contact information.

ATTENDING**ELECTORAL COLLEGE 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 ar-

rangements can be made.

ELECTORAL COLLEGE WEBSITE

The official Electoral College 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 by contacting the document control officer at doc_control@oto-usa.org.

**COMMUNICATION WITH THE
ELECTORAL COLLEGE**

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 15.

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 15.

Love is the law, love under will.

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

MAN OF EARTH DELEGATES

Liber CXCIV: An Intimation with Reference to the Constitution of the Order states, “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.” The Man of Earth delegates are therefore pledged to give representation to the general feelings of the Man of Earth Triad.

The current Man of Earth delegates are:

Sister Sandy Bowie
Sister Erin Walsh
Frater IAO131
Frater Kian Seadhna NGUF

We thank all of the past Man of Earth delegates for their service.

You may contact the current delegates at MoE.Delegates@gmail.com as you will.

See the Grand Master’s column on page 3 for details of the new delegate selection process.

More information on the current delegates will soon be available at admin.oto-usa.org/man-of-earth-delegates. We will let you know once it is online.

UPON BURNING THE BOOK

by Terry Murdock

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

In the ordinary Hexagram, the Hexagram of nature, the red triangle is upwards, like fire, and the blue triangle downwards, like water. In the magical hexagram this is reversed; the descending red triangle is that of Horus, a sign specially revealed by him personally, at the Equinox of the Gods. (It is the flame descending upon the altar, and licking up the burnt offering.) The blue triangle represents the aspiration, since blue is the colour of devotion, and the triangle, kinetically considered, is the symbol of directed force.

—*The Book of Lies*, Commentary to Chapter 69

When the Three Days of the Writing of *The Book of the Law* come along each year I follow my normal tradition: I gather together new and old friends to feast, celebrate, and reflect on the Law of Thelema. I read the appropriate chapters on the appropriate days. On the third day, when the reading is done, I promptly burn my book. It is at this moment, after the reading but before the burning, that I would like to take a few moments to share my thoughts on the book, the burning, and the ashes that result.

The book that I burn is not simply a copy of *Liber AL vel Legis* taken from my bookshelf, dusted off, and prepared for the offering. It is a book that I have carried with me every day throughout the preceding year. Stored in my back pocket and conformed to my body, this very book has been consulted on buses, in bathrooms, at bars, and on airplanes. Every day, whether it rains or snows, whether I am going to hiking or going to a movie, a poetry readings, weddings or funerals; everywhere I go I take my book.

It has gone to work with me. Once it was left in the bathroom to be found by a baffled fellow-employee later in that day. It was with me through all the friendships made at my company and all of the friendships left there. It lived in my pocket through slow business, long meetings, and pointless rewards ceremonies. I read it while the clock was running out on my last day on the job and it was with me for the embarrassing drunken celebration afterwards.

It has traveled with me to the Greek island of Rhodes. It has been touched by the waters of both the Aegean and Mediterranean Seas. It has visited temples built for Apollo and Aphrodite. It inspected funeral steles of the Knights of St. John with me. It was probably somewhat bemused as I tried to communicate to a Greek bartender that I had somehow lost my wife in the crowd (yes, I did eventually find her). I reread



Photo by Frater Julianus

it on the long flight home.

It was in my back pocket for my first wedding anniversary on Halloween when my wife and I played music, drank wine, and read poetry until late night. It smashed some pumpkins with me that night, too. I took it out of my pocket and consulted it on the first anniversary of my cousin's death. It was with me when a dear friend flew in from Los Angeles and we watched him play guitar at a dive bar in Ellwood City until last call. This year it has met Salman Rushdie, Gerald Stein, and George Romero.

At NOTOCON V it was there as I was re-united with old friends

and formed lasting bonds with new faces as well. I had it with me when I underwent an initiation that led me to choose the life that I now lead. It influenced my decision to go back to school and study molecular physics to better the life of my future family.

I have carried it with me through all of the joys and hardships of this passing year. It is all of these memories and histories that I give over to the fire with these pages. I cannot say that I always follow or even understand all of the words and symbols written within. But I am sure that I would not be the person that I am for myself, my wife, my friends, my brethren, and the world if it was not for this philosophy—a philosophy that I carry not only in my pocket but in my actions and thoughts.

Just as these pages will produce fire when we set the flame upon them, so have they given fire to our choices and beliefs. It is the very same fire that burns in the core of every star and in the hearts and minds of every man and woman. It is a perpetual engine of change. It is the fire that fuels our hunger for knowledge and desire for love. It devours our past and consumes our passions to nourish our future.

Continued on next page ∞

I know that there are influences in my life that I cannot see: forces that bring about cause and effect in my interior and exterior being. I do not presume here to dissect them, but as they change me, they change this book as well. Symbiotically, the symbols within it progress as I progress. Over this year, though I have read the book over a hundred times, each reading tells me a different story; as if each time it is a different book. I like to think that these invisible energies I am theorizing about are stored in these pages, just as they are stored in my mind. When the book is burned it is not only a form of self-sacrifice, but also an exercise in self-accountability: a tidying of the memory store-house. Here are the things that I have done, that I have loved, that I have hated. Here is what I believe in and what I am willing to do about it.

The ash that results is more pure than the previous form. It is truly holographic: every part containing the whole. Indiscriminate, beautiful, colorless ash: the most unfettered form a book can exist in. With all of these memories and experiences fully incorporated, this profound ash reminds us of the fate of our flesh. It is a trimming of the past, a fixing of force, it is alchemy. Memory can be transmuted into inertia.

As I have done every year, I will gather the ash and carefully store it in a few small glass containers. These I will keep



locked in a wood cabinet in my temple to be used in ritual for the following year. It will be there to remind me that every moment that has occurred is still here: present and dynamically alive in the ash. Just as now every moment that we have lived has led us here, to this time, to reflect upon these very things. And to consider the fire that drives us and the products thereof, to ponder the forces that liberate and inhibit us, to

learn which of these to control and which ones to let go of, to try to understand the scope and magnitude of the simple idea of doing one's will.

With that final thought in mind, I would like us now to join with our brothers and sisters in contemplation, not just those of us in this room, but all of our brethren across this world who choose to celebrate the birth of Thelema. Let us join them on this day, and at this time to witness what occurs when words written on paper give rise to flame.

[Author's note: The preceding is a speech that I gave back in 2006 EV on the Third Day of the Writing of *The Book of the Law*. Though much has changed since that time, I have chosen to present the piece with little revision. I hope the practice described herein will prove worthwhile and thought-provoking for my fellow Thelemites.]

Love is the law, love under will.

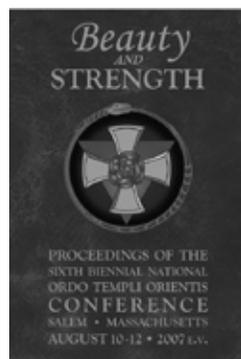
THE PROCEEDINGS OF NOTOCON

Books available through Amazon.com and CreateSpace.com

**BEAUTY AND STRENGTH:
PROCEEDINGS OF THE
SIXTH BIENNIAL NATIONAL
ORDO TEMPLI ORIENTIS
CONFERENCE:
SALEM, MASSACHUSETTS,
AUGUST 10-12, 2007 EV**

United States Grand Lodge,
O.T.O., 2009 EV

Includes addresses and articles
by Sabazius X°, Richard Kaczynski, Lon Milo DuQuette,
James and Nancy Wasserman, Dionysius Rogers, Frater
Hrumachis, and many Others of equal Merit, if less Fame.



**UNITY UTTERMOST SHOWED!
PROCEEDINGS OF THE
SEVENTH BIENNIAL NATIONAL
ORDO TEMPLI ORIENTIS
CONFERENCE:
SEATTLE, WASHINGTON,
AUGUST 7-9, 2009 EV**

United States Grand Lodge,
O.T.O., 2011 EV

The papers cover diverse topics
including Enochian Magick, ritual theater, personal responsibility in Magick, promulgation of the Law of Thelema,
textual analysis of *The Book of the Law*, and more.



AS ART CAN DEVISE: MUSIC FOR THE GNOSTIC MASS

by Soror Freyja

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

When I stated my intention to write original music for the Gnostic Mass at NOTOCON 2011, I was thinking about a time when three of my Oasis sisters and I sang *Happy Birthday* in spontaneous, perfect, four-part harmony in an upscale Italian restaurant to one of our friends. We astonished ourselves and everyone else around us with our musicianship, and ever since that day I wanted to harness it again for something extraordinary.

That extraordinary day came in August 2011 EV as I trembled nervously at my keyboard in the center of a dynamic group of musicians, not knowing what my piece would inspire in the biggest gathering of Thelemites I'd ever seen. It would either be total success or total failure; I couldn't sense a middle ground anywhere. In the Christian church, most every kind of music has been tried and judged for appropriateness at every level since the Middle Ages, and there is no shortage of discussion and professional opinion in the matter. However, in our Gnostic Catholic Church there is a lot less talk and debate, partly because of the law of "Do what thou wilt," but also because, so far as I knew in 2011, no original piece of ink-and-paper choral music with the scope and breadth of *Gnostic Mass I* had ever been attempted.

But discussions around music in the Gnostic Mass will likely get more common the more we embrace the possibilities of music in this ritual and how it can benefit us. When our esteemed priestess at NOTOCON 2011 shared with me how much the music of *Gnostic Mass I* moved her and everyone who was there listening, I knew that this journey was just getting started, and it was going to be wide open to anyone who dared to take it.

The Problem of Music in *Liber XV*

The challenge with using music in the Gnostic Mass is Crowley's scanty directions in *Liber XV*. Consider the six areas of the Mass where music is obligatory, and at these points no indication is given that it is optional or voluntary:

1. "AUMGN. AUMGN. AUMGN. *Music is now played* [emphasis mine]. The child enters with the ewer and the salt."
2. "He then kneels and worships the Lance with both hands. *Penitential music.*"
3. "He raises the Lance. All repeat Hailing Sign. *A phrase of triumphant music.*"
4. "He shows Host to the PEOPLE holding the Paten beneath it, turns, replaces Paten and Host, and adores. *Music.*"
5. "He shows the Cup to the PEOPLE, turns replaces

the Cup, and adores. *Music.*"

6. "He uncovers the Cup, genuflects, rises. *Music.*"

Very little is said about how this music is to be played, and for how long and with what. For the entry of the priestess and the children, for instance, should the music be heard as the priestess says, "Greeting of earth and heaven"? Should it accompany her serpentine walk all the way to the tomb? And what is the impetus for having music at that particular point? Similar questions arise for the rest of the Mass, particularly the last three points, where the only direction given is simply, "Music," and nothing at all is said about its duration or characteristics.

Congregations the world over have different solutions to these questions. One is simply to not have any music at all and avoid confusion altogether. Another is to have recorded music—either one long recording to be played throughout the ritual, or a series of clips to highlight the obligatory points. It's possible to hear recordings from all over the New Age spectrum and beyond, from electronica to chant, tribal drumming to Dead Can Dance, and still more.

Still another possibility for music during the Mass is to have live musicians, but then the questions arise: What instruments? Can there be singing? If so, on what text? Many of us would be comfortable with launching a drum circle or chant, or employing our resident rock artists to contribute, because anything remotely "churchy" or ecclesiastical would run counter to the impulse of the New Æon.

Or would it? Think back to what inspired Crowley to compose *Liber XV* in the particular form it has: he intended it to correspond to the liturgy of the Roman Catholic Church. In fact, it is a correction of that liturgy; it acknowledges that the Roman and Orthodox rites have their real origins in a more mystical tradition that predates Christianity—the cults of Osiris, Mithras, and Dionysus, to name a few—and the Gnostic Mass simply clarifies this. So it would not be out of the question to have organs, angelic choirs, brass ensembles, string quartets, or any number of musical resources that have been characteristic of the various Christian churches for two thousand years, so that we may set them squarely in the New Æon and let people know what all that pomp and grandeur was really about.

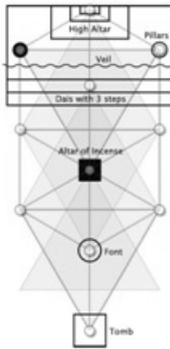
The Framework for *Gnostic Mass I*

Not long after I decided to compose music for the Mass, I was handed a musical setting of the Anthem by Fr. H.K.

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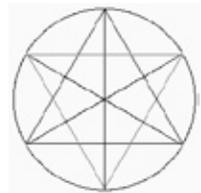
1131 that had been used with some success in several different congregations, and our Grand Master and Tau Helena advised me that they wanted it sung at the upcoming NOTOCON. Since the two of them specifically wanted this Anthem setting at their Mass, it seemed natural to draw inspiration from it for the six other obligatory points in *Liber XV* that call for music. The end result would be a multi-movement sacred work with Fr. H.K. 1131's anthem as the central feature. In a way, it's exactly like the Masses and sacred cantatas of traditional Catholic and Protestant Churches that take a singular element—whether it's a folk melody, sacred chant, or bit of scripture—and spin it out into a complex piece that could easily be a musical concert unto itself. So the obligatory points for this Gnostic Mass setting would be like rays from the central Sun of the Anthem, projecting its harmonic and melodic elements in different directions. I would set it for a trio of female voices and organ, with a unison choir, drums and finger cymbals added to the Anthem to set this movement apart and encourage congregational singing.

The next challenge was to make the music for the obligatory points a truly unique expression of the Gnostic Mass itself. For this I went directly to *Liber XV* and read the first section, "On the furnishings of the temple." Since music is a mathematical art form expressed in acoustic physics, it made sense to look for inspiration in the physical layout of the temple. The first thing that came to my attention was the Tree of Life image seen when the temple is viewed from above, and particularly the hexagram whose center is the fire altar occupying the point of Tiphereth [see right]:



The hexagram is one of the most simple and elegant ways of illustrating spiritual union, whether you call it enlightenment, Knowledge and Conversation with the Holy Guardian Angel, the Sacred Marriage, or the Great Work accomplished

[see right]. And obviously, in the Gnostic Mass it is gnosis. For this image to exist at the heart of our temple as well as to be featured in so many of our most common rituals is no accident, and so I naturally asked myself how I could suggest the hexagram in music for *Liber XV*. I figured that since this hexagram is made up of two interlocking triangles, these would be easy to represent in music notation like this:



It made sense to have these musical "triangles" be as obvious to the ear as to the eye studying the score, so that I wouldn't have to require listeners to be music theorists to make the connection. To keep it simple and listenable, I sequenced these up and down triangles in a minimalist, Philip Glass style to create a sort of mantra on "IO", a Gnostic god-name used frequently in the Mass:



Because I intended to have these triangular figures sung by a trio of female voices, it would further emphasize the "three-ness" of the music and even point towards Binah and all its implications, not the least of which is the priestess herself. And so when I brought this idea together with some harmonic coloring borrowed from the choral section of H.K. 1131's anthem, the undulating mantra could now be shaped to accompany the serpentine walk of the Priestess all the way to the tomb [see below].

The triangle figures reappear in subsequent movements of the piece, and the upward triangle always appears with the downward, with only two exceptions: the two obligatory points in the Mass where the Body and Blood of God are indicated:

(Consecration of the elements)...Piscis replaces Paten and Host, and adores. $\text{♩} = 60$

S1 THE BOD - Y OF GOD. *rit.* *pp*

S2 THE BOD - Y OF GOD. *pp*

A THE BOD - Y OF GOD. *pp*

(Consecration of the elements)...Piscis replaces the cup, and adores. $\text{♩} = 60$

S1 THE BLOOD OF GOD. *rit.* *pp*

S2 THE BLOOD OF GOD. *pp*

A THE BLOOD OF GOD. *pp*

Note that the upward triangle symbolizing fire is indicated for the Body of God, where the downward triangle symbolizing water is indicated for the Blood of God. (These could conceivably be reversed at the discretion of those officiating, if there is preference to symbolize fire with the downward triangle and water with the upward triangle, following *The Book of Lies*, Chapter 69.)

I also intended to keep the texts as simple as possible, and to use only neutral vowel sounds and small phrases directly from *Liber XV*. This helps to keep focus on the action of the Mass, and to have the music be a comment on what is happening in the ritual, rather than an action totally separated from the ritual. Nowhere is the all-too-familiar “church” moment where a miked-up cantor says, “Please turn in your hymnal to number 465” and interrupts the regularly scheduled program for a musical interlude. The seamless flow from one action to the next in the Gnostic Mass seems to call for music that simply provides an aura around what is already taking place.

The climax of the entire work is of course the Anthem of Fr. H.K. 1131, and the humming section that immediately follows to mark the final obligatory point of music in *Liber XV* was designed as a distant echo of one of the Anthem’s most distinguishing harmonies:

S2 *ppp* *mm* *ppp* *mm*

A *ppp* *mm* *ppp* *mm*

(feels, no notes) *pp* *mm* *mm*

Continued on next page ∞

This is also the final appearance of the musical hexagram, and at this moment it most strongly points toward the possibility of gnosis and the consummation about to take place.

Interestingly, at NOTOCON this moment was followed by moist eyes and a happy sigh of relief from the singers around me, when it was obvious that “we did it.” And that was itself a kind of gnosis. For that, I am grateful to all the sisters and brothers who helped to make it all possible, not the

least of whom was the Grand Master himself for his generous support and feedback. May we all look forward to the possibility of having music carry us toward gnosis more and more in the future.

[Readers interested in obtaining the full sheet music for *Gnostic Mass I* should email the composer at soundsorceress@yahoo.com.]

Love is the law, love under will.

THE ECSTASY OF PERSEPHONE



by Sophia Vera Horodysky

Mezzotint

REFLECTIONS ON MASSATHON

by Frater Porphyrogenitos (Brother Sacha M.)

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

I was recently honored with the opportunity to attend my first ever Massathon at Star Sapphire Lodge. For those of you who don't know, Massathon is an annual O.T.O. event in Southern California that features eleven performances of *Liber XV* over the course of roughly forty-eight hours. It was exhausting, but it was a good kind of exhaustion; one might say I felt "exhaust in the voluptuous fullness of the inspiration." Indeed, this inspiration is seemingly endless. For nearly a week after the event, I saw the symbolism of the Mass every time I so much as glanced at a Tree of Life diagram or picked up a book. I'm inclined to view the Mass itself as a form of initiatory experience. How much more so it must be after attending nearly a dozen of them!

Being a relative newcomer to Ecclesia Gnostica Catholica but not to Thelema, I feel as though I am in a position to offer a perspective on this event that my more experienced brethren may have overlooked, having already achieved these insights long ago. For example, many of you have already served in every office of the Mass, some of you over 100 times in a single office alone. For someone with that level of experience, I would imagine that standing up in front of a congregation while performing a ritual comes quite naturally. On the other hand, I am currently working on memorization of the role of deacon and have only been a child twice. Like many people, I experience a large degree of anxiety from public speaking, let alone performing a scripted ceremony, potentially in front of dozens of strangers. Having encountered others in the Order in this situation, I know I'm one of at least a few that are actively working to lessen this anxiety before performing in a live Mass.

Perhaps one of the most valuable experiences I had during Massathon was the ability to see mistakes made during Mass. None of these resulted from clergy incompetence; rather, such mistakes occur naturally from time to time during any sort of live performance. Seeing some of the best and most experienced ritualists I've ever encountered make occasional mistakes was quite reassuring. Armed with this knowledge, any mistakes I make when it comes time for me to perform in the Mass will seem less catastrophic. Rather than allowing it to ruin my performance, I can now focus my energy on making a smooth recovery so the rest of the Mass isn't affected.

Nearly as valuable as seeing a few mistakes was the opportunity I had to see many remarkable successes, despite the wide variety of interpretations of certain portions of the script. Perhaps one of the most breathtaking moments I experienced during any of the Masses was when Frater ALP LV, acting as priest, sang the beginning of the anthem. It seemed to take me back to a point in my childhood when my worldview was

filled with nothing but wonder, love, and imagination. Besides inducing inspiration, seeing so many different interpretations of certain parts of the Mass provided a fresh perspective that allowed me to see layers of meaning that I had missed.

Another interesting experience was participation in the silent auction. This allowed me to catch a first-hand glimpse of some of the psychology behind fundraising efforts. There were some very interesting items for sale, including a hand-made Kali statue that ended up selling for a few hundred dollars. Because the auction was a fundraiser, people sometimes justified spending much more than the value of the items they were receiving. However, if asked to donate that same amount and receive nothing in return, most people probably wouldn't have done so. Even simple incentives such as leftover Mass incense or Thelemic postcards were all it took to generate donations. Thus, proper incentivization seems like a good thing to keep in mind during fundraisers and similar functions. This information was of particular interest to me, since I run a San Diego Thelema group that I hope will one day become an official O.T.O. lodge.

Social events like Massathon are vital if we are to succeed in our goal of building a strong Thelemic community and establishing the Kingdom of Ra-Hoor-Khuit. To that end, I highly recommend that anyone who is part of a local body outside of Southern California consider organizing a similar event in your area if at all possible. The opportunities it will provide, both for personal growth and the growth of your local body, will make you glad you did.

Love is the law, love under will.

SUBMISSION DEADLINE FOR
AGAPÉ VOLUME XIII, NUMBER 2:
⊕ IN ⊕ • ⊕ IN II • Dies ʒ • Anno IV:XX
(Saturday, July 14th, 2012 EV)

We want: news and articles, original rituals and artwork, temple photos, reviews of all kinds, local body reports, local body publication reports, publication announcements, and anything else pertinent to Thelema, Ordo Templi Orientis, and the activities of our members.

See our submission guidelines at www.oto-usa.org/agape.html. Contact agape@oto-usa.org for more information.

VISIT AGAPÉ ON FACEBOOK!

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

Over the next few months I will be making several changes to *Agapé's* Facebook page. My goal is to create a place where readers can directly offer feedback and suggestions. Did you like a recent article or feature? Let us know. Is there something about *Agapé* that you think we can improve? Put it in a post. Have a question about submissions? Send us a message. You feel like sending the *Agapé* team suggestive photos of your cat? Put them on the wall. All feedback will be taken into consideration (well, maybe not the cat photos). I will also be posting artwork and excerpts from upcoming features.

The goal is to create an environment where every U.S. Grand Lodge member has direct access to the *Agapé* team. As our editor often reminds me: *Agapé* is the magical record of O.T.O. in the United States. Help us continue to produce a publication that we can all be proud of. So, tomorrow, when you are wasting half of your day on Facebook, stop by and offer your thoughts.

Just a heads up, *Agapé* does not play Farmville, etc. We're a dignified publication.

Love is the law, love under will.

—Terry Murdock

PUBLICATION ANNOUNCEMENT



IN THE CENTER OF THE FIRE *A MEMOIR OF THE OCCULT 1966–1989*

by James Wasserman

Ibis Press, 2012

In this daring exposé by a survivor of a unique era in the New York occult scene, James Wasserman brings us into a world of candlelit temples, burning incense, and sonorous invocations. He also introduces us to the company of such avant-garde luminaries as Alejandro Jodorowsky, Harry Smith, Kenneth Anger, and Angus MacLise.

The founder of New York City's TAHUTI Lodge of O.T.O., Wasserman traces its early history. In addition, he meticulously chronicles the copyright contest over the Crowley literary estate, of which he was an important participant. Long slandered for his effort to heal the temporary breach between the Orders of A.∴A.∴ and O.T.O., James Wasserman finally sets the record straight.

Reconstructed from personal memories, magical diaries, multiple interviews, court transcripts, witness depositions, trial evidence, and extensive correspondence, this book elucidates a hitherto misreported and ill-understood nexus of modern magical history. It also shares tales of a mythical moment in American life as seen through the eyes of an enthusiastic participant in the counter-culture of the day.

TO BE RELEASED ON
JUNE 15th!

Agapé welcomes announcements of book and music publications by members of U.S. Grand Lodge.

Please send your copy and cover image to the Editor at agape@oto-usa.org.

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