

The official organ of the U.S. Grand Lodge of O.T.O.

Agapé

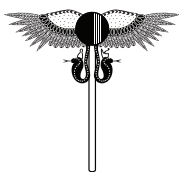


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ANNO VIX

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Mystera Mystica Maxima

Ordo Templi Orientis, U.S.A.



Ecclesia Gnostica Catholica

FROM THE EDITOR

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

Just a quick note that NOTOCON XIV registration is open! Our national biennial conference will be held in the Valley of Denver, Colorado August 4-6, 2023 EV. Registration is at <https://notocon.oto-usa.org/xiv>.

Agapé is always looking for submissions of articles, poetry, art, reviews, news from your local Valley, and rituals. Please send your works to agape@oto-usa.org for consideration.

Love is the law, love under will.

Andrew
Editor, *Agapé*

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FROM THE GRAND MASTER

Do what thou wilt shall be the whole of the Law

Prison Ministry Update

Since before the formation of U.S.G.L. in 1996 EV, O.T.O. in the U.S. has had some sort of program to respond to correspondence from guests and staff of our country's various detention and correctional facilities. The program was given the name "Prison Outreach Program" in 1995 EV. It was changed to "Prison Ministry" two years later, to clarify that it is *not* a recruiting program, but rather a program to respond to prisoner correspondence, to answer questions from prison chaplains and other staff regarding Thelema. Currently, its mission is to:

1. Minister to the spiritual needs of Thelemites in prison, through a combination of direct correspondence and pre-printed materials.
2. Represent Thelema as a valid and positive form of religious expression to corrections officials, including prison chaplains.
3. Help prevent incarcerated individuals from misrepresenting Thelema to corrections officials and to other inmates, through correction of their own misconceptions and through direct communications with prison officials.
4. Inform local bodies when individuals who have been released from incarceration in their area may be seeking O.T.O. membership.

As I have stated in the past, "we are simply not interested in recruiting prisoners, although many of them will be eligible for membership upon their 'graduation.' We will not accept most prisoners who have committed violent crimes into full membership, even if they have technically 'paid their dues' to society. This does not mean that Thelema cannot be of benefit to them, however."

Frater V.L.T. (Brother Daniel) of Washington State first became involved with the Prison Ministry program as a volunteer in 1997 EV. We appointed him as Northwest Regional Coordinator of the program in 2002 EV, and gave him full program coordinator responsibilities in 2004 EV. He stepped down in favor of other volunteers in 2009 EV, and

returned to the office of Prison Ministry Coordinator in 2015 EV. He has recently decided to again step down from that position, and we thank him for his 20 years of exemplary service to the Prison Ministry and wish him the best.

Now comes Frater Pontifex (Brother Bobby) of Atlanta, who has volunteered to step in as Frater V.L.T.'s successor. Frater V.L.T., Frater Pontifex, and I had a kick-off meeting on January 14, 2023 EV to discuss the transition, and to ensure that Bobby is able to continue to draw on Daniel's extensive experience. You can find Frater Pontifex's contact information in this issue. Welcome, Frater Pontifex!

Aide-de-camp

We have created a new office, formally titled *Assistant Secretary for Executive Relations*, and informally titled *Aide-de-camp*, reporting to the Grand Secretary General. The duties of this office include assisting the Executive officers (me, in particular) with implementing various Executive-level policies and scheduling and coordinating Grand Lodge-level initiations and meetings. We have appointed Sister Kim Knight to this office. Congratulations and best wishes to Sister Kim!

Pandemic Response Team

Due to the unfortunate likelihood of additional pandemics in the future, we have decided to give the COVID Event Dispensation Team permanent status as a standing committee of U.S.G.L., under the name of Pandemic Response Team, with the mission of developing and issuing guidance materials pertaining to pandemics that could significantly impact the operation of U.S.G.L. and its local bodies.

Love is the law, love under will.

Sb



UPDATES FROM THE ELECTORAL COLLEGE

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

The Electoral College took the following actions pertinent to local body leadership at the Winter meeting held online on January 14, 2023 EV:

- Passed mastership of ARARITA Oasis (San Diego, CA) from Br. Jonah to Fr. Logos and lifted the suspension of the charter.
- Chartered Black Sun Lodge (Cleveland, OH) as Chariot of Eternity Oasis and passed mastership from Br. Benjamin R. to Sr. Maryam.
- Passed mastership of Dove and Serpent Oasis (Atlanta, GA) from Fr. Pontifex to Sr. Anahita.
- Chartered Thelesis Oasis (Philadelphia, PA) as Thelesis Lodge with Sr. Amy as master.
- Closed Circle of Stars Camp (Lafayette, IN) at the request of the master, Br. James W.
- Extended the tenure of the masters of Azul Nox Oasis (Hanover, PA), Star of Babalon Oasis (Raleigh, NC), and Tahuti Lodge (New York City, NY) for one year.

The Electoral College wishes to thank the outgoing masters for their years of service and to congratulate the new masters on the trust placed in them.

Our Spring meeting will be held at Horizon Lodge (Seattle, WA) on April 22, 2023 EV. The deadline for submission of items to be considered is March 11, 2023 EV.

Love is the law, love under will.

Fraternally yours,
Mike Estell
President
U.S.G.L. Electoral College

THE DOVE – IAO

Ritual of Venus¹ by Lux ex Tenebris

[Editors Note: This is an original, personal ritual created and shared by LVX ex Tenebris of Alombrados Oasis]

This ritual has been constructed for the realignment of the energies of Venus. The Magician may use this rite as a method to purify the internal fire and become empowered in the sphere of Netzach. The primary use for this ritual was to transmute and rectify the nature and understanding of Love within all aspects of Life. It is comprised of various poetry and holy literature for the purpose of cleansing the understanding and perception of Love. This is typically performed as a solo ritual with the aspirant sky-clad. Proper adjustments can be made to accommodate group settings, such as a green robe or proper corresponding vestments. The Eucharist of this operation is a Grail of Wine for the Magician, and goblets for any in attendance. Necessary equipment: Statue of Venus, an image of a Yoni (preferably a white yoni candle, consecrated with sexual fluids or blood), seven Green candles with appropriate fixtures, Flail or Scourge, Grail & Wine, Bell, Tray for any goblets (group setting), Roses, Abramelin Oil, hyssop water & sweet incense (for cleansing before the rite), finally a green table cloth to cover the double cube or other appropriate altar.

[Let the Magician Banish by LBRP or *Liber XXV*.]

Purification & Consecration

[Take the hyssop water and make a cross in each direction, deosil, starting in the East.]

Asperges me, Therion, hyssopo et mundabor,
Lavabis me, et super nivem dealbabor.

[Repeat these actions with the Abramelin Oil, making the sign of the cross clockwise, in each direction from the East.]

Accendat in nobis Therion ignem sui amoris, et flammam aeterane caritatis.

¹The sacrifice as a whole must be considered as a dramatization of the overcoming of the Evening Star by the Morning Star and their subsequent connection, from which sprang all life on earth... When she was overcome, the life of the earth was renewed, insuring universal fertility and increase." (R. Linton, op. cit., p. 17.)

—I—

[Let the Magician fix himself in the East and say...]

In the Name of the Lord of Initiation, let us adore of our Lady & Her Lover.

Amen.

[333-333-1]

Let the powers of Fire witness my pledge...

[Sign of Thoum-Aesh-Neith.]

The Tip of Sun's Spear which is Eye, is forged in the Fire of Lust. May it be shaped upon the Anvil of the Moon and the Black Smith work the mysteries of the Sword and the Disk. For every Magician seeks balance...

3. Every man and every woman is a star.

12. Come forth, o children, under the stars, & take your fill of love!

13. I am above you and in you. My ecstasy is in yours. My joy is to see your joy.

29. For I am divided for love's sake, for the chance of union.

30. This is the creation of the world, that the pain of division is as nothing, and the joy of dissolution all.

Therefore, O Man, listen to the words of the bow string which is Love, that it may guide the arrow of thine own will, straight and true.

41. The word of Sin is Restriction. O man! refuse not thy wife, if she will! O lover, if thou wilt, depart! There is no bond that can unite the divided but love: all else is a curse. Accurséd! Accurséd be it to the aeons! Hell.

[Sign of Auramoeth.]

57. Invoke me under my stars! Love is the law, love under will. Nor let the fools mistake love; for there are love and love. There is the dove, and there is the serpent. Choose ye well!

[Takes the cup and elevates.]

[Makes 7 crosses upon the cup and traces the sign of Leo.]

The traveller through the gates of Anubis is my name. I am water, pure and limpid, ever flowing on towards the sea. I am the ever-passing present that stands in the place of the past. I am the fertilized

land. Hail unto thee, dwellers of the wings of the morning.

[Let the Magician proceed to trace the glyph of Venus over his body starting at the top of the head.]

[Sign of Puella.]

I'll sigh celestial breath, whose gentle wind shall cool the heat of this descending sun: I'll make a shadow for thee of my hairs; If they burn too, I'll quench them with my tears.

The sun shines from heaven shines but warm, and, lo, I lie between that sun and thee: The heat I have from thence doth little harm, Thine eye darts forth the fire that burneth me; And were I not immortal, life were done between this heavenly and earthly sun.

[Sign of Silence.]

—A—

I carried the ritual basket and intoned the song of joy. But funeral offerings were brought, as if I had never lived there. I approached the light, but the light was scorching hot to me. I approached that shade, but it was covered with a storm. My honeyed mouth became venomous. My ability to soothe moods vanished.

[Sign of Apophis.]

I am water, stagnant and silent and still reflecting all concealing all. I am the past—I am the inundation. He who riseth from the great water is my name. Hail unto ye, dwellers of the land of night.

24. Arise, O serpent Apep, Thou art Adonai the beloved one! Thou art my darling and my lord, and Thy poison is sweeter than the kisses of Isis the mother of the Gods!

47. I will give thee the kingdoms of the earth, O thou Who hast mastered the kingdoms of the East and of the West.

48. I am Apep, O thou slain One. Thou shalt slay thyself upon mine altar: I will have thy blood to drink.

49. For I am a mighty vampire, and my children shall suck up the wine of the earth which is blood.

50. Thou shalt replenish thy veins from the chalice of heaven.

51. Thou shalt be secret, a fear to the world.

52. Thou shalt be exalted, and none shall see thee; exalted, and none shall suspect thee.

53. For there are two glories diverse, and thou who hast won the first shalt enjoy the second.

54. I leap with joy within thee; my head is arisen to strike.

55. O the lust, the sheer rapture, of the life of the snake in the spine!

[Let the Magician be armed with the Flail and strike thyself 11 times upon the back.]

35. He enveloped me with his demon tentacles; yea, the eight fears took hold upon me.

[The Magician anoints Oil of Abramelin over his Ajna, Vissudha, and Anahata in the form of 3 crosses.]

36. But I was anointed with the right sweet oil of the Magister; I slipped from the embrace as a stone from the sling of a boy of the woodlands.

[Sign of Silence.]

You will fall again into your idle over-handled theme: The kiss I gave you is bestow'd in vain, and all in vain you strive against the stream; For, by this black-faced night, desire's foul nurse, Your treatise makes me like you worse and worse. 'If love have lent you twenty thousand tongues and every tongue more moving than your own. Bewitching like the wanton mermaid's songs, yet from mine ear the tempting tune is blown. For know, my heart stands armed in mine ear, And will not let a false sound enter there; 'Lest the deceiving harmony should run into the quite closure of my breast; and then my little heart were quite undone, In his bedchamber to be barr'd of rest. No, lady, no: my heart longs not to groan. But soundly sleeps, while now it sleeps alone. 'What have you urged that I cannot reprove? The path is smooth that leadeth on to danger, I hate not love, but your device in love. That lends embracements unto every stranger. You do it for increase: O strand excuse, when reason is the bawd to lust's abuse! 'Call it not love, for Love to heaven is fled, Since sweating lust on earth usurp'd his name; under whose simple semblance he hath fed Upon fresh beauty, blotting it with blame; Which the hot tyrant stains and soon bereaves. As caterpillars do the tender leaves. 'Love comforeth like sunshine

after rain, but Lust's effect is tempest after sun; Love's gentle spring doth always fresh remain, Lust's winter comes ere summer half done; Love surfeits not, Lust like a glutton dies; Love is all truth, Lust full of forged lies. 'More I could tell, but more I dare not say; the text is old, the orator too green. Therefore, in sadness now I will away; My face is full of shame, my heart of teen: Mine ears, that to your wanton talk attended, do burn themselves for having so offended.' With this he breaketh from the sweet embrace, Of those fair arms which bound him to her breast, and homeward through the dark laund runs apace; Leaves love upon her back deeply distress'd. Look, how a bright star shooteth from the sky. So glides he in the night from Venus' eye.

[Sign of Silence.]

—O—

50. Let the palms of brilliance flower upon our island; we shall eat of their fruit, and be glad.

Izi Bar-Bar-Ra Kalam-E Cej- Ja An-Ne Me Cum- Ma nin ur- Ra us- A.²

[Let the Magician trace an Invoking Fire Pentacle in each Quarter starting from the East, let him state...]

[East] Ruach.

[South] Asch.

[West] Mayim.

[North] Aretz.

[Standing at the center of the temple facing East.]

30. I came to the house of the Beloved, and the wine was like fire that flieth with green wings through the world of waters.

[Elevate the Cup, Genuflect, and Consume.]

64. O my darling, I also wait for the brilliance of the hour ineffable, when the universe shall be like a girdle for the midst of the ray of our love, extending beyond the permitted end of the endless One.

[Sign of the Magister Templi.]

[Sign of Silence.]

—Invocation & Adoration—

“or if rejoicing in the azure shores,

² “Raining blazing fire down upon the land, endowed with divine powers by An, lady who rides upon a beast.”

Near where the sea with foaming billows roars,
 The circling choirs of mortals, thy delight,
 Or beauteous nymphs, with eyes cerulean bright,
 Pleas'd by the dusty banks renown'd of old,
 To drive thy rapid, two-yok'd car of gold;
 Or if in Cyprus with thy mother fair,
 Where married females praise thee ev'ry year,
 And beauteous virgins in the chorus join,
 Adonis pure to sing and thee divine;
 Come, all-attractive to my pray'r inclin'd,
 For thee, I call, with holy, reverent mind."

[333-333-1]

JANUS RITUAL

[Editors Note: This was originally performed at Anabasis Oasis for the Vulgar New Year as a local ritual, and is not an official ritual of O.T.O.]

Written by Jay Lee, after a suggestion by Fr. J. Myrmidon Progress, and performed in the Valley of Indianapolis at the turn of the Vulgar Year 2023.

[Janus, robed in gray, armed with a staff and keys, and masked, waits within the Janiculum in the West. The Janiculum is a square structure with four entrances; inside is an altar with a blue-gray cloth, upon which sit two large white candles, and smaller candles of blue, red, and yellow. On a round altar, East of the Janiculum, covered in a gray cloth or zodiac wheel, lay offerings of coin, dates, honey, wine, and incense. A candle or lamp stands upon the altar. Two officers representing (P)ast, robed in white, and (F)uture, robed in black, stand South and North of the Eastern altar respectively, facing one another.]

0. Opening

- F: "Do what thou wilt shall be the whole of the Law."
 P: "Love is the law, love under will."
 F: Why have we gathered in this darkness,
 Abandoning our hearths to brace the cold

And uncertain turning of Time's great
 Wheel?

- P: As thou art here, questioning, was I once
 A mere youth, beginning a path unknown,
 Winding whither beyond my mortal sight.
 But in this darkness I offer a flame
 To guide you so that your game may be
 won,
 As you shoot your arrow to the Sun.
 We are here to greet the guardian of the
 gate
 Who binds with Time, women, men, gods,
 and Fate.
- F: Bring thou him then forth, for I have no fear
 To see the silent turning of the year.
 Let the doors of fortune open, and break
 The chains of doubt that make us stall and
 quake!
 Let us give offerings to the God Ianus,
 May His blessings ever be upon us!

I. Banishing

[P knocks 3-3-3-3 upon the altar, then circumambulates counterclockwise as he recites the Banishing.]

- P: Behold this realm, begirt by brick and
 stone!
 This is a theater we shall make our own.
 Begone ye half-remembered syllables
 Of dreams once called forth but now
 forgotten,
 Made manifest in this world of action
 Which now having been done, are done
 from us!
 Begone ye lingering spirits, brought forth
 By the siren enchantment of our call
 And those who errant breached our circle's
 wall
 To feast upon the billows of perfume.
 Return to the gloom of your astral pall!
 To purify this our Circle of All.

II. Purification

[F moves to the East, and asperges thrice the
 Quarter with consecrated water.]

F: O Spirit of Euphrates, come thou forth
 From the airy cradle of Armenia
 To cleanse this great plain and make it
 fertile
 For this, the solemnities of our Will!

[F moves to the South, and asperges thrice the
 Quarter with consecrated water.]

F: O Spirit of the stately Nile, come forth,
 Thou who by the Dog Star riseth, bringing
 Life and grain to flout the flaming desert;
 Sustain the solemnities of our Will!

[F moves to the West, and asperges thrice the
 Quarter with consecrated water.]

F: O Spirit of the Hiber, come thou forth!
 Thou who sent the Carthaginian fleet
 To the watery depths of thy cold bosom,
 Protect the solemnities of our Will!

[F moves to the North, and asperges thrice the
 Quarter with consecrated water.]

F: O Spirit of the Albis, come thou forth!
 Thou whose frosts limit the extent of power,
 Saving us from ambition's lesser reach,
 Focus the solemnities of our Will!

[F moves to the Center, and asperges with
 consecrated water.]

F: For as these rivers flow into the Sea
 To mingle in the mighty Ocean whelms,
 Wash ye with rolling tides our Temple
 ground!

III. Consecration

[P moves to the East, and thrice censes the
 Quarter.]

P: Fiery Apollo in thy Chariot,
 Rise thou from the East to herald the day!

[P moves to the South, and thrice censes the
 Quarter.]

Drive thy burnished team of horses
 southward
 To cast thy flames and renew the Phoenix!

[P moves to the West, and thrice censes the
 Quarter.]

Swerve thou toward the western shore of
 day
 To bring thy steeds to their deserved rest!

[P moves to the North, and thrice censes the
 Quarter.]

And let them silently slumber, stabled
 In the soundless realms of northern
 darkness!

[P moves to the Center and censes the Altar.]

For by this burning cycle, light and flame
 Enkindle the consecrating incense
 By which we invoke the unspoken Name!

IV. Invocation

P: O God who from the earliest eon
 Marked the ending and beginning of each
 age,
 We greet Thee, Gatekeeper divine, on this
 Thy sacred day, invoking by thy Names:
 Patulcius, the opener of Time,
 Geminus, sower of the fertile Seed,
 Consivius, beginner of life's arc,
 Matutinus, igniter of dawn's spark.

All: Thee, thee we invoke!

F: Ever-present One, who seest Time's full
 scope.

All: Thee, thee we invoke!

P: Two-headed Ianus, the gliding year's source.

All: Thee, thee we invoke!

F: Thou who guideth all within and without.

All: Thee, thee we invoke!

P: Thou, the great porter of the dawning Sun,
Ward of the celestial court, observing
East and west in thy encompassing gaze,
Magnus Tu, qui Tempa dominus es.

All: Thee, thee we invoke!

[Rooster crows as the new year approaches.
Janus approaches the closed Eastern gate of the
Janiculum.]

Janus (From Behind the gate):

Come, discover what ye seek without fear,
Remember my speech through the twisting
year.

Ever-circling since the Cosmos began,
I stand witness to the follies of Man.
Chaos once I was called, for I was there
When Fire, Earth, and Water mixed with the
Air,

And from the discord of these warring parts,
They clove the sinking ground with flaming
darts,

Which, threat'ning burning death, at last
were quenched,

When with aqueous waves the land was
drenched,

And last with winding wind the world was
crowned,

Four elements in useful balance bound.

What I say is true and without a doubt,
That which is within is like that without,
As it is above, so also below.

From this nat'ral balance did I bestow,
A form reflecting my eternal mind,
And so I see before, as well behind
The mysteries of Time and the heart of man,
For nothing new is wrought in the cosmic
plan.

I spin the cycles, ever returning
From man to man, eternally yearning
Between the limits of life's paltry span,
To raise the flower within the heart of man.

Alas, new gods have come to show the way,
And over those who follow I hold no sway,
When they do their will, ever am I kind,
For the harmonious Way they do find.

From my Gate, when I choose, peace doth
flow

Through cities and states to people below.

And when I choose the path of peace to
flout,
With cries of bloody war the land doth
shout.

But for those few who the true Sun have
found,

These tribulations pass without a sound.
For from their own path they cannot be
wrenched,

As long as their souls to their stars are
cinched.

But many remain who heed not their hearts,
And delay their day with wanton false starts,
Rolling through life with only worldly care,
Til it comes due to pay Charon his fare.

I look kindly on these missteps of man,
Destined to recur, I help where I can.

Your offerings move me with aid to steer
You in earnest to the path true and clear.

V. Offerings

P: All-seeing Janus, why art thou the first,
To whom we bring incense and wine for
thirst?

F: Do eternal gods eat dates and honey?
And why is it so that we should give
money?

J: I am the sentry of all directions,
It is thus fit to bring me confections
Of wine and perfume, of honey and dates,
These are not given to sweeten the fates
Of those who seek to cajole or appease,
To pay divine taxes and do as they please.
Such holy wretches are not my concern,
But those who can hear, come listen and
learn!

Upon the threshold all pathways are sweet
With promising dreams. The people we
greet

Will help, not hurt us, nor cause us to stray.
So long as we tarry, this is the way.

But the sweet must come for us to begin,
Lest we be lost in restriction of sin.

But honey, once tasted, starts to cloy,
The man, once born, cannot stay a boy.

And so we set out our true Way to find,

Conquering emotion, body and mind,
 By shedding our selves we seek to be
 whole,
 The dark night of the soul comes and pains
 us,
 These dates are symbols of what sustains us.
 And though the last sinew of strength has
 run,
 We have at last reached the City of the Sun.
 There we make merry with cupfuls of wine,
 But sweet smoke of incense calls forth the
 divine,
 And we have dreams of a dark, farther
 shore,
 That demands that we disembark once
 more,
 To a city so distant that few can claim
 The honor of calling it by its rightful name.

F: I see that the path starts sweet for the pure,
 And becomes an ordeal, hard to endure.
 Of coins now speak, what do they ever
 cure?

J: Money is always a means to an end
 Ever a servant, but never a friend.
 Ebbing and flowing from coffer to purse,
 Imagined a blessing, realized a curse.
 Like the human heart can it be debased,
 Be wise to approach it, aloof and chaste.
 Behold it before me, it brings thee luck,
 Yet for good or ill, how will you be struck?
 And like the water that draws forth the well,
 A small amount given may cause a swell.
 Do you come with so venal a reason?
 Try not your luck! It is not the season.

P: Why does the year start with dark and cold,
 When springtime beckons us into its fold
 With the sun's return in vigor of youth?

J: Though in the past, you look forward with
 truth.
 The Ram, not Goat, is the start of the year,
 For I am but an echo of that cheer.
 With the new Gods the old world is
 humming,
 And black Earth gladdens green at their
 coming.
 In the old gray lands where I stand sentry,

This cold frontier remains point of entry
 For the people to renew mundane lives,
 Not for the person who dares and who
 thrives.

Yet I am the God who still wields the key,
 Of past, present and future—Eternity!
 Those of the many who wish to be few,
 Through the Greater Key may learn what to
 do.

A God roared it forth, and it echoes still:
 "Thou hast no right but to do thy will!"

[Janus sets the iron keys upon the table of offerings
 and retreats into the Janiculum and closes the
 Gate.]

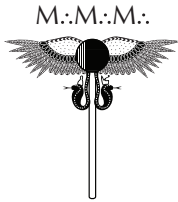
F: Two-headed God Janus has shut the gate
 Can it truly be so that peace shall reign?

P: Who can say "peace," when he really
 means "war"?
 How often pleasure dissolves into pain,
 And worldly honor is merely a stain.
 He gave us a gift ere shutting his Gate:
 He hath shared the key to forge our own
 fate.

P: "Do what thou wilt shall be the whole of
 the Law."

F: "Love is the law, love under will."

[The ceremony ends with the snuffing of the center
 candle or extinguishing the lamp. Partaking of the
 offerings or silent meditation may follow.]



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