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THE U.S. GRAND LODGE OF
ORDO TEMPLI ORIENTIS



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From the Electoral College

Dearest Brothers and Sisters,

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

The Electoral College held its meeting for Autumn of 2001 e.v. in Salt Lake City, UT. The meeting was hosted by the members of Horus Oasis, and the College wishes to thank our brothers and sisters of Horus Oasis for their impeccable hospitality and the tremendous warmth with which we were greeted.

The following actions concerning local Bodies were taken by the College at this meeting:

CHANGE OF MASTER

Confirmed Br. Ea Benyani Tinaubi as Master of Serpent in Balance Camp, in Clermont, Florida, since he has been devoted a Master Magician. This satisfies the degree requirements for a formal appointment as Master of a local Body. Br. EBT had been serving as acting Master prior to this review of his status.

Confirmed Sr. Miria as Master of Vortex Camp, in Tacoma, Washington, upon receipt of requested paperwork from her and her predecessor. Sr. Miria has been serving as acting Master pending this review of the change of mastership process for Vortex Camp.

Confirmed appointment of Br. Re-Harachte as acting Master of Serpentine Splendour Lodge, in Las Vegas, Nevada. The case will be reviewed at the Winter Meeting to discuss his confirmation as Master. The College wishes to formally recognize almost a decade of hard work as Master by Br. Andrew Cawthon, who brought the Body from its founding to its current function as a Lodge. Well done Brother Andrew!

Approved Change of Mastership at Agartha Camp, in Seattle, Washington, from Br. Arktos to Sr. Fortitudo.

Approved Change of Mastership at Heru-Behutet Oasis, in Kansas City, Missouri, from Br. Mark Stahl to Br. Pat Mathis.

Approved Change of Mastership at Horizon Lodge, in Seattle, Washington, from Br. RKHVT to Sr. Onyieh Jewel. The College wishes to publicly recognize Br. RKHVT's hard work as Master for almost 10 years, and to thank him for the great service he has done for the Order and its members.

The College wishes all the best to the new Masters, both those just stepping into the office and those who have been fulfilling the role of acting Master. Without your service to your Brothers and Sisters, the work of the Order would be seriously hindered.

CHANGE IN STATUS

In addition, the College changed the status of Horizon Lodge to Horizon Oasis, since the present Master has not yet attained the degree required for a Lodge Master. This in no way reflects upon the quality of the work done at Horizon, but is due to a specific requirement of the Bylaws of O.T.O. USA.

NEW CHARTER

The application to open Dove and Serpent Oasis in Georgia, as a coalition of Camps in the Metro Atlanta area, was approved. Br. John Crow is Master of the new Oasis. Equilibrium, Solve-et-Coagula, Lilith, and Yggdrasil Camps were closed at the request of their respective Masters, upon approval of the new Oasis charter. The College wishes to note that the work of the Masters of these Camps, and of the other initiates of the Atlanta region, in preparing the presentation for this application, and in getting the infrastructure for Dove and Serpent Oasis ready, has been exemplary. We hope the entire Order that is in the United States will join us in wishing all the best to the new Oasis, and the initiates of Atlanta who have labored so hard in taking this next step in the growth of Ordo Templi Orientis in their region.

OTHER INFORMATION

The new revision to the Camp, Oasis, and Lodge Masters Handbook from US Grand Lodge, dated October 2001 e.v., has been issued and is now in effect. If you do not already have a copy, please obtain one from the Grand Secretary General or the Initiation Secretary. There are numerous important clarifications and changes in policy in this edition. Some have already been announced and others will become effective as of the publication of the updated Handbook. Once you have it, please read it carefully and make it your special friend. The Electoral College is at your disposal if you have any questions on policy, either existing regulations or new/changed ones.

The Annual Report Form for 2001 is undergoing significant rewriting, and will be more detailed than it has been in previous



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years. It will be available in various media, both electronic and in hardcopy, by Jan. 1, 2002 e.v., and must be filed by Feb. 15, 2002 e.v. Note that starting in the coming year, there will be a \$25 late fee for Annual Reports filed or postmarked later than Feb. 15. As always, failure to file a report is very serious, so please file early, and don't hesitate to contact the College if you have questions about the form.

The Electoral College has found that expenses incurred in handling applications have increased over time. Costs formerly handled out of pocket, for copying, scanning, and other administrative necessities, have grown into a significant expense. Accordingly, all future applications for Camp, Oasis, or Lodge Charter must be accompanied by a \$30 application fee. Applications for Change of Master are specifically exempted from this fee, since they represent necessary changes in staff to keep an existing Body in operation. These fees become effective as soon as the College implements revised application forms for Charters, which should be by 1 January 2002.

In order to facilitate communications between Grand Lodge and the newer, less-experienced local Bodies, the College will be implementing a formal program of mentors for all local Bodies where the local Master is not a V°. This will place each local Master in touch with a specific member of the College, or a nearby senior initiate of the Lover Triad, who will act as a mentor. The local Master can contact the mentor if he or she has any questions about policy, wants advice on some issue that has arisen, or needs an escalation to the College, or other Grand Lodge Governing Body. The mentor will be in touch proactively with the Master to check that the Body is running smoothly, to follow up on general policy announcements, to ensure that the local Body has the documentation that it needs, etc. The goal here is to have a personal, cooperative relationship between each Master and a representative of Grand Lodge, so that open communications become faster and more productive, potential problems may be headed off proactively, and problems that do crop up can be dealt with early, before they have a chance to spin out of control, as they so often have in the past. Details of this program will be published as we move forward with the implementation. The college urges any local Masters that previously have not had access to the electronic mailing list maintained by the Order for Bodymasters' use to reconsider subscribing to it at this time. It is the primary vehicle for discussions of policy, and announcements that are crucial to the work of each local Body.

In closing, let me invite any initiate who has suggestions about how we can do our job better, or who has a specific concern that they feel should be brought to the College's attention, to write to either the President of the College (ec_president@oto-usa.org) or Secretary (electoral_college@oto-usa.org) at any time. The College exists both to administer and to serve the workings of the Man of Earth grade. Our challenge and privilege is to help solve the problems and meet the needs of Man of Earth initiates within an Order context.

Love is the law, love under will.

Paul Hume
President
Electoral College
OTO USA

Announcements

REVISED BYLAWS AND LOCAL BODY HANDBOOK

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

The Bylaws of O.T.O. U.S.A. were amended in April, 2001 e.v. Current local Body Masters may request a copy of the amended Bylaws from the Initiation Secretary.

A substantially revised version of the Camp, Oasis and Lodge Master's Handbook (COLMH) has been issued, dated October 2001 e.v. All local body masters who do not already have a copy of the revised COLMH should request a copy from the Initiation Secretary. Please review the revised document thoroughly. There are a number of significant changes therein.

Questions on the new and revised policies set forth in the revised COLMH should be addressed to the Grand Secretary General, Grand Treasurer General, or the Initiation Secretary, according to the nature of the question.

Love is the law, love under will.

The U.S. Executive Council

REVISED APPLICATION FORMS AND RELEASE FORM

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

The application forms for Minerval through P.: I.: have been revised, as of October 2001. The revised forms are effective immediately within the U.S., and revised master forms are available from the office of the Initiation Secretary.

All applications for initiation must now be accompanied by an *Informed Consent, Release and Indemnity* form ("Release Form"), signed and dated by the applicant. Master copies of the Release Form are available from the Initiation Secretary, and may be modified to include the name of the local body in the appropriate place, but not otherwise. Henceforth, all applications received by the Initiation Secretary without a signed and dated Release Form will be rejected.

In addition, a signed and dated Release Form is now required from all candidates for invitational degrees as well (KEW and up), whether or not the candidate has signed such a form previously. Signed and dated Release Forms for invitational degrees are to be submitted to the Initiation Secretary or to an Executive Officer prior to performance of the initiation ceremony.

Local Bodies may also develop similar release forms for participation in official OTO events other than initiations, such as Rites of Eleusis, seasonal rituals, festivals, and field trips. A general template for such forms is available from the Initiation Secretary. All release forms should be approved in advance by an Executive Officer.

Questions on the use of the Release Form should be submitted to the Grand Secretary General or the Initiation Secretary.

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The U.S. Executive Council

ATTENTION LOCAL BODY MASTERS AND INITIATORS

Beginning 1 January the following will be strictly enforced:

- All applications must be revision 2.1 dated Fall IVix.
- All applications must be accompanied by the *Informed consent, Release and Indemnity* statement.
- All applications must have all required information fields filled, such as complete initiating body info.
- All IV°/PI applications must be accompanied by the completed and graded written test.
- Any request for a thirty-day waiver must be accompanied by the application and the *Informed consent, Release and Indemnity* statement. A scan or FAX will be sufficient, but the original must also be sent ASAP.
- Applications received which are postmarked less than thirty days prior to the proposed date of initiation must be accompanied by an explicit request for a thirty-day waiver.
- All applications must be signed and dated by the applicant.
- Any application not meeting the above criteria will be returned to the local Body without consideration.
- Applications will be valid for one year from the date the applicant signs and dates the form. If the initiation does not take place in that time a new application must be completed and submitted.
- Certificates will be required to be completed and submitted with the initiation summary report within thirty days after the initiation.
- Local Bodies classified as Camps must now coordinate all initiation activities through a nearby Oasis or Lodge and that Oasis or Lodge must handle all applications and certificates as well as initiation reporting to the IS and GTG.

Don't hesitate to contact the Initiation Secretary if you have any questions regarding new initiation procedures.



Veiling the Ineffable

Frater Hrumachis

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

Traditionally, veils have been used for millennia throughout many cultures and in diverse ways. In Middle-eastern, Asian and Indian societies, veils have been utilized in order to cover, conceal and obscure. Within the strict confines of certain religious sects the mandatory use of veils by woman to protect and guard modesty from the wandering eyes of men is common practice. Within ancient Egyptian culture as well, the Goddess Isis is said to be concealed by a veil "which no man hath ever lifted." This image is frequently displayed in many aspects of the Priestess card within the Tarot, thus ascribing to it the qualities of Luna, as well as the traditional qaballistic image of Malkuth known as Kallah, the bride, the image of the young veiled woman seated upon the throne. This archetype has further transitioned throughout the ages in its merging with the archetype of the Dark Goddess and, passing through the Aeon of the Slain God, can be witnessed in images of the virgin Mary as Madre Dei (Mother of God), which serves as the model for the veiled dress of Roman Catholic nuns of today.

ΑΓΑΠΗ

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Book Review

Christopher S. Hyatt, Ph.D.

The Templars And The Assassins: The Militia Of Heaven
by James Wasserman
Inner Traditions, 2001.

Veils can represent therefore the concealment of mystery, that which appears upon the surface of nature; while beneath the superficialities of appearance lie deeper mysteries yet unfathomed. Besides concealing, veils also can give form to that which lies beneath them, thus making them a useful asset and tool to the practicing Magician. This form-giving aspect of veils can be ascribed to the function of Saturn as that which gives form, defines and creates boundaries and limitations. It is this Saturnian aspect of the sephirah Binah, upon the Tree of Life, which thus gives form to the unrestricted undifferentiated force of Chaos as it pours forth as primal Will from Chokmah, before it can descend through the Veil of the Abyss into the perceptible qualities and conditions which make up the remaining sephiroth of the Tree. And it is only through gaining Understanding through the proper use of Knowledge (Daath) that we may come to the Wisdom, that lies beyond that particular veil.

Qaballistically, we come upon yet another veil, much sooner upon the Path of return; the Veil of Paroketh which we encounter and must draw aside before we are able to attain to that mystery known as the Knowledge and Conversation of the Holy Guardian Angel within the sephirah Tiphareth, where the uncovering of the True Will is first made fully known to us. Above the Tree, that which gave rise to the Tree itself is commonly known as the 'Three Veils of the Negative,' explained as Ain (No-thing), Ain Soph (Limitlessness) and Ain Soph Aur (Limitless Light or L.V.X.). It is this limitless ineffable potential which first veils itself in the guise of light becoming the primal point which qaballists refer to as Kether, undifferentiated consciousness, the Crown of all existence.

As a metaphor, veils can be used in a variety of ways in order to instruct and inform in the way of the Mysteries. The ancient Zoroastrian Magi of Persia frequently used the art of concealment and prestidigitation (literally "fast hands") in order to veil and reveal deeper, more profound truths of the nature of reality. Within an initiatory context we too use certain veils to explain deeper truths, concealing them within apparent arcane images, which, when given proper attention through the application of meditation, can reveal their inner mysteries. This, more often than not, is done throughout a succession of unveilings, like the peels of an onion, unraveling successive layers and removing veils of form until the central mystery of Self is at last uncovered.

And yet the deepest secret of all may lie within the fact that none can remove a veil for another. Each must be instructed in the methods of discerning and removing their own veils for themselves; as the mystery of each individual, though rooted in the common experience of existence, is unequivocally their own.

Learn to seek out, and discover and uncover the secret of the veils of the mystery of your Self. Examine the very principles of the fabric of nature, which is described as "the interplay of which things weave the dance of the Veil of Life upon the face of the Spirit," and in your own time, as in the mythical seven veiled dance of Inanna, when at last the final "veil of life hath fallen," may there be granted unto you the accomplishment of your True Will. Yea, the accomplishment of your True Will.

Love is the law, love under will.

Jim Wasserman is uniquely qualified to offer this new and exciting book on the Knights Templar and the Assassins, which highlights the points of convergence between them. It is written from the point-of-view of a longtime member of our Holy Order. As O.T.O. claims derivation from the interaction between Christians and Muslims and beyond during the Crusades, this is an essential and necessary analytic history of our roots.

Ostensible enemies during the Crusades, both the Templars and the Assassins as well as many others were destroyed and went into hiding, as heretics and "demons" some seven hundred years ago. This is not different in many ways to what happened to the Kabbalistic Jews who also had the way to the fundamental nature of man and God. Consider for the moment the earlier ideas of the devastating Golem.

Legends assert that the Templars were infused with Assassin doctrines, which became the excuse for the accusations made against them by the Pope and the French King, who in essence was a true coward. The historical basis for such claims is carefully explored here (sometimes too carefully). Convincing evidence is provided to buttress the long held Occult theory that the interaction of these two groups gave birth and support to the Renaissance and the Western Mystery Tradition — as Templar survivors carried the secret teachings into an Occult underground from which sprang both Rosicrucianism, modern Masonry and the disclosure of the essence of Kabbalah.

The richness of the historical truths of the Assassins and Templars intertwine inexorably with their myths. While many authors have either uncritically repeated misinformation or invented their own fancies to embellish history, Mr. Wasserman has scrupulously sought to tell an accurate story based on scholarly sources that reads as far more fascinating than fiction. Often fiction is a reduction of fact and a disguise for the truth.

This is a mature work whose historical accuracy lends credibility to its spiritual conclusions. This is a must read for anyone who has suffered either the tedium of the scholar or the fantasies of the lunatic fringe. Beyond this it is an example of how the truths of history are lost in the convenience of academic scholarship, that is, what fits the University model of truth. An excellent read, and an investment for your own mind.

