

AGAPÉ

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of the U. S. Grand Lodge of
Ordo Templi Orientis

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February 1, 2005 EV



From the Grand Master

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

As part of our ongoing strategic planning effort, we have developed two brief, descriptive documents intended to summarize the general program of U.S. Grand Lodge and its overall mission. Our *Program Synopsis* and *Mission Statement* are published elsewhere in this issue, and may also be found on the U.S. Grand Lodge website.

A general meeting of E.G.C. Bishops and Auxiliary Bishops was convened on the weekend of October 16-17, 2004 EV in Portland, Oregon. The following took place:

The recent changes to the U.S. E.G.C. Manual were reviewed, including the definition of public and private celebration of the Gnostic Mass; first-time attendee dispensation for communion; and the policy on Priestess re-robing.

The E.G.C. Secretary provided a report on the status of the E.G.C. Database, the future availability of centrally-generated E.G.C. certificates, and ideas for a series of E.G.C. pages for novices and ordained clergy linked from the U.S.G.L. website.

Episcopal supervision of novices and ordained clergy was discussed at length. Supervising bishops must have significant experience with Liber XV, and must be very familiar with current E.G.C. policies. Supervising bishops are responsible for general quality control,

for training novices in E.G.C. policies and standards, and for assuring that ordained clergy have access to the resources they need.

General criteria for Gnostic Mass performance and temple furnishings were also discussed. Please contact an E.G.C. Bishop or Auxiliary Bishop for details.

The Supreme Grand Council has inducted Dr. Anna Mary Bonus Kingsford into the Order of the Eagle, on the strength of Frater Paradoxos Alpha's essay, which is included in this issue of *Agapé*. I've also posted his essay on my website here:

www.hermetic.com/sabazius/kingsford.htm

For those of you unfamiliar with the Order of the Lion and Order of the Eagle (U.S.G.L.'s program of historical honors), please refer to *Agapé* V. 1 No. 3. Back issues of *Agapé* are available on-line here:

oto-usa.org/docs.htm

A list of inductees to date and a collection of essays about them may be found here:

www.hermetic.com/sabazius/lion_eagle.html

Gossip appears to be an inevitable byproduct of group interaction. It appears to be especially tempting in electronic forums, for some reason.

Perhaps it's the sense of physical isolation, or the convenience, or perhaps it's the ease with which certain people can be included in the discussion, while certain others are excluded. Some seem to regard gossip as a form of personal therapy, while others do it in a purported attempt to "seek advice" on personal matters from, seemingly, as many people as possible. Regardless, spreading rumors about your brothers and sisters, whether done maliciously or just idly or carelessly, is damaging to the spirit of fraternity we are trying to cultivate. →

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When the topic of others not present comes up in conversation—in an uncomplimentary way—please stop and think for a moment. Are you passing on first-hand knowledge, or unconfirmed rumors? If there's doubt, have you given your brother or sister the benefit of that doubt, or have you assumed the worst? If you have a complaint about something someone did or said, have you taken your complaint to someone who

can do something about it, such as the person in question, or perhaps an appropriate mediator? Can you state a valid reason for discussing the matter, whatever it is, in such a forum? What positive result do you hope to achieve, that could not be better achieved some other way? It can take a lot of effort to overcome the tendency to gossip, but putting forth that effort feeds the fraternal spirit. Please do your part.

A happy and prosperous vulgar new year to all.

Love is the law, love under will.

Sabazius



Mysteria Mystica Maxima ✠ *Ecclesia Gnostica Catholica*

AGAPÉ

The Official Organ of the U.S. Grand Lodge of Ordo Templi Orientis

Executive Editor: Sabazius X°
 Editor: Fr. HydraLVX
 Proofreading: Dawn C. Davis
 Editorial Address: P.O. Box 15037
 Portland, OR 97293-5037
 agape@oto-usa.org

U.S. GRAND LODGE OFFICERS

U.S. NATIONAL GRAND MASTER GENERAL: SABAZIUS X°
 P.O. Box 32, Riverside, CA 92502-0032 • ngmg@oto-usa.org

U.S. DEPUTY NATIONAL GRAND MASTER GENERAL: LON MILO DUQUETTE
 P.O. Box 3111, Newport Beach, CA 92659-0705
 dngmg@oto-usa.org

U.S. GRAND SECRETARY GENERAL: FR. HUNAHPU
 PO Box 47988, Minneapolis, MN 55447 • gsg@oto-usa.org

U.S. GRAND TREASURER GENERAL: FR. S.L.Q.
 P.O. Box 45139, Los Angeles, CA 90045-0139
 310.216.5666 • gtg@oto-usa.org • www.oto-usa.org/treasury

ASSISTANT GRAND TREASURER GENERAL: HANK HADEED
 hank@hanaela.com

U.S. GRAND TRIBUNAL

JAMES NOBLES, SECRETARY • grand_tribunal@oto-usa.org
 P.O. Box 30666, Seattle, WA 98103-0666

FR. AISHMLCHMH, ASSISTANT SECRETARY • gt_as@oto-usa.org
 P.O. Box 17462, Minneapolis, MN 55417

U.S. EXECUTIVE COUNCIL, U.S. SUPREME GRAND COUNCIL,
U.S. CORPORATE HEADQUARTERS
 P.O. Box 32, Riverside, CA 92502-0032

U.S. ELECTORAL COLLEGE

DOUGLAS JAMES BLAKE, PRESIDENT • ec_president@oto-usa.org
 P.O. Box 47056, Seattle, WA 98146

DANN BUCHANAN, SECRETARY • electoral_college@oto-usa.org
 5030 N. May Ave., #252, Oklahoma City, OK 73112-6010

U.S.G.L. INITIATION SECRETARY: SR. IXEL BALAMKE
 PO Box 47988, Minneapolis, MN 55447 • initiation@oto-usa.org

U.S. E.G.C. SECRETARY: T MARIE
 P.O. Box 201750, Austin, TX 78720-1750 • egc@oto-usa.org

U.S.G.L. PARLIAMENTARIAN: SR. HELENA
 P.O. Box 32, Riverside, CA 92502 • parliamentarian@oto-usa.org

U.S.G.L. QUARTERMASTER: FR. V.V.N.
 quartermaster@oto-usa.org

U.S.G.L. WEBMASTER: CRAIG BERRY
 webmaster@oto-usa.org

U.S.G.L. LIBRARIAN: FR. K.Z.
 P.O. Box 32, Riverside, CA 92502-0032 • librarian@oto-usa.org

U.S.G.L. ARCHIVIST: FR. P.
 P.O. Box 6635, Jersey City, NJ 07306

U.S.G.L. VOLUNTEER COORDINATOR: JAMES McLAUGHLIN
 volunteers@oto-usa.org

SECRETARY FOR CORRESPONDENCE: T ALLEN GREENFIELD
 3267 Buford Hwy., Ste. 720-109, Atlanta, GA 30329-1707
 correspondence@oto-usa.org

COORDINATOR, O.T.O. PRISON MINISTRY: DANIEL L. AKZINOR
 PO Box 90372, Portland, OR 97290-0372
 prison_ministry@oto-usa.org

U.S.G.L. PUBLIC INFORMATION OFFICER: FR. HRUMACHIS
 P.O. Box 3008, Ashland, OR 97520 • pio@oto-usa.org

U.S.G.L. ASSISTANT SECRETARY FOR NEWSLETTER PUBLICATION: FR. HYDRA LVX
 P.O. Box 15037, Portland, OR 97293-5037 • agape@oto-usa.org

WWW.OTO-USA.ORG

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U.S. Grand Lodge Program Synopsis

1. To create, maintain, and promote a structured society of men and women within the United States of America, who are united by their acceptance of the Law of Thelema, by a common interest in Magick, Yoga, and Hermetic Science, by the common experience of ceremonial initiation and sacramental ritual, by common pledges of fidelity, cooperation, and mutual aid, and by certain common ideals, namely: individual liberty; self-discipline; self-knowledge; universal brotherhood; and opposition to tyranny, superstition, and oppression.
2. To manage and govern this society in substantial conformance with the principles set forth in the writings of Aleister Crowley and other historical leaders of Ordo Templi Orientis, with the approval and under the authorization of the International Headquarters of Ordo Templi Orientis, and in such a way as to ensure its continued survival and promote its continual growth and advancement.
3. To provide certain benefits to the members of this society, including, but not limited to: participation in sacramental rituals; social community and entertainment; pastoral guidance and mediation of disputes; instruction in Hermetic Science, Yoga, and Magick; and opportunities for creative expression, community service, and development of beneficial social and professional relationships.
4. To preserve and advance the principles and practices of the religious, philosophical, and magical system of Thelema, and to promote the principles of individual liberty and universal brotherhood.
5. To conserve and manage books, documents, and other properties of historical or practical value which it may possess.
6. To establish physical centers of activity for the society in diverse locations throughout the United States of America.

U.S. Grand Lodge Mission Statement

Ordo Templi Orientis U.S.A. is the U.S. Grand Lodge (National Section) of Ordo Templi Orientis, a hierarchical, religious membership organization.

Our mission is to effect and promote the doctrines and practices of the philosophical and religious system known as Thelema, with particular emphasis on cultivating the ideals of individual liberty, self-discipline, self-knowledge, and universal brotherhood.

To this end, we conduct sacramental and initiatory rites, offer guidance and instruction to our members, organize social events, and engage in educational and community service activities at locations throughout the United States.

Anna Mary Bonus Kingsford

Esotericist, Visionary, Hermetic Mystic
Inductee of the Order of the Eagle, Anno IVxii

Anna Kingsford (née Bonus, 1846-1888 EV) was prominent among mystics and theosophists in the 1880's. Politically active throughout her adult life, she was a feminist, vegetarian, and most especially an anti-vivisectionist. To bolster her authority in the cause of anti-vivisectionism, she pursued and achieved a medical degree through the university in Paris. She lectured on political, social, and religious topics, coming to style herself as an "esoteric Christian." Although she was an adult convert to Roman Catholicism, taking the name "Mary" at confirmation, she was never a member of any parish, and was not active within the church. Her doctrines were often rooted in visionary experience, and her principal collaborator in mysticism was Edward Maitland, a lapsed Anglican with Spiritualist leanings, who was many years her senior. Together, Kingsford and Maitland elaborated the teachings of what they called "the new Gospel of Interpretation" through a series of lectures and a resultant book: *The Perfect Way: or, The Finding of Christ*.

Kingsford served a term as President of the London body of the Theosophical Society. Subsequently, she was the founder and head of the Hermetic Society, which was an instrumental forerunner of the Hermetic Order of the Golden Dawn. S.L. Mathers dedicated *The Kabbalah Unveiled* to Kingsford and Maitland, and W.W. Westcott eulogized her as "indeed illuminated by the Sun of Light" in a Golden Dawn history lecture. Both Mathers and Westcott had been lecturers in Kingsford's Hermetic Society. Kingsford's doctrines regarding the role of active will in mysticism and the undesirability of "passive mediumship" may well have influenced the composition of the original Golden Dawn Neophyte obligation, in which the candidate swore, "I will not suffer myself to be hypnotized, or mesmerized, nor will I place myself in such a passive state that any uninitiated person, power, or being may cause me to lose control of my thoughts, words or actions."



Aleister Crowley was very much aware of Kingsford's influence and importance to the occultism of his period. In his introduction to the first volume of *Book Four*, he wrote that Kingsford had done "... more in the religious world than any other person had done for generations. She, and she alone, made Theosophy possible, and without Theosophy the world-wide interest in similar matters would never have been aroused. This interest is to the Law of Thelema what the preaching of John the Baptist was to Christianity."

Similarly, in *General Principles of Astrology*, he observed that Kingsford was "disposed of an initiating force sufficient to transfigure the thought of half the world. [...] She was doubtless the head of the battering-ram that broke in the gates of the materialist philosophy of the Victorian Age."

Crowley particularly pointed to Kingsford's writings as providing an example of Knowledge and Conversation of the Holy Guardian Angel. The text in question was "The Vision of Adonai" included in her book *Clothed with the Sun*. Maitland assembled that book from Kingsford's

writings that were "received" through mystic inspiration and "not to be changed in so much as a single word." It stands as an obvious predecessor to and influence upon the Holy Books of Thelema in both form and content. In "The Vision of Adonai," she wrote:

In the midst stands Deity erect, His right hand raised aloft, and from Him pours the light of light. Forth from His right hand streams the universe, projected by the omnipotent repulsion of his will. Back to His left, which is depressed and set backwards, returns the universe, drawn by the attraction of His love. Repulsion and attraction, will and love, right and left, these are the forces, centrifugal and centripetal, male and female, whereby God creates and redeems.

→

Kingsford distinguished between the man Jesus and the historically repeatable phenomenon of “Christs” or fully realized adepts. Her doctrines emphasized a set of archangels, which were identical with deities of Hellenic paganism, and were set in presidency over the planets.

Along with her talk of attaining to the condition of “Christ,” it is clear from other indications that Kingsford nursed messianic aspirations. Kingsford and Maitland developed an idea of historical Apocalypse, which treated 1881 EV as the beginning of the “Age of Michael” and a new spiritual regime, according to the calculations of Trithemius. Despite the protestations of modesty by Maitland in his “Preface” to *Clothed with the Sun*, it seems that Kingsford *did* view herself in some sense as the “woman clothed with the sun” from the twelfth chapter of the final book of the Bible, just as Crowley would later identify himself with the Great Beast of the thirteenth. In the sixth appendix of *The Perfect Way*, Kingsford explained various points of apocalyptic symbolism, including “the Abomination of Desolation” and the precession of the equinoxes.

Kingsford’s other ideas about the “Aeon Jesus” and the feminine component of deity were transmitted through her friend Lady Caithness to influence Jules Doinel, founder and first patriarch of the *Église Gnostique* which was an antecedent rite of the Thelemic Gnostic Catholic Church in O.T.O.

Not the least of Kingsford’s accomplishments was her infusion of a self-conscious feminism into the occultist organizations

of the late nineteenth century, with a pronounced influence on the founders of the Golden Dawn. She was an important player in setting the precedents that led modern occultism to encourage the equal participation of women with men in such organizations as the Golden Dawn and the O.T.O. Indeed, one might fairly say that Kingsford’s work led quite directly to the fact that the Order of the Eagle now exists to recognize women who have contributed to the principles and work of O.T.O.

A woman of high and intense energies, Kingsford’s health was never robust. While struggling with her final illness, she wrote in her diary,

I had hoped to have been one of the pioneers of the new awakening of the world. I had thought to have helped in the overthrow of the idolatrous altars and the purging of the temple; and now I must die just as the day of battle dawns and the sound of the chariot wheels is heard. Is it, perhaps, all premature? Have we thought the time nearer than it really is? Must I go, and sleep, and come again before the hour sounds?

It is only fitting that we, who have heard the hour being sounded in the Equinox of the Gods, should recognize Doctor Anna Mary Bonus Kingsford as one who knowingly girded herself and others for what would reveal itself as the Aeon of Horus. So mote it be.

Paradoxos Alpha

Principal Published Works of Anna Kingsford

Addresses and Essays on Vegetarianism

Astrology Theologized: The Spiritual Hermeneutic of Astrology and Holy Writ (editor)

Clothed with the Sun

The Credo of Christianity and other Addresses and Essays on Esoteric Christianity

Dreams and Dream Stories

Health, Beauty and the Toilet

The Perfect Way: or, The Finding of Christ

The Perfect Way in Diet

The Virgin of the World of Hermes Trismegistus (editor)

Biographical Sources (abridged list)

Butler, Alison. “Magical Beginnings: The Intellectual Origins of the Victorian Occult Revival.” *Limina* 9, 2003. pp. 78-95.

Godwin, Joscelyn. *The Theosophical Enlightenment*. Albany: SUNY, 1994.

Greer, Mary K. *Women of the Golden Dawn: Rebels and Priestesses*. Rochester: Park Street, 1995.

Maitland, Edward. *Anna Kingsford: Her Life, Letters, Diary and Work*. (3rd edition) London: Watkins, 1913.

Washington, Peter. *Madame Blavatsky’s Baboon*. New York: Schocken, 1995.

Agapé Volume 7, Number 1 submission deadline:

☉ in ♀ • ☽ in ♉ • Dies Veneris • Anno IV:xiii

Saturday, April 1, 2005 EV

Please send your local body reports and governing body reports to:

agape@oto-usa.org

We will also accept other kinds of work, including essays, art and photography.

Submission guidelines are available at www.oto-usa.org/agape. For more information contact agape@oto-usa.org.

From the Electoral College

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

The following actions concerning local Bodies were taken by the Electoral College at its Autumn 2004 EV meeting:

Apotheosis Camp in Channelview, Texas was closed at the request of Master Rita Vasak, after nearly 15 years of activity.

Apotheosis was originally chartered in 1989 EV in Ashby Massachusetts, and relocated to Texas when Rita moved there in 1991 EV. The members of Apotheosis took pride in promoting Thelema within the local occult community, by teaching classes and becoming involved in festivals and conferences.

The college would like to express its gratitude to Rita and the Members of Apotheosis Camp, for their years of dedicated service to the Order.

Closures

Apotheosis Camp (Houston, TX) closed at the request of the Master effective October 24, 2004 EV.

Change of Master

Transfer of mastership of Thelema Lodge (Oakland, CA) from Michael Sanborn to S. John Banner effective October 24, 2004 EV.

Transfer of mastership of Horus Oasis (Salt Lake City, UT) to Pamela Offret effective October 24, 2004 EV.

The College wishes to express its appreciation to the past and present Masters of these bodies. We wish you all the best in your new offices and endeavors.

Change in Body Status

Hoor-Par-Kraat camp is now chartered as Hoor-Par-Kraat Oasis (Ogden, UT) with Christopher George as Master effective October 24, 2004 EV.

Ad Astra Camp is now chartered as Ad Astra Oasis (Denver, CO) with Diarmid Hammer as Master effective October 24, 2004 EV.

The college wishes to express its appreciation to the past and present Masters of these two bodies. We wish you all the best in your new offices and endeavors.

New Charters

None.

Hosting E.C. Meetings

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

Communication with the E.C.

I would like to invite any initiates with suggestions as to how we can do our job better, or who have specific concerns or questions regarding the operation of the Electoral College, to write to either the President or Secretary of the E.C.

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 regular mail correspondence with the Electoral College Secretary should be sent to the following address:

5030 N. May Ave., #252
Oklahoma City, OK 73112-6010

Website

The official E.C. 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 (exclusively) at the following URL:

ec.oto-usa.org/ECservices.htm

Bodymasters not already in possession of the username and password (distributed on August 18, 2004 EV) will be granted them upon request (see E.C. contact information on p. 2).

All other previous versions of these forms are now obsolete and should not be used.

Love is the law, love under will.

In the Bonds of the Order,
Frater Dvgl's Jms Blk

NOTOCON 2005 EV

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

William Blake Oasis, with the assistance of Tahuti Lodge, Black Sun Oasis, Knights Templar Oasis, and Thelesis Camp is proud to be hosting the 2005 EV National O.T.O. Conference: *Heretics and Kings* taking place August 12-14, 2005 EV. The conference is to be held in Reston, VA, only 20 miles away from Washington, DC. It is our hope that you extend your stay to enjoy the wealth of culture and history that the DC area offers. Even if you are not into American heritage, there are still plenty of interesting things to see and do. We are all very excited to welcome our Brothers and Sisters to this first ever NOTOCON on the East Coast.

Among the events to be presented are: a reception, the traditional Saturday night formal dinner, a Gnostic Mass fashion show, a Gnostic Mass for initiates of III° and above (with initiate steps and signs), and the Gnostic Mass for everyone. Naturally, there will also be a daily schedule of classes, lectures and workshops presented by some of the Order's most noteworthy dignitaries, scholars and speakers. Prior to NOTOCON, on Friday morning, we will offer a IV° / P.I.° symbolism workshop. This is a supplemental event for an additional registration fee. Most importantly, there will be plenty of opportunity for comradeship and fraternity.

The on-site committee has tried to keep the conference affordable and convenient, in spite of the DC area being one of the most expensive in the country. We did our best and negotiated a \$79 per night room rate for NOTOCON; there are limited rooms available at that price, so please book early. The registration fee is \$171 per person. Conveniently, free shuttle service is available from Dulles International Airport to the hotel. The hotel will also shuttle people for free to Reston Town Center where one can find shopping, restaurants and food of a variety in quality and cost to accommodate different budgets. The hotel also has two restaurants on-site with good food. Honestly, I am a bit nervous about attendance, so I would really appreciate it if you would please help us out by registering early—then perhaps I will not have torn out all my hair by August!

We had originally priced the registration fee at \$165.00 and added a service fee for on-line

payments, but due to a misunderstanding regarding PayPal policy, we have had to increase the registration fee to \$171 for all attendees to absorb the added cost. We are very apologetic for the oversight and will still honor the check registrations of \$165.00 that have been submitted prior to January 13, 2005 EV.

When reading the above, you may have asked, "fashion show?" Yes, we will hold a fashion show to encourage members to show their Mass robes. We want to inspire Mass teams, and Bodies getting started, by giving them an opportunity to see the depth of design, creativity and detail that goes into ritual garb. This is *not* a beauty contest or competition. We will take optional photographs of the vestments shown, for posterity and outreach. If you have sewing patterns or can recommend vendors that you use, we will have a table where you can share that information. There will be a place in the registration form where you can indicate your interest. In order to plan ahead, I'd love to have advance commitment from about 25 people to participate. Please contact me as soon as possible through the NOTOCON website. Show your enthusiasm and break out your ritual duds!

Some people have asked me about NOTOCON vending and the rumors are true. Yes, O.T.O.-friendly outside vendors are welcome, however they cannot attend the workshops and other events. We are interested in your recommendations of any businesses which you feel would add to the overall experience. We also invite O.T.O. Bodies and O.T.O. Initiate members vending their own wares to vend at NOTOCON. Vendor applications, fee schedules, etc. are on the website (see below for address).

Registration, contact information, and much more can be found at:

www.notocon.org

The website has links to local attractions, hotel info (they even have golf), public transit, FAQs and more. If you have any questions, feel free to contact me at:

onsite@notocon.org

We hope to see you there!

Love is the law, love under will.

Soror Hypatia
Master, William Blake Oasis

AGAPE
Ordo Templi Orientis, U.S.A.
P. O. Box 15037
Portland, OR 97293-5037

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