

AGAPÉ

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

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May 1, 2007 EV



From the Grand Master

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

Strategic Planning

After completing its situational analysis and development of the vision and values statements last July, the Strategic Planning Committee turned its attention to the most complex and demanding phase of the strategic planning process, resulting in the development of a comprehensive, near-term Strategic Plan for U.S. Grand Lodge. This plan provides detailed strategies for achieving our current vision, in support of our mission, and in conformity with our stated values. It consists of five main *initiatives*, derived from the Vision Statement (see the U.S.G.L. website for the Vision Statement). These are:

1. Promulgate Thelema and the Great Principles of the Order.
2. Develop and strengthen local operations.
3. Improve effectiveness of Grand Lodge programs.
4. Build a stronger fraternal community.
5. Develop harmonious and constructive relationships with the academic, business, civil, and greater social communities within which we operate.

Each of the above initiatives is subdivided into a number of *objectives*, which are supported by one or more *goals*. Objectives may be ongoing, but goals represent particular milestones in

the accomplishment of the objective. Each goal (what) has been assigned one or more *strategies* (how), with assigned *responsibilities* (who), and estimated *timeframes* (when).

The five strategic initiatives listed above have been subdivided into a total of 20 objectives, 52 goals, and 73 strategies. The plan has been reviewed by the officers and Governing Body members of U.S.G.L., and was adopted by the Executive on April 15, 2007. It may be viewed here:

oto-usa.org/strategic_plan_IVxv.html

Note that the current Strategic Plan was developed to establish realistic goals for the near term—roughly the next three years. Some of our more complex, long-term issues, such as the ultimate establishment of Profess-Houses, have been assigned to individual committees for more detailed study. We plan to review the Strategic Plan each year to assess our progress and to update the Plan as necessary to incorporate the results of study committees and build on our achievements. Each update will cover a similar period of approximately three years.

Note also that our Plan does not include goals that would be under the purview of O.T.O. International Headquarters, nor does it include many of the internal goals that will be pursued by the individual governing bodies of U.S. Grand Lodge. Each of those governing bodies is in the process of developing its

own list of internal objectives, goals, and strategies.

Contents

<i>From the Grand Master</i>	1
<i>From the Secretary of the Grand Tribunal</i>	3
<i>From the Grand Treasurer General</i>	4
<i>Members-Only Bulletin</i>	5
<i>From the Electoral College</i>	5
<i>NOTOCON Update</i>	7
<i>Local Body Reports</i>	7
<i>An Examination of Liber CI: Part 4 by Fr. Ash</i>	8

Man of Earth Delegates

The Man of Earth takes no share in the Government of the Order; for he is not yet called upon to give his life to it in service; and with us Government

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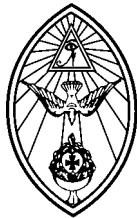
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is Service, and nothing else. The Man of Earth is therefore in much the position of the Plebian in Rome in the time of Menenius Agrippa. But there is this marked difference; that every Man of Earth is encouraged and expected to push on to the next stage. 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. This is then the

first lesson in our great principle, the attainment of honour through renunciation.

—Liber 194: An Intimation with Reference to the Constitution of the Order

According to the introductory paragraph of Liber 194, the provisions of that document do not come into formal effect in any province (i.e. National Section) of the Order until such province possesses “eleven or more” Profess-Houses. Nevertheless, we are doing what we can to implement these provisions as is practical. The above provision regarding what I will henceforth refer to as the *Man of Earth Delegates* has



Mysteria Mystica Maxima ☞ Ecclesia Gnostica Catholica

AGAPÉ

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been a difficult one to implement in any sense approaching a literal interpretation. I live in a modest private home in a fairly remote and isolated part of Southern California. Soror Helena and I simply do not have the resources to house, feed, and essentially employ four volunteer II° members 24 hours per day, 365 days per year. Clearly, this is one of those provisions that presupposes the existence of formal Profess-Houses, and will not be possible to fully implement until we have a number of them and the Supreme and Holy King is residing in one. However, there are aspects of this provision that can be implemented now, and doing so is one of the goals of our Strategic Plan. Note that the provision calls for the Man of Earth Delegates to not only “serve” the King, but also to represent the feelings of the general body of the Man of Earth Triad to the King. This is an important function, because the members of the Man of Earth Triad may take “no share in the Government of the Order,” *per se*. To this end, I have established an online group specifically for the purpose of implementing this portion of the Man of Earth Delegates provision of *Liber 194*. This group will permit the four delegates privileged access to me as Supreme & Holy King, which the general body of the Men of Earth do not otherwise have. I, in turn, will assign various tasks to these delegates as needed and appropriate, during the course of their term of service. Recent initiates of the II° who are interested in volunteering for this service should

get in touch with the Volunteer Coordinator at the address provided herein (see p. 2). Volunteers will be placed on a waiting list for selection and appointment if a vacancy will be occurring within approximately three months. I will make the final selection and appointment. Should a sufficient number of II° initiates volunteer for this service, we will implement a system wherein volunteers are nominated for selection by a committee composed of members of the Man of Earth Triad, thus fulfilling the portion of the provision wherein the Men of Earth choose the delegates “from among themselves.”

Saint Giordano Bruno

On 17 Feb 2000 *EV*, without formal announcement, the Frater Superior added Italian philosopher, priest, cosmologist and occultist Giordano Bruno (1548 - 1600 *EV*) to the list of E.G.C. Saints, in commemoration of the 400th anniversary of Bruno's martyrdom as a heretic. Bruno's name is to be placed between those of Robertus de Fluctibus and Johannes Dee, and is not italicized.

Love is the law, love under will.

Sabazius

From the Grand Tribunal Secretary

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

I will have thee to know, moreover, my dear Son, the right Art of Conduct with them whom I shall give thee for Initiation. And the Rule thereof is One Rule: Do what thou wilt shall be the whole of the Law. See thou constantly to it that this be not broken; especially in the Section thereof (I dare say so) which readeth Mind Thine Own Business.

—Aleister Crowley. On directing disciples, chap. 96 of *Liber Aleph*.

As indicated in *Liber CXCIV* and elsewhere, the Grand Tribunal consists of members of the Lover Triad who are of the degree of Grand Inquisitor Commander. This membership in turn is what makes up its courts, ratifies its decisions, participates in its trials, etc.

Depending on where one is at within the triadic hierarchy of O.T.O., the Grand Tribunal's decisions and actions may appear far removed from one's current place within the Order. Regardless of any distance, real or imaginary, I

think it's useful to keep in mind that the decisions of the Grand Tribunal are determined by Brothers and Sisters within and not outside of that hierarchy, and that Fraternal relations do not cease with what knowledge any given member may or may not have of its actions.

Also, even for them that are fitted to advance in our Light, there is Order and Diversity in Function, as regardeth their Work in Our Sublime Brotherhood...

—Aleister Crowley. On different works of the illuminators, chap. 188 of *Liber Aleph*.

In particular, members of the Grand Tribunal, individually and jointly, strive for diligence in investigation, for impartiality and equity of judgment, for tolerance of diversity, and to uphold the Law above individual opinion.

Those who characterize the Grand Tribunal in a manner contrary to the above principles effectively demonstrate

their ignorance and patent disregard of the Grand Tribunal and the O.T.O. system within which it functions, and their peculiar biases are exposed for what they are.

I'd also like to remind the U.S. Grand Lodge membership that the details of disciplinary cases before the Grand Tribunal are confidential. The Grand Tribunal can and will raise charges against those who improperly broadcast confidential details (or purported confidential details) of a case before the Grand Tribunal, and that complainants are not immune from such charges.

Love is the law, love under will.

In the Bonds of the Order,

✱ Dathan Biberstein, Secretary
U.S. Grand Tribunal
Ordo Templi Orientis

From the Grand Treasurer General

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

Various membership statuses exist within O.T.O. and U.S. Grand Lodge: active, inactive, demitted, sabbatical, resigned, suspended, expelled, bad report, and on notice of pending bad report. The following information is intended to clarify the components of “inactive” status.

How a member goes inactive:

- First Degree or higher members under the jurisdiction of U.S. Grand Lodge (i.e., Man of Earth and Lover Triad members) who have failed and continue to fail to pay dues (for over two years) are subject to inactive status, determined by decision of the Grand Treasurer General on a case-by-case basis. Before making a final determination, an attempt will always be made to contact an inactive pending member by mail at the last known address. If no contact is forthcoming and/or payment arrangements are not made, a member’s status will then, in most cases, be determined inactive.
- Members may, at any time, specifically request to be placed on inactive status by submitting a request to any member of the Executive.

What it means to go inactive:

- Any unpaid membership renewal dues since the inactive member’s last initiation are forgiven, and no further dues accrue.
- All rights and privileges of initiate membership are suspended for inactive members (per the Bylaws of O.T.O. U.S.A.), including, but not limited to, the following: members may not attend initiations or members-only events, vote in O.T.O. meetings or elections, serve as officers in a local body or other official O.T.O. group, serve as E.G.C. clergy or as officers in official Gnostic Masses, participate in members-only online forums, make use of O.T.O. membership services (such as mediation by the Grand Tribunal), or represent themselves as O.T.O. members.
- Inactive members do not receive *Agapé* or other official publications.
- Chartered initiators who go inactive are required to promptly return their charters and rituals to the Grand Secretary General.
- Inactive members may be placed on Bad Report without notice during the period of their inactive status. In such instances, they may not reactivate their membership until such time as Bad Report is removed.

How a member goes about reactivating:

- Inactive members may reactivate their membership in one of two ways:
 - 1) at the current degree, by paying two times the current dues rate for the degree

or

 - 2) by taking the next degree, and paying one year of dues at the current degree in addition to the normal dues and fees for the degree they are taking.
- In either instance, reactivation takes effect only upon receipt of full payment, approval by the GTG, and verification of Good Report.

Love is the law, love under will.

Members-Only

Bulletin

This section redacted for internet distribution.

From the Electoral College

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

The Electoral College at its winter meeting, January 13, 2007 EV,
took the following actions concerning duties in its charge:

Local Body Closure

None.

Change of Body Master

Mastership of Horizon Oasis (Seattle, WA) has been passed from Sr. Onyieh Jewel to Sr. Shellay Maughan effective January 13th, 2007 EV.

Mastership of Ad Astra Oasis (Denver, CO) has been passed from Sr. Ishara to Fr. Solemnus effective January 13th, 2007 EV.

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Agapé Volume 9, Number 2 submission deadline:

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Sunday, July 1, 2007 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.html. For more information contact agape@oto-usa.org.

Change of Body Status

William Blake Oasis (Catonsville, MD) has been re-chartered as William Blake Lodge with Kerry Kurowski, Sr. Hypatia as Master effective January 13th, 2007 EV.

Golden Lotus Camp (Mission Viejo, CA) has been re chartered as Golden Lotus Oasis with Sr. Lita-Luise Chappell as Master effective January 13th, 2007 EV.

New Charters

None.

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^o 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 are encouraged to write the President of the E.C.—see p. 2 for contact information.

Sanction for Appeal

Brothers or sisters of our Order who wish to pursue appeal to 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 sec. 16 of *Liber CXCIV*) via e-mail links found at:

ec.oto-usa.org/ECelectors.html

Hosting E.C. Meetings

Local bodies that are interested in hosting the spring and autumn meetings of the Electoral College (as well as summer meetings in even numbered years) are encouraged to write the President of the E.C.—see p. 2 for contact information.

Upcoming E.C. Meetings

Summer 2007 EV meeting scheduled for Friday, August 10th, 2007 EV prior to NOTOCON, hosted by Knights Templar Oasis (Salem, MA).

Autumn 2007 EV meeting scheduled for Saturday, October 13th, 2007 EV hosted by Thelema Lodge (Berkeley, CA) in conjunction with their 30th anniversary celebration.

Attending E.C. Meetings

Dues current members in good standing of V^o and above are welcome to attend and observe the in person Electoral College meetings. We request that those planning to attend contact the master of the hosting body so that adequate arrangements can be made.

Website

The official E.C. website can be found at:

ec.oto-usa.org

Forms

Masters 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:

ec.oto-usa.org/ECservices.html

Masters not already in possession of the username and password 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.

Communication with the E.C.

I would like to invite any initiates with specific concerns or questions regarding the operation of the Electoral College, to write to either the President or Secretary of the E.C. For contact information, please see p. 2. It is my goal as President of the Electoral College to take effective measures bringing about better communication between the E.C. and the membership of all local bodies. Any input provided to this end is warmly welcomed. I believe that communication is of benefit to the entire Order in our mutual goals and aspiration toward enlightenment in all forms. All postal mail correspondence with the Electoral College Secretary should be sent to the address listed on p. 2.

Love is the law, love under will.

In the Bonds of the Order,
Frater Dvgls Jms Blk
President, Electoral College
O.T.O. U.S.A.

Local Body Report

Knights Templar Oasis ☩ Salem, MA

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

Knights Templar Oasis has been very active over the last year. We used our temple an average of 12 to 15 times per month. We taught 52 classes, all open to the public, each Tuesday night. We did 38 Gnostic Masses and have approximately half our membership involved in the E.G.C. Our focus this year is on outreach so that we can grow the temple and promulgate the Law of Thelema. To that end, we had the first of multiple planned Open Houses which we widely advertised. I taught an Introduction to O.T.O. and Thelema, followed by a break for lunch. Then we had a Gnostic Mass with an experienced ordained team, followed by a social hour with wine and cheese for people that were interested in talking with the members. It appears to be an effective formula and one we will continue to test. This month we have nine Minervals scheduled, our largest group in the temple yet, with more pending for June.

The big event this year is of course NOTOCON VI which is being held in Salem, Massachusetts, August 10 - 12, 2007 EV under the able guidance of Soror Z. The speaker list is up at:

www.notocon.org

I know I am certainly going to have a hard time choosing between many of the presentations. I hope you can make it out, and consider staying some extra time. Salem is a fun city. We are on the ocean, historic, and have many cultural attractions. The local elementary school is named Witchcraft Heights, the police have a witch on their uniforms, and the city is loaded with magick shops and other things to do.

We are currently at 31 members. We have restructured our local pledge program to \$50 per month for the first degree and above, \$20-\$50 per month for Minervals, and any amount for those on temporary financial hardship with no work program. Paying the rent continues to be a struggle but it is getting easier as the temple is something that is important to all of us.

We have had a steady stream of order visitors over the last year—some to teach classes, or perform the Mass, others just to hang out. We'd love to have you come and visit us. Let us know of your arrival and we will extend our hospitality. Send e-mail to:

hospitality@kto.org

Love is the law, love under will.

NOTOCON Update

*For what goodwill lies deeper than the bond of guest and host?
— The Choephoree*

Care Sorores et Fratres,

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

It is my pleasure to inform you that we have entered the final phases of planning. The presenters have been added to the website, the schedule is almost finalized, the t-shirt has been designed, the menu is almost finalized, and the Onsite Planning Meeting with our Illustrious National Conference Chair will have happened by the time you read this.

I am happy (and sad) to say there was no way to arrange the schedule so that we can all see every presentation that we wanted. This NOTOCON has the distinction of receiving more speaker proposals than ever before (approximately twice that of 2005 EV) and many tough choices had to be made in our attempt to provide entertaining, edifying, illuminating, uplifting, and thought-provoking workshops for you, covering a wide range of interests and presented by our best and brightest, our mentors, and our rising stars.

I would like to formally thank the volunteering members of the following U.S.G.L. local bodies, without whose help I would have been lost: Abrahadabra Oasis, Dove and Serpent Oasis, Knights Templar Oasis (especially as they have been covering my local work for months), LVX Lodge, Sekhet-Maat Lodge, and Tahuti Lodge.

There is still *a lot* of work to be done, however, and I beseech all those attending NOTOCON to give two or more hours of your time to assist our fine brethren. We need initiates of all degree levels to serve as security, registration, and runners.

The Vending Chair would like you to know that as of this writing, vending registration is half full, and the deadline for table registration is June 21st.

Please keep an eye on notocon.org for monthly updates as we approach August, and do not hesitate to contact us if you have any questions.

Remember, come early and stay late. Local activities begin on Thursday, August 9th and the Conference festivities do not end until 11:30pm Sunday, August 12th.

Thank you all for the opportunity to provide hospitality and fraternity on such a grand scale. I believe I can speak for the entire Local Committee and say that we are all deeply honored.

Love is the law, love under will.

Soror Z

An Examination of Liber CI: Part 4

Frater Ash

Justice

Duties, Seventh

25. *Lawsuits between members of the Order are absolutely forbidden, on pain of immediate expulsion and loss of all privileges, even of those accumulated by past good conduct referred to in the second part of this instruction.*

Privileges, Seventh

62. *As explained above, Brethren are entirely free of most legal burdens, since lawsuits are not permitted within the Order, and since they may call upon the legal advisers of the Order to defend them against their enemies in case of need.*

Crowley didn't want members burdened by legal trouble, which he sought to remedy by prohibiting lawsuits between members and providing legal counsel for all external legal threats. This is the next area in which Crowley expected the Order to care for and protect its members.

The U.S.G.L. missive states that although “. . . our Grand Tribunal does provide arbitration for disputes between members, the services of our legal advisers are not available to members free of charge. Further, we reserve the right to waive the prohibition against law suits between members and recuse ourselves from arbitrating any particular dispute. In fact, it is our policy to do so in the case of domestic disputes.”

Article 25 is not just a technicality—it embodies another important principle, that of *fraternal harmony*. As we see in the next set of articles, it is a given that conflict will arise between siblings. However, such conflict should be handled within the Order, so that solutions can be based on Thelemic principles and made to maintain fraternal integrity. This is so vital that the violation of it leads to immediate expulsion.

Duties, Seventh

26. *All disputes between Brethren should be referred firstly to the Master or Masters of their Lodge or Lodges in conference; if a composition be not arrived at in this manner, the dispute is to be referred to the Grand Tribunal, which will arbitrate thereon, and its decision is to be accepted as final.*

27. *Refusal to apply for or accept such decision shall entail expulsion from the Order, and the other party is then at liberty to seek his redress in the Courts of Profane Justice.*

These articles provide a general outline for how to go about resolving disputes. They are relatively straightforward—conflict should go to the local body master first, and if no resolution, on to the Grand Tribunal. As similar with the ban against lawsuits, refusing to use or respect the Order's system of justice will also lead to expulsion. Clearly, Crowley isn't fooling around with this issue.

Duties, Seventh

29. *Any injury done by any person without the Order to any person within it may be brought before the Grand Tribunal, which will, if it deem right and fit, use all its power to redress or to avenge it.*

Translation: if any non-member does a member wrong, the wrongful action can be presented to the Grand Tribunal, who will then either agree (or not) to handle it legally. Not only will the G.T. seek reparation, it will even go so far as to exact revenge (within legal limits, presumably). Again, this is a case of “we take care of our own.”

The U.S.G.L. missive states “The Grand Tribunal does not arbitrate disputes between members and non-members, though we can provide legal referrals to our members who require them.” Although this surely makes all kinds of legal sense, it is actually addressing a different issue than *Liber CI* presents. A straight reading of Article 29 does not say that the G.T. will mediate between members and non-members, but that the G.T. will hear a member grievance against a non-member and in certain cases will seek to remedy it, perhaps by providing legal counsel or by taking the non-member to civil court.

Duties, Seventh

30. *In the case of any Brother being accused of an offence against the criminal law of the country in which he resides, so that any other Brother cognisant of the fact feels bound in self-defence to bring accusation, he shall report the matter to the Grand Tribunal as well as to the Civil Authority, claiming exemption on this ground.*

31. *The accused Brother will, however, be defended by the Order to the utmost of its power on his affirming his innocence upon the Volume of the Sacred Law in the Ordeal appointed ad hoc by the Grand Tribunal itself.*

Although lawsuits are forbidden, criminal cases are not. If a member feels the need to report possible criminal activity against another initiate, he may do so without penalty—although Crowley does qualify such an accusation as requiring a belief that it be made in self-defense, which just doesn't make much sense. What if an initiate was embezzling money from, say, the Red Cross? Since it would be hard to claim self-defense, should a member not report it? As with some clauses dealing with financial matters, this is one of those areas where Crowley seems to be writing sloppy dictums for the sake of making a point of Order principle.

The sloppiness continues—upon a valid accusation, the G.T. will take the side of the accused as long as he or she affirms innocence upon *Liber Legis* within the *ad hoc* “Ordeal” appointed by the G.T. (perhaps this “Ordeal” is Crowley's term for an investigation or trial). Also, it seems odd that *Liber CI* doesn't mention defending the *accusing* member in need of

self-defense “to the utmost of its power.” It seems that these Articles are simply a poorly worded way of saying that the Order will assume a member is innocent until proven guilty, and until then will maintain perfect loyalty and trust.

Fraternity

Duties, Third

5. *They shall respond heartily to every summons of the Lodge or Chapter to which they may belong, not lightly making excuse.*

This short and straightforward article is embedded with a few key principles of fraternity. The first is the most obvious: when the local body summons the local initiates, they shall attend. But they shall do more than just show up—they shall do so heartily, which means having an attitude of *vigor* and *enthusiasm*. This implies a fundamental loyalty and sense of connection with the local body and the Order, combined with passion and discipline.

The U.S.G.L. statement on *Liber CI* states, “. . . while we encourage members to attend meetings of their Lodge and Chapter, such attendance is not considered mandatory except under extraordinary circumstances.” This makes sense, since it is likely that *summons* refers to the Masonic use of the term, which is a specific call for attendance of a special meeting, to which members are obligated to respond unless they have a reasonable excuse. However, the Order has no similar mechanism. That being said, this article provides a key principle for all initiates: if you join O.T.O., you are expected to participate regularly with energy and earnestness.

Duties, Fifth

13. *Every Brother shall seek constantly to give pleasure to all Brethren with whom he is acquainted, whether by entertainment or conversation, or in any other manner that may suggest itself. It will frequently and naturally arise that love itself springs up between members of the Order, for that they have so many and sacred interests in common. Such love is peculiarly holy, and is to be encouraged.*

Privileges, Fifth

53. *All Brethren may expect the warmest co-operation in their pleasures and amusements from other members of the Order. The perfect freedom and security afforded by the Law allows the characters of all Brethren to expand to the very limits of their nature, and the great joy and gladness with which they are constantly overflowing make them the best of companions. “They shall rejoice, our chosen; who sorroweth is not of us. Beauty and strength, leaping laughter and delicious languor, force and fire, are of us.”*

Privileges, Eleventh

71. *The Order offers friendship to its members, bringing together men and women of similar character, taste, and aspiration.*

Privileges, Twelfth

73. *The crime of slander, which causes so great a proportion of human misery, is rendered extremely dangerous, if not impossible, within the Order by a clause in the Obligation of the Third Degree.*

It is here we get to the juice of fraternal behavior. Embedded within these four articles are the core principles of members’ behavior with other members. Read them carefully—they are unambiguous and well-articulated. Okay, now read them again.

What are the common themes here? We see ideas like pleasure, love, warmth, cooperation, amusement, freedom, security, joy, gladness, companionship, and friendship. Siblings are expected to constantly give pleasure to each other “in any manner that may suggest itself.” Love between members is to be encouraged. It is a common saying in O.T.O. today that we’re family not friends, but Crowley didn’t see it that way—he clearly expected members at the very least to *behave* like friends, saying that all should expect the “warmest cooperation” in their pleasures.

Moreover, slander is banned outright, which is important enough to be included within an initiatory obligation (so important, in fact, that he was willing here to reveal outright that it is part of a degree ceremony). There are several legal definitions of *slander*, but the core element is a false and defamatory statement about someone. There are those in the Order who play loose with this by claiming that their defamatory statements (such as accusing members of incompetence or cowardliness) are “true,” and therefore not slander. A personal belief in something along these lines, however, does not make such statements un-false. The truth of such accusations has to be *objectively verifiable*; otherwise they fall in the category of *character assassination*, which certainly violates the spirit of Article 73. At the same time, it is certainly possible to critique *behaviors* and *ideas* respectfully, without resorting to character assassination (see the first quote from *Liber CLXI* below about fighting and manners).

It is perhaps tempting to think that the fraternal Duties and Privileges listed in *Liber CI* are perhaps ignorable guidelines or romantic ramblings not meant to be taken seriously. Let’s listen to Crowley speak to these ideas:

“There seems to be much misunderstanding about True Will. . . . The fact of a person being a gentleman is as much an ineluctable factor as any possible spiritual experience; in fact, it is possible, even probable, that a man may be misled by the enthusiasm of an illumination, and if he should find apparent conflict between his spiritual duty and his duty to honour, it is almost sure evidence that a trap is being laid for him and he should *unhesitatingly stick to the course which ordinary decency indicates*. . . . I wish to say definitely, once and for all, that people who do not understand and accept this position have utterly failed to grasp the fundamental principles of the Law of Thelema.” —*The Magical Diaries of Aleister Crowley*, p. 21 (emphasis added).

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He is speaking here about Thelemic behavior in general—how much more so should this be applied to Order siblings? Any excuse for treating another member with contempt, rudeness, or disrespect is exactly that: an excuse. The Master is telling us, in no uncertain terms, how initiates of O.T.O. are to treat each other. To supplement his position here, let's bring in yet more quotes from another Blue Equinox document, "Concerning the Law of Thelema" (*Liber CLXI*):

- All that we ask is that the fighting should be done chivalrously, with respect to the courage of the vanquished. "As brothers fight ye!" In other words, there is only this difference from our present state of society, that manners are improved.
- It is to be noted that wherever team-work is necessary social tolerance is an essential.
- Authority and prestige in [O.T.O.] are absolute, but while the lower grades give increase of privilege, the higher give increase of service. Power in the Order depends, therefore, directly on the willingness to aid others. Tolerance also is taught in the higher grades; so that no man can be even an Inspector of the Order unless he be equally well disposed to all classes of opinion.
- You reply that this can only be by generosity, by divine charity. . . . You are a thousand times right; you have understood the secret of the O.T.O.
- *A fortiori*, then, it must be possible to train men to independence, to tolerance, to nobility of character, and to good manners, and this is done in the O.T.O.
- [Members will not find advancement in the Order] unless they exhibit a talent for government, and this will be exhibited far more by nobility of character, firmness and suavity, tact and dignity, high honour and good manners.

If we are to take the Blue Equinox as a model for the Order, then we must also accept those statements and articles that address proper fraternal behavior. A close reading of the above material will bring to light several repeated themes. A major one is that of *good manners*. True, what constitutes "good manners" will vary from culture to culture, but the key principle here should not be lost—members should treat each other within the guidelines of basic social etiquette, which includes politeness and courtesy. However, Crowley demands more than that. He further requires that *members behave in a way he describes as noble, chivalrous, and honorable*—drawing upon principles like tolerance, respect, charity, tact, dignity, generosity, and willingness to aid others. Crowley recognizes the damage that slander causes and bans it outright, seeking instead behavior that promotes cooperation and harmony.

Duties, Sixth

16. *Personal or domestic attendants should be chosen from among the members of the Order when possible, and great tact and courtesy are to be employed in dealing with them.*

17. *They, on their part, will render willing and intelligent service.*

18. *While in Lodge, and on special occasions, they are to be treated as Brothers, with perfect equality; such behaviour is undesirable during the hours of service, and familiarity, subversive as it is of all discipline and order, is to be avoided by adopting a complete and marked change of manner and address.*

19. *This applies to all persons in subordinate positions, but not to the Brethren Servient in the Profess-Houses of the Order, who, giving service without recompense, are to be honoured as hosts.*

Duties, Seventh

32. *Public enemies of the country of any Brother shall be treated as such while in the field, and slain or captured as the officer of the Brother may command. But within the precincts of the Lodge all such divisions are to be forgotten absolutely; and as children of One Father the enemies of the hour before and the hour after are to dwell in peace, amity, and fraternity.*

These articles are written to address the issue of multiple relationships between members, specifically in cases where social station or national affiliation during wartime are substantially different or even oppositional. The central principle in these articles is simple if not always easy: no matter what the relationship between members in the mundane world, while in Lodge all are to be treated as siblings "with perfect equality."

It should be noted that the first sentence in Article 16 is indicative of the general concept of "we take care of our own," since wealthy members are encouraged to hire siblings as servants when possible. Naturally this arrangement is reflective of a bygone time, but contains ideas that we've already seen: the Order should have members wealthy enough to need servants, members should get preference in job offerings, and even in the "workplace" members should treat each other with tact and courtesy.

Duties, Sixth

23. *Visitors from other Lodges are to be accorded the treatment of ambassadors; this will apply most especially to Sovereign Grand Inspector Generals of the Order on their tours of inspection. All hospitality and courtesy shown to such is shown to Ourselves, not to them only.*

Privileges, Third

48. *Brethren who may be traveling have a right to the hospitality of the Master of the Lodge of the district for a period of three days.*

Can enough be written about hospitality? It forms the social backbone of our Order, established in the very beginning. In these articles, hospitality is applied to traveling members, where siblings are to be treated as “ambassadors,” who have the right to three days of lodging within the district. Again we see embedded within these lines the concept of treating each other with respect and honor.

Crowley writes, “All hospitality and courtesy shown to such is shown to Ourselves, not to [Sovereign Grand Inspectors General] only.” This is Crowley’s way of saying that treating an S.G.I.G. in a hospitable and courteous manner is the same as treating the Grand Master General as such. This can be extended to say that treating any member thusly is the same as treating all members with hospitality.

Duties, Third

6. Brethren should use every opportunity of assisting each other in their tastes, businesses, or professions, whether by direct dealing with Brethren in preference to others, or by speaking well of them, or as may suggest itself. It seems desirable, when possible, that where two or more Brethren of the same Lodge are engaged in the same work, they should seek to amalgamate the same by entering into partnership. Thus in time great and powerful corporations may arise from small individual enterprises.

Again, we look out for our own, this time in the framework of business. Crowley was enamored of American-style corporations, and a few lines in *Liber CI* reflect this, Article 6 more than others. There are a few subtle points to pick up here. One is that the first line refers to more than business—it also mentions “tastes.” It seems likely that Crowley was referring to social activities here, such as joining various clubs or cultural organizations. While not businesses per se, such organizations represent cliques that lead to social advancement, which can lead to advancement in business. The principle here is that siblings should help each other out in their worldly pursuits, whether social- or business-oriented.

This clause also reflects Crowley’s vision of a powerful Order. If small business owners have relatively little civic influence, creating “great and powerful corporations” would be one way to remedy this. Not only would this (theoretically) improve the lives of the owners, but their wealth could be used for the benefit of the Order. Moreover, the clause also reflects a more general principle seen elsewhere—*Order members are encouraged to work together, since cooperative efforts can be more far reaching than “individual enterprises.”*

Duties, Sixth

20. In case of the sickness of any Brother, it is the duty of all Brethren who know him personally to attend him, to see that he want for nothing, and to report if necessary his needs to the Lodge, or to Grand Lodge itself.

21. Those Brethren who happen to be doctors or nurses will naturally give their skill and care with even more than their customary joy in service.

Duties, Fourth

12. Every Brother shall show himself solicitous of the comfort and happiness of any Brother who may be old, attending not only to all material wants, but to his amusement, so that his declining years may be made joyful.

These articles are plain enough—when siblings are in physical need, we attend to them. Whether it be illness or age, they are to be given as much care, comfort, and joy as is possible. Let’s all say it together: we take care of our own.

Duties, Seventh

24. It is desirable that the marriage partner of any Brother should also be a member of the Order. Neglect to insist upon this leads frequently to serious trouble for both parties, especially the uninitiate.

Privileges, Seventh

61. Members of the Order may expect to find suitable marriage partners in the extremely select body to which they belong. Community of interest and hope being already established, it is natural to suppose that where mutual attraction also exists, a marriage will result in perfect happiness. (There are special considerations in this matter which apply to the VII^o and cannot be discussed in this place.)

Article 24 is just good advice. At the same time, Article 61 tells us that the Order is a great place to find a spouse (although there are mysterious considerations for members of the Seventh Degree). A close reading will show some interesting language here, especially the phrase, “Community of interest and hope being already established.” It is possible to read this as meaning that the Order develops communities of people who share common interests within an environment of trust—certainly an excellent situation for finding potential life-partners.

Duties, Eighth

34. The death of a Brother is not to be an occasion of melancholy, but of rejoicing; the Brethren of his Lodge shall gather together and make a banquet with music and dancing and all manner of gladness. It is of the greatest importance that this shall be done, for thereby the inherited fear of death which is deep-seated as instinct in us will gradually be rooted out. It is a legacy from the dead aeon of Osiris, and it is our duty to kill it in ourselves that our children and our children’s children may be born free from the curse.

This is a theme that Crowley touches on in many places in his writings. In this clause, he is bringing it directly into the Order, essentially saying that one of the goals of O.T.O. is to eliminate the natural fear of death through cultural reprogramming. This clause represents the ultimate in fraternity—the celebration and joy of knowing that a sibling’s Will has finally been Accomplished.

Next issue: Part 5, Summary

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