

# AGAPÉ

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



Volume VII, Number 3  
O IN III • D IN II • ANNO IV:XIII  
November 1, 2005 EV

## From the Grand Master

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

### Katherine P. Stout Memorial Fund and Scholarship

Brother Bruce R. has created and endowed a special scholarship fund for O.T.O. members. Full-time college students who are U.S. O.T.O. members in good standing of the first degree or higher may apply. Scholarships of \$200.00 to \$500.00 are available.

This fund is independently managed and is not affiliated with O.T.O. U.S.A.

Please see the following site for more information:

[members.cox.net/kpsmf/](http://members.cox.net/kpsmf/)

Many thanks to Brother Bruce for this generous gift to our membership.

### Conferences

Many thanks to Soror Hypatia, the members of William Blake Oasis, the NOTOCON 2005 Committee, the U.S.G.L. Conference Committee (formerly named the NOTOCON Committee), the speakers, Knights Templar Oasis, Black Sun Oasis, and everyone who participated in making our fifth National O.T.O. Conference a great success!

Due to the continued success of NOTOCON, the U.S.G.L. Conference Committee is now considering additional conferences, possibly including regional conferences or special-interest conferences. The committee is currently considering an O.T.O. Women's Conference, to be held tentatively in the fall of 2006 EV. More information will be released soon.

### Relief Fund for Displaced Gulf Coast Members

A number of our Brothers and Sisters were displaced by Hurricane Katrina and the flooding that followed. Many of you have already contributed in various ways to the relief effort, but much remains to be done before their lives can return to normal. If you are so inclined, you may still contribute to the private fund started by Brother Brandon Williams to help out the displaced Gulf Coast O.T.O. members. To contribute, please send a donation payable to:

Alombrados Relief Fund  
c/o Brandon Williams  
1155 W. 6th St. PMB C-11  
Fayetteville, AR 72701

PayPal contributions may be sent to:

[corvus120@yahoo.com](mailto:corvus120@yahoo.com)

Note: these donations do not go to O.T.O. or an O.T.O. local body, and are not tax-deductible.

*Love is the law, love under will.*

Sabazius

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# From the U.S.G.L. Education Committee

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

The Education Committee is pleased to announce that we have formed five subcommittees and assigned subcommittee chairs to each of the following areas of inquiry: Ceremonial Magick (Brother Gregory Peters); Divination (Sister Kayla Block); History and Philosophy (Sister Sabrina Caine); Qabalah (Brother Richard Kaczynski) and Yoga (Sister Nancy Wasserman). We are currently working on annotated bibliographies in all subject matters. In addition, some of the subcommittees are beginning to work on curriculum development. We are still accepting coursework and bibliographic contributions

from the membership. In addition, we are collecting a list of traveling lecturers with strong expertise in a particular subject matter. Traveling lecturers can be used by local bodies as a method of fundraising and as a way to bring in expertise in areas where there are no local experts.

If you would like to join the Education Committee or contribute to it, please contact [education@oto-usa.org](mailto:education@oto-usa.org).

*Love is the law, love under will.*

In the Bonds of the Order,  
Kayla Block, Secretary



*Mysteria Mystica Maxima* ✠ *Ecclesia Gnostica Catholica*

## AGAPÉ

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

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*Agapé* is published quarterly by Ordo Templi Orientis, U.S.A., a California not-for-profit religious corporation with business offices at P.O. Box 32, Riverside, CA 92502-0032. • O.T.O. U.S.A. is a duly recognized Grand Lodge of Ordo Templi Orientis, an international religious organization with business offices at JAF Box 7666, New York, NY 10116, and corporate headquarters at P.O. Box 430, Fairfax, CA 94930. • Donations, legacies and bequests made to Ordo Templi Orientis U.S.A. are tax-deductible to the extent permitted by law. • *Agapé* is distributed to all O.T.O. members in good standing in the U.S.A., and is available for download in PDF format at the U.S. Grand Lodge website: [www.oto-usa.org/docs.html](http://www.oto-usa.org/docs.html) • Copyright © 2005 by Ordo Templi Orientis U.S.A. All rights reserved and assigned to the respective authors. The viewpoints and opinions expressed herein are the responsibility of the contributing authors.

# From the Psychology Guild

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

The Psychology Guild of Ordo Templi Orientis is pleased to announce that we are initiating a series of Pastoral Counseling Workshops to be held at various locations around the U.S. over the coming months and years. This workshop was developed at the request of U.S.G.L. to address the need for training in pastoral care, mediation, community referrals, and crisis management in our growing O.T.O./E.G.C. communities. Clinically-trained members of the Psychology Guild will provide this workshop, which will cover the above topics and many others. After a successful “beta-test” in Sacramento in July, we have begun scheduling workshops around the country.

The workshop is open to ordained E.G.C. priests, priestesses, bishops and auxiliary bishops, as well as local body masters. Select E.G.C. novices may attend upon recommendation by their supervising bishop. U.S. Grand Lodge strongly recommends all qualified members to attend a workshop in your area. If your local body is interested in hosting a Pastoral Counseling Workshop, or for further information about the workshop or the Guild, please contact Brother David Shoemaker at:

[master@418oto.org](mailto:master@418oto.org)

*Love is the law, love under will.*

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# From the Grand Tribunal Secretary

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

According to Aleister Crowley, “The third operation in any magical ceremony is the oath or proclamation.”<sup>1</sup> The purpose of the ritual is spoken aloud and fortified by a recapitulation of what one has sworn to accomplish. The result of this vow is that the magician willingly binds him or herself to a specific course of action—“He swears solemnly that he will perform it—that nothing shall prevent him from performing it.”<sup>2</sup> Significantly, this operation amounts to “the foundation of all Work in Magick, as it is an affirmation of the Will. An Oath binds the Magician for ever.”<sup>3</sup>

Within the fraternal and initiatory surroundings of the O.T.O. these bonds are frequently evoked and strengthened through shared asseveration and (where applicable) engagement; these in turn take root and extend beyond the initiates fraternal environs. Additionally, with increased oaths come increased responsibility to oneself and the Order: “his actions affect not only what he calleth himself, but also the whole universe.”<sup>4</sup> For example, we are informed in *Liber CXCIV* that initiation beyond the Vth degree “involves renunciation [a ‘giving up’] of the sternest kind” and that an initiate of the VIth degree takes an

oath “to enforce the decisions of authority.” An effect of these oaths is to further link the “universal destiny” of the Initiate with the Order.

Whereas the O.T.O. doesn’t interpret your oaths within O.T.O. for you, a number of its policies are informed by a straightforward interpretation of certain of them. In such instances, accountability applies equally to yourself as well as to the Religious Order you are a member of. As the Prophet notes in respect to the number of AMTh or Truth, “it is a thousand times better to die than to break the least tittle of a magical oath.”<sup>5</sup>

As an individual, “independent, shining gloriously,”<sup>6</sup> you are at liberty to choose what course of conduct is proper for you. However, once this has been determined, “let him stick to it, avoiding opportunism.”<sup>7</sup>

“Thus bind thyself, and thou shalt be forever free.”<sup>8</sup>

*Love is the law, love under will.*

In the Bonds of the Order,  
Dathan Biberstein, Secretary

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1. *Book IV* Part III, Ch. XVI.

2. *Ibid.*

3. *Ibid.*

4. *Liber Libræ sub figura XXX.*

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5. *Liber LVIII, An Article on the Qabalah.*

6. *E.G.C. Baptism Ritual*

7. *Book IV* Part I, Chapter III

8. *Liber III vel Jugorum*

# 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 Summer meeting, July 23, 2005 EV:

## **Closure**

Soul of the Desert Oasis (Santa Fe, NM) was closed effective July 23rd, 2005 EV.

## **Change of Master**

Mastership of Tahuti Lodge (New York City, NY) has passed from Br. Peter Seals to Br. Leo Vasquez effective July 23rd, 2005 EV.

Br. James McLaughlin has been confirmed as Master of Scarlet Woman Lodge (Austin, TX.) effective July 23rd, 2005 EV.

Sr. Isha Martin-Hammer has been confirmed as Master of Ad Astra Oasis (Denver, CO) effective July 23rd, 2005 EV.

## **Change of Body Status**

Leaping Laughter Oasis (Minneapolis, MN) has been re-chartered as Leaping Laughter Lodge with Br. Robin Bohumil as Master effective July 23rd, 2005 EV.

## **New Charters**

None.

## **Hosting E.C. Meetings**

Local bodies that are interested in hosting the Spring and Autumn meetings of the Electoral College are encouraged to write the President of the E.C. — see p. 2 for contact information.

## **Upcoming E.C. Meetings**

The Winter meeting is scheduled for Saturday, January 14th 2006 EV. (via electronic medium).

The Spring 2006 EV meeting is scheduled for Saturday, April 15th, 2006 EV. at Hoor-Paar-Kraat Oasis (Ogden, UT).

## **Attending E.C. Meetings**

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

## **Communication with the E.C.**

I would like to invite any initiates with suggestions about 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. 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.

## **Website**

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

[ec.oto-usa.org](http://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:

[ec.oto-usa.org/ECservices.htm](http://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 Dvlgls Jms Blk

# Local Body Reports

## Thelesis Camp ☿ Philadelphia, Pennsylvania

*Do what thou wilt shall be the whole of the law.*

Thelesis Camp is at an exciting period of considerable growth and activity. In the last year we have made a number of changes which have facilitated our expansion. I am proud to be able to share it with the brethren.

In August of 2004 *ev* our Camp Master, Frater Nefer Khabs, received his initiation charter. Since then, Thelesis has performed eight Minerval and three First Degree initiations. We recently had our third round of Minerval initiations this year and will soon be doing First, Second and Third degree initiations. These initiations, plus a number of initiates relocating to our valley, have increased our membership to its largest size ever.

In addition to his duties as initiator, our Camp Master takes part in regular monthly performances of the Gnostic Mass as Priest, as a novice under the tutelage of Frater Roncelin. Sister M.L. was ordained Deacon last Spring. She performs this role at most of our Masses, while dedicating additional time to training other Camp members in this role. We hold regular Mass practice to train all interested members to eventually serve in the ritual or to simply gain a better understanding of the Mass and its symbolism. Sister Amy Beth continues her duties as Treasurer and is now our main priestess. Sister M.L., the first Camp member to serve as priestess, will also be returning to active duty. We have a second Mass team currently in training. Besides all this, Thelesis Camp hosts lectures, socials and often field trips on a regular monthly basis.

Our lectures cover a wide range of topics including banishing rituals, hoodoo, thelemic films, mythology, Enochian magick and martial arts. Our home, the valley of Philadelphia, boasts many locations with mystical significance to explore; we recently took a tour to the Cave of Kelpius where mystics held rituals in the 17th Century when settlers first came to our shores.

This past Spring, Bishop Roncelin honored us by performing E.G.C. baptisms, confirmations and the previously mentioned deacon ordination. We are looking forward to his return this November when he will perform more baptisms and confirmations and offer a lecture on the symbolism of the Mass. This same weekend we'll also have the honor of hosting a lecture by the esteemed author Brother Richard Kaczynski.

We offer congratulations to our dear Sister Hypatia, Oasis Master of William Blake, for her excellent work organizing NOTOCON 5. Five of our members were privileged to attend and had a wonderful time. Sister Amy Beth and her

consort were given the honor of producing all the publications for NOTOCON 5 including Missals for the two performances of the Gnostic Mass, the program, badges and folders. They carried out this task beautifully.

In order to better administer our increased membership and ambitious schedule of programs, the Camp has installed three new camp officers: Librarian Brother Richard Behrens, Webmaster Frater Proventus and Assistant Master Soror Ani. Brother Richard is currently cataloging and organizing our camp library, which consists of several hundred volumes. He is also compiling a library of .pdf files which will be available *via* our recently updated website. Frater Proventus has totally redone the Camp's website, rendering it aesthetically attractive, easy to navigate and wonderfully functional. Please visit the site at:

[www.thelesis.org](http://www.thelesis.org)

Our site has information about our Camp, our calendar of activities, articles, rituals and other .pdf files, a random *Liber AL* quote generator, and language study tools. Please keep returning to it as we continue to improve the site.

Lastly, I am personally honored and privileged to serve as Assistant Camp Master. It is a pleasure to be able to work with the Thelesis officers and its membership. I am happy to be a part of the Camp during this exciting time.

We have many exciting events in our future. We will be celebrating our 10th anniversary on the Spring Equinox of 2006 *ev*. We will have a special weekend which will include our ritualized *Descent of Innana* ceremony. Shortly thereafter we plan to welcome our esteemed Soror Magdalena, Oasis Master of LVX Oasis, who will be conducting a workshop and ritual of Babalon. We also have more intiations planned including Minervals, Firsts and Thirds. In order to accommodate our current and future growth, we have begun our search for a dedicated temple and meeting space. Lastly, we have recently applied for our Oasis charter and are awaiting what we hope will be good news.

*Love is the law, love under will.*

Fraternally yours,  
Soror Ani  
Assistant Camp Master

[Ed. note: Thelesis Camp was re-chartered as an Oasis effective Oct. 22, 2005 *ev*. This will be reflected in next issue's Electoral College Report.]



# On the Four Major Operations of the Microcosmic Star

transcribed and annotated by by Kjetil Fjell and the Editor

[What follows is an excerpt from a letter by Aleister Crowley to his magical son, Charles Stansfeld Jones, dated 15 February, 1917 EV In this letter, Crowley writes concerning sodomy and sexual magick. He later fleshed these ideas out in chapters Δβ–Δδ (106–108) of *Liber Aleph*. Chapter Δβ concerns the four lesser operations of the microcosmic star (referred to briefly by Crowley, below, as the “normal arrows”). Chapter Δγ concerns the four major operations of the microcosmic star, where he obliquely refers to sodomy. In chapter Δδ, he writes generally concerning the microcosmic star. This excerpt makes explicit Crowley’s references to sodomy in chapter Δγ, and goes into further depth concerning these formulae. –KF & JT]

... But there’s this to notice: The ‘normal’ arrows [fig. 1], as in our 418 Qabalah, are on the circle<sup>1</sup> (put the circle in if you like),<sup>2</sup> & don’t touch ⊗. Again [fig. 2], Son & Mother only connect with *Shin* through making connection with Father & Daughter respectively; and the ☆s of ⊗ are those of reciprocal lines. These are more symmetrical than the [יהוה]<sup>3</sup> formula, and also explain why we employ “that very remarkable phrase used above” (by the Rev. P.D. Carey).<sup>4</sup> The tendency of all יה work is to form ו & ה; in other words, you get a material phenomenon, & all the tendency of nature is to insist on this. Whereas with other work the only tendency can be to ⊗.

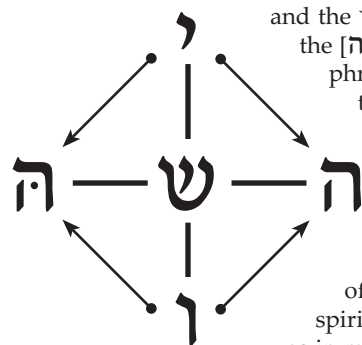


Figure 1.

This may be the Black Cross between the tablets of course, if it goes wrong. But there is apology in nature also, in this way, that the penalty of error in יה is corruption of the body; whereas in וי or הה the only trouble is the serious spiritual one of nervous breakdown for lack of balance, just as much as in meditation itself. The Qabalah too is a witness: vide 104 = “The Star” and “remitting”<sup>5</sup> (But Tzaddi is *not* the Star: then what is it?). Then vide 410,<sup>6</sup> 415.<sup>7</sup> See, too, 409 & note the אחת<sup>8</sup> in 777 as if the Spirit of the Elohim of lives were formulated by וי.<sup>9</sup>

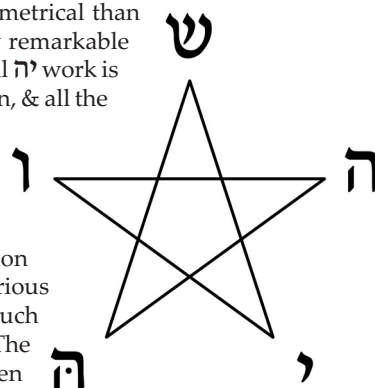


Figure 2.

I find little of הה to correspond;<sup>10</sup> I think the Hebrews wouldn’t tell women. Or the priestesses may have had a Qabalah of their own, which is lost.<sup>11</sup> However on the main principle, note that the Jews used a method similar to וי but with a ה when doing a magical operation such as grafting a tree. It’s important, somehow, to make sure that no ‘expected’ result can occur; rather as in Medicine<sup>12</sup> or P[er] V[as]<sup>13</sup> one must close the lower exit beyond doubt or danger.

1. This arrangement constitutes the “lesser operations of the microcosmic star,” which Crowley writes about in *Liber Aleph*, chapter Δβ (106).

2. Crowley’s parenthetical note was originally next to the figure.

3. Originally as follows.

י  
ו  
ה

4. This was a pseudonym Crowley used when writing *Peri Tes Paideraasteias*, an essay accompanying his satire of erotic sufi poetry, *Bagh-i-Muattar*, from which the quote is taken.

In this essay, “Rev. Carey” suggests a hypothetical question, “‘Why, in short, (quoth Mr. Moses Monometallist) loving women as you do, sir, do you go to boys and men? Is it only for variety? If not, in what does the charm consist?’”

The “remarkable phrase” appears in Carey’s answer. He writes, “I will enumerate the conditions, and that cheerfully, since it will incidentally enable me to justify that very remarkable phrase used above, the spirituality of Sodomy.” –*The Scented Garden of Abdullah the Satirist of Shiraz*, p. 25.

5. The number of צדי, *tzaddi*, the Hebrew letter that was attributed by the Golden Dawn to the *Atu*, *The Star*. 104 is also the number of סולח, “remitting,” and the number of סדמ, “Sodom.” –*Sepher Sephiroth*

6. 410 = קדוש, holy. –*Ibid*.

7. 415 = הקדוש, the Holy One, Sodomite. –*Ibid*.

8. 409 = אחת, One; and הקדש, Holy Ones. –*Ibid*.

9. Crowley elaborates this formula in his commentary to *Liber 418*, “There is another, even more important, attribution of [*The Lovers*, also known as *The Brothers*]. The Bowman is the Father (י of יהוה) and the Man, the Son (ו).” –*The Equinox IV:2*, p.221.

10. Crowley continues regarding *The Lovers* (cf. note 8), “The Women are Isis and Nephtys (ה and ה).”

11. Crowley later developed such a ‘Qabalah’ in chapter 107 of *Liber Aleph*: “[The Work of ה with ה] is a Work Magical of the Nature of Musick, and it draweth down the Fire of the HIGHER by Seduction or Bewitchment. Shall I say Enchantment? Shall I say Incantation? It is Song.”

See also Crowley’s notes regarding the formula of *ALIM* in *Liber ABA*, part III, chapter IV.

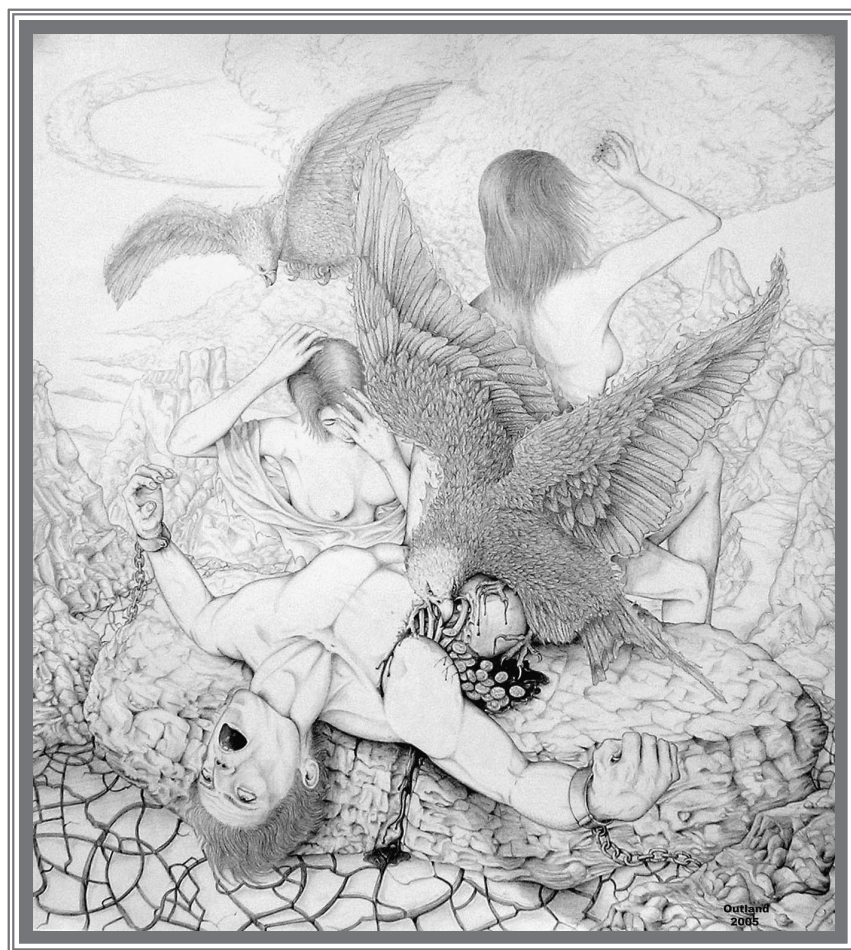
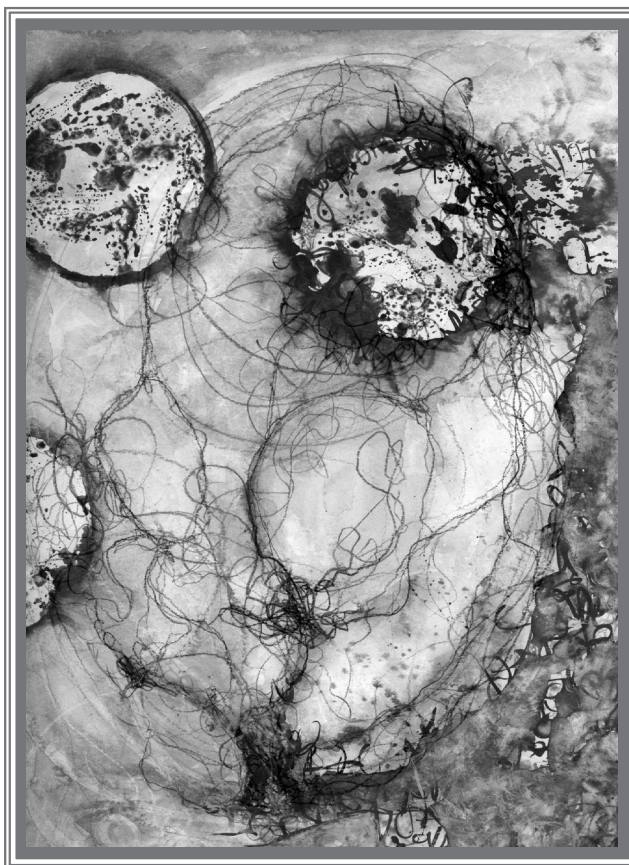
12. The Universal Medicine, also known as the Elixir of Life. According to Crowley (e.g. in chapter 82 of his *Confessions*), the IX° of O.T.O. teaches a formula appropriate for the preparation of this “Universal Medicine.”

13. Latin: “through the vessel.” Crowley often denoted his XI° workings as *Per Vas Nefandum*, which is to say, “through the unmentionable vessel.”

*The Tree*

Colored pencil & watercolor on paper · 9x10"  
by Sister Courie Elizabeth Bishop  
of Leaping Laughter Lodge

[www.flickr.com/photos/soft\\_star/39696865/](http://www.flickr.com/photos/soft_star/39696865/)



*"And on the rulers turned I my back, when  
I saw what they now call ruling: to traffic  
and bargain for power—with the rabble!"*  
—Friedrich Nietzsche

Graphite pencil and india ink on paper · 22x25"  
by Brother Breck Outland  
of Bubastis Camp

[www.retinaburn.com](http://www.retinaburn.com)



# The Path of Mediation, Part 3

## Establishing and Modeling a Critical Path toward efficient Mediation and Dispute Resolution within Our Holy Order

### Step Three: the body master—mediation at the local level

*Liber 101, Seventh House (Libra)*, paragraph 26 states clearly:

“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.”

This seems pretty clear, but let's look at the first half of this statement a bit more closely before addressing the second. The next, or third step in the Path of Mediation becomes taking the issue “in conference” to the local body master. So, after we have attempted resolution of a matter at the personal level we are next instructed to bring it to the attention of the local body master, or in the case when the dispute is between members of different bodies, the two body masters together in conference with the members concerned. This is where, once again, a facilitated process of mediation, utilizing the elements that we have discussed previously, can now come into play. The body master may choose to speak to each individual privately before arranging a group conference. The body master may choose to confirm that the members in question or the member with the particular issue, has attempted resolution at the personal level. If not, the body master may choose to counsel the members and suggest going back to the first and second steps, as the members in question may not have attempted resolution pro-actively enough at these levels. The local body master may also choose to request that the two parties write out the nature and circumstances of the dispute and submit it in advance of the group conference so they can be better informed and apprised of both sides of the issue and the concerns involved.

Body masters have numerous options and resources available to them in any given circumstance to assist in the process of mediation. They can make determinations, if necessary, of limiting a member's attendance at certain events, for example, or even having a member or members take a break from attendance to allow for

a “cooling off” period if tensions between members are high. I like to refer to this as a “call to corners” as in boxing. If the body master is uncertain about how to proceed in a given circumstance they can turn to their Electoral College appointed mentor for advice and counsel. Or they may seek informal advice and counsel from other local body masters or possibly a Grand Lodge representative with whom they are familiar. Yet it is important to distinguish between seeking counsel from these senior members and trying to get them to resolve the dispute for you.

### Step Four: the sponsors' role

Within this process as well, the local body master may choose, if appropriate and necessary, to call in the sponsors of a member or members to assist in the mediation process or to help in handling personal disputes or conflicts. This would be considered as step four within the process. As it states clearly in the *Liber 101, Twelfth House*, “it is incumbent upon the honour of every Brother(or Sister) not to abuse [the privileges of membership], and the sponsors of any Brother (or Sister) who does so, as well as he himself, will be held strictly to account by the Grand Tribunal.” Part of this “accountability” referred to in *Liber 101* can and may also apply to sponsors within the mediation process at both the local and national levels, if and when appropriate. Usually, it would be hoped, the sponsor has a reasonable familiarity with the member and may be able to assist by providing counsel, if necessary and appropriate, in assisting in the mediation or resolution process. Again, at the local level, it is the prerogative of the local body master or masters to utilize this resource if and as necessary. We'll speak to the idea of sponsor involvement a bit more when we address the ninth step, that of the Grand Tribunal.

### Step Five: “notice” and “bad report”—escalating the matter from the local to the national level

Yet another resource available to body masters in the process is that of potentially putting a member “on notice” of pending bad report, though we would hope, this is only utilized if and when absolutely necessary. And it is therefore important that we briefly mention and look at

“notice” and “bad report” in order to clearly understand what they are and how they might be used appropriately in this process.

Putting a member on “notice” is a step a local body master can take when and if they are finding a member's conduct or behavior to be either abusive or disruptive to the *pax templi* of the local body. The C.O.L.M. Handbook states, “A member may be placed on notice for unruly, disruptive, or abusive behavior at O.T.O. events, for minor incidents of slander or defamation, for harassment of other members, for minor property damage, failure to repay local debts or otherwise honor reasonable local obligations, and other relatively minor offenses of local concern.”

Often within a case of conflict or dispute resolution a brother or sister may act out inappropriately in a given situation. “Notice,” when utilized correctly, gives the local body master an opportunity to notify the member about conduct that they determine is causing problems and offer reasonable methods of solution or remedies for the member to adjust their behavior, while at the same time potentially limiting the interaction between the member and those with whom the member has a dispute, or with the local body as a whole. We could likely devote an entire presentation to this subject alone, so, for the present we will just make mention of it as an option to local body masters. The local body master, after counseling and giving the member an opportunity to then “moderate their conduct” would then submit a letter of “notice” to the member in question, to the member's sponsors, and to the Electoral College, either directly through the E.C. Secretary or via their E.C. appointed mentor.

Formal “bad report,” on the other hand, is an official sanction of membership privileges taken at the national level. “Bad report” can only be declared by a Sovereign Grand Inspector General, by the Grand Tribunal, or by the Executive, and this is only done by submitting a formal complaint or petition to an S.G.I.G., the G.T. or the Executive in writing. In both cases copies of the complaints are also required to be submitted to the member in question, so that they have an opportunity

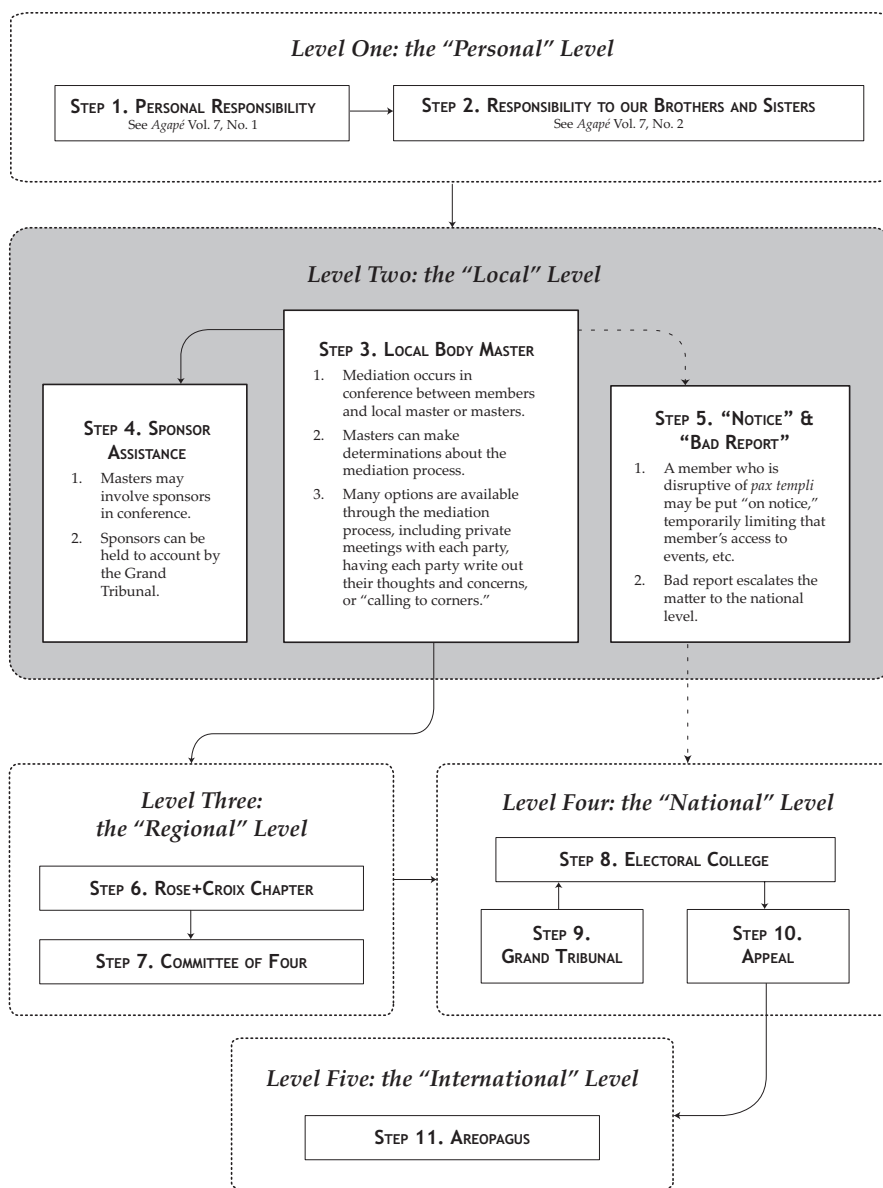


to respond to that complaint. Once again, these actions exist as options or resources that body masters and individual members have available to them, but should be utilized only with the utmost discretion and when absolutely deemed necessary. Although “notice” and “bad report” could be considered as the fifth step in the *Path of Mediation*, both of these effectively escalate the matter from the second, or local level, to the national level. So real consideration needs to take place on behalf of the local body master before either of these steps are considered.

### Keeping the matter at the local level

The key in these situations is to effectively manage the mediation process, and when at all possible, to keep the matter contained at the local level to be sure that it has a chance to be effectively mediated and resolved at that level before proceeding on to further steps upon the path. It is important for everyone involved in the matter not to “skip steps” in the process by going to a “higher” source or authority within Grand Lodge with a matter that could be effectively dealt with at a lower level, as has been the case on far too many occasions in the past.

This kind of political “side-stepping” or “step skipping” makes the entire process ineffective and, in my estimation, actually weakens the Order’s function and undermines what the Prophet intended in putting these structures so painstakingly in place. So, be sure that if you are involved in the mediation process, you are not skipping steps in this manner. Feel free to seek counsel from those you know, but be sure you are really dealing with the matter directly at the appropriate level. All too often I have seen brothers or sisters attempt to try to go above the head of the person who could most effectively mediate or resolve a problem by approaching a Grand Lodge officer for a matter that should have likely been handled by a local body officer or at the personal level. Be at pains to avoid doing this.



According to the previous clause of *Liber 101* it is stated that if the dispute cannot be mediated by the body master at the local level it should then be referred directly to the Grand Tribunal for arbitration. This may be true and effective for a number of different types of cases, however there still remain several valuable steps that are

available to us on the *Path of Mediation* before arriving at this point. This takes us to step six, which involves the Chapters of Rose Croix and effectively takes us into the “third” or “regional” level.

Frater Hrumachis

*Next issue: the Regional and National Levels: Steps Six, Seven and Eight.*

**Agapé Volume 7, Number 4 submission deadline:**

☉ in ☿ • ☽ in ☿ • *Dies Solis* • Anno IV:xiii

**Sunday, January 1, 2006 EV**

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# Interview with Frater Spiritus, U.K.G.L. G.S.G

by Fr. Mnstr Crts

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

Some of my work for the Order involves communicating with our brothers and sisters outside of U.S. Grand Lodge. For several years, I have been working with Frater Spiritus in his capacity as Initiation Secretary for England. Now that U.K. Grand Lodge has formed, Frater Spiritus has assumed the position of Grand Secretary General. This interview will give us an insider perspective on the formation of the Order's newest Grand Lodge.

MC: Frater Spiritus, tell us a bit about your background with the O.T.O. How long have you been a member? What positions have you held?

S: I took my Minerval Degree back in August, 1995 at Shemesh Oasis, as was. In the little over 10 years I have been with the Order, I have held a variety of positions. I started off as the Shemesh Lodge Secretary before picking up more national responsibility a couple of years later. From 1998 EV I have been the National Secretary for the U.K., working with you in my Initiation Secretary capacity (recently transferred to Fr. O.B.) and also closely with the Supreme Council, tracking back dues, reporting initiations and the like. For several years I also held the position of Querent Secretary, interacting with potential new Minerval candidates; and during that time we had over 500 enquiries that were dealt with. Fortunately, for the past year that role has been admirably handled by Frater Aleph in the U.K., for which I am very grateful. Most recently of course, I became the Grand Secretary General following the establishment of the U.K. Grand Lodge.

As far as Local Body work, I was an active member of Shemesh Lodge for several years. I was the Master of Kokab Camp in Hampshire for around four years, before moving to head up AMeTh Lodge in London. Since February 2004 EV, first under Hymenaeus Beta, then by the authority delegated to Fr. Hyperion X°, we've conducted 59 initiations, so as you can see, it's been pretty busy!

MC: Many U.S.G.L. members are not familiar with the initial O.T.O. organizational forms. For example, the Frater Superior's Representative (F.S.R.) is the central point of contact in a developing nation. Can you tell us about the early organization of the Order in the U.K.?

S: The Order has been active in the U.K. for over 25 years now, thanks to the personal efforts of the more senior members both here and overseas. For some time, Fr. Alverda was the F.S.R. for the U.K. National Section. After some early false starts and the usual political and personal intrigues, we moved to a consolidated structure pretty much as described above, with most of the day-to-day paperwork and administration being carried out by Fr. Caliburn, the F.S.R. for the U.K., and myself, assisted on the financial side by Fr. Alverda our National Treasurer. We worked as

closely as we could with the local bodies, encouraging the body heads to provide reports for inclusion in our U.K. publication, 'The Winged Globe.'

The most important thing for us was to work as if we were a Grand Lodge, rather than simply wait for it to happen. For instance, before the formation of the Electoral College earlier this year, recommendations for Advancement to the Fifth Degree were made by the F.S.R., reflecting the opinions of those members of the U.K. brethren who were at least [Knight of the Red Eagle]. So while we did not formally have an Electoral College, we did what we could to operate in such a manner. Similarly, we did not have a Grand Tribunal, but had members of the [Grand Inquisitor Commander] degree who were able to operate as such should the need arise.

One of the nicest synchronicities about the establishment of the U.K. Grand Lodge is that it happened 93 years to the month after the ascension of Baphomet to the same position. I believe this augurs well for the future of the Order in the U.K.

MC: What criteria did the English O.T.O. have to meet in order to become a Grand Lodge?

S: Basically, we worked extremely hard to establish the roles and criteria set out in the Blue Equinox, the International By-Laws and in Liber 194, Intimation with Reference to the Constitution of the Order. We populated the higher Degrees with people most suited to the demands and needs of such offices and it was not until these positions, especially amongst the Lover Triad, were filled that we could seriously consider ourselves ready for the next step. We now have a Supreme Grand Council, an Electoral College and are as autonomous as the U.S.G.L. in terms of reporting and recording initiations into our Holy Order.

Of course, there's still a long way to go until we can feel really comfortable with our new status, but things are certainly all moving in the right direction.

MC: What is U.K.G.L.'s vision for the future? What role will U.K.G.L. play in relation to the rest of the Order in Europe?

S: The most important thing for us is to keep the momentum going. We have all worked very hard to get where we are, and I believe that by sharing the load, and delegating some of the work that the National Officers have been leading for some years to other people is a great step forward.

The main aim is to build membership within the Order so that we can promulgate the Law of Thelema far and wide. We all know from the Minerval Pledge Form that this is a "serious and secret order, pledged to the high purpose of securing the Liberty of the Individual and his advancement in Light, Wisdom, Understanding, Knowledge and Power through Beauty, Courage and Wit, on the Foundation of Universal Brotherhood." I certainly can't make it any clearer than that. We now need to work even harder to understand what each of these terms mean, and how we can bring that vision into reality.

(continued next page)

When it comes to our role within Europe, the first thing to note is that the U.K. covers England, Scotland, Wales and Northern Ireland, plus British Crown Dependencies. For members within these borders, initiations up to and including Seventh Degree are conducted under the auspices of Hyperion X°.

As the Grand Lodge of the United Kingdom, we will have a similar role to play as does U.S.G.L. with respect to our brethren in Europe, offering cordial fraternal relations to all members and providing assistance where appropriate. We are, of course, much closer geographically to the Continent and will continue to work with the F.S.R.s of other national sections, sharing our higher degree initiation schedules with them for instance and accommodating any overseas candidates. Historically we have functioned as individual countries, rather than under a concerted European banner, and I would expect that to certainly continue.

MC: Are there any customs that the O.T.O. has in England that differ from the U.S.?

S: I am sure that there are some things that we all do "slightly" differently. I attended Certified Initiator Training when I was at NOTOCON 2003 and was pleased to see that our initiations are given in the same way. There are the occasional "local traditions" that creep in, but I actually saw more amongst the U.S. folk than I recognized from our shores.

I hope that there will always be differences, or perhaps local flavour, between national sections, grand lodge or otherwise. At this point in time no U.K. Chartered Body has a permanent, dedicated space, unlike several of the bodies under U.S.G.L. Also, earlier this calendar year Fr. Sabazius noted that in the U.S.G.L., the Minerval ritual should be performed "off book" and from memory. We do not have such requirements in the U.K. right now, but both of the above examples are certainly aspirational and something that I would encourage the U.K. members and Bodies to aim at.

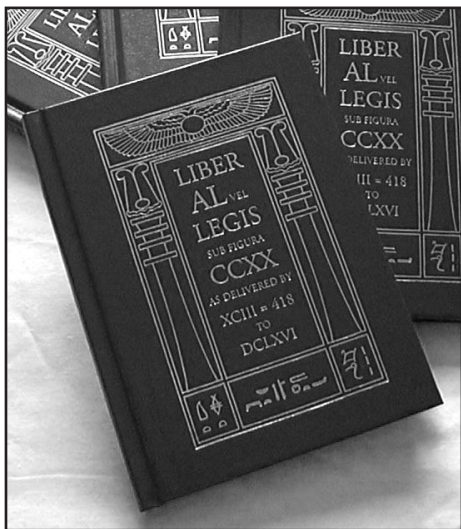
We have a rich and varied cultural heritage and I hope to see the Order in the U.K. develop in a way that embraces these diverse roots.

I would like to thank Frater Spiritus for taking the time to be interviewed. I hope that O.T.O. initiates in the United States find value in his experiences with the O.T.O. in England. The founding of U.K.G.L. underscores the fact that the O.T.O. is an international Order. Our brothers and sisters abroad have a lot that they can teach us as individuals and as an organization. I encourage all O.T.O. initiates to learn more about how the Order operates around the world.

*Love is the law, love under will.*

In the Bonds of the Order,  
Mnstr Crts  
International Initiation Secretary

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