

AGAPÉ

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



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August 1, 2007 EV

From the Grand Master

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

Annual Report

One of the goals of the U.S.G.L. Strategic Plan was to increase member knowledge of Grand Lodge activities by publishing an annual report. Our annual report for the 2006-2007 fiscal year (Anno IVxiv) has been completed, and is now available at:

oto-usa.org/usgl_annual_report_IVxiv.pdf

Initiator Training

We have formally created an office of Initiator Training Coordinator, and have appointed Sister Kim Knight to same. The duties of this office are:

1. To coordinate and promote Initiator Training Workshops.
2. To maintain a record of Initiator Training Workshops that occur.
3. To coordinate initiator training teams for travel to local bodies.
4. To organize initiator training curricula material for use with Sovereign Grand Inspectors General and Certified Initiator Trainers.

5. To broaden the scope of initiator training as appropriate.
6. Coordinate when necessary with S.G.I.G.s, C.I.T.s, the Grand Treasurer General and the Initiation Secretary.

These workshops (or personal training by an S.G.I.G. or C.I.T.) are now required for those who wish to apply for an initiation charter. They are also excellent for review, and I encourage all chartered initiators as well as aspiring initiators and local initiation team members (of III° and up) to attend these workshops whenever possible. Keep an eye on the U.S.G.L. website for updates on the workshop schedule.

Dispute Resolution

Book 194 states that the Grand Tribunal “decides all disputes and complaints which have not been composed by the Chapters of Rose Croix or the Lodge Masters.” There is more on the role of the Grand Tribunal later in this issue, but at this time, I’d like to emphasize the role of the Chapters of Rose Croix in dispute resolution. *Book 194* also states that each chapter will establish “a committee of four persons, two men and two women.” This *Committee of Four* is to “arrange for all social gatherings, banquets, dances, the performance of plays, and similar pleasures. They will also endeavor to promote harmony

among the Brethren in all possible ways, and to compose any disputes by tact and friendliness without formal appeal being made to any more authoritative tribunal.” I’d like to call upon all our Chapters to give serious heed to these words and commence whatever actions are necessary to implement them. To simplify this process and help prevent misunderstandings, I intend to issue geographic jurisdictions to each active

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chapter specifically for the purpose of composing disputes. These jurisdictions will not apply to the other chapter functions.

Local Body Membership

I have previously (*Agapé* VII, No. 2) called upon all members of the Order within the U.S., regardless of degree, to become a local dues-paying member of a chartered local body, preferably one in their general vicinity. *Book 101*, Second House states that the payment of Lodge Dues “is to take precedence of all other calls upon the purse.” Further, in *Agapé* VIII, No. 2, I called

upon all members of the Lover Triad in particular to perform their fraternal duty to support at least one Lodge, Oasis or Camp. We have adopted a policy regarding local body dues that states that local bodies may require that local members (who reside less than 100 travel miles from the local body) be in local good standing in order to be eligible for initiation, or to participate in initiations, at their local body. At this point, I’d like to remind all of you that we still consider local membership to be a critical aspect of our future development. Please support your local body (or local bodies) by becoming a member.



Mysteria Mystica Maxima ✠ *Ecclesia Gnostica Catholica*

AGAPÉ

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Recruitment

We all know that the *Book of the Law* tells us to “convert not,” but this clearly does not mean that we are forbidden from extending our message into the world and firmly establishing it there, or from encouraging worthy men and women to join our Order. In fact, *Book 194* sets forth a standard that a member should induce one hundred and eleven persons to join the Order before initiation to the Seventh Degree. *Book 101* encourages members to persuade persons of prominence to join the Order. In fact, the *Blue Equinox* documents are full of explicit and implicit exhortations to continuously bring worthy people into the Order. Responsible recruitment of new membership is essential if we want the Order to grow and thrive.

Remember that one does not necessarily have to be a Thelemite to become a Minerval in O.T.O. The Minerval ceremony was originally designed to be one’s first exposure to Thelema and the *Book of the Law*, and it is also intended to be somewhat

probationary. A Minerval is a welcome guest of our Order, not a full member in the sense that an initiate of the First Degree is, and demitted (lapsed) Minervals may re-join the Order simply by taking their First Degree. It is perfectly legitimate for a person to take their time as a Minerval to decide whether or not to accept the Law of Thelema. Certainly, we do not want to admit Minervals who are a threat to their fellow members, or who would bring shame on our Order; but conscientious sponsorship, as discussed elsewhere, should minimize such mistakes. While we have emphasized in the past that we want *good* people; I don’t think we should lose track of the fact that we *want* good people!

Love is the law, love under will.

Faternally,
Sabazius

From the Secretary of the Grand Tribunal

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

In April 2007 EV, the Areopagus met and reviewed Grand Tribunal procedures with reference to passages regarding the G.T. in *Libers CI* and *CXCIV*. The result was an advisory to Grand Lodges that reads as follows:

Resolved, to issue the following advisory to Grand Lodges: that the following types of cases are the purview of Grand Tribunals: those requiring the mediation and arbitration of disputes between members; those arising from a member's actions that are injurious to another member; and those involving abuses of membership privileges generally. The Executive shall decide purely disciplinary cases where charges are brought by the Order itself against a member on grounds such as, but not limited to, breach of privacy, trust, confidentiality or secrecy, or obligation to the Order; dereliction of duty or gross insubordination; or other acts greatly prejudicial to the Order.

With particular reference to the privileges listed under the XIIth House in *Liber CI*, this interpretation is consistent with the role of the G.T. and recognizes the Executive Power to “swiftly and silently suppress” abuse of privileges.

This advisory has been adopted for U.S. Grand Lodge by the Grand Master Sabazius.

While the purview of the G.T. does not extend to actually deciding cases where charges involve acts prejudicial to the Order, the G.T. may still file such charges with the Executive, if appropriate. Additionally, the Executive may request the G.T. to assist with case development.

Practically speaking, this decision will significantly reduce G. T. activity; the majority of the cases this year alone would currently fall under Executive jurisdiction. Additionally, I’ve

little doubt that the office of the Ombudsman has effectively reduced the number of cases brought to the G.T. prior to this advisory.

However, despite these changes, it’s my view that cases rising to the level of G.T. involvement should be rare. The membership should be familiar by now with the responsibilities requisite with sponsorship (see *Agapé* 5.2) and the G.T. should generally be the last resort in dealing with membership disputes (see *Agapé* 5.3-4, 6.1).

Cases within the purview of the G.T. will continue to be addressed according to its Standing Rules, whereas actions by members which are deemed greatly prejudicial to the Order will be dealt with administratively and quickly by the Executive.

Positions previously enumerated upon by the G.T. within *Agapé* and elsewhere regarding confidentiality (*Agapé* 9.1), obligations to the Order, gross insubordination or other acts greatly prejudicial to the Order, have been adopted by the Executive.

Furthermore, it will no longer be necessary for the G.T. Secretary to produce quarterly articles for *Agapé*, and my announcements here will be less frequent as a result.

Lastly, it is my duty to notify the membership at large that [name redacted for internet distribution] and [name redacted for internet distribution] are no longer members of Ordo Templi Orientis.

Love is the law, love under will.

In the Bonds of the Order,
✱ Dathan Biberstein

From the Treasurer General

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

At its last annual meeting, the Secret Areopagus of the VIII° recommended an increase in O.T.O. membership dues to keep pace with inflation. The current dues structure was established in 1998 e.v. and has not been changed since then. Accordingly, the International Supreme Council has approved the following schedule of dues and fees, effective January 1, 2008 ev:

Degree	Annual Dues	Initiation Fees
Minerval	\$42	\$42
I°	\$42	\$42
II°	\$84	\$42
III°	\$126	\$84
IV°	\$168	\$120
P.I.	*	\$36
K.E.W.	*	\$26
V°	\$210	\$140
K.R.E.	*	\$70
VI°	\$252	\$140
G.I.C.	*	\$70
P.R.S.	*	\$70
VII°	\$294	\$210
VIII°	\$336	\$240
IX°	\$378	\$300

* Initiates of un-numbered sub-degrees continue to pay the dues of the previous numbered degree.

These figures represent a 16.67% increase over the previous rates in effect over the last 10 years. The increase in fees will directly benefit local bodies by helping them to offset higher costs associated with initiations. The increase in dues will equally benefit U.S. Grand Lodge and International Headquarters, allowing them to meet administrative expenses as well as to expand national and global programs such as outreach and publishing.

The new rates will be implemented as follows: every initiation performed on or after January 1, and every dues anniversary falling on or after January 1, will be assessed at the new rate. Existing member dues balances (owing or credit) will not be affected. For example, if a I° member currently owes \$36 to become current through June 2008, after January 1 that member will still owe \$36 to become current through June 2008. In June 2008 the member will owe an additional \$42 to become current through June 2009 (assuming she does not take her II° before then).

Please direct any questions to the U.S. Grand Treasurer General at gtg@oto-usa.org.

Love is the law, love under will.

Frater S.L.Q.

From the Ombudsman

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

As the new Ombudsman for U.S.G.L., I thought it only appropriate that I introduce myself to the Brotherhood of the Order. I succeeded Frater Hrumachis in this position on this past Vernal Equinox, 2007 EV. First of all, let thank me thank him for all the assistance he has given to me, and continues to provide, in the transition of the office. Next, let me tell you something about the person with whom you will be interacting should you find that you need to contact the Ombudsman's office.

I took my Minerval at Heru-Ra-Ha Lodge in 1988 EV and have been active in the Order in Southern California ever since. Locally, I am the Deputy Master, Treasurer and primary chartered initiator for 93 Oasis. It has been my privilege to work with my fellow members of the Psychology Guild in the presentation of three Pastoral Counseling Workshops, as well as to serve as a member of its Board of Review. I'm also active in the two Rose Croix Chapters in Southern California. I've presented papers at two occasions of NOTOCON (2001 & 2003 EV). Recently, after many years of procrastination and prompting by my O.T.O. brethren, I received my Priest ordination in the E.G.C. I wanted to make sure I got the Deacon part down really well first. (My Deacon ordination was in 1991 EV.) Rest assured that my responses to inquiries directed to the Ombudsman's office will be prompt and devoid of any such procrastination.

Outside of the O.T.O., I make my living as a licensed psychotherapist and have been licensed to practice in California since 1980 EV. I specialize in treating trauma, anxiety and mind/body issues. I completed the Mediation Training Program through U.C.L.A. Extended Education in 2005 EV. In addition to the formal training program above, I have many years of experience resolving conflicts, mediating disputes and facilitating communication among family members. I believe that this background will be useful given the nature

of many, certainly not all, of the problems which come to the Ombudsman's office.

I do not envision any major changes to the office of the Ombudsman and plan to continue to use Frater Hrumachis' "Path of Mediation" document as a basic guideline for the office. However, every individual brings their own expertise and take on things to the work. Obviously, mine will be influenced by 27 years of counseling, psychology and mediation experience. Clearly it is not the Ombudsman's job to render therapy to members of the Order. However, besides assisting the brethren to work the steps in "The Path of Mediation" document, I also plan to implement, when relevant and appropriate, the principles outlined in the Pastoral Counseling Workshop.

One issue which I believe needs to be clarified with some kind of formal position statement is the issue of confidentiality for those who contact the Ombudsman. All records of contact with the Ombudsman's office are kept in a confidential manner. Yet, there are limits to confidentiality. Mental health professionals are required to report immanent danger of harm to self or others, as well as child abuse, thereby breaking confidentiality in these cases. Similarly, the Ombudsman may be faced with situations where the confidentiality of the office is in conflict with some oath, the Standing Rules or official O.T.O. policies. I believe that formal clarification on this issue is in order. I will be working on such a clarification.

I look forward to discharging the duties of my office and being of service to the Brothers and Sisters of our Order.

Love is the law, love under will.

In the Bonds of the Order,
Frater Harmateus

Local Body Report

Leaping Laughter Lodge ☯ Minneapolis, MN

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

We've been setting and meeting some rewarding goals so far this year including increasing the frequency of our Gnostic Mass from twice monthly to weekly, moving into a bigger dedicated space, and hosting the Kaaba Colloquium. Hosting the Kaaba this spring was a real delight as it afforded us the opportunity to deeply engage not only with the great Kaaba team, but with many members who traveled to Minneapolis to attend. There were about 27 registered attendees, about half of whom were not from our local body. With the Kaaba team bringing the total to about 35 it was really the perfect sized gathering. The Kaaba team was professional and the material priceless, but the intimate setting and opportunity to connect deeply and meaningfully with so many significantly involved members made the event even more inspiring. I recommend any member who has not yet had the pleasure of attending a Kaaba take advantage of the opportunity. Much as with our National Conferences, these smaller regional events go a long way toward strengthening our fraternal bonds.

Love is the law, love under will.

In the Bonds of the Order,
Frater Robin, Master



KALI
SOROR RIVER SOMA
SILVER GELATIN PRINT, 8" X 10"

From the Electoral College

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

The Electoral College at its Spring Meeting, April 14, 2007 EV,
took the following actions concerning duties in its charge:

Local Body Closures

Nu Aeon Camp (Land O' Lakes, FL) has been closed for failure to submit an Annual Report and failure to respond to repeated attempts by the College to reach the Master and failure to maintain adequate financial reporting to the Grand Treasurer General. Closure effective April 15, 2007 EV.

Serpentine Splendour Lodge (Las Vegas, NV) has been closed at the request of the Master effective April 15, 2007 EV. The Electoral College wishes to express its special appreciation of Past Master Fr. Re-Harachte, Terrence Dean Williams as well as those who served as officers of this body, for their service to the Order in making Serpentine Splendour Lodge a valuable resource to the people of the Las Vegas area over the years.

Change of Body Masters

Mastership of 418 Lodge (Sacramento, CA) has been passed from Fr. David Shoemaker to Fr. Orpheus effective April 15, 2007 EV.

Mastership of Star and Snake Camp (Ashland, OR) has passed from Sr. Ashera. To Fr. Ken Johnson effective April 15, 2007 EV.

Mastership of Dove and Serpent Oasis (Atlanta, GA) has been passed from Fr. John Hacker Nance to Fra. noxenla alnixon. effective April 15, 2007 EV.

Change of Body Status

None.

New Charters

AHBH Camp (Las Vegas, NV) has been Chartered with Sr. Kayla Block as Master effective April 15, 2007 EV.

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° 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) by the Electoral College 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 Liber CXCIV, Section 16) via email links found at:

ec.oto-usa.org/EElectors.html

Hosting E.C. Meetings

The College wishes to thank the Families, Members, Officers, and Master of Sekhet Bast Ra Oasis for their exceptional hospitality in hosting our Spring Meeting. 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

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

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Spring 2008 EV meeting scheduled for April 2008 EV to be hosted by LVX Lodge (Panorama City, CA).

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.

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

From the Prison Ministry Corresponding Secretary

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

I would like to endeavor to reacquaint each person within our beloved Order with a mission that began under the stewardship of Sabazius X° in 1997 EV: the O.T.O. Prison Ministry. This project is at times not well received or supported by individuals within and without our Order. For those that are seeking truth in light and continue to inquire seriously the nature of Thelema with our volunteers, however, true transformation is taking place. The efforts of many members across the United States have planted seeds for the future of Thelema and the Ordo Templi Orientis.

In 1997 EV, the mission of the Prison Ministry was formed from the work of individuals involved, with the support of Sabazius X°. This mission is simply stated as:

"The objective (of O.T.O. Prison Ministry) is to minister to Thelemites and potential Thelemites who are incarcerated."

Furthermore:

1. *Potential achievement of a form of legal recognition for Thelema as a valid religion, which recognition can be used to further defend and promote Thelema throughout society. Our recognition within the various branches of the military is another front in this particular endeavor.*
2. *Defense and protection of the name of Thelema by discrediting its use by criminal prison cults and gangs.*

Agapé Volume 9, Number 3 submission deadline:

☉ in ☿ • ☽ in ♀ • dies Luna • Anno IV:xv

Sunday, October 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.

3. *Education of a cadre of our members in dealing effectively with hostile government bureaucracies; as well as in the value of, and responsibilities entailed by, the social/ministerial functions of a Thelemic priest or priestess.*

Many have wondered what Prison Ministry is and what it is not. First let us tackle the aspect of what Prison Ministry is not. Prison Ministry does not recruit members for the Order. This position was stated by Sabazius X° in his "Introduction to Prison Ministry" as "We are simply not interested in recruiting prisoners, although many of them will be eligible for membership upon their 'graduation.' We will not accept most prisoners who have committed violent crimes into full membership, even if they have technically 'paid their dues' to society. This does not mean that Thelema cannot be of benefit to them, however." Prison Ministry is neither a pen-pal club nor a correspondence course on Thelema. Correspondence does take place and is the primary work of the Prison Ministry but the focus is to facilitate understanding of the nature of Thelema and guidance in overcoming obstacles of practicing Thelema as a religion within the structure of a correctional institution.

The Prison Ministry does other work outside correspondence that includes the publication of *The Eucharist*, a semiannual newsletter for the Prison Ministry. *The Eucharist* is distributed to all interested parties in the Order, incarcerated individuals, and Department of Corrections staff upon request. Other functions served by the volunteers of the Prison Ministry include: facilitation of recognition of Thelema by department of corrections chaplains and administrators on the local, state and federal level; distribution of book donations to institution chapel libraries; guidance and counseling for those individuals transiting out of the prison system and with respect to membership in our Order; education of, and work with local O.T.O. bodies on Prison Ministry related issues.

My involvement in the Prison Ministry has now spanned ten years of work. In Oregon and southern Washington I have worked with department of correction chaplains and staff to secure the religious liberties of those who adhere to Thelema. I have conducted classes, workshops, seasonal ritual and *Liber XV* within the walls of several institutions. These visitations have taken place almost

on a weekly basis. The transformation in the staff from hostile to accepting is the most evident aspect of the positive work that can be accomplished. An example of this change is clear when one does not have to initiate correspondence with a chaplain to request time and resources to conduct Thelemic activities but rather the chaplains seek the O.T.O. requesting clergy to come into the institution.

My vision and desire is to see the work done in the Pacific Northwest continue and be emulated by all local areas as the situation and needs permit. The level of success we seek is to be capable of conducting ministerial duties within and without the walls of prisons without hindrance. I believe that each body should be capable of responding to local incarcerated individuals and department of corrections staff by having clergy volunteer for this work. It is not at the national level that the fruit of labor can be realized. The Prison Ministry can pave the way and sow the seeds, but it is the local effort of volunteers that will manifest the end result described here. I therefore encourage each Master to evaluate this need and seek individuals within their local body that are capable and qualified to step forward and contact the Prison Ministry as a volunteer.

The Prison Ministry is here to assist in these tasks. One project that has been accomplished is the creation of a database for the tracking of all volunteers, inmates and staff. The simple use of this could allow a local master to get a summary of inmates currently in correspondence within their local area. We can also provide information on what level of correspondence has directly taken place with their local, state or federal institution staff. In addition to this information, the Prison Ministry can provide template letters for initial correspondence and electronic brochure for further information on our work.

I hope this article was informative and look forward to answering any further questions or assisting your local body with addressing Prison Ministry related tasks. For further information contact the Prison Ministry: email prisonministry@oto-usa.org or by mail O.T.O. Prison Ministry, P.O. Box 66319, Portland, OR 97290-6319

Love is the law, love under will.

Frater Daniel Akzinor

An Examination of Liber CI: Part 5

Frater Ash

In Summary

At the root of it, *Liber CI* is the document that lays out the nature of fraternity within O.T.O., underlining its dual nature of intertwined obligations and benefits. True, the document also provides a vision of what O.T.O. might offer in terms of institutional projects and services, but it does so within a very specific context. The Order's many aspects—such as ceremonial ritual, temple building, and study of the Mysteries—all play supporting roles within this particular context, which defines O.T.O., in the largest sense, as a *spiritual society*.

Thelema, combined with the Supreme Secret, is certainly the core engine that powers the spiritual part of that formula. However, *Liber CI* is not concerned with defining the mystical components of Thelema, but rather with establishing a sacred society within which Thelema can flourish. *CI* was published in the *Blue Equinox*, the second half of which is described by Crowley (in *Confessions*, pp. 840-841) as being “devoted to explaining the principles of the O.T.O. showing how men and women may work in groups publicly, and giving outlines of a social system free from the disastrous defects of our present civilization.”

In “Concerning the Law of Thelema” (*Liber CLXI*, also in the *Blue Equinox*), Crowley further explains this concept of a spiritual society, saying that “. . . with the sudden growth of the O.T.O. from 1912 EV onward, [I] began to perceive a method of putting the Law into general practice, of making it possible for men and women to live in accordance with the precepts laid down in *The Book of the Law*, and to accomplish their wills.” In other words, O.T.O. was not to be the A.∴A.∴—which is focused solely on individual attainment—but rather was to be a society in which initiates might learn and manifest their Wills in “general practice,” i.e. within the real-world life of work, family, and community.

This is not to say that there isn't an individual path within O.T.O.—there most certainly is, which theoretically culminates in one of two places: the “natural stopping point” of the Fifth Degree or by entering the Sovereign Sanctuary of the IX°. However, the “training” of O.T.O. is not of the same order as the A A ∴. Crowley writes in *Magick Without Tears* (ch. 71), “The O.T.O. is a training of the Masonic type; there is no ‘astral’ work in it at all, nor any Yoga. There is a certain amount of Qabalah, and that of great doctrinal value. But the really vital matter is the gradual progress towards disclosure of the Secret of the Ninth Degree. To use that secret to advantage involves mastery both of Yoga and of Magick; but neither is taught in the Order.”

What is this “Masonic type” of training? In the section of his *Confessions* (pp. 700-704) which is informally titled “What is Freemasonry,” Crowley writes of his intent behind the reformulation of the degrees, saying that the “. . . main objects of the instruction were two. It was firstly necessary to explain the universe and the relations of human life therewith. Secondly, to instruct every man how best to adapt his life to the cosmos and to develop his faculties to the utmost

advantage.” The entire system of O.T.O. “. . . puts forward a scientific statement which is a summary of all that is at present known about the universe by means of a simple, yet sublime symbolism, artistically arranged. It also enables each man to discover for himself his personal destiny, indicates the moral and intellectual qualities which he requires in order to fulfill it freely, and finally puts in his hands an unimaginably powerful weapon which he may use to develop in himself every faculty which he may need in his work.”

It is easy to read this function of the Order (that of personal attainment) without understanding the larger context that Crowley provides for it. Yes, the path of personal attainment is a core function of O.T.O., but to what end? Crowley explains that the Order “offers a rational basis for universal brotherhood and for universal religion.” More specifically, he says that half of the degrees convey “a comprehensive conception of the cosmos and our relation therewith, and a similar number to deal with our duty to ourselves and our fellows, the development of our own faculties of every order, and the general advancement and advantage of mankind.” Finally, Crowley wanted O.T.O. to provide a system for “communicating truth—religious, philosophical, magical and mystical; and indicating the proper means of developing human faculty by means of a peculiar language whose alphabet is the symbolism of ritual. Universal brotherhood and the great moral principles, independent of personal, racial, climatic and other prejudices, naturally formed a background which would assure individual security and social stability for each and all.”

The shorthand of all this is that Crowley saw O.T.O. not only as an organization in which initiates would gain knowledge in how to discover Will, but also as a spiritual society wherein members would manifest Will together. Moreover, he saw the Order as a kind of social transformation machine for the entire world, as a combination of social modeling and institutional infiltration. Returning to *CI*, we see Crowley outlining how initiates are to coexist within the spiritual society of O.T.O. We've gone into great detail with this document, and several large themes have emerged, including promulgation of Thelemic principles, recruitment, money and property, profess-houses, education, mothers and children, justice, and member interaction. However, it is possible to extract three even more elementary principles from *CI*, all of which are deeply intertwined:

1) **The Order is a family, including by regarding expectant mothers as sacred**, education and guidance of children, developing communities within profess-houses, generosity towards both siblings and the Order, providing a liberal education and job training, and mandating exceptional social behavior—including giving pleasure and promoting friendship, cooperation, and love between members, showing hospitality to traveling initiates, treating all members as equals while in Lodge, and the prohibition against lawsuits and slander.

2) **The Order takes care of its own**, both as an institution and in the actions of individual members. Specific domains of need in *CI* include finances, business and employment, medical care, housing, legal affairs, social opportunities, and care for single mothers, orphans, and the elderly. “In short, there is no circumstance of life in which the O.T.O. is not both sword and shield” (*CLXI*) and “in all other ways aiding in the complete emancipation of the Brethren from aught that may seek to restrain them from doing That Which They Will” (*CI*).

3) **Expansion is a core activity**, both of the Order itself and in promulgating its essential principles. Moreover, although the Order welcomes all people who have the ability to fulfill the duties outlined in *CI*, *members should labor to attract the wealthy and powerful; both to the benefit of the Order and to better promulgate the Law of Thelema within the civil arena.*

Another important principle embedded in these articles is that while some services and projects are by necessity institutional (such as universities), every member is called on individually to help manifest the essential vision within CI. It makes plain that it is the duty of every sibling to put in his or her share, no matter the size, difficulty, or complexity of the project. O.T.O. is not a service organization that provides benefits in exchange for dues. Rather, it is a spiritual society with which the sibling becomes fully involved and dedicated, not only in regards to the Work, but to each and every other member (and their children!). It is this level of identification and interpersonal excellence that allows for O.T.O. to become the social template for the new Aeon.

There is one more item in *Liber CI* that we’ve yet to cover, and that is the final paragraph. It states:

It is to be observed that these privileges being so vast, it is incumbent upon the honour of every Brother not to abuse them, and the sponsors of any Brother who does so, as well as he himself, will be held strictly to account by the Grand Tribunal. The

utmost frankness and good faith between Brethren is essential to the easy and harmonious working of our system, and the Executive Power will see to it that these are encouraged by all means possible, and that breach of them is swiftly and silently suppressed.

This paragraph outlines two opposing behaviors: *abuse of privileges* and the *utmost frankness and good faith between Brethren*, with the latter being necessary to prevent the former. In other words, for the O.T.O. to work in an “easy and harmonious” way, every member must be *open, sincere, and straightforward with each other* while doing so in “good faith,” i.e., behaving in compliance with one’s oaths and with the principles outlined in *CI*, not just in letter but *in the spirit of honesty and fairness, without any intent to defraud, act maliciously, or take unfair advantage.* Frankness and good faith are so important that the Executive is assigned with the job of encouraging them “by all means possible” while also suppressing their violation “swiftly and silently.”

To close, *Liber CI* is a blueprint for a spiritual society founded upon Thelemic principles. This society is to balance individual efforts and the advantages that only a group can provide, leading to all the essential elements that make up an empowered culture in the Aeon of Horus, including health care, legal assistance, education (primary, secondary, and professional), housing, economic assistance, maternal and geriatric care, and mutual assistance in all things. It is a society dedicated to creating a Thelemic culture which actively promotes the discovery and manifestation of True Will, both within the confines of the Order and in the world at large. While *CI* acknowledges that conflict is inevitable (and provides a means to deal with it) the general character of the Order is typified by things like friendship, cooperation, pleasure, joy, harmony, and love. Yes, this is a very tall order for us to fill. But it absolutely can come to be if we acknowledge the larger vision that Crowley provided within documents like *CI*, and agree to Work together to make it happen.

Recommended Readings

Liber CI, “An Open Letter to Those Who May Wish to Join the Order”

Liber CXCIV, “An Intimation with Reference to the Constitution of the Order”

Liber CLXI, “Concerning the Law of Thelema”

“The System of the O.T.O.,” chapter XIII from *Magick Without Tears*

“What is Freemasonry?” From *The Confessions of Aleister Crowley*, pp. 700–704.

Liber CXXIV, “Of Eden and the Sacred Oak”

Liber CCC, “Khabs am Pekht”

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