

ORDO TEMPLI ORIENTIS



**U.S. Grand Lodge
U.S. Supreme Grand Council**

CAMP, OASIS AND LODGE MASTER'S HANDBOOK

**July 1996 e.v.
Revised February 1999 e.v.**

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O. T. O.
U. S. CAMP, OASIS AND LODGE MASTER'S HANDBOOK

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O. T. O.
U. S. CAMP, OASIS AND LODGE MASTER'S HANDBOOK

I. Introduction

This handbook was written to assist Masters of O.T.O. Camps, Oases and Lodges in the United States, in dealing with the often daunting task of the administration of their O.T.O. Local Bodies. This handbook is for general use; it does not supply information regarding the conduct of initiation rituals or E.G.C. rituals, or regarding issues unique to the administration of Lodges. Questions on the initiation rituals are addressed in the Annotated Ritual Manual available to Chartered Initiators. Questions on the Gnostic Mass and other E.G.C. rituals are addressed in Article IX of the Bylaws of O.T.O. U.S.A. and in the U.S. E.G.C. Manual. The more complex questions on administering Lodges, as well as any other questions we have not addressed here or in the Annotated Rituals, should be handled by consulting a Grand Lodge Officer.

The contents of this handbook may be viewed by any O.T.O. member in good standing, but possession of a copy (physical or electronic) is restricted to Grand Lodge Officers, subordinate Grand Lodge Officers, and initiates of at least the KEW degree, without the express permission of the U.S. National Grand Master General. This handbook is not to be circulated over the Internet except by U.S. Grand Lodge officers, and is not to be posted on the World Wide Web.

The information in this handbook applies only to O.T.O. activities under the jurisdiction of the Grand Lodge of the United States. Requirements for O.T.O. activities outside the U.S. may differ, and questions should be referred to the International Secretary General. This handbook supersedes all previous versions of the U.S. Camp, Oasis and Lodge Master's Handbook.

II. Grand Lodge

The U.S. Grand Lodge of O.T.O. and M.M.M. (Grand Lodge), also known as Ordo Templi Orientis U.S.A, or O.T.O. U.S.A., is a duly chartered Grand Lodge and National Section of Ordo Templi Orientis. It is a tax-exempt, non-profit religious organization duly incorporated under the laws of the State of California. All Initiate members of O.T.O. who reside in the U.S.A. (including U.S. territories and dependencies) are members of the U.S. Grand Lodge, and the U.S. Grand Lodge includes all Local Bodies within the U.S.A. Membership in the U.S. Grand Lodge of O.T.O. confers membership in O.T.O. (International).

Grand Lodge Headquarters comprises one Administrative Body and three Governing Bodies. The Administrative Body is the *Executive Council*, also known as *the*

Executive, which functions as the Board of Directors of O.T.O. U.S.A. The Executive consists of the three Executive Officers of Grand Lodge Headquarters, the National Grand Master General X° (*Rex Summus Sanctissimus*, or Grand Master), the Grand Treasurer General (G.T.G.), and the Grand Secretary General (G.S.G.).

The three Governing Bodies of Grand Lodge Headquarters are: the *Supreme Grand Council* (S.G.C.), which governs the affairs of the Lover Triad (initiate bodies associated with the V°-VII°); the *Grand Tribunal* (G.T.), which investigates and arbitrates disputes and complaints; and the *Electoral College* (E.C.), which governs the affairs of the Man of Earth Triad (Lodges, Oases and Camps). The three Executive Officers are, *ex officio*, members of the Supreme Grand Council.

The Executive Officers, the active members of the Governing Bodies of Grand Lodge, the Deputy National Grand Master General, the appointed assistants to the Directors (such as the Initiation Secretary and the Quartermaster), and the Sovereign Grand Inspectors General constitute the Officers of Grand Lodge. Subordinate Grand Lodge Officers include Masters of official Local Initiate Bodies and Chartered Initiators.

Grand Lodge Headquarters reports to the International Headquarters (I.H.Q.) of O.T.O. The two principal Governing Bodies of International Headquarters are: The *Supreme Council*, which functions as the Board of Directors of O.T.O. (International); and the *Areopagus of the VIII°*. The officers of the Supreme Council are the Frater Superior (Caliph, or Acting Outer Head of the Order, O.H.O.), the Treasurer General (T.G.) and the Secretary General (S.G.)

III. Local Bodies

O.T.O. has three levels of Official Local Initiate Bodies ("Local Bodies") under the jurisdiction of the Electoral College: *Camps*, *Oases* and *Lodges*. OTO members may presently join as many Camps, Oases or Lodges as will have them, none or one, as they prefer.

No expelled, suspended, or inactive member may be Master, or any other officer, of a Local Body.

Administering an O.T.O. local body is a privilege and a responsibility, not a right. O.T.O. local body officers may be removed, and O.T.O. local bodies closed, at any time by the Electoral College, with or without cause.

Camps and Oases may be headed by members of the Man of Earth Triad; however, according to Liber 194, "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 is Service, and nothing else." Therefore, Masters of Camps and Oases who have not yet been received into the Fifth Degree are considered to be in a position of assistance rather than leadership, and they are subject to the direct supervision of one or more members of the Electoral College.

A. *Camps*

The most basic level of O.T.O. Local Body is the Camp. Camps can be as simple as study groups and as complex as Oases. Camps may or may not provide initiation facilities, but usually do not provide initiations above the III°.

A Camp may be established by a single O.T.O. Initiate Member in good standing of at least the Third Degree; though, in certain cases, the Electoral College will consider Camp applications from members of the First or Second Degree. All Camps are encouraged to provide classes and/or publish instructional material, and to offer the Gnostic Mass on a regular basis.

Each Camp must maintain a valid mailing address. In addition, every camp must keep accurate records of all financial transactions and make regular financial reports to the G.T.G. as detailed in section IV.A below.

Applications for Camp Charter must be directed to the Electoral College.

B. *Oases*

The next level of complexity up from the Camp is the Oasis. An Oasis provides the essential functions to the membership that are expected of a Lodge: it must provide initiations from 0° to III°, it should provide instruction in the form of classes and/or written materials, and it should endeavor to celebrate the Gnostic Mass on a regular basis.

Generally, an Oasis is created from an existing Camp, and must be established by at least three Initiate Members. The Master of the Oasis must hold a Charter to Initiate issued by the X°. An Oasis is an Initiating Body; therefore, it is expected to have all facilities required to perform initiations through the III°.

An Oasis has the same financial and reporting responsibilities as a Camp. Oases must, in addition, keep accurate records of initiations performed.

Applications for Oasis Charter must be directed to the Electoral College.

C. *Lodges*

The highest level of Local Body under the jurisdiction of the Electoral College is the Lodge. A Lodge Master must be an Initiate Member of at least the V°, and must hold a Charter to Initiate. A Lodge must provide initiations for the members it serves through the III°, and must have all facilities required to perform IV° and P.I. initiations. A visiting (or resident) Sovereign Grand Inspector General will usually perform IV° and P.I.; however, Lodges must be able to provide 0° through III° initiations without outside assistance.

A Lodge has all the responsibilities of an Oasis. In addition, Lodges may be required to assist the Order in legal matters, must keep complete records beyond the usual requirements of lesser bodies, and are encouraged to produce manuscripts, periodicals, and other publications or creations for the advancement of Thelemic Studies. All Lodges are expected to celebrate the Gnostic Mass as often as possible.

Applications for Lodge Charter must be directed to the Electoral College.

IV. Local Body Reporting Requirements

A. *Financial*

Local Bodies must maintain records of financial transactions, if any, and provide them to the Grand Treasurer General (G.T.G.) in regular financial reports. Local Bodies with revenues under \$500 per annum must report annually; those with revenues over \$500 but under \$1,000 must report semi-annually; those with revenues over \$1,000 must report quarterly. Financial reports must include a ledger of all financial transactions, as well as a summary statement of income and expenses by category. Receipts should be kept by the local body and not sent with the financial report. Forms for financial reporting are available from the G.T.G. Use of these forms is encouraged but not mandatory, as long as the submitted report contains the required information.

When a Local Body collects funds from a member for dues, fees, or any other reason, it must provide the member with a receipt and keep a record of the transaction. Funds held by a Local Body should ordinarily be kept in a separate bank account, which is reserved for Order use and contains no private funds. If the account is a checking account, checks should require the signature of the local body master. Most banks require a Social Security Number or Federal Tax Identification Number to open a bank account. Grand Lodge recommends that local bodies apply for their own Federal Tax ID Number in the name of the body by completing IRS form SS-4. The Grand Lodge corporate Tax ID Number is not to be used by local bodies to establish bank accounts. Further information and assistance on completing form SS-4 is available from the G.T.G. upon request.

The Master is expected to keep his dues up to date. A Local Body may be suspended by the Electoral College or by the Grand Treasurer General if its Master falls significantly behind in personal dues payments.

The Local Body is expected to assist the G.T.G. in canvassing for back dues, and copies of dues bills from the G.T.G. are commonly sent to the last point of initiation for this purpose. The G.T.G. can provide dues statements of local group members, all individuals initiated at a particular location, and new applicants on request (allow three weeks for mail, or phone for immediate information). Local bodies are required to provide information on degree dues payments and initiations to the G.T.G. within 30 days of the event or the receipt of the payment. The amount paid must be adequately described (who paid for what, when). Information may be provided by electronic mail, so long as the privacy of the individual members is respected.

Forms and other information may be obtained via the Internet at <http://www.oto-usa.org/treasury>.

B. *Secretarial*

Local bodies must maintain a valid mailing address and keep the Editor of the Magical Link, Electoral College, Grand Treasurer General and Grand Secretary General apprised of any changes in address. Failure to maintain a valid mailing address may result in closure of the body by the Electoral College or by the Grand Secretary General. Since O.T.O. Local Body addresses are semi-public information, it would be prudent for Local Bodies to use a post office box for their official mailing address. Changes of address that involve relocation of the Local Body require advance approval of the Electoral College.

Answer all incoming mail promptly. For Oases and Lodges, the G.S.G. or G.T.G. can usually provide a regional O.T.O. mailing list on request. Camps need approval from the Executive to obtain a regional mailing list of local O.T.O. members.

C. *Administrative*

Local Bodies must promptly provide any information requested by Grand Lodge Officers, or Officers of the International Supreme Council. Repeated failure to do so may result in suspension or closure of the local body.

D. *Initiation Related*

1. Application forms

Each degree from Minerval through IV° and P.I. now has its own separate application form for use by candidates and Local Bodies. The "Preliminary Pledge Form and Application for Admission" is to be completed by candidates for Minerval; the "I° Application and Pledge Form" is to be completed by candidates for I°; the "Application for Advancement to II°" is to be completed by candidates for II°; the "Application for Advancement to III°" is to be completed by candidates for III°; and the "Application for Advancement to IV° and P.I." is to be completed by candidates for IV° and/or P.I. These application forms are not used for the degrees beyond P.I., which are invitational. Designated portions of the application forms are to be completed by the candidate; the remainder is to be completed by the officers of the initiating body. When completed, the forms are to be submitted to the Initiation Secretary by the initiating body, *not* by the candidate.

Candidates should not complete application forms until they have fulfilled all requirements for their advancement, with the exception of the time requirement and payment of any back dues. Back dues should be paid at the same time as the dues for the new initiation. The amount of back dues (if any) owed by a candidate may be verified with the G.T.G.

Applications must be mailed by the Local Body far enough in advance to ensure their receipt by the Initiation Secretary at least 30 days prior to the scheduled date of the initiations (with the exception of I° application forms when 0° and I° are taken on the same occasion or within 30 days of each other). The Local Body shall retain copies of all completed application forms submitted, and maintain them with its records. The Initiator will be contacted by the Initiation Secretary or Grand Secretary General within the 30 day period only if an application cannot be approved, provided the application was submitted in a timely manner. In hardship cases, the 30 day advance notice requirement may be waived by contacting the Initiation Secretary by telephone or e-mail, but such waivers must be reported later in the Red Book initiation report and Initiation Summary Report (i.e., "late application"). Applications for IV° should include the graded results of the written portion of the IV° examination and the names of at least two Minerval initiates who were sponsored by the candidate. If the graded examination results cannot be included with the application, they should be forwarded as soon as possible thereafter. Application for IV° and P.I. may be made using the same form if the IV° and P.I. initiations are to be conducted on the same occasion or within 30 days of each other.

The Local Body Master should check to verify that each application form has been fully and correctly completed. Incomplete or improperly completed forms may be returned for completion and/or correction, and may thus unnecessarily delay the initiation.

Each application form for Minerval through P.I. requires the names and signatures of two sponsors. All sponsors must be active members of good report, and must hold at least the I° and at least the degree to which the candidate is seeking admission. Names of sponsors should be written legibly, and civil names should be used rather than magical names or mottoes. Care should be taken in sponsoring candidates; because, according to Liber CI, Twelfth House, "it is incumbent upon the honour of every Brother not to abuse [the privileges of membership], and the sponsors of any Brother who does so, as well as he himself, will be held strictly to account by the Grand Tribunal." Before signing on as sponsors to a candidate, prospective sponsors should familiarize themselves with the candidate's character and background. However, sponsorship is a matter for the sponsors to decide, and local bodies may not impose their own restrictions on sponsorship.

Minerval (0°) and I° initiations may be conducted on the same occasion at all Camps, Oases and Lodges. However, you must make it very clear to the Candidate for Minerval that the I° creates a permanent link with the Order, and that there is no stigma attached to remaining a Minerval for as long as it takes to decide whether or not to proceed. *Under no circumstances* shall the I° Application and Pledge Form be filled out by a Candidate who has not already been initiated into the 0°. If the Candidate thinks he or she might be interested in taking I° on the same occasion as his or her Minerval, he or she should obtain a I° robe, but should wait until after the 0° ceremony to decide whether to complete the I° Application and Pledge Form. I° Application and Pledge Forms filled out in this manner may be sent to the Initiation Secretary after the ceremony along with the Initiation Summary Report and certificates.

2. Initiation Reports

After the initiations have taken place, the Local Body must promptly complete and submit two Initiation Reports: an "Initiation Financial Report" ("Red Book") is submitted to the G.T.G.; and an "Initiation Summary Report" is submitted to the Initiation Secretary.

The Red Book must include all the information set forth on the cover, including the name of the initiating Local Body, names and degrees of the initiating officers, names and mailing addresses of the new initiates, date and time of the initiations, degree(s) worked, dues and fees collected from each candidate, and a summary of dues and fees collected for the initiations. It should also include a description of any unusual circumstances: e.g. Grand Master's permission for short time between initiations, waiver of timely application by an Executive Officer, any untoward event at the initiation, any need for special privacy for the candidate, etc. The completed Red Book, along with a check or money order to cover the dues of each candidate, including any back dues, must be mailed to the G.T.G. within 30 days of the ceremony.

The Initiation Summary Report may consist of either a photocopy of the Red Book, or a brief letter report including the names and degrees of the officers and the new initiates, any changed addresses, and any unusual circumstances, as discussed above. The completed Initiation Summary Report, along with a completed degree certificate for each initiate, must be mailed to the Initiation Secretary within 30 days of the ceremony.

The Master of the Initiating Body has the primary responsibility for the accurate completion and timely submission of Initiation Reports, with the assistance of the Initiator and other Local Body officers as necessary. Please fill out the Initiation Reports as legibly as possible, and include all requested information. Complete personal mailing addresses, including legal names and postal codes, are required for each initiate. Double check the completed Initiation Report to insure that the date of the initiation, the place of the initiation and the degree initiated are included, along with each initiate's name, address and details of payments made. *The Local Body shall retain copies of all completed Initiation Reports submitted, and maintain them with its records.* Initiation Reports should never be filled out before the ceremony has taken place, but a scribe may be delegated to perform this duty during or immediately following the initiation of each candidate.

If report of initiations is delayed beyond 30 days after the event, the initiating Local Body may be suspended by the President of the Electoral College or any of the three Executive Officers. In extreme cases, the initiation may have to be repeated by the candidate(s), the initiating Local Body may be closed, and/or the initiation charter revoked.

3. Certificates

Standard initiation certificate copy masters are available from the Quartermaster, the Initiation Secretary, or the Grand Secretary General. Local Bodies may design their own initiation certificates, but the design must be submitted to the G.S.G. and receive the approval of the X^o prior to use. The old certificate designs with hand calligraphy are now discontinued and are not to be used.

The completed certificates are to be sent by the Local Body to the Initiation Secretary within 30 days after the initiations, along with the Initiation Summary Report. The legal name of the initiate must appear on the certificate.

Signed and sealed certificates for 0^o through P.I. will generally be returned to the specified Local Body, which is then responsible for the safe and prompt distribution of the certificates to the initiates.

Certificates which are lost or which contain mistakes should be remade by the Local Body, signed by the original Initiator, and resubmitted to the Initiation Secretary as soon as possible. If the Local Body is closed, the Initiation Secretary can usually provide a replacement certificate. If the original Initiator is no longer available, the replacement certificate will be signed by the Initiation Secretary or Grand Secretary General on behalf of the original Initiator.

4. General Requirements for Initiators

All O.T.O. initiations must be performed under the purview of a chartered Local Body of O.T.O., with the express sanction of the Local Body Master. Minerval through K.E.W. initiations must be performed under the purview of an O.T.O. Camp, Oasis or Lodge. I^o through III^o initiations should ideally be performed under the purview of an Oasis or Lodge. IV^o, P.I. and K.E.W. initiations should ideally be performed under the purview of a Lodge. In cases where an initiation *cannot* be performed under the purview of a chartered Local Body, it may be performed under the auspices of Grand Lodge

Headquarters with the express advance permission of, and under the supervision of, an Executive Officer.

Applications for Charters to Initiate to the Minerval through III° are made to the Electoral College. The Electoral College evaluates such applications and makes recommendations to the X°, in whom the Frater Superior has vested the sole power to issue and revoke Initiation Charters within the U.S. Grand Lodge. Initiation Charters become void if the member holding the Charter is expelled or suspended from membership, or lapses into inactive membership through failure to pay dues.

Initiators who travel to locations where there is an existing Local Body shall obtain the sanction of the Local Body Master prior to conducting any initiations in the area. Initiators who travel outside the U.S. to perform initiations must first obtain clearance from the International Secretary General.

When candidates from another country travel to a local body within the U.S. for initiation, the Master of the local body must first obtain clearance from the International Secretary General. There are slight but important differences between the initiation rituals performed within the U.S. and those performed outside the U.S., as well as significant differences in reporting requirements. In addition, OTO members who reside in other countries pay dues according to different scales than that used in the U.S., even if they are initiated within the U.S. However, whereas dues are assessed based on country of residence, initiation fees are assessed based on the point of initiation.

5. Requirements for Candidates

"Every man and woman that is of full age, free, and of good report, has an indefeasible right to the III°" -- Liber LII.

Currently, "full age" is interpreted as at least 18 years old, "free" is interpreted as "not incarcerated or incapable of taking and keeping a binding oath to the Order," and "of good report" is interpreted as "not on bad report, suspended or expelled" (Note: Bad Report status may be imposed by Grand Lodge Headquarters if the candidate has been convicted of a serious crime.) This general right of access is to the entire Man of Earth Triad, Minerval through P.I., and invitation is not required for these degrees.

Initiates must spend a minimum of nine months within the I° before proceeding to the II°, a minimum of one year within the II° before proceeding to the III°, and a minimum of one year within the III° before proceeding to the IV°. The IV° and P.I. initiations may be taken on the same occasion. There is no stigma attached to remaining in a degree for as long as it takes to decide whether or not to proceed. Beyond the P.I., all initiations are by invitation only.

Minimum time requirements within the degrees may only be waived by the direct order of the Grand Master, which can be requested by contacting the Initiation Secretary or Grand Secretary General. Waivers of standard time requirements by the Grand Master must be noted in the Red Book.

The Master of the Initiating Body has the responsibility to verify the dues status of the candidates initiated under his or her purview. Financial bad report results in a hold on advancement to the next degree. If local records are inadequate, an e-mail or letter of request for dues statements 40 or more days in advance of the planned initiation, or a phone call to the Grand Treasurer General, will usually yield the desired information.

Back dues must be paid before initiation takes place, prorated to the month of the scheduled initiation. Chronic failure to collect back dues may result in suspension or closure of the Local Body responsible.

In the case of traveling members taking initiation outside their home area, the Master of the Initiating Body has the responsibility, when possible, to contact the Local Body or Bodies where the candidate's previous initiations were taken to verify the good report of the candidate. In the case of members traveling from other countries to take initiation in the U.S., the Master of the Initiating Body should obtain clearance from the International Supreme Council prior to performing such initiations. The Initiator has the responsibility to assist the Local Body Master in performing the above duties, if necessary; but the Local Body is ultimately responsible.

There are certain specific requirements for advancement to particular degrees. A particular task specified in the II° ritual *must* be accomplished prior to advancement to the III°. This task is to be accomplished in accordance with each individual candidate's interpretation of the task, without aid, instruction or interpretation from the Initiator or Local Body Master. Certain information on the completion of this task is to be provided by the candidate for III° on the III° application form; but otherwise, the candidate's word that this task has been successfully completed is to be considered as adequate, and further evidence is not required. Prior to advancement to the IV°, a candidate *must* have brought two persons to the Minerval degree (preferably sponsoring them) that were subsequently initiated to the Minerval degree. Also, the candidate must take the examination adopted and issued by the Electoral College, and must pass the portion dealing with the secrets of the preceding degrees. This portion may be taken several times on a single occasion, if necessary. The other, written portion is to be graded and attached to the application form, and the score reported to the candidate; but a low score is not grounds for denying or postponing initiation. Both parts of the IV° examination may be taken any time after the candidate has taken the III°. Outside of these requirements, minimum time requirements, and questions of dues status and good report, an Initiator may not impose additional requirements for advancement on any candidate, such as tasks or examinations.

Whenever an individual is refused initiation on any grounds, the Local Body Master must make a written report to the Executive on said refusal and the reasons for it within 30 days. Such information may be included in the Red Book. Individual candidates have the right to appeal directly to the Executive.

E. Annual Reports to the Electoral College

All Camps, Oases and Lodges are required to report annually on their activities to the Electoral College. Annual reports to the Electoral College are due by February 15 of each year. A reporting form is available from the Electoral College Secretary.

Annual Reports are reviewed by members of the Electoral College at the Spring meeting. After this meeting, certified letters will be sent to the official bodies that have not filed Annual Reports. A list of non-reporting bodies will also be submitted to Agape for publication.

The masters or acting masters of these bodies will have thirty (30) days from receipt of the certified letter to submit an Annual Report. If the report is not received within that period of time, that body will be placed on the agenda for closure at the

Summer meeting of the Electoral College. Reports received after the thirty (30) days should be accompanied by an explanation for the delay in submission. This information will be added to the agenda as the master's explanation of mitigating circumstances and will be considered by the Electoral College in its discussions of that body's closure.

F. Local Body Reports for Agape

Reports of Local Body activities and similar news may be submitted to the Editor of Agape for publication. Such reporting is optional, but highly recommended.

V. Dues, Fees and Donations

A. General

O.T.O. operates primarily on dues and fees collected from the membership. Members are charged with the obligation of supporting the Order to the fullest extent of their financial means. Annual dues are established by the Order as a minimum contribution. Fees are set for each initiation to help defray the costs of the initiation itself. The annual dues are sent to the Grand Treasurer General for the general operating fund of the Order. Initiation Fees and Local Fees remain with the Local Bodies.

B. Current Schedule of Dues and Fees

A complete schedule of current dues and fees may be obtained from the U.S. Grand Treasurer General.

C. Local Dues and Fees

Initiation Fees may be decreased or waived by the Initiating Body. Additionally, the Initiating Body itself may, with the permission of the G.T.G., charge its own dues and/or surcharges to help cover its operating costs. These surcharges and local dues should be consistent and reasonable, and should not be imposed on Candidates who come from a long distance. The exception is in the case of extraordinary expenses, such as payment of travel expenses for guest Initiators when opening a new degree. In such cases, an additional assessment is warranted. If in doubt, consult the G.T.G. The Grand Treasurer General has the right to modify or abolish any local dues or surcharges he or she believes to be unwarranted.

Except for dues (including annual dues) and fees reported in the Red Books, no other purely local dues and surcharges are tracked in the accounting records of Grand Lodge Headquarters. Local bodies are required to maintain good records of all financial transactions, including amount, name, date and nature. These records must be reported to the G.T.G. on schedule or on demand.

D. Payment of Dues

Dues are payable for each new initiation at the point of initiation, after approval of the application but before commencement of the initiation ceremony. Any outstanding dues balances should be paid at the same time. After the initiation has taken place, dues

are payable each year directly to the Grand Treasurer General, by the anniversary of the date of the initiation, until the next initiation has been taken.

If, for any reason, an initiation is canceled, or if a candidate declines to complete an initiation ceremony which has begun, the dues (but not necessarily the fees) are refunded to the candidate. Questions should be referred to the Grand Treasurer General.

Dues for initiations should not be sent in to the G.T.G. until after the event, but must be sent within 30 days of the initiation.

Failure of Minervals and Associates to remain dues-current results in expiration of membership (sometimes referred to as "demit"). Failure of Initiate Members of I° and higher to remain dues-current results in a change of membership status from active to inactive. However, such demit or inactive status is not automatic for Minervals and other initiates. An attempt to bill the lapsed member must be made, with reasonable time for the member to respond. Thus, if a Minerval is not billed for three years, that individual remains a Minerval member with back dues accruing until such time as the member is billed and formally demitted. After demit or inactive determination, such accrued back dues are no longer payable. However, if the member desires to continue in membership without demit or formal inactive time, the accrued back dues will be required.

Expired (demitted) Minervals owe no reentry fee on returning through I° initiation. If a remaining balance from the first Minerval year or any transaction balance other than dues renewal exists, it must be paid before the I° initiation. Initiators are expected to call attention to reentering Minervals to facilitate the work of Grand Lodge recording officers.

Resigned, Suspended or Expelled members can only be readmitted through resolution of the Executive, and no reentry fee is required. Inactive members are readmitted through payment of either twice the dues at the reentry degree level, or one year's dues at the inactive degree plus dues and fees for the next degree if initiation is taken as a part of return to membership. Inactive members must also pay any residual balance owing in their accounts, other than unpaid renewals in the last active degree.

In cases of returning members, the reentry fee is assessed at the dues rate in effect at the time of return.

E. Payment of Fees

Fees are payable at the point of initiation upon applying for a new initiation. If an initiation is canceled due to failure of the candidate to show up for the initiation, or if a candidate declines to complete an initiation ceremony which has begun, the Local Body is permitted to retain any authorized fees collected in advance. If an initiation is canceled for any reason other than the above, the Grand Treasurer General must be consulted as to the disposition of any fees collected in advance.

F. Donations

Members are always welcome to make whatever additional contributions and donations they may wish. Dues, fees and donations to Grand Lodge may be tax deductible, subject to any limitations and restrictions set forth in current State and Federal income tax laws.

Donations to *local* O.T.O. operations may not be tax deductible, unless they are reported to the G.T.G. with an explicit arrangement and letter of request that the donation

be recorded by the G.T.G. as a donation to Grand Lodge for the benefit of the local operation. Such donations must be irrevocable, must be for the non-profit purpose of O.T.O., must not be used for loans, must not be used to influence legislation or election, and must not accrue to the benefit of any individual. The G.T.G. will respond by letter and receipt to the donor.

Donations of office equipment to Local Bodies or books donated to O.T.O. libraries require that the Local Body issue an itemized receipt. The archival name or stamp must be placed in the books. Such donations are irrevocable and any attempt to effect the return of the donated material will be grounds for bad report.

G. Labor Credit

Dues may be defrayed by labor for Grand Lodge, at a rate rounded to the nearest dollar below the federal minimum hourly wage. Typing and key entry may be assessed at two double spaced pages equal to one hour. Labor credit must be attested by physical evidence or by signature of an O.T.O. officer (such as the Master of a Local Body) other than the member requesting the credit. The G.T.G. must approve all such cases in advance. Work done strictly for a local group does not apply to Grand Lodge/International dues.

If a member has been mistakenly informed that a local donation or service will be accounted by Grand Lodge Headquarters for their dues, the G.T.G. will determine if a valid inducement of promise has been made. In the case of a valid inducement of promise by a Local Body, the G.T.G. may elect to assign the dues promised by debit of the account of the Local Body or local officer responsible. Failure to cover debit balances can result in closure of a Local Body or loss of active membership. Promise of dues credit in the absence of knowledge of procedure and/or G.T.G. advance approval is usurpation of authority. Severe or frequent instances may result in expulsion.

H. Expenses

Grand Lodge Officers, and members assisting temporarily in Grand Lodge business, may apply for Grand Lodge dues credit or reimbursement of expenses made for Grand Lodge business. These expenses must be reported on the designated form available from the G.T.G., with copies of all receipts attached. The G.T.G. will always accede to a request to apply such expenses to Grand Lodge dues, but may of financial necessity decline to reimburse in funds, assigning to current or future Grand Lodge dues instead. Advance approval by the G.T.G. is also required.

Purely local expenses, including telephone expenses, are never assignable to the Grand Lodge or I.H.Q., but they may be reported as donations via the Grand Lodge for the benefit of the local O.T.O. Such reporting must take the form noted in section F (above) for local donations. Travel and hospitality, including room rental, are purely local expenses unless special Grand Lodge or I.H.Q. meetings or initiations are involved. Initiation equipment is a local expense, except for Grand Lodge permanent operations and some new openings of degrees. G.T.G. advance determination is required in all instances of Grand Lodge expense allotment. Receipts are required. Travel and reasonable

expenses for postage, phone and office supplies are assignable to Grand Lodge dues or directly reimbursable for Electoral College, Grand Tribunal, Supreme Grand Council, and Executive Officer expenses. In all other cases (such as for Local Body Masters), contact the G.T.G. for a determination.

Grand Lodge Officers and subordinate Grand Lodge Officers (including Local Body Masters), may, with the informed consent of the G.T.G., transfer Grand Lodge dues credit as dues to meet obligations of other Grand Lodge members or to provide routine initiation dues transfers to Grand Lodge. Transfer of dues between individual members other than officers is subject to permission or denial by the G.T.G.

Dues balances of deceased, suspended, expelled or resigned members are not usually refundable. Such dues balances may be transferred if the G.T.G. agrees and no claim of tax deduction has been made.

Members holding VIIIth or IXth degree pay dues directly to O.T.O. International Headquarters. Accordingly, expenses cannot be simply taken to dues credit for members of those degrees. Such members incurring expenses on behalf of either O.T.O. U.S.A. or O.T.O. (International) should contact the G.T.G. and the International Treasurer General on such matters, before incurring the expenses.

VI. Fund Raising

Historically, Local Bodies have raised funds by publishing, seminars, guest lectures, book sales, tape sales, T-shirt sales, group garage sales, theatrical productions and many other activities. Grand Lodge Headquarters does not consider it appropriate to offer magical or spiritual services for monetary gain. An official fund raising activity should have a stated purpose, and all profits from the activity must be used for that purpose. Activities which involve contributions which are to be tax deductible must be approved by the G.T.G. in advance and reported in full detail.

VII. Local Publications

If your Local Body is interested in publishing, it may publish its own material or Order archival material. Contact O.T.O. International Headquarters if you are interested in publishing a piece of Crowley's work or other Archival material. Material published by O.T.O. bodies, or any material by Aleister Crowley, regardless of the publisher, must have the following notice either on the cover or the first page after the cover:

Copyright © [year] Ordo Templi Orientis

Local Body periodicals must also contain the following disclaimer, "The viewpoints and opinions expressed herein are the responsibility of the contributing authors."

If there is original material in the publication, the text "and the individual authors" may be inserted after "Ordo Templi Orientis" in the above notice. The authorship of all

columns, editorials and original submissions must be indicated by an identifiable by-line. It is appropriate to include the O.T.O. International Headquarters address somewhere in all local O.T.O. publications that are expected to reach the general public:

International Headquarters
Ordo Templi Orientis
P.O. Box 684098
Austin, TX 78768
U.S.A.

O.T.O. International Headquarters frequently engages in publishing contracts with commercial publishing houses. If you plan to publish material which has already been commercially published, and your publication is intended for sale to the public, contact the International Secretary General in advance to ensure that your publication will not cause contractual difficulties.

Copies of all Local Body and other O.T.O. publications, including calendars and periodicals, must be sent to the following O.T.O. officers: one to the above address, one to the G.S.G. one to the G.T.G., one to the E.C. President and one to the E.C. Secretary, at the addresses listed in the latest issue of *Agape*.

VIII. Miscellaneous Policy Matters

A. *Advertising*

All national advertising shall originate from the Executive only. Local advertising of events such as lectures or classes, etc. may be done by Local Bodies. It is strongly suggested that the Master of the Local Body contact an Executive Officer for comments prior to placing any print ad.

B. *Trademarks*

The O.T.O. Lamen, the name "Ordo Templi Orientis" and the letters "O.T.O." are registered trademarks of Ordo Templi Orientis.

C. *Letterhead*

O.T.O. Letterhead is to be used only by O.T.O. officers for official O.T.O. business. You may only use it for official business of your recognized O.T.O. group, not for private correspondence. The O.T.O. Letterhead must not be altered to include other, non-O.T.O. groups or organizations. Officers must keep a file copy of any letters sent on O.T.O. letterhead, and files of such letters are O.T.O. property.

D. *Bylaws*

A copy of the O.T.O. U.S.A. and International corporate Bylaws may be viewed at any Lodge. Camp and Oasis Masters may also obtain copies by writing to the Quartermaster. At their option, Local Bodies may draft their own Bylaws for the approval of the Electoral College. Such bylaws are not effective without written approval from the

Electoral College. Sample Camp, Oasis and Lodge Bylaws are available from the Quartermaster.

E. Firearms

Firearms are prohibited at O.T.O. functions and events unless carried by a law enforcement officer or licensed security guard in the performance of his or her duty.

F. Drugs

No illegal drugs are permitted at any O.T.O. events.

Confirmed sales or solicitation for sales of illegal substances at a place and time (including time to arrive and depart on the occasion of a meeting) of O.T.O. is grounds for expulsion; and, in the event of complicity by officers of the O.T.O. body, automatically closes the body. In addition, sales of illicit substances or solicitation for sales at a place used solely by O.T.O., regardless of the time of meetings, or by any person so acting as to convey either expressly or otherwise the impression that such sales or solicitation for sales is in any way a part of official O.T.O. activity, shall also fall under the strictures and remedies of expulsion and closure as may be appropriate to the actual status of the person or officer of the official body involved.

G. General Conduct

Here are a few helpful hints toward keeping your Local Body open and functioning:

- Read this document at least once every year.
- Don't modify the initiation rituals; perform them in accordance with the annotated ritual manual issued by the X^o. In special cases, such as for candidates with disabilities, certain modifications to the rituals may be made, but only with the specific permission of the Executive.
 - Don't perform the initiation rituals or appear in O.T.O. temple regalia in public.
 - Don't participate in "magical wars." Don't give credence to magical attacks.
 - Don't intervene in domestic disputes.
 - Don't interfere in the private lives of O.T.O. members unduly, unless asked to arbitrate a non-marital dispute by both parties.
 - Don't permit any violence or abuse of property.
 - Don't attack or slander other organizations, but do defend O.T.O.'s reputation.
 - Don't make media statements without Executive approval.
 - Don't sacrifice animals or perform any other actions or practices which might adversely affect the Order's reputation or legal standing, including public performance of the Mass of the Phoenix, Liber Jugorum, or explicit sexual acts at official or public-access events.
- Be courteous to your neighbors. Respect their right to peace and quiet during late hours.
 - Discourage gossip.
 - Tolerate opinions that differ from your own.
 - Maintain good relations with other Local Bodies.
 - Maintain the peace of the Temple.

- Make guests feel welcome.
- Answer your mail promptly, including letters from people asking about O.T.O. (this includes electronic mail, if you publicize your e-mail address as an official contact for your body).

H. Bad Report and Complaints

The Local Body Master is responsible for the orderly conduct of the Local Body's business. Unruly or abusive individuals at events should be counseled to moderate their conduct, and failing success at that, should be asked to leave. Refusal to leave when asked can establish grounds for either local or order-wide bad report, depending on the gravity of the offense and the involvement of Grand Lodge. Appeal to Liber OZ does not constitute a defense against a request to leave a sponsored event or official location.

Informal, local bad report may be declared by any Local Body Master when a member has made him or herself unwelcome through unruly, abusive, or disruptive conduct. Local Body Masters must immediately file each instance of local bad report, including the name(s) of the member(s) placed on local bad report and the reasons for such placement, with the Executive. If the Executive deems the local bad report to be unjustified, it may reverse it. A member on local bad report may not attend O.T.O. functions at the location under the Local Body Master, nor attend any functions on O.T.O. or private property administered by the Local Body Master; but said member shall not be restricted in any other way. In particular, other O.T.O. members shall not be told to avoid the individual on bad report or be punished in any way for associating with him or her. Local bad report can be appealed to the Executive.

Formal, order-wide bad report of an O.T.O. member can only be declared by Grand Tribunal (G.T.) or Executive resolution. A member on formal bad report may not take an O.T.O. initiation at any location until his or her bad report status is removed. Violation of this rule by misrepresentation to an Initiator or Local Body Master is grounds for expulsion.

A request to place a member on order-wide bad report (or for any other disciplinary action, or for arbitration of a dispute) must be submitted in the form of a complaint to the Grand Tribunal in writing, signed and dated. All pertinent details, including all names and dates, a clear statement of charges, a statement of requested remedies, if any, and signed and dated testimony of witnesses should be included. When the complaint involves a specific offense against a member by another member, the offended party must submit the complaint. When the complaint involves chronic behavior patterns or a history of problems, the Local Body Master should submit the complaint. Copies of the complaint should be sent to the Executive, the Electoral College, and the individual being charged. The individual being charged must be advised of their right to file a defense with the Local Body, the Electoral College and the Executive.

Acts greatly prejudicial to the purposes of the Order, or repeated failure to abide by the rules and regulations of the Order are grounds for suspension or expulsion from membership. Violent behavior, abuse of children, conversion of O.T.O. assets, legal action against O.T.O., and criminal conduct are considered greatly prejudicial to the purposes of the Order. Suspension and expulsion require a resolution by the Executive. The only exception to this rule is that the X^o may suspend or expel a member in a case of

extreme emergency. Such action must be defended to the Executive and International Supreme Council within 72 hours, and ratified by Executive resolution in order to be completely formalized.

Anonymous charges against O.T.O. members cannot be accepted and will not be considered by the Executive, the Grand Tribunal or the Electoral College. If an offended member feels he or she has a legitimate need for confidentiality due to fear of violent reprisal or blackmail, the Local Body Master should submit the complaint on behalf of the offended member with a cover letter confirming his or her judgment that the need for confidentiality is legitimate.

Complaints against Local Body Masters regarding perceptions of improper conduct of Local Body business, unsafe conditions, or failure to observe stated Order policies may be submitted by any member. Such complaints must be submitted in writing, signed and dated, to the Electoral College and the Executive, and/or to the responsible Sovereign Grand Inspector General (S.G.I.G.), for review. The Electoral College, Executive, or S.G.I.G. will then forward the complaint to the Grand Tribunal if appropriate.

Complaints regarding the technical performance of initiation rituals should be discussed with a Sovereign Grand Inspector General (SGIG) or filed in writing with the Executive. Initiation rituals and the Gnostic Mass in progress should not be interrupted unless for a serious danger to life, health, property or security. It is better to do an initiation ritual over than to disrupt the event on a suspicion of minor error. The presence of a nonmember who is also not a candidate at an initiation requires interruption of the initiation, as soon as detected.

Decisions of the Grand Tribunal or Executive may be appealed to the Areopagus upon obtaining permission to do so from a member of the Electoral College. Such permission may be solicited by writing to the Secretary of the Electoral College.

I. Confidentiality

1. Confidential Membership Information

Membership of any individual in O.T.O. shall not be made known to the public (those who have not signed a Preliminary Pledge Form) except upon the informed consent of the member. The O.T.O. membership and mailing lists are only released to those O.T.O. officers who have a specific need for such information. However, a public claim to or denial of membership by an individual is deemed consent for the O.T.O. to publicly discuss the membership or non-membership of that individual to the same extent as the individual's public claim or denial.

In general, any degree held by a member should only be revealed to other members who hold a degree in the same Triad. P.I.s may reveal their rank to Minervals, and VII^os may reveal their rank to V^os. Knights of the East and West should be known as Princes of Jerusalem except to other Knights of the East and West. A certain amount of degree confidentiality may be forfeited by those who assume leadership positions; for example, most Minervals know that Lodge Masters must be at least V^o and that persons acting as Sovereign Grand Inspectors General must be at least VII^o.

Note that use of electronic mail to provide information to Grand Lodge Headquarters should be done in such a way that privacy of the members is assured. An individual member should not be fully identified as to name, degree and address in electronic mail without the permission of that individual member. Electronic mail is not a fully private medium of communication.

2. Confidential Meetings

The proceedings and minutes of the official meetings of all governing bodies of O.T.O. are confidential unless specifically released by the governing body concerned or by the Executive.

Performances of O.T.O. initiation rituals are strictly confidential to the initiates of the degree being worked. Only active O.T.O. members on good report who have been duly initiated into a particular degree are entitled to the privilege of attending initiation rituals for that degree. Others shall not attend or be permitted to attend initiations or view ritual scripts or temple arrangements of that degree, and shall not be unnecessarily informed regarding anything pertaining thereto, including the oath.

3. Confidential Documents

O.T.O. considers its initiation rituals and the official instructional documents of its degrees, particularly those of the VII°, VIII°, IX° and X°, to be confidential to the initiates of the degree in question.

O.T.O. ritual scripts shall be kept in the possession of Chartered Initiators, except that they may be temporarily lent to O.T.O. members holding at least the degree in question for the purposes of study, rehearsal and working of initiations. These are not to be copied.

Any published editions of the O.T.O. initiation rituals, such as the edition by Francis King, are to be treated as confidential documents by O.T.O. members, regardless of their accuracy or lack thereof. It is not appropriate for O.T.O. members to sell or distribute copies of such documents without the express permission of the X°. Should an O.T.O. member find a copy for sale to the public, it would be appropriate for the member to purchase it; however, Grand Lodge Headquarters strongly recommends that candidates for initiation into a degree of O.T.O. wait until after they have been initiated into that degree before reading the ritual of that degree.

The official instructional documents of the VII°, VIII°, IX° and X° are to be treated as strictly confidential to the members of those degrees, even though versions of some of these documents have been published. These documents, even published versions, should not be sold, circulated or distributed by O.T.O. members without the express permission of the X°. If you are unsure whether a document you possess is confidential, write to the Grand Secretary General or Grand Treasurer General for verification.

Should any O.T.O. initiation ritual or confidential O.T.O. document be found posted on an Internet web site or on an electronic bulletin board system (BBS) by an O.T.O. member, the member should report the incident to the Executive as soon as possible.

J. Age Requirements

Those under 18 years of age are not eligible for Minerval initiation; but may be eligible for Associate Membership, which is available by writing to the International Treasurer General and sending \$10.00 dues per year.

K. Relocation

Official bodies do not automatically change locations when their master moves. A Master of a Local Body who plans on relocating should recommend a successor to the Electoral College. The Electoral College must approve all Local Body relocations in advance.

An Initiator or Master of a Local Body who relocates to an area where there are existing Local Bodies should contact the Masters of said Local Bodies and endeavor to establish good fraternal relations with them.

L. Relations With Other Organizations

In general, O.T.O. does not take cognizance of its members' participation in other groups. However, it is inappropriate for O.T.O. members to hold membership in other organizations which: (a) claim authority in O.T.O. or E.G.C.; (b) appropriate the name "Ordo Templi Orientis," the name "Ecclesia Gnostica Catholica," or official O.T.O. rituals, documents and/or trademarks for their own use; (c) actively dispute O.T.O.'s legitimacy or right to exist; or (d) hold policies which would interfere with the conscientious observance of an O.T.O. member's obligations within O.T.O.

O.T.O. members who also hold membership in other organizations should bear it in mind that O.T.O. will not abide other initiatory organizations proselytizing among its ranks. It is not necessary for O.T.O. members to keep their other affiliations secret, but active recruitment within O.T.O. is inappropriate. This is especially important for official O.T.O. representatives such as Local Body Masters, who have been entrusted with protecting and advancing the interests of O.T.O. Local Body Masters or initiators, who, in the sole judgment of the National Grand Master General, have a conflict of interest, shall have their charters revoked.

The following are a few examples of what Grand Lodge Headquarters considers to constitute "active recruitment": proselytizing for other initiatory organizations at O.T.O. events; distributing promotional literature for other initiatory organizations at O.T.O. events; publishing advertisements for other initiatory organizations in O.T.O. newsletters; publishing notices of events of other initiatory organizations in O.T.O. newsletters (unless the event is co-sponsored by O.T.O.); and creating an atmosphere where any O.T.O. member might feel unwelcome or uncomfortable at an O.T.O. event solely because he or she does not hold membership in some other, non-O.T.O., organization as well.

On the other hand, the development of cordial relations, dialogue and fellowship with friendly organizations is encouraged. Notwithstanding the above, occasional mention of public events by non-O.T.O. groups and organizations may be appropriate in O.T.O. newsletters, so long as the events are of interest to O.T.O. members, the mention is infrequent and the events in question do not involve recruitment by the non-O.T.O. organizations. When in doubt, leave it out.

M. *Nonconsensual Sexual Conduct*

As expressed in Liber CI, the Order exists in part to foster free and joyful relations between its members. However, sexual conduct that is not between fully consenting adults is antithetical to freedom and is not tolerated in O.T.O.

Freedom has no room for coercion, and refusing an unwanted sexual advance is not "un-Thelemic." No O.T.O. member should ever be forced, pressured, or made to feel obligated to have sexual relations with any other O.T.O. member, for any reason. Camp, Oasis and Lodge Masters, Initiators and other O.T.O. officers, as well as members of higher degrees, should exercise caution to avoid abusing their authority, or perceived authority, in this regard. They shall also endeavor to ensure that candidates in our initiation rituals are not subjected to "groping" or other inappropriate behavior by those present. In particular, the initiatory circumstances of the I° shall always be conducted with suitable dignity and respect for the candidate.

N. *Initiate Study Programs*

O.T.O. offers a voluntary course of reading and practice for initiates. Copy masters of the Study Guide for each degree are available from the Quartermaster. Local Bodies may distribute additional appropriate instructional material to local initiates, but such material should not include identifiable quotations from the rituals or explicit interpretations of the mysteries of higher degrees. Local Bodies must submit copies of such additional study material to the G.S.G. Grand Lodge Headquarters reserves the right to review, and approve or reject, local study materials. If desired, Local Bodies may issue special diplomas for satisfactory completion of local study programs.

O. *Contacting Grand Lodge*

A list of current mail and e-mail addresses for Grand Lodge officers is maintained on the U.S. Grand Lodge web site, and is included in each issue of *Agape*, the U.S. Grand Lodge newsletter, which is distributed quarterly to each U.S. Local Body.

P. *Liability Insurance*

When local OTO events are held at private residences, Grand Lodge strongly recommends that they be held at residences which are covered by homeowner's or renter's liability insurance.

IX. *Customs and Conventions*

A. *Regalia*

O.T.O. robes and regalia should conform to standards issued by Grand Lodge Headquarters. Robes and regalia should be worn only for official O.T.O. membership activities or personal workings, and should not be worn in public. Members attending an initiation within the Man of Earth Triad who possess a rank higher than that being worked on the occasion should wear only the "fixed" regalia corresponding to their rank in the Man of Earth Triad while in Temple. The "fixed" regalia include the I° robe and anything that is intended to be permanently attached to it. Only the Initiating Officer should wear

headgear while in Temple, with certain specific exceptions that are explicitly described in the ritual scripts. Regalia should be kept as simple as possible, unnecessary embellishments should be avoided.

B. Forms of Address

Certain forms or styles of address are used in formal correspondence with members of the various degrees of O.T.O. These should be employed when you (1) are writing to someone whose degree is known to you, or (2) when you are writing to an officer whose *office* is associated with a particular degree, whether you know the officer's *actual* degree or not. For instance, if writing to the President of the Electoral College, you would use the form of address for a Senator; if writing to a member of the Grand Tribunal, you would use the form of address for a G.I.C. When in doubt, keep it simple: Dear Brother (Sister).

The official forms of address for formal correspondence are given below:

0°-III° (Men): Dear Sir and Brother.

(Women): Dear Madam and Sister.

IV°: Excellent Companion.

K.E.W. (Men): Instructed Brother.

(Women): Instructed Sister.

V° (Men): Very Excellent and Perfect Prince.

(Women): Very Excellent and Perfect Princess.

Senate (Men): Very Excellent and Perfect Prince, and Reverend Senior.

(Women): Very Excellent and Perfect Princess, and Noble Dame of the Red Eagle.

VI° (Men): Illustrious Sir Knight.

(Women): Illustrious Dame Companion of the Holy Grail.

G.I.C. (Men): Illustrious and Just Sir Knight.

(Women): Illustrious and Just Dame Knight.

P.R.S. (Men): Illustrious, Just and Enlightened Sir Knight.

(Women): Illustrious, Just and Enlightened Dame Knight.

VII° (Men): Very Illustrious Sir Knight.

(Women): Very Illustrious Dame Knight.

Supreme Grand Council: as VII°, adding "and Most Wise and Excellent Councillor of His Most Sacred Majesty."

VIII°: Perfectly Illuminated and Very Illustrious Brother [Sister].

IX°: Thrice Holy, Thrice Illuminated and Thrice Illustrious Brother [Sister].

X°: Most Holy, Most Illuminated and Most Worshipful Father [Mother]. Other members of X° write "Brother" or "Sister" for "Father" or "Mother." The National Grand Master General is not approachable *as such* by any person who has not reached the VI°, except by special permission.

Frater Superior (O.H.O.): Most Holy and Most Beloved Father [Mother] in the Lord. The O.H.O. is not approachable *as such* by any person who has not reached the VIII°, except by special permission.

For those addresses in which fraternity is not mentioned, the writer may add "and dear Brother [Sister]" or "and very dear Brother [Sister]" as his or her feelings dictate.

The closing (before your signature) should be as follows: Within the V°-X°, sign "In the Bonds of the Order," with such additional expressions of duty as may be suited to the degree of the writer. For K.E.W. and all lower degrees, use "Yours Fraternally." Additionally, the signature of members of the Supreme Grand Council and higher degrees is prefixed by the triple cross crosslet, or "eleven-fold cross" (female members of these degrees use the triple cross with curved crosslets). The signature of members of the VII° is prefixed by the triple cross without crosslets. The Grail Name of members of the VI° is prefixed by the Cross Paltèe. Members of the V° sign with the consonants of the name only.

No form of address, no signature, and no closing should be used within the C.P.I. Within that degree, the writer of the letter should be indicated, if doubt exists, by some allusion in the text.

A superscription should be prefixed to the letter in the following terms. For X°: "A Petition to His Most Sacred Majesty the Supreme and Holy King Ruling in the United States of America [or name of other country] that is in the Sanctuary of the Gnosis." For a member of the IX°, "To the Thrice, Holy, Thrice Illuminated and Thrice Illustrious (name) IX°." For a member of the VIII°, "To the Perfectly Illuminated and Very Illustrious (name) VIII°." For a member of the VII°, "To the Very Illustrious Sir Knight (name) VII°; and so on for the lesser degrees.

It is not strictly necessary for any member below the X° to assume a Magical Title; however, many members prefer to use magical names or mottoes in lieu of their civil names. To avoid confusion, the civil name should always be included in any correspondence addressed to Grand Lodge Headquarters. The Latin "Frater/Soror" is an acceptable alternative to the English "Brother/Sister" when magical names or mottoes are used.

The Latin salutations corresponding to "Dear Brother," "Dear Sister," etc. are as follows:

Care Frater Cara Soror
Cari Fratres Carae Sorores
Cari Fratres et Sorores (Carae Sorores et Fratres)
or
Cari Fratres Sororesque (Carae Sorores Fratresque)

C. *The Thelemic Calendar*

1. The Holidays.

The Thelemic holidays are set forth in Liber AL, Ch. II, v. 36-41. The specific dates attributed to them are given in Crowley's commentaries to *The Book of the Law* as paraphrased here:

The Rituals of the Elements and Feasts of the Times. The *Rituals of the Elements* are rites intended to generate particular forms of energy according to the nature, will and magical formula of each of the five elements: Fire, Earth, Air, Water, and Spirit. Four of

these may be elaborated as the *Feasts of the Times*, held at (preferably within 48 hours of) the equinoxes and solstices of each solar year, when the sun enters into each of the four cardinal signs of the tropical zodiac attributed to the four elements of Fire (Aries – March equinox), Water (Cancer – June solstice), Air (Libra – September equinox) and Earth (Capricorn – December solstice).

The Feast for the First Night of the Prophet and His Bride is a commemoration of the anniversary of Crowley and his first wife, Rose Kelly, who were married in a civil ceremony at Dingwall on August 12, 1903. Rose later played an important role in the events surrounding the reception of *The Book of the Law*. *The Feast for the First Night of the Prophet and His Bride* is to be observed on August 12 of each year.

The Feast for Tahuti and the Child of the Prophet is secret.

The Feast for the Three Days of the Writing of the Book of the Law is a commemoration of the anniversary the reception of the three chapters of Liber AL vel Legis in Cairo on April 8, 9 and 10, 1904. It is to be observed on April 8, 9 and 10 of each year, beginning at high noon on each day.

The Feast for the Supreme Ritual, observed on March 20 of each year, is a commemoration of the anniversary of Crowley's successful performance of the *Invocation of Horus* in Cairo, which brought about the opening of the New Aeon. Crowley actually began the invocation ceremony around 10:00 PM on Saturday, March 19, 1904, and completed it just after midnight. The result of the invocation came during the early morning hours of Sunday, March 20, the day before the March equinox, as the announcement that the *Equinox of the Gods* was immanent. Interestingly, there are exactly 22 days between the *Feast for the Supreme Ritual* and the final day of the *Feast for the Three Days of the Writing of the Book of the Law*.

The Feast for the Equinox of the Gods is a commemoration of the beginning of the New Aeon on March 21, 1904, or of the commencement of a new magical formula. It is celebrated within the A.:A.: at each equinox.

A *Feast for Fire* is a celebration of puberty for a boy;

A *Feast for Water* is a celebration of puberty (menarche) for a girl;

A *Feast for Life* is a celebration held at a birth;

A *Feast for Death* is a celebration of Life held at a death.

Various anniversaries commemorating major events and figures in the history of Thelema and the Order are also celebrated informally by some groups.

2. The Dating System.

Thelemic chronology is divided into 22-year cycles, with Year Zero beginning on the March equinox of 1904. The notation for a Thelemic year is customarily written in upper and lower case Roman numerals, where the upper case Roman numerals indicate the number of 22-year cycles which have been completed and the lower case Roman numerals, often written in superscript or subscript, indicate the number of the year within its own 22-year cycle. The notation of the year often includes the prefix *Anno* or *An.*, indicating "year."

Here is a list of recent and oncoming Thelemic years and their corresponding common dates:

| Thelemic Year | Common Year |
|------------------|----------------|
| ----- | ----- |
| IIIxxi = | 1991 - 1992 |
| IVo = | 1992 - 1993 |
| IVi = | 1993 - 1994 |
| IVii = | 1994 - 1995 |
| IViii = | 1995 - 1996 |
| IViv = | 1996 - 1997 |
| IVv = | 1997 - 1998 |
| IVvi = | 1998 - 1999 |
| IVvii = | 1999 - 2000 |
| IVviii = | 2000 - 2001 |
| IVix = | 2001 - 2002 |
| IVx = | 2002 - 2003 |
| IVxi = | 2003 - 2004 |

The Thelemic year is a solar year that commences with the March equinox, which usually occurs on or around March 21. The year is divided up according to the conventional divisions of the solar year, i.e., the twelve signs of the tropical Zodiac. The sun resides in each zodiacal sign for approximately 1/12 of the solar year, or an average of just over 30 days. In addition, the moon, during the course of its orbit around the Earth, resides in each zodiacal sign for a period of 2 to 3 days. Therefore, the tropical zodiacal sign occupied by the sun and by the moon on the date in question are included as part of the formal Thelemic date (sometimes, for greater accuracy, specifying the degree position of each). The position of the sun and moon may be determined using an ephemeris or an astrological calendar.

In a formal Thelemic date notation, the days of the week are often indicated using their old Latin names, which correspond to their characteristic planets, as follows:

| | | |
|-----------|---|----------------------|
| Sunday | = | <i>Dies Solis</i> |
| Monday | = | <i>Dies Lunae</i> |
| Tuesday | = | <i>Dies Martis</i> |
| Wednesday | = | <i>Dies Mercurii</i> |
| Thursday | = | <i>Dies Jovis</i> |
| Friday | = | <i>Dies Veneris</i> |
| Saturday | = | <i>Dies Saturnii</i> |

Alternatively, the Latin name of the planet may be replaced by the appropriate planetary symbol.

For convenience, the Thelemic date is usually supplemented by the conventional, secular date. Crowley adopted the English Scottish Rite usage of placing the letters "e.v." (which stand for *era vulgari*, meaning "common era") after the conventional date to denote that it corresponds to the "secular" method of reckoning. The more modern usage of "c.e.," for "common era," is also acceptable.

For an example, the full, formal Thelemic date for March 22, 2000 might be expressed as follows:

Anno IVviii
Sol in Aries, Luna in Scorpio
Dies Mercurii
March 22, 2000 e.v.

X. Supplies, Equipment and Reference Materials

Application forms are available from the Initiation Secretary and the Quartermaster. Red Books, blank certificates, letterhead, certain items of initiation paraphernalia, Initiate Study Guides for Minerval through K.E.W., information on how to set up an initiation temple, and a list of business contacts within the Order are available from the Quartermaster.

Reference materials and computer diskettes can be obtained for local group libraries from a number of sources, including OTO local body World Wide Web sites. Write to the International Treasurer General for a list of computer formatted Crowley and other texts. Subscribe to the publications of other O.T.O. Groups, or exchange publications.

XI. Internet

Official Local Bodies may establish their own sites on the World Wide Web. Additional web sites may be specially chartered by the National Grand Master General or by the Frater Superior. The contents of such home pages are subject to the same review controls that are imposed by the Executive on publications and public statements. Domain name registration by local bodies is subject to the approval of the Executive.