

The Scroll of Set

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[1] Set-II and Xemset:

This was Surely Home

- by Constance L. Moffatt III°

Set-II was a most magical and magnificent experience for all who attended. Almost every Setian present who had attended Set-I made comments to the effect that this second International Conclave had something that last year's did not have. One of the prime reasons was probably the initial fact that we were at home, on sacred ground, at Xemset.

Most of us had also grown magically and metaphysically in the year's time, and this was very evident in our discussions - both formal and informal - and in our workings. Since most of us had met in the past, or become acquainted through correspondence, we greeted each other like long-lost relatives and felt quite comfortable and relaxed alone with "our own kind". On a mundane level the surroundings were exquisite, and the tremendous work and love that went into preparing for our stay were extremely visible.

The first official get-together was a hospitality room at the motel, hosted by the Khaibit Pylon. It was here that many friendships were renewed.

The caravan of cars left for Xemset at 9:00 the next morning; there all were once again greeted by Magus Ronald K. Barrett and Priest Ricco Zappitelli, the official hosts of Set-II. After coffee and homemade coffee cake, the first Conclave meeting was called to order in the shade of giant trees. A most moving tour of Xemset followed. The beauty and symbolism of the land and its artifacts were explained by Magus Barrett.

Even Setians must eat. And who knows better how to prepare for such activities than Priest Zappitelli and his helpers from the Bay Area? After a spread of food fit to feed an army, the meetings of the Order of Set and the lay membership were held in separate locations (Xemset is comprised of 20 acres, which gave us lots of room to move around in). While Magus Barrett, assisted by Magistra Lilith Sinclair (official coordinator of the Conclave), conducted the III°+ gathering, Adept Chuck Weiss led the I°/II° meeting.

If we thought lunch was massive, we were not prepared for the evening dinner. Priest Zappitelli and his team outdid themselves, with literally tons of various kinds of fried chicken and all the good things that go with it.

Compression for the separate III°+ and lay membership Solstice workings began at dusk. The magic of the workings that took place, this reporter does not feel can be adequately described herein. Words would appear to be too insignificant and trite. Allowed one word, my own personal one would be "love".

Saturday morning allowed us to sleep in, see the town, or linger over brunch in Ukiah prior to the 11:30 AM departure, via caravan, for the mountain. After doughnuts and coffee, the group broke up for two separate meetings - the Order of Xepera and the Priesthood with the lay membership.

After a 3:30 break, the entire group assembled for an open forum with topical presentations, questions, and answers. Priest Zappitelli displayed the plans and drawings for improvements and expansion of the Court of the Old Ones. Priest Phil Folkler spoke about the Tarot work being carried out by Magister Lee Norton, who was unable to attend Set-II. Priest Robert Moffatt passed around photos he had taken of the Tarot paintings already finished by Magister Norton. Having seen them in person, I can only say that photos cannot do justice to their breathtaking beauty.

While some of the membership prepared for the evening's hamburger and hot dog cookout, Magistra Sinclair, Chairman of the Council of Nine, held a meeting of the Council. Dinnertime was another feast. Priest Zappitelli cannot possibly outdo himself next year - even with lasagna. Potter Valley-grown and -fed beef is non-surpassable, and the salads: fantastic. The Khaibit Pylon is offered applause for much of this.

Preparation for the General Conclave Ritual was outlined and carried out to the finest detail by Magus Barrett and all Setians present. Every Setian had a part in the elaborate and beautiful (another word) torchlit procession up the long, winding path to the Court of the Old Ones.

The black night was brisk and the sky clear with millions of stars. We were in our own domed world with the Ancient Ones. The experience was one none of us will ever forget.

Once again we were treated to the wonderful occurrence of witnessing the Coming Into Being of a Master of the Temple, Robert A. DeCecco. All who know Magister DeCecco know his greatness and love him; thus there were many tears of happiness. Many of us also sensed *Xeper* within each other, and there were more tears of joy for all. The Decompression was one which left most of us not wanting to leave Xemset.

Sunday morning came all too soon, as we gathered at the Coach House in Ukiah for a delicious brunch and more discussions. Farewells did not come easy to any of us; nevertheless we went away from the mountain with filled hearts and strong beings.

[2] A Lay View of the Set-II Conclave

- by Corey S. Cole II°

The Set-II Conclave, held July 19-22 at Xemset, was an exciting and magical experience. I am sorry for those brothers and sisters who were able to attend only in spirit. I noticed some profound differences between this year's Conclave and the previous one in Windsor, and they are perhaps indicative of just how far the Temple has evolved in the last year. We had our fair share of mundane problems, but magic was the key.

Friday we could only go uphill, and did - to Xemset. The day was filled with meetings and discussions, enhanced by the sacred atmosphere of the mountain; the wolves seemed to recognize our Setian natures and observed most of the activities approvingly.

The Order of Set met up near the house, while the lay members discussed magical names and *neters* on the lower patio. It was fascinating to hear the background behind some of the lay members' names and how they had gone about choosing [or being chosen by] them. We had a good mixture of those who felt their names were truly expressions of themselves, those who were merely using a name as a magical tool, and a few who had not yet found names with which they could be comfortable.

At Adept Chuck Weiss' (Phoenix') suggestion, we decided to devote the evening lay working to the discovery of names for those Setians who as yet had none. The working had a very powerful feeling to it, and was quite successful on the whole. By the time we made our way back down the mountain, everyone was named.

The highlight of the Conclave to me was the Temple-wide discussion, which featured the High Priest asking one or more individuals of each degree a series of questions relating to their magical development and "beliefs". The key point that came out was that we do not have "beliefs" at all - we have knowledge.

Some other points from my notes: The Temple is progressing even as are the individuals within it. Before we have time to adjust to what we have Become, we have already started to Become something higher.

The Temple, being built around change rather than stasis, is continually revolving around and changing its axis. Even as we follow the spiralling path of *Xeper*, it is changing under our feet. As to *Xem*, "the only way one can know *Xem* is to Become *Xem*".

We also had some discussion of the nature of each of the degrees: "As the *Æon* progresses, so do the sophistication and definition of each degree."

The Setian I° is one of the Elite of the Earth, someone who senses the "otherness" within himself and has chosen to take an act of will, and of change, in joining the Temple.

The Adept II° is precisely an "Adept" magician; he has obtained a good working knowledge of traditional magical symbolism and has become a magical "technician".

The Priest of Set III° has used his power to begin to explore the Dark Realm, and in so doing has had an experience by which he undergoes a major transformation and receives the Gift of the Black Flame. He has found a new realm of Being.

Saturday night culminated in the Temple of Set working in the Court of the Old Ones high atop Xemset. The torchlight procession up the hillside marked, in my eyes, the end of being held back by the Satanic psychodrama approach to ritual; the rest of the working became more and more individual.

I would be astounded to hear of any two Setians who came away from that ritual having seen and experienced the same things. The new way required much more work and personal will, but to my mind shows the vast strides we have all taken in one "short" year.

Coming down again after all that was terribly difficult. We had a fine buffet brunch in Ukiah, and nobody quite wanted to say goodbye. I recorded my feelings of the weekend in a ritual, "The Rite of the Self", then proceeded to San Francisco to "stretch" the Conclave a few days with some of my Setian friends and brothers. The spiral is truly tightening. *Xeper ir Xem*.

[3] Editorial: We are the Significance of the Temple of Set

- by Robert H. Moffatt III°

"We are going to make this the most magical Conclave that anyone has ever attended," said Magus Ronald K. Barrett, High Priest of Set, in his welcoming address at the Set-II Conclave; and the participants proceeded to make it just that.

The pervading theme in all meetings, small group discussions, rituals, and combinations thereof, seemed to be that of recounting and celebrating personal, individual change, with all aspects bared proudly.

All reports from participants were to express that the experience was a giant step in their evolution. My impressions can be summed up in the way the final Conclave Ritual seemed to conduct itself as a separate force - an energy-composition made up of the place Xemset, the Beings, and the awesome symbolism.

Each occurrence gave individual messages, elicited individual responses, and provided

individual change for growth. I felt a great sense of loss for those of the Temple of Set who were not present.

Unlike the grand ritual at Set-I, where heat was a problem, the chill in the air sharpened awareness during that of Set-II and promoted the sharing of body heat. The best opportunity for this came with the Recognition of a new Master of the Temple, Robert A. DeCecco, who became the center of a swarm of joyful friends.

[4] **The Scarlet Letter**

- by "Anonymous"

Branded "adulteress", untrue to one man. Any man. Anyone ...

Free from contention, the Scarlet Woman is free from Scarlet observation by her very red behavior.

"Slut!" They cry. She - slithers when she walks, angers both men and women, questions their devotion to the great goddess.

[5] **Transition**

- by Robert H. Moffatt III°

It is a surrender, yet a new conquest.
It is a commitment, yet a new release.
It is a bondage, yet a new liberty.
It is a conviction, yet an abyss of new doubts.
It is a purging, yet a feast of new tastes.
It is a burning, yet the company is cold.
It is unification, yet one is so alone.

[6] **Letter**

- from Susan L. Mitchell II°

The concept of a monthly Temple ritual/working was brought up and briefly discussed at the Conclave.

The last Sunday of every month, at 7:30 PM (PST), has been designated as the time for "link up". The potential of a national and Canadian Setian Ritual is yet to be realized.

Any "special requests" should be sent to me, with a brief description of what needs be done. These should be received no later than the 2nd of every month for inclusion in the *Scroll* when possible. Please send any questions, ideas, feedback, etc. to me. These will be discussed with my Pyramid representatives.

[7] **Letter**

- from Amber Shelley I°

Dear Priestess Connie Moffatt, I welcome you who has been chosen as my III° contact!

I, Amber Shelley, awaken! Long have I slept with dreams of a life and reality unknown to most. I wake and find my brothers and sisters watching me with tender eyes. Oh, what a glorious awakening.

I have for too long sat in silent hunger alone, listening to the music and creating from the images in my mind. Can I at last lift my wings to the shadows and fly? Can I at last dance to the music in my heart and soul? Free, unafraid in this world? I have flown free in my dreams as easily as the knowing of my birthright. In times of pain I gathered the shadows about me and felt their comforting presence.

So now I awaken in this world. My prison walls disintegrate, and I see ... a universe of stars. In wonderment I gaze upon its vastness, and with no fear in my heart I stretch my wings for flight. *Xeper ir Xem.*

[8] **Letter**

- from Lynn A. Norton IV°

I liked much about the last *Scroll*. Priestess Moffatt's (Shetat's) biography was, as usual, both interesting and enlightening.

"Dr. Yogami's" poem (Who is he?) was quite moving. I wonder how many Setians know who Dr. Yogami was? Have they seen *The Werewolf of London*?

I liked Adept Cole's article. Parts of it were not unlike Magister Seago's "Implications of Elitism".

I do take exception to Adept Cole's saying that there isn't enough emphasis on the study aspect of the Temple. There is. The problem is that many just aren't listening. I frequently receive letters with questions concerning Tarot. My replies have been up to seven pages long for a two-line question, and I always give a list of books that can be of some help. Then I tack on the line that is generally ignored: "Tarot requires study if you want more than a superficial understanding." Response to that last line usually runs along the lines of, "Gee, that sounds like work." Kinda makes you wonder why they bothered to write. Of course it's work. All aspects of magic are. The Blacker the magic, the harder the work.

John Furcean's poem was also quite beautiful. Someday perhaps the Temple will take all the poems of the *Scroll* and bind them together with illustrations from Temple artists like Priestess Reynolds and Priest Bushey. *Xeper ir Xem.*

[9] The Gift of Set

- by Amber Shelley I°

So tired am I these restless nights,
When waves of thought bear endless flights.
You touch me now. In times as this
I feel your strength and tenderness.
And music weaves a pattern
In shadows on the wall.
It draws me to the inner gate
In answer to your call.
And though I am a restless soul,
A lady in midflight,
I feel your touch upon my mind,
A quiet, shadowed light.

[10] Changes

- by Susan Wylie II°

They, who having always made demands of me, understand not that all has changed within their relatively short time span, attempt to convince me that this should continue. They are confused when I say that it will not be as they wish because I have no desire that it be thus.

So I face myself alone, knowing that they futilely fume outward to their universe. How dare she serve herself so when we had bidden her to serve us? What has changed about her? She has become self-serving and more greedy than ever. Selfish ingrate. Does she not know that we gave her birth? Surely that should indenture her forever to us.

Why, when now they push button #A, they get a different response. I am not as they knew me, but am changing still. It is not easy, but no one ever promised me easy. And it does not stop

And so in this chaos I have walked away from their time span, as it serves me no purpose. Selfish, self serving? Ah, yes, indeed. It was always there, but they could not see, as they saw only their own purpose, mundane and petty. They think it exists.

But, like those who to Lady Luck have bid goodbye, they are uncomfortable with the sudden loss of privilege with me. "Don your camouflage again," they cry to me, but I hear only their whimpers like a babe being denied a favorite toy. But that particular camouflage, once discarded due to ill fit, will not be donned again by me. I do not expect them to understand. They see me as they always have and do not understand.

For that would also be something that cannot be. Go back? Impossible! It is too far away, and, always having a choice, I choose not to return to that which wasn't anyway. I will face this ordeal as I will face others, as all who would continue this journey must, only if they will continue onward. There is no other

way, and I would not choose an easier path. For I can see no other way.

[11] The Council of Nine is Whole

Magus Ronald K. Barrett, High Priest of Set, announces that the Council of Nine has approved his appointment of Magistra Lilith Sinclair as Chairman, for the usual one-year term until June 30th of next year. Concurrently Magus Barrett announces the filling of two vacancies in the Nine.

Priest Stephen H. Bushey was appointed for a nine-year term. Priest Ricco Zappitelli was appointed for a one-year term, made necessary by the voluntary withdrawal from the Council of Magistra Jinni Bast for reasons of health.

The complete Council, in order of decreasing time remaining in office under their current appointments, are:

Stephen H. Bushey III°
Linda Stanton Thomas IV°
L. Dale Seago IV°
Alexandra Sarris III°
Lynn A. Norton IV°
James A. Lewis III°
Lilith Sinclair IV°
Robert Amon DeCecco IV°
Ricco Zappitelli III°

[12] If There is a Constant, it is Change

- by Ronald K. Barrett V°, High Priest

[The following is a transcript of a talk by the High Priest of Set at the Set-II Conclave at Xemset.]

The Temple of Set: Is it a collective, or is it an individual response?

As Magistra Bast pointed out, the Temple, before the organizational aspects of it come into play, begins in the individual - every individual seated here. We are each a temple of the Set-entity; we are also each a stone in a collective Temple.

The difference between the Temple we comprise and other temples which have existed throughout history is that our "axis" is in a state of perpetual change because of the Words that are the motivating force behind our reason for being.

Ours is not a temple of stone intended for permanence. Any individual who composes even a small part of the Temple of Set who is not geared for flexibility and change will crumble as the Temple itself changes its axis.

In all our discussions on aspirations, growth, and *Xeper*, the hardest concept we have had to deal with is the **element of change**.

That element of change began in every one of us before we ever entered the Temple of Set. Think back: Every one of us experienced something of a search within ourselves, a looking for something else, a feeling that there's got to be more than getting up, going to work, going home, and then starting all over again.

So the first thing that each one of us has to contend with in the design of the Temple of Set is the element of change. If there is a "constant" in the Temple, that is it!

Then comes the overall picture, the collective direction: *Xeper ir Xem*: Become of the gods; Become Higher Man. It sounds great. It sounds beautiful. It's great poetry. And almost every theological and philosophical society on the face of this Earth has said that this is what **it** is trying to do in one form or another.

Even the Christians, whom we rib so often, seek to become pure in the eyes of their God so they can reap the reward that he offers: eternal bliss.

What's the difference between the Temple of Set and everyone else? One major difference is, as I have said, the acceptance of the element of change - the welcoming of it.

Another factor is **unqualified** individuality: individual expression, individual growth. We don't tell you what you have to do, as in an outline. We simply say: "In order to get from point #A to point #C, you have to reach point #S. How you do it is entirely up to you. Nobody is going to hand you a road map."

What we are trying to do is not just talk about becoming gods, not just talk about various forms of higher being, not just write fancy papers on one philosophical subject or another. We are **doing** it, and **there's** the difference. We are saying it **works**.

We're saying that we do not prescribe any step along the way that someone before you has not taken successfully. Thus we can erase the element of blind faith. We can say, "Well, we do have faith, but it's faith **by experience**."

You want to see those who have mastered themselves? I can show you Masters there, there, there, and there (pointing to Masters Sinclair, Thomas, Seago, and Bast).

Our relationship with the entity with whom we work is different. We have a personal relationship. The entity needs us every bit as much as we need him. And there's a beauty in that too, because we can all say, "My arrangement, my affiliation with Set is mutual. We are both in it for selfish reasons. I salute him only so long as he does things for me, only so long as he enlightens me."

And, of course, our usefulness to him is reciprocal. We work together; this gives a little more significance to the idea of "becoming of the gods",

because we are truly working **with** the gods - not serving them, not working under them.

So the goal of the Temple of Set is to provide an initiatory path not to some heavenly godhood where you have to drop dead in your tracks to realize your reward - not to where you have to forfeit your identity to get there, but where you have to **realize your identity** to get there - where "selfishness" is **not** a bad word. But it's an art; it's a science; it's an exact science. You get exactly what you put into it.

Let's review those steps of initiation. Setians I^o come into the Temple for personal reasons. The true reason they should be here is that they have sensed this "otherness", this potential within themselves, and want to find a way to develop it. And they have met another Setian, and, through discussion with that Setian, they think that we may have a way to help them develop this thing within them.

So the first step is an act of will that is the first act of change, and that change will not cease. The change that has begun at that point is a continuous, ongoing thing. There is no time to make serious adjustment to any stage of change. We simply **Become**, and then we are what we have become while we are aspiring to become more.

We have another tool in the Temple called the communications pyramid. The pyramid is a magical tool, a magical structure. It is designed as a device to get us from the dilemma of our natural human existence into the state of godhood which is, as Setians, our rightful heritage. But we have to claim it. We have to do it. It won't be handed to us.

Somewhere along this initiatory path lies the state of *Xem*. The state of *Xem* is a realm of existence unlike that which we presently know. The only ones who will truly know *Xem* are those who have Become it. For this reason it can be described as one might describe an ancient Egyptian temple - by walking around the outside of the temple complex without having any real idea of what is on the inside or why.

What I am trying to lead up to is that we must look at the Temple of Set as a spiral path leading to a higher state of being. Even while it is doing so, the path is itself changing. Nothing ever becomes familiar. We don't stick around in one spot long enough for that to happen. And if we are going to accomplish this, our first important task is to begin **really believing** we are who we say we are. We all believe that the Temple of Set is the vehicle that is going to get us to *Xem*, or we would not be here. Right?

If that is true, we have another responsibility, regarding not only ourselves as who and what we say **we** are, but those others among us as who and what we say **they** are.

Consider what you are saying when you approach a Master of the Temple and address that IV° being as “Magister” or “Magistra”. You are recognizing a true Master of this initiatory path. And even the Masters have to remember this, when they address each other - that they are addressing other Masters.

Think of this when you are addressing a member of the Priesthood - one of whom Set himself has said, “I Elect this one to work the Black Magic.” If there is anyone here who is not awed by a person who has been chosen by the Prince of Darkness, that person can leave now.

And when you see someone wearing a red medallion, someone who has pulled himself out of the muck and mire of humanity and has said, “Yes, I will attempt to master the forces that are around me, and bend the natural universe to my will”, how can we but hold the most profound respect for such a person?

And then we have one who wears the white medallion of a Setian I°. Here is an individual who has said, “I really don’t know anything about this ‘Temple of Set’ except what they say they are, and what they have written; but there’s something inside me that says there’s something **solid** about this - there’s something **real** about this. And yes, I’ll take the chance, and I’ll investigate this organization of what for all I know could turn out to be a bunch of sadistic weirdos.”

Think about it: a **Black Magic** organization! No Setians knew exactly what they were getting into when they decided to join the Temple of Set, and yet the drive in them was so strong that they said, “Yes, I will take this step.” Who among us cannot respect such an individual? Who among us does not want to help this individual realize more of his own potential?

This is the value of the Temple of Set. This is the **only** value. The Temple is a **tool** for us to use. Without use, without utility, it has no value - it is a thing of no meaning. Set himself has no need of an organization just for organization’s sake. He needs no worshippers. He does not need an elaborate temple structure in which to rumble and make it thunder. **We** are the significance of the Temple of Set. For that matter, we are the hope of **all humanity**. Those of us who are here are the sum total of the whole Setian experiment.

So when we regard each other, let us do so in the true sense of initiatory fellowship. Let us regard each other as the present and potential beings that we are. Let us work together collectively, even as we work individually, to so propel this Temple of Set that we go into “warp speed”. It’s up to us. Set can’t do it for us.

[13] A Tribute to Ra-en-Set

- spoken by Ronald K. Barrett V°, High Priest, at Xemset, North Solstice XV.

One year ago a great one sat upon that throne and placed upon his head that crown, and took in his right hand and his left hand the crook and the flail. That one is Pharaoh restored - that one is Exalted Man - that one is the living symbol of the union of the two natures of Setian existence. That one is symbol of us all and the work that we do. So it is that we have made a throne upon which he will sit; so it is that we have made a crown to sit upon his head; so it is that he is symbolized as a great hawk which would soar the heights. Michael Aquino, I stretch my will from Xemset. I - we - greet you. Hail, Royal One! Hail, Ra-en-Set!

[14] IV° Recognition: Robert DeCecco

- by Ronald K. Barrett V°, High Priest

Through the application of his will to *Xeper ir Xem* in concert with the will of Set, and upon Recognition by the High Priest of Set and confirmation by the Council of Nine, Robert A. DeCecco has Come Into Being as a Master of the Temple of Set and as one of the Order of Xepera. *Xeper ir Xem*.

[15] Thoughts on my first Group Ritual

- by Chuck Weiss II°

At our last meeting I led my first group ritual. If I had to do it over again, I would hopefully do it somewhat differently. After it was all over, someone pointed out that I had forgotten to close the gates in my haste to end the ritual. I also neglected to pass the chalice. [So Neith’s head cold was never a real threat to the group.] In my defense I can only plead extreme stage fright, which blocked from my mind much of the elaborate preparations I had made the night before.

Aside from these details, the group working of our magical new year’s resolution was, of course, the singularly most important aspect of the ritual.

As for my own part, I spoke of the balance I need in my life - to live with will and purpose in both the magical and mundane worlds. This is the most important goal I can set for myself, as I have chosen - almost simultaneously - to “row in two different directions at the same time”.

At first glance this might seem ambitious if not impossible, unless one is urged to balance the other. I speak, of course, of my recent marriage and my membership in the Temple of Set.

My marriage represents, among other things, a commitment to wife and family, a very basic link with the mundane world. Yet I wish with all my being to *Xeper* in a magical way as well - to live in both worlds with passion and purpose. Hopefully each will augment the other. To live fully, as opposed to just existing, requires a broader field of vision than we are born with. A magician cannot long keep his head in the clouds without having his feet firmly planted on the ground.

With the help of my brothers and sisters in the Temple, with the love and understanding of my wife, and with the insight that only Set can provide, I shall do both.

Plates

Front Pag



31 Setians made it to XemSet for the Set-II Conclave. A shutterbug managed to get this group together just after sunset, 18 hours after the North Solstice.

Standing [from reader's left]: Priest Robertt Neilly, Setian Suzie Vandebussche, Adept Dennis Mann, Priest Ricco Zappitelli, Adept Corey Cole, Magistra Lilith Sinclair, Magister Robert DeCecco, Adept Willie Browning, Priest James Lewis, Adept Susan Mitchell, Priest Phil Folkler, Adept Charles Weiss, Adept Robert Menschel, Setian Douglas Mann, Adept Susan Wylie, Priestess Linda Reynolds, Adept Jerry Reynolds.

Not standing: Priest Stephen Bushey, Adept Barbara Fritz, Priestess Alexandra Sarris, Magister L. Dale Seago, Magistra Jinni Bast, Magus Ronald K. Barrett, Priest Robert Brink, Priestess Constance Moffatt, Adept Eleanor Whitman, Adept William Butch.

Not captured: Priest Robert Moffatt (photographer), Magistra Linda Thomas (choreographer)

General



Unknown apparition at Set-II.
Turned out to be friendly, of course.



Adepts Robert Menschel and Charles Weiss. Weiss led the I°/II° meeting at Set-II. Individuals discussed their magical names with reference to how & why chosen and suitability to their personal evolution and magical efficacy.



Magus Ronald K. Barrett and Magistra Lilith Sinclair at the farewell brunch.



Priest Ricco Zappitelli, having made sure there was enough chicken for Set-II guests, finally gets served a meal himself at the Coach House.
