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# Sky's Embrace

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## This Month:

Liber XV, The Gnostic Mass:  
Observations on the Central  
Ritual of the O.T.O. Page 3

Do What Thou Wilt... Ask Me How!  
“Regarding the Preparation of  
Eucharistic Cakes” Page 8

What's in the Works at Horizon:  
Additions, Changes, Odds & Ends Page 10

Horizon Regular Events Schedule Page 11

Horizon Calendar Page 12



# Liber XV, The Gnostic Mass: Observations on the Central Ritual of the O.T.O.

by Jon Sewell, Priest of the E.G.C.

*“Some writers suppose that in the ancient rites of Eleusis the High Priest publicly copulated with the High Priestess. Were this so, it would be no more “indecent” than it is “blasphemous” for the priest to make bread and wine into the body and blood of God.”*

~Aleister Crowley, *Energized Enthusiasm*

The following is a brief outline of my observations on the mysteries of *Liber XV, the Gnostic Mass*. These observations are the result of a decade as an initiate of the O.T.O., five years as an ordained priest of the E.G.C. and public celebration of the rite as an officer in excess of 60 times. They are based upon my personal practice, communications I have shared among initiates, prolonged study of the Holy Books of Thelema, and studies in magick, alchemy and comparative religion. They are in no way sanctioned by the U.S. Grand Lodge of the O.T.O. and I do not purport to be communicating any mysteries of the order, as no such mysteries have been communicated to me so far as they relate specifically to the content of this essay.

The central thesis of my observations regarding *Liber XV* revolve around my understanding of the Gnostic Mass as a veiled depiction of the talismanic<sup>1</sup> consecration of human sexual fluids through invocation and copulation, and their subsequent consumption in a Eucharistic<sup>2</sup> ceremony designed to sublimate<sup>3</sup> generative forces to aid practitioners in the regular, daily progress toward the accomplishment of

1 Talismanic, in that the ritual is generative in nature, as opposed to the *amuletic*, protective effect which is not the focus of the ritual.

2 Eucharistic is not used in the strictest sense, relating to the *Christian ceremony commemorating the Last Supper, in which consecrated bread and wine are consumed* (Oxford English Dictionary), but to the ritual consumption of any food and drink imbued with religious energies.

3 Sublimate in the sense that the energies and materials usually used in the procreative function may, through this application, be used for spiritual purposes.

their True Will<sup>4</sup>. The symbols used throughout the ceremony point to this conclusion repeatedly, and it is the central thesis around which many other observations of the Mass are best understood.<sup>5</sup>

In order to comprehend the most basic operations of the Mass it need only be said that the lance is a symbol for the phallus, and the cup for the womb. The host becomes a symbol for the sperm of the priest and the wine for the vaginal fluids of the priestess. Such are the mechanical manipulations of the Mass that little more must be referenced on this point, yet this is only the beginning of the understanding of the energies at work during the Mass.<sup>6</sup>

For reference to the efficacy of the consumption of sexual fluids and their application in ritual see *Magick in Theory and Practice*<sup>7</sup>, *Magick Without Tears*<sup>8</sup>, and *The Book of Lies*<sup>9</sup> as well as the numerous other texts and footnotes to which these references allude. I should also stress the necessity of reading *Energized Enthusiasm* in it's entirety with these notions specifically in mind.

It must be said that it is the opinion of the author that a definitive understanding of the ritual is entirely unnecessary for the proper

4 The accomplishment of the true will and love under will are mentioned at several points throughout the mass, including the blessing of the spiritual food just prior to the consummation of the Rite. As such, the accomplishment of the true will is a necessary component of the magickal practices of the Gnostic Mass.

5 Most of the observations of *Liber XV* contained in this essay rely upon this central thesis.

6 For a full comprehension of these magickal tools in the roles described, read the text of *Liber XV* with these specific ideas in mind. See footnote 29 for an alternative theory.

7 Chapter 12, On Bloody Sacrifice and Matters Cognate.

8 Chapter 66, Vampires.

9 Chapter 69, How to Succeed and How to Suck Eggs.

operation of the rite, just as a man need not be a gynecologist to father offspring<sup>10</sup>. Yet with increase of understanding should come increase of skill if the manifestation of the object of the ritual is to be more than happenstance. The deeper the understanding of the mystery, the more effective, efficient and joyful is its practice. As with any magickal practice, regular celebration of both *Liber XV* and those sexual practices that *Liber XV* symbolize is the key to understanding the mysteries.

For the purposes of the Eucharistic portion of the Gnostic Mass proper, as opposed to the sexual practices to which it alludes, each member of the congregation is an operator. While one need not be present during the consecration of the Eucharist<sup>11</sup> for it to be effective, it is in keeping with the celebratory nature of the ritual to make the mystery open to the body of the church<sup>12</sup>, and a congregation is explicitly called for in the text of *Liber XV*. Furthermore, regular attendance of the public celebrations of *Liber XV* coupled with regular practice of the sacraments of this and the more veiled ritual to which it alludes will instill in the practitioner, over time, a more sublime understanding of the ritual. This increased apprehension of the mystery of the ritual is useful in the perfection of its practice when one makes the transition from congregation to practicing clergy.

## A Brief Description of the Energies of the Mass with Regard to Sexual Sacrament

### *“DE FORMULA TOTA.*

*Here then is the Schedule for all the Operations of Magick. First, thou shalt discover thy true Will<sup>13</sup>, as I have already taught thee, and that Bud thereof which is the*

10 This opinion is supported by the regular sanctioned celebration of *Liber XV* by clergy who have not been fully instructed in the mysteries of the ritual.

11 *Liber XV Ms.*: “The Sacrament may be reserved by the PRIEST, for administration to the sick in their homes.”

12 See *Energized Enthusiasm* section XV for notes on the predominant effects of public attendance of veiled sexual rites.

13 See footnote 4.

### *Purpose of this Operation.*

*Next, formulate this Bud-Will as a Person, seeking or constructing it, and naming it according to thine Holy Qabalah, and its infallible Rule of Truth. Third, purify and consecrate this Person, concentrating upon him and against all else. This Preparation shall continue in all thy daily Life. Mark well, make ready a new Child immediately after every Birth. Fourth, make an especial and direct Invocation at thy Mass, before the Introit, formulating a visible Image of this Child, and offering the Right of Incarnation.*

*Fifth, perform the Mass, not omitting the Epiklesis<sup>14</sup>, and let there be a Golden Wedding Ring at the Marriage of thy Lion with thine Eagle. Sixth, at the Consumption of the Eucharist accept this Child, losing thy Consciousness in him, until he be well assimilated with thee. Now then do this continuously, for by Repetition cometh forth both Strength and Skill, and the Effect is cumulative, if thou allow no Time to dissipate itself.”*

~Aleister Crowley, *Liber Aleph, Gamma eta*

Authors note: During much of my study of *Liber XV* I have found myself repeatedly recreating the work of other authorities on the subject. With that in mind, I must confess that while the creation of a detailed description of all of the elements of the Gnostic Mass is something I have undertaken in my personal studies, I have found that much of my work is a duplication of material included in *The Red Flame Volume 2*. I heartily recommend study of this text to any serious student of the Gnostic Mass. As such, I will make every effort not to include too much information in this paper that is a repetition of that work.

With that in mind, much can be said about Light, Life, Love and Liberty that is covered in *Liber CL*, and on the formula of IAO that is covered at length by others<sup>15</sup>.

Thus we open the deeper study of the sexual forces invoked during the course of the celebration of *Liber XV* with the Creed.

14 Epiklesis, transliteration of Greek, a term referring to the prayer of invocation of the divine that imbues the objects of the sacrament with the Holy Spirit.

15 See the rituals of the Golden Dawn, esp. Hexagram, plus *Red Flame Volume 2* section 3 and Chapters 23, 36, 61 & 69 of *The Book of Lies*.

The Creed at the opening of *Liber XV* is an invocation of the anthropomorphic expressions of the four Qabalistic Worlds<sup>16</sup>, followed by special stipulations involving the mystery of the Eucharist, closing with allusions to the transmission of life to future life. As such, the Creed contains within itself the map of the cosmos, formula of the operation, and reference to the generative force employed in the completed operation of the ceremony. During the course of the ritual this formula is reversed, following manifestation backward to its source, and then reinstated with the will of the operator integrated into formula, employing these procreative energies as the force that propels the will of the operator into manifestation.

Note carefully the placement and combination of elemental forces as they are referenced during the Creed. First the ineffable spirit, then fire, then air, then earth, and then the “womb where-in all men are begotten.” This order is in some ways reversed as the priestess combines them for the first lustration and then consecration of the priest, as earth, then water, then air, then fire. When the salt and water are combined at the font as the feminine principals are referred to as Mother, not woman. Likewise when fire and air are combine at the small altar as they are adored as Father, not man. It is noteworthy that these references to mother and father, as opposed to woman and man, give a clear indication that the core of the mystery revolves around the sublimation of the male and female sexual potencies, not just the genders. It is these potencies that make the priest worthy to communicate the virtues to the brethren, and these are the same forces eventually imbued into the host and wine for communion.

The reversal of direction with regard to the actions of the ritual give an indication of the direction of the flow of energies during this

portion of the ritual. Thus, from the opening of the ritual, through the Creed, the entrance and dance of the Priestess, and the opening of the tomb, we are given the complete formula of manifestation. When the direction reverses, we see the return of the created to the consciousness of the divine.

Much of the symbolism of the Mass between the opening of the tomb and the opening of the veil follows the archetypal hero's journey, in which the priest plays the role of the fool<sup>17</sup> who is raised by the virgin/mother to be King. Again, we see the priest exiting the tomb as a turning point of the energies, in the changing role of the priestess. In symbolic terms, once the priestess has raised the priest from the tomb she can be seen as the daughter, although carrying the potential of the mother. In Oedipal terms she can be also be representational of the mother, as the mother to be, who he exalts as his bride to the throne of the earth. It is when she is upon the altar and undergoes the purification and consecration from the Priest that she symbolically attains to a sexual maturity, in that the potencies of mother and father are invoked into her.

In order for them to mature, the priest must travel for a time<sup>18</sup>, and then pass through the series of steps or trials in order to be worthy to open the veil.<sup>19</sup>

At the first step he invokes the goddess in the name of love and she replies from within the secret shrine. His invocation is unto Nuit, the circle of stars, and she is invoked in the name of procreative generation<sup>20</sup>. In her answer she extols him to love her above all things, which,

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17 Parsifal.

18 Circumambulation.

19 These steps reference steps in the maturity of the priest as well, and symbolize landmarks in the course of life, degrees in the Man of Earth, chapters of *Liber Al Vel Legis*, Grades in the Order, and stages in the development of the consciousness, all to greater or lesser degrees.

20 *Liber XV Ms.*: “By seed and root and stem and bud and leaf and flower and fruit.”

16 See *Red Flame Volume 2*, part 2, chapter 3.

while directly quoting the first chapter of *The Book of the Law*, also reflects the injunction of renunciation unto Babalon<sup>21</sup> and the sacrament of the Holy Grail in the chapel of abominations. There appears to be a shift from one goddess to another that takes place during the orations before the veil, prior to its opening.

The priest answers as Hadit, but again, this is a transitory role, for pure consciousness gives way to pure desire<sup>22</sup>. Hence, the invocation upon the third step is not an invocation of the crowned child but of the mature god of force and fire. The child, as the babe in the egg, is to be the outcome of the rite, manifested as the True Will. Rather, it is an invocation of the Beast, the solar-phallic all-father, who shall unite with the scarlet woman to bring forth the child<sup>23</sup>. In this moment the priestess represents the path of the moon upon the tree of life, crossing from Tiphareth (the throne of the Sun) to a union above the abyss in the supernals. The crossing of the elements as the priest crosses the veil represents the change in polarity as consciousness encounters the supernal triad.

The sexual desire within the priest has become a symbol of his will to unite with the divine and complete the first half of the cycle of energies within the ritual, the ascent of the consciousness of man into the heavens. The remainder of the ritual deals with imbuing the elements of the ritual with magickal energies and their return to earth.

The Collects represent the invocations upon the opening of the veil. These are delivered in magickal voice (intoned) as they represent the first direct applications of the energies of the

supernals as they are invoked in the mass. The potencies of the supernals are invoked eleven times to sustain healthy operation of various aspects of reality necessary to the comprehension and operation of the mysteries of the rite, and those of life and a future life. These are the rather akin to the prayers of the congregation, and are sanctioned, each in turn, by the inclusion of the phrase "So Mote It Be". Note the parallel between the 11 kisses upon the lance, and the 11 passages of the Collects that directly follow them.

After the collects, the seed and womb, represented by the host and cup, are again magickally charged within the shrine. These steps are largely self evident and a brief reading of the translation of the Greek will render a clear understanding of the symbolism and intent of this portion of the ritual. With regard to the sexual symbolism of the mass and the Eucharistic nature of the ceremony it is again worthy of note that the sexual fluids are purified and consecrated repeatedly during the course of the ritual, either incidentally through the priest and priestess, or through the consecration of the host and chalice.

From the forces of the supernals, again the energies of the mass are directed up the tree, to the unity of Kether during the Epiklesis. Aside from the numerous clues given in the symbolic gestures of the ritual, the absence of any specific favorable magickal hour, day or astrological attribution for the celebration of *Liber XV* indicate that it is an invocation of the energies of Kether<sup>24</sup>. Also, note the single bell ringing during the Epiklesis, in light of the following quote from *Magick in Theory and Practice*, chapter X, section iv, page 85:

***"The general rule is that a single knock has no special***

<sup>24</sup> A talismanic ritual, in order to be most effective, requires specific hours, days, etc. in order to promote it's efficacy, and the singular exception to this rule is the invocation of the forces of Kether, which govern the manifestation of the future.

<sup>21</sup> See *Liber Cheth*

<sup>22</sup> *Liber al vel Legis* chapter 2, verse 32-33: "Also reason is a lie; for there is a factor infinite & unknown; & all their words are skew-wise. Enough of Because! Be he damned for a dog!" Note these are the verses that directly precede the calendar.

<sup>23</sup> Hence the repeated invocations unto the Gods of generation, Phalle, Priopus, Pan.

*significance as such, because unity is omniform. It represents Kether, which is the source of all things equally without partaking of any quality by which we discriminate one thing from another. Continuing on these lines, the number of knocks will refer to the Sephira or other idea Qabalistically cognate with that number."*

After the culmination of this consecration, at the striking of the bell, the materials are set aside to rest, for the performance of the Anthem. As with any talismanic consecration, a period of rest within the sacred space is highly beneficial for the energies invoked to firmly integrate themselves into the material base. A study of the text of the Anthem in light of this invocation is recommended, with specific attention being afforded to the concept of the alignment of the will of the orator with the divine will.

Once the Anthem is completed, a final invocation is performed over the materials of the operation, in the form of seven blessings corresponding to the planets<sup>25</sup>, and they are combined. This is the moment where the magickal wedding is consummated and the spiritual energies begin their reintegration with those of the earth.

As the will of the operator has been united with the divine energies that manifested the universe (as outlined in the Creed), the magician has created the most efficacious conduit for the transmission of the will of the operator into material manifestation. Sexual fluids themselves serve as an exceptionally potent material basis for the impression of subtle forces, as they are composed of living materials that contain the potential for growth and increase. These materials maintain a direct sympathetic and physiological connection to the operators of the ceremony, the priest and priestess.

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<sup>25</sup> Note the reversal of energy, as the forces of Kether move down the tree toward manifestation. Health-Saturn, Wealth-Jupiter, Strength-Mars, Joy-Sol, Peace-Venus, Fulfillment of Will-Mercury, and Love under will-Luna.

The ceremony, as a whole, revolves around the conscious redirection of the procreative forces of nature, the life force that allows one generation to create the next generation from itself. This force is redirected back into the current manifestation by means of ingestion, for the promotion of, among other things, health, wealth, strength, joy and peace, and that fulfillment of will, and love under will, that is perpetual happiness. These blessings become the offspring of the union, and through the absorption of that offspring as a sacrament they are manifested in the life of the practitioner. These blessings also represent the course the energy follows to ultimate manifestation.

It has been said that any single idea held firmly in the mind from the Epiklesis through the consumption of the Eucharist will be brought into manifestation through the proper application of the ceremonies of the Gnostic Mass<sup>26</sup>. I would add that provided that this idea is in alignment with the true Will of the celebrant, that this would invariably be the case.

Compare the invocation of the Creed with the communion of the priest that directly precedes the communion of the congregation (as saints of the true church) approaching the close of the ceremony. Through the statements of the priest we see that the communion symbolically expresses the consumption of the potencies of these four worlds alluded to in the Creed as follows: The host is identified with the life (ruach is life-breath and intellect) of the sun (fire and force) and expresses the combination of the invoked forces of Baphomet and Chaos, which are then ingested by the priest in the form of the cake of light. They are a symbol of the male sexual contribution to the elixir.

These are followed by joy and the earth, which represent the combination of the emo-

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<sup>26</sup> Lon DuQuette has expressed the sentiment explicitly in his dissertation on the Gnostic Mass.



tional expression of Nuit<sup>27</sup> with the material basis for knowledge and womb of all life that is Babalon<sup>28</sup>. These are consumed from the cup of the priestess, within which the magickal act of procreation has already taken place.<sup>29</sup>

Life, Sun, Joy and Earth can also represent the middle pillar of the tree of life, connecting the energies of the supernal to the material plane, this being a further reference to the talismanic manifestation of will into action.

Additionally, the Eucharistic ritual at the close of the ceremony indicates that the magickal formula of this sublimation is through consumption. It is through the process that the seeds of will in Kether find their manifestation in Malkuth through their consumption into the body (guph).

As has been previously stated, it is the opinion of the author that a definitive understanding of the ritual is entirely unnecessary for the proper operation of the sexual rites herein described<sup>30</sup>. Yet with increase of understanding should come increase of skill if the manifestation of the object of the ritual is to be more than happenstance. The deeper the understanding of the mystery, the more effective, efficient and joyful is its practice.



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<sup>27</sup> *Liber al vel Legis* chapter I verse 13: "I am above you and in you. My ecstasy is in yours. My joy is to see your joy"

<sup>28</sup> *Liber XV Ms.*: "And I believe in one Earth the Mother of us all, and in one Womb wherein all men are begotten, and wherein they shall rest, Mystery of Mystery, in Her name BABALON."

<sup>29</sup> There is an interesting article entitled *The Gnostic Mass as Biological Allegory, A Speculative Reading* by Dionysos Thriambos with asserts that the cake of light is feminine (as being sacred to Demeter) and the wine within the chalice, masculine (sacred to Dionysos). It is available at <http://www.hermetic.com/egc/mass-bio.html>.

<sup>30</sup> This opinion is supported by the regular sanctioned celebration of *Liber XV* by clergy who have not been fully instructed in the mysteries of the ritual.

## Do What Thou Wilt... Ask Me How!

With Your Host, Frater ShT

Dear Frater ShT,

After mass a few months ago, I heard that you guys use blood in making the Cakes of Light we eat at Mass during communion. Now, I'm not so certain why you guys do that but it doesn't sound all that safe. So, I was wondering if there really needs to be blood in the cakes of light and, if so, is there any safe way to make the Cakes of Light if someone wanted to use blood?

Slightly Squeamish

Dear Slightly Squeamish,

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

Well, it seems I've been put in quite a bloody predicament here answering your question; however I thank you for this opportunity in the possible hopes that it may dispel some confusion regarding the nature of O.T.O.'s favorite sacramental confection. However, before I get to work answering this question, I feel the need to explicitly state that the opinions being presented here are entirely my own based on cross-referential reading and personal knowledge and, therefore, do not necessarily represent the views of Horizon Oasis, O.T.O. or United States Grand Lodge. That being accomplished, I will adamantly answer your question with a resounding, "Yes!"

According to fundamental reading of *Liber AL vel Legis sub figura CCXX* (*The Book of the Law*), the Cakes of Light used in celebration of *Liber XV: The Gnostic Mass* as well as the privately celebrated *Liber XLIV: The Mass of the Phoenix*, must contain "ingredient X" if they are to be in conformity with *The Book of the Law* that states clearly in chapter three, verses 23-25:

**"23. For perfume mix meal & honey & thick leavings of red wine: then oil of Abramelin and olive oil, and afterward soften & smooth down with rich fresh blood.**

**24. The best blood is of the moon, monthly: then the fresh blood of a child, or dropping from the host of heaven: then of enemies; then of the priest or of the worshippers: last of**



some beast, no matter what.

25. *This burn: of this make cakes & eat unto me. This hath also another use; let it be laid before me, and kept thick with perfumes of your orison: it shall become full of beetles as it were and creeping things sacred unto me."*

The reasoning for this, as explained in the footnotes of *Magick in Theory and Practice*, chapter 20: Of the Eucharist, and of the Art of Alchemy:

*"The Cakes of Light are universally applicable; they contain meal, honey, and oil (carbohydrates, fats, and proteids, the three necessities of human nutrition): also perfume of the three essential types of magical and curative virtue; the subtle principle of animal life itself is fixed in them by the introduction of fresh, living blood."* (pg. 268)

There are, of course, a number of other attributions one could make regarding the ingredients (e.g. elemental, alchemical, ayurvedic, etc.) of Cakes of Light, but that would be best explored in a future article. For the time being, we must accept that all present definitions include blood, including the U.S. E.G.C. Manual which likewise states:

*"All official celebrations of the Gnostic Mass, except for those private celebrations... at which all participants have specifically requested otherwise, the Cakes of Light provided by the celebrants to the congregation shall be made with the following ingredients:*

*Meal (any ground edible grain);*

*Honey;*

*Leavings of red wine;*

*Oil of Abramelin (a blend of cinnamon, myrrh, galangal and olive oils);*

*Olive oil; and*

*[Optionally], one of the following ingredients may be added:*

*Livestock blood obtained legally from a butcher shop or a farm; or*

*Ash from Cakes of Light made according to any reasonable interpretation of CCXX III:23 and which have been burned in accordance with CCXX III:25."* (pg. 15, Section III B 5a)

It is my personal opinion that the matter is confused somewhat by the U.S. E.G.C. guidelines by including the word, "optionally" at the beginning of the

sixth numbered sentence which may seem to give the impression that ingredient x is optional, instead of indicating one of the five types of blood described in *Liber Legis*. Likewise, in the past, there has been some confusion regarding the preparation of blood to bake into Cakes of Light and possible risk of blood-borne pathogens and contamination.

Using a "reasonable interpretation of... CCXX III:25", in conformance with the 2002 CDC Recommendations for Handling, Cleaning, and Sterilizing Bifurcated Immunization Needles in Healthcare Settings, the risk for contamination is absolutely minimal and carries about the same danger as baking chocolate chip cookies. According to the handling and sterilization guidelines, all bifurcated needles (such as those used in small-pox and other vaccinations) must be autoclaved at least 121°C (249.8°F) if cleaning and for 20 minutes or 133°C (271.4°F) for 4 minutes of sterilization in order to eliminate any possible contamination.

With this in mind, if the "bloody" or "seed"\* cake can be burnt to fine ash with a crème brûlée torch (which operates up to 2,800°F) on a Pyrex plate. By the end of this process, the seed cake will have been reduced to a fine, white powder and one can rest assured that there will be no possibility for transmission of illnesses. Using reason and an understanding of possible risks, the responsible mass-team or priest/priestess baking cakes of light should use this method above all others to ensure the overall well-being of their community as well as overall tastiness of their Cakes of Light.

In closing, I would like to state that there may be reasons that certain may choose not to use Cakes of Light with ingredient x. It is for this reason that Horizon Oasis has implemented a dual-paten system of "vegetarian" and "non-vegetarian" cakes in its public celebrations of the Gnostic Mass. Though not Cakes of Light in my opinion, these other cakes still provide an appropriate vehicle for the Eucharist and are acceptable for consumption during communion.

*Love is the Law, Love under Will.*

Frater ShT

\* The original cake "smoothed with rich, fresh blood" prior to being burnt in accordance with CCXX III:25

## **What's in the Works at Horizon**

Additions, Changes, Odds & Ends

### **Horizon Orientation ~ Intro to Thelema**

On the 4th Sunday of the month @ 4:30PM, before mass, Brother Neal will be holding a "Horizon Orientation" for newcomers who would like to learn about Thelema and the O.T.O, and members who would like to discuss and share experiences. The orientation will begin with a brief welcome and distribution of information on the Order and Thelema, followed by questions and discussion. All are welcome.

### **Club 93**

Our own club, held occasionally at Horizon Temple. We'll dance, fraternize, eat, drink, and make merry. Open to members and their guests, there will be a small cover charge and a no-host (wine and beer by donation) bar. We'll hold our first Club 93 this spring - we'll have more details closer to the date.

### **Family Mass**

Every quarter we'll hold a mass that is specifically for families with small children. Family mass is open to everyone of course; the only difference will be that this mass may be a bit less meditative. The idea is to provide an atmosphere where the usual commotion of small people is ok and expected. Our first family mass will be on Saturday, April 11.

### **Saturday Social**

Gathering for birthday cake after our Saturday mass has become a local tradition. Beginning in February we'll expand this into a social starting about half an hour after mass, in the temple. Open to everyone, we'll hang out, talk, and enjoy a little wine and snacks. We'll still sing happy birthday and have cake, of course. From time to time we'll have movies or musical guests, whenever a member wants to make that happen.

If you'd like to show a movie, play some music, give a recitation... contact Shellay at [temple-schedule@seattle-oto.org](mailto:temple-schedule@seattle-oto.org).

### **Community Meetings**

Our Winter community meeting, usually held with our Yuletide mass and potluck, will continue

to be open to everyone. But starting this year our Spring, Summer, and Fall community meetings will be open only to active initiate members.

By 'active initiate members', we mean members of OTO who are Minerval or above and who actively support their local body, through dues and/or through volunteering and regular participation. This is a little different from saying 'dues current member of Horizon'; members of other OTO bodies, or participating members of Horizon who are briefly behind in their dues will still be able to attend our closed community meetings.

Voting on open Horizon business, if any, will still be open only to dues current members of Horizon Oasis.

**Sr. Shellay**

**Horizon Oasis Bodymaster**



## **Equinox of the Gods Celebration & Ritual**

**March 20th at 7pm**

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

The Anahata Chapter of the Ordo Templi Orientis cordially invites you to a Celebration of the Equinox of the Gods on Friday March 20th, 2009 e.v.

The event will be held at Sister Onyieh and Brother Scott's residence, please e-mail Sister Onyieh ([babalon93@hotmail.com](mailto:babalon93@hotmail.com)) for directions, as well as any questions about the event. It will be a potluck so please bring a dish to pass and beverage of your choice.

Arrival time will be 7:00 p.m. to 8:00 p.m. with a ritual celebration of the Equinox to start at 8:30 p.m. The ritual is an adaptation of an unpublished writing by Aleister Crowley, adapted for group and public working.

*Love is the law, love under will.*

Fraternally,

Frater M.



Coming in April: A (K)night with the Illuminati  
Saturday April 4th 2009

Horizon Oasis presents this fascinating two-hour talk covering the history, philosophies, political ramifications and conspiracy theories of the famous Bavarian Illuminati and their legendary founder (and Gnostic Saint) Dr. Adam Weishaupt. This information has been brought to light by the recent English translation and publication of Dr. Weishaupt's book 'Diogenes Lamp' (1804).

Sir Mark Bruback, Knight Templar, will share his work and insights on the long adventure of bringing this masterwork back from the dead.

Please refer to the Horizon Calendar (<http://seattle-oto.org/calendar.htm>) for more info closer to the date.

## Spring 2009 Initiation Schedule

**Second Degree:**

**Application deadline passed**

**Initiations on Sat. March 21**

**Minerval Degree:**

**Applications due Sun. February 22**

**Initiations on Sat. March 28**

**First Degree:**

**Applications due Mon. March 16**

**Initiations on Sat. April 25**

**Third Degree:**

**Applications due Mon. April 13**

**Initiations on Sat. May 23**

**Please contact the initiation secretary for applications or initiation information at [initiations@seattle-oto.org](mailto:initiations@seattle-oto.org).**

## Horizon Oasis Regular Monthly Events for March 2009

All these events open to the public and held at the Horizon Oasis Temple, 1423 10th Ave, Seattle WA 98122 (except as noted!)

### Horizon Orientation

*4th Sun - Mar 22nd @ 4:30PM*

Orientation is an opportunity for newcomers to be introduced to the basics of the O.T.O. and Thelema. Followed by Mass.

### Gnostic Mass

*March 14th @ 6PM*

*March 22nd @ 6PM*

Horizon performs Liber XV, The Gnostic Mass, on the 2nd Saturday and 4th Sunday of each month. All are welcome.

### Saturday Social

*2nd Sat. - Mar 14th (After Mass)*

Drinks, fellowship and cake. Stick around after mass and have some fun!

### Horizon Monthly Class

*4th Tuesday - Mar 24th @ 7PM*

Topic TBD - Check the Sea-OTO

Yahoo group for details.

### Novice Night

*2nd Thursday - Mar 12th @ 7PM*

Novice Night is a monthly date where Novices (actual and potential) in the E.G.C. can gather to share, practice, and receive information through discussions and workshops.

### Enochian Magic Class

*2nd Tuesday - Mar 10th @ 7PM*

A focus on detailed knowledge about the history, symbolism and practice of the Enochian magic system.

### Drum Circle w/ Ken

*4th Thursday - Mar 26th @ 7PM*

All experience levels are welcome. We are not restricted to drums, please bring any instrument and join with us. The emphasis is community, humor and good times.

### Kundalini Yoga

*Every Monday @ 6:30PM*

Local instructor Ai offers this

class in our space each week, teaching the esoteric yet practical discipline of Kundalini Yoga.

### RPG Night

*1st & 3rd Thurs. - Mar 5 & 19 @ 6PM*

Join fellow Horizoners for a night of gaming.

### Offsite Events

#### Magic in Theory and Practice

*1st Sunday - Mar 1st @ 5PM*

Br. Kolson hosts a study of *Magick in Theory and Practice*, Aleister Crowley's "treatise on magic and mysticism for beginners." Contact [mkolson@attglobal.net](mailto:mkolson@attglobal.net) for details.

#### Garden of Pomegranates

*3rd Saturday - Mar 21 @ 12PM*

Each month Brs. Diego & Ken offer a discussion of *Garden of Pomegranates* by Israel Regardie, an essential text of western esoteric qabalah. Contact [ken\\_r\\_barton63@hotmail.com](mailto:ken_r_barton63@hotmail.com) to RSVP.

# Horizon Oasis Calendar

March 2009

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1 Offsite Study Group 5PM Magic in Theory & Practice	2 Kundalini Yoga 6:30PM	3	4	5 RPG Night 6PM	6	7
8	9 Kundalini Yoga 6:30PM	10 Enochian Magic Class 7PM Liber Loagaeth Lecture	11	12 Novitiate Night 7PM	13	14 Liber XV The Gnostic Mass 6PM  Horizon Officer Installation 7:30PM
15 <b>*** at 3PM Members and guests only</b>	16 Kundalini Yoga 6:30PM	17 <b>Officers Meeting 7PM</b> <i>Horizon officers and invited guests only</i>	18 <b>Anahata Chapter of Rose Croix 7PM</b> <i>v° &amp; above only</i>	19 RPG Night 6PM	20 Equinox of the Gods Celebration 7PM See page 10 for details	21 Offsite Study Group 12PM Garden of Pomegranates  <b>2° Initiations Order Members 2° and above only ALL DAY</b>
22 Horizon Orientation 4:30PM  Liber XV The Gnostic Mass 6PM	23 Kundalini Yoga 6:30PM	24 Horizon Monthly Class 7PM	25	26 Drum Circle with Ken 7PM	27	28 <b>Minerval Initiations Order Members 0° and above only ALL DAY</b>
29 <b>Private Rental: ATC 1PM</b>	30 Kundalini Yoga 6:30PM	31	1	2 RPG Night 6PM	3	4 Lecture: A (K)night with the Illuminati See page 11 for details