

O.T.O.



E.G.C.



# Gnostic news

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The Gnostic Gnews Staff

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Father John  
Illustrator -  
Soror Astarte  
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Advertising -  
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The contents of the articles found in this work are those of the writer and do not necessarily express the opinion nor the policy of the Ordo Templi Orientis. These opinions are to be taken as just that - opinions.

The staff also is not responsible for any possible conflicts between the opinions to be found in differing articles.

Any comments from our readers are welcome.

This periodical is only offered as a guideline, not a mandate. In case of conflict, consult the Bishop in your area.

## Comments from the Winter '88 Issue

A few comments have been received about the previously published article on the Gnostic Mass. First, it was mentioned by B. H. that the chalice and paten should be, as a minimum, plated with 24 carat gold on the surfaces touched by the Cake of Light or Wine.

P. S. mentioned that the traditional color of the cover for the chalice should be blue since the cup is the symbol for the water element. She also mentioned that the bell should be on the altar on the same side that the Deacon stands after the reading of the Collects. This will allow the Deacon to ring the bell when the Priest elevates the host and cup prior to the "Hagios Hagios Hagios I A O".

If you have any other comments the various articles which appear here, please feel free to contact anyone on the staff. You will find the address on the last page of this paper. All comments are welcome and are apt to appear in the next issue.

## To those "unlisted" Bishops !

It seems that we missed some consecrated bishops last issue. If you know of any bishops of the church which didn't get a copy of the previous issue of the Gnostic Gnews, please have them write us and



let us know. We apologize to those who did not receive our first issue and we are more than happy to mail them one upon receipt of their name and address. This periodical is mailed, free of charge, to all Official O.T.O. Bodies and to all Bishops.

### What is the Gnostic Catholic Church ?

(Extracted from a letter written by Bill Heidrick - with two modifications - to David Mac Pherson dated October 23, 1982 e.v. Printed by permission from the author. Ed.)

"The Gnostic Catholic Church is a lineal descendant of the "Wandering Bishops" phenomena. This is the line of descent: Roman Catholicism until 1739 e.v. Dutch Old Catholic beginning in 1739 e.v. from the schism with Rome of that year. The lines of DOC Bishops; consecrated out of Utrecht mostly in the later 19th century: Villate (Joseph Rene Villate, d. 1929, orig. consecration by Peter the Humble, Jocabite Bishop of Antioch); Matthew (co-consecrating line); Mariavete (co-consecrations). The Gnostic Catholic Church received it's name from the founder of name, Julius Hussay, a bishop of the Villate line of 1904 e.v. Hussay consecrated the French Gnostic bishops who already held "consecrations under A. Doinel" (who believed that he had been personally

consecrated by Jesus Christ once and by the ghosts of two dead Cathar Bishops.) Needless to say, the Hussay connection is considered more significant. One of these Gnostic Bishops was Gerald Encausse (who also was known as Papus).

Papus consecrated Th. Reuss around 1918 or 1919 (or a bit before). Th. Reuss was of course the O.H.O. of the O.T.O. at that time. Very shortly after that, Reuss resigned in favor of Aleister Crowley (this point is not fully substantiated, says B. H. - Ed.) -- consecrating him a Bishop of the Church in the process of elevating him in rank. Crowley re-wrote the rituals of the O.T.O. to include the sacraments of the Church (Liber XV - Ed.) and added the Latin form of the Title which we now use (Ecclesiae Gnosticae Catholicae - Ed.)

A couple of years ago (1980 - Ed.), the Thelemic form of the Church was established in a separate institution from the O.T.O. (although the O.T.O. still retains full sacred rights and succession to the Gnostic Catholic Church within itself, O.T.O. has no control over this separate Thelemic Church). (This establishment was terminated by Article IX of the current O.T.O. by-laws. See the Winter '88 issue. - Ed.) The intention behind this establishment was to promote a popular Thelemic Religion outside the more rigid structure of the O.T.O. The E.G.C. actually



has more solid credentials than O.T.O. does (aside from the G.C.C. element within the O.T.O.) in terms of length of establishment and legal claims based upon validated documentation. Strictly speaking, the E.G.C. can be traced back to the earliest historic period of the Roman Catholic Church without a single interruption in the record of consecrations held by the precedent bodies. O.T.O. can trace itself back to the late 19th century and the Hermetic Brotherhood of Light (which, incidentally, maintained a separate existence from O.T.O. as "The Hermetic Brotherhood" and just folded for all intents and purposes in Oakland California about 12 years ago). Beyond that, there is circumstantial evidence connecting O.T.O. to the Weishaupt Illuminati of the late 18th century and to a Tantric cult in India, but no hard paper evidence.

The Gnostic Mass is the chief ritual of both the O.T.O. and the E.G.C. -- according to Crowley. The E.G.C. is presently operating on an absolute minimum level: just consecrations and Masses in most places.

Frankly, the proper business of the E.G.C. should also range from counseling to bake-sales and bingo. There should be a publication of the Church (which this periodical attempts to answer - Ed.) and a regular development

of a Gnostic Community. The Church is intended to parallel the O.T.O. at some point, after it gets it's holy shit together over fundamental records-keeping and propagation outside the membership of the O.T.O.

The Organization of the Church is hierarchal with the proviso that no person of good report who is capable of fulfilling in good and better form a role in the Gnostic Mass should be refused a place in the hierarchy correspondent to that role in the Mass. In like manner, need and application by a competent individual should be deemed mandatory justification for Consecration to Bishop in the place of need. In other words, the structure is absolutely Hierarchal but the entrance into the structure is absolutely based on community and personal needs and qualifications of minimal moral and functional ability.

A bishop is a prince or princess of the Church and has the fundamental power to establish a totally independent religion with Apostolic Succession. That would probably result in removal from the E.G.C. as a matter of routine. A Landed Bishop has powers of inspection and cancellation within his Bishopric (or hers, for that matter). (Landed Bishops are not defined in the current O.T.O. by-laws. - Ed.) A Wandering Bishop is essentially a missionary with powers to act



outside the domain of a Landed Bishop or when given the permission of the local Landed Bishop to continue activity in another's Bishopric. Arch-bishops are bishops of large areas, rather than cities. Primates (only one Patriarch as yet) are national heads of established national churches. (Arch-bishops and Primates are not defined in Article IX of the O.T.O. By-laws. But we have at least one Archbishop in the Southern California Area. - Ed.)

The principal duty of a bishop is consecration of lesser and equal dignitaries, administrative control of the Church, and the general offices of a common Priest or Priestess.

There are logos and lamina designed for the Church. There are books and instructions written for the church in Spanish from long ago (tainted with a sour wiff of Christianity to make the operation of the Church safe in South America). There are drafts of manuals of instruction and other studies and booklets laying around. What is necessary is a person or persons to co-ordinate and work up this considerable material to the stage where we can have a proper publication and administrative system. (This is the purpose of the Ecclesiastical Secretary. - Ed.) The entire revenue of the Church comes from voluntary contributions -- insufficient to pay more

than postage on about 30 letters a year and to provide for the celebration of the Gnostic Mass in Emeryville. (No such contributions are collected at present due to the termination of the old E.G.C. Corporation in California. - Ed.)

### Liber XV - The Gnostic Mass

(By Father John. Continued from last issue.)

#### II. Of the Officers of the Mass

"The Priest. Bears the Sacred Lance, and is clothed at first in a plain white robe.

" -- the shape of the Robe is the Tau." "The Robe is that which conceals, and which protects the Magician from the elements; it is the silence and secrecy with which he works, the hiding of himself in the occult life of Magick and Meditation" --- "In another sense it is the 'Aura' of the Magician, that invisible egg or sheath which surrounds him." Book 4, Part 2, Chapter 12.

The white robe of the Priest (and Priestess) symbolizes purity, the pure aspiration to the Highest of those who serve as the officers of the Mass. Also, white, on the physical plane is suggestive of that Light and Life of the Spirit which has been, by mystics of old, des-



cribed as the "blinding white light". Further, white is the color of Kether on the Tree of Life. All colors united form this color.

The same pattern used for the robe used as "the characteristic robe of our Order" can serve as the pattern for the priest's simple white robe. It is not too uncommon to decorate it on the bottom and sleeve hems with gold trim. It should be hoodless.

Later on the Priestess, acting as the Great Mother, will put a red and gold robe over this white robe of the priest. This will signify the two spheres, Geburah and Tipareth, the spheres of the Sun and Mars.

The Sacred Lance is the symbol of the Will of the Priest. It symbolizes occult puberty, the proper use of sexual power, in another sense. It is the Lance from the story of Parsifal.

The Lance can easily be made from a lance tip which can be ordered from a flag store. There are several styles which are available in catalogs, with prices about \$20. The shaft is a dowel which can be found in any hardware store. Find the diameter which fits into the lance tip. Red is a good color for the shaft. Cover the shaft with several coats of clear varnish or urethane, allowing the last coat to dry completely before applying the

next one.

The length of the shaft varies with the height of the priest. If it is too long he will have difficulty when he tips the lance point (with the piece of Cake of Light on it). In the past the writer made a lance the length of a "great, two-handed sword", reaching from from chin to floor. While this length sure aided the ego of the bearer, especially when it was receiving the eleven strokes, it was soon found to be much too long. Not only were the fluorescent lights at the San Pablo Avenue Temple in Berkeley in danger, but the pillars and Deacon were apt to be clobbered during the "crosses". A better length is 36".

"The Priestess. Should be actually *Virgo Intacta* or specially dedicated to the service of the Great Order. She is clothed in white, blue, and gold. She bears the Sword from a red girdle, and the Paten and Hosts, or Cakes of Light."

In the Priestess's robe the blue and gold is the colors of Nuit. "My colour is black to the blind, but the blue & gold are seen of the seeing." (Liber AL vel Legis, I:60). But blue and gold are also symbols of spirit-uality, in a mundane sense. Gold, as it relates to Tipareth, is the Sun and the Center of her (Nuit's) Being (which is Hadit).

The sword is the symbol of intellect. "Let the



woman be girt with a sword before me; -" (Liber AL, III:11)

The red in the girt of the sword is again a symbol of Mars, Geburah and of blood. Recall that she will be saying these words, "By the Power of Iron..." where iron is the metal of Mars.

Again, length is important. If the sword is too long, the Priestess has to struggle with it, sheathing it and unsheathing it before the tomb as the audience waits with gripping anticipation and the Priest tries to suppress his laughter.

"The Deacon. He is clothed in white and yellow. He bears the Book of the Law."

The colors of the Deacon, white and yellow, symbolize Air and Mercury. So he (or she) is Tahuti, the Lord of Magick, or wisdom.

All robes should reach to the ankles if they are to conceal. It is better in an artistic sense. The whole Mass should be performed with grace and beauty.

"Two Children. They are clothed in white and black. One bears a pitcher of water and a cellar of salt, the other a censer of fire and a casket of perfume."

The two children represent youth, neither male or female but adrogynous, and

innocence. Atus VI (The Lovers) and XIX (The Sun) show this theme. These two also represent the two forms of Heru-Ra-Ha, the Crowned and Conquering Child in Liber AL.

Having Children of the Mass assisting the Deacon really adds so much to the Mass that it has to be experienced to be totally appreciated. Now the age of the children is not important, they need not be unruly brats not yet in their puberty. Old bishops, who are not total butter-fingerish and able to keep from spilling hot coals all over the temple, also work well. And starting out one's training for the roles of the Mass as a child makes a very easy introduction to this mystery play. It is a safe role to take while observing the flow of the Mass. The value of serving as a child for a Mass cannot be over emphasized!

One interpretation of the instruction is that the passive child who has the salt and water should be in a black robe while the active child is clothed in a white robe. But another way to read this is that they both wear black and white, both having black and white robes.

The latter interpretation of the dress of the children, coupled with an interpretation that the Priest, Priestess and Deacon all wear a white robe has lead to an interesting development in the



Mass. One group which performs a very beautiful and powerful Mass even requests the congregation to wear white robes to Mass. So everyone is in white robes. If one of the Officers of the Mass is unable to make it, any qualified member of the congregation can step in and fill in for the missing member of the team.

But this has even further possibilities. Supposing, some 4,000 years from now, when everyone is a bishop in the Church and we all come to Mass in white robes. Of course we would all arrive exactly 25 minutes before Mass starts, just like we do today, we could us to visit and still play a fast game of "Spin the Bottle" to pick the Mass team. Or, if we were not all fasting before Mass, we could, as variation, have a quiet party where we all eat a cake with five beans inside. Those who get the beans in their piece of cake would be the Mass team. And, if someone got two beans, and were to swallow one, the "Mini-Mass" would be performed. (Such a ritual exists, by the way. It is a scaled down version of the Mass which has only the Priest and Priestess as Officers with no audience. This form of the Mass can serve as a good training vehicle for new Priest-Priestess teams, as well as an excellent ritual for the daily performance of a more seasoned couple. Those wishing a copy of this ritual can write to the

E.C. Secretary's Office requesting a copy.- Ed.)

(The author wishes, again, to thank Soror Meral, the author of In The Continuum, for the invaluable information which is contained in Volume II, Number 4 of that periodical. The bulk of the comments on the Gnostic Mass came from that source. Also, we wish to express our thanks to the information gained from the Mass Seminar which was sponsored by Frater Yod. Again, these seminars have been extremely valuable. And we wish to thank all of the other Priests, Priestess's, Deacons, and the congregation who have provided many interesting and exciting experiences. But what would the Gnostic Mass be without its author, Aleister Crowley?)

#### Who's Who in Liber XV

(by Frater Ben He,  
Deacon)

How many of us have wondered who all of those Saints are that are named off by the Deacon during the Collects of the Gnostic Mass? As the one in our Mass team who does this I certainly have wondered about a few of the individuals. Sure, most I have heard of and some I am quite familiar with, but then again there are some that just invoke a "Huh???"

We shall in this column (hopefully a regular feature) investigate just who each of these "Saints" are.



Rather than just to do so biographically (i.e., date born, date died and meaningless facts in between) I want to look at them from a Thelemic point of view. Why did Crowley pick this individual? How do they relate to our Thelemic philosophy?

In this column I would like to make reader responsive. All of the views presented herein are my own and they are far from complete and perhaps not even accurate. Therefore, if you read what I have had to say about a Saint and you can think of a new angle, write to me about it. If you think I am full of "incense dust" write and tell me so and why. I am open to all opinions and would like to hear them. I will also give credit where it applies so feel free to write to me at the Gnostic Gnews address given elsewhere in this issue. Now on with the show.

### Lao Tze

- a Chinese philosopher and author of Tao te King of the Book of Tao. Legend says that he lived in about the 6th Century B.C. The most important aspect of his teaching is the concept of wu-wei (non action). This does not mean to do nothing but rather not to do anything which goes against nature or the natural flow of things. Life is like a fast moving stream and we ride in the middle of the stream. To follow the Tao is not to go

against the stream but rather to flow with it. This "nature" of natural flow is the same as True Will. It is what is right to do at that moment. What is right for an individual to do under a certain set of circumstances and at a certain time might be wrong for another individual under a different set of circumstances. The Tao is the same as the orbit of each of our stars. If we travel in what is our prescribed orbit (true will) the cosmos will function well. To go against the Tao is to break free of our orbit causing great commotion and hazard in the cosmos.

For Crowley, the real understanding of Tao Teh King came to him when he applied the already familiar-to-him correspondences with the Qabalah (See Liber 777). This proved his key to understanding Lao Tze. For anyone interested in pursuing this further, see Crowley's introduction to Tao Teh King (Liber CLVII) published by Samuel Weiser, Inc. 1976.

### Siddhartha (563-483 B.C.)

- better known as Gautama, the Buddha. He was one of the few teachers in recorded history who could utter a single word which would encompass his whole philosophy. He was born a Hindu prince and lived a very sheltered youth. By the time he was grown he did not know that suffering existed in the world. When he did dis-



cover the existence of suffering it came as quite a blow to him. He left his sheltered youth and went out to discover the meaning of life. He found that his native Hindu religion had degenerated into meaningless sacrifices and rituals without any understanding of the spirit behind them.

After years of severe austerities and meditation he became the Buddha (enlightened One). His teaching is simple, life is suffering and suffering is caused by desire. What I think Crowley admired in Siddhartha was the mental exercises that Buddha went through to achieve enlightenment. He had done it on his own - he claimed no divine intervention. In fact, when asked if God existed the Buddha told the following story: If a man is found and he is shot with an arrow do I ask him the nature of the man who shot him, was he big or small, etc. No, I just tend to his wound. The nature of God is beyond us (if one does exist) so let's deal with the here and now and end suffering and forget about metaphysical speculation.

### Krishna

whether or not Krishna ever lived is unimportant. What is important is the teachings attributed to him and their influence on Hinduism. He appears in the epic the Mahabharata. This long story sets the scene for a huge battle

that is to take place.

When the battle finally erupts, Krishna is the chariot driver for a prince named Arjuna. It is just before the battle and Arjuna asks Krishna to take him out into the center of the battlefield so that he might observe both sides. When he does this, Arjuna goes into a fit of despair and refuses to fight. He sees that on both sides of the battle are friends and relatives and he no longer wants to take part in the war. Krishna, being divine (the 8th incarnation of Visnu), knew what Arjuna's true will was - even though Arjuna didn't know himself. Krishna explains to him that he is of the warrior caste and this is a just war. It is his duty and place in society to fight in the war. To fail to do so is to go against his true will and therefore not the right thing to do. All of this is told of in the Bhagavad Gita which is part of the larger work. Also of great importance in the Gita is the explanation of each of the branches of Yoga which Krishna expounds upon. Each of them he explains are equally valid for approaching enlightenment.

Another aspect of Krishna's life which would appeal to Thelemites is his younger life. Although of royal birth, his life was in danger so he was raised by cow herders. As he grew to be a young man he was loved by all of the girls in his village. This was



not the kind of love that one usually in our society expresses for a deity, but it was a very earthy and carnal kind of love. It is very similar to the kind of love expressed by Nuit in The Book of the Law - a sensual and sexy kind of love. Not at all in keeping with the Judeo-Christian society.

That's "93" for now!

Next issue will have an-

other historical viewpoint from Bishop Tau Sir Hasirim in Georgia. We will also continue the discussion of Liber XV and the article on the Saints.

If you would like to submit an article to this periodical, please send it to the return address shown below. Comments and suggestions are also welcomed.

O.T.O. E.G.C. Secretary  
P. O. Box 1297  
Milbrae, CA 94030-5297