

# U.S. Army Chaplains Handbook - Temple of Set

## Introduction to this File

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In 1978 the U.S Department of the Army contracted the Institute for the Study of American Religion (ISAR) to produce *DA Pamphlet 165-13: Religious Requirements and Practices of Certain Selected Groups - A Handbook for Chaplains*. The first edition appeared in 1978 and included the Temple of Set only by mention of its name.

In 1992 ISAR revised and updated the Pamphlet, this time with input from the Temple of Set. The "DA Pamphlet" designation was not included on the cover, and a "disclaimer of Army policy" added to the title page, but the fact remains that this is an official Department of the Army publication distributed by the Chief of Chaplains to all command chaplains. Its contents may not be disregarded by commanders in consideration of the religious beliefs and affiliations of personnel in their units.

This file consists of extracts from the revised Pamphlet pertinent to the Temple of Set, being the general introduction, the introduction to the section of the Pamphlet in which the Temple of Set description is contained, and the Temple of Set description itself. The Pamphlet's entire table of contents is also included as a matter of interest.

Until recently the entire Pamphlet was available for download from the Internet at:

<http://www-cgsc.army.mil/chap>

... but as of this date is for an unknown reason no longer accessible, though it is listed there. Of related interest at that same website - and still accessible - is *DA Pamphlet 600-75: Accommodating Religious Practices*.

The Department of the Army is, of course, a subordinate component of the U.S. Department of Defense. Interestingly the governing *Department of Defense Directive 1300.17: Accommodation of Religious Practices within the Military Services Religious Requirements and Practices of Certain Selected Groups: A Handbook for Chaplains*. Published in 1992 as an additional supplement to *DA PAM 165-13* and *DA PAM 165-13-1* by the Office of the Chief of Chaplains, *WASH DC 20310-2700* is still very much alive and available for download from the DoD official publications website at:

<http://www.dtic.mil/whs/directives>

# RELIGIOUS REQUIREMENTS AND PRACTICES OF CERTAIN SELECTED GROUPS: A HANDBOOK FOR CHAPLAINS

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Nothing herein shall be construed to reflect the official position, policy or endorsement of the Department of the Army, or of the Chief of Army Chaplains regarding the organization, beliefs, or doctrine of the religious groups described in this manual. It contains information on these selected religious groups provided by the groups themselves. Errors or changes may be reported through official channels to the Chief of Army Chaplains.

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# INTRODUCTION

## PURPOSE

This Handbook has been prepared for the Office of Chaplains, Department of the Army, in order to provide information useful for chaplains on the beliefs and practices of certain “religious” groups.

Specifically, the purposes of this Handbook are three:

- (1) To facilitate the provision of religious activities which serve the needs of persons of certain faiths not otherwise represented by military chaplains and others;
- (2) To define the specific requirements and practices in such a way as to enable commanders at all levels to make effective personnel decisions in those instances when religious beliefs and practices are claimed to be in conflict with military directives and practices; and
- (3) To provide the specific information about each group in a form which has maximum utility for military purposes, yet is approved as normative or at least acceptable by the leaders of those various groups under study.

The Handbook is written as a guide for chaplains and, where appropriate, for commanders. Although it accurately reflects the positions of each group in general, chaplains are urged to consider the religious needs of each member individually.

The specific purposes of the Handbook also serve to limit the amount of information provided on each group. Thus, while the information provided is accurate (in most instances approved by authorities from the individual groups themselves), it is by no means comprehensive. Lay persons, particularly, are cautioned that the Handbook is not a guide to religion, and that consideration of the implications of adopting a particular faith or belief system is best accomplished under the careful guidance of a chaplain or other religious leader.

This Handbook is a thorough revision of the first edition of *Religious Requirements and Practices of Certain Selected Groups: A Handbook for Chaplains*. It was originally published in 1979, and a supplement was issued in 1980. The development of this new edition of the Handbook was accomplished in a series of steps, the first of which was the selection of the groups to be included. Beginning with the list of groups in the original edition, those which had dissolved were eliminated. From the possible 1,500 groups to be included, additional groups were chosen on the basis of the same criteria as the original selection, i.e. after answering three specific questions:

- (1) Given the size of the group and the nature of assignments of Army Chaplains, is it likely that members of the group will be found on military installations where no chaplain of that particular faith or of a related faith is stationed?
- (2) Is the group known to the Office of the Chief of Chaplains as one about which questions have been previously raised by existing chaplains or commanders?

(3) Is the nature of the group such that questions about it may be raised by chaplains or commanders in the near future?

While the answers to these questions may well encompass many groups not covered in the Handbook, selection of the groups included represents an attempt to incorporate the largest possible percentage of such groups which might be addressed in a single Handbook.

The material presented in the Handbook was obtained through an extensive research effort. Pertinent literature was identified and surveyed, various coordinating bodies related to military chaplains were consulted, and open-ended interviews were conducted with active members of the various groups. Based on this research, draft descriptions of each group were developed and prepared for validation.

The process of validating the information included a review of the draft descriptions with officials of the groups. Where possible, approval of the final draft version was obtained from a church or group official. The final description was then completed, based on the information received from these officials in response to the final draft descriptions.

The Handbook includes 51 different group descriptions, divided into seven categories. The categories are:

- Christian Heritage Groups
- Indian Heritage Groups
- Islamic Heritage Groups
- Japanese Heritage Groups
- Jewish Groups
- Sikh/Sant Mat Groups
- Other Groups

Each section has a brief introductory segment which provides general comments on the category. The 51 different groups are then divided according to the most appropriate category.

The Handbook follows the same format for each group in terms of specific questions raised. In total 16 different questions were addressed to each organization. The questions were altered somewhat from the previous edition in order to elicit in a succinct form the information a chaplain was most likely to need:

- Address:
- Other names by which known:
- Current leader:
- Membership:
- Historical roots:
- Basic teachings and belief:
- Practices and behavioral standards:
- Organizational structure:
- Ministerial leadership:
- Worship:
- Dietary standards:
- Funeral and burial requirements:

- Medical treatment:
- Other considerations:(the other considerations include delineation of any beliefs or practices likely to conflict with military orders, group attitudes toward pacifism, and methods of recruitment by the group.)
- General source books:
- For more information:

Throughout the text, words which are defined in the Glossary of Terms appear in italics.

Where questions arise about the various groups which are not addressed in the Handbook, such questions may be raised directly with the groups themselves, if necessary, by writing or calling the group headquarters. Most groups have designated a specific contact person whose name, address, and phone number are given under the “For more information” heading at the end of each entry.

## **SUPPLEMENTARY RESOURCES**

There are over 1,500 different religious bodies currently functioning in the United States. New ones are constantly appearing. More than half of these groups are traditional Christian denominations which together command the allegiance of the majority of America’s religious believers. The remaining groups, however, represent the broad spectrum of the world’s religions, many of which have been transplanted to the United States in the last century, many in the last generation. A few have been created in the twentieth century. All present trends indicate that the number of new religious groups will continue to increase at a steady pace.

The emergence of such divergent religious life in some strength challenges both secular and religious leaders to deal with a much more complex situation. It calls for new levels of understanding in dealing with situations in which the religious convictions of an individual will often not just offer some divergence but will radically conflict with the faith perspective of the chaplain and/or commanding officer.

Obviously, with so many possibilities, only some of the larger and more typical different religious groups could be included in the Handbook. In many cases the chaplain is as likely to encounter members of another similar group as the one chosen to typify a set of groups. There are, for example, a number of different Zen Buddhist groups, the Zen Center of Rochester and its affiliated centers being but one example. There are any number of Wiccan covens not affiliated with the Gardnerians, the largest of the coven networks.

Fortunately there are seven authoritative resources which provide regularly updated material on a wide variety of religious groups which can be used to extend the value of and supplement the material in this Handbook. They include:

-- Hill, Samuel (Ed.), *Handbook of Denominations in the U.S.*. Nashville, TN: Abingdon Press, annual edition.

-- Melton, J. Gordon, *Encyclopedia of American Religions*. Detroit, MI: Gale Research Company, 3rd ed. 1989. 1100 pp.

---- *Encyclopedic Handbook of Cults in America*. New York: Garland Publishing, 1986. 272 pp. (New edition available in 1992.)

-- Piepkorn, Arthur C., *Profiles in Belief*. (3 vols.) New York: Harper & Row, 1977-79. Still the best resource for a comparative analysis of beliefs of the different Christian churches.

-- *Yearbook of American and Canadian Churches*. Nashville, TN: Abingdon Press, annual editions.

## **A NOTE ABOUT CULTS**

During the 1970s, the term “cult” came into popular use. While having a specific social science reference, as employed in popular discourse, it has come to have an extremely derogatory connotation. It has been used as a label to stigmatize various religious groups, some of which are treated below. Also in terms of its popular usage, there is little agreement over the meaning of the term or specifically what characteristics qualify a particular religious group to be so labeled. It is also the case that in dealing with a problem or a pastoral situation which concerns an individual member of such a group, such terms as “cult” have little use in reaching an acceptable solution. Hence the term is not used in the Handbook and chaplains are cautioned in its use in their day-to-day professional activities.

This Handbook could not have been prepared without the cooperation and assistance of many individuals. Most important were the many representatives of the various religious groups who took the time to read and correct the earlier drafts of the various entries. The American Religions Collection at the University of California, Santa Barbara served as the back-up resource file for the Handbook. It is currently the most comprehensive collection on American religious bodies in existence, and we thank the library staff for its support. Finally, we thank the staff of the Institute for the Study of American Religion and the Santa Barbara Centre for Humanistic Studies who assisted the authors in compiling and checking the Handbook, including Matthew Roberts, Aidan A. Kelly, and Suzette P. Melton.



## INTRODUCTION: “OTHER” GROUPS

The groups considered in this section manifest the wide variety of religious options available in the U.S. They draw upon several distinct religious impulses, each with a long heritage.

### **METAPHYSICAL GROUPS**

One can trace within the Western religion an alternative tradition which might be termed mystical, Platonic, or idealistic. This tradition emerged in force in the nineteenth century in philosophical idealism which in America became visible in the movement called Transcendentalism. What has been termed the Metaphysical movements in America represent a blossoming of this old alternative tradition in the atmosphere of religious freedom and relative secularity of nineteenth century America. The three main branches of metaphysical religion emerged in the nineteenth century as Spiritualism, Theosophy, and New Thought. Each affirmed the reality of a spiritual reality of which the visible material world was but a pale reflection.

Spiritualism was built around the belief in the possibility of contacting the spiritual world, specifically the spirits of the departed, through the use of the talents of very special people called mediums. Spiritualism became a fad in the 1850s and then settled into a quieter existence as a new religious movement. The Universal Church of the Master described below is a typical Spiritualist group.

Theosophy grew out of spiritualism but directed its contact to a more evolved group of spiritual being who comprise what was thought of as the Spiritual Hierarchy of the cosmos. These masters spoke to the leaders of the Theosophical Society, which became the source of a number of groups as new claims to contact with the Masters were put forth. The “I AM” Religious Activity and the Church Universal and Triumphant are two contemporary groups which have claimed contact with the Spiritual Hierarchy through their founder/leaders.

New Thought grew directly out of Christian Science. Christian Science had asked the question of healing within the context of an idealist philosophical framework. New Thought, begun by one of Mary Baker Eddy’s students, Emma Curtis Hopkins, differed from Christian Science at first over organizational disputes, but has during the twentieth century developed in various new perspectives which have taken it some distance from Christian Science. The United Church of Religious Science is one form of New Thought (as is the Unity School of Christianity considered in the first section of this manual).

### **PSYCHIC GROUPS**

From ancient times people have claimed powers of mind and spirit far surpassing those recognized by modern science. In years past these phenomena (e.g. spiritual healing, telepathy, clairvoyance, mind over matter) were termed “supernatural”; they are now known as “psychic” and studied by scientists.

The growth of psychic practitioners led to the development of psychical research. The British Society for Psychical Research was established in 1880, and the American Society in 1882. In studying psychic phenomena, Dr. Rhine of Duke University coined the term “extra-sensory perception (ESP)” and helped make “parapsychology” a discipline of study. The growth of parapsychology, including its membership in the American Association for the Advancement of Science, provided a dynamic base upon which psychic groups could build.

Religious groups with an essential element of belief and practice in psychic phenomena, including the Church of Scientology and the Foundation Faith of the Millennium, continue the older metaphysical tradition and cannot be sharply distinguished from the older metaphysical groups. In general they believe in the reality of the phenomena studied by parapsychologists. They usually offer members various ways to develop their powers, and some have members with special abilities which can be used by individuals to aid in dealing with personal problems.

There are several hundred psychically-oriented bodies in the U.S. The two considered here grow out of this general background, and are not directly related to other bodies.

## **MAGICK**

Magick (not “magic,” which is considered a stage performer’s art and not a religion) groups have experienced considerable growth since the 1960s. These groups are distinguished by their use of occult practices (astrology and divination) and magick (the ability to willfully change the world by manipulating the cosmic forces). While like the psychic dimension, magick is as old as known history. Its contemporary revival, however, began in the early 1900s.

The most popular form of magical religion, Neo-Paganism, is a nature-oriented religion based on the worship of male-female polarity, the observance of the agricultural seasons, and magick. Worship of the male-female aspects of nature usually is expressed as allegiance to the Horned God and the Great Mother Goddess. Ritual follows the movement of the sun and moon. Neo-Pagans see themselves as reviving the pre-Christian religion of Europe and the Mediterranean Basin, and manifest as Norse, Druid, or Egyptian in format. By far the Wiccans compose the largest segment of the neo-Pagan community. Wicca or Witchcraft is derived from the ancient Paganism practiced in Western Europe, especially the British Isles.

Magick, an essential element in modern Wicca, seeks mastery of all the cosmic forces believed to control the world. Witches believe in the ancient principal of “as above, so below” and in their worship seek to create a microcosm, a magical image of the whole. The universe is generally viewed as a sphere. The magical circle, drawn at the beginning of all magical rituals, is the outline of the microcosm intersecting the floor.

Witchcraft had grown slowly until the repeal of the last of England’s anti-witchcraft laws in the 1950s. Growth accelerated in the 1960s and 1970s. There are no less than thirty different Wicca groups and hundreds of independent covens functioning in the United States. The Gardnerians are one of several modern Wicca groups. They trace their history to Gerald B. Gardner, who initiated the current Wiccan revival. However, most Wiccans now follow an eclectic practice which values creativity and is constantly changing and altering ritual while remaining within the basic nature Goddess orientation.

During the 1980s many Neo-Pagans and Wiccans joined the Armed Forces. Recently they have formed a network to assist in their relating to the military. The network may be contacted through its newsletter, *Pagan Military Newsletter*, 829 Lynnhaven Parkway, Virginia Beach, VA 23452.

Secrecy is a major element of the existence of both Witchcraft and Satanism (discussed below). Secrecy is protective (known members often lose their jobs, friends or status), and serves to guard the sacred mysteries of the group.

## **SATANISM**

Often confused with Neo-Paganism and Wicca, Satanism is the worship of Satan (also known as Baphomet or Lucifer). Classical Satanism, often involving “black masses”, human sacrifice, and other sacrilegious or illegal acts, is now rare. Modern Satanism is based on both the knowledge of ritual magick and the “anti-establishment” mood of the 1960s. It is related to classical Satanism more in image than substance, and generally focuses on “rational self-interest with ritualistic trappings”. Modern Satanism began with the Church of Satan, founded by Anton LaVey in 1966. From it, in the 1970s, several groups emerged and quickly disappeared. The Temple of Set is the only substantive offshoot to survive into the 1980s.

Modern Satanists have found it relevant to distinguish themselves from what is termed contemporary devil-worship. By Devil-worship is meant the various informal activities which have appeared in the 1980s around teenage use of Satanic symbols, killings of serial killers professing to have been worshipping the Devil, and various reports of “Satanic” crime. Modern Satanists (i.e. the Church of Satan and Temple of Set) profess a pro-life philosophy and do not condone illegal action by people affiliated with those organizations.

## **INDIVIDUALLY DISTINCTIVE GROUPS**

Within the variety of American religion are a number of groups which are highly individual in nature. That is, while their origins can often be traced to any number of the major world religions, they have developed beliefs, systems, or structures which are considerably different from those traditions.

Several of the groups discussed in this section fall within this general framework: the Baha’i Faith, the Native American Church, and the Universal Life Church.

Baha’i is a major new faith built on the revelations given to several Persian mystics of the 19th century. While growing on an Islamic base, it has moved to a more universal outlook.

The Native American Church is one of many that uses psychedelic substances as a visionary aid and sacramental element. They are distinctive in being both the oldest and the only one with government sanction to use the designated drugs.

The Universal Life Church represents a response to the religious freedom in America by individuals with a strong independent strain in their religious thought.

The Universal Life Church has spawned a number of similar church bodies including the Crown of Life Fellowship, the Life Science Church, the Calvary Grace Church and the Brotherhood of Peace and Tranquility.

Rastafarian are a new religion developed in Jamaica in the early twentieth century and imported to America in recent decades. It draws on themes familiar from Black Judaism and Black Islam, but is distinct from both.

Finally, Vajradhatu is a Buddhist group, but out of a Tibetan rather than a Japanese tradition.

## TEMPLE OF SET

*[Note: Contact Information only in this Reprint has been updated to Year 2002]*

### **ADDRESS:**

Post Office Box 470307  
San Francisco, CA 94147

### **OTHER NAMES BY WHICH KNOWN:**

Within this religion its principles are termed “Setian”, and individual affiliates are termed “Setians”. As the original god Set was later caricatured as the “Satan” of Judaeo-Christianity, Christians often interpret this religion as “Satanism” and its affiliates as “Satanists”. Setians accept such labels only to the extent that the Christian Satan represents certain qualities of individualism and independence. Setians reject any interpretation of Satanism that glorifies or promotes evil or destructiveness.

**LEADERSHIP:** Don Webb, High Priest of Set

**MEMBERSHIP:** Not published.

### **HISTORICAL ORIGINS:**

Together with the Priesthood of Horus, the original Priesthood of Set was the most ancient of the Egyptian religious orders, dating (by surviving predynastic images of Set) to at least 3200 BCE and by the Egyptians’ own astronomically-based records to approximately 5000 BCE. The Setian religion played a prominent role in Egyptian society throughout its development, to include being the state religion of the XIX-XX dynasties of the New Empire. It appears to have been eclipsed approximately 1000 BCE.

Thereafter what may be termed the “Satanic tradition” survived in successive Western civilizations in the form of philosophies and/or god-figures focusing on “awareness and activity beyond the natural order”. Such range from the Prometheus of the Hellenes and the Lucifer of Christianity to the individualistic philosophies of Pythagoras, Plato, and Nietzsche. The Romantic movement of the 1800s dramatized the Christian Devil as a heroic, Miltonian symbol, thus setting the stage for the eventual formation of the Church of Satan in 1966.

The Temple of Set was founded in 1975 by the international Priesthood of the Church of Satan to supersede that institution (whose founder, Anton LaVey, had announced intentions to commercialize it). Simultaneously the anti-Christian mythology and orientation of the Church of Satan were discarded in favor of the completely distinct character of the original Egyptian Priesthood of Set. The Temple of Set was incorporated as a non-profit church in California in 1975, and qualified for U.S. federal and state tax-exempt status that same year.

## **BASIC BELIEFS:**

The Temple considers itself to be consecrated by and dedicated to Set, originally an ancient Egyptian deity. One rival cult, that of Osiris - whose myths were erroneously assumed to be “pan-Egyptian” by later civilizations - portrayed Set as the god of evil. Setians themselves, however, did not then and do not now consider Set an evil figure, nor consider the Setian religion merely a refutation of conventional religion.

Setians perceive the universe as a non-conscious but ordered environment within which Set has, over a period of millennia, altered the genetic development of at least one form of life to create a species - humanity - possessing an enhanced, self-conscious intelligence. The techniques and teachings of the Temple are designed to identify and develop this higher evolutionary potential in appropriate individuals.

## **PRACTICES AND BEHAVIORAL STANDARDS:**

While Setians focus on their own individual capabilities, they are also expected to have an appreciation of and respect for ethical behavior, to include the ideals of whatever social group - or political state - they have chosen to identify themselves with.

In addition to conventional means of influencing the environment about them, Setians also employ “magic”, by which they mean universal forces and psychological influences generally unknown to or unrecognized by society. Setian magic is referred to as “Black Magic” to distinguish it from “White Magic” (invocation of non-existent forces/influences for purposes of self-delusion). The term “Black Magic” carries no connotation of evil or destructive intentions or ends.

## **ORGANIZATIONAL STRUCTURE:**

The individual initiate is the conceptual focus of the Temple, as it is a device for the interaction of individuals as such. It is not a “mass” organization. Such structures as it incorporates are merely to enhance personal opportunities.

The Temple as a California corporation is the property of the international Priesthood of Set, which delegates governing authority to the Council of Nine (board of directors). The Council in turn appoints the High Priest of Set, the Executive Director, and other officers of the Temple.

The Temple includes a number of Orders, each supervised by a Grand Master. These Orders may be somewhat likened to the academic departments of a university, being vehicles for concentration and cooperation in specialized fields of philosophy and magic.

Setians may also interact in Pylons, which are normally under the guidance of a Priest or Priestess of Set. Pylons are normally geographically localized, but also may extend over international distances.

## **NATURE AND ROLE OF MINISTERIAL LEADERSHIP:**

The Priesthood of Set is not understood to be a “leadership” or “pastoral” function in a structural or organizational sense. It is rather the direct, specific, and willful consecration of a particular individual by Set himself, formally recognized as such by the Temple of Set. Each Priest or Priestess of Set thus exercises the full religious authority of the entire Temple, subject only to the guidance of the Masters of the Temple. One member of the Priesthood is determined by the Council of Nine to serve as High Priest or High Priestess of Set.

The Priesthood of Set is responsible to Set for the care of his Temple, and for reasonable guidance of and assistance to individuals who enter the Temple. The Priesthood is also responsible for dismissing from the Temple any person who cannot or will not uphold its initiatory or ethical standards.

## **WORSHIP:**

There are no regularly-scheduled, group “services” in the Temple. Nor would individual Setians be comfortable with the term “worship” - conveying as it does admiration of or devotion to a god or gods based on fear and faith. What the Setian performs instead are Workings of “Greater Black Magic” (as distinct from LBM discussed above), in which the personal consciousness is raised to direct association with that of Set. Collective GBM Workings involving any number of Setians may take place over great distances, or at gatherings called Conclaves.

## **DIETARY STANDARDS:**

It is the individual consciousness that is sacred within each Setian. Therefore any substance which impairs or distorts the consciousness, such as hallucinogenic drugs or excessive alcohol, is disapproved of by the Temple. Other than this there are no dietary guidelines.

## **FUNERAL OR BURIAL PRACTICES:**

The center of self-consciousness of each initiated Setian - the *ba* of the ancient Egyptians - is perceived to separate from the physical body when that body ceases to be serviceable to it. The bodily remains themselves are then not considered to be sacred in any sense, though they may be cared for in any memorial way desired by the individual and his or her relatives.

The *ba* itself does not separate from the consciousness of Set, nor from those of other Setians via GBM Workings. Therefore no ritualized mourning is necessary. Nor are non-initiates of the Temple, whether officials of conventional religions or not, able or expected to perform any ceremony affecting the *ba*.

## **MEDICAL TREATMENT:**

The Temple has no prohibitions concerning medical practices save those that would be offensive to the ethics of the individual Setian.

## **OTHER CONSIDERATIONS:**

### **a. BELIEFS OR PRACTICES WHICH MIGHT CONFLICT WITH A MEMBER OF THE GROUP SERVING IN THE MILITARY OR OBEYING AN ORDER OF A DULY-APPOINTED SUPERIOR:**

As an institution the Temple of Set has no policies which in themselves prohibit or inhibit an individual Setian's national military service. Mention should again be made, however, of the Temple's strong emphasis upon individual and social ethics. If a Setian in the military of any country were given an order which he or she determined to be unacceptably unethical (not merely unpleasant or dangerous), the Temple would endorse that Setian's decision not to comply. The Setian would, of course, be expected to explain precisely upon what ethical grounds such a refusal appeared necessary.

This expectation that any ethical refusal be explained is essential. Merely citing affiliation with the Temple of Set would not suffice. On the other hand, the mere fact that the Temple of Set did not have a written prohibition against some specific act would not prevent the Temple from endorsing a Setian's refusal to perform it if that refusal were precisely and conscientiously articulated.

### **b. ATTITUDE TOWARDS PACIFISM:**

The Temple of Set deplores violence or harm to any living being unless necessary for personal self-protection or preservation. Where an individual Setian's service in a national armed force is concerned, the Temple accepts this as a device for the security of political states which humanity has not yet outgrown. If a Setian accepts citizenship in a particular state, then along with that social contract come certain obligations of citizenship, military service perhaps among them.

### **c. RECRUITMENT OF NEW MEMBERS:**

The Temple of Set considers a metaphysical philosophy to be an intensely personal decision, and that the Setian state of awareness and being cannot be "advertised" or "merchandised" in any way. An individual either inclines to this state or does not. Therefore the Temple does not "recruit"; rather it simply makes the fact of its existence known and explains enough about itself when approached to interest persons with Setian potential and disinterest those without it.

## **GENERAL SOURCEBOOKS:**

Annotated reading lists of published works in many categories relevant to the Temple of Set may be obtained through the Temple office.



**FOR MORE INFORMATION, CONTACT:**

Executive Director  
Temple of Set  
P.O. Box 470307  
San Francisco, CA 94147  
(415) 771-9155  
Electronic Mail: [setexec@pacbell.net](mailto:setexec@pacbell.net)  
Website: <http://www.xeper.org>

**NOTE:**

The Temple of Set does not participate in, or accept representation by the Corps of Chaplains in any branch of the armed forces of any nation. Inquiries may be addressed to the Executive Director at the Temple's office, and will be forwarded as appropriate.