

THE TEMPLE BELL

Official newsletter of the Temple of Witchcraft

Quarterly

Lammas 2010

From the Editor...

Welcome to this first issue of *The Temple Bell*, the official newsletter for The Temple of Witchcraft! We are very excited to see this newsletter come to fruition, and what better time of year than Lammas, the celebration of the first fruits of harvest!

A blustery hot wind moves through the full and rustling trees in such a way as to make the same sound as the ocean as it breathes back and forth, and the tall stems of queen anne's lace, thistles and bee balm are doing their heat-wave dance in the empty lots that pass for meadows in the city where I live. And let me not neglect to mention: the chicory is in bloom - those small blue stars on jagged stalks, harbingers of the Midsummer to Lammas burn and blaze. Arguably my favorite flowers of the season.

In addition to these wild friends, our porch garden has also erupted with summer's natural enthusiasm. The tomato plant is almost as tall as we are, having rocketed its way up from a seedling in what seems like only a little minute, and we harvested an armload of skullcap this weekend to dry for tea. My intrepid spouse has enterprising visions of growing some potatoes in a five-gallon bucket, and so far it seems to be on task. The peppers are almost blooming, and the anise hyssop is as big as a house. I've been hovering worriedly

over the rosebushes, afraid that those first gorgeous blooms were also our last, but I've been assured that there will be more before summer's end (and there's even a rose hip or two on the way).

Summer is prime woolgathering weather, a time for taking lots of time for sitting on the porch at the cusp of thunderstorms, watching the white and pale periwinkle colored moths wing upwards, where a trick of the light and a moving tree branch makes it seem that they have magically turned into birds flying high above the city buildings. But it's not all thunderstorms and iced tea!

Like those green friends in the garden, the Temple Bell writers been hard at work as well, and we have the fruits to show for it.

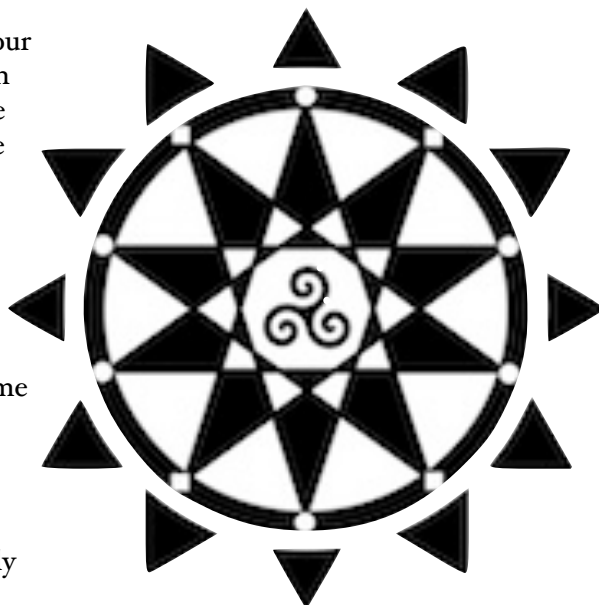
This first Lammas issue contains a rich variety of articles, interviews, and creative meditations to give you a sense of what the Temple is all about. In the *Founder's Corner*, Christopher Penczak discusses the foundations of the

Temple and the theological and practical history that has gone into forming the Temple's basic architecture. Christopher also discusses the history and use of the Lorica prayers in his article "The Temple Lorica." For more about the ministries offered by the Temple, check out the *Pillars of the Temple* section, where you can find excerpts from each of the Temple's 12 ministries' mission statements. Interviewer Tina Whittle talks with Adam Sartwell of the Temple podcast *Voices of the Temple* in this first column in the interview series, *Reverberations*. Emily K. Jones talks about the importance of the epagomenal days to those worshipping the Egyptian gods, and Liz Casper interviews author Raven Grimassi regarding his latest book *The Caudron of Memory*. In addition to these great articles, we hope you will also enjoy Raye Snover's review of *Avalon Within* by Jhenah Telyndru, as well as *Summer Song* from Stevie Grant, a Lammas meditation by Jenna Bernardi, and a Tarot invocation from Emily K. Jones. An excellent first harvest! Many reasons to celebrate this first offering from the newsletter team!

Blessings of the season!

Ruby Sara
Editor-in-Chief
Lammas, 2010

The Temple Bell is the work of the members of the Temple, and will continue to grow with your effort and enthusiasm! If you are interested in writing for The Temple Bell, please contact the editor-in-chief at templebell@templeofwitchcraft.org.



STONES IN THE FOUNDATION

Ask any contractor, and they'll tell you that before you start building, you need a plan. You need a blueprint, a pattern for the structure you plan to build. You need a budget and suppliers for all your materials, and you need a great crew. If you're lacking anything, the final results will not turn out the way you want. The same is true for any magickal endeavor. You need a clear intention about what you are crafting. You need the materials to make it happen. And when working in community, you need a good coven, circle or lodge to support the process and make it happen.

The Temple of Witchcraft is being created with the same care and attention as both a complex construction project and a magickal working to give birth to something new. Like ancient sacred sites and temples as well as modern churches, the geometry and structure of the Temple's inner workings were planned with great attention to detail. Each has a purpose to uphold in the Temple, even though all structural pieces might not be obvious to the casual observer. I'd like to take this issue's Founder's Corner, our first message from the Founders of the Temple, to explain the history, structure and future plans of the Temple.

The Temple of Witchcraft's seeds began in 1998 in a very casual way. Though I'd like to tell you I had a grand design from the very beginning, when I look at the pattern that has formed, it becomes quite obvious that the clear plan and purpose came from the inner planes. After receiving my initial training in the Cabot Tradition of Witchcraft while in college, I began a career in the Boston music industry. I had shared my experiences in the Craft with a few college friends who had become interested after seeing a positive change in my own life and outlook. We began an informal study group near the Full Moon - simple rituals, past life regression, energy work, and spirit guide meditations. I continued my own education beyond Witchcraft, specifically expanding my healing techniques through shamanism, herbalism and Reiki, as well as exploring more occult cosmology and theology through Qabalah and Theosophy. I began to receive meditations from the Goddess, who instructed me to "teach more." I continually said no, and found myself at a spiritual impasse in my own personal development. That was the only message I could get. As soon as I agreed, I lost my music industry job three days later and was unemployed. I couldn't find a job anywhere and contemplated moving to Los Angeles or New York City. But a simple flyer offering meditation classes pointed me in a new direction, and suddenly my informal Moon group asked me for a formal class in Witchcraft. My own mentors in the Craft weren't teaching, so reluctantly I created my Inner Temple of Witchcraft course based upon my own training. As the classes progressed, the group wanted more and more information, and I found myself

going beyond my own Witchcraft training, synthesizing my other occult training through the lens of Witchcraft into a five level system that became known as the Temple of Witchcraft.

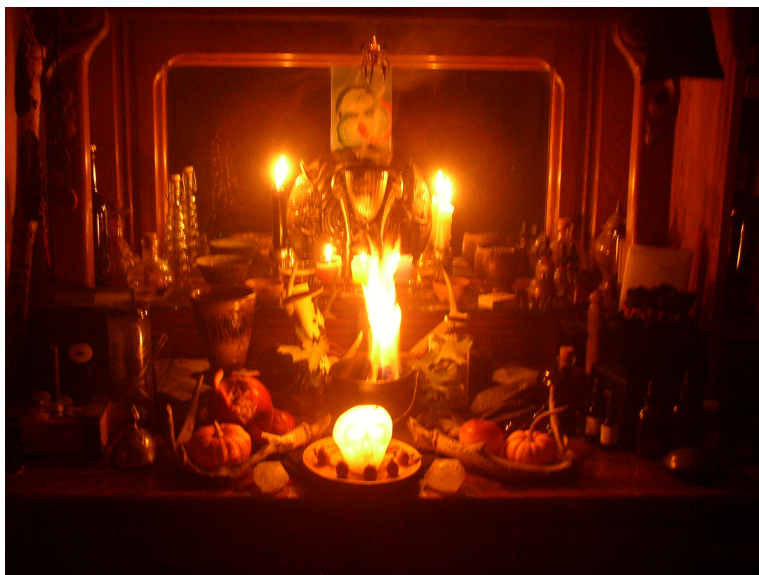
Many of those in the initial few classes became the Coven of a New Dawn, and we offered public sabbats in our local community. After teaching the system for a few years, and getting requests from potential students further and further away, I wrote the Temple of Witchcraft series of books and CDs for those who couldn't attend in person, and as an author I then had the opportunity to travel and teach the system through weekend intensives. Soon little pockets of people working with the system - alone, with me, or in small study groups - began to form. No matter the path, people seek community and identity, and as many lineage based traditions in British Traditional Wicca have specific names associated with their mainstream founders, such as the Gardnerians and Alexandrians, students in the Temple system began to seek a name for their tradition. After a few serious, and thankfully not-so-serious, attempts from students to name themselves Penczakians or Christopherians, those in the core community started to simply refer to it as the Temple Tradition of Witchcraft, and it's practitioners as Temple Witches. I prefer such an inclusive identity. While named traditions have served their communities well, I think the time of naming new traditions after their founders is over, and we should be looking for identities that embrace the whole community, rather than elevate an individual.

One of the key teachings in the Temple is direct experience. Your authority as a Witch comes directly from your experiences with the gods, spirits and ancestors. While teachers can facilitate this process, and guide you on the journey, *you* must make contact. This doesn't denigrate lineage-based traditions, as we do feel that these is a viable methods of initiation, but as we enter a new Aquarian Age, where individuality and lateral relationships are emphasized over hierarchical relationships, we are also seeking new formulas of initiation. In the Temple, the system, community and mentors hold a space where each individual must reach into the heart of the mystery and forge a direct connection to the divine powers of initiation. We use initiation ceremonies with power passed as a connection to community and a boost for such experiences, but if you don't forge your own connection, any degrees conferred have little true meaning. This allows a system where people can experience the same formula alone, and receive the same inner world initiation even when they cannot attend community in person. Initiates are held by the community of spirits and gods, as well as the community of our Mighty Dead, those priestesses and priests of our past who guide us, much like Saints or Boddhisattvas in other traditions. It is really through them that any current is passed.

Since our tradition is not based on the coven method of a High Priestess or High Priest hiving off and teaching a small knit group over a long period of time through elevation in traditional degrees, but rather a system of five mysteries moving through a more circular initiatory experience of the elements, many people who study it, and even attain the final fifth degree, don't always go on to teach others. Not everyone is called to coven leadership, but there are many that would continue their education and/or serve in ministry; what they lack are models for ministries outside traditional coven leadership. We decided to provide a structure of community leadership that went beyond the coven structure. There are therefore three main divisions to the Temple - the Mystery School, the Seminary and the Ministerial Church. The Mystery School involves the first four degrees, based on the elements of Fire, Earth, Water and Air, called the oracular, fertility, ecstatic and gnostic mysteries. Basic educational classes also fall under the Mystery School. The Seminary includes the fifth degree, based on Spirit and the mysteries of resurrection and service, and also includes any support classes in ministerial training and counseling. The Ministerial Church is where the ministers and volunteers from all levels serve the community and have the opportunity to put their education into practice.

Based upon the teachings already found in the five levels of the Temple system, we modeled our Ministerial Church after the twelve zodiac archetypes, explored via the journey of the God through the twelve stations of the Sun in fifth degree training. Each of the twelve ministries focuses on outer public work aimed at society as a whole, intermediary work for Pagan communities specifically, and inner magickal work performed by Temple members only. Our areas of ministry cover a wide range, and include Pagan military outreach, self-defense training, environmental education and activism, queer mysteries, women's mysteries, healing, public ritual, death and dying support, education, artisan support, Pagan prison outreach and rites of passage. This range of ministry provides numerous ways to be involved in the community and gain leadership experience, and offers opportunities for amazing witches to engage in ministries that have nothing to do with traditional coven oriented or teacher/student oriented training.

Our leadership structure has, at its core, three founders who's job it is to hold the integrity of the Temple's vision, embodying the forces of Power, Love and Wisdom. The Temple is then led by the Board of Directors based upon the five elements. The Board is supported by an Advisory Council of Lead Ministers, each one heading one of the twelve zodiac ministries. Each Lead Minister is aided by one to three deputy ministers and volunteers for that pillar in the Temple.



As the spiritual body of the Temple has now been formed, our goals turn to the physical body of the Temple: to building our community through events, outreach and education, and to fulfilling our goal of a physical educational center and retreat space where we can gather to deepen our connection to the land. We envision this first of several Temple sites in Southern New Hampshire, where we celebrate, educate and commune. To help fulfill these goals, we are pursuing a wide variety of events and opportunities. Our Mystery School and Seminary are both ongoing and offer both in person and online instruction. We continue to hold Sabbats, Esbats and Women's Circles in the New Hampshire area regularly. We also plan on having two larger events per year in the coming years - a public convention-style gathering and a smaller nature-based festival - for those actively involved in the Temple. And we plan on working with other Pagan educators and leaders to provide workshops and events beyond the Temple Tradition, to encourage our exposure to a wide variety of voices and views. The first of which will be Raven Grimassi and Stephanie Taylor Grimassi, who will be providing workshops in December. And we have specific events beyond the traditional Sabbats, including a Feast of Hecate every August 13.

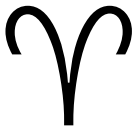
While our goals are ambitious, we realize that even though this expression of Witchcraft has been around for more than ten years, we are really still laying the foundation stones of a larger body to outlast us all. We aim to go slowly and steadily, building momentum as we go. I hope this has given seekers, members and the curious a better idea of our Temple, and those who feel called can join us in the Temple of Witchcraft community!

Christopher Penczak is co-founder of the Temple of Witchcraft tradition and organization, as well as its Sagittarius Minister. A metaphysical author and teacher, Christopher is best known for his Temple of Witchcraft series of books.

News from the Temple Ministries

In each issue we will be featuring updates from a few of the Temple's 12 Lead Ministers. For this first issue, we have included excerpts from each ministry's mission statements. Each ministry is committed to doing important work in the community! If you are interested in being involved in one of the Temple's ministries, or volunteering for any ministry events, please contact the individual Lead Minister of the ministry you are interested in.

MINISTRY OF ARIES



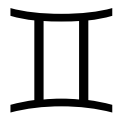
The Aries ministry of the Temple of Witchcraft was established to protect and defend the Temple and its members and to promote psychic and physical self-defense awareness. The Aries ministry will also provide correspondence and resources to witches, pagans, and heathens serving in the United States military. The Aries ministry accomplishes this mission by warding and protecting the Temple, educating its members in both psychic and physical self-defense techniques, and making contact to military personnel.

MINISTRY OF TAURUS



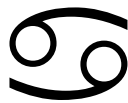
The Ministry of Taurus, working as a pillar of the Temple of Witchcraft, seeks to embody harmony with Mother Earth and facilitate spiritually enhancing use of the natural resources the Earth provides. Encompassed within that are thoughts, words and actions which enhance and support the physical well being of the planet and all creatures with whom we share her. The Ministry of Taurus will be responsible for the care and maintenance of the physical aspect of the Temple, including any buildings and grounds owned by the Temple.

MINISTRY OF GEMINI



The purpose and mission of the Gemini Ministry of the Temple of Witchcraft is to embody and act as a channel for the spirits of communication, paradox, and the synthesis of opposites that we call the "queer spirit". On the mental-material level, the Gemini Ministry is the face of the Temple (many faces, really), communicating our work and our beliefs to both Temple members and to the outside world. On the social-organizational level, the Gemini Ministry balances the faces of the trickster: asking the impertinent questions and using communication (along with wit and good humor) to deflate the over-weened ego, shatter hardening dogma, and to lift up the flagging or downtrodden spirit. On the magical-spiritual level, the Gemini Ministry embodies the Two-Spirit path, what we call "the Queer Spirit" of those who are between the worlds of male and female.

MINISTRY OF CANCER



Cancer Ministry for the Temple of Witchcraft is the Mother providing caretaking, nurturing and support of the home. The Cancer Ministry shall aid in social services and provide social services information to families and individuals in need, as well as aid in children's ministry. The Cancer Ministry shall further support communion with the divine feminine by supporting women of the pagan community with the goal of enhancing a deeper relationship to Goddess and the divine self.

MINISTRY OF LEO



The archetype of the Leo Ministry is the Artisan, the creator of art in service to the divine to make magick. In accordance with this principle, the work of the Leo Ministry, as the embodiment of the Artisan, shall encourage and mentor the work of artisans and performers to express the spiritual and divine aspects of existence and the path of the Witch. Our art shall also include ritual music and performance in support of Temple rituals, events and on its own as an expression of spirituality.

MINISTRY OF VIRGO



The Virgo ministry embodies empowerment for itself and others. Virgo achieves this empowerment by supporting those working in the Temple, offering instruction, and facilitating healing, and by creating tools to further the Craft and teaching others how to do so. Towards these ends, the Virgo ministry intends to, among other goals, provide spiritual support and comfort for those in the process of healing and recovery, and guide those with the skills to aid others in the Temple to their proper place within the greater web of the Temple.

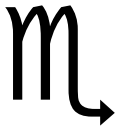
MINISTRY OF LIBRA



The Ministry of Libra has a three-fold mission: Conflict Resolution, Public Relations, and Higher Education. These responsibilities are interrelated and focus on Justice, Communication, and Discernment. In each of these aspects the Ministry seeks to present our Tradition and TOW in the most

positive light, and articulate a vision of the Craft and of the Temple which enhances each members' sense of self-worth and self-esteem and which will attract new members seeking a Community for their Spiritual and Magical growth.

MINISTRY OF SCORPIO



The Mission of the Ministry of Scorpio as a Ministry defined within the Temple of Witchcraft is to act as guardian for and work to affirm the inherent worth and dignity of every person. Our goal is to provide a ministry of hope and caring so that no member, or family member, of The Temple of Witchcraft will be left alone or in need during a time of crisis regarding terminal illness or death.

MINISTRY OF SAGITTARIUS



The Sagittarius Ministry sacred duty is to provide spiritual educational opportunities to the community. Our tradition is one of experience, not simply belief. Education in the history, mythology and magickal techniques is the gateway in which we experience the wisdom of our tradition and we are dedicated to open this gateway to sincere seekers of the tradition.

MINISTRY OF CAPRICORN



The mission of the Capricorn Ministry of the Temple of Witchcraft is to encourage and support healing, change, and spiritual development by serving the public and the Temple community through work focused in three primary areas, outreach to and advocacy for incarcerated pagans, maintenance of an archive of rites of passage rituals that

span the human life cycle, and facilitation of trainings, rites, and rituals in men's mysteries and maintaining a strong spiritual link with God and divine masculine energy via public and private ritual.

MINISTRY OF AQUARIUS

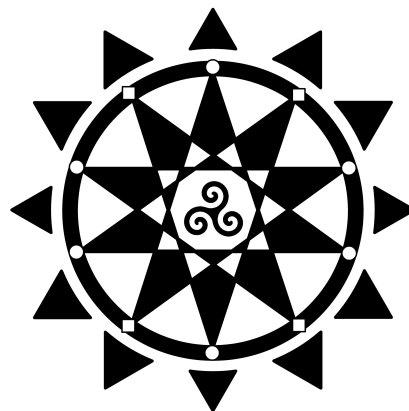


The Mission Statement of the Aquarius Ministry is to encourage, plan, implement, community building events, festivals and meetings. To build a foundation of community to both serve the inner temple community and greater community. As part of our Mission the Aquarius Ministry will coordinate disaster relief for worldwide as well as local disasters by coordinating, gathering & distributing collected monies and materials to those affected. The final part of our mission is to provide for the Temple leadership creative, "out of the box" ideas.

MINISTRY OF PISCES



The Pisces Ministry of the Temple of Witchcraft shall organize divination services for the Temple as well as organized and execute the rituals for the Wheel of the Year Sabbats and the Esbats, sufficiently advertising such rituals and coordinating with the Sagittarius Ministry for workshops/classes to utilize any rented space to its maximum capacity. These rituals are open to the public.



SUMMER SONG

by Stevie Grant

These lyrics were inspired by the song Danny Boy, set to the tune Londonderry Air. The lead sheet for this tune can be seen on Wikifonia here: <http://www.wikifonia.org/node/2847>.

Summer Song can be sung or recited at the beginning or end of a Working for Litha and/or Lammas.

Oh, summer's come and all the birds are calling

From grove to dell and up the mountainside.

The roses bloom, sweet nectar bees are hauling,

Green leaves drink rain and wind gives butterflies a ride.

...

The Sun shines over cornfields, vines, and meadow

To help Her nurture all in loving light.

But we foresee the short'ning of His shadow

When corn is cut and stored to eat on winter's night.

...

Illuminating wilderness and bower,

The Sun helps Nature grow with all its might.

For that we sing the praises of Her power

And of the King of summer blessing us with light.

CELEBRATING THE BIRTHDAYS OF THE GODS

by Emily K. Jones

As we approach the end of summer and the advent of the harvest season, I look forward to experiencing one of my favorite and most magickal seasonal celebrations: the birthdays of Osiris, Horus, Set, Isis and Nephthys.

Although I look forward to and honor each of the eight Sabbats on the Wheel of the Year, it is this “extra” Sabbat, the birthday party for my Gods, that has become the most magickal and powerful highlight of my ritual year.

In order to bring their calendar of 12 months consisting of 30 days each into alignment with the length of the solar year, the ancient Egyptians created the *epagomenal* days, a short month of five days that were the birthdays of the aforementioned Gods and Goddesses. Every year, I celebrate these birthdays, which on our modern calendar coincide with July 14, 15, 16, 17 and 18. Since I have started doing this, these five days have come to be my favorite seasonal celebration and I consider this time of year to be at the heart of my spiritual practice.

If you are already working with the Egyptian pantheon or wish to start working with them, I encourage you to take advantage of the opportunity provided by the epagomenal days to bring the magick of these ancient deities into your life. I suggest that you begin by finding a version of the story of their births that appeals to you. My favorite version of the births of these Gods and Goddesses is the one written by Normandi Ellis. This version can be found in both the book *Feasts of Light* by Normandi Ellis and the book *The Passion of Isis and Osiris: A Gateway to Transcendent Love* by Jean Houston. On July 13, start by reading the entire story and then setting up an altar to honor

the deities. If you have statues of Osiris, Horus, Set, Isis and Nephthys, place them on the altar. If you do not have statues, you can use pictures, crystals or candles to represent the deities. My suggested candle or gemstone colors are green for Osiris, yellow or gold for Horus, red for Set, blue for Isis and black for Nephthys. Once I have the representations of the deities on the altar, I like to cover them with a red scarf to symbolize their presence in the belly of their mother, the Goddess Nut.

On July 14, read the story as far as the birth of Osiris. You can cast circle and hold a formal ritual each night as you celebrate the birthdays, or if you prefer, you can keep it more informal. I choose to go the formal ritual route. I like to read the story out loud. Remove the scarf from the object on your altar that you have chosen to represent Osiris. If you have a candle for him, light that candle and welcome him. Light some incense as an offering to him. I like to use cedar or Egyptian musk incense, but use whatever scent feels right to you. You can write your own invocation for him, use a passage from the Book of the Dead or simply let the story invoke him. I like to have a birthday card for him. I spend some time focusing on the candle flame and meditating about where and how I work with the energy of Osiris in my life. Osiris is the benevolent, civilizing ruler, the sacrificed vegetation God and the lord of the dead. If I have any requests or messages I wish to send to Osiris, I write them down and place the paper with the birthday card. Once my meditation time is complete, I burn the card and paper in my cauldron with the intent of my birthday message reaching Osiris. You may also want to ask Osiris if he has any messages for you and then spend some time listening for an answer. When I am done spending time with Osiris, I extinguish the candle, leaving the Osiris portion of the altar uncovered.

On the following day, July 15, read the part of the birthday story that details the birth of Horus. Uncover the representation of Horus on your altar, then light a candle and burn some incense for him. For Horus, I like to use frankincense, sandalwood or lotus incense. Use whatever form of invocation you prefer to call Horus and welcome him. Meditate on Horus and his energy. Horus is the far seeing hawk of gold, a solar God of protection who sees things from his higher perspective as he soars above the earth. As you did with Osiris, spend some time communing with Horus and then deliver your birthday message to him in whatever manner seems appropriate to you. After you deliver your message, listen for whatever messages he might have for you.

The birthday celebration on the third night, July 16, is dedicated to Set. Proceed as you did on the first two nights, casting circle and calling quarters if you wish, then reading the portion of the story concerned with the birth of Set and uncovering his image. Dragon's blood is the incense I prefer for offering to Set. Some people may find it difficult to work with Set, particularly if they do much work with Osiris, Isis or Horus. Set is the rebel God, the murderer of Osiris who usurps his throne. If you find it hard to relate to Set, spend some time really thinking about where the energy of the rebel has been a factor in your life. You might also want to think about what legitimate reasons Set might have had for choosing to rebel. If, after your meditation, you determine that Set is not a God you are comfortable working with, simply send him a happy birthday wish and let him know that you do not wish to work with him at this time.

The celebration on the fourth day centers on the birth of Isis. Another name for this celebration is The Night of the Cradle. For me, July 17 is one of the most joyous and sacred days of the year because it is the birthday of my patron Goddess Isis. Begin your

celebration of this birthday in the same manner you have been using for the previous three birthdays. Kyphi is the scent that I like to use for Isis, but any incense you associate with the moon, magick and the divine feminine should do. You can find many lovely invocations to Isis or you could write your own invocation if you are inspired. Spend as long as you like meditating with Isis. In my work with her, I have found her to be extremely accessible and compassionate with a lot to say. She is a Goddess of magick and mystery, a great magician who creates through the power of utterance and a devoted wife and mother. In addition to the birthday card and message, I like to offer an additional gift to her, such as flowers.

July 18 marks the final day of birthday festivities. Nephthys is the Goddess born on this day. As you approach your altar on July 18, the representation of Nephthys is the only one that should still be covered. Read the story of her birth, then uncover her representation and light her candle and incense. Jasmine is the scent that I prefer to use for Nephthys. Nephthys is a Goddess of the shadows, a dark reflection of her bright sister Isis. Although she is young in age, many people find working with Nephthys very similar to working with the energy of the Crone. She can be very helpful for engaging in shadow work. If you spend some time meditating and communing with Nephthys, she will let you know where and how you might benefit from working with her. After you have delivered your birthday card to Nephthys, you might want to spend some time contemplating all five of these deities.

You can either take down your altar at the close of the epagomenal days, or leave it up for awhile if you intend to continue working with these Gods and Goddesses. You may find, as I did, that taking time to honor and celebrate the birthdays of Osiris, Horus, Set, Isis and Nephthys helps you build a rich and

deep connection to these deities that enriches you and your magickal practice throughout the entire year.

TAROT INVOCATION

By Emily K. Jones

Come, Fool who inspires us to take the leap of faith,

Come, Magician of Mysteries, bold and bright,

Come, High Priestess of Moon and Magick, gifted with sight,

Come Empress, Abundant Mother, thou radiant queen

Come Emperor, Horned Father, from your forest green,

Come Hierophant with your wise teaching voice,

Come Lovers who call us to make a choice,

Come Chariot that we may chart our own course,

Come Strength which teaches us to access our source,

Come Hermit who shows us how to find the light within,

Come Wheel of Fortune with your ever cycling tales,

Come Justice with your perfectly balanced scales,

Come Hanged Man to show us a different point of view,

Come Death with your transformation that creates anew,

Come Temperance with all the alchemical magic you blend,

Come Devil who encourages us to embrace our shadow as friend,

Come Tower, tearing false foundations away,

Come Star who appears like hope to guide the way,

Come Moon, mysterious beauty who graces the night,

Come Sun who radiates warmth and light,

Come Judgment with your final resounding call,

Come World that we might celebrate our connection to all,

Come suit of Swords, with your gifts of clear insight and the ability to know,

Come suit of Wands, with the fiery passion, courage and energized will you bestow,

Come suit of Cups, to open our hearts and intuitions to your ever abundant flow,

Come suit of Pentacles, with the power to make our dreams manifest and grow,

Come Arcanas, Major and Minor to gift our decks and tools with your energy and power

We ask that you bless, charge and consecrate these items in this magical hour.

Emily Jones is a tarot fanatic and workshop junkie who has been an active member of the Denver Pagan community for the past six years. She works at the metaphysical shop Full Moon Books, writes a column as The Denver Wicca Examiner and is always looking for new ideas, events, and practices to inform her spiritual journey.



ADAM SARTWELL: VOICE OF THE TEMPLE

Every month, the *Voices of the Temple* podcast -- the official podcast of the Temple of Witchcraft -- provides news, information, interviews, and insights into the greater Temple community. Hosted by Virgo Minister and Temple Founder Adam Sartwell, *Voices of the Temple* connects listeners across geographic boundaries, creating a space for fellowship, learning and community. *Voices of the Temple* is entertaining and educational, but most of all, it's magickal, creating a sacred space that both literally and figuratively transcends time and place. Listeners can download the program and tune in at their convenience, joining Adam through the entire show, from invocation to devocation, whenever and wherever.

One of the podcast's regular features is an interview with a Temple lead minister. Conducted by Adam, these interviews explore not only the duties of each ministry as it relates to the larger mission of the Temple, but also provide a portrait of each minister's personality and spiritual philosophy. Part theological discussion and part personal history, these conversations reveal the heart of the Temple by illuminating how each member serves in his or her own unique capacity. Each voice provides a thread in the tapestry—it's Adam's job over the next year to ask the questions that will weave those separate threads into a fully integrated whole.

In this conversation, we explore Adam's role in *Voices of the Temple*, how it functions within the Temple, and how it is furthering his own growth as a witch.

The Temple Bell: Can you tell us a little about yourself?

Adam Sartwell: Well, let's see. I am one of the founding members of The Temple of Witchcraft, the others being my partners Christopher Penczak and Steve Kenson. I run the Virgo ministry. I grew up in small town Vermont. I have been a witch since I was fifteen years old, and now at thirty-one, I have been practicing for more than half my life.

TB: What does your spiritual practice bring to your role as an interviewer?

AS: I think that it helps that I know about what it means to be a witch, the ups and downs of it. I also think it helps me to ask inspired questions which bring forth a glimpse of the true self of each guest and enlighten listeners in their own practice.

TB: Have you learned anything new about yourself or your spiritual practice during these interviews?

AS: I have learned to have more confidence speaking. It has enlightened me on how my own path has become less about



my own journey and more about the journey of the community. It is also a great reminder of the personal practice that helps me BE the magic I want to create. I was solitary for a long time, so community work is a big change.

TB: What role do you see *Voices of the Temple* playing in this journey, especially as it relates to the mission of the Temple?

AS: One listener came up to me in one of our events. She told me that she loved the podcast because it kept her connected to what was going on with the Temple even though she lives in New York. As the Temple grows and gets its federal non-profit status, our Temple will spread out, and the podcast will help us all keep in touch. It also gives us a chance to meet our ministry leaders, and hopefully in my second year, some craft elders and teachers.

TB: How did the idea for a podcast originate?

AS: Actually, it was something I thought of while listening to *Elemental Castings*, T. Thorne Coyle's podcast. I then brought it up to the other founders, and we thought it would be a good idea for the Temple. I then started listening to other Pagan podcasts and chose the elements I liked and added some of my own.

TB: What did you add that makes it yours?

AS: Well, first I noticed how serious people were about Pagan podcasts. I think we forget the Goddess likes to laugh with us.

TB: That's an excellent point! These podcasts are very light-hearted yet nonetheless profound. Do you find your guests entering into this mindset with you?

AS: Yes. More than one of my guests has said how at ease they were in the interview when they had been nervous before.

TB: Do you have any special techniques, magickal or otherwise, for creating this atmosphere?

AS: We say a prayer before we even turn on the microphone. I also like to clear the space. Though not a magickal technique, in the pre-interview talk, the guest and I go over what is going to happen, what the questions will be, and what the guest is comfortable sharing. So we can both relax and have fun.

TB: And having fun is important, absolutely. I imagine that having that sense of security and safety certainly creates openness. Do you do anything special to prepare yourself?

AS: I like to ground and center, and connect to my Higher Self and ask it to guide my thoughts, words, and deeds to make the podcast the best it can be.

TB: Do you do any research beforehand?

AS: Yes, though I know most of the people I have interviewed so far. Sometimes I look into things that each ministry is doing so I can talk about that with them on the air. I am sure that I will have to do more of that in the second year of the show.

TB: You mentioned before that you wanted to expand into the larger circle of teachers and leaders within the Temple?

AS: Yes. In the second year, I want to expand the podcast to have teachers and elders from the Craft and Pagan community as a whole.

TB: So these teachers and elders would be from other traditions, not just the Temple?

AS: Yes. I think it is important for people to get introduced to the Head Ministers of the Temple, and after that is done, I want to move out into interviewing teachers from other traditions. One of the Temple's main ideas is that we, as Pagans and Witches, are part of a timeless tradition. Our Mighty Dead, Ascended Masters, Hidden Company -- or any other way you want to say it -- come from the root traditions of Witchcraft today. So interviewing other traditions enriches our own.

TB: So you'll be on the other side of the interview table as the Virgo minister soon, right?

AS: Yes, this September. I'm not sure if I should get someone to interview me or if I should interview myself using a funny voice. I do a great Kermit the Frog.

TB: Now THAT would be an interview no one would want to miss!

Catch up with Adam and *Voices of the Temple* via the Temple of Witchcraft site at www.templeofwitchcraft.org or on iTunes.

Interviewer Tina Whittle is mystery novelist/freelance writer who lives and works in Southeast Georgia. She is a member of the Earth-based Spirituality Group at her local Unitarian-Universalist church, which she attends with her husband and daughter.



Virgo Lead Minister and Temple Founder Adam Sartwell credits his psychic gifts with saving his life as a teen due to a vision of his own demise. A graduate of Johnson State College in Vermont with a degree in Psychology, Adam works with developmentally challenged kids in Massachusetts and lives with his partners in New Hampshire.

THE TEMPLE LORICA

A Lorica Prayer roughly translates to a “breastplate” or “body armor” prayer, an incantation meant to spiritually protect the speaker, like armor would physically protect you from harm. The most famous Lorica is the Prayer of St. Patrick. Though most certainly Celtic, it’s far too Christian for many Witches to appreciate it. But while this most famous example is Christian, Lorica charms can be found in Paganism and western magick. The angelic prayer of the Lesser Banishing Ritual of the Pentagram can be considered a Lorica.

*Before me Raphael
Behind me Gabriel
On my right hand Michael
On my left hand Uriel
For about me flames the pentagrams
And within me shines the six rayed star.*

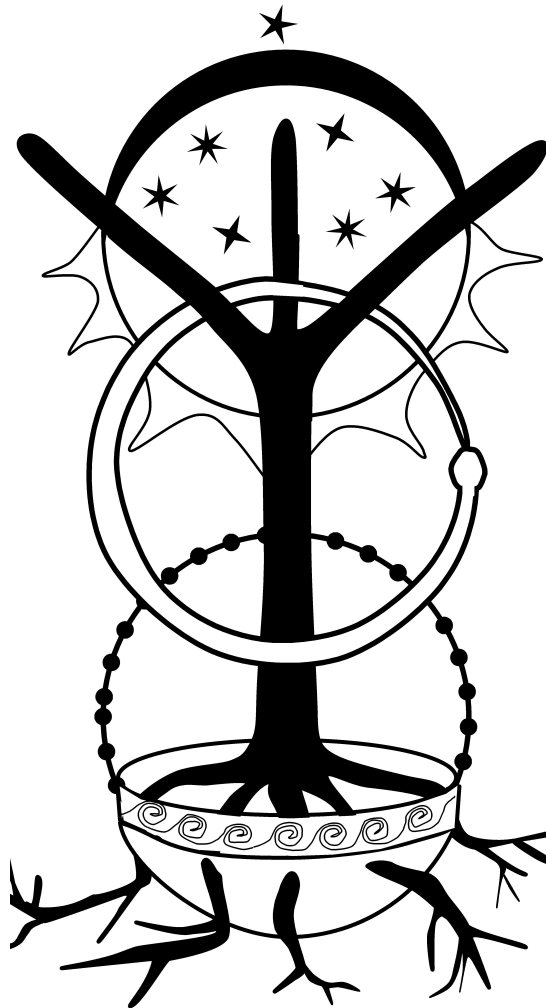
This “girds” you with the power of the archangels on all directions. Magicians envision them facing outward, protection them from all harm. The entire ritual, known as the LBRP for short, is done regularly by Western magicians of the Golden Dawn style, to banish unwanted forces, strengthen the energy body, and evoke the aid of the angelic realm, particularly for daily protection. The root of the angelic part of the ritual most likely comes from a Jewish Prayer, which in turn was inspired by an older Sumerian prayer. 1

*In the name of the Lord God of Israel,
may Michael, the protection of God,
be at my right hand;
and Gabriel, the power of God,
at my left;
before me, Uriel the light of God;
behind me Raphael, the healing of God;
and above my head Shekinah El, the
presence of God*

Notice how this form of the prayer would place the archangels at different quarters than most people are familiar

experiencing. The Sumerian Lorica calls upon four gods, not angels, and simply surrounds the reciter of the prayer with them, without verbose descriptions of their function or role.

*Shamash before me,
behind me Sin.
Nergal at my right,
Ninil at my left.*



In an effort to artistically and magickally incorporate the Temple of Witchcraft’s mythos in more practical magick, we’ve added a Witchcraft specific Lorica Prayer to the first degree training, for those seeking to use something devotional in their daily protection magick. It can be recited as it is, or used as inspiration for forming your own Lorica prayer.

*Today I rise through the Blessings of the Two
Who Move As One*

*Through the Love, Power and Wisdom of
the Great Spirit
I rise with blessing of life from the Great
Mother
I rise with the blessings of strength from the
Great Father
And I rise through the blessing of rebirth
through the Child of Light.*

*I gird myself with the heights of the Great
Above
With the depths of the Great Below
And with the balance of the Great Between
I stand between the worlds like the Witch’s
Tree.*

*I gird myself with the golden light of the
Sun
With the silver light of the Moon
And with the white light of the stars
For I am a child of the Earth and Starry
Heavens*

*I gird myself with the powers of Earth and
Air
And with the powers of Fire and Water
And the Secret Fire that dwells within all
things.
For I am like serpent of spirit and flesh
made one.*

*From the dangers of flesh and spirit
From the dangers of darkness and light
From accident, injury,
From illness or attack,
I am protected.*

*Today I gird myself with the Blessings of the
Earth
And the Beauty of the Garden
By her Flesh and Blood, Breath and Bone
By the Green of the Land
And the Blue of the Sea
By the Winds of Knowledge
And the Stones of her Body
By the Clouds and Lightning
Nature and I are one.*

*Magick before me.
Magick behind me.
Magick above me.
Magick below me.
Magick in my left hand
And magick in my right hand
Magick all around me
And magick within me
For all is magick.*

*By the Blessings of the Web and the Wheel
By the Blessings of the Three Rays of Power,
Love and Wisdom
And by the Three Wells
By the Three Races of Angel, Faery and
Ancestor
By the Three Creatures of Flora, Fauna and
Lapis
And by the Four Directions
By the Five Gifts of the Sea People
By the Seven Wanderers of the Heavens
And by the Nine Waves of Creation.*

All dwell within me.

*I am guided
I am protected
I am whole
Blessed be*

In Temple ritual, we often refer to the Lady and Lord as “the Two Who Move as One.” Together they turn the wheels that are the loom of the universe, and weave the web of creation. We emphasize the role of Love, Power and Wisdom in the magickal enlightenment process, seeing the Great Spirit, the creative force, as a Divine Heart, Divine Will and Divine Mind - the three in one. The prayer above recognizes the basic cosmology of the World Tree, or Witch’s Tree, with an overworld above, an underworld below and a middle world between. Within each realm there is a well of mystery and blessing for those who quest for it. We seek harmony with nature, through the Sun, Moon and planets (who together make up the seven wanderers) and the stars, through the four elements and the body of the Earth. We invoke the power of magick that is around us, in us and flows through us, and the mystery that tells us that ultimately we are not separate from magick. We start our training by learning magick. We then perform magick through ritual and rite. We soon realize we *are* the magick, and while we continue our study and practice, our awareness shifts into the magickal life. In our more extensive cosmology, we teach about the three spiritual races of the Angels, Faeries and Creatures of

Flesh and Blood, and how they are expressed in the plants, animal and stones. Our mystery training explore the mythos of the Sea People and their five gifts, our ritual hallows of blade, wand, cup, stone and crown.

If you wish to be more deeply connected with the collective energy of the Temple, you can recite this prayer regularly, in whole or part, to connect with the principles and powers guiding our Mystery School. Or in turn, use it to inspire an expression of the powers you have already established a relationship with, and call upon daily for guidance and protection.

¹ *Walker Between Worlds*, Matthews, John. p. 256.

SACRED BREAD MEDITATION

Close your eyes and relax. Become aware of your breathing, and breathe deeply. Take one deep breath to relax your body, one deep breath to relax your mind and let go of the details of your life, and a third deep breath for your spirit.

Picture yourself surrounded by golden light.

It is Lammas, the late afternoon of the yearly cycle. What do you receive in the afternoon?

The promise that cooler days are coming?

Relief that the work day will soon finish?

A feeling of productivity from the earlier hours of the day, the earlier months of the year?

It is harvest, and you must now use your sickle to cut the grain of the field. Oats, wheat, and corn play golden in the sun. Picture using clarity, the sharp blade of your mind, to cut stems and fill your basket with ripe food.

What will you harvest?

What flavors do you taste on your tongue?

What will this grain be used for?

What bread do you remember?

Feel yourself like the warm grain, holding the goodness from months passed.

What has ripened?

What do you hold?

What do you have in your basket, ready to use?

Feel the warmth concentrated and preserved in the kernels of grain, even as the sun moves lower in the sky. Feel what is lost as you cut the stems of your past. Feel what remains in your storage bin to bake into bread and share with others.

Grind the grain and mix with water to form a dough for kneading. Your effort in kneading the bread dough is a focus of will, thought, desire. Set the dough to rise.

What in your life must wait a bit?

How can you allow it to rest?

Recognize that there are many forces befriending the bread, helping it to rise.

What is the warmth needed?

What is your covering over the bowl?

It is now time to put the loaf in the oven. It is almost sunset. You bake with the confidence of experience. The sun, the grains, the living yeast, the heat: all play their part. You know that you will soon be nourished by this loaf, and share it with others. Smile and smell the rich golden aroma in the fading golden light.

You are one with the forces, great and small, in the making of the bread.

Jenna Bernardi is founder of The Wick coven in Rochester, NY. A yogini, musician, and Tarot reader, she loves the ocean, Kabbalah, and her husband Michael.

INTERVIEW WITH RAVEN GRIMASSI

I had the pleasure of attending the Florida Pagan Gathering (FPG) for Beltane the weekend of April 29 to May 2, 2010. FPG is a great festival and the organizers always engage interesting and popular authors for workshops and book signings. If any one is going to be in Florida around the time of Beltane or Samhain, I would suggest looking up FPG on the web (www.flapagan.org/) and check out their organization.

Twice a year, in the Ocala National Forest, Pagans gather for a peaceful but active weekend to celebrate two of our major holidays. The weekends are packed with classes, workshops, Celtic games, and activities for children. There are also nightly drum circles, and live music and, of course, a main ritual on Saturday night.

For the second year in a row, FPG brought in Raven Grimassi and Stephanie Taylor for the Beltane festival. This very popular duo conducted three classes and generously shared their time and knowledge with the festival attendees. I was lucky enough to be able to steal about an hour of Raven's time and pick his brain a little bit about his new book, *The Cauldron of Memory* (Llewellyn Publications, 2009), and some other questions that were lingering in my mind.

The Temple Bell: You talk about travel and tapping into the ancestral memory in the *The Cauldron of Memory*. What prompted you or inspired you to write and research about this subject?

Raven Grimassi: The seed of the book started years ago when I was researching for another book, and I ran across cauldron books and legends. I noticed something at the time that the ancients were writing about the idea of a lost or forbidden cauldron and that you had to go on a journey to retrieve it. What struck me as odd about that was that, well, this was written back in



the day, when we think that these people knew this already - when the knowledge was alive - and the fact that at that time they were writing about it being lost. It percolated in my mind and later I came to the feeling that they were writing for a future generation; when it would be lost. They were saying that when you find yourself in a time when all is lost and hidden, take the cauldron and take the inward journey. That is basically the seed for the book.

TB: In your new book you talk about the theory of metamorphosis, how living organisms can communicate by creating energy fields. How did you come up with this, did you conduct experiments?

RG: I think there is a two-part answer to that. One is that this is kind of the inner knowledge that we can never put a label on. I kind of knew these things on some kind of inner level, but the formal study of it and having a name for it came from Rupert Sheldrake, a biologist who thinks outside the box. He talks about ways the vegetable kingdom communicates, very influential. Part of the idea of

evolution is the idea that there is some type of communication in nature. When we need change, there is a biological communication and we respond by evolving to meet the new environment and learning how to survive within it. I had learned earlier on that when there is an infestation in a tree, it is a known fact that the leaves and the bark around it will begin to thicken, somehow these trees know. He (Sheldrake) takes this idea further, now this is an analogy; if the oak trees in New York are being exposed to something that can potentially kill them, and eventually the oak trees in California receive the message and they begin to prepare to defend themselves against this thing, and in effect somehow change and therefore evolve to meet the challenge. It is an interesting theory. It makes a lot more sense to me than the idea that evolution is just happenstance or a stroke of good luck.

TB: For those readers who are not familiar with your work, who were your mentors?

RG: To encapsulate the idea of my work, it is about preserving old ways, legends and myths and the reasons behind why people did what they did. My life's work is the preservation of the legends and old ways.

My teachers were mainly family. Beyond that the next batch were some individuals I met in the late 60s and 70s, who were prominent at the time, Lady Sara Cunningham was one of them. I took a year-long course with her. That was interesting. It wasn't a close relationship but I learned a fair amount, a fundamental foundation from her.

I had a teacher outside of the family, Lady Heather, my first initiation. It was a quasi-Gardnerian system. She claimed it was Gardnerian, but it turned out not to be and we parted ways. It took me several years to discover that that claim wasn't true but I still feel the experience was valuable

and that what she taught was very sound. Then I returned to my family ways for a while and came back out, than entered into some other Wiccan traditions for a while.

I think there are many authors that I would consider teachers or mentors. I studied the works of Charles Leland, Eliphas Levi, William Grey, Dion Fortune.

TB: Can you talk about any students that have stood out?

RG: Some stand out in good ways and some in not so good ways (laughter). Sometimes I'll meet someone who wants to study and I'll see great potential, and I see others that will struggle. Sometimes we get surprised; and they get it and move through it quickly. These are the ways and these things happen. One of my students that was well known was Scott Cunningham, he studied under me from 1979 to about 1981. He ended up being initiated and only stayed with us for a year. Scott had a focus on self-style craft, he believed more in doing what felt right. My teaching style was very traditional. He made things accessible and people were drawn to the craft. Here in the United States we have to acknowledge that he was instrumental in bringing people into the craft. He went on to become published while he was still with me and he does acknowledge me as his teacher in his first book. We kinda lost touch with each other and in the end, about three months before he died, he called me. We spoke for a while and that was the last time we spoke. I appreciated that he called, especially with everything he was dealing with at the time.

TB: Did you find anything in your cauldron of memories outside of the Italian traditions?

RG: I have to say yes. In addition to recalling our ancestral blood lineage, we can also tap into our spiritual lineage. Our past lives, we can pull out our spirit lineage, our soul memories.

It is like more like a past life communication, a recall rather than regression.

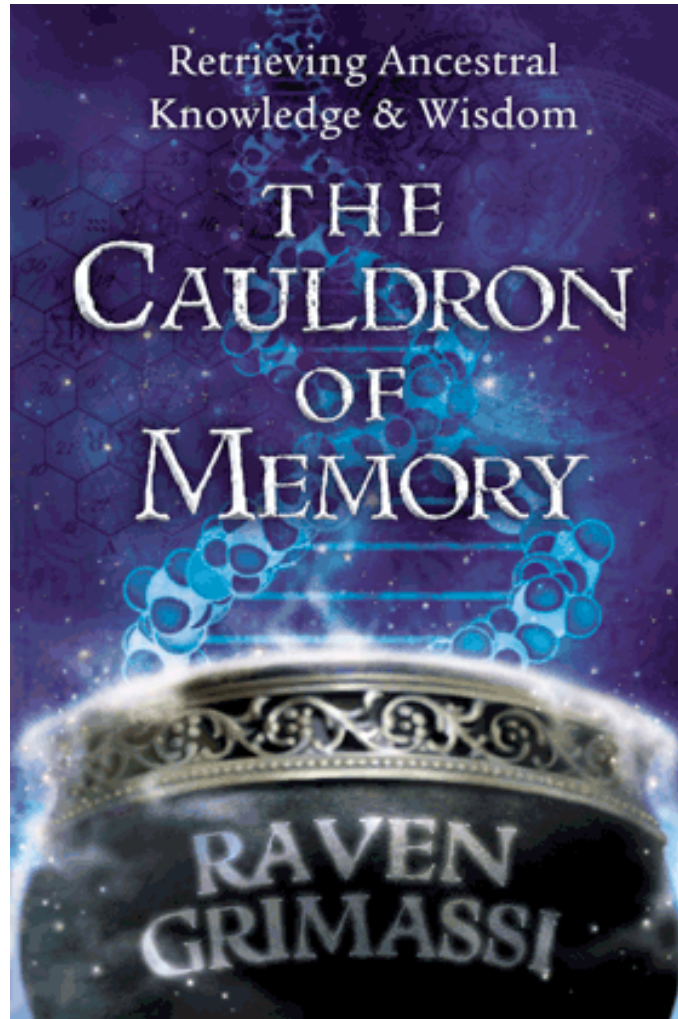
quite as evident. They experience it on a real basis, they do a lot more of the work, they are a lot more invested.

RG: I would say that is true because on the East Coast and New England, there is so a change in nature, the people change and shift with it. The energy level is important as well. On the west coast you have to visualize it more. There is more, such a change in nature, season, the people change, the energy level is different also

TB: Any advice for the Temple of Witchcraft members as we move venture forth with the new organization?

RG: Be open to the teachings that are being delivered, at the moment they are being delivered. Accept it purely on its own; be open and receptive to hear it. Just take it in. Later on spend the time to argue about it. It's the same advice that I give to my own students when they are new, especially if they come from other teachings. At the moment I'm teaching it to you you're telling me you're not hearing it. It's the same as if I wanted to give you a drink and you don't open your fist. Open your fist; if you don't open your hand I can't give you the drink.

Interviewer Liz Casper has been practicing the Craft for seven years and has been a student of Christopher Penczak for about five. The New Jersey native is an artist and writer, animal lover, and an ardent Buffy and Angel fan. She currently lives in Central Florida



TB: Raven and Stephanie, both of you were based out of California for a long time, and now you live in Massachusetts. What cultural differences have you found in the Pagan community east coast to west coast?

Raven Grimassi: Both coasts have good communities.

Stephanie Taylor: The people on the East, in New England particular are very rooted and understand the Wheel of the Year. Because in California there are no real finite seasons, that is not

AVALON WITHIN: A SACRED JOURNEY OF MYTH, MYSTERY AND WISDOM

by Jhenah Telyndru

Llewellyn Publications, 336 Pages

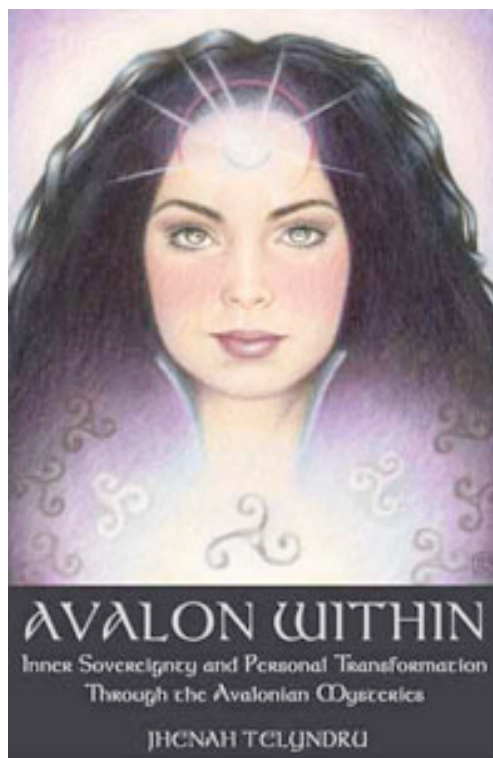
\$18.95

“For many women seeking a spiritual home, the legend of Avalon has called to them from across the ages.” (Telyndru, 2) With the re-release of *Avalon Within: A Sacred Journey of Myth, Mystery, and Wisdom*, author Jhenah Telyndru is again helping women heed that call with her fascinating work.

In her updated addition, Telyndru, founder of the Sisterhood of Avalon and Director of the Avalonian Theological Seminary, continues teaching her program of personal discovery and self-actualization using the myths of Avalon. This work offers no spells, or rituals. What it does offer is a path of healing and growth for those who have an affinity with the Isle of Apples. The author utilizes the Priestesses of Avalon as an example of what women can aspire to—sovereignty of self.

Believing that “wisdom must be earned” (Telyndru, 30), the journey that Telyndru has created is not a path followed easily or without contemplation. The process can be long and at times painful. The student must heal before she can progress. Heavy on Hermetic theory, with some Kabbalah and Shamanism blended in, the lessons are given in layers and built upon slowly in successive steps.

Though not all of the physical Avalon of myth still exists, Telyndru wants the reader to connect to that model of Arthurian legend. Using the symbol of the apple with its five-seeded star as a guide, “The Five Seeds of Wisdom” is a process in which the reader is able to link up with Avalon in the astral plane on an unconscious level. Once this is



done the real work begins with the Avalonian Cycle of Healing.

The Avalonian Cycle of Healing is a five-step process which involves the Station of Descent, looking at how our “fears and pain control and direct how we live our lives” (Telyndru, 14). Step two is the Station of Confrontation, which is where the reader confronts the fears that have motivated their previous actions. Station Three is the Station of Emergence. In this station one redirects the darker self to make changes for the better to further the journey for self-actualization. The Station of Resolution, the fourth step, builds on the previous three to create a wholeness that was missing and to celebrate the “progress we have made down the path towards our inner sovereignty” (Telyndru, 15). The final stage, the Station of Integration, is the sum of the whole, “bringing together all of the insights, lessons and changes... weaving them into the pattern of our soul” (Telyndru, 15-16).

Telyndru does supply some tools for working through these stations. For each stage there is a list of questions to

contemplate before the reader begins, such as “What perspective, situations, persons and things in your life cause you pain?” (Telyndru, 93). Also there are Immrams for each station in the cycle of healing. These Immrams are similar to guided meditations but are designed to “allow the seeker to gain access to an established archetypal realm” (Telyndru, 51), in particular the realm of Avalon when it was at its full strength. There are also exercises to make it easier to access this ancient domain, such as instructions on Power Breath, and the Middle Pillar Exercise. This exercise is used to create an inner balance, making it easier to absorb what we find on our journey. Finally the author offers Ecstatic Trance Postures, positions that are designed to send the reader into different levels of consciousness.

As one progresses through these steps, the author adds correspondences to each station. Physical aspects of Avalon are added, like the Chalice Well and Glastonbury Tor, with their related Goddesses. Each station is listed with its related element, along with each energy center. Finally, the corresponding moon cycle is taken into account to get the best results from the journey. All these aspects pull the reader deeper into the spiritual realm of Avalon.

Following the path *Avalon Within* sets before us is hard work, and as with most things you get out what you put into it. The hardest work will bring the greatest reward, in this case a wholeness and a connection with a matriarchal past that has long been missed.

Raye Snover is a HPs in the Cabot Tradition whose work has appeared in The New York Times, The Daily News and Excalibur. She lives in Manhattan.

The Temple and its Ministries are always in need of volunteers willing to contribute their time, energy, and expertise to our Great Work. Specific volunteer opportunities include the following:

DRUMMERS

The Leo Ministry wants more drummers for larger rituals, such as Samhain, and wants to establish a core drum group for Temple events and to develop new music and beats. Email sagittarius@templeofwitchcraft.org for more information.

ENVIRONMENTALISM

The Taurus Ministry is looking for volunteers who would like to aid the Lead Minister in a variety of environmental projects and education. Please contact taurus@templeofwitchcraft.org for more information.

GRAPHIC DESIGN

The Gemini Ministry is on the lookout for Temple members with graphic design experience and resources, particularly Mac OS X based, and skill with page-layout and desktop publishing (iWork or Adobe CS). Email gemini@templeofwitchcraft.org for more information or to volunteer.

HEALING

The Virgo Ministry needs a volunteer to coordinate its healing work, including, but not limited to, organizing Reiki shares and other healing events and management of the Temple's online healing list. Experience in different healing modalities is preferred, but not required. Email virgo@templeofwitchcraft.org for more information or to volunteer.

MENTORING

The Sagittarius Ministry is looking for previous graduates of Witchcraft III, IV, and V interested in serving as mentors in the online education program. Mentorship includes giving feedback on homework, answering questions and encouraging students in the Mystery School and Seminary. Interested applications should email sagittarius@templeofwitchcraft.org.

RAFFLE ITEMS

The Temple runs a regular raffle at our Sabbats, and we're always looking for new and unique items to be donated for the raffle to help raise funds. Email raffle@templeofwitchcraft.org for more information or to donate items.

WRITING & ART

The Gemini Ministry needs writers and artists to work on *The Temple Bell* newsletter. We're looking for articles, poetry, art, photos, and reviews. Contact editor-in-chief Ruby Sara at templebell@templeofwitchcraft.org for complete submission guidelines.

The Leo Ministry is looking for artists interested in creating new pagan-oriented works for the Temple and its members. Contact the Lead Minister at leo@templeofwitchcraft.org for more information.

You can also volunteer for work with particular ministries of the Temple by contacting the appropriate lead minister. See the Ministries page of the Temple website and **Contacting Us** below for details.

CONTACTING US

- ◆ For general question and inquiries e-mail info@templeofwitchcraft.org.
- ◆ For website or technical issues, e-mail admin@templeofwitchcraft.org.
- ◆ For questions or inquiries related to a specific ministry, see the Ministries page or e-mail that minister at (ministry name) @ templeofwitchcraft (dot) org, such as gemini@templeofwitchcraft.org.

Send surface mail to:

Temple of Witchcraft
PO Box 2252
Salem, NH 03079

NETWORKING

The Temple maintains an email notification list through Constant Contact, giving subscribers all the up to date information on our rituals, classes, and other events. To sign up, visit our website at www.templeofwitchcraft.org and go to the "Contact Us" page, where you'll find a "Sign Up for Our Newsletter" box. Just enter your email address to sign up.

If you are a Temple member at any level, you can also join the Temple Web, our interactive Yahoo! group email list for members to stay in touch and network. Registration requires membership verification, so please include your full name along with your request. You can find the mailing list's home page at <http://groups.yahoo.com/group/templeweb>

You can also find and friend us on Facebook and MySpace for updates and to help spread the word about the Temple!

Donating to the Temple

The Temple of Witchcraft is a not-for-profit organization, funded by the generous donations of its members to bring you services such as our website, mailing lists, and this newsletter.

If you are interested in making a secure online donation via PayPal (including credit card donations), just go to the “Donations” page of our website and click on the “Donate” button and fill out the necessary information. Be aware that, until we have received our federal nonprofit status, donations are not yet tax-deductible for federal income tax.

We can also accept checks and money orders (made out to “Temple of Witchcraft”) via surface mail at:

Temple of Witchcraft
PO Box 2252
Salem, NH 03079

LEVELS OF DONATION

The Temple welcomes donations in whatever denomination contributors can offer. We recognize five levels of donation:

- ◆ **Quicksilver • \$5 – \$25**
- ◆ **Iron • \$26 – \$50**
- ◆ **Copper • \$51 – \$100**
- ◆ **Silver • \$101 – \$250**
- ◆ **Gold • \$251+**

A special “Diamond” level is reserved for patrons of the Temple who establish

lasting endowments and trusts. Please contact us directly if you are interested in doing so.

We regularly thank members who donate to the Temple by offering special Wheel of the Year meditations as audio file downloads. See the Donations page of our website for the current thank-you offer and watch our website and social networks (like Facebook) for announcements concerning new thank-you meditations and special offers to our generous patrons.

The Temple of Witchcraft is a not-for-profit religious organization based in the State of New Hampshire. Co-founded by Christopher Penczak, the Temple started in 1998 as a system of magickal training and personal development, and eventually developed into a formal tradition of Witchcraft. Now, as an outgrowth of the work of students, initiates and graduates of the programs, the Temple of Witchcraft has evolved into an organization based on traditions of modern magick, Witchcraft, and Neopaganism. The work of the Temple is both otherworldly and terrestrial, seeking to strengthen the connections between spirit and matter through inner transformation and public service.

The Temple of Witchcraft’s goal on an individual level is to awaken the potential of the human soul to its natural gifts of psychic awareness, communion with nature and the spirits, and magick. Each individual seeks to live a magickal life. Through these awakenings, we seek an expansion of consciousness through the alignment of our souls with Love, Will, and Wisdom to complete the Great Work.

On a greater scale, we seek the restoration, maintenance, and evolution of humanity to the Garden of the Gods, the cooperative consciousness where all things are in harmony and community. Our myths define this awareness as the First Garden, known as Avalon, Hesperides, Zep Tepi, Shamballa, Lemuria and even Eden. We manifest this vision through both our inner workings and service to the greater community. By these actions, we plant the seeds and tend the garden of Witchcraft culture, tradition and community.

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Alix Wright • Secretary
Adam Sartwell • Board Advisor, Founder
Mary Hurley • Board Advisor

Public Relations

For general questions regarding the Temple, or to contact the Board of Directors, please email info@templeofwitchcraft.org. For technical or website related questions, please email admin@templeofwitchcraft.org.

Contact gemini@templeofwitchcraft.org for access to promotional materials, fliers, and other media.

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