

THE TEMPLE BELL

Official newsletter of the Temple of Witchcraft

Quarterly

Samhain 2010

From the Editor...

Blessings of the season, friends! It is Samhain – arguably the highest of holy days for those who walk in the ways of Witchcraft. The days grow shorter and the nights seem full of ghosts. The serpent in the land beds down and prepares for its long winter sleep, and dark Mother Night creeps in. Good cackling weather abounds. Tables groan beneath pumpkins and squash, turnips and beets, rich dark breads and sweet, ripe apples. The jack-o-lanterns glow with their unearthly light, and the darkness is alive with the spirits of the Beloved Dead. To these bright souls we make offering and thanksgiving, and listen for their lessons in the deep.

This time of year has always held some fascination for me, since well before I knew about Witchcraft and Paganism, and I've heard many others say the same. The smell of leaves burning, of smoky fires and blustery days. Crusty thunderstorms and the smell of bread baking – that luminous, heart-smoke moment when the sun throws back its curtain of rain for just a moment and turns the world into a living diamond. And let's not forget the food! Pies and casseroles and apple gingerbread. The last of the harvest festivals, Samhain is a time of feast and plenty before the encroaching winter, a time to gather with friends and loved ones, tell stories, and remember those

who cannot be with us in body but are ever with us in spirit.

And so it is in this spirit of reverence, mystery and abundance that *The Temple Bell* is simply bursting with rich, thought-provoking work. Beginning in Founder's Corner, Steve Kenson gives an excellent explanation of the many kinds of Ancestral Dead that may be honored in the Temple tradition. Both Emily K. Jones and Tammy McCracken discuss the cleansing and rebirth



aspects of the season via Jones' "Samhain Tarot Rite" and McCracken's discussion of Samhain resolutions for the Witch's New Year in "Welcoming Samhain." In the same month as the release of his newest book on the subject, Christopher Penczak offers a series of invocations of the Three Rays of Witchcraft. Creative offerings from Mark Cameron, Kathy McKenna and Stevie Grant include poetry, photography, and a ritual retelling of

the Demeter/Persephone myth. Witchcraft II student Daedalus offers his thoughts and reflections on the power of the pentacle and the importance of engaging in respectful dialogue with others. Tina Whittle's column, Reverberations, features an interview with the editor-in-chief of *The Temple Bell* (oh wait...that's me!), and Raye Snover presents an interview with Australian Witch and songstress Wendy Rule, as well as a review of Andrea Jones' novel *Hook and Jill*. And of course, we have updates from several Lead Ministers detailing their latest work in their respective ministries. A delightful, witchy collection of words to keep you full and carry you through the dark winter months!

As the shadows lengthen, friends, may your Samhain celebrations be full of the bountiful blessings of the earth, the wisdom and guidance of the Ancestors, and the shattering beauty of the fiery autumn moving into winter. Your support of the Temple and *The Temple Bell* is, as ever, hugely appreciated, and we give thanks!

All best and blessings of this glorious season! Say hail to the Mighty Dead!

Ruby Sara
Editor-in-Chief
Samhain, 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.

Honoring the Ancestors

In the Temple of Witchcraft—as with many Pagans—we see Samhain as a time of honoring our ancestors, but what exactly do we mean by both “ancestors” and “honoring,” particularly in the context of a Neo-Pagan Witchcraft tradition?

Speaking for myself, I felt little connection with my genetic or “blood” ancestry in my younger days. All my grandparents but one passed before I was able to know them, and my mother and her mother were never particularly close, so my “Nana” was a distant childhood figure who passed before I reached adolescence. My family on both sides has deep roots in New England, meaning a kind of generic WASP (White Anglo-Saxon Protestant) background, no immigrant history or an “old country” to stir my blood. I’ve been to England, where a lot of my ancestors originated, but feel no particular connection to it. I imagine many contemporary Pagans, particularly in America, feel likewise.

Then there are the diverse backgrounds of members of the Temple community, many of whom do feel connections with their ancestry – and what a range of ancestors, too! Mediterranean, Slavic, Anglo-Saxon, Celtic, Jewish, Native American, Asian, Arab, African, and much more. Such a diverse “tribe” brought together, like many modern communities, from a wide range of backgrounds. Ours is a complex quilt of ancestors, but to many if not most of our ancestors, our contemporary spiritual practice would seem strange.

Likewise, the Temple tradition is not lineage-based. We do not trace our spiritual “ancestry” through an unbroken line of initiators into the Mysteries, nor do we claim to be the inheritors of some ancient authority, as past mystery traditions have done.

So who *are* our ancestors, and how do we honor them at this time of the year?

THE HIDDEN COMPANY

The answer is found in the Three Rays, specifically the Yellow Ray: the Crooked Path. This is the ray of the Middle World - associated with the Mighty Dead, those we call “The Hidden Company,” and the “Ancestors of Our Timeless Tradition.”

The Mighty Dead are those who passed on in what might be called a “state of grace,” possessing sufficient spiritual development or power to resist the siren draw of what lies beyond the Secret Fire that burns at the center of all things. They stand now outside of our circle, in the shadows just

beyond its light, and help to guide those of us in the living realm as we follow in their footsteps.

The Hidden Company are not of the Temple tradition per se, as we are a young organization and a newly blazed trail, but they are still initiates and spiritual adepts, and there is a quality in initiation that calls to those able to perceive it. Our practices and ways are not always theirs, but our aims are the same, and we may one day be fortunate enough to join their ranks. Like the Temple itself, the members of the Hidden Company have followed many paths, hailing from diverse places, to arrive and stand together. Within their ranks are more spirits than can truly be counted, and they speak to us in different ways.

As a group, the Temple of Witchcraft honors the Hidden Company as those who came before us. All the spiritual wisdom we modern folk now have at our fingertips—in books, poetry, music, art, and more—flows from them, and connects us to them. The sacrifices they made and the lives they led have helped to bring us to where we stand in our circle, and we must honor and remember that. The diversity and unity of the Timeless Tradition reminds us how small the differences of spiritual practice truly are.

THE RIVER OF BLOOD

Of course, not all of our ancestors were spiritual adepts and learned masters who still reach out to us from the far side of the Veil. Many Temple members hear the rushing sound of the River of Blood, underworld symbol of the continuity of the unbroken line of genetic ancestry. We recognize that we literally stand upon the bones of our ancestors, whose bodies decay to become the Earth once more, and we choose to honor them in a wide and personal range of ways.

In our own home, we have ancestral shrine with photos and other mementos of those who have passed. We set out offerings for them, light candles for them, and speak to them, as they are part of our extended family. Some choose to honor their blood ancestors in ways that are both familiar and pleasing to them, whether it is favorite foods or the outward forms of religious observance. If an ancestor followed a particular spiritual path, we find no incongruity in giving them the comfort of their symbols, words, and ways, and know that they are honored by this.

KINDRED SPIRITS

Lastly, there are those who are not related to us by blood, not a part of the Hidden Company, but still ancestors to us in spirit none the less. These are kindred spirits.

Some of these spirits are familial: a dear friend or teacher, an inspiring artist, or even a beloved family pet; all are part of the web of our lives. These connections are not severed by death, and we honor them as part of what makes us who and what we are.

There are also the cultural ancestors, those who contribute to our identity in some way. The work of my own Gemini Ministry is one example: many of the “ancestors” of the Queer Mysteries are men and women with no biological children, who still had an immeasurable impact on the lives on their modern “descendants” (to say nothing for their future “progeny”). So we in the Queer Mysteries honor their names, their work, and their sacrifice. It is likewise the case for other personal and cultural backgrounds.

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As you can see, with ancestors of blood and of spirit, in the Hidden Company of the Mighty Dead, we in the Temple of Witchcraft have a true wealth of ancestry to recognize and honor at this time of year!

Whether you attend a public ritual celebrating Samhain, offer a private “dumb supper” for family and friends, or simply observe the American Halloween tradition of handing out candy to children (and maybe dressing up yourself), be sure to take a moment to quiet your mind and consider the vast line of ancestors stretching out behind you, far away into the distant past for countless thousands of years. Consider all the many lives—their complex interactions and crossing paths—that have led to you in this place and time, and give thanks to them as you hope your progeny, both of blood and of spirit, will one day do for you.

The Veil thins, and the ancestors are listening. Let us honor them with our words and our deeds.

Steve Kenson is a co-founder of the Temple of Witchcraft and Lead Minister for the Gemini Ministry. His spiritual practice includes a reverence for the ancestors engendered by this time in New Orleans.

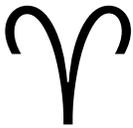


News from the Temple Ministries

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

Michael Cantone



This year was a productive year for the Aries ministry. Immediately after being named Lead

Minister, I worked up some protection magick for the Temple. Later in the year the ministry ran a protection ritual at Ostara just prior to the start of the evening's ritual.

The protection ritual that we used was taken from Christopher Penczak's *The Witch's Shield*. At Templefest 2010, we provided assistance with the parking of festival patrons and vendors as well as teaching two workshops. At Litha, we partnered with the Sagittarius ministry and ran a psychic and physical self-defense workshop. Just recently we ran another protection ritual at Mabon as part of the evening's main ritual.

Throughout the year I reached out to some military folks which resulted in continued correspondence.

I look forward to another productive year when the New Year begins at Samhain. I plan on furthering the Aries ministry in the continued development of a Temple of Witchcraft martial arts system and with the military outreach program.

MINISTRY OF TAURUS

Jocelyn VanBokkelen



The Taurus Ministry is currently seeking volunteers for two projects. The first involves compiling and

organizing information for Temple members on animal health and welfare. This will include information on shelters as well as other information that seems appropriate under the scope of the ministry.

The second project involves researching a possible environmental project involving rehabilitation of contaminated land using bio-systems.

In both cases volunteers would work fairly independently, sending monthly (or as necessary) reports to the Taurus Lead Minister, who would be available as needed to help guide the direction of the work in accordance with the Temple mission. If you are interested in assisting with either or both of these projects, please contact the Taurus Lead Minister at taurus@templeofwitchcraft.org.

MINISTRY OF GEMINI

Steve Kenson



The Gemini Ministry's mission of communication has predominated the

ministry since the Temple's official founding. If you're reading *The Temple Bell*, you already have one excellent example of the kind of work we're doing! (You're also keeping up with us on templeofwitchcraft.org and following us on Facebook, right? Of course you are...)

Weaving the web of interconnectivity between members of our community and keeping those threads strong and

vibrant takes a lot of work! Towards that end, the Gemini Ministry is interested in volunteers with good communications skills—whether writing, web design, graphic design, or social networking—to assist in maintaining and extending our “web”. Email gemini@templeofwitchcraft.org to help or for more information.

I also hope to begin developing another of the ministry's missions: that of supporting the Mysteries of Queer Spirit. Expect new developments as we head into the (Pagan) New Year. Those interested in helping to further or explore the Queer (gay, lesbian, bisexual, intersexed & transgendered) Mysteries should contact gemini@templeofwitchcraft.org to offer their aid or seek additional information.

MINISTRY OF CANCER

Matooka Moonbear



The Cancer Ministry started offering Women's Circles on the second Saturday of each month

in April of this year. As of August, 2010, this Circle moved to a new location at Myths & Maidens on Kelly Street in Manchester, NH.

Our ministry organizes after-Sabbat ritual feasts for TOW. We also collect non-perishable food items at Sabbat gatherings to be donated to the local NH Food Bank.

MINISTRY OF SAGITTARIUS

Christopher Penczak



The Sagittarius Ministry is busy starting a whole

new group of long term and online courses this fall, including an online First Degree course with Christopher Penczak, an in-person First Degree

class with Alix Wright in New Hampshire, and both an online and in-person Third Degree course. A Second Degree online course will begin in January of 2011.

We've partnered with Myths & Maidens, a local shop in Manchester, NH, to jointly present the Temple of Witchcraft Education Series: a once a month workshop/lecture series featuring one topic per month with new teachers and presenters in the Temple, as well as with some of our friends and associates. Classes are held on the fourth Wednesday of every month, and topics this year include Angels, Hoodoo, Honeybees, Ritual Tools, Kitchen Witchery, Incense Making, Homeopathy, Celtic Gods, Shadow Work, Environmentalism and Rituals of Joy.

The Seminary will be graduating the newest group of High Priestesses and High Priests from the current Fifth Degree course this November. The group has work incredibly hard, and was also the group that transitioned with the Temple prior to it becoming a legal entity. And we'll have our first group of ordained ministers taking their ordination oaths at our November Leadership Retreat this fall.

MINISTRY OF AQUARIUS



Lisa Kulis &
Krista Ernewein

Minister Retreat,

November 6th. Each of the Temple's head ministers will be gathering to discuss the past 6 months & plan for the next 6 months. We're hoping to have it at the same venue as last time, Sunpoint Sanctuary in Derry, NH.

Templefest 2011. We're pulling together an even bigger & better Templefest this year. We plan on a 2 day/night with camping as well as longer classes, more vendors & various rituals throughout the event.

Templecon 2012. This will be our big winter event but will not come into fruition until the winter of 2012. Held at a convention center or large hotel, this will be a 2-3 day event.

Beltane Psychic Fair. This will be an all day event followed by a public Beltane Ritual in the evening. We'd love to have readers from the Temple to participate!

Pagan Pride Days. We've had a presence at many out of state Pagan Pride Days manned by Temple Members who volunteered to help out. The New England events were on 9/11/10 in Manchester, NH and 9/18/10 in Ipswich, MA.

MINISTRY OF PISCES

Alix Wright



Friends! Temple
Members!

Coven conflict?

Trouble meditating? Networking questions? Pisces has answers! Beginning in our Imbolc issue, The Temple Bell will feature an advice column from our Pisces Lead Minister. Got a question you've been meaning to ask? Send it our way!

All names will be kept confidential. Please email your questions to pisces@templeofwitchcraft.org and put "Dear Pisces" in the subject line. By submitting a question you are giving permission for the publication of your question and Pisces' answer in a future issue of *The Temple Bell*.

PRAISE BE THE PATH

by Mark Cameron

Bless me Father,
You are my foundation.
The path I walk
will be made of the stones
you taught me to lay.

Bless me Mother,
You are my passion.
I follow my dreams knowing
that you share in the joy
of their coming true.

Bless me God the Father,
You are my determination.
The stubborn faith I believe
in of a hope that you feed
will guide me to opportunity.

Bless me Mother Goddess,
You are my wisdom.
I am always in need of learning
and ask for your help in understanding
the lessons from my mistakes.

The stones of my path angle me forward.
The dreams give me destinations to find.
The faith keeps me together between stops.
The lessons light my way when I am lost.

Mark Cameron graduated from Georgia Southern University with a Bachelor's Degree in Writing and Linguistics. He has always loved the feeling of faith, but struggled with the form. He is searching for others like him that share his visions and hopes for the world, and that search is manifested in his writing.

WELCOMING SAMHAIN

by Tammy McCracken

Samhain is upon us! I love the deep mysteries, the mystical moments at midnight, and the communion with my Ancestors. I start decorating weeks in advance. Mixing Samhain preparation with Halloween decorating lets me be openly witchy without a single raised eyebrow from the neighbors. Without a doubt, like many witches, this is one of my most favorite seasons. In fact, if I am being really honest, I start anticipating Samhain shortly after Lammas. Decorating our home, and preparing my altar in the days leading up to the Celtic New Year triggers reflection. I look back across the year as it wanes and can't help wonder what the New Year will bring. What mysteries will I encounter when the veil falls away? What message will I come to me from my guides? What wisdom do my Ancestors have to offer me?

Along with a connection with our Ancestors and communion with our guides, Samhain is also the Celtic New Year. Whether you celebrate the New Year on January 1, November 1, or recognize them both in their own right, one thing a new year always sparks is a conversation about those dreaded Resolutions.

You know, those things that start out with great conviction but seem to have the staying power of an ice cube in summer? A great example for me is my resolution to go to the gym three times

a week. I start out strong. My intention is clear. I work my schedule to make it fit. Somewhere along the way, however, I find that a few weeks (or months) go by and my resolution has been reduced to driving by the gym saying, "I have a membership there..." *Sigh.*

The tradition of making resolutions at the New Year dates back at least 4000 years and is marked less by a date on the calendar and more by the culture's perception of how death and rebirth are marked in the year. In the ancient

mundane is whisper thin. Spoken at Samhain, a resolution therefore becomes an act of magick.

What's a little funny is how I hold resolutions as somehow separate from acts of magick, and I know I have some company in this attitude! For example, I have heard magickal and non-magickal friends alike echo my own declaration that I resolve not to make any more resolutions. Why do we give up on resolutions? Maybe it is because we have enough experience with the

fact that they just don't seem to work very well. If I am going to put the energy into creating a resolution, I would really like to have a formula to help that resolution manifest, if not...I'm inclined to say never mind.

But there is a formula, and Samhain really is an ideal time to enter into a new resolution. At this time of year, the support of our ancestors is easily accessible and the power to manifest substantial change is right at our

fingertips...or wand tips as the case may be! Whether our intention is a magical one, like charging the ingredients of a potion, or it is a little more on the mundane side, like getting more exercise; the same energies and correspondences are at play. Resolutions are simply declarations; spoken intentions. In this way, resolutions are just as magickal as the spells we speak in the circle, and just like spell casting, resolutions need a little mundane muscle to back them up.

Okay. The veil is thin, ancestors are gathered, the Wheel is turning to a new year, and a new season of birth and growth begins deep in the womb of the



Photo by Kathy McKenna

traditions, New Year resolutions involved returning borrowed farming items as the new growing/birthing season began each spring. It was considered a bad omen to possess these items as new growth emerged. Many witches make New Year resolutions at Samhain because for us, Samhain is a transformative moment along the Wheel. It is the moment when the dying year gives way to new birth and new creativity in our lives.

This timing is perfect for a resolution. What could be more powerful than to speak our New Year's intentions in the presence of our Ancestors and our Guides? At Samhain the veil that separates the Spirit world from the

earth. The timing is ripe for an effective resolution—but what do we do with all these unmanifested resolutions? They flutter about in the cool winter breeze like discarded leaves from an oak tree. When the timing and the intentions seem to be in alignment but the sought-after change is still dead in the water, our resolutions are running into interference, and this is where the formula comes in.

First, look inside the resolution itself. Sometimes there are gremlin intentions running around inside the stated resolution. Gremlin intentions skitter around inside the resolution but, unlike the resolution, the gremlins run around just beyond our conscious awareness. Don't make the mistake of underestimating the gremlins though; they are no less powerful just because we are unaware of them. Although these can be the hardest ones to flush out into the open, they are often the biggest culprits in the demise of our resolutions! These gremlins interfere with centering our power toward the desired outcome and they distract us from our goals. Gremlins take a number of forms, and can look like old beliefs, thoughts, and emotional habits, to name just a few. Gremlins aren't good or bad in and of themselves; they just get into mischief by creating frustration in our lives.

So how do we find these sneaky little mischief-makers? Traditional processes like doing a reading, meditating, ritual, and spell work can help. Another way is to look to our physical environment. Evidence of the gremlins is everywhere if you know where to look.

When the wind warms the frozen earth and the first signs of spring peek out from the gray of winter, many of us clean out the closets and chase the dust bunnies out from under the beds. When I do this, I always find things I had forgotten I even owned. At Samhain, rather than vacuum up all the dust bunnies, I look for all the things that hold energy and space that are not

part of my life, do not support my goals, or no longer support the prosperity of my family. The great thing about this is that as you look around your physical environment (home, office, etc.) and begin to clear things out, gremlin intentions will get flushed into the open the same way the dust bunnies tumble out from under the bed. This is a perfect time of year to clear out what is no longer wanted or needed. The energy of Samhain is an ideal correspondence to discovering what you may be doing to interfere with your own highest and greatest good.

Start by looking at your resolutions. If you declare that in this New Year you will experience a new and healthy love relationship, go to your bedroom and take a good, hard look around. The bedroom corresponds with love, intimacy, and sexual energy. (If this is not your room with the strongest correspondence to a healthy romantic relationship, go find the space that is). Go through your bedroom and gather the things from past relationships. Put them all in one place and look at them very carefully. Why have you kept them? Be honest with yourself. At least some of these items are anchoring you and your energy in the past. If any of these mementos carry harmful energy then they need to be released from not only your bedroom, but from your home and your life. Engage a ritual that will separate you from their energy so that they can be forwarded into the community in a neutral way. From here, these items can be transformed into someone else's prosperity.

If you have jewelry, photos, and clothing from a past relationship you don't want to get rid of, no problem. However, just as our magickal tools possess the vibrations empowered to them, so do these objects. They take up physical and energetic space. If you want to invite a new love into your life, you need to make room for it. You don't need to donate these items, but they do need to become part of the past instead

of interfering with your present and your future. Collect them up and store them...out of the bedroom! For extra measure, magickally seal the container. Now there is room for something new. Clearing these items will also highlight emotional resistance you may have to moving forward. Ah, the gremlins! If you can see them, you can deal with them. If you want to reinvigorate your current romantic relationship, the same process applies. Are there items from rough times? They don't need to be in the bedroom, that's for sure. Is there a lot of clutter? This blocks the flow of energy the two of you could be sharing.

Another great resolution is to live in greater prosperity. Christopher Penczak offers some fantastic ideas in his book, *The Witch's Coin*, including a similar process I mentioned for the bedroom. As you prepare for Samhain and a prosperous new year, go through the closets and cull out clothes you haven't worn in over a year, or that your children have outgrown. I cull through kitchen cupboards, and the black holes I call closets and donate household items I haven't used in forever. The whole lot gets donated because if want to manifest prosperity, I need to make room for it. The gremlins that run down the halls of my home as I clean out the closets are the ones that sound like; what if I need this later? I might use this, but I spent good money for this! These thoughts interfere with the bottom-line of prosperity: everything I need is all ready present in the universe.

This year, the stack of nursery linens caught my eye. These blankets, comforters and quilts from when my boys were babies are folded up and stacked on the shelves of an extra closet. I won't be donating those. They were handmade by either me, or family members. My boys though, are 10 and 18 years old. I doubt they will need those baby quilts any time soon, and keeping them in this space holds all of us in the past. I want my children to grow and flourish, so it is time to box up the past we have shared and save it

for when this energy and love can be passed to the next generation. Even thinking about it flushes up my desire to hold them close, to keep them tucked safely in the nest...gremlins.

What are your resolutions for the New Year? As you prepare for Samhain, you might write each one separately to burn in ritual. As you work through your physical space, notice anything you have a hard time letting go of? It could be hiding a gremlin.

It is a new year. If we will do the work and make the room in our minds and our homes, it can be a year of magick and mystery and possibility.

After several years practicing as a Solitary Witch, Tammy McCracken is completing her Second Degree as a Temple Witch. She combines her Craft with her work as a Mindbody Medicine Specialist and integrative psychotherapist in Houston, Texas. In addition to over 20 years in allied medicine, Tammy also facilitates a Wisdom Circle, teaches workshops, and provides spiritual direction readings & mandala interpretation.



Photo by Kathy McKenna



Kathy McKenna is reinvigorating her 20-year witchcraft practice by studying Witchcraft I with Christopher Penczak. She has recently been spending time earth walking, reading epic fantasy novels, and working with dragons. She contributed the photographs for this article.

CLASS NOTES: THOUGHTS FROM WITCHCRAFT II

I'm proud of the positive changes that have come about since I've become a Pagan, and more importantly a Witch. I wear my pentacle out in the open to honor those changes, though I am by no means "in your face" about my spirituality, as I don't like this type of approach from other religions.

Wearing the symbol of my religion plainly visible around my neck allows me to engage other folks in discussion about my views and understandings of how the Universe works. This both gives me an opportunity to give back in a small way for all the blessings and gifts I've received while on the Path, and it also requires me to think about and sometimes defend the things I've found to be personally helpful. There's nothing like having others question your beliefs to get you to look more deeply at them and hopefully better understand them.

I don't seek out these confrontations, but I embrace them when they come bearing their lessons. I remain calm and try to serve as an example; I think of the next person wearing a

pentacle and how they may not hold the same self confidence I feel.

I keep in my mind that actions speak louder, and are remembered longer, than words. The Goddess, God, and Great Spirit are beyond ego and as their vessel and spokesperson of the moment I shouldn't let my ego muddy the water or cloud the discussion.

When you're standing in front of a 6-foot-tall, long-haired, heavily tattooed, heavily scarred older gentleman who was once an outlaw bike-club member, and he's remaining calm and smiling while talking to you about co-existence and being gentle and respectful with others, I find it gets people's attention. If they will allow me to keep speaking my truth for long enough, and if they will open their ears (and heart), and listen to something other than their pre-conceived notions of what the symbol I wear around my neck represents, I find that we can usually come to a place of mutual respect.

“Co-exist” has become a mantra for me. The discussion for me centers on the right for each of us to find and follow our own path to the Divine.

Wearing my pentacle in the open also allows me to connect with others who may seek to share the Path yet may be somewhat more timid than I am. Those connections have allowed me to learn how to speak my truth in a more gentle, thoughtful and supportive way. The classes I’ve attended through the Temple and my initiation into the Temple tradition always keeps me mindful that I am a representative of my tradition, my classmates, and all my sister and brother Witches. I feel that solid base and backing whenever I use what I have learned when speaking to others outside our tradition.

If people are free to wear crosses, pentacles or other symbols of faith and be proud of what those things symbolize, then I believe that they sometimes need to be questioned on their understanding of the history of their religion and what that symbol really stands for. They shouldn’t be offended or take it personally when I calmly question them as they question me. If I don’t make it personal then why should they?

I feel it is never good to discriminate or belittle someone just because they are of a different clan, camp, color or religion. That pentacle, cross or other symbol of faith originally taught the same lesson as our pentacle teaches. Sometimes a gently-worded reminder and calm example is all it takes to bring that realization full circle.

As the signature of one of my classmates states, “Be the change you wish to see in the world.”

For me it begins by openly wearing the symbol of the faith I practice and am proud of, and ends in discussions wherein I am able to calmly, objectively, respectfully explain why we all have a right to think as individuals and worship at different altars.

Daedalus is a former bike club member from Texas. He has been married to the same wonderful lady for 35 years now. Daedalus lives on the coast of Maine and works part time in a Pagan shop. The rest of his time is taken up doing metal and woodworking, mostly yacht work and tool making to include ritual tools and wooden bows.



A SAMHAIN TAROT RITE

by Emily K. Jones

As the Wheel of the Year reaches Samhain, it is a natural time to reflect on loss, death and letting go. As Witches, we honor the cycles of the seasons and nature, and we recognize that sometimes destruction paves the way for new creation. While it is one thing to realize this on an intellectual level, many of us still have trouble recognizing the things we need to release in order to make progress in our own lives. Often it is easier to hang on to the baggage that keeps us from moving forward rather than honestly acknowledging it and then willingly letting it go. The simple Samhain Tarot rite below can be a powerful and profound tool to help clarify the process of letting go.

To perform this Samhain Tarot rite, you will need two decks of Tarot cards and space to lay them out. One deck will be used for laying out the altar and will provide the cards that will act as your ritual tools. The other deck will be used for laying out a Tarot spread.

Cleanse the space using whatever technique you prefer and then cast your circle. For a Tarot rite, I recommend casting the circle with a Tarot card. I usually use the Magician card to cast circle because the Magician has all the tools he needs and, in most Magician cards, the ritual tools for all of the elements are depicted on the card. Other choices to consider might be the Ace of Swords or Ace of Wands, the Tarot equivalent of the athame and wand. While you can use any quarter calls you like, I find it a nice touch in Tarot ritual to call on the Lords and Ladies of the Tarot Court. In the east I call on the Court of Swords, in the south I call on the Court of Wands, in the west I call on the Court of Cups and in the north I call on the Court of Pentacles. If you do not want to work with the Tarot Court, you can also use the aces or whatever cards you feel appropriate to represent the directions.

For calling in deity, I usually invoke either the Empress and the Emperor or the Moon and the Sun, depending on which deck I am using and which cards in that deck strike me as being evocative of deity. As I call in the quarters and the deities, I lay the corresponding cards in the appropriate place on the altar. I also leave the card I am using as my primary ritual tool on the altar. I have included a sample set of quarter calls as well as a set of Tarot deity invocations to help give you some ideas. Depending on which elements you associate with which directions and Tarot suits, the quarter calls can obviously be rearranged.

*Honored Lords and Ladies of the Suit of Swords,
You who rule over the realm of insight and intellect,
Please join this circle and witness this rite,
Sharing your powers of perception, clear-thinking and insight.*

Hail and welcome!

*Honored Lords and Ladies of the Suit of Wands,
You who rule over the realm of passion and energy,
Please join this circle and witness this rite,
Sharing your powers of energy, courage and inspiration.
Hail and welcome!*

*Honored Ladies and Lords of the Suit of Cups,
You who rule over the realm of intuition and emotion,
Please join this circle and witness this rite,
Sharing your powers of emotion, intuition and dreams.
Hail and welcome!*

*Honored Ladies and Lords of the Suit of Pentacles
You who rule over the realm of stability and prosperity,
Please join this circle and witness this rite,
Sharing your powers of stability, grounding and manifestation.
Hail and welcome!*

*Magician, Emperor, God of the Golden Sun, Lord of
Communication,
Most Blessed Father,
Please join this circle with your strength, protection and guidance.
Welcome Lord!*

*High Priestess, Empress, Goddess of the Silver Moon, Lady of Magic
and Mystery,
Most Blessed Mother,
Please join this circle with your love, power and guidance.
Welcome Lady!*

From the deck you have been using to lay out your altar cards, take out the Hermit, the Devil, the High Priestess, Death and the Star. Place the Hermit card down where you can look at it. I suggest placing it in the east of your table or altar. Do not worry if it covers the cards you placed earlier when you were calling quarters. As you look at the Hermit, think of your own willingness to go within and find your highest guidance. Let the Hermit remind you of your Samhain quest to seek out your shadow places and bring light to them.

Pick up the second deck of Tarot cards that you have not used until this point. Close your eyes and visualize yourself as the Hermit holding aloft the lantern of enlightenment. Tell yourself that you are the Hermit, seeking out knowledge. Now shuffle the cards, and as you shuffle, ask them where in your life there is something that you need to release. Keep shuffling the cards until you feel compelled to stop, and then select one card. This card is your message from the Hermit and it should give you some insight on what you need to clear away. Take some time to journal about this card and how it relates to your question.

When you are ready, place the Devil card in the south of your table or altar. Take a good look at the Devil card. Think

honestly about your fears and how you set traps for yourself. Let the Devil remind you that once you can acknowledge your fears and admit the ways you sabotage yourself, you can free yourself. Only when these areas of your life are unexamined can they grow out of all proportion and create major problems. By your own willingness to confront your worst fears and move on, you will be setting the stage for growth and progress. Close your eyes and visualize yourself as the Devil. Realize that you are the one holding the chains and that ultimately you have power over them. Now shuffle the cards as you ask for a message to help you fight your demons. Ask the cards what you can do to release what it is that binds you. Keep shuffling the cards until you feel compelled to stop, and then select one card. This card is your message from the Devil, and it should give you some insight on how to take action on what you need to release. It may also give you some information on what is stopping you from releasing what no longer serves. Take some time to journal about this card and how it relates to your question.

Moving on to the next card, place the High Priestess in the west of your table or altar. Study the High Priestess card. The High Priestess represents the power of your own intuition and your connection to all ancient and hidden wisdom, as well as your connection to the Divine Feminine. The High Priestess holds the key to unlocking all of the psychic information you need. Close your eyes and see yourself as the High Priestess. See yourself preparing to pull aside the veil behind you and access the full power of your intuition. Now shuffle the cards as you ask for the gift of psychic insight to help you see your situation clearly. You have the power of the High Priestess as you shuffle, asking the cards to clearly reveal to you the information you need in order to release and move on. Keep shuffling the cards until you feel compelled to stop, and then select one card. This card is your message from the High Priestess and it should give you clarity on your situation, what needs to be released and how to go about doing so. This card may feel like the missing piece of a puzzle to you. Take some time to journal about this card and how it relates to your question.

Place the Death card in the north of your table or altar. Look closely at the Death card. The Death card represents transformations and the cycle of life, death and rebirth. All things must eventually come to an end, and the Death card is a reminder of this. In order for rebirth and growth to take place, death and release must first occur. Close your eyes and visualize yourself as Death. Understand that you are part of the natural order of things, and take a moment to acknowledge the gifts that can be found through the power of death and destruction. Try to feel comfortable in your own power as the agent of change, transformation and renewal. When you feel comfortable, pick up your deck and start shuffling. You possess the amazingly transformative power of Death as you shuffle, asking the cards to show you

the best way to go about releasing the issue, emotion or situation that you need to let go of; the issue, emotion or situation that was revealed to you in the previous three cards. Keep shuffling the cards until you feel compelled to stop, and then select one card. This card is your message from Death, and it should provide you with information on the action you need to take. Take some time to journal about this card and how it relates to your question. Based on the card you picked, plan a course of action to take.

Finally, place the Star card in the center of your table or altar. The Star card represents the light that comes after darkness and the presence of illuminating guidance from the divine. The Star card is the bringer of hope and the indicator that you are on the right path. Take a moment to fully appreciate the beauty and power of the Star card. It is a shining reminder that you are making progress and moving forward. The Star represents what there is to gain when you release the things that have been holding you back. Close your eyes and see yourself as the Star, a beautiful and powerful beacon. Now shuffle the cards as you ask what rebirth and renewal await you now that you have let go of some baggage that was holding you back. Keep shuffling the cards until you feel compelled to stop, and then select one card. This card is your message from the Star, and it provides insight on the positive transformation you can achieve. Take some time to journal about this card and how it relates to the progress you hope to make. The card may also be an affirmation of the releasing work you have done.

Say your deity and quarter farewells and open the circle. You may put all the cards up or you may wish to leave them out on the table or altar for a while to reflect on them. You might also find it empowering to put the cards you used in your rite in a pouch or bag and then carry them with you for a while. When you are really ready to release them, simply return them to the deck and put it back in order. Ordering the deck is a simple and easy way to cleanse the deck and release any energy the cards accumulated during the rite. If you feel the need to use the cards in an actual release, I recommend making color copies of the cards you want to release and then burning them in your cauldron. Of course, you could burn the actual cards, but I don't recommend that. If you are going to burn actual cards, make sure to use an easily replaceable deck rather than one that is out of print or hard to find.

However you choose to work with the cards, remember that they are a powerful tool for insight into and transformation of any of the things you are trying to work through this Samhain.

Emily K. 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.

DEMETER AND PERSEPHONE: A RITUAL STORY

by Stevie Grant

Note from the Editor: Poet Muriel Rukeyser has said that the "world is made of stories, not atoms." Indeed, stories are primal stuff. In fact, it may be that the impulse for storytelling is what makes us human. It is certainly true that the act of telling stories in ritual, whether by an individual in an intimate setting or by a team of ritual dramatists, is an excellent and time-tested technology for transporting ritual participants into the realm of Deep Time, when ancient peoples gathered around fires to sing and tell the stories that told them who they were in relationship with the living world around them. The story of Demeter and Persephone in the Greek tradition is one of those ancient stories, and this retelling by Stevie Grant is written specifically for telling in ritual space. -RS

Demeter, Goddess of the grain, made Earth's fields bountiful. Men and women tended and harvested plentiful corn and wheat and gave thanks to their Goddess. Kore, beautiful daughter of Demeter by Zeus, ran through green grasses with the other maidens, hair flowing in the breeze. They wove poppies into garlands and splashed in Zeus' rains that nourished plants and trees flourishing in sunlight sent by Helios. Demeter delighted in her daughter's happy romping in these rich fields.

Hecate also watched and saw Kore growing into a woman. Into Kore's sleep she wove dreams of the Underworld - a dark place of eerie light. Hades, its King, roamed sadly among the souls of the dead, longing for a queen to share his realm. Hecate, who sees all time, added visions of the future. In her dream Kore walked arm-in-arm with Hades, who called her Persephone, his Queen.

When Kore awoke, she asked her mother, "Is Earth the whole world?"

Demeter touched her cheek. "It is everything you could ever want or need."

Hades tired of his sadness and ventured from the Underworld to visit Zeus. Riding his black steeds up through flowering corn and wheat, he espied Kore and fell in love. "I want her for my queen," he told Zeus on the mountaintop. "She's yours," Zeus said. Hades returned to the Underworld to await his moment.

Demeter was busy overseeing the harvest. Kore wandered far and wide, ever hopeful for some sign of Hades and the strange world in her dreams.

Away from Demeter's dotting eye, Hecate created a huge flash of fire. Curious, Kore hurried near. Hades saw the sign from below, galloped his black steeds up through a sudden crack in the Earth, and swooped Kore into his arms. Although this was her desire, Kore screamed with the terror of the descent to the Underworld. Demeter heard her child's cry and ran toward the sound. But she was too late. The crack had closed, leaving no trace of the magickal fire. Kore, Hades, and the swift steeds had vanished.

Demeter searched and searched for her daughter. No one had seen anything. Tears and anguish unabated, Demeter hunted for nine days and nights, refusing to eat or drink.

Finally, she asked Helios. He said he'd seen Kore in Hades' arms as his black steeds sped into the Underworld. Aghast, Demeter flew to Mt. Olympus to confront Zeus. He merely said, "It is done. Your daughter is no longer yours, but is now Queen Persephone of the Underworld, who brings light and solace to the souls of the dead."

Devastated, Demeter returned to the middle world of humans, but Earth held no solace for her. She turned within in mourning and let flowers and plants and trees die.

She covered herself in the tattered cloak and veil of a poor old woman and sat by a well in Eleusis. Four young maidens, come to draw water there, brought the old woman home. Their mother, Metaneira, sat her by the fire and told Baubo to bring a cup of sweet mead. The disguised Demeter refused and asked for barley water. Baubo nodded and put Demophon, the fussing infant she was holding, in Demeter's arms. The baby lay so contentedly at Demeter's breast that, as the sad old woman, Demeter became Demophon's nursemaid.

Baubo, wanting to cheer her, danced a licentious dance, lifting her skirts above her head. Demeter had to laugh. But her pain was too great and soon returned. She mourned her daughter in the land of the dead. To prevent the same fate for Demophon, she held the infant over the hearth fire each night to burn away his mortality.

Something alerted Metaneira. One night she discovered the old woman holding Demophon over the flames. Metaneira screamed and snatched the baby away. Demeter flung aside cloak and veil and revealed herself as the radiant Goddess she is. She commanded that Metaneira's husband Cereus and his other sons build her a temple. Demeter sat on her throne there while people brought offerings and prayers. Still deep in mourning for Kore, though, Demeter no longer wanted to nor could bring any vegetation to life. Earth became desolate and cold.

The Gods on Mt. Olympus were deeply concerned. People were dying in great numbers. The entire human race could

end up in the realm of Hades and his queen. The rains Zeus sent fell on frozen, barren Earth.

Hecate pleaded. "You must restore life to the vegetation."

"Never without my Kore," Demeter said.

Hecate relayed this message to Persephone in the Underworld. "Your mother pines away for you, refusing to let anything grow. The people on Earth hunger and die. You must return."

Tears came to Persephone's eyes. She missed her mother. How could she have stayed away so long?

"But Persephone is needed here," Hades said. "I cannot do it alone. Persephone soothes these souls and prepares them for rebirth. They need her understanding and compassion."

Persephone was torn. She loved her mother, and she loved her husband. She longed to be with Demeter, but what would Hades do without her? What would happen to the souls of the dead?

"Perhaps you will listen to the wisdom of your grandmother, Rhea," Hecate said.

The Goddess Rhea arrived in Hermes' coach. "This dilemma does have a solution." She sighed. "Hermes will escort you back to your mother Demeter. From this reunion, the Earth shall flourish. And after harvest time, when the only fruit still growing is the sacred pomegranate, Hades shall fetch you, his beloved Persephone, Queen of the Underworld, to reign here until planting time."

And so Persephone rode up to Earth with Hermes. Mother and daughter now joyfully reunited, Demeter made Earth fruitful. Persephone, the Maiden's innocence still within her, became Kore once again, tripping over springtime flowers that sprang up everywhere she roamed. At night, Hecate spun dreams for Kore of Hades in the Underworld, waiting for the sacred pomegranate to ripen and signal the moment to collect his bride. Kore knew Demeter would be devastated and would plunge Earth into cold barrenness, but with Persephone's wisdom inside her, she knew it must be.

Demeter taught the sons and daughters of Metaneira and Cereus all about agriculture. At her temple, she taught them her Mysteries.

Stevie Grant is a high priestess of Witchcraft, a Reiki Master, a teacher, healer, poet, and author of children's short stories. She and her husband Mark grow large exotic gourds at their home in the Pacific Northwest and transform them into magickally inspired gourd art.

RUBY SARA: EDITOR-IN-CHIEF

Ruby Sara is a poet, essayist, theologian and performance artist. She currently lives in Chicago with her partner Stephen and cat, Pinky. In addition to various writing projects, she is also a member of the Pagan performance collective Terra Mysterium, and she and her co-ritualist Johnny Rapture write and present rituals and workshops around the Midwest.

She is also the editor of *The Temple Bell*, the official newsletter of the Temple of Witchcraft. *The Temple Bell's* debut issue premiered at Lammas and presented a wide variety of writings, including informational pieces from Christopher Penczak and interviews with Temple founder Adam Sartwell and Pagan author Raven Grimassi. It also featured creative works such as poetry, invocations, and meditations, all celebrating the power and profundity of the imaginative spirit.

This quarter in *Reverberations*, we turn our attention to Ruby Sara herself, to hear how her spirituality informs her mission as editor, what her vision is for the newsletter, and how the rest of the Temple community can support that goal.

Temple Bell: Tell us a little about your spiritual practice.

Ruby Sara: I have been involved in some Pagan community or another for over twenty years, and while I have struggled and will continue to struggle with various aspects of my religion, I can't imagine doing anything else with my life. Religion, and in particular earth religion, has been my passion since I was little. In 2005 I received my master's degree in theological studies from a mainline protestant Christian seminary. Attending theological school was one of the most profound experiences of my life, and what I learned there continues to hugely influence my work. My current passions are storytelling and liturgical theology, and I hope to pursue additional schoolwork in those areas in the next few years.

TB: Any other interests?

RS: On a more "ground-level," I have a passion for books, bread-baking, gospel/blues/bluegrass music, anarchist theory, honeybees, snoods, tattoos, coffee, and the natural history of spices. Some of my personal heroes and influences are Sweet Honey in the Rock, Florence Foster Jenkins, Derrick Jensen, Audre Lorde, Rob Breszny, the Radical Cheerleaders, Mary Oliver, Pablo Neruda, and Aretha Franklin.

TB: Tell us a little about your own creative work.

RS: Well, I'm a writer. It's been a long road to admitting that, but I guess it's true. I've been a poet since I was a wee



lass, and that work has stayed with me up to today—it was a huge privilege for me to get to edit *Datura: An Anthology of Esoteric Poesis* for Scarlet Imprint this past year; that project really solidified the marriage of spirituality and poetry for me. I think our communities have so much creative energy and talent, and the more we bend our creative hearts towards that work, the deeper culturally we go. That's why the work with *The Temple Bell* is so exciting for me—I love the opportunity to encourage and highlight excellent literary work in our communities.

TB: What are your current creative projects?

RS: While I'm still very much a poet, a lot of my own writing lately has been creative non-fiction and essays via my blog, *Pagan Godspell*, my column in *Witches and Pagans*, and a few other venues. And I try to get out from behind my computer and stretch my performance muscles when I can—I've really enjoyed the work that Terra Mysterium has been doing lately, and I'm excited about pursuing a few ritual leadership opportunities in my community over the next few months.

TB: How did you become involved in the Temple of Witchcraft?

RS: Christopher Penczak (one of the Temple's founders) was a featured speaker at Pagan Spirit Gathering in Ohio a few years ago, and that was the first year I attended PSG. We met and became friends that summer, and I was deeply impressed by his knowledge, commitment, and talent for teaching. When he told me about his plans for the Temple, I knew I wanted to be involved—I believe in the necessity of unique, vision-centered Pagan organizations committed to ministry, education and service. I see more and more projects like this gaining speed in various areas of the country, and I think this is a really exciting time. I am thrilled to have the opportunity to serve the Temple as editor of the newsletter.

TB: Could you describe the mission of *The Temple Bell* as you see it? How does it fit into the larger mission of the Temple itself?

RS: I see *The Temple Bell* as an outlet for writers in the Temple membership to share their talents and interests with each other. In addition to informative material about what's happening in the Temple as it develops, I really want Temple members to make *The Temple Bell* a community project, where the diversity and breadth of knowledge among Temple members can be shared and encouraged. This is one of the functions of true community, and I see the development of community as one of the Temple's goals. In addition, the Temple is working to embrace a broad range of services to the community at large, and artistic and journalistic expression is definitely among them.

TB: How does this mission inform your own spiritual practice, and vice versa?

RS: I believe in expression, especially via the written and spoken word (as that's my particular area of focus), and I'm particularly interested in encouraging the development of Pagan creative and liturgical media. Poetry, story, song, ritual texts, creative essays and journalistic media are critical building blocks of culture (are culture themselves in fact) and I believe that for a religion to flourish, it must support the growth of literary, visual and performance art in combination with theological inquiry and education. This is a part of my greater personal vision behind the editing work I have done and hope to continue to do, and I think *The Temple Bell* offers a great opportunity to realize that vision!

TB: You've described the newsletter as a collaborative place where Temple members can share their creative talents and interests with others in this community; what guiding principles do you use for choosing what appears in each issue?

RS: *The Temple Bell* belongs to the members of the Temple, absolutely, and so it's naturally collaborative. I really want to hear about people's passions. Passion breeds excellence in art and writing in my opinion, so I want work from folks about

subjects that interest them, instead of handing out assignments in accordance with some grand design of my own. This is why I want potential writers to pitch ideas to me instead of the other way around. I will pitch ideas to writers if necessary of course, but so far I haven't needed to—I've been really thrilled with everyone's enthusiasm and great work. We're a diverse people, and we have a lot to say!

At the same time, I want to make sure to stay grounded in the Temple's mission and set of theologies and values, so it's deeply important that *The Temple Bell* include words from the Temple Founders and updates and information on the Temple's twelve ministries. I'm really interested in highlighting the unique tension between the maintenance of a specific tradition, and the outstanding diversity that can simultaneously co-exist within it. So I look for work that's interesting, informative, unique and creative—with Pagans, this really isn't difficult; we're all of these things already in so many ways—as well as pieces that reflect our common ground, such as the turning of the seasons, and the vision that functions as the basis for Temple theology and structure.

TB: Any suggestions for members looking to contribute?

RS: If you're interested in contributing, email me (templebell@templeofwitchcraft.org) to be added to our contributor's announcement list and get a copy of our submission guidelines. As I mentioned, I've been getting a lot of really great proposals for articles, so keep them coming! What I'd love to see more of is creative work, specifically liturgy-related work, such as invocations, quarter calls, songs/chants, prayers, ritual stories and ritual pieces, as well as devotional poetry and photography.

I really look forward to seeing what comes next from our contributors!

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.



INVOCATIONS OF THE THREE RAYS

by Christopher Penczak

Reach up to the heavens with your will, love, and wisdom, and draw down the three rays of Witchcraft. Call down the first ray with this invocation:

*By the straight line,
I invoke the first ray.
I invoke the red ray.
I invoke the unbending ray of cold red archangelic flame.
I invoke the ray of will and power.*

Pull down the energy of the first ray. Ask yourself, "What is the will of the heavens?" Listen. Feel. Then say, "I enact the will of the heavens." This connection to heavenly will then helps open the powers of the first ray to descend safely into your body and three cauldrons. Feel the first ray descend and enter your head, burning with a red flame. Ask yourself, "What is the will of the head?" Listen. Feel. Then say, "I enact the will of the head." Feel as if the upper cauldron is filled to the brim with the first ray of inspiration, which then spills over, draining down into the chest, to the heart. Feel the first ray descend from the head into the heart, now burning with a golden flame. Ask yourself, "What is the will of the heart?" Listen. Feel. Then say, "I enact the will of the heart." Feel the heart fill up with this energy, which again spills over, down into the Cauldron of Life in the belly. Feel the power of the first ray descend from the heart into the belly, now burning with a white flame. Ask yourself, "What is the will of the body?" Listen. Feel. Then say, "I enact the will of the body." Feel the Cauldron of Life also fill up with energy, which spills over, as the flowing energy connects you to the Earth and down below it, to the Underworld. Ask yourself, "What is the will of the Earth and Underworld?" Listen. Feel. Then say, "I enact the will of the Earth and Underworld."

Say: "There are no limits to my power. All is possible."

Call down the second ray with this invocation:

*By the bent line,
I invoke the second ray.
I invoke the blue ray.
I invoke the spiraling ray of electric blue faery flame.
I invoke the ray of love and trust.*

Pull down the energy of the second ray. Ask yourself, "What is the love of the heavens?" Listen. Feel. Then say, "I feel the love of the heavens." This connection to heavenly will then helps open the powers of the second ray to descend safely into your body and three cauldrons. Feel the second ray descend and enter your head, burning with a blue flame. Ask yourself, "What is the love of the head?" Listen. Feel. Then say, "I feel the love of the head." Feel as if the upper cauldron is filled to the brim with the second ray of inspiration, which spills over, draining down into the chest, to the heart. Feel the second ray descend from the head into the heart, now burning with a green flame. Ask yourself, "What is the love of the heart?" Listen. Feel. Then say, "I feel the love of the heart." Feel the heart fill up with this energy, which again spills over, down into the Cauldron of Life in the belly. Feel the power of the second ray descend from the heart into the belly, now burning with a black flame. Ask yourself, "What is the love of the body?" Listen. Feel. Then say, "I feel the love of the body." Feel the Cauldron of Life also fill up with energy, which spills over, as the flowing energy connects you to the Earth and down below it, to the Underworld. Ask yourself, "What is the love of the Earth and Underworld?" Listen. Feel. Then say, "I feel the love of the Earth and Underworld."

Say, "There are no limits to my love. All is one."

Call down the third ray with this invocation:

*By the crooked line,
I invoke the third ray.
I invoke the yellow ray.
I invoke the crooked ray of serpentine gold Witch fire.*

Pull down the energy of the third ray. Ask yourself, "What is the wisdom of the heavens?" Listen. Feel. Then say, "I know the wisdom of the heavens." This connection to heavenly will then helps open the powers of the third ray to descend safely into your body and three cauldrons. Feel the third ray descend and enter your head, burning with a yellow flame. Ask yourself, "What is the wisdom of the head?" Listen. Feel. Then say, "I know the wisdom of the head." Feel as if the upper cauldron is filled to the brim with the first ray of inspiration, which spills over, draining down into the chest, to the heart. Feel the third ray descend from the head into the heart, now burning with a red flame. Ask yourself, "What is the wisdom of the heart?" Listen. Feel. Then say, "I know the wisdom of the heart." Feel the heart fill up with this energy, which again spills over, down into the Cauldron of Life in the belly. Feel the power of the third ray descend from the heart into the belly, now burning with a scarlet flame. Ask yourself, "What is the wisdom of the body?" Listen. Feel. Then say, "I know the wisdom of the body." Feel the Cauldron of Life also fill up with energy, which spills over, as the flowing energy connects you to the Earth and down below it, to the Underworld. Ask yourself, "What is the wisdom of the Earth and Underworld?" Listen. Feel. Then say, "I know the wisdom of the Earth and Underworld."

Say, "There are no limits to my wisdom. All is known."

To learn more about the Three Rays, see Christopher Penczak's newest book The Three Rays of Witchcraft, released in October 2010 from Copper Cauldron Publishing.

INTERVIEW WITH WENDY RULE

by Raye Snover

Wendy Rule is trying to make up for lost time. Plagued by visa problems, the forty-three year old Aussie singer-songwriter's US tour was held up until she was granted a visa as a "person of extraordinary ability in the field of the arts." *The Temple Bell* caught up with Rule during her whirlwind tour to support her latest work *Guided By Venus*, a sensuous, ethereal blend of otherworldly tunes.

All black hair, alabaster skin, blue eyes and red lips, Rule, completely dressed in black, embodies the Dark Celtic Goddess herself. Her look is softened by her easy dimpled smile and warm, unpretentious personality. Sitting on a stoop outside the Café Vivaldi in New York City's Greenwich Village, Rule talks about her path to songstress of the craft.

The Temple Bell: You came to the craft while you were pregnant?

Wendy Rule: I'd always been connected to the fairy world...a sense of something else. That line was very blurred for me as a child. It took me a while to find...essentially to find my community. I didn't know anything about witchcraft. I was doing it; I was born on Halloween so that helped. Halloween isn't a big thing in Australia but I would make it a big thing. I realized I was doing High Priestess work since I was seven or something. I would be throwing these parties following Halloween and we'd be all dressing up as fairies and I

realized of course they were because it was Beltane in Australia. It was a sense of something magical. I explored a few different spiritual paths but it wasn't until I was pregnant with Rueben (Rule's eighteen year old son) that I really felt the energy, a very intense awareness of the Goddess. The whole process of birth and pregnancy was overwhelming for me, as I'm sure any woman whose had a baby or been present at a birth...knows that utter incredulousness realization of what life



is. There it just exploded for me.

TB: Before you found the craft you were doing music?

WR: Yeah I was. I'd always sung since I was a little girl. I did musical theater in high school and went on to do amateur theater in local groups. I'd always loved performing and at the same time I had

this parallel path of writing poetry and writing little ditties...I was studying literature. I had a teaching degree in literature and I did jazz...it was beautiful really. Those beautiful old torch songs by Billie Holiday, Sarah Vaughn and different rock bands and stuff like that. But I started yearning and something was wrong. There was something there that wasn't coming out and like I say it all coincided with Rueben's birth. At the same time I

walked into one of my favorite stores in Melbourne...actually it's my favorite now but back then it was this spooky little dark place down an arcade that had strange and weird people in it. I eventually went in there and I knew it would be life changing. I heard some woman saying "Oh yes I'm teaching witchcraft...of course I'm just calling it mythology." They recommended books on witchcraft, and [from there] the songs just sort of poured out of me.

TB: How did that affect your music?

WR: It *became* my music. Up until then I'd write a song here and a song there but then I realized everything I had been doing up till then was a form of witchcraft. I did Tarot, I loved crystals, but up until then I didn't know that there was one central core to it. I just

began writing prolifically and that was that. From that point I decided to write my first album, that was *Zero*. I decided I would write one song for each card of the Major Arcana of the Tarot. A lot of the songs on *Zero* still reference that.

TB: How have you grown from *Zero* to *Guided by Venus*?



WR: *Guided by Venus* is still very emotional, but I don't feel quite as much at the mercy of my emotions as I did when I was twenty-eight and writing *Zero*. I think that *Guided by Venus* has a similar thread running through it as *Zero*. When I did the artwork on *Guided by Venus* it sort of has the misty blue look to it that *Zero* does. When I was writing *Zero*...I didn't know what was cool then. I didn't even play guitar. All these songs were coming out and I was trying to work the chord charts roughly on the guitar. There were a lot of obscure patterns in there that I really like but I wouldn't be able to do that now...when I was writing *Zero* I was very naïve. The beauty about that is that it is very raw, very pure. The great news is that after many years of musical journeying my skill level is much higher now - as a vocalist, as a guitarist, and as a songwriter. The ocean is still there but I'm less swamped by the waves. Writing *Zero* I was really battling depression, I was really going into the underworld and back out again. I had a lot of dark family shadow stuff to deal with. As a Scorpio my job was to bring it all up to the surface. "Hey family how about this?" I'm sure

they loved that. I used to be terrified I must say of what would happen if I found peace. What would actually happen? Would I be able to be an artist? Definitely the emotional intensity is less but the emotional depth is there. I'm just not so buffeted by the waves, I'm riding it...I still have cycles of depression but they are not so destructive now. I used to get trapped down there and I simply couldn't find my way out. *Zero* expresses that feeling. In *Guided by Venus* I'll touch on the Underworld. Just like the dark of the moon cycle a few days in the Underworld is fine and natural, especially for a Scorpio. Longer than that though and you need to

do your deeper work and find out what is going on. After years and years of going around that cycle I suppose I feel more at ease with it. *Guided by Venus* was a very hard journey recording it. It was done in a two to three week period with really long hours...sixteen hour days and on and on and on. It was really quite grueling...it brought up a lot of shadow too.

TB: Witchcraft - is it a help or a hindrance trying to get your music out there?

WR: It's hard to separate that from who I am. Maybe I would be more successful if I wasn't following witchcraft - if I became a pop singer - but it would never have honored my soul. I would have felt an emptiness there. What is it I'm meant to be doing? Now as an established Pagan musician, the Pagan community is very supportive. I can just send a message out - like with the visa problems. That would have been very hard if I didn't have community support. I'm going to say it is a help.

TB: What do you plan on doing next?

WR: I have two projects I've got on the go now. I can set aside the Wendy Rule stuff for a year and I'm happy with that. My boyfriend Tim (Timothy Van Diest) - he and I are starting a band called Don't Be Scared. It's a full band, it's got Rachel (Rachel Samuels) our cellist in it. It will have a rhythm section and it will be a big extravaganza. It will be like an alternative rock band exploring the world of dark fairy tales. It's dark and moody and driven so we're writing stuff for that at the moment. Tim and I are both co-fronting that band so that's a joint project. And I've got another joint project that I've been working on for two years. That's a collaboration with my friend Elissa Goodrich; she's the vibraphone player on many of my albums. We're doing a theatrical representation of Persephone and her visit to the Underworld. That will probably be my next album and we'll record that over the summer.

TB: If there were one thing that you would like Wendy Rule to be remembered for what would it be?

WR: That I channeled the Dark Goddess openly and publicly. I channeled her through my music and I have no fear of that.



HOOK & JILL

Andrea Jones
Reginetta Press
304 Pages
\$24.95

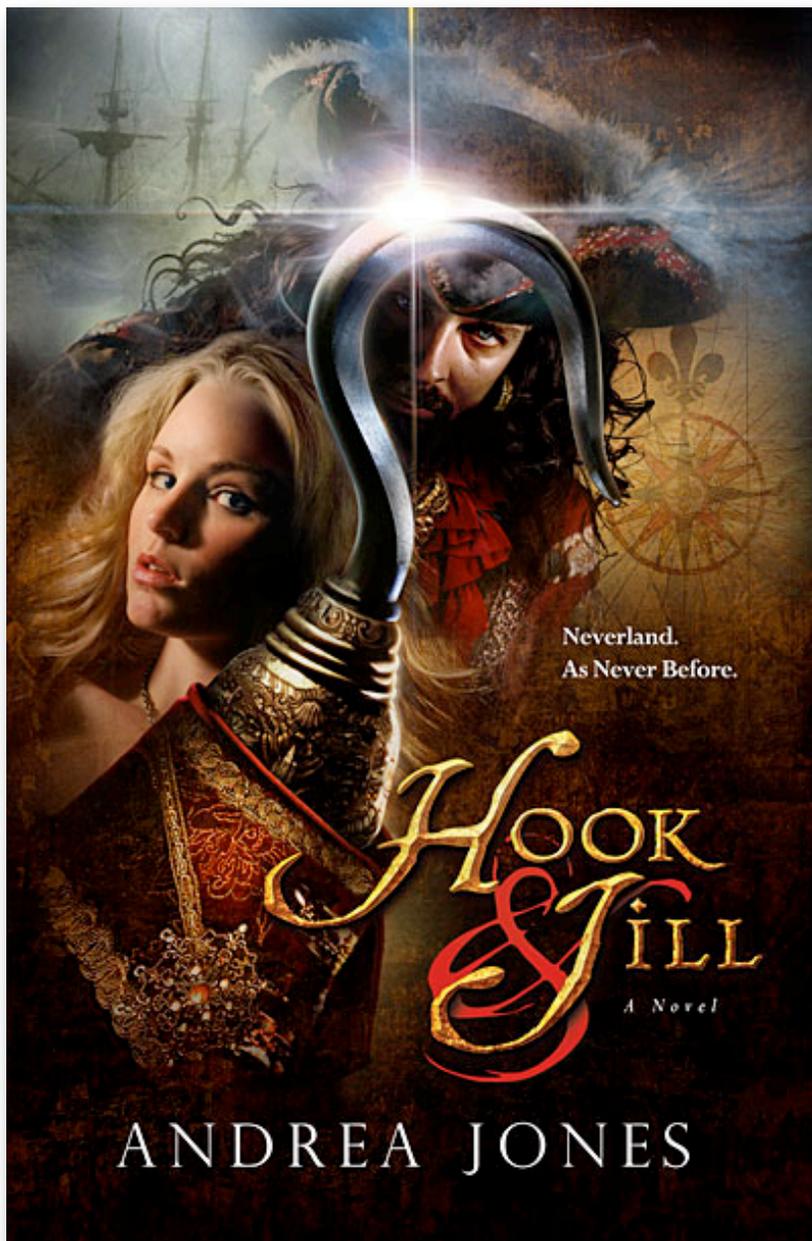
Review by Raye Snover

What if Wendy Darling isn't the virtuous maid that she is in Peter Pan? What if Captain Hook is not nearly as evil as believed? What if Pan is really wickedness incarnate in Neverland? These "what ifs" and others are addressed in *Hook & Jill*, author Andrea Jones' alternate account of J.M. Barrie's children's classic.

Jones, who holds a B.A. in Oral Interpretation of Literature from the University of Illinois and has written, directed and produced for CBS and PBS affiliates, has created an adult version of Peter Pan. The first in a series of "Neverland" novels, *Hook & Jill* is not the Disney movie or even Barrie's darker tale wherein Pan's shadow side is only alluded to, nor is Tinker Bell the only female with an edge. Therein lies the genius of Jones' work. Each character is developed in ways previously unexplored.

In *Hook & Jill*, Peter brings Wendy and her brothers to Neverland so Wendy can tell stories and become a mother to the Lost Boys. Wendy willingly follows Pan for "the double temptation of adventure and domesticity." As Wendy looks after the boys she spins them tales of intrigue and excitement involving their life and neighbors in Neverland, even weaving a fable about Red Handed Jill, a feared lady pirate. Like a good mother she protects her children from danger including the vendetta between Peter, the pirates, and the treacherous Captain Hook. But what she cannot protect them or herself from is Peter's major law of Neverland: growing up is forbidden.

Though time in Neverland passes slowly, it still passes. Wendy is unable to stem the growth of the boys. Some are getting taller, some are losing their baby teeth, and Wendy herself is on the brink of womanhood. As she comes of age, Wendy begins to question life in this other universe. She begins to see a more sinister side of Peter, like his easy flair for taking blood. Is he really any different than Hook? Is Hook more honest about what he is? Are they really the same person at opposite spheres? Why is Peter the only one that knows what happened to the other Lost Boys? What is going to happen to her sons? Does she want to play by Peter's rules and "remain on the edge of completion" or does she want to be free to sail the seas like the Pirate Queen of her own creation?



While Hook hovers nearby, waiting to extract his exquisite revenge on Peter Pan for the loss of his hand, Wendy attempts to find the answers to these questions. She brings the Lost Boys and herself to safety and the next stage in their lives, through some surprising alliances.

The brilliance of *Hook & Jill* is Jones' ability to deconstruct a much-loved fairy tale and rebuild it giving it a new multi-layered perspective.

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, and wants to establish a core drum group for Temple events and to develop new music and beats. Email leo@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 Creative Suite). 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, 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
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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**
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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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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.

Temple of Witchcraft
PO BOX 2252
Salem, NH 03079