

THE TEMPLE BELL

Official newsletter of the Temple of Witchcraft

Quarterly

Beltane 2011

From the Editor...

Blessings of the season, friends and Pagani! The weather grows warm, and the storms come in. Beltane! Season of grass and feast, of song and flower. Dancing 'round the great season's many bonfires. Still, it may be that my favorite part of Beltane is the rain. That silvery-sweet, magical rain that seems to cover the world in some otherworldly shining. And of course, with those sly and thunderous storms come the holy and amazing colors of earth, the host of flowers that run helter-skelter over every available green surface – tulips and daffodils and hyacinths and irises and blue scilla, moving into lilies and further on into wildflowers and the ecstatic and majestic wind-tossed beam of the summer sunflower. The Mama laughs in flowers, I'm told, and it is sure and verily so. The hard mean hours of winter have passed, and we cover our altars in green veils and set our feet to dancing. Food, fire and faery lights! The door opens on the long and blessed season of summer's abundance.

And in that spirit, the Temple Bell is a spring table absolutely over flowering with fantastic offerings for our readers! Indeed, our wonderful Temple Bell contributors bring in the season with a mighty host of thoughtful, stirring, and tantalizing works for all. Beltane being traditionally the season when the veils drop low between this world and the world of the Fey, in the Founder's Corner Christopher Penczak discusses

the legacy of the Faery Faith in the Temple Tradition. And, in keeping with the spirit of Penczak's latest offering from Copper Cauldron Press titled *The Plant Spirit Familiar*, Stevie Grant offers her reflections on her relationship with the Borage Plant. The connections between the realm of the sacred and the realm of science are explored in an article by Darryl McGlynn. In our regular interview series Reverberations, columnist Tina Whittle asks Kitchen Witch Dawn M. Hunt about making magic with food and about the upcoming anthology, *Tastes from the Temple*, from Copper Cauldron Publishing. Aries Lead Minister Michael Cantone offers his reflections on how to spiritualize your spring workout and get your muscles moving in time for summer. Spring of course can also be a time of challenge and awakening, as we rustle ourselves out from our winter rooms and face the greening world, and the Bell is further pleased to present two articles on issues that are extremely important to our communities; Rayna Hamre discusses her experiences with issues of cultural appropriation, and Tim Titus talks about how the month leading up to

Beltane can be the perfect time to educate one's self and others about the realities of sexual assault and how we can make the world a safer and more empowered place for all. Raye Snover interviews author Ellen Dugan on her latest book dealing with magical protection, and also offers a review of Sarah Addison Allen's latest novel *The Peach Keeper*. Daedalus relates the tale of how he met his shaman stone in Class Notes, and creative and liturgical offerings abound from Isabel K. Morgan, Stevie Grant, Andrea Johnston, and Emily K. Jones in the form of poetry, flower photography, and rituals for the season.

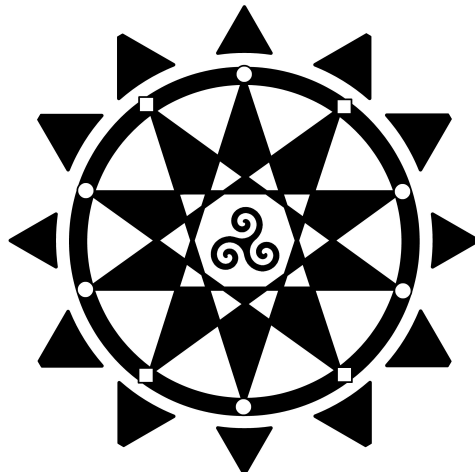
As the rains fall and the tulips bloom and we start to plant our many and sundry seeds for the season, friends, I wish you all the best and most glorious of celebrations in honor of the May Queen and Green Man Jack!

Blessings of the Season,

Ruby Sara
Editor-in-Chief
Beltane, 2011

Editor's Note: In the Imbolc issue interview with Erynn Rowan Laurie, we stated that the Daughters of the Flame organization was local. This was in error. While the Daughters of the Flame is a small organization, it is a global one, with members from around the world. We apologize for the error.

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.



THE FAERY FAITH IN THE TEMPLE OF WITCHCRAFT

by Christopher Penczak

Faeries and Witches... Witches and faeries... two archetypes that are inexorably linked in my own mind, yet in the outer world, many assume the two have nothing to do with each other. One is considered “evil” and the other “good” in popular consciousness. Our popular conception of the Witch is the Halloween hag – the green faced, hook nosed woman riding a broom and cooking up all manner of evil – while our popular conception of the faery, often spelled *fairy* by non-occultists, is a tiny slender figure flittering about on the wings of a dragonfly or butterfly. Yet practitioners of magickal traditions know that both images are not quite true.

Today, modern Witches come in all shapes, sizes, genders, orientations and ages. Witchcraft is legally recognized as a religious tradition, one carrying on the ancient pagan mysteries and its goal is the evolution of the self through magickal means. We don't shy away from the needs and desires of the physical world, and we often start our journey with spellcraft, seeking to manifest our will in the world. Such work leads us into the greater mysteries of oracles, fertility, ecstasy, gnosis, resurrection and service. In the end we're essentially a mystery cult of sex, death and magick. Witches are not good or evil, but simply a group of people on a spiritual journey. Just as there are “good” and “bad” Christians, Jews and Muslims, at least judging by behavior in accord with their stated beliefs, there are “good” and “bad” Witches.

Faeries, on the other hand, don't have such clear-cut representation in our world. From art, greeting cards and popular story, the diminutive fairy popularized in the Victorian Era is omnipresent, but if one looks to the teachings of the Pagan cultures, and even to the early Christian era in the British Isles, you'll find a different story. While sometimes referred to as the “little people,” faeries come in many shapes and sizes in the lore, ranging from tiny



photo by Matthew Venus

to gigantic, with many depicted to be of human stature. Courts of faery beings are depicted with kings, queens, princesses, warriors and jesters. While having some associations with nature as the Victorian era faery do, these older descriptions of the fey also associate them with the dead, with the ancestors interred into the land. Not only living in the green of nature, these fey folk dwell between the hills. Known as the Sidhe (pronounced “*she*”) in Ireland and the Sith in Scotland, the Fey are otherworldly beings. Various legends attribute them to fallen angels who dwell within the land, pagan ancestral spirits from another age or a race of spirit beings who ruled the Earth before the rise of humanity. They are typically not referred to as faeries, as that is considered a sign of disrespect. Instead, they are the Good Neighbors or the People of Peace, in order to demonstrate mutual respect between humans and faeries.

They are quite literally neither good nor evil, as they do not operate on the same cognitive moral structure as humanity. They are akin to the forces of nature that create and destroy as necessary. They have their own ethics, customs and taboos, but they rarely make sense to humanity. Folkloric traditions are ways of encoding the best behaviors of our relationships with them. Making offerings, particularly white foods such as milk, are ways we build bridges with their realm and consciousness, ensuring a more harmonious relationship. While these customs can seem archaic and superstitious, they are actually built upon sound occult principles that most people are simply unaware of.

Some stories claim that Witches are the descendents of human and faery relationships, and the Witchblood of legend is actually the blood of the faery folk. Faery seers and faery doctors are the inheritors of a shamanic, magickal practice that is very much in harmony with the ethos of modern Witchcraft today. The spirit allies of the Witch are often found in the faery realm, as we are both on an

evolutionary path that honors nature. There is a strong link between Witches and faeries, and that link is also explored in the work of the Temple of Witchcraft.

The Temple of Witchcraft is a collaborative effort, not just in the human realm, but also in the spirit realm. Temple techniques and practices have been distilling for over ten years before the formation of the legal body of the Temple, and the impetus for the formation of the outer body beyond the system of teachings came from Spirit. The deities of Witchcraft, in particular, urged us to form the group to serve the community through both work and education. Their mandate drew the attention of various entities, including angels, animal totems and even faeries.

Our first Temple faery contact came through a spirit ally of mine. This faery lady urged me to start teaching about the links between Faerie and Witchcraft, and gave me a model of a triune faery realm in the three realms, to unify the various and often divergent experiences people have with entities they call faeries. It drew together the concept of Devas, or Nature Angel-Intelligence popularized by the Theosophical traditions, along with the popular New Age nature spirit understanding of faeries, with the pagan image of the elder race beneath the hills. I didn't particularly want to teach about faeries. At the time my focus was healing. I referred those interested in Faery to other teachers, particularly R.J. Stewart and Orion Foxwood. But my faery ally had other ideas.

After a few years of such teaching this model of the faery realm, my ally introduced me to her queen. On a hot summer's night, in my tiny backyard garden as I tended my datura flowers, I received a spontaneous vision of Queen Aroxana. She was really nothing like the faery queen in Thomas the Rhymer's ballad, who could be mistaken for the Mother Mary, the queen of heaven. This queen of Elphame was much more wild and tribal. Though glowing white, her skin and features were dark. She could have been more a mix of Native American, African and Indian than British. Her hair and clothing were wild to match her features and she was dressed in tribal face paint. She appears to be a queen of the land beneath New Hampshire at least, if not all of New England or the Northeast. It can be hard to tell. She approached me that night to offer her partnership in the work of the Temple. She asked me to teach my people about her people, and she would do the same. Together we would work towards a collaborative effort; a home for us both where human and faery can meet in peace and partnership. She offered to lend energy, power and support to our efforts to create a center of community as long as we realized the community was of incarnate, discarnate and excarnate entities.

Since that night, she has been honored in our Temple working. We see her as our primary contact in the Work of

the Second, or Blue, Ray and the Work of the Green Ray as the Ray of Manifest Nature. She comes and goes as she pleases and as she is interested in our rituals. In one Sabbat, a priest knowing of her, but who had had little direct contact with her, dismissed her, and several people clairaudiently heard amused laughter indicating she truly comes and goes as she desires. She is a willing partner, but no servant. Ours is a mutually beneficial relationship.

For those in the Temple who desire to work with Aroxana directly, start with an offering. Connect to the egregore, the spirit of the Temple first, and make your offerings. Do so with this poetry or something similar:

I call to the Spirits of the Temple of Witchcraft.

I call to the Archangels, Ancestor and Animal Spirits that guide us.

I call to the Faery Queen Aroxana.

I welcome you to my heart and mind.

May there always be peace between us.

Blessed be.

Make a traditional faery offering, such as a bowl of milk, cheese, bread, cookies, cake, wine, mead, beer, whisky or scotch. The more effort and energy you put into your offering, the better it is. Handmade goods transform nature's raw ingredients into something new, which is of benefit to the Faery realm because human energy was put into the transformation. Even if you have to resort to store bought goods, charge the offering with your love and intention by holding your hands over it and directing your personal energy and intention of love and blessings into it. Leave the offering somewhere in nature – by a stone, tree or garden.

After at least one offering, perform the same connection and a new offering, but then meditate upon Aroxana. Ask her to be present with you, to visit with you or send an emissary. In your mind's eye, imagine a blue fire, like the flame of a gas stove. The blue fire is of the Second Ray, the Bent Line of the Faery Path. Feel a faery presence come out of the blue fire, either Queen Aroxana herself, or an emissary from her realm. Take this time to commune. Ask about the mysteries of Perfect Love, faery magick, nature and Fate. You can ask for healing or blessings if so moved.

When done, thank the faery spirit that has met with you and allow the blue flame to burn out in your mind's eye, knowing you can always repeat the ritual. Continue to build a relationship with her and the spirits of the Temple of Witchcraft, for the highest good, harming none. May your conversations and experiences be illuminating!

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

In each issue we will be featuring updates from the Temple's Officers and Lead Ministers. 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, lead minister •
aries@templeofwitchcraft.org

The last couple of months have been more of a reflective time for Aries. The winter has been severe here in New England so it has allowed a great deal of time for reading and meditation. Winter is a great time to reach one's higher self and recharge one's magick with new wisdom.

In December, Aries sent a care package to a soldier in Afghanistan. He had reached out to me after having seen the candle ritual that was run on Veteran's Day last year. The soldier was sent books, candles, incense and other ritual tools, and he was very appreciative of the gifts.

I am currently preparing for a workshop which I am teaching at Myths and Maidens in April, which by the time you have read this issue of The Temple Bell, the class would have occurred. The subject matter of the workshop is the Yin and Yang in Witchcraft, which, normally an Eastern philosophy, is becoming more apart of Witchcraft workings. More on this in the next issue

MINISTRY OF GEMINI

Steve Kenson, lead minister •
gemini@templeofwitchcraft.org

One of the Gemini Ministry's new efforts this year is an expansion of our Queer Mysteries ministry. While some of that work awaiting having a suitable meeting space, one thing we're doing

right away is getting the Temple of Witchcraft involved in supporting GLBT rights by marching in the 2011 Boston Pride Parade!

Members of the Temple will be carrying a "Temple of Witchcraft" banner alongside all of the other religious organizations. Our theme for the Pride event is "All Acts of Love and Pleasure Are My Rituals"! Hope to see some of you there on June 11th, starting at noon!

TREASURER'S REPORT

March, 2011

Opening Bank Balance: March 1, 2011: \$22,167.26

Closing Bank Balance: April 1, 2011: \$22,801.16

Petty Cash: \$538.40

PayPal Balance: \$3,139.91

Certificate of Deposit (purchased in September): \$2,500

March Income:

Natural Divination Workshop:
Attend: 12, net: \$153.00

Ostara: Attend: 59, net \$127.50

Ostara: Temple Store sales: \$757,
Raffle: \$136.00

Women's Circle: Attend: 13. Net
\$43.68

Mystery School: \$660.52

Put a \$500 deposit on a rental space, pending lease. Refunded.

Filed NH ct2ap with the State of NH and the IRS 990ez with the Internal Revenue Service before their filing deadline. In later discussion with the accountant, it turns out that the 990ez was not necessary, because as a church, we are exempt from any reporting to the IRS.

SPRINGTIME

by Isabel K. Morgan

Spring is here and the sun is shining at last.

The leaves slightly blowing in the breeze

New and bright, bright green they shimmer on the trees

as the light shines off their face

Flowers spring up everywhere laughing in the sun.

And you too are smiling as a new day has begun.

STAR FLOWERS

By Isabel K. Morgan

Stars of white as the reeds whirl

The green going back again, back again, whirl

Sounds in the grass as the sounds in the trees

Yet those white stars still peep out at me

White as the eyes as one drawn with fear

But yet these are just so starkly clear

Clear as the night or the midday sun.

And fade away, fade away when the day's done.



BELTANE RITUAL

by Stevie Grant

Beltane! The Wheel now marks the Sacred Marriage, the passion and abundance of Nature bursting to life, and purification from the Sun's fire. To help you celebrate, here's a ritual for a large group of adults (ages 18 and older), to be enacted in a large park or field after sunset on Beltane eve or the closest Saturday to it.

PREPARATION

Participants

You'll have a staff and guests. The staff includes a Leader, four Quarter Callers, and a number of Helpers, one for every ten or so guests. Guests may wear comfortable clothing. Staff wears ritual robes. Quarter Callers should also have on their shoulders large scarves or shawls in the color appropriate to the Element: green for North, yellow for East, red for South, and blue for West. Leader wears a white scarf or shawl. A staff rehearsal is recommended. Just before the ritual, go over ritual etiquette and the chants with the guests.

Tools

Delineate a large enough ritual space for the estimated number of participants to stand in a circle. For anyone unable to stand for the duration, a chair may be provided inside the periphery. You'll need a table in the center as the main altar. Place a marker, such as a small table or shepherd's hook, at each Quarter. Have jugs of water at the West Quarter, in case of fire, and put candles in glass jars or lanterns to protect the flames from wind.

On the main altar, in addition to the tools you usually use for ritual, include:



- ◆ CD Player with batteries.
- ◆ CD with sensuous music for the Working.
- ◆ Tray of bouquets, enough for all participants. For each bouquet, tie together fresh flowers (with no stickers or thorns), including lavender (or other very aromatic herb), and a hard candy (or wrapped piece of chocolate).
- ◆ Mixture of crushed dried Herbs for Beltane, 7 or 9 from those listed in Christopher Penczak's *The Outer Temple of Witchcraft* (OTOW).
- ◆ Cauldron with candle or charcoal.

THE RITUAL

Opening Ritual

Do what you usually do to cleanse the space, cast the circle, anoint the participants, call the Quarters, evoke Goddess and God, and do the Great Rite in Token. At Beltane, I like to call forth the Goddess Diana and the God Pan. After the Goddess is evoked, the staff can recite The Charge of the Goddess. This can be done from the viewpoint of the participants, so that it begins:

Whenever we have need of anything, once in a month, and better it be when the Moon is full, then shall we assemble in some secret place and adore the spirit of Her, Who is Queen of all Witches...

Chant a Beltane chant three times. I've used "Come Let's Light the Fires of Bel" from OTOW. The staff can sing the first and second repeated lines and the Leader can do the other lines, the guests joining in as they catch on.

The Working

Leader announces:

We are here to celebrate Beltane, this holy day of pleasure, abundance, and love. Diana, Goddess of Spring, and Pan, God of the Waxing Year, come together in a fiery embrace to renew all Nature. One of the lines in The Charge of the Goddess that we've recited states, "All acts of love and pleasure are Her rituals." The Goddess does not demand sacrifice; rather, She invites us to love. A spiritual revelation can be accompanied by sensuality. We can think of love and pleasure in terms of gratification, as it is. We can also see love and pleasure as divine gifts from the Goddess Who claims them as Her own. Tonight we rediscover these divine gifts of sensuality through the Elements. Let us turn to each of the directions of the five Elements and see what gift is there for us to experience.

Helpers pass out bouquets to participants.

Quarter Callers go to their Quarters, and they and Leader pull their scarves up over their hair. Leader goes to each Quarter, starting in the North, and asks for the message from that Element. Quarter Caller then recites the message. Leader gives participants sufficient time for the experience before moving deosil to the next Quarter. After West, Leader goes to the Center to present the message from the fifth Element. As representatives of the Five Elements, Quarter Callers and Leader may, as inspired, use their scarves to portray some aspect of their Elements. For example, East might make the scarf flutter like air, West might make the scarf flow like water.

North Message:

I am the Element of Earth and I rule the sense of touch. Run your fingers over your flowers, feel their texture, be aware of the tactile nature of each of the parts. You may close your eyes to enhance the sensations. Let whatever associations you have connect you to the physical realm. Experience the sensuous pleasure of touch.

East Message:

I am the Element of Air and I rule the sense of smell. Take your bouquet and breathe in its aroma. You may experience one smell or many. Whatever you smell is correct for you. Let whatever associations you have waft over you. Experience the sensuous pleasure of smell.

South Message:

I am the Element of Fire and I rule the sense of sight. Let your eyes roam over your flowers, focusing on the colors, the textures, the shapes, the beauty. Let whatever associations you have fire your imagination. Experience the sensuous pleasure of vision.

West Message:

I am the Element of Water and I rule the sense of taste. Unwrap your hard candy (or wrapped chocolate – demonstrate). Now take your edible morsel, put it in your mouth, roll it over your tongue, taste it, experience its texture and flavor, swallow the juice. Flow with whatever associations you have. Experience the sensuous pleasure of taste.

Center Message:

I am the Element of Spirit and I rule the sense of sound. Listen. (Pause)

Now listen to the music. (Turn the CD of sensuous music on softly.) *Move to the music, if you feel the desire. But listen.* (Turn the music up a little louder.) *Let whatever associations you may have fill your soul. Experience the centering from the sound.* (Turn the music up yet again. Let it play for 5-10 minutes, maybe even a bit longer. Turn off CD player.)

Instruct participants to place bouquets on the ground.

Light fire (candle and/or charcoal) in cauldron.

Leader says:

O Great Goddess Diana and Great God Pan, we offer these sweet herbs to You to honor Your Sacred Union. May Your fire purify us that we may use with wisdom our gifts of sexuality, creativity, and passion. Throw the mixture of dried Herbs for Beltane into cauldron.

Chant:

Repeat the “Come Let’s Light the Fires of Bel” chant, this time over and over to raise energy.

Leader, gauging that the energy has been raised, lifts arms, and everyone shouts out:

So mote it be!

Leader says:

To rest, to rest, the herald of the day,

Bright Phosphorus, commands you hence: obey.

The moon is pale, and spent; and winged night

Makes headlong haste to fly the morning’s sight:

Who now is rising from her blushing wars,

And with her rosy hand puts back the stars.

Of which myself the last, her harbinger,

But stay to warn you, that you not defer

Your parting long; then do I give way,

As Night hath done, and so must you, to Day.

– from Ben Jonson, *Oberon, The Fairy Prince*

Leader directs everyone to ground.

Closing Ritual

Do your closing ritual in your usual way, including Cakes and Ale, Final Blessing, Devocation, thanking and releasing the Quarters, opening the circle, and feasting. As a precaution, even though the Elements weren’t specifically invoked in the

Quarter Callers, it’s a good idea, after thanking and dismissing the Goddess and God, to also thank and dismiss the Elements from the people who were enacting them.

VARIATION

Last Beltane my husband and I did this ritual by ourselves. In a smaller circle space than described here, we read aloud the Message from each Element written on a card at each Quarter and in the Center. We saw and sensed the five Elemental spirits dancing for us.

Stevie Grant is a high priestess of Witchcraft, a Reiki Master, a teacher, healer, poet, and author of children’s short stories.

DAWN HUNT: KITCHEN WITCH

In this issue of *The Temple Bell*, we welcome Dawn M. Hunt, the proprietor of Cucina Aurora Kitchen Witchery and the author of *Cucina Aurora: A Collection of Recipes*. Dawn provided the creative direction for the Temple's latest fundraising publication, a magickal cookbook compilation entitled *Tastes from the Temple: Magickal Cooking with the Temple of Witchcraft*. Dawn shared some of her ideas about food, community and the magick of cooking with *The Temple Bell*.

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

Dawn Hunt: A little about me? Well, to be very honest, I am flattered that anyone would want to know! I was born and raised on Long Island NY where I met, fell in love and married my most wonderful husband, Justin. It is really his fault that I discovered I was a Kitchen Witch. In the beginning of our relationship, he was working at a local book store. I went one day to meet up with him after his shift ended and while waiting for him, I was looking through the New Age section. My eyes stopped on a book about Kitchen Witchery and all of a sudden, things clicked into place for me. I now had a name for what I had been doing all my life, and I just took off from there! In January 2010 Justin and I decided to move from New York to Maine. I know it sounds strange, but ever since I was a little girl, I felt I was meant to live in New England. Who can say why we feel these pulls in our life down one path or the other? But I know it was the right move because I have never felt more at home then I do here and now. The Pagan community has embraced me in a way I could never have imagined, and that is something I am truly grateful for.

TB: How did you get involved in the Temple?

DK: This is a really great story! In 2009 I was invited to teach a workshop at Celebrate Samhain in NH. That is where I met Christopher for the first time. We hit it off and could not stop laughing. Well, fast forward about six months and there I was with nothing to do on Beltane. A dear friend said she was going to the Temple Beltane celebration and I decided to go with her. I was welcomed with such love and

open arms! People remembered me and knew who I was. I felt instantly at home.

TB: What is kitchen Witchery? How does one become a kitchen Witch?

DH: The best definition of Kitchen Witchery I can give is using food and cooking to get spiritual results. But to me it is much more than that. Kitchen Witchery is the idea that home and family, specifically the nurturing of those things, is sacred. And nurturing begins in the kitchen. Kitchen Magick, in my opinion, is the act of using simple, common, everyday foods in a ritual or spiritual way to stay connected with Mother Earth, glean magickal outcomes, or work with deities. There is so much that goes into Kitchen Witchery. The best way I can describe it is to say that within the title of "Kitchen Magic," you create the sacred every day. We all wish we could be outside dancing naked under every full moon, but let's face it, that is not real life. However, no matter how crazy our day is, how much traffic we have to fight or how many kids we have to drive to after-school activities, we all make time to eat and prepare food. So, you can turn the act of food preparation or eating into a sacred act. Or, just become aware of the sacred act that it is through mindfulness and intention.

Like most other paths, I don't think people "become" a kitchen Witch; I think that is what they are and at some point they discover it. The truth is a lot of kitchen/ food magick begins with your mood or intention. Most of us already do this without knowing it. [Like] when you are feeling sick and you make a bowl of soup, the whole time knowing that this soup will set you right and you will feel like new once you have eaten it . . . well, that is kitchen magick!!! Add to that the magickal properties of the food — chicken is for health and prosperity, carrots have male energy and the powers of the Sun, rosemary is for healing — and you have yourself a truly magickal meal!

TB: Your website has lots of photos from events you've catered. What's it like cooking magickally for a crowd?

DH: Exhausting! That is the first word that comes to mind at least. But it is truly wonderful. Cooking magickally for yourself and your family is one thing, but when you do it for



a feast or celebration it is entirely different. The mind set, for me, usually involves visualization on people, whether I know them or not, enjoying the food. Watching people come together around a table of magically charged food for me is a real honor. I put my heart, soul and spirit into every bite they eat. When people I have never even met come and tell me how much they enjoyed it, I know I have reached them, nourishing not only their bodies but their spirits as well.

TB: What's your favorite thing about being in the kitchen?

DH: Really? Do I have to pick just one thing? Hmmmm, I don't know. I love to just light up my kitchen altar, ring my wind chimes and call in the Fairies to join me. One of the things I love most about being in the kitchen is being barefoot. I know it sounds so cliché to be "barefoot in the kitchen" but I find I do my best work that way. I feel connected to my surroundings, connected to the Earth, and feel most like myself. I also find chopping very therapeutic. I am sure so many people are thinking I am crazy right now! To be honest, chopping an onion or dicing up some garlic is a great way to focus and release so much tension. I also love the tasting and snacking as you go along. It is the only time you can really justify all that nibbling, [because] when you are cooking, you have to taste or you will never know if it is good!!!

TB: Can you share some tips for those of us who might be cooking-challenged on the best ways to bring kitchen Witchery to our own kitchens?

DH: I say it in all my classes—you don't have to be a great cook to be a kitchen Witch or to implement Kitchen Witchery and food magic into your home and life. You need clear intentions, a joyful mindset and the understanding that nourishing your body is not just about calories and vitamins. It is about energy. Easy things you can do to remind yourself that cooking, or even microwaving, is an important spiritual ritual act: Set up a kitchen altar, a place where you keep symbols of Earth, Air, Fire, and Water. Put in that altar anything that brings you close to spirit. That way when you see it, you will be reminded of the importance of food preparation. Another thing that is important is to leave your day outside of the kitchen. I like to wash my hands to ritualistically wash the day away even if I am only making a peanut butter sandwich.

TB: What kind of foods are you preparing for the Beltane season?

DH: Like so many other pagans, Beltane is one of my favorite times of year. There is just so much going on and new life everywhere. To be honest, my thoughts turn to Beltane even as early as Ostara! By mid-March I start craving sunlight and all the goodies the Earth brings forward in Spring. I stop craving big bowls of soup and start thinking about lemon risotto with asparagus and a big piece of salmon

blackened with a touch of Parmesan cheese. I love to make honey cakes drizzled in local honey topped with slivered almonds and always make sure to leave one for the Fairies on Beltane. Right now the thought of a huge Cobb salad piled high with avocados, bacon, tomatoes and honey mustard dressing sounds like a perfect dinner to eat on the patio in my back yard. And of course, eggs. I love eggs all year round but something about Spring, the fertility of the season and the magical properties of eggs, gets me all creative with deviled eggs, vegetable frittata and spinach quiche just to name a few. Are you hungry yet???

TB: Your book *Tastes from the Temple: Magickal Cooking with the Temple of Witchcraft* will be published through Copper Cauldron Press. Could you tell us about that project?

DH: This book is due out in the Summer/Fall and I am totally excited about it! I was completely flattered and very nervous when Christopher approached me about doing this. I thought "WOW, Really? Me? Are you sure???" And so this has book has taken the form of shared traditions and common love. My vision for the book is to show how food really is the center of so much of our lives. Since the book is collaboration, it features cherished handed-down recipes from the Temple's very diverse members, spanning the country! I have thrown in a few of my own recipes and a bit of commentary about magickal attributes and how and when to serve some dishes, but really it is my honor to be able to bring Temple members together through their common love of feasting. It has been such fun—and a ton of work—but I am proud to be even a small participant in it.

TB: What's next for you? Any current projects or plans?

DH: Today New England, tomorrow the WORLD! Of course I am kidding. Right now things are crazy for me and business is booming! I am having a hard time keeping up with it, and I am loving every minute. At the moment I am preparing for a huge season of travel, workshops, vending and a ton of writing. I have events booked from large to small from Maine to Virginia and back again over the next ten months, so I have my work cut out for me! Having been pursued by a few different magazines to write and many event coordinators who want me to appear and give workshops, it is hard to stay focused on the eventual dream of opening my very own Kitchen Witch Cafe. That is the goal I set out for many years ago and seemed to have tucked away for the time being. For now I am traveling, teaching, creating new products, learning all I can learn from the community and enjoying every minute of my life!

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.

INTERVIEW WITH ELLEN DUGAN

by Raye Snover

Got hexed? Looking to rid your home of a ghost or two? Trying to keep those psychic vampires at bay? No need to hire expensive ghost chasers or do elaborate rituals, help is on the way with Ellen Dugan's new book *Practical Protection Magick*. Known as the "Garden Witch," Dugan author of *Garden Witchery* and *Cottage Witchery* brings the sensitive topic of magical self-defense out of the shadows with her usual humor and aplomb. From her home in St. Charles, Missouri, Ms. Dugan took time out on a Saturday night to have a phone chat with *The Temple Bell* about her latest work.

The Temple Bell: What made move toward a darker topic?

Ellen Dugan: The truth is that this was something I thought about for several years and honestly the number one question I get when I'm asked for spells or asked for magical advice is always protection related. Some people have come up and asked me gardening questions but that is just to warm me up, then they take me aside and ask me something quietly about protection magic.

Over the years I noticed that people had this whole thing—that we talk about in corners. We don't discuss this in public and everybody was embarrassed by it and over and over again with the exception of a couple of books, it's like there's nothing out there. I have this book and this book but I can't find what I'm looking for. I need help with X, Y and Z, what do you think I should do? I ran into that again and again and again. I thought, "Hmmm." I started looking at the books that were available and I realized that the majority of them were all written by men. I wondered why so few women write on this topic. The more I

thought about it the more I thought I should really take a look at this.

It was also a nice break for me. I had just finished *Garden Witches Herbal* and *Book of Witchery*. *Witches Herbal* is all green magic and herbs and *Book of Witchery* had a lot of herbs in it, and it was a nice change of pace to take a break from the green magic and the herb stuff. It always surprises people when I lecture in public and I don't talk about herbs. I did a lecture last year about the difference between theurgy and thaumaturgy and people looked at me like I had grown two heads. They were so surprised that I had something else to say besides just herbs. I thought—I think it's time; so I decided to delve into the topic.

To my amazement I thought it would be a fairly straight up straightforward process. The more I got in the more there was to learn, the more there was to discover and the more I noticed there were too many problems on too many levels that were scattered everywhere and no one was putting it all in one spot. "You know I've got a problem with a ghost or haunting I don't know what to do. From a practical standpoint as a Witch what do I do? I think my mother is a psychic vampire, how do I deal with that on an ethical level? My boss is an emotional vampire. How do I deal with that? My coven mate is a constant drama magnet. How do I deal with that? I think I might have been cursed but what do I do? I'm embarrassed to ask. What about psychic protection how does that work?" People would ask these kind of questions and I thought, why don't I put this all in one place, where people can get straight up honest answers to the questions they want without a lot of the sky-is-falling-chicken-little hysteria and without someone saying, "you must be deluded that you need help," because like I mentioned in the book, people tend to take two extreme views on this topic. Either they think that you are paranoid or you're delusional and need attention because it never happens and

it's all make believe, or they think that every hangnail or stubbed toe is because of baneful magic. But there has to be a middle ground there. I thought it was really important to look at this topic extensively and practically and drag it out in the light of day. Here it is, here's the boogey man that everyone is afraid of. Now let's look at this, understand it and deal. Once we deal it removes the fear and we can move forward with hope and empowerment. That was the whole point of tackling this topic.

TB: In the book you keep mentioning not to be afraid.

ED: That's the number one thing. Unfortunately a few years ago it was not uncommon to go to a festival and for someone to launch into the topics of hexes and curses and how to do them. While part of you sits and cringes and can't believe this is being discussed, part of you starts watching the crowd and how they react. I find it very interesting that the number one thing I've learned from listening to people who consider that a specialty of theirs is that the first way they get in is by having someone be afraid.

The truth is if they get the person they are trying to curse to be afraid of them then they are half way there. Once they are afraid they get nervous and the more nervous they get the lower they let their shield get and scatter their energy and then more damage can be done. It's okay to be aware. Don't be afraid. You can be a little nervous. Fear is stupid because if you let fear in it means they've already won. People who throw hexes and curses do so from a position of weakness. They don't do it because they are strong. It means you've got them nervous about something, and like I put in the book, that's your advantage, you need to use it. It is all about fear. It's all about perception of who holds power, who is stronger.

Strength doesn't mean you can bench press a bulldozer. It is how you move

energy, how you deal with opposing forces how you deal with obstacles and situations in your life. Are you strong and did you handle them well? Did you panic and run every time you are confronted with something? Let's look at this honestly. Let's not let this be a scary topic anymore. Let's pull it out, maybe have a good chuckle and look at it. We've all seen it now is it quite that scary? No, then let's deal with it then. To me that was important. As I have a No Bullshit policy and zero tolerance for any kind of affectation and people that like to pretend they are fancy schmancy. That just absolutely could never impress me and I thought it was really important to be blunt and honest and just tell it as it was. If there was ever a topic that deserved brutal honesty it is this one. You just have to be honest with this topic-- you have to be.

TB: Am I right in what I'm reading in the book--half of protection magic is preventative?

ED: Yes, it's being aware. Being aware of what's going on around you on a psychic and magical level. As Witches we all try to increase our level of awareness but it is a double-edged sword, because you spend all this energy trying to make yourself more sensitive and aware of all these things and depending on your level of psychic power which everyone has. It can cause you problems.

You're working so hard to be aware, then it's like hey there's something that is not quite kosher here and you can choose to ignore it or choose to go "Huh, there you are. Let's see what this is and I'm going to learn to deal with you, this is not an issue." It is very much about awareness. It's kind of like a child who got caught in the cookie jar and they close their eyes, because "if I close my eyes they can't see me." Well it doesn't work with magic. If you close your eyes in a magical situation that will

make you afraid or puts you in a bad situation--closing your eyes and saying, "it can't be there" won't help you. You have to open your eyes, you have face it, you have to deal with it. That's where the strength comes in.

TB: The psychic shield is a pretty widely accepted tool, but in your book you said it sometimes can hurt you more than help you.

ED: It can, especially in a psychic vampire situation. People have this mistaken idea that



If they start channeling their inner commander like Kirk in Star Trek shouting, "Shield up!" it will help. It only makes you a more attractive target. If you're flaring out your aura and making it brighter and brighter to protect yourself...what does a psychic vampire do? He (sniffs and) says "Happy Meal!" It's like blood in the water with a shark. Think, think, think! Flaring it out only makes you more appetizing.

Something that was pointed out to me by a therapist a few years ago is that sometimes people build their shield wall so high that they can't see the bad guys until they are over the wall. When

they built castles centuries ago they didn't build them really tall and sit blindly inside. Hell no! They had arrow slits; they had guards, a moat. They had towers and there were always sentries on the towers. They could see anybody coming. They didn't just sit inside and go "Okay." They were on guard. Yes, shielding is sound, it's a good tool, and it's not your only one.

TB: One of the tools that you say is helpful is physical fitness.

ED: It is. If you are physically strong you are psychically strong. It is all connected. It doesn't mean you have to run the Boston Marathon or ride in the Tour de France, it means take a walk. Walk your dog, walk around the park. Put your kid in a stroller and push him around for a while. Be active. An active person is a healthier person. It makes you physically stronger. If you are physically stronger you can resist things coming your way. If you are strong you're centered you're more balanced. People that exercise and eat healthy tend to be healthier on all levels. If I'm a healthier and active person and I'm not sick as often and I look better well golly I'll bet my magic is going to be stronger and I won't have as many problems because I'm already at a healthier place.

TB: You mention finding you psychic strengths and weaknesses. How hard is that for the average person to find?

ED: I probably sound like infomercial mode here but follow the quizzes in the book. For me I already came into the world a psychic. What is it costing me? For every strength there is a weakness. If you know where your weaknesses are you can defend them. Like an empath, while they are incredibly sensitive, their weakness is that they can be bombarded. For an empath to walk into a funeral home or a hospital it's like walking a gauntlet. They have to learn really quickly while this innate sensitivity can make me kind and my

magic is very good because I'm so sensitive...that same sensitivity can really cause them problems if they aren't shielded and if they don't take care of themselves and to keep themselves on guard from too much negativity. It's just like clairvoyants get distracted by so many mental images and so many visions that they spend all their time going "what is it, who is it for, where is it going? Is it for me or for someone I know? They waste time by being distracted. Again for any strength there is a weakness.

One of the points I made in the book--one I've never seen any place else but one I think is really important for people to remember and one of the first things we learn as magical students, is that magic follows the path of least resistance. So where are you the least resistant? If something evil or baneful was coming at you, it will get you in the spot where you are the weakest. If you know where your psychic talents have left a weak spot you can work on that really easily because you already know. You can shore it up. By knowing that you have half the battle won.

TB: How does a person know or suspect that they might be under some kind of psychic attack?

ED: Psychic attack, hexes and curses are so similar they often get lumped together which is why it is hard to find a book on protection from magical attack, but you can't throw a rock without finding a book on psychic attack. They are very similar and because most hexes and curses start to manifest on a psychic level it pays to know and pay attention. It depends on your level of talent or sensitivity. If you are an empath you will feel like something is off. If you are clairvoyant you'll get a sensation like something is going on but you're not seeing it. If you're intuitive you'll think, "I think something is wrong I just can't put my finger on it." This is where you have to walk that line between being aware and being paranoid. You don't get a discount

on black candles for being paranoid. Sometimes a flat tire is just a flat tire and sometimes when it rolls into a string of events and your psychic senses are trying to warn you and other things are happening. Okay there is something wrong here, then you can work to fix it without a lot of fuss.

TB: Are the majority of psychic attacks from people who know each other or are they random?

ED: I think they know each other. Most psychic attacks are personal attacks. It's like facing down an ex at the lawyer's office. Psychic attacks come in all the ways every day and most people have no clue that they are actually doing them. When harm is meant it depends on how sensitive you are as whether or not you are going to feel it. Witches work very hard to be sensitive all the time. All that sensitivity you've been cultivating means you are more open to it. It is a catch 22, so what do you do? You be aware. If you know where your weak spots are you can fix it without a lot of drama.

TB: You mention a lot of this is balance. How do people get to a balance when they are being psychically attacked?

ED: They work. There are four chapters in the book, each based on a different element. The air, knowledge is wisdom; water is finding a healthier emotional balance, setting boundaries. The earth chapter is about being grounded and centered. The fire chapter is how physical strength equals psychic strength. It's all about working with the elements and getting back to the elemental balance on a very practical and profound level...If you want to be balanced and want to be strong you reconnect to those basic lessons from those elements. Take a harder look at them as it applies to protection magic. It's like opening a closet and finding a whole new wardrobe.

TB: I was surprised at how easy the spells were. They were very simple and anyone can do them.

ED: It's been my experience that a lot of theater often disguises and there is just not a whole lot of substance. Theater isn't necessary. I have a firm respect for people that like and indulge in theatrical magic but in this topic people are already bombed up enough. They don't need more drama, keep it simple keep it straightforward. Just get in there and do the elemental work it's quicker to access. It is easier to work with because it is familiar to us. We already know it; we already love the four natural elements. There doesn't have to be a lot of muss and fuss. It works well and it works quickly. What surprises people is that it wasn't as hard as they thought...because you've become aware, you've become empowered and you've removed the fear. People don't look at this as a specialty but I think it should be.

TB: What's the biggest piece of advice you could give about protection magic?

ED: Don't be afraid...once you get past denial and being afraid and being aggravated at yourself and then wondering why. Once you get past all that then you stop and make a plan of action and you move forward. But the biggest thing you have to do is not be afraid. Don't beat yourself over the head with it, don't beat yourself up it happened this is obviously the universe stepping out and saying let me teach you a lesson on some level. Embrace the lesson and go do what you need to do.

I put in the end of the book that it is my thought that when these big magical challenges come up and we're wondering, "how did this happen to me? I don't cause harm..." I wonder if we should stop and consider a challenge from the gods. Well you've handled the easy stuff now how do you handle the hard stuff? Because how we handle adversity in our lives is who we really are and why should that be any different when it comes to magic.

THE PEACH KEEPER

by Sarah Addison Allen
Bantam Books: New York
273 pages, \$25.00



Whether it be giants, edible flowers that alter moods, books that suddenly appear when needed or waitresses popping up in closets dispensing advice, Sarah Addison Allen's novels all have an enchanting magical quality. *The Peach Keeper* is no exception: here there are invitations that play hide and seek, birds trying to get in windows and the smell of peaches that at times pervades the air.

Allen, author of *Garden Spells* and *The Sugar Queen*, sets her fourth work in Walls of Water, North Carolina, a town famous for its abundance of waterfalls. Like any other small town, the people

of Walls of Water are separated by privilege with their secrets bubbling just under the surface; in this case just under a peach tree.

Paxton Osgood, president of the Women's Society Club is one of the privileged, while Willa Jackson the former Walls of Water High School Joker never quite belonged. What these two women had in common was The Blue Ridge Madam. "The Madam" being the former home of Willa Jackson's relatives, lost when their finances took a bad turn long before Willa was born. Paxton's family--the current owners, are turning the house into an inn and planning an elaborate soiree to celebrate the Women's Society Club's seventy fifth anniversary, a club formed by Paxton's and Willa's grandmothers. While the landscaping was being done a skull was unearthed. These remains belonged to Tucker Devlin a charming con man hailing from a line of peach farmers. As they try and discover how Tucker ended up under the tree, Willa and Paxton travel down a path to friendship, a friendship similar to the bond their grandmothers had with each other when they founded their club.

As with Allen's other books, *The Peach Keeper* is full of eccentric characters, prodigal children, romance and wonder. Though the end is somewhat predictable Allen weaves a beguiling tale that the reader can't help but revel in.

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.



THUNDER

by Isabel K. Morgan

Look off into the distance
See the clouds in their grand stance
The thunder rolls its drumbeat
As the clouds come closer through
the summer heat
Turn and look now to the other side
As the sun falls off the Earth
As if it were a child's slide
With the colors spraying the hard
earth
Look again now to the clouds as they
are rising up above
And feel the cool wind blowing and
see the flight of a single dove
For safety it is flying and soon you
will be too
As the rain begins to fall now –
pattering against your windowpanes
and you.

Isabel K. Morgan is a Witchcraft III student with a 20 year career in government/public affairs (lobbyist). She is a vociferous reader and student of all things spiritual and has been on the path of a Witch since 2001. She lives in St. Louis, MO with her cats and an ever-expanding collection of antiques. She enjoys gardening, and hanging out with coven, friends and family.

plant photos by Andrea Johnston



CLASS NOTES: THOUGHTS FROM WITCHCRAFT III

by Daedalus

Shaman Stone

As Raven and I have moved through these classes certain things have come to us by way of what can only be guidance from beyond. We are called to go out with no purpose or intent in mind and this usually results in the beginning of a lesson or experience we only begin to realize when we are in the middle of it. One of these experiences brought us our “shaman stone” pendant and further opened the portal into stone magick and magickal exchanges on a wider scale.

We make regular stops at Mexicali Blues, a favorite shop of ours and one of Raven’s former employers. We have always loved both the people who own and work in the shop, as well as the incredible jewelry and stones. The prices are excellent too.

While on yet another visit, Raven was talking to some of the women who work there as I was looking over the jewelry. I just can’t resist the pull of my friends from the stone kingdom. The ladies at the jewelry section like to pull the pendants and rings out of the case and hand them to me to “see what they say.” They now have more than a few of the books Raven and I have suggested behind the counter to quickly reference what each stone is and what the expected general qualities of each may be.

While crouched down looking through the glass, an opal nearly knocked me over because its energy hit me so hard. The girl behind the counter saw this, smiled, took it out of the case, and then placed it on a cloth on the counter.

I immediately knew what this stone was and called Raven over to see it and

get her opinion. “Look, there’s the world tree!” she exclaimed, verifying that I hadn’t lost my mind.

What lay before us was what they called a “boulder opal,” but it was completely unlike any piece of boulder opal I had ever seen. It was dark like the other pieces in the case but it started out green on top and transitioned into a vertical stripe of brown which flared thru a black matrix and then ended in blue at the bottom. There was fire all throughout everything except the black matrix in the center. There in front of me was the world tree in an underworld setting. I was blown away.

I told the ladies it was a shaman stone and pointed out why I felt the way I did. I explained about the World Tree and they all agreed they both felt and saw it. That stone sat in the case for nearly a year and the ladies all commented every time we came in, “Your stone’s still here waiting!” There was no way we could afford it so we both just hoped it would be found by someone who needed it and wished the stone well. I did a short meditation with it and did what I could to help it connect with its next caretaker.

Over a year later we were visiting Mexicali and talking to one of the young ladies who is a single mother raising a special needs child and I talked at length about balance through the four elements and how some special children can easily connect with the stone kingdom. This young mother was also interested in our particular type of spirituality and was rather surprised when we came out and told her we practiced Witchcraft and told her about our ongoing classes with Christopher. She seemed very interested so I wrote down some information for her to research on her own.

She told me that she had someone interested in the “shaman stone” and he told her that person was going to think about it and maybe come back for it. I said I was glad that the stone

had found its new caretaker and though I was glad for both the stone and the man I would be sorry to see it go.

A few days later that young mother called and said the man had not come back and that she had come to a decision she hoped wouldn’t upset us. She bought the stone herself at her deep discount and was holding it for us. She asked us if we could pick up the stone that weekend to get it out of the store and into our hands where it belonged. She offered to let us pay her back whenever and however was convenient for us. As it worked out I had just been paid for a job I had finished so we went directly down to Mexicali to see her and repay her as I knew her financial situation was only slightly better than ours.

This young woman reminds me very much of my own daughter Amber with the exception that my daughter has blond hair where Hanna has very dark hair. We talked some more about her special needs child and how sometimes she is so frazzled by his energy that she doesn’t know what to do. I told her about grounding and suggested some stones that would help, especially Jet. We also talked some more about her interest in Witchcraft.

We came back a few days later after class with a signed copy of Christopher’s *Inner Temple of Witchcraft* in which Christopher was kind enough to write a short note to Hanna. I also brought her a Jet pocket stone to help with her son as there was no Jet in any of Mexicali’s stores.

She doesn’t know it yet but her magickal name is Jet and this is how I have come to think of her as for some reason I can never remember her birth name. It just flies right out of my head whenever I try to remember it (I had to ask Raven her birth name while writing this). Soon she will ask about magickal names when she finishes the book and her studies lead to initiation time. At that time I will tell her what I feel her name is and why.

The reason that stone didn't feel like what they had marked it is because it isn't boulder opal from here in the US. I have since found out that it is actually a matrix opal from Australia, which is in keeping with the energy I feel from it. Matrix opal is several times more expensive and if it had been properly identified by whoever had made the piece the price would have been astronomical and we would never have found each other as Mexicali handles only mid priced jewelry and their buyers surely would have passed it over due to its price.

As I tell Jet, "There are no coincidences." Or as the proverb on one of my altar tools states, "There is no luck, except where there is discipline."

SHINING THE LIGHT: HOW APRIL HELPS SEXUAL ASSAULT VICTIMS HEAL

by Tim Titus

Beltane is a popular Sabbat. Back when I was first learning about the Wheel of the Year, I looked up Beltane on Wikipedia or some other internet source. It told me that Beltane was the second most popular of the eight Sabbats, only beaten out by Samhain. I wasn't surprised that it was popular. What surprised me was that the holiday about sex lost out to the holiday about death. I mean, really, which would you rather do tonight?

But I was new on the path and didn't fully grasp the depth of either Sabbat. Since then, every new turn of the Wheel has brought a deeper, more holistic understanding of our sacred days. One thing that I have found over the last few years is that there is polarity to every Sabbat. Just as Samhain can be a joyous occasion that allows us to honor and commune with our departed loved ones, Beltane's

emphasis on sexuality can open deep wounds in some people.



We live within a host culture that has a very troubled, sometimes violent relationship with sex. Most Witches have transitioned from mainstream culture, many from mainstream religion as well, into the Craft, and they bring a part of that troubled relationship with them. A person who has had damaging experiences with sex – someone who has been the victim of sexual assault or molestation, for example – is unlikely to suddenly jump up and dance skyclad around the Maypole, seeking the first partner they can find for a wild bedroom romp. Instead, as everyone else revels in the joy of Beltane, that survivor is likely to feel a little alienated and uncomfortable, wishing that they could participate but troubled by their own demons. I have known Witches for whom this was true.

That alienation is not just limited to Beltane itself. Among Witches the entire spring is a build up to Beltane. We are in tune with the earth around us and sensitive to the cycles of nature which push all of life toward fertility as the sun waxes stronger in the sky. From Imbolc onward, the plant and animal kingdoms grow toward sex.

The energy begins to grow from the moment the tulips peek above the snow in early February. As nature comes slowly back to life it matures steadily toward the sexual charge of Beltane. Where I live, birds begin to appear in late February, building their nests and looking for their mates. By early March, we begin to see the crows flying together in their inseparable couples. Male birds sing their mating calls by this time, searching for a nice lady to spend their summer with. We have a lot of birds around us, and we can hear their calls growing louder and louder each day. The energy builds.

Hummingbirds, which can be found all year long here in California, aggressively search for their mates around March. Already an energetic bird, they go into overdrive as the sun strengthens. One species, Anna's Hummingbird, displays incredible mating dance. The tiny male bird will fly so high that he disappears from sight, then barrel downward toward the ground a rocket speed. Just before he slams into the ground, he'll swoop upward in the shape of a J, chirping merrily the whole time. During his dance, he orients himself such that the sunlight reflects off his bright plumage directly toward the female.

We see the sexual energy building in the human realm too. Obsession with weight loss begins in January every year. As the weather warms, winter coats come off and more and more skin is revealed. By April, the legendary Bacchanalia of Spring Break hits the airwaves, encouraging unbridled alcohol-fueled sexuality. Later, advertisements for weight loss products push us to "get that bikini body" before summer starts.

As a high school teacher, I see the pattern annually repeated as students prepare for Prom. The mating dance of the teenager begins with dressing just a little nicer. Perhaps there's some flirting in class, numbers and text messages are exchanged, and conversations are had in



some dark corner of the school hallways. Girls seek out just the right dress for Prom and spend a fortune on getting their hair done. What they do or don't do Prom night is none of my business, but the ritual repeats every year.

Within this vortex of building sexual energy, the sexual assault survivor could easily have trouble. Healthy sexuality requires mutual trust. We become vulnerable to our partners and depend on them to be loving and respectful of our needs and desires. Many survivors—even in the midst of all this building energy—have not felt that trust.

April is National Sexual Assault Awareness Month, and what a perfect time to work toward building a healthy

sexual practice. In this final month before the charge of Beltane, organizations across the country have been working toward eliminating the pain felt by survivors, reclaiming what was lost, and helping others see the issue through new eyes. The month of April is a month of battling old enemies and rising victorious to the joyous month of May.

One of the most popular events, celebrated across the country, is Take Back the Night. Created by famous Witch Z Budapest in 1978, Take Back the Night has become an annual march and rally to reclaim a woman's right to safety any time of day. Take Back the Night is much like a ritual. It begins with a gathering. Candles often are

held, and sometimes a vigil or moment of silence is observed for victims of assault.

Then energy is raised. The central piece of a Take Back the Night is the march. Participants march boldly through public areas, chanting their right to safety and their intention to reclaim the night. With signs, candles, and loud voices they drive away the evil and join together in a communion of love and support, making their demands known to all who pass by and sending their intentions into the universe.

Often, there is a speak-out, which can be the most touching part of the evening. It usually begins with one or two veterans who tell their stories out in public, showing that there is no need

for shame. One by one, women take the microphone and tell their stories, putting more and more human faces on the crime of sexual assault. Since the crime is a hidden one, usually perpetrated in private, it can be shocking when a woman tells her story. Women touch each other's lives and support each other in the process, but also declare their intention to live without fear and demand their rights.

Another popular event of Sexual Assault Awareness Month is the Walk a Mile In Her Shoes fundraiser. It can be difficult for men to understand how different a woman's life is. We often fail to acknowledge the difficulty of being female in a male-dominated world. Walk a Mile, created by Valley Trauma Center in Los Angeles, gives men a taste of that experience.

The male culture places certain demands on women's appearance. Men set the norm for women's makeup, clothing, and body styles, among other things. Walk a Mile turns that around and challenges men to walk a mile in a pair of high heels. If women can be expected to do it all day, surely a man can do it for a mile. Many blisters later,

the men who participate gain a new respect for the life of a woman.

Perhaps the most powerful event in April is the Clothesline Project. It was created with the idea that, in the past, women discussed their problems with each other while doing the family's laundry. Down at the river washing together, women would counsel each other and offer support without men around to filter the message.

The Clothesline Project is a visual art display that makes the magnitude of sexual assault real. The aim is to "air society's dirty laundry." Survivors each create a T-shirt. Each survivor represents her own beliefs, thoughts, and feelings about her assault in whatever way she needs to. Some women will draw symbols and colors on their shirts to express how they feel. Others will write individual words, messages, or poetry to express their emotions and how they have coped with their assault. This portion of the event is much like a banishing, as women remove their anxieties through artistic expression.

Then the laundry is hung. The shirts are displayed on clotheslines in public squares, gathering places, and colleges. Here, four separate colleges host a Clothesline Project, hanging the shirts on lines that stretch across the most public areas on campus. The effect on passersby is magical and obvious. At first they are intrigued, maybe a bit amused. They begin reading a shirt. Slowly, realization sets in and the person looks out wide-eyed at the vast sea of T-shirts around them, knowing that each one represents a victim from their own community.

Men and women alike are hooked. They move slowly through the clothesline, reading every shirt, which number over 600 in my area. In what may be the most poignant moment, they

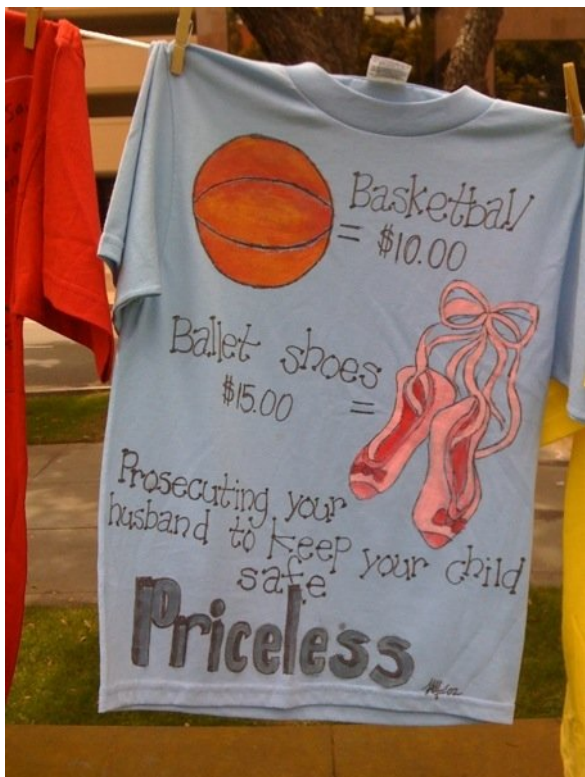
eventually learn that the shirts are color-coded. There are designated shirt colors for rape, child molestation, sexual harassment, hate crimes/LGBT violence, domestic sexual assault, human trafficking, and assaults that resulted in death. A quick look over the clotheslines makes it impossible to deny what is going on in your own backyard. With information comes power. It's a private crime, but the Clothesline Project makes it public – disallowing any attempt by society to minimize its impact.

Here in Orange County, the month ends with an appeal to "shine the light."

Those who have learned from and participated in the month's awareness events are asked to take the light they have received and share it with others. On the last day of April – May Eve – each person lights a candle or turns on a special light in their house to symbolize their commitment to continue to illuminate a crime that many keep dark and secret. It is a simple, grounding, powerful ritual.

It may all seem like a depressing way to build up to one of the most festive holidays of the year, but each event is a powerful way to banish painful memories and take back your rights, safety, and sovereignty. These events have been going on around the country throughout the month of April, shining the light in an effort to dispel the dark side of sexuality.

As magickal people we can understand the power of these rituals and the healing they offer. We honor sacred marriage of Goddess and God; we have a responsibility to uphold healthy, loving sexuality. We love and respect the natural build toward sexuality that we see all around us. As Witches, however, we also recognize the shadow so that we may learn from it and incorporate its lessons into our lives. Everything is dual. Let April dispel the shadow so Beltane can be a blazing light.



WALKING THE ANCESTOR LABYRINTH: NAVIGATING CULTURAL APPROPRIATION

by Rayna Hamre

It seemed straightforward to me. Most of the requests I read by American Indians asked the whites of the dominant culture (that would be me) to stay away from using or appropriating any form of their cultural heritage. Fair enough. As a Pagan Buddhist Unitarian Universalist, who has explored Western and Eastern religions for years, I felt I had more than enough religion to chew on for the rest of my life without appropriating anyone else's.

And then.

After learning how to put on a ritual, leading a Covenant of Unitarian Universalist Pagans group, organizing a coven/ritual circle, and taking classes in philosophy and chaplaincy, I decided I needed to complete my Pagan training and venture into those areas of Pagan life that I was very skeptical about. Shamanism kept coming up for me in different discussions and readings, and I began searching for a teacher. After one very interesting shamanic journey with a highly reclusive shaman I worked solo for a while. However, I knew I needed a teacher for this deeper work to progress. I headed for the Temple of Witchcraft (TOW). I was accepted into the TOW III class after testing out of Witchcraft I and II, with Christopher Penczak. Christopher has a wonderful gift for taking the esoteric and creating meaningful classes and lessons. I love being here, and the class jumped right into that deeper work I was looking for when I applied to TOW.

I needed to find a shamanic tradition to study within the TOW III class assignment, a tradition that was outside of what I had been working with in the past. I felt that I had received enough prompts and messages to be called to a

traditional Native American practice. Oh, I was naïve and I was in for some surprises! I walked straight into an area of incredible historical, ethical and legal complexity.

Shamanism requires that we work with our own energy, the energy of the earth and all that surrounds us. Since I felt my call was to work in the Indian tradition, in addition to my TOW III exercises, I began to study and to read. I started with some popular authors, more of the New Age type. In the back of my mind, those concerns about cultural appropriation were still hovering. Cultural appropriation happens when particular aspects of a people or tradition are adopted by another group. The connotation is usually negative, since dominant cultures tend to do this to minority cultures or foreign cultures, without appreciation for or understanding of the total context that surrounds the appropriated idea or item.

The topic popped up here and there on the TOW III class discussion group. There seemed to be two schools of thought when we tossed around the idea of practicing any Native American traditions as part of our shamanic work. One was, "listen to the Indians and stay away, white girl," and the other group thought it was ok to work in a Native American tradition, if done with knowledge and respect.

Since my academic background is in history, I did have some basic background on California Indians and mission history. I knew there were many local tribes in California. What I didn't realize was how many. Historian James A. Sandos in his book, *Converting California*, estimates that in 1769 there were approximately 310,000 Natives in California, who spoke six separate language groups, each with 64 to 80 languages within those stocks, with a very large number of local dialects.

This shamanic call to work in a system that was so land-based made a great deal of sense to me. I am an American,

not a European, so the idea of working with Californian Native American practices seemed sensible. Why reinvent the shamanic wheel? The people who had lived here for so long probably had developed a practice that fit this land perfectly. After I made the decision to study California Indian shamanism, I realized that my starting point was under my feet. Since some of the earliest reports of shamanic practices were recorded during the mission period, I began to read online about the Native experience in California. I read the 1811 reports of the Spanish Padres (<http://www.sacred-texts.com/nam/ca/mrci/mrcio1.htm>). I read the numbers of deaths, the reports of the beatings, the rapes, the lock-ups, the rebellions. I read the words of the missionaries, other Spaniards, and in the case of Pablo Tac, one of the Indians from the area who was taken to be educated in Rome and wrote about local tribes.

I felt sick after reading many of these historical records, but ordered some older ethnographies and more recent histories. I read more about the atrocities and the deaths caused by European illnesses. In the book *1491: New Revelations of the Americas Before Columbus*, Charles C. Mann discusses the new research on population counts in the Americas. Historians are now leaning toward what have traditionally been considered high estimates for population, one count at 40 to 50 million for central Mexico alone. Death from disease would climb upward to a possible 90 percent in the population in the decades after the Europeans arrived.

I dug down into another layer of research. What do the Indians have to say about their own history and the dominant culture's portrayal of their lives? That's where the true insight came to me. The biggest threat to Indian life and culture is no longer from emigrating Europeans who want to dominate, but from their descendants, well meaning Euro-Americans who through shallow admiration adopt bits

and pieces of tribal life, steal disembodied portions of culture and ceremony, and disrupt ancient sites.

I am an American. I am of northern European extraction, but both sides of my family have been in North America for several generations. My parents moved here from the Midwestern region of the United States. I travel to Europe, and when I visit there are places where I feel incredible emotional pulls and ties. But I was born, raised and have lived my life within a 30 mile radius in Orange County, California.

After thinking that studying and practicing some form of Native American shamanism would be a good fit, this new information was tough news. It got worse, there was more. I ran across quotes from Andy Smith's article "For All Those Who Were Indian in a Former Life." You can read it at this link in its entirety: (<http://www.yvwiisudinonobii.net/articles/formlife.htm>). Ouch, this one hit very close, too close, to home. As a long-time feminist, who never felt at home in conservative Orange County, some of this fits all too well. Smith says it is the ultimate insult to be asked to serve up sections of your spiritual life to your oppressors. I had not seen things this way, but after reading several articles with this theme by Native Americans, it is very clear now.

I went back to my spirit guides and asked what this quest was all about. They told me that I received the message that this quest was not about me saving anyone else, they were trying to help me out. They wanted to give me some insight. That caused me to think much more deeply about my cultural assumptions as a white person.

All of this journey work, research and revelations left me feeling adrift. Which location, which tradition, which culture, which beach, which river, which mountain, where do I go? What shamanic tradition is a Euro-American, who never connected with her Mormon-Methodist-Mennonite

background, supposed to practice when she is trying to connect with the earth she lives on each day? What practice should one from the dominant culture look to for healing?

It seems very disrespectful to be connecting with the earth I stand on and to keep ignoring the cries of the genocide that happened beneath my feet within the last two and half centuries. But I don't want to add to California tribal cultural genocide. At the same time, I don't feel connected to the Northern European pantheon and traditions. At this point in my life, I am not drawn to physically or magically returning to Northern Europe. That culture is the very thing that destroyed the American Indians. I'm trying to understand and make some amends, and to change things, not redeem the acquisitiveness that is at our core. While studying to find the oldest roots of European ancient practices interests me as a historian, my heart is not in traveling that path.

I can't ignore the native ancestor's blood and bones that lie where I live. This part of the earth echoes with the ones whose lives were stolen by disease and brutality. I can't change it. I can acknowledge it, own up to it, claim it. That is the next step. Now I get it, the rage of those who were here first. If your ancestors and people had been murdered and pillaged, nearly destroyed, and then the dominant culture demands that you serve up your spiritual life, your core self, the thing that is so interrelated to your way of being, to the conquerors' descendents, in pieces and with a smile, imagine your own rage. Not a pretty sight in this mirror we are being handed.

So I see some very large questions that are raised by practicing shamanism in this land, the Americas. I'm learning to connect to the land, feeling the energy in all that is here, experiencing the aliveness on this beautiful, but ecologically ravaged coast. I am becoming part of the land. I don't see

buildings and streets any more when I drive, I see the huge majestic palm trees that are all over the county, all the green and alive creatures that live here. By making this connection, I am on the path to correcting the thing that is killing us and all the creatures that share our planet. One part of that sickness is our frenetic individualism, which can be highly creative, but also can lead us to reject and abuse community ties and scoff at interconnectedness. I have to start somewhere and these insights need to carry me to action so that I can begin this process in a respectful way.

One irony of the cultural theft around Indian traditions is that there is no one Native American religion to be copied. Part of the insidious nature of what is happening is that we are conflating the tribes and wiping out their differences. They consider this to be part of the genocide. What existed prior to colonization were individual tribes tied to specific geographical areas. Each had their own beliefs, culture, rites, rituals and ways of being: (http://web.archive.org/web/20050330085408/http://college.bmco.com/history/readerscomp/naind/btmtna_032600_religion.htm)

My own biases were actively at work during my studies. Early on I would read something about tribal practices that did not correlate with what I wanted to believe. I would think, "Oh, that must have happened after the white man came," or "the white recorders wanted to make the tribe sound bad." When I reread in reliable sources about those practices, I now know that I was looking through a distorted lens and twisting their culture into what I wanted it to be. I was doing exactly what Smith was decrying. I couldn't see what truly was, even with some education and critical skills, because I had an unconscious need to make the Indians the good guys. What didn't fit with my beliefs had to go within my limited personal narrative about Indians.

It didn't occur to me until later that these cultures are totally foreign to me and to the way I was raised in the 20th Century. I simply cannot relate to a lot of what they were doing. I can listen, and try to understand what I can of their beliefs and the context. California Indian rites and rituals are out of my realm of experience, except for the limited exposure I have had as citizen of the southwest. The tribes are fighting to preserve what they have, and while it is hard for a 20th century Euro-American middle class feminist to hear it, they don't need me and they don't want me using anything from their traditions or rituals.

This is a terrible story that does not get better over the centuries. Euro-Americans do not need guilt, but ownership and remembrance. My job, and my descendents job, might just be to listen to these stories of the earth and the tribes. To remember, and to make what amends we can by assisting in cultural preservation, not appropriation. So my point of view for any historical storytelling about California Indians or practicing any part of their cultural activities, including their shamanistic practices, has pivoted 180 degrees. It's a psychological blow to admit you are on the side of the bad guys. It is even harder to do the self-examination that allows you to see that the root cause of those original atrocities might still be at work inside of your own psyche.

Issues do arise around the problem of story intersection. If the only story I have a right to re-tell is from the European perspective, but I come to love and understand the land I live on, too, can our stories and our love of this beautiful place intersect in a peaceful way? There is a lot of healing work to be done. I hear the rage, though, and I will respect the line that the Indians are asking us to firstly, see, and secondly, respect and not cross. In the area of art and culture, especially in this digital age, that line can be difficult to recognize.

This journey has led me to a new place. I see that my expression of love for the land needs to take a different shape. This week I read about the battle to save this Native American ancestral site: (<http://www.latimes.com/news/local/me-solar-suit-20110224,0,539145.story>). While I was researching, I found that there was an even closer project in my own backyard where I can become involved, preserving our local wetlands: (<http://www.bolsachicalandtrust.org/index.html>).

I just joined an environmental group that is involved in both of these projects. I can help save the California land, flora and fauna by activity, both hands-on volunteer efforts and shamanic. By using the basic TOW shamanic training and offering the land some hands-on activism, the cultural appropriation problem is solved. Message heard, received and appreciated.

A BELTANE TAROT RITE FOR AN INNER HIEROS GAMOS

by Emily Jones

At Ostara each year, we celebrate the return of spring and the promise of rebirth and new beginnings. By Beltane, spring has definitely sprung as we turn our attentions to the joyous and sensuous rites of fertility. The sacred union of the Lady and the Lord takes center stage as we see signs of fertility bursting out into the world all around us. We gather in community to celebrate together and to dance the maypole. For obvious and understandable reasons, Beltane is a Sabbat that often seems particularly social to me, with a strong emphasis on relationships. But I believe that the energy of Beltane is also very conducive to some deep and profound inner work, the work of nurturing and integrating the inner masculine and feminine energies. Beltane offers the chance to create a sacred union within yourself to

bring about a magickal and empowering wholeness and the tarot is a perfect tool to facilitate this inner Hieros Gamos.

For this Beltane tarot rite, you will need a tarot deck that you find beautiful to look at and easy to connect with. Start by casting a circle, using the Magician card or any other card that you feel makes a good ritual tool, such as the Ace of Swords or the Ace of Wands. You may wish to call in the quarters by placing the ace of each suit in the corresponding quarter. Traditionally, this would be the Ace of Swords in the East, the Ace of Wands in the South, the Ace of Cups in the West and the Ace of Pentacles in the North or the Ace of Wands in the East, the Ace of Swords in the South, the Ace of Cups in the West and the Ace of Pentacles in the North, depending on the correspondences you prefer. Once your circle is cast and your quarters called, you are ready to work this rite.

Take the Empress card out of the deck and spend some time really looking at it. Notice what details seem to stand out to you. If you like, spend some time writing about the card and any feelings it inspires in your journal. When you feel that you have really seen all that the card has to offer, gently close your eyes. In your mind's eye, see yourself looking in a mirror. At first the surface of the mirror is dark and you cannot see your reflection, but as you continue looking, a figure comes into view. It is your reflection, but you are the Empress of the tarot. See yourself as the Empress. You radiate love, warmth and creativity. Spend some time now speaking with your reflection. Ask yourself as the Empress what it is that you want to create. Ask yourself where your fertility lies. Feel free to ask your Empress reflection any questions that you have. Can you ask yourself where your inner feminine energies might be wounded or out of balance and what you need to do in order to heal the feminine side of yourself? Keep looking at your reflection and realize that you are the Empress, in possession of all the

power and energy you need to nurture and give birth to your powerful authentic self. Feel yourself supported and held by your own creative energy. Spend as much time speaking with your reflection as you like. When you are done, the mirror goes dark again.

Though you can no longer see your reflection as the Empress, understand that she lives in you and that you can access her power whenever you have need of it. When you are ready, open your eyes

Now take the Emperor card out of the deck and study it. Really look at and study the card, as if you are seeing it for the first time.

What thoughts and feelings does the card inspire in you when you look at it? Spend some time writing about the card in your journal if you are so inspired. When you feel that you have absorbed all the information that you can from the card, gently close your eyes. In your mind's eye, return to the dark mirror. As you watch the dark mirror, your reflection takes shape. It is your reflection, but you are the Emperor of the tarot. See yourself as the Emperor. You radiate strength, confidence and authority. Ask yourself as the Emperor where your authority lies. Where do you need to set up stronger boundaries? Where do you need to express your confidence and authority? Now ask your Emperor self where your masculine energies might be wounded or out of balance and what you need to do in order to heal them. Keep looking at your reflection and realize that you are the Emperor, in possession of all the power and energy you need to be confident and strong in your own authority. Feel yourself supported and held by the vast strength of your own power. Spend as much time speaking with your reflection as you like. When you are done, the mirror goes dark again.

Though you can no longer see your reflection as the Emperor, understand that he lives in you and that you can access his power whenever you have need of it. When you are ready, open your eyes.

Take the Lovers card out of the deck and study it as thoroughly as you studied the Empress and the Emperor cards. As before, notice all of the details of the card and all of the feelings it inspires. When you feel that you have noticed everything of significance in the card, close your eyes. See yourself back in front of the dark mirror in your



photo by Andrea Johnston

mind's eye. As you watch the mirror, two figures gradually appear. The figures in the mirror are your Empress and Emperor reflections from before. They stand before you reflected in the mirror, stripped of their clothing, but radiating love, warmth, confidence and power. You understand that their power comes not from their clothes and trappings of office, but from deep inside of themselves. They have become the naked couple from the Lovers card. Spend some time with these embodiments of your inner feminine and masculine sides. As you watch this reflection, remind yourself that "thou art Goddess and thou art God." Take some time to reflect on what that really means and what a profound statement it is. Now notice how these two sides of

yourself balance and complement each other. Understand how their union creates the powerful person you are and allows you to conceive, nurture, give birth to and grow the life that you want to have. As you watch your Empress reflection and your Emperor reflection gaze into each other's eyes with perfect love and perfect trust, make any vows and commitments that you feel called to make to yourself. Truly commit to and honor your beauty, your authority, your creativity, your strength and your passion. Understand that this inner union offers you all of the healing and

wholeness that you will ever need. You are complete unto yourself. You can harmoniously integrate the oppositions within yourself to create your truest and most powerful self. All that you are and all that you need can be found in this inner Hieros Gamos, this sacred marriage that you are creating within yourself. Spend as much time as you need in this place. When you are ready, open your eyes.

If you called in the quarters, it is now time to bid them farewell and then open the

circle.

Congratulations! You have just married yourself. If you are so inclined, do something special and luxurious for yourself to celebrate. You have created a union full of promise and potential. As with all marriages and commitments, this rite is just the beginning. Now you need to honor the commitments you have made to yourself and actively work to keep love and harmony alive in this union. Every time you create something and honor and express your fertile and nurturing side, every time you set healthy boundaries and honor and express your authority, you strengthen the bond of this inner union, making a powerful magick that will infuse your life with an empowering wholeness.

SPIRITUALIZING YOUR WORKOUT

by Michael Cantone

With Beltane and summer fast approaching, it is time to shed the winter's excesses, figuratively and literally. As the warm rays of the growing sunlight heat our lands and the seeds within us, we begin to remove the heavy layers of clothing that have shielded us from winter's shroud. In doing so, we look to improve our well-being of mind, body, and spirit.

A strong workout in both the physical and spiritual sense is what I will focus on for this article. The purpose of this article is not to layout a calorie burning exercise routine. If that is something you are seeking, please seek out a personal trainer who can provide such information tailored to your needs. In this article, I will discuss spiritualizing your workout. Physical activity such as dance is one way for us to reach divinity. Exercise is another. Spiritualizing a workout is not old hat. For example, yoga programs often include meditations at either end of the workout. A yoga teacher will guide students during the opening meditation to focus the mind on the breath of air. It is the breathing that moves the body into the movement and it is that oneness with the body, mind, and air that moves the spirit. Martial arts programs are another example where spirit and ritual are included as part of the training. The school of which I am affiliated requires students to remove their shoes and bow to the front of the dojo (workout space) before walking across the dojo floor. This is out of respect to the dojo and the training that is endured in this space. Our karate classes also begin and end with a meditation, and like yoga, the focus of mind, body, and breath of air is vital to the workout.

I approach many of my workouts through a Witch's eyes. There are goals and needs for which I seek through

means of Witchcraft and exercise. I do these workouts in my own home, because let's face it, one cannot burn incense at the gym. However, the spiritual workouts at home resonate when I go to the gym; a great byproduct nonetheless.

When I do a martial arts workout, I first set up my altar. I next create sacred space with smudging and then I perform the Lesser Banishing Ritual of the Pentagram (LBRP) and alignment of the middle pillar (see *The Temple of High Witchcraft* by Christopher Penczak for discussion on the LBRP and middle pillar). This opening routine immediately connects me to my higher self and focuses me to the moment. I then cast a circle, call quarters, invoke the three rays of Witchcraft (see the *Three Rays of Witchcraft* by Christopher Penczak), and invoke the goddess, god, and great spirit and light the corresponding candles. Next, I invoke the energies of yin and yang, and light black and white spell candles, respectively. At this point, the energy is already strong and I begin my workout which includes stretching, aerobic activity, fighting techniques and forms (pre-arranged dance like movements of blocks, punches, and kicks used in martial arts to develop skill, mental focus, timing, balance, strength, and fighting abilities), some tai chi, and a final stretch. I always perform a meditation or shamanic journey before thanking and releasing the energies and spirits. Another more recent experience was with a yoga workout. I set up my altar, performed the smudging and LBRP, and then the invocations of the three rays of Witchcraft, goddess, god, and great spirit, yin and yang, and yogi ancestors. For my workout music selection I chose music from Steve Roach; extremely moody and dark.

The workout was intense, yet relaxing and provided the healing that I was seeking. I closed with a meditation and released the energies and spirits. During the entire workout, I knew that I was not alone. For an experiment, the following day I did the same yoga

workout, but this time I did not ritualize it, I did not create sacred space, or invoke spiritual companions, I simply worked out. There was a considerable difference in energy in both the room and in myself. I did not feel as refreshed in my body and spirit as I did when I included magickal correspondences.

Exercising in this way provides a magnificent platform of exchange with the spiritual realm. For example, in the martial arts workout that I described, I had two goals in mind, 1) improved health, and 2) the creation of a martial arts routine. In the yoga workout, my goals were 1) to relieve pain from arthritis, and 2) eliminate stress from the day's activities. Both sets of goals were achieved. I received exactly what I was seeking from the spirits. My offering was energy which I generated through the physical exercise as the spirit world requires energy from the physical world. In addition, the performance of the martial arts forms was also an offering of entertainment to the spirits.

Beltane provides us with opportunities to fertilize ourselves, exoterically and esoterically. We perform rituals celebrating the union of the Goddess and God as well as the fertilization of the land. Spiritualizing our workouts at this time is a great way to nourish our physical and spiritual bodies and unite with Goddess and God within ourselves. Following is a template that you can use to create your own spiritualized workout. Do modify the template as you see fit and enjoy this fun and athletic magickal experience.

- ◆ Create sacred space
- ◆ Cast circle (optional)
- ◆ Call quarters (optional)
- ◆ Evocation of Goddess, God, and Great Spirit
- ◆ Evocation of personal spirits and guides
- ◆ Name the work to be achieved through the workout
- ◆ Meditation or shamanic journey
- ◆ Releases

Borage

by Stevie Grant

Borage (*Borago officinalis*) has found a special place in my heart, ever since I introduced it to my sprawling herb garden at Ostara several years ago. I planted it as a start from a local nursery without knowing much about it other than that it had been in their herb section and that it liked full sun. The start had perky fuzzy leaves. It grew to about three feet high by Midsummer, its central stalk thick but fuzzy like its leaves. The botanically simple leaves, five inches long at the bottom of the plant, became smaller and smaller toward the top. Each blue flower, almost the shade of periwinkle, had five pointed petals sitting on a bed of five-petaled leaflike structures (sepals) that had enclosed the bud. In the center of the ring of petals and sepals was a tiny white ring around a yellow ring from which emerged the green stamens and pistil. These small flowers clustered along its branches, the entire plant looking dramatic against the darker greens of other herbs. Halfway between Midsummer and Lammas, the plant flopped over. I tried to stake it upright, but it twisted and curled around itself, so I just let it be.

A couple of weeks before Samhain that first year I went outside to do the Plant Spirit Communication exercise in Christopher Penczak's *The Temple of Shamanic Witchcraft*, my first experience with the spirit of a specific plant. The Borage was near the edge of the herb garden, bordering the grass. Amid brown foliage it still had a lot of greenery and a single late bloom. I sat cross-legged in front of it and set nearby a watering can of water. The day was dry, sunny, and quite windy. I put the hood of my coat up over my head, closed my eyes, went into a meditative state, asked Goddess and God for guidance, and breathed in energy from Earth and Sky.

In my inner mind I said I wished to communicate and connect with the Borage plant. I heard, "Touch me." Eyes still closed, I physically reached out to touch the fuzzy, almost prickly leaves. I asked for the plant spirit ally. I waited but saw nothing except the brightness from the sun, yet I sensed my aura and that of the Borage overlapping, our energies mingling. I felt myself gently rubbing whatever I



Borage, at Midsummer, in the foreground and centered in the picture. It is surrounded by heuchera flowers, lupins, golden calendula, dark leaves of Black-eyed Susans (not in bloom), and tall stalks of oregano. Photo courtesy of Mark Borgmier.

was holding physically of the plant. I asked it to tell me about its spirit medicine, powers, and mysteries. Borage Spirit communicated in words, almost like the voice of a sprite, high and tingly. He said he was for courage and also for better sight.

"You can make a poultice for anywhere on your body," Borage Spirit said. "Make a tincture."

"I guess that means you're willing to partner with me," I said.

"Yes."

"What parts do I use?"

"My leaves. And my stems, flowers, and roots, too."

"And you aren't poisonous?"

"Not too much." Borage Spirit laughed.

"So you have a sense of humor."

"Yes, yes, it's part of courage."

I saw with my inner eyes that we were cocooned in an area of no wind. I sensed the calmness of courage. I seemed to be inside the plant, as if surrounded by its tangle of leaves and branches. The sun beamed into the cocoon.

Borage Spirit thanked me for getting rid of the soapwort I'd planted next to him a couple of months before. "Not that there's anything wrong with that plant," Borage Spirit said, "but I'm basically wild and tend to pop up here and there, and I need room to do that." He told me he felt fine growing in my garden, that I could even cultivate him by shaping where he grows, pulling up starts, transplanting others, and cutting him back. I asked if he'd come back next year, and he said yes, from his seeds, not from the old plant. I asked when I should tincture him. "Anytime", he said; "You don't have to do it right away." Borage Spirit added that having a few drops of the tincture 2 days out of 7 would be beneficial. He pointed out that he's very hardy, even though he bends in peculiar ways if I try to stake him, and may even seem to break in places, but his essence stays intact. He told me to remember this with regard to courage.

Borage Spirit said his fuzzy little stickers wouldn't hurt me, and told me to smell him. I did physically, my eyes still closed, inhaling whiffs that resembled fresh cucumber. Then we sat together in the sunny stillness of our little bubble. I knew it was windy all around because I could physically hear the wind chimes from the sun porch.

The sunlight in our bubble was still quite bright. Borage Spirit then said that was enough for now so that I'd remember everything. I thanked him and blew on him. He blew back oxygen to me. We exchanged oxygen and carbon dioxide back and forth several times. When we stopped, I saw Borage Spirit. He came from or was part of the center of the plant, the curled branches and leaves were his hair, maybe even his body. He seemed to sing along with the wind chimes, his song like a gentle breath of air. I smiled with joyful teary eyes.

I thanked Borage Spirit and Goddess and God, returned to normal waking consciousness, opened my eyes, gave myself clearance and balance, and grounded. The immediate area around me, for a diameter of several feet or so, was still calm, the wind blowing beyond. The sun, as I'd seen inwardly, was streaming more intensely into this bubble than onto the surrounding area. I felt a sense of awe. I thanked the plant again, then watered it from the watering can. I was moved by the experience and amazed that I was able to corroborate in my reading what I learned from Borage

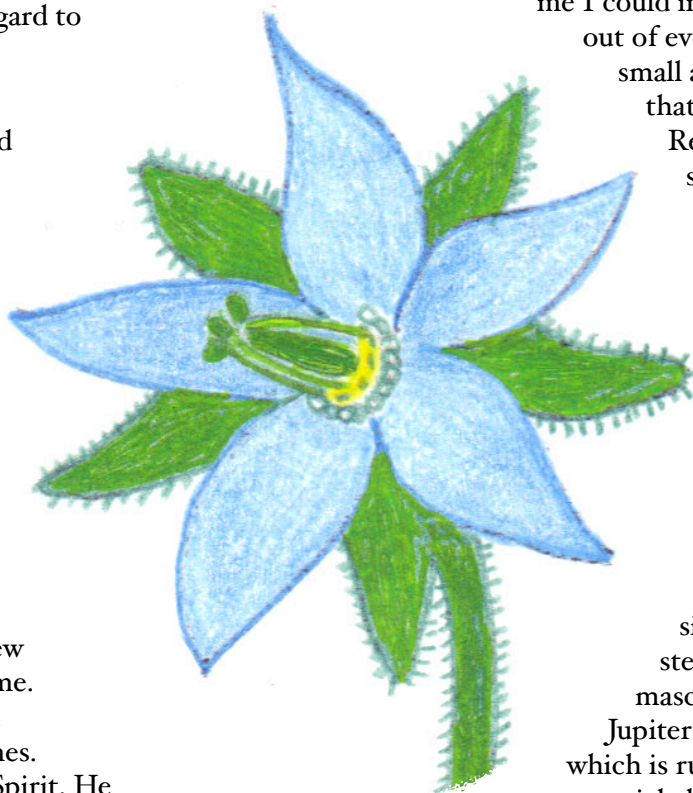
Spirit. The following year I found no offspring of the original Borage plant until almost Lammas. The new Borage had been growing under the thick leaves of another plant and was hidden from view until it grew big enough to peek out beyond this foliage. I was so happy to see it! I asked if I could harvest a small portion. When I got a yes, I carefully cut a branch and blew on the rest of the plant to thank him. I put up a tincture, which was ready by Mabon. It helped support me during the intense preparation for my shadow ritual at the end of The Temple of Shamanic Witchcraft at Samhain. Since then, I've continued to partner with Borage in a variety of ways.

Borage Spirit may have been coy when he said he was only mildly toxic, but he added sound advice by telling me I could ingest a few drops of his tincture 2 out of every 7 days. Borage leaves contain small amounts of amabiline, an alkaloid that in large quantities is liver-toxic.

Researchers at Sloan-Kettering suggest no more than 1 mcg per day and, if possible, to use oils free from these alkaloids. But I don't buy commercial Borage oil; I grow and harvest the plant myself. When using a tincture from the whole plant, I measure out 2-3 drops at a time. For sustained use, I make a flower essence, a dilute solution of the tincture. I could also make a tincture or oil or tea from just the flowers or the seeds, since the toxin is in the leaves and stems. Borage, whose gender is masculine, is ruled by the planet

Jupiter and the astrological sign of Leo, which is ruled by the Sun. Borage is listed in most magical books as an herb of courage and bravery, but it can also be used for inner strength of character, joy, purification, protection, and psychic vision (the "better sight" that Borage Spirit told me about in the meditation). I've ingested a few drops of Borage tincture or flower essence just before or during a meditation or ritual. Borage is also beneficial in amulets, potions, baths, and washes. The dried and powdered roots make a good incense.

During one shamanic journey, Borage Spirit had me shapeshift into a Borage plant. A deep large taproot started at my tailbone and went into the ground. My body became the leaves and flowers. It was sunny around me, more so than elsewhere. I was either emanating radiance or attracting the sunshine, or both. I felt tendrils growing out of me from various places. At first I was straight as I rose up



from the Earth. Then I became heavy and bent over, my branches thick and pliable. I felt bees on me, sucking nectar.

They fed me bits of carbon dioxide and breathed in my oxygen. I felt butterflies land on my flowers, their white wings fluttering. A slug sloshed its way underneath my branches but did not stay because of my prickly leaves and stems. Borage Spirit said, “We like tomatoes and help them if they’re nearby.” He added, “I’m protective because of my sunny disposition. I don’t fight and I don’t withdraw from conflict. Instead, I radiate so much sunshine and goodwill that conflict disperses or disappears because there’s no room for it.”

My consciousness went into my deep root. In the dark under the Earth, I felt little rootlets reaching out to soak up nutrients. Solidly grounded in the Earth, I was at home with myself, my safety and sense of belonging coming from within, even as I was connected to everything else and interacted with what was around me. My strength was gentle but firm. My consciousness then rose into the flowers and many seeds. I knew my seeds would fall nearby or be carried by the wind so that my offspring could grow unexpectedly in many places, spreading their joy and courage and sunny disposition.

After I returned to my human body, I saw Borage’s five-pointed blue flowers with the circle in the center. As I stared at the circle of one flower, the petals twirled around and around. Borage Spirit said, “the spirit in the center. The spiritual center.” Pentagram-shaped Borage can act as a gateway, not only opening out to the physical world but also aiding communication with the Divine.

Medicinally, Borage helps reduce inflammation in rheumatoid arthritis, may regulate metabolism and the hormonal system, may alleviate menopausal discomforts such as hot flashes, and has been used in cases of chest congestion and cough. A poultice of Borage can be applied topically to diminish some forms of eczema and dermatitis.

As an eyewash, Borage tea soothes tired or irritated eyes. After experiencing Borage’s humor and sunny disposition, I was not surprised to find that it has also been used as an anti-depressant. I reach for it to boost my courage in difficult situations.

Many cultures have used Borage as a culinary herb or vegetable. The younger leaves, eaten fresh in salad, taste just as I smelled them, like mild cucumber. I had to get used to the fuzzy texture, which can be reduced by sautéing. I found a number of recipes online, but, because of the toxicity, however mild, I’m careful not to prepare a whole mass of the leaves, fresh or cooked, too often. As a food, I consider Borage leaves a delicacy, to use only occasionally and sparingly and never if one is pregnant. The safer flowers taste sweet, like honey. Also great in salad, they add their unusual

blue to the other more typical vegetable colors. They can be candied as a garnish for cakes. Borage makes a beautiful bouquet on the table.

In the garden, Borage flowers attract bees and butterflies, no doubt responsible for calling it Bee Bread or Bee Plant. Borage is a good companion plant, said to protect legumes, spinach, brassicas, strawberries, and tomatoes from their typical pests. Unless Borage seeds are planted in a desired location, though, new starts will appear wherever the wind, squirrels, or birds deposit the seeds of last year’s plant. It’s relatively easy to transplant young starts but gets more difficult with more mature Borage because of the deep taproot. Borage is a good drought-tolerant ground cover and soil binder. While writing this article, I journeyed again to the Spirit of Borage, who gave me a message for you, the readers. He said, “Tell them to use me for courage and bravery. Not to fight, though. I am masculine in strength, but not the brute strength of the warrior or of the stereotypical male. I am the strength that perseveres. And I protect by surrounding one with sunshine, even humor, laughter, smiles.”

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SACRED SCIENCE

by Darryl McGlynn

Sacred Science studies order in the universe. It also seeks correspondences and relationships in the world that reflect divine forces. I was always told that you could not mix religion with science. When you speak of one you must leave the other out. I urge the readers of this article to be open minded with the attempts to create this relationship between our Witchcraft practice and the sciences that rule our world. None of the views are right or wrong, they are just a different interpretation of the universe. Look at how modern science is catching up to what we already know. We have rules put into place to help us understand right and wrong. These laws are in place to help build a civilized society. But these rules are not set in stone; anyone of us can break them, and do whatever we like. For instance you can drive your car on the wrong side of the road but it is not advisable when you consider the consequences. This is not the case within the boundaries of Witchcraft. When we perform the operations of a magickal practice, we do not break any rules. It is more along the lines of bending and shaping them to conform to our will. The same goes for the rules of science. Physics has laws that are not open for interpretation. The law of gravity works whether or not you believe it does. Physics is based on observation and experiment. Any concept that could not be connected with experiment was declared not physics but metaphysics.

Let's begin with the physical dimension, which is also known as the macrocosm or middle world. The most common practice among pagans is the seasonal celebrations, otherwise known as the wheel of the year. We follow the cyclical patterns of our Goddess and God through their journey. We know this pattern exists because the earth rotates around the sun. But why does it? Do you really know? The reason is

explained in Albert Einstein's theory of relativity. Before this theory, we believed that gravity was a force. Sort of like magnetism attracts and repels. Now General Relativity is the current description of gravity in modern physics. It generalizes Special Relativity providing a description of gravity as a geometric property of space and time (space-time). Here Einstein was able to describe gravity as the "bending of space-time geometry." This is similar to our description of magick as the "bending and shaping of energy". How matter affects the curvature of space-time is what we perceive as gravity. This is important since it explains why the Sun creates the cyclical pattern of our solar system. The mass of the sun manipulates the fabric of space-time so as to allow the other planets to revolve around it. Planets always follow the path of least resistance along the fabric of space-time. Therefore their curved path around the sun occurs because the sun "bends" the space-time around it. The Theory of Relativity has a tremendous impact on our Witchcraft practice as it results in the journey of the God through the zodiacs and the wheel of the year. These are magickal systems that impact us while on this path. How the moon effects the tides is a secondary effect of gravity. Earth's gravity attracts the Moon toward the Earth, and keeps it in orbit. But gravity is mutually attractive, so the Moon is attracting the Earth also. The force of gravity depends on the distance, so the side of the Earth facing the Moon has a stronger force pulling toward the Moon than that of the opposite side. The two unequal forces cause a stretching force along the Earth-Moon axis, called a tidal force. Tidal forces occur any time there is a difference between the gravity on the two sides of a celestial body caused by the attraction of another body. The actual effect is to stretch the whole planet into a slightly football-like shape. This elongation of the solid Earth is actually very subtle. It results in a difference in the radius at the poles and the equator of approximately 20

centimeters. This is why we have low tides and high tides. In astrology we use Saturn energy for constriction. We view its rings as a binding force of magick. Tidal forces are the reason it has rings. Tidal forces prevented the material in the rings from coalescing gravitationally to form moons. Without this force we would have a different perspective of Saturn as it would have many more moons.

To learn about ourselves we can look at the theories of Quantum Mechanics or QM. QM is the branch of physics which deals with the study of particles existing at the atomic and sub-atomic levels. Quantum mechanics is counterintuitive; it deals with nature as she is: absurd. Scientists now understand that our brain is a transmitter and receiver of frequencies, and thus our every thought and word is so very important. It is the same reason why we learn the axiom of *to know, to will, to dare and to keep silent*. QM can explain certain phenomena that classical physics cannot on the smaller scales, and on a grand scale the Theory of Relativity can explain how the universe works. Within the concept of relativity, everything is relative to one another. Within QM, measuring position first, then measuring momentum does not have the same outcome as measuring momentum first, then measuring position. This leads us to the duality of the universe.

This is the concept of wave-particle duality: neither the classical concept of "particle" or "wave" can fully describe the behavior of quantum-scale objects. Keeping in mind the Hermetic Principle of Mentalism, which states that everything in the universe is a creation of the ALL. The unit of light, called a photon, can behave like a particle or a wave. This duality must point to matter also having both wave-like and particle-like properties. This is why we are able to function in the astral realm by using our light body within the astral light. This realm is where human and divine consciousness gather. Our

astral body is dual in nature both spirit and physical. So we are able to express through this light, given that we are a consciousness extended from the divine, and also the whole of the divine consciousness. Both forms of consciousness impregnate the astral light and are the root causes of manifestation, stimulating one plane causes a ripple, which brings all planes into reaction. This is the basic formula that allows both prayers and magickal acts to be effective tools. We have a direct influence on everything around us, just as everything influences us. QM shows that matter and light have wave-particle duality and this explains how the astral light manifests through our thoughts and words.

The consequences become apparent in our reality through our spell and ritual work. Here lies the problem with trying to determine a unified system using QM and Relativity. Until recently, scientists have not been able show the common relationship between the above and below. As we practice more of the magickal arts, we understand the relationship that occurs between the divine and us. Although we may not be able to explain it, it is there and that is the difference between science and metaphysics. Since 1969, physicists have been working to create a Theory of Everything. It is believed by some that it will be found within String Theory. Simply put, atoms contain electrons, which are made of quarks and gluons that were seen as 0-dimensions. However, according to String Theory, they are actually 1-dimensional oscillating lines or strings. The basic energy units of matter are not atoms or particles, but tiny oscillating strings. This requires the existence of several unobservable dimensions outside of the 4 found in space-time.

There were five different theories developed that all seemed to have components that worked. Then a gentleman named Edward Witten unified the string theories. He noted

that all five theories were viewing the same thing. Imagine you were standing in front of five mirrors looking at yourself from different angles. Each view is correct but different. Edward's model, called M-Theory, asserted that strings are really one-dimensional slices of a two-dimensional membrane vibrating in eleven-dimensional space. If we look at the teachings of Qabalah and its glyph of the tree of life, it has eleven spheres all connected by pathways for the ascension of consciousness. It also depicts creation from the source to manifestation, or from the divine to our universe. The concepts of M-Theory and the tree of life are the same, showing the relationship of us to the whole. Magickally, Qabalistic teachings show us the ties between the mechanisms of the nature and the various worlds and space-time. Scientifically, string theory shows the basic unit of matter to be strings, which can be seen, as the thread that knit's the fabric of space-time.

From my perspective, the properties of light and gravity can connect all this. Gravity is what takes the lead in the dance of the cosmos. It is what allows for the energies we work with during ritual or spell work. For String Theory to be accurate, scientists are looking to better understand gravity. They are searching for the elusive graviton, the smallest particle of gravity. Just as the visible light spectrum is made of photons, the gravitational field is made of gravitons. The fabric that makes up the dimensions is patterns of vibrating gravitons with different frequencies. Light is what allows for the flow of information. Our bodies produce an aura that, according to the color of light, can tell us where problems may arise. It also can explain why such vast amounts of information are held in the akashic records, which are found in the astral realm. Light, like sound, is a frequency. White light is a frequency range called the visible light spectrum. The lowest is red and the highest is violet and the pattern is red- orange-

yellow-green-blue-indigo-violet. This pattern is the same as our chakra system.

Theories suggest that the speeds of light vary according to color. Imagine light as a highway carrying information. When you look at the vehicles on the highway travelling at high speeds you see a blur. But when they slow down it becomes clearer to you what the vehicle is. This is shown through the teachings of the chakras. The first chakra is related to the color red and allows for the connection to nature. The second chakra is related to the color orange and allows for the connection to life. The third chakra is related to the color yellow and allows for the acceptance of others. The fourth chakra is related to the color green and allows for the balance of the physical and spiritual. The fifth chakra is related to the color blue and is what allows us to hear our inner voice. The sixth chakra is related to the color indigo and is what allows for the awareness of our spirit. Finally, the seventh chakra is related to the color violet and is what allows us to know that the self is a reflection of the divine. So as you can see, the slower speeds of light or information have a more physical effect and the faster the speeds the more it has a spiritual effect on us. Again seeing the duality in us as well as in the universe.

There are various beliefs and reasoning as to whether or not there is a divine power. Stephen Hawking, a world-famous physicist, says "Because there is a law such as gravity, the Universe can and will create itself from nothing. Spontaneous creation is the reason there is something rather than nothing, why the Universe exists, why we exist, it is not necessary to invoke God to light the blue touch paper and set the Universe going." We cannot know the name of the God and Goddess as this frequency is beyond our dimension. However we are able to comprehend the Principle of Vibration, which state that nothing rests; everything moves; everything vibrates. We feel the divine

and are able to raise our own “frequency” in response. Scientists should view the existence of the universe not as a reason to disprove the existence of the divine, but instead view the divine as a reasonable explanation of why there is a universe.

TEMPLE BELL CONTRIBUTORS

Michael Cantone is an ordained minister and Witchcraft V High Priest graduate of the Temple of Witchcraft. He is the lead minister of the Aries ministry and an active member of the Temple of Witchcraft community. Michael is also a 3rd degree black belt and resides in the Boston area.

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 bowls.

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.

Rayna Hamre is an eclectic Witch and an active member of the Orange County, California Pagan community.

She holds a Master’s Degree in history and is a student of Western and Eastern religious traditions. She joined the Witchcraft III class this year in order to deepen her energy work and to explore shamanic journeying. She and her husband enjoy traveling to sacred sites in Europe.

Andrea Johnston grew up in the wilds of the Berkshires in western Massachusetts and migrated east to pursue her degree in Interior Design. She enjoys playing Irish fiddle, foreign films, good food and travelling the world. She currently lives in Salem, MA with several cold blooded familiars.

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.

Steve Kenson is co-founder of the Temple of Witchcraft and its Gemini Minister. A freelance writer and roleplaying game designer, Steve does the layout and design work for the *Temple Bell* as well as contributing the occasional article or photo.

Darryl McGlynn has been a student of the occult since the early 90’s. He resides in Schomberg, Ontario, Canada where he owns thoroughbred racehorses. He has received the Munay Ki initiations as well as been trained in the Dasira Narada Immortality Study through the Human and Universal Energy Research Institute.

Isabel K. Morgan is a Witchcraft III student with a 20 year career in government/public affairs (lobbyist). She is a vociferous reader and student of all things spiritual and has been on the path of a Witch since 2001. She lives in St. Louis, MO with her cats and an ever-expanding collection of antiques. She enjoys gardening, and hanging out with coven, friends and family.

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.

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.

Tim Titus is a Witchcraft II student who lives in Orange County, California where he teaches high school psychology and journalism. He also is a contributor to The Juggler, a blog in the Pagan Newswire Collective family.

Tina Whittle is mystery novelist and 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.

If you are interested in writing for *The Temple Bell*, please contact Editor-in-Chief Ruby Sara at templebell@templeofwitchcraft.org!

photo by Steve Kenson



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. 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. Experience in different healing modalities is preferred, but not required. Email virgo@templeofwitchcraft.org for more information or to volunteer.

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 for details.

In Memoriam: Rosalie Penczak



The Temple of Witchcraft wishes to commemorate the passing of Rosaria Maria "Rosalie" Penczak of Salem, NH (May 5, 1994 – May 3, 2011), mother of Temple Founder Christopher Penczak and a spiritual mother to many in our community. When Christopher decided to study Witchcraft at the age of 18, Rosalie, then a practicing Catholic, offered to take the course with him, just in case her son was getting in over his head. Instead, she found her own calling in honoring the Old Gods and practicing the Craft, discovering past lives and a knack for sage advice.

During Christopher's early Witchcraft and Reiki classes at his parents' home, Rosalie's mid-day lunch breaks became legendary, as she was the very soul of Italian hospitality, and never let *anyone* leave her kitchen hungry! Her generosity during Sabbats held at the Penczak home was likewise renowned: making small craft gifts all year long and serving up a fantastic feast afterwards.

Rosalie leaves behind her husband, Ronald Michael Penczak and son, Christopher, and his partners, Steve Kenson and Adam Sartwell. She is also survived by Christina Colangelo and Laura Gamache, considered her adoptive daughters, and Laura's children Olivia and Rowen. She was a blessing to all who knew her and will be greatly missed. *Blessed be, Rosalie.*

Donating to the Temple

The Temple of Witchcraft is a 501(c)3 nonprofit 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. As a 501(c)3 charitable organization, donations to the Temple are tax-deductible for federal income tax.

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

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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 501(c)3 nonprofit 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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Contact gemini@templeofwitchcraft.org for access to promotional materials, fliers, and other media.

Temple of Witchcraft
PO BOX 2252
Salem, NH 03079