

THE TEMPLE BELL

Official newsletter of the Temple of Witchcraft

Quarterly

Beltaine 2013

From the Editor...

This has been a hard year so far—a winter that never seemed to end and the tragic bombing at the Boston Marathon. This event shattered lives and the feelings of safety for the people of the Boston area, but as we welcome the light half of the year at Beltane, we also welcome hope and healing. At this fertile time of year, as spring flowers finally bloom, the trees regain their leaves, and the animal offspring begin to appear, the earth is awash in renewal. Though the bombing changed us irreparably, the warmth and light of Beltane reminds us that with the earth, there is always rebirth, and we too can participate in this process. As we conduct our Beltane rituals, we can send healing to the injured and try to experience the joy of the season as we begin anew and attempt to move on from this horrific tragedy.

In this issue of *The Temple Bell*, Daedalus brings us his reaction to the bombing with his poem *Ring in My Ears*, while co-editor Tina Whittle gives us a book review of *Maleficiae* by Emma Bolden. This is a collection of poetry that tells the story of one witch during the “Burning Times.” This review is particularly apt as it relates the barbarous treatment of one group of people on another in the cause of religious extremism.

After a calamity, oftentimes animals help us with the healing process, whether it is our pets giving us comfort, or animal allies bringing us messages, or simply learning from them as we ob-

serve their movements. They are a major part of our recovery process. Who hasn't been uplifted by the first robin appearing at spring or having a pet lick away our tears? Though this theme of animals was chosen for *The Temple Bell*



Birth/Rebirth - by Debo (Deb Brown)

long before the bombing, it feels especially appropriate to honor the earth's creatures for the help they give us at this time.

In the Founder's Corner, Christopher Penczak tells us about the animal messengers that have appeared so far on the Temple's new property, while

Irma Hackett relates the story of a woman's affinity with crows. Tim Titus offers an analogy about the swallows of Capistrano, and the surprising lessons we can learn from them. Shea Morgan speaks about journeying with animal allies, and Daedalus brings up his thoughts on Pearl, the byproduct of Oyster. In her interview with Raye Snover, Rama Danu describes what life is like as a wildlife rehabilitator and kitten fosterer. She also gives great advice to those who might interested in helping our animal friends.

Of course we have our regular segments — The Crystal Cauldron with Joy Constanza, who discusses Apache Tears, which might be helpful at this time, and Irma Hackett's Herb Garden, which discusses the Nine Herbs of Litha. This is all accompanied with Andrea Johnston's diverse photos of the animal kingdom.

Winter is over, the wheel of the year turns once more, and we can learn how to reclaim our lives from observing our animal allies. We take care of our wounds, we will remember, but we will move forward. Have a Blessed Beltane.

Raye Snover is a HPS in the Cabot Tradition whose work has appeared in The New York Times, The Daily News and Excalibur. She is co-editor of The Temple Bell and lives in Manhattan.

Messengers from the Land

By Christopher Penczak

Since my last *Founder's Corner* three issues ago, much of my time, energy and focus has been on the obtaining of the Temple's property in Salem, New Hampshire, and the fund raising efforts to build the parking lot. I'm happy to report that we obtained \$51655.00 of our \$68,500 goal through our Indiegogo.com campaign and that construction plans proceed. The process has not been easy, and walking the fine line of asking for community support, offering incentives and continuing all the work the Temple was doing in terms of classes, events, education, pastoral care and interfaith outreach became a delicate art all by itself. The Temple and all its membership both near and far — ministers, students, and members — have done an amazing job of achieving this goal, bringing people together and continuing the day to day work. I'm awed and inspired by the amazing community that surrounds me, and the outpouring of love and support from those not specifically in the Temple of Witchcraft, but who wish us well and support us cubically, financially and personally. Thank you all.

The Temple founders Steve, Adam and I — along with our many other hats of founders, board members, lead ministers, teachers, celebrants, healers, and administrators — are now also the caretakers of the building and land. We sold our own home and pay rent to the Temple so the organization can afford to have this land, and we are investing in the future of the organization and community, to maintain Witch-owned-and-operated property, for worship and magick. It's a magical place, and just seeing it at the end of the fall when we moved in, through the winter and now into early spring is revitalizing. Lots of things are awakening. We have active spirits that are not too used to people. There is an abandoned well on the property with an unhappy well spirit, and one of our first land management projects is to fix that situation, and we've spent the winter months making appropriate offerings to the spirit, so she knows we come in peace and love, wanting to help bring harmony to us all. The faery presence is strong, and our Scorpio Lead Minister Luna finds the stream running through the property to have correspondences to the rivers of crossing, a liminal energy between matter and spirit.

While wandering the five acres and doing some active dreaming on how the land will be developed after the parking lot is established, we often run into messengers, some seen and some just heard. On one of his first outings, Adam ran into the fox. Fox is very significant for him, as anyone who has seen him in his winter fox hat can attest.

Fox medicine, the magick of the animal, is about invisibility, blending in, to move unseen. Fox uses this cunning ability, along with its keen senses, both to hunt and to protect its family. Foxes in mythology have strong connections to the spirit world and to the faery folk. Fox can commune with spirits and find hidden things. While clever, fox is also considered gentle when compared to other clever trickster spirits.

I wandered through the forest as the snow began to melt, and didn't see anything specific from the animal realm, but I kept hearing one of my own totems, the crow, unseen from the trees. Crow is the totem of magick, and of sacred law. It is another clever animal guide, existing between the worlds. Crow is sacred to the goddess Morrighan, in her many aspects, such as the goddess Macha. The caw of the crow is the power of magick, to evoke through words and sound, and to declare the sacred law. What was being declared while I went wandering?

After a particularly difficult night, Adam and Steve, in conversation about it, saw the motion lights go on in the back yard of the house portion of the land. When they went to the window, they saw the lights triggered by the movement of a deer. Deer's medicine lesson is gentleness, to be gentle with yourself in difficult times. While deer has magick of prophecy and perception, the blessings are often intuitive, compassionate and subtle. When we are doing too much,



and are too overwhelmed, we need to be reminded to be gentle with ourselves and others. We are all doing the best we can in the moment, and that is all we can ask. Take a breath, figuratively eat some leaves, and go on step by step. Something for us to keep in mind with all the hard work of the fundraising campaign, and the caring for and future planning for the land. It will all unfold as it should.

With Deer, Fox and Crow, I would love to round out our medicine wheel with some aquatic animal, though I'm not sure if there is much in the stream, as it's fairly shallow. Our vernal pools have not revealed tadpoles or similar life yet. In prepping the barn for the winter, we did find evidence of Bat visitors. None seem to be there still, but at one time, they were around. The neighbors tell a very fun story of helping the previous owners' kids, home alone, with a similar visitor in the house. Bat medicine is about death and rebirth. They go into the dark in the day, be it attic space or cave, and emerge from the womb-like darkness, reborn. Bat is the totem of initiation. With their unique perceptions, using sonar, they are able to see through illusions and understand what is really there. They are guides to using intuitive powers. Bats are animal guides to the great mystery.

So with our mandala of Deer, Fox, Crow and Bat complete, with some links potentially to earth, fire, air and water symbolically, we have a very powerful medicine wheel for the Temple at this time. I'm sure the coming seasons will reveal all sorts of animal allies. But for now, these are the

first four to reveal themselves. As we endeavor into the next phase of community building by moving events, classes, and eventually all functions of the Temple to this land, let us remember these lessons. They can apply to us all, in our personal life and in the community of the Temple:

Be gentle with yourself. Everything doesn't have to happen at once.

Blend in harmoniously with your surroundings to better sense and hear Spirit.

Use your voice to make your magick. Speak as well as listen.

Do not fear the unknown in the dark. Use it as an opportunity to perceive what is really there. When you are ready, be reborn.

These are the messages from the animals of the Temple.

*Christopher Penczak is co-founder of the Temple of Witchcraft tradition and organization, as well as its Sagittarius Lead minister overseeing education in the Temple. A metaphysical author and teacher, Christopher is best known for his Temple of Witchcraft series. His latest book, *The Mighty Dead*, is now available. Visit www.christopherpenczak.com for more information.*



Ringling In My Ears

(for Boston)

by Daedalus

In my dreams
I was visited
by the Gods of Thunder

My head was on fire
lightning flew through my veins

Everywhere I stepped
the earth opened to consume me
to make me still
to take me home

I danced with sorrow
as I descended

As I danced
I began to see more clearly
to understand the
Vision
within this vision

As I opened my arms to the Sky Fathers
my arms became wings

I closed my eyes
and dreamed
within the dream

The breath and pulse
of the Goddess
became my pillow and blanket
the demons retreated
the storm passed over

I awoke lost and numb
surrounded by the roaring silence
of angels leaving this world

Their departure made a sound
too loud to hear



Book Review

Maleficae
Poems by
Emma Bolden

by Tina Whittle

It's a title that reeks of infamy — the *Malleus Maleficarum*, Hammer of the Witches, a fifteenth-century guide to the persecution of witches written under the cloak of religious piety. I cannot hear or see those Latin words without recalling my knowledge of the historical Burning Times, without tasting ashes in my mouth. Unfortunately, the persecution still exists — there are still fires aplenty in this world for those deemed different, subversive, dangerous, and demonic. Now, as then, most of the victims are still women.

I knew these things when I first learned about *Maleficae*, Emma Bolden's collection of poems relating this inhumanity by telling the story of one witch. I knew there would be torture, flames and death, and I wasn't sure I could bear to open such a book. However, I am grateful that I did, grateful that my first introduction to the poems came on a stage here in South Georgia, when I heard Bolden read from *Maleficae*. These intensely personal, painfully lyrical poems shattered the distance between me and the anonymous witch whose voice is heard throughout. They sing and sting, indict and provoke. They are woven with the threads of life and death and rebirth, power in all its manifestations, survival in the face of extinction. Together, they create a human story made intimate through the voices and visions contained within, especially the narrative of the witch herself.

The words are evocative and often beautiful, the imagery visceral, precise, wrenching, vivid. Bolden's carefully spaced words and phrases feel organic. They deliver so much

gratification on first read that one can't help returning to the lines again and again. It's only on that second or third pass that the deeper meanings bloom, as in this, the beginning of "The Witch Remembers *Her Early Learnings*":

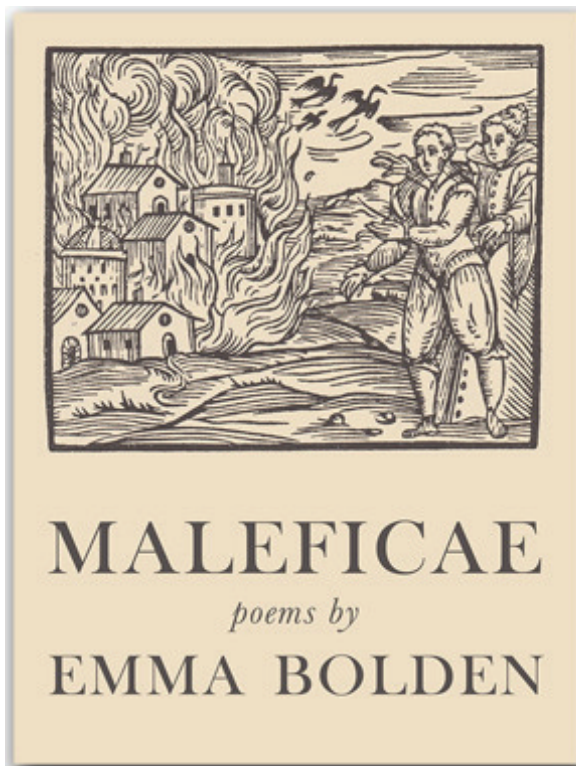
When I learned to speak I learned
to speak in rushes entwining
their arms to wind down the river which always
wanted
to escape its stays

Bolden respects the powers of visualization. She provides the necessary sensory details, the one-two-punches of metaphor and description, and the reader constructs the whole of the scene — the low-lit barn, the lovers in bed, the circle cast in the oaks. Or here, from "The Witch Remembers *Her Body as Holding*," the transformational agony of childbirth:

I became
animal pressure pain howl
of wolf packs and women split
by the same shriek the same muscles
snapped we are all unmade by making

Though the rhythm feels easy, these are finely wrought, carefully honed pieces. Their seamlessness is seductive, and treacherous. When I followed their heartbeat cadences, they led me straight into the noose. Watch what Bolden does in this stanza, from "The Liturgy of the Word":

she who with hair sun-slick even in moonfall
a woman
of ribbons who glistens sent by God
and His Good Grace to punish to warn the other
good
women of what good can do



The repetition of the word “good” at first feels beneficent, coming as it does after the description of the glory of a beautiful, nature-graced woman, a woman of God. Then that sharp infinitive — “to punish” — and the trap is set and sprung.

The witch of these poems is an herbalist and midwife, healer and medicine worker. In her everyday labors, she makes the hard choices for the village, and they let her. Her hands bring both life and death, sometimes intertwined so tightly that they cannot be separated. In one poem, the villagers express how they see her, what they think she can bring them — “tables stacked high with fattened fowl and flock” — but on a deeper level, the most important thing she delivers is a sense of control to their lives, which are often harsh and filled with arbitrary tragedy.

This power she possesses is dangerous, but in the eyes of her eventual accusers, the first and most damning of the evidence against her is her gender. Women were considered the inferior sex, and as such, more susceptible to Satan’s wiles. In the textual notes, Bolden quotes from *Malleus Maleficarum*: “And it should be noted that there was a defect in the formation of the 1st woman, since she was formed from a bent rib And since through this defect she is an imperfect animal, she always deceives.”

Bolden echoes this belief in several of the poems, with lines such as “An unwatched woman is a waiting calamity,” and “Adam’s rib bent eternal/struck straight only by a man’s guidance.” Most powerful to me is this stanza, at the end of “The Witch’s Apprenticeship,” a poem detailing the witch’s delivery of an out-of-wedlock baby, an event that ends with the death of the mother:

this is the hemorrhage that can’t
be contained this is the woman now a body
unholy by priest forbidden from churchyard
this is the salt
you’ll let fall in blessing her new-mounded grave

Just as most practicing witches will recognize the many tools of this nameless witch’s ancient craft— the herbs with their powers both mundane and magical, the charms and candles, the spells and petitions — most will also recognize the language that the witch uses to describe her God. She uses the word in its masculine sense, but her God is very different from the God of the Christian priests. In the poem, “The Witch’s Testimony *Hour Seventy-Two: In Which the Witch Describeth Her God*,” she gives voice to her understanding of the Divine in a fevered spill of torture-induced words that are nonetheless an evocation of the Sacred Masculine:

the wolf’s hair standing guard against rain the rain
that slides from the wolf’s slate coat the forest marten
furred
in darkness the darkness itself and the light lying within
its
sealed lips

In response to the accusations against her, the witch says, “yes I understand the severity of charges, I understand of all things severity.” My heart cracked at those words. I had heard this woman’s stories, glimpsed her life. The connection between us had been forged, an impossible connection that was nonetheless true and real.

Even though I am quoting from these poems, I am leaving some of the more breathtaking phrases between the pages of the book, to be discovered there. The experience of seeing the poems on the page invites new meaning with each reading — the spaces and pauses open up new interpretations, sometimes twisting the reader around mid-line. We know how this story will end, for we know our history; we know the hundreds of thousands of endings recorded throughout Western Europe for centuries. Despite our knowing, the poems still startle. Consider, for example, “The Witch’s Daughter Still Lives,” narrated by the witch’s young child, a witness to her mother’s execution, which becomes in her eyes an alchemical transformation:

that morning
with my new mother
I said the fire
was an angel I said
it was the story of burning
straw into gold and the sparks
were spirits I said someone
was making gold

One thing I especially appreciate about this collection is that Bolden included explanatory textual notes, as well as a listing of her resources (which included everything from the *Malleus Maleficarum* itself to Stephen Wilson’s *Magical Universe: Everyday Ritual and Magic in Pre-Modern Europe*). While I recognized many of the herbal and magickal items, there were many references unfamiliar to me, especially in this historical context. I learned a great deal, but because Bolden

saved these explanations for the end instead of using footnotes, the poems themselves weren't interrupted by pieces of documentation.

Bolden ends the collection with a simple dedication: "Finally, for the witches — *Requiem aeternam dona eis, Domine, et lux perpetua luceat eis.*" From Mozart's *Requiem*, the words can be translated as, "Grant them eternal rest, O Lord, and may everlasting light shine upon them." Bolden's poems illuminate too. They cast light on a terrible subject, creating new shapes, new shadows. While the darkness she conjures may

be deep and painful, witches know not to fear it. Neither should we fear these poems, heartbreaking and soul-rending though they may be. Come to *Maleficae* as you would to the point of the sword, with perfect love and perfect trust in your heart. You will be rewarded.

Tina Whittle is a mystery novelist/freelance writer living and working in Southeast Georgia. She is currently a Witchcraft IV student in the Temple and is co-editor of The Temple Bell.

A Journey through the Eyes of Animals

By Shea Morgan

Animals are all around us, so much so that oftentimes we pay little heed. Yet the animal kingdom can be bringers of messages from the divine, bringing self-discovery through our relationship with animals. As emissaries of Spirit, they help us to connect to the divine in all things, providing clues through synchronicities and direct messages. They can be our partners in both our journey through the worlds and the journey of our soul.

Such a journey often starts with a particular animal showing up with an unusual appearance or behavior. If you attune to the universal energies and the divine within, you will recognize these patterns and the animal messengers. You can attune to these energies through meditation, journeying, paying attention to dreams, and journaling. To seek the aid and guidance of animal allies, watch the animals, study them, and meditate or journey with the intention to meet an animal – to hear, see, feel or know (using the different senses) its messages for you, just like you do with other spirit allies and guides.

An important way to recognize the messages through the animals in daily life is by paying attention to synchronicities – meaningful coincidences that are messages of the divine. As we go about our day, we see these animal connections and can hear or know their messages by watching the patterns, then looking at our lives and seeing what their behaviors and patterns may suggest. It is similar to using the tool of analogy. We may physically see an animal, or repeatedly hear about them on the television or radio or hear their name in conversation.

Animals get our attention and speak to us through these synchronicities. When an animal appears, it could be for a

specific, immediate reason. Animals may be a temporary messenger or ally, or may be an ally that is with you for life. Ask yourself some questions: what were you doing or thinking of when it appeared? What does it have to say to you? What does it mean for your life? You can discover this by researching or watching the animal's behavior and habitat,



its prey and predators, traits and characteristics, and then applying the information to your life to find the message. For example, you may have a choice regarding a love relationship, and then right when you are having a thought about your question, a pair of Mourning Doves begins to build a nest on your porch. You would then research the Mourning Doves and their mating behaviors and look for any application of their animal characteristics to your situation. In that case, the animal may just be with you providing guidance on your immediate issue, though you will

only know for sure over time by watching the animal and if it stays with you or goes on its separate way.

You can go into nature or to a local zoo to directly observe animals. You can leave offerings for the spirit of the animal or honor it by leaving offerings for the animals in your backyard. A great way to connect is to read about its magickal correspondences. Ted Andrews was well known for teaching others about connections to animals. His message was to honor the animal by studying it in all

ways, developing a relationship with it and bringing its qualities into your life. Another communication that stuck with me over the years was that the animals you are most afraid of have the most to teach you. One of the things that struck me the most was his love for and description of animals that others may find unappealing. For example, there is as much power and medicine in the gift from a mouse as the gift from a hawk – each has their own unique gift to offer us.

Another method to connect with animals – and what some refer to as their “medicine,” as it can be applied to our healing – is by using divination decks. Ask your question, call on the right animal spirit for you to bring you the message, and then draw a card or series of cards. These cards can be used in ritual to evoke the animal spirit, or in meditation or journey to link with the animal spirit



and hear its messages.

Other ideas to communicate with animals include making an altar to an animal spirit or placing meaningful items representing animals or animal allies on your altar. Mimic the movements and actions of an animal in ritual or dance to get in touch with that animal spirit. Make your own animal fetish. An animal fetish can be something you make that represents the animal to you, or even a little figurine that you buy to represent the animal in your life. You can also wear jewelry with animal's image.

We may have many animal allies. There may be animals associated with each of the seven chakras or energy centers in the body as well. This can be discovered through journeying, either on your own or through a shamanic practitioner journeying for or with you. It also can be discovered by noticing in what types of situations in your life the animal appears. For example, if you are having communication issues and Crow keeps appearing, perhaps Crow is the ally associated with your Throat chakra, which relates to communication. If you journey to discover the animal allies associated with each chakra, your relationship with each of those allies may become closer, deepening your partnership.

As you develop your relationship with animals, it may be that certain animals appear



more frequently over time. These are your animal allies. As you work with your animal allies, you may discover that one resonates with you more than any other, that there is a deeper connection with that particular animal ally. This animal becomes your guide in journeys and introduces you to other worlds, other guides. Some refer to this as your power animal, your main animal ally or in some traditions the word totem is used. This animal might be the first one that you shapeshift into during journey, or it may not. Shape shifting means taking the form of the animal or merging into a specific animal when it appears in your journey. You may not meet the main animal ally or power animal for many years, or you may meet the animal early on in your journeys and on



your path in general. After journeying and meeting their



power animal, some say that it is an animal that they have been attracted to since childhood, but that is not always the case.

The animal ally that resonates with the core of your being may be, or may not be, associated with your Shaper, which is one of the three souls in the Temple of Witchcraft teachings – the Shaper (lower self/soul), the Namer (middle self/soul) and the Watcher (higher self/soul). Ultimately our goal is to merge all three souls as one. Such an animal ally may be called a power animal or main animal ally, or may even eventually become your Fetch Beast. An animal becoming your Fetch Beast represents a unique bond between you and this animal, a merging of sorts with your animal self in some traditions. It can tie into the idea of merging your souls as one. If the animal is representative of your lower self/ soul, you can merge with your lower self/soul by merging with the animal or through the aide of that animal as a representation of your lower self/soul. It also can be an animal outside of your soul/self and not tied directly into your soul's growth, having instead symbolic meaning. But both things can be true at the same time, a paradox.

Here is a little of the journey with my Fetch Beast to illustrate the levels of relationship or development with your Fetch Beast. Mine is the Black Panther, and it was the first animal that showed up in my very first shamanic journey. It then journeyed with me every time I journeyed. It introduced me to other guides and was my guide through the

three worlds, especially the Underworld. It was the first animal that I shape-shifted into during journey. The first time I shape-shifted into the Black Panther, I stood into the Black Panther or merged into it from the side while it was standing as well. This was true for our shape-shifting experiences for many years.

My relationship with the Black Panther as my Fetch Beast shifted in the Shamanic Temple of Witchcraft W3 Weekend Intensive in November 2010. During a journey, the Black Panther killed its prey, then he lay down, and I laid down into him, merging with him. Then I ate his kill while we were merged. The experience was palpable and powerful, involving all of my senses. For the first time, the Black Panther became a “he” or a “him,” which was significant. The merging with your Fetch Beast can be the merging of opposites within yourself, the merging of animal self and human self, the merging of part of your soul. In that class after the journey, Christopher Penczak shared a teaching about the different levels of relationship with your Fetch Beast. To paraphrase from my notes, your animal messenger becomes an animal ally, guide and teacher, then a lover, and then finally becomes a spouse – a new level of partnership in spirit.

I did a journey working to identify the animal allies for each of my chakras in May 2011. The Black Panther was located in my heart chakra, and his medicine went out to the world through my arms to heal others. Through this process, I discovered that the Black Panther had become a part of me, a part of my heart, and like my matron the Morrighan, he lives in my heart. Since the shamanic weekend intensive, I now rarely see my Black Panther in journey as he lives inside of me, is merged into me.

We can see through each other's eyes in this world and in all worlds. I



have had waking experiences where I am moving through this world in normal life, and I can simultaneously see through the Black Panther's eyes in his world. This concept can be tied not only into the merging of the souls as one, but also into the concept of bringing together and healing of the three worlds (Underworld, Middleworld and Upperworld). Since then I have had more experiences and reached new

levels with my Fetch Beast, including this spring in a shamanic death journey with my panther in the form of a man.

Through this illustration, you can hopefully see the various levels of attainment and self-discovery that can be made by seeing through the eyes of your animal allies. Through my partnership with the Black Panther, I have learned a great deal about my nature, my inner self, my hidden thoughts and fears, and how to use the Black Panther's medicine to heal myself and others. Enjoy your journey, as you never know what you will see next when you journey through the eyes of animals. Many blessings on your journey of discovery!

Here is a list of recommended reading which can be invaluable as research tools. First and foremost is Ted Andrews' *Animal Speak* and *Animal Wise*, as is Steven D. Farmer's *Animal Spirit Guides*. A popular deck is *Medicine Cards* by Jamie Sams & David Carson. Others include *Messages from Your Animal Spirit Guides Oracle Cards* by Steven

D. Farmer and *The Druid Animal Oracle Deck* by Philip and Stephanie Carr-Comm. Ted Andrews also did *The Animal-Wise Tarot*, a full tarot deck based on animals. Christopher Penczak's *Shamanic Temple of Witchcraft* is a great resource for working with animal allies. On the Fetch Beast, Christopher Penczak discusses this concept in *The Mighty Dead* and *The Three Rays of Witchcraft*. *Hedge Rider* by Eric de Vries and *The Witching Way Of The Hollow Hill* by Robin Artisson also discuss the Fetch Beast concept, as do many of R.J. Stewart's books.

Shea Morgan is a graduate of Witchcraft IV with a 25-year career in government and public affairs. She is a founder of Spirit's Edge: A Seeker's Salon, a Priestess of the Morrighan, and an ordained minister (ULC). She teaches Witchcraft classes and has been on the path of a Witch since 2001. She lives in St. Louis, MO with her cat, and enjoys gardening, coven, friends, family and the family farm.



Pearl

By Daedalus

I had been experiencing a string of less than successful days and was in a rather foul mood when a friend and classmate showed up unexpectedly in an effort to cheer me up. She began by reminding me that what starts as an irritant can many times become a pearl. She was trying her best to lift me out of my mood, but I was refusing to move in any direction except deeper into the banks of my river of sorrow. She continued her efforts at coaxing me out of the hole I had dug for myself and finally asked me to smile for her if not for myself.

"What's the sense?" I asked. "Why should I smile when I'm feeling this way?"

She told me that in order to smile properly, we have to begin the process of cleaning ourselves off, polishing ourselves up, and letting our inner beauty shine, just like a pearl. She also pointed out that smiles, like pearls, are usually strung together, and while they may start off small, many times they get bigger as you connect them one to another.

I countered by listing all the things I had to not smile about at the moment.

She just continued to smile back. "You are a pearl, not an oyster. Stop trying to hide in the mud."

I still refused to smile. Her own smile never wavered as she looked me in the eye and told me. "You are not the crab either."

She hugged me then and told me she wished for only the best things to come into my life beginning with a reason to smile. Then she rubbed my back three times before the hug ended. When I asked her why she rubbed my back like that, she replied, "Legend has it that if you want your wish to come true, you have to rub the vessel that the holds the genie."

I know she is a true practitioner of magick because her wish immediately came true — I was smiling.

Some of the very best things that can come into our lives are the friends who appear out of nowhere and never give up on us or give in to us. Friends whose arms never get tired no matter how long they have to hold the mirror for us. Friends who bring their allies and their messages that lift us out of ourselves and make us smile.

I believe I'll start calling her by a new name. From now on I'll be calling her Pearl. I'm sure it will make us both smile whenever I do.

After leading a nomadic life, Daedalus and his wife Raven decided to settle on the coast of Maine. He has devoted his life to magick and working with his hands. He has several decades of experience making a wide variety of things in wood, metal, stone and bone, up to and including custom motorcycles and yachts. His current focus is on tools, including ritual and shamanic tools. He and Raven are in their 5th year of study with the Temple's Mystery School.

Swallows

By Tim Titus

When the swallows come back to Capistrano
That's the day you promised to come back to me
When you whispered, "Farewell" in Capistrano
Twas the day the swallow flew out to sea

- *Leon Rene, recorded by The Ink Spots*

The fabled “Capistrano,” destination of both swallows and these two lovers, is about 25 miles from where I live. It lies along the path of the Spanish missionaries who built their Catholic churches all the way up our coast. The path, known as *El Camino Real*, or “The Road of the King,” stretches the length of the state and includes 21 Spanish missions (built by indigenous labor) which have become the centerpiece of every Californian’s fourth grade education.

According to legend, every year on March 19th, the Feast Day of St. Joseph in the Catholic calendar, migrating swallows return in a huge black cloud to nestle in the eaves of the crumbling mission. Local Catholics see this as a sign of faith, as the birds return predictably every year to reclaim their temporarily abandoned nests and breed under the auspices of holy ground. The mission is conveniently close to streams that breed the kinds of insects the swallows prefer to eat, and, according to the local tourism guides, the exposure of the original mission’s arches by an earthquake in 1812 provides the perfect nesting grounds for these migratory spring birds.

Non-Catholic locals simply see the return of the swallows as an unmistakable sign of the beginning of spring. Suddenly, our mornings are accompanied by bird song. The skies are alive with graceful, dancing flocks of birds that weren’t there just a few days ago. I walk in my local park almost every weekend. It is a tiny slice of nature in this almost

completely suburbanized world, but it’s just enough for the swallows. Every year, right around Ostara, a flock of lively swallows begins their morning dance for nourishment. They make their nests in a freeway overpass and feed on insects that buzz just over the tiny creek below, and they sing a beautiful song that announces the arrival of a new season and new beginnings.

The city of San Juan Capistrano celebrates the arrival of these spring messengers just as surely as we celebrate the sabbat of Ostara. March 19th is a day of celebration that the city calls “Swallows Day.” While they may observe the return of the flying ambassadors on a slightly different day (March

23rd this year), the arrival of the swallows is always celebrated with a parade and a party. It has become a local tourist industry, with the nearby shops enticing tourists with promises of a “free swallow story,” and local businesses with names like The Swallows Inn popping up around town. The town has grown around the legend, and it’s now a bustling seaside suburb that attracts sun-loving surfers, families on vacation, and lots of fourth grade students on noisy yellow



buses.

With their long and faithful migration, swallows may very well be the salmon of the air. While many birds migrate south for the winter, few range as far or return as reliably to their original mating grounds. Species of the birds are found on all continents except Antarctica, but they almost make it that far. The cliff swallow, which famously summers here in California, spends the months of our winter in Argentina. It has been said that swallows “follow warm weather,” so their arrival in any area is a sure sign that the days are brightening and the weather is heating up. Their arrival to your area and departure from it herald the turning of the wheel, and, with a little understanding of their nature, their presence can bring the observant Witch many lessons to meditate on over a bright and sunny spring day.

The most famous attribute of the swallow is their reliable migration patterns. In San Juan Capistrano, the swallows arrive on March 19th and depart on October 23rd. This incredible predictability is part of the reason why they have been immortalized in song and enshrined as a tourist attraction. But for the Witch, they teach a lesson of truth and dependability. Many Wicca 101 books discuss the importance of speaking the truth. After all, how can you expect your spells to manifest if the universe is used to you speaking words that are false? The clockwork schedule of these tiny birds reminds us of the importance of doing what we say, of discipline, and of reliability. The swallow returns; our word is true. Both of us must be dependable for our promises and magick to be of any value at all.

By the same behavior pattern, swallows signal the turning of the Wheel. Their arrival in your area brings the message of new beginnings, hope, and promise. This could be a wonderful time to start new projects or see the world through new eyes. The swallow teaches us annually to start fresh, turn the page, and begin anew. On the other hand, their return south is a sign that it is a time to go underneath, within, and attune to the underworld. Their disappearance is a time to confront the parts of us we have ignored, buried, or imprisoned. Work with the swallow during either time of year to come into better attunement with these necessary aspects of life.

Swallows are streamlined, torpedo-like fliers. They are built for the air, with aerodynamic bodies and long, pointed wings. They possess incredible maneuverability. Watching a flock feed is like watching a carefully choreographed dance routine. While they work together, each one seems able to turn sharply at a moment's notice to catch its desired prey. Their graceful sky dancing reminds us to take life with an easy grace, work cooperatively with our neighbors, and always be ready to take that quick turn that may lead you down an unfamiliar, but satisfying road. Fly through life with skill, with purpose, but don't get so rigid that you keep on the straight and narrow when your path has turned a corner. Keep alert and know when to turn. Every new fork and crossroad is an opportunity to put purpose and intent back into your life and back into your magick.

Swallows are monogamous for life. In addition to that, they return every year to reclaim the same nest from the year before. Once again, the lessons of the swallow swing toward dependability. A swallow can be counted upon, trusted, and expected to follow through. They teach us a sometimes hard, but very necessary lesson for our family and work lives: be dependable. Witches and New Agers often carry the stereotype of being flighty, whimsical, and unreliable. Living in a magickal world can sometimes entrance us to the point that our feet leave the ground, and we forget the ordinary, flesh-and-blood world we must be a part of to survive.

Part of what makes modern Witchcraft and other neo-pagan religions different and (in my opinion) better from other religious paths is the affirmation of the physical world. We see this world as sacred, not fallen, so we live at all times in a holy realm. Yet, whether it's fair or not, we carry the stigma of having our heads in the clouds. The reliability of the swallow is an annual reminder that Witches must have their feet on the ground while they seek spiritual nourishment from the air above. It is just as important, and sacred, to be a good husband, wife, bill payer, or citizen as it is to be some starving but enlightened guru on an isolated mountaintop. Swallows, without fail, remind us to be good stewards of our earthly lives.

At the same time, swallows don't like to stay on the ground. Their legs aren't built for walking. They are much better suited to the air, and they spend most of their time in flight. This is an emphatic reminder to get up above the world and get some perspective. Yes, reliability in the earthly realm is important, but so is an accurate view of your path on this planet. Just as it's tempting to spend all our time in the clouds, it's just as tempting to get caught up in the narrow view of the physical world. Swallows always see things from above, reminding us to lift our heads out of our everyday troubles and look at our problems from a new perspective. With a new, more accurate outlook, our decisions become both easier to make and more effective in our lives. Swallows teach us to take a larger view of life even as we go about our daily routines and tasks.



Swallows got their name because of their feeding style. Their beaks are short, but wide, enabling them to catch and eat as many flying insects as possible. Like a baleen whale, they skim the skies, peeling off as many layers of prey as they can with each pass. They teach us a similar, important piece of life: nourishment can come from anywhere and anything. Don't limit yourself to a narrow view of what can help you grow physically, psychically, or spiritually. Every new experience is nourishment along your path. Seek out as much wisdom as you can get, from as many academic, spiritual, and physical paths as possible to become a well-rounded, fully fed Witch. Learn from everything; don't be afraid to try something new.

Another fascinating aspect of the swallow is the number of calls it is able to vocalize. Swallows communicate to each other for feeding, mating, excitement, or just for communication with others. The lesson here is twofold. This spring, listen to what is being said to you. Is it honest? Is it biased? Are you perceiving the communication of others accurately, the way it's meant, or are you projecting your own meaning onto it based upon your own preexisting assumptions? The ability of the swallow to alter its calls reminds us to remember the changing communication patterns of others in our lives. Are they berating you? Complaining about you? Perhaps they're actually calling for help. Listen.

At the same time, this is an invitation to watch your own communication. Are you clearly changing your calls to accurately express your needs? Are you speaking the truth, or are you just repeating back an old, practiced, comfortable way of responding to what confronts you in life? If you find yourself stuck in a pattern, then the message of the swallow is to change what you say. Alter what you say and how you say it. Add a dash of compassion, take away a bit of sarcasm, double up the love and trust. Sometimes the behavior we perceive in others is really a function of our own biased perceptions and our own lack of clear, direct communication. Change these, says the swallow, and you might just get better results.

I wonder, though, if the most important teaching of the swallow is in its new relationship with the city of San Juan Capistrano. The town is part of the ever-growing, chic southern portion of Orange County. Its desirable location along the sea has caused more and more suburban sprawl to grow around it, effectively cutting off the waterways and natural food sources for the swallows that made the town famous. Desperate for food, the cliff swallows that once loved San Juan have expanded their range. I see more of them under my local freeway overpass that bridges a creek than I did exploring the city's swallow epicenter the weekend after Swallow's Day. The swallows seem to be leaving Capistrano.

The mission down south has begun to lure them back with recorded mating calls, blasted from within the

stone walls starting in early March. This tactic has shown some success, but those of us who walk a Pagan path – and understand basic science – must be skeptical. Development



has consumed the watersheds that used to provide the rich supply of insects that the swallows feed on. Without the water, there will be no insects. Without the insects, there will be no food. Without food, it won't matter how many enticing mating calls the mission blasts from the behind its barriers, the legendary birds will never return just to starve.

Perhaps the biggest message of the modern swallow is to remain in balance with your environment. As the Wheel turns, the swallows turn with it. As their hereditary home squeezes them out, other areas attract them. Your soul will always seek to correct itself; listen to what it says. Learn from your own search for nourishment in this life. Maintain that balance in life and maybe the swallows will find a spiritual home in you.

Tim is a Witchcraft III student from southern California. He is a contributor to The Juggler, a blog within the Pagan Newswire Collective, co-founder of the Collective's Southern California Bureau, and is a featured writer in the new Modern Witch Magazine

Animal Rehab: An Interview with Rama Danu

By Raye Snover

The world of the animal kingdom can be precarious for baby animals. Like human children, they are completely dependent on their parents for survival. Oftentimes there is only the mother to care for them; if they lose her, the little ones are helpless to care for themselves and they too may perish. There is rarely ever another animal to take over for the missing parent—enter the wildlife rehabilitators and animal fosterers to fill in the gap. These two groups are dedicated to bringing the orphaned babies to a place where they are able to attain self-sufficiency in the wild and where the domestic animals can find a forever home. The Temple of Witchcraft's very own Rama Danu has done both. For the animal issue, Rama spoke to *The Temple Bell* about her work with the foundlings from her home in Massachusetts.

Temple Bell: How did you become involved in helping animals?

Rama Danu: I found a squirrel years and years ago . . . It was twelve years ago I was driving down the street, and I saw what looked like a chipmunk on the body of a dead squirrel. For some reason I pulled over and it turned out to be a squirrel walking around the body of her dead mother. I picked her up and put her in my pocket and brought her home with no idea what to do with this poor thing. I went online to get information and I got hooked up with another wildlife rehabilitator who was very kind, and she became my mentor. I learned how to feed the squirrel properly, with the correct nipple, the proper formula, when to feed her and how to really care for her. Her name was Itsy Bitsy (the kids named

her). When Bitsy left me, she knew how to build a nest, she knew how to feed herself, and she knew how to climb up and down the trees. But when she left me, I had such a void in my heart I couldn't stand it, so I pursued a wildlife rehabilitation license. I went into wildlife rehabilitation; in fact another friend of mine trained me. I learned how to take care of other kinds of animals as well—the different formulas, the different environments. I just kind of brought them in, and the rest is history.

TB: How did you teach a squirrel how to make its own nest?

RD: I put bedding around it. I would put cotton and funky stuff and torn up leaves around it, and I would go out in the woods and look at squirrel's nests and figure out what to put in there and pick up, you wouldn't do it with a newborn. But once squirrels get to be about eight weeks old,

you can put their natural bedding in the containers with them and they learn that “okay, this means bed.” They just have this natural intelligence. We would get their natural bedding and make their beds and nature took over and they made their beds.

TB: What is the difference between fostering kittens and wildlife rehab?

RD: Wildlife rehab is where the baby animal would come to me whether their mother was injured or killed or separated somehow. They would come to me and I would take care of them until they were old enough to release, and they wouldn't be under anyone else's care. They would not go into a zoo or become a pet.

Fostering is a temporary situation where they would come to me when their mothers were killed or in a feral colony. I would raise them with the in-



tention of making them an amazing housecat, an amazing pet for someone. They would go from my house into someone else's house knowing what to expect in a household. They would know what a ringing phone is, they would know what it means when a vacuum cleaner goes on. They would be socialized with other cats and people

for hours if you give them a shallow pan of water with smooth rocks in it. They have these little rubber monkey paws that are so sensitive that anything they touch, they feel it. You give them different things with different textures and they are just like a little kid. But then they are affectionate; they just want to be held and sack out. When I



and know what it is like to be in a home environment.

TB: How many wild animals have you rehabilitated?

RD: Hundreds of squirrels, dozens of flying squirrels, dozens of chipmunks. I'm going to say five or six hundred animals all together. That's including raccoons, woodchucks, bunnies, squirrels, red squirrels, chipmunks. I think I have a soft spot for flying squirrels, but the raccoons were the most fun.

TB: Why was that?

RD: Because they are interactive. With raccoons you have to pay attention to them; you have to talk to them, you have to play with them, and they are fun and they play with you and they make these really cool chittering noises when they are hungry or happy or whatever. You can keep a raccoon busy

you're done, and you leave. You don't let them become part of your family.

TB: Is it hard releasing them?

RD: It's heartbreaking. I love them to pieces, but I also love them enough to realize they have a wild side that they have to honor, and a squirrel doesn't belong in a cage, and a raccoon doesn't belong in a cage.

TB: Is there a particular place you would release them?

RD: My own backyard. I did what was called a soft release, which would mean that I had a special room in my house built specifically for rehab animals. It was in my basement separate from my other pets and family, and I had what is called a pre-release pen outside. We would go outside for a walk in the yard, and most of the time, they were in a pocket or in my jacket because they were afraid. So we'd go into the yard one day and they would stay in my jacket, and another day they would stick their head out and take a sniff. Then they might be willing to touch the ground or tree. It's a very gradual slow release. Finally I would keep the cages open during the day, and they would go out and do their thing and come back at night. This would go on for about two months until one day they just didn't come back. They were ready, and they found their own lives.

TB: With kitten fostering, you are able to get closer to the animal. Is that easier or harder?

RD: Kittens are wonderful because I'm fostering them with the intention of making them wonderful pets for someone. They have to be held; they have to be kissed, loved, petted, handled and played with. It's much easier because there are no limits to how much I can pick them up and hold them. Now when these babies go, I cry for like a day and a half, and then I put away all their things and wait for the next batch to come in.

TB: Are there that many batches?

RD: Yeah, I could do as many as I want. One year I did four litters of kittens in one season. I'll get them when they are hours old, and they'll leave me when they are about nine weeks.

TB: Is it hard to find homes for all the kittens?

RD: No. Not for me it's not. Between friends, Facebook and students and everything, everybody loves a kitten, and most of the people that I know are animal lovers. Kittens are easy to adopt out because they are so cute. If they are socialized, friendly, playful, bottle-fed and hand-raised, that is a very desirable thing.

TB: Have you ever seen some of the wild animals that you have released?

RD: No, they all turn into a regular old squirrel. Once they are out in the cage, I don't really socialize with them anymore . . . I don't try to look for them. I don't try to interact with them — once they go, they go. And I don't want them to become friendly, and I don't want them to come back to me. That would not be good; if they ever go to someone else's house by accident people will misinterpret the babies wanting to get fed with a rabid animal. They may call animal control and the animal may be destroyed. You don't want a friendly squirrel or raccoon leaving your care. It's just not healthy for the animal.

TB: If someone finds an animal, what would you recommend that they do?

RD: It depends on the animal. If it is a bird or bunny put it back—don't touch it. If you find a fledgling bird, the parents may be close by. They have to spend some time on the ground; that's basically where they learn to fly from low branches. If you find baby bunnies put them back; the mother only takes care of the baby bunnies every twelve hours. That's the only time they spend with them. If they find a baby squirrel on the ground, wait a few hours and see if the parent comes back. If the mother

doesn't come back, pick the baby up (squirrels do not carry rabies). First get the baby warm, wrap it up, use an old heating pad, a soda bottle with hot water (make sure the bottle isn't rolling around in the carrier) but keep the baby warm and call a wildlife rehabilitator. If you try to feed a baby and you don't know what you are doing, the baby will drown; it will aspirate.

TB: Do you have to report the numbers of animals you find and release to any government agencies?

RD: The Department of Fisheries and Wildlife.

TB: What happens when you find an animal that's ill?

RB: I would have to report it and take it to a wildlife veterinary clinic. I'm not a vet. There are certain procedures. I report it to Fisheries and Wildlife, and Tuft's Wildlife Clinic will take care of it.

TB: Have there ever been animals you haven't been able to save?

RD: Oh yes. They die; I feel terrible. The next generation that owns my house will think I'll some sort of freak or something with all the animal graveyards in the flower beds. I've gotten them, and some of them are too far gone for me to save. So I bring them in and they're warm and they're quiet and they die and I bury them. I release their souls and thank them for their short service on earth, and I give them a very nice witchcraft burial, and I have to move on to the next one. One year I took in kittens from a house of a hoarder. They were all scabby and mangy. I also had a litter of six kittens in addition to the ones I got from the hoarder, and in one season in a matter of two weeks, I lost nine kittens. Disease spreads very very quickly.

TB: If someone wanted to become a wildlife rehabilitator, what would you recommend they do and what qualities do they need to have?

RD: You need to be okay with being peed on, pooped on, bitten,

scratched, exhausted, and changing your clothes four or five times a day. You need to have a room in your house — or a section in your house or away from your house — devoted only to the animals. You need to have a set up. Formula is expensive . . . You have to learn what the natural diet of the animal is. You can't release them if they can't find food outside. They can't live on apples, grapes and avocados and nuts that you provide for them for rest of their lives. You have to know what they eat in the wild before you can release them. Be willing to go out into the woods and be willing to get everything the squirrel will eat and bring it back to them and let them eat that. You do not get reimbursed from the state for wildlife rehabilitation. You need to be willing to make that investment. It's a lot of time, it's a lot of mone, and it's messy, but it's one of the funnest things I've ever done in my life.

You need to call up the Department of Fisheries and Wildlife, and I strongly recommend that you get hooked up with a wildlife rehabilitator. Practice with them a little while until you get the feel for it. You learn what you need to know, animal identification, and simple disease identification so you know what you have and what you don't have. After that you'll take a long test. The test is difficult, but once you take it, you will have your own license, and you'll become a wildlife rehabilitator. You'll know how to raise these animals and they won't become pets. That's the tricky part.

TB: What would be a typical day with a baby animal?

RD: The day never really ends. You have to be up, depending on the age of the baby. Let's assume that you have three four-week-old baby squirrels. You get up at about 5am. First you have to make them pee and poop because their bladders are full. Make them comfortable. I would feed them. It takes about ten minutes to feed each baby. Clean them up; make them go to

the bathroom again. Then change their bedding and clean the inside of their cage and everything. Then go back to bed for a little while and do the whole thing again every three hours. If you have a litter of five squirrels, you probably won't be going back to bed. You'll change your clothes and have scratches on your arms. Most people don't know that squirrels purr. They have the softest spot behind their ears that you've ever felt. But there is a spot between their jawline and shoulder that if you scratch it, they will arch their little neck and put their shoulder back, and that's how you know that you won the squirrel over. You've found the spot. They vibrate when you pet them, and they are happy.

TB: With fostering an animal, what do you need?

RD: You need to have a tolerance. The pet rescue group that I deal with are able to pay for some of the formula, but you will have to pay most out-of-pocket, and you have to be willing to be up every few hours. It's messy. I've figured out a way to contain the kittens; I picked up a plastic kiddie pool and put a heating pad under it, and they were able to be litterbox trained within that pool. But you are constantly changing towels, changing the bedding and making sure they are clean. Sometimes they can release all over themselves and their litter mates. So if you think

you're done and somebody poops on somebody else you start all over, back in the sink, and it sounds like you're hanging them up by their toenails because they're yowling because they hate it. But it is constant bathing, constant feeding, constant cleaning, and it doesn't let up till they feed themselves. Once they feed themselves, you are home free. Then you just have to feed them a few times a day. Then you're done. But when they're still being bottle-fed, it never stops.

TB: What's the most rewarding aspect that makes you keep doing this work?

RD: The pictures afterwards, when their forever moms and their forever homes send me pictures of the kittens underneath the Christmas tree with their new families. Several of my friends have my kittens, so I get to see updated pictures, and I get to see them playing with their new families, their

dogs and stuff. I get to see them happy and healthy in their new life, and that makes everything worthwhile.

TB: What is the best advice you could give someone who wants to do this work?

RD: Know what you are getting yourself into. There is a huge amount of fun. I don't think there is anything cuter in this world than a kitten. Look into the things that are most difficult, like the mess. How much time are you going to have to devote to this. Do you have any experience with newborns? Ask yourself all the questions because if not, the kittens will suffer. The person will be unhappy, the household will be unhappy, and another thing that will happen is that you will realize when you go into this that "these are not my kittens," or you are going to end up with a houseful of cats. The question I am asked most is, how do you let them go? If you can't let them go, then you can't

be in this business . . . you have to learn to let go.

If anyone has any questions about kitten fostering or becoming a wildlife rehabilitator, Rama can be reached at healyougently@yahoo.com.

Raye Snover is a HPS in the Cabot Tradition whose work has appeared in The New York Times, The Daily News and Excalibur. She is co-editor of The Temple Bell and lives in Manhattan.





Nine Herbs of Litha

By Irma Hackett

For this issue of *The Temple Bell*, I was asked if I'd be interested in sharing my thoughts about the Nine Herbs of Litha. I knew of the Nine Woods Poem, but the Nine Herbs of Litha was something I hadn't worked with before, so of course I was intrigued and began my research. I soon found there isn't a whole lot of information out there. I decided to take what I had found and see how I could apply it. Let me share with you first what I found in my research.

Litha, which is celebrated on or near June 21st, is also known as the Summer Solstice or Midsummer on the Wheel of the Year. Our calendars today recognized it as the first day of summer. The calendars of old marked May 1st — Beltane — as the beginning of summer and August 1st — Lamas — as the last, with the Summer Solstice being "mid" summer. At that time, the sun is at its highest point, beginning its descent into the waning part of the year on the very next day. Our ancestors believed that the herbs that are picked on this day are the most potent because they have been blessed and empowered with the powers of the Sun and Fire. It is said that nine different herbs were thrown into the Midsummer bonfires to enhance good fortune and divination. Each tradition had its own combination of herbs but some of the ones included mistletoe, mugwort, rose, lavender, ivy, yarrow, thyme, elder, vervain, chamomile, bay, oak, and daisy to name a few.

As I contemplated what this meant to me personally, I first looked at the number nine, because nowhere did it say why they used a particular group of nine herbs. For me the number nine has always been very powerful. It is composed

of the all- powerful 3 x 3, the Triple Triad, the beginning and the end.

As for the type of herbs, I personally feel drawn to harvest those that are local and at their peak in my area as I feel they will be the most powerful for my magick. For those without easy access to local plants to harvest, look at what nine herbs you have found to be powerful in your workings and work with those. Ask the Sun for its blessing and empowerment of them. I intend to burn a combination of the nine herbs I'll harvest, and save the rest to enhance the power of my magickal workings throughout the year.

So what nine herbs do you feel calling you? I think you may find that if you remain open and receptive, your list and work will evolve along with your personal evolution and practice.

Irma Hackett is currently studying High Magick with the TOW Mystery School, although her personal practice tends to have a more Shamanic tone. After her father introduced her to the joy of gardening as a young child, she has developed a life long connection with the earth and all it has to offer. Irma is a Reiki Master and has been certified in level 1 of the Bach Flower Essence Program. She and her husband, Daedalus, own and operate Ancient Star Herbals and live on the mid-coast of Maine.

Apache Tear Pairs

By Joy Costanza

Apache tears are formed when hot lava explodes out of the top of a volcano with enough force to keep it airborne long enough to cool and solidify before touching the ground. This is a form of obsidian, which is volcanic glass. Normally obsidian is smooth, black and shiny. Apache Tears have some rough and smooth parts in the same piece. They are black with Perlite, which is grayish white volcanic material on the outside. They are found in Mexico and in parts of the southwestern United States.

Due to their legend, Apache Tears are often associated with sadness. The Pinal Apaches had raided the white man's camp; they were caught off guard and unarmed. Fifty of the seventy-five men were killed and the other twenty-five chose to jump to their deaths off the cliff called Big Pacacho rather than be killed by the white men.

The women who loved these men grieved deeply. They gathered at the base of the cliff on the white sands and mourned for a moon. The Great Father took pity on the women and imbedded obsidian into their tears. When held up to the light it is said you see the tear drop, which is why some refer to them as Apache Tear Drops.

Apache tears are said to bring good luck, and if you own one, you will never have to cry again, because these women have already done the crying for you. Protective stones, Apache Tears can absorb excess emotion and are excellent at grounding. They are helpful in times of stress and can also clear debris from your aura.



Apache Tears

I have known of Apache Tears for years, but had never realized how powerfully grounding they would be until I was working in a crystal show. The energy was so high one person passed out and two others came very close. With the help of a pair of these stones, shamanic energy, and some first aid (chocolate!) I was able to easily help each of these people. I gave pairs of these stones to others while they were shopping to ground them between feeling different stones so each could be "tasted" vibrationally. I use Apache Tears in my work frequently now.

In my private practice, I use them to release intense emotion or even frozen emotion, remove pain, grounding and to allow the client to greater embody the effects of the healing in the body of the person. To release, either I have the client hold one in each hand or at the point on the body where the physical or emotional pain is. These are the only stones I actually hold to the head when a headache is present. Many of my clients now have their own Apache Tears that they use on their own after the sessions.

In choosing your Apache Tears, I would get two that are about the same size. I prefer the medium that are 1" -3"; they seem the strongest to me. Also try a few different ones, so you get the ones that work together well. These stones do need to be cleared; I place mine either on a window sill or on my Selenite. For stones that are inexpensive and easy to find, they are very powerful!

Joy Costanza is a full-time Healer, Psychic and Spiritual Teacher with the goal of helping people improve their lives. Joy has created many of her own healing techniques which she frequently calls upon in her work. Joy can be found at JoyCostanza.com for house clearing, spiritual training, and mentoring. She resides in Andover, Massachusetts.



The Woman Who Loves Crows

By Irma Hackett

There is a woman who loves crows. Her love of crows began shortly after she and her husband built their home in the woods. She started feeding the neighboring wildlife because she felt that in building the home, they had taken away some of their food supply. It was the least she could do.

Soon after she had started her morning ritual of feeding the animals, she noticed there were always three crows waiting in the tall birches. They would wait till she was done scattering the food and filling the feeders and was safely back in her house before coming to eat what she had left. She watched them feed from her window and marveled at how beautiful and magickal they seemed.

It wasn't long after this that she would notice crows everywhere she went. On her long drive to work, there would be crows alongside the road, almost like sentries guiding her safely. Sometimes they even would fly next to the car just to let her know they were near. This would always make her smile.

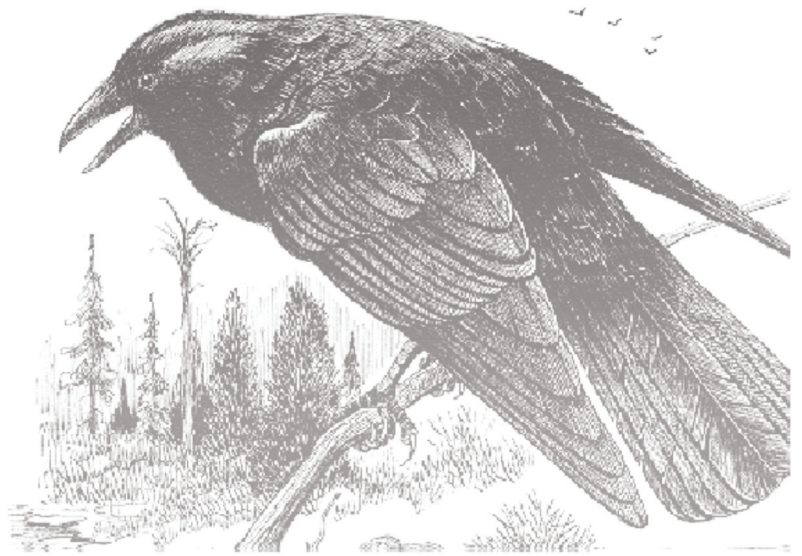
One year on her birthday, the woman was outside tending to some chores when she heard crows cawing like she had never heard before. She realized the noise was coming from the woods down a dirt path, so she decided to go and see what the commotion was about. As she got closer, she noticed many crows in the trees taking turns diving down to the ground. At first she thought she should stay where she was, but "a voice" within her said to keep walking towards the birds.

She soon saw that there was a crow lying on the ground. Again she stopped, but "the voice" inside urged her forward. The other crows had now quieted down and were watching the woman from the trees. She picked up the crow and noticed that it was dead but still warm. Holding it close she was both saddened and unsure what to do. Once more "the voice" instructed her. She carried the crow to the sacred garden and placed it on the altar. As she looked up, she realized that the crows had followed her to the garden and were quietly observing.

As the woman retrieved her drum, rattle, sage, seed, a red cloth, and a knife, she returned to the garden — it was as if something was guiding her. She smudged the crow with sage, shook the rattle around and over the crow, drummed and did a journey with the crow while being told to take the wings and all the tail feathers but one. Having never done this before, she was surprised to find she knew exactly what to do. She removed the wings with ease. As she pulled the tail feathers, they fell gently in her hand until the last one. She tugged, and it resisted, but then she remembered she needed to leave that one be.

Wrapping the crow with the seed and some sage in the red cloth, she then listened as "the voice" directed her to bury the crow in the herb garden. She gently placed the crow in the ground to begin its journey back from which it came. When she was done, she looked up and the crows in the branches had now circled her and gave a loving caw and flew off.

What a gift she had received for her birthday! As the woman contemplated all she had come to learn about crows in myth and magick, she understood that in some myths, the crow would help souls transition into the other world. Since that day, she has had the honor of returning the favor by helping other crows transition. Holding each one in ritual, she finds they each have a story to tell. Many times it is a story involving love. After hearing their stories, it occurred to the woman who loves crows that the crows loved her in return. They showed her the true depth of that love by trusting her with their spirits.



A Ritual for Beltaine

By Emrys Agni Enoch

This ritual was written for a group in St. Louis, Missouri, that meets every Sabbat in the spirit of honoring the seasonal shifts and community. Before ritual we have an open discussion where everyone can share what this Sabbat or seasonal time means to them.

Beltane is one of my favorite times of year; everything is in its full vibrancy. The fog of winter's cold is lifting and light continues to grow. Mother Earth is pregnant with potential. There is a perceptible shift in the atmosphere, almost a subtle crackle of energy. The plants, animals, and even the two-legged respond to the shift from winter, to spring to approaching summer.

The ritual is in two parts; the first part calls upon the lessons of the Bel fires of old to "shake off" the cloak of winter's embrace and welcome the growing warmth. We let go and transform that which no longer serves our highest growth and good. The second part focuses the intention using the Maypole, building life affirming connection to source and strengthening our personal center of life force.

Items needed for the ritual:

Normal altar items as needed — in this case I'm preferring to go with a less-is-more approach and allow the altar be built by intention of the group, represented by the items the attendees bring. Everyone is invited to bring in writing or a small fetish or item that represents the idea of "What do you want to flourish in your life?" with "flourish" defined as to grow or develop in healthy way, especially as a result of particularly favorable environment.

Drums and other musical instruments or music of some sort

Other items — Athame, lighter, candles (Goddess, God, Spirit and Three Rays of Love, Will, and Wisdom)

Elemental markers (these go to the quarter callers) — 3x5 cards with elemental watchtower calls

Flowers — as many or as few as desired, with a wreath of flowers atop the Maypole by the maiden

Bel Fire — two blue fire pots (see references) or two tall red candles in glass

Maypole pre-made and setup (see references on how to make and lessons learned)

Plastic Cups and Knives

Wine and Cakes— The Nectar of the Goddess (wine or substitute a juice) and the Manifestation of the God (cakes or bread or other items as appropriate)

The Ritual

Clear the space first and smudge everyone and the items they bring before entering. Use the Lesser Banishing Ritual of Pentagram and Hexagram after everyone is present.

Lead Priest(ess):

"We act as one. Every Sabbat we Witches come together to honor the changing seasons, the Goddess and God, and to deepen our connection to Mother Earth, Father Sky and with each other in the spirit of community. In this we act as one. Blessed be!"

(A combined intention of a group is by far one of the most effective instruments of change. This is a general outline and draws on the inspiration of the members present creating a focal point.)

Lead Priest(ess): "Members lock hands, thumbs to the left. Right hand down, left hand up. All: Chant OM (AUM) 6 to 9 times or until you hear harmony."

Cast Circle

Priest(ess) or attendee cast the circle (hands are still locked) while everyone moves clockwise around the altar one to three times and ends where each started: "We cast this circle in the physical world of our kin to create a sphere of protection against all harm so that we may do the great work of our heart."

"We cast and strengthen this circle in the starry heavens, the great beyond to create a space beyond time so that we may do the great work of our eternal higher-self."

“We strengthen and complete this circle in the dark underworld, the great womb of creation do the great work of our soul.”

“This is now a sacred place.”

Call the quarters — Face each direction, draw invoking pentagram of each element:

North Earth — “Hail to the elemental watchtowers of the North, Powers of Earth, from which all begins, foundation and stability, hear our call. Mighty Earth, come protect and aid us in the working. Hail and Welcome!”

East Air — “Hail to the elemental watchtowers of the East, Powers of Air, source of inspiration and new beginnings, hear our call. Billowing Air, come protect and aid us in the working. Hail and Welcome!”

South Fire — “Hail to the elemental watchtowers of the South, Powers of Fire, source of passion and transformation, hear our call. Burning Fire come and aid us in the working. Hail and Welcome!”

West Water — “Hail to the elemental watchtowers of the West, Powers of Water, source of intuition and healing, hear our call. Flowing Water, come protect and aid us in the working. Hail and Welcome!”

“This is now a sacred place.”

Call the Goddess, God, and Spirit

Priest(ess):

“Hail to the Goddess, she who is green and fertile, she who receives and creates, we call to you. Brigid, Damara, Epona, Hera. Great goddess, hear us, guide us and aid us in this working. Hail and Welcome!”

Priest(ess):

“Hail to the Horned God, Green God that sows his seed as the catalyst of new beginnings, we call to you. Dionysus, Cernunnos, Kokopelli, Pan. Bring your pipes and guide us in this working. Hail and Welcome!”

Priest(ess): (Invocation to Pan by Dion Fortune (this invocation appears in the book *The Goat-Foot God*):

I am (s)he who e're the earth was formed rose from the sea
O first begotten love come unto me And let the worlds be
formed of me and thee Giver of vine and wine and ecstasy,
God of the garden, shepherd of the lea - Bringer of fear who
maketh men to flee, I am thy priest(ess) answer unto

me! Although I receive thy gifts thou bringest me-Life and more life in fullest ecstasy. I am the moon the moon that draweth thee. I am the waiting earth that needeth thee. Come unto me great Pan, come unto me!”

Priest(ess): “We call to Spirit: the watcher, the observer, and witness. O truth perfected, love perfected. We call to you the divine spark within us and within all things, protect, aid and guide us. Hail and Welcome!”

Additional calls can be added if any are standard for your group.

Great Rite (wine and cake)

Pass out cups with wine or juice and plastic knives to all attendees

Priest(ess): “Every woman and man has the God and Goddess within, and it is up to each of us to acknowledge, build, deepen and strengthen that connection. We now call upon our own personal connection to the God, Goddess, Higher Self to be with, strengthen and sustain us for the work ahead.”

This is a call and response:

Priest(ess), holding Cup): “Repeat after me. The cup represents the womb of the Goddess, the Great Feminine within us that receives and nurtures life.”

Priest(ess), holding Knife: “The knife represents the phallus of the God, the Great masculine within us that begins and drives life.”

Priest(ess), joining Cup and Knife: “The joining of the knife and cup, the power of the Goddess and God are united. We drink in that union to honor that balance within each of us. May you never Thirst! “

Pass out cakes

Priest(ess), holding cakes: “Repeat after me. The cake represents the manifested perfection of the love between the Goddess and God. We now consume the cake/seed to further strengthen us for the Work ahead. May you never hunger!”

Part 1— Spiritual Mid-Spring cleaning.

Transforming and letting go of that which no longer serves using Bel fires of old. Ideally Bel fires on either side of the entry before the Maypole (far enough apart that they won't be knocked over).

Select two members as Fire Keepers

Lead Priest(ess): "Fire Keepers invoke and stoke the Bel fires of our ancestors."

Attendees line up before Fire Keeper One

Fire Keeper One whispers: "Do you still feel winter's embrace? Go now between the Bel Fires of our ancestors and transform that which longer serves you."

Attendees walk between Bel Fires

Fire Keeper Two says: "Your long winter is over! Welcome into the growing light!"

Members take their positions as dancers or supporters in silence until everyone has made it through the fires. Cover fires to put out or snuff candles.

Part 2 - Dancing the Maypole **This takes time**

Reform the circle as needed.

Lead Priest(ess): "We remain in Sacred space our Circle still formed is strong."

Place items to be charged at base of Maypole. Wreath of flowers atop the Maypole by the maiden

If you have new attendees or members, provide some introduction: "The Goddess likes it when we do ritual; she loves us when we Work! Observe sacred space, leave only in an emergency. The dancers have an important job as well; they weave together the energies. That is their main focus; supporting them must be everyone else's. Support the dancers by drumming, clapping, chanting; this builds the energy and supports the dancers. Above all else, have fun!" If you have a large enough group, have back up dancers ready to swap places.

Lead Priest(ess): "The Maypole symbolizes the joined masculine and feminine. We dance the Maypole! Build energy and charge our fertile intention so that it may flourish in our lives."

"Come ye dancers, come ye maidens and lads, come and dance!

Take up the ribbons and weave!

Hear the drums, the heartbeat of the earth, feel her pulse, hear her song!

Sons of men and gods, play the pipes and dance!

Lovely Maidens and Strong Lads around the Maypole go!"

Ten dancers each with a ribbon will dance around weaving. Two rings of dancers —male energy clockwise and female energy counterclockwise — if dancers have not done a Maypole dance before, be sure to give instructions and demonstration (see references).

Lead drum starts: Slowly all instruments follow beat. Drum, clap, play music until it's complete. Once complete, the Priest(ess) ties the ribbon onto the pole.

Lead Priest(ess): "Gather around one and all, gather around and receive the blessing of the Goddess and God joined. Receive, receive, receive."

Pause for a moment's quiet.

Lead Priest(ess): "We now send the excess energy into the universe so that it may aid and benefit all humanity."

Releases

Lead Priest(ess): "We now Release the powers that have aided us in this working. Join hands, thumbs to the left."

"We thank the Spirit: the watcher, the observer, and witness. O truth perfected, love perfected. We thank you for guiding us in this working. Go if you must stay if you will. Hail and Farewell."

"Hail to the Goddess, she who is green and fertile, she who receives and creates. Brigid, Damara, Epona, Hera. Great goddess, we thank you for aiding us in this working. Go if you must, stay if you will, Hail and Farewell"

"Hail to the Horned God, Green God that sows his seed as the catalyst of new beginnings. Dionysus, Cernunnos, Kokopelli, Pan. Great god, we thank you for aiding us in this working. Go if you must, stay if you will, Hail and Farewell"

Release the quarters — Face each direction, draw banishing pentagram of each element:

North Earth: "Hail to the elemental watchtowers of the North, Powers of Earth, from which all begin, foundation and stability, thank you for attending this working. Go if you must, stay if you will. Hail and Farewell!"

East Air: “Hail to the elemental watchtowers of the East, Powers of Air, source of inspiration and new beginnings, thank you for attending this working. Go if you must, stay if you will. Hail and Farewell!”

South Fire: “Hail to the elemental watchtowers of the South, Powers of Fire, source of passion and transformation, thank you for attending this working. Go if you must, stay if you will. Hail and Farewell!”

West Water: “Hail to the elemental watchtowers of the West, Powers of Water, source of intuition and healing, thank you for attending this working. Go if you must, stay if you will. Hail and Farewell!”

We release this circle into the great beyond for the highest good of all.

Our circle is open, yet always whole.

Merry Meet, Merry Part and Merry Meet Again!

Blessed be.

Banishing Pentagrams and Hexagrams

Time to Feast!!!

References:

Making and Dancing the May Pole

How to make maypole:

<http://www.marthastewart.com/269203/making-the-pole> .

I bought all supplies for about \$45 at a home improvement and fabric store.

Lessons Learned: (must read)

<http://www.llewellyn.com/journal/article/1550>

Bel Fires

To represent the Bel fires of old, use two tall candles in a glass or create two pots of blue fire. In a fireproof pot (small to medium caldron with lid) cover the bottom with Epson salt (1/4 to 1/3 cup) then add 1 to 1/2 cups of Blood of Sekmet (aka rubbing alcohol blended with herbs and snake skin) enough to cover the Epson salt. To light, use a long match or lighter, flame touching the side. Be sure to have a fire extinguisher close by.

Emrys is an ever-student of the “cunning ways and arts” and a practitioner of facilitated healing work including herbs, crystals, color, mantras and other energy based modalities. He is an ordained minister and Certified Mantra Instructor through the Hindu temple Sanatana Dharma Satsang. He is also a certified Reiki Master Teacher and Rebirthing / Breath-work coach. Emrys is an Honored Member of the Temple of Witchcraft and is currently enrolled in Year Three within the Temple’s Mystery School.



Temple News & Updates

Each issue of The Temple Bell features updates from some of the Temple's twelve Lead Ministers. All of the Temple's ministries are committed to doing important work in the community! For more information on each ministry please see the Ministries page of the Temple of Witchcraft website: templeofwitchcraft.org.

Treasurer's Report: March 2013

Account Balances reflect the last day of the month.

Account Balances:

Opening Balance: Feb 28, 2013 \$7957.80
Closing Balance: \$7331.55
Petty Cash: \$1186.93
Paypal balance: \$2637.47
Certificate of Deposit: \$2510.75

Events:

Income from W 1-5 (Net): \$727.01

March events:

Trees workshops, Ostara, Full and New Moons, Women's Circle: \$784
Donations in February: \$2843
Current Indigogo donations: \$41,934

Aries

Working on arranging a meeting with military rep about performing rituals on military base

Approved for teaching class at Templefest

Participated in Templefest planning meeting

Cancer

Ostara ritual — 24 lbs of food was collected and delivered to NH Food Bank

Women's Mystery Circle — Ascending from the Womb of the Great Mother

— 5 women attended and \$85 in donations collected.

Posted on FB 2 Kellianna chanting events for spring

Posted upcoming Children's Circle to Facebook and Yahoo group.

Informed parents on Yahoo group that we are looking for volunteers for children's activities for Templefest

Leo

Communicating with t-shirt company for Templefest t-shirts

Continuing prosperity working for the Temple

Continuing mentoring

Virgo

The healing case study group is still doing great and going strong. The healing list has been slow, but we have changed it so that there are long term healing and short term healing on it. The healing clinics have had about one to two clients when we have any. There were no clients last time. I have tried to advertise it on Facebook and Constant Contact.

Our next healing circle is coming up with Matooka.

The Temple store is going to have the new copper cauldron book for Ostara.

Management of the Indigogo rewards — Silver is doing a great job with our temple readings. I have sent out all the temple charms and lighted the candles at the hearth.

Creating a list of attributes I need in a store deputy to help me with during Sabbats and other events.

Libra

Started draft of a job description for a PR volunteer, (mainly for Sabbat and other routine press releases).

Drafted mediation guidance for prospective Temple mediators and a release form for mediation participants. Both forms will be shared with an ad hoc review committee, and then the Board.

Worked with Luna to plan and schedule a crisis management/suicide awareness workshop for ministers and teachers

Scorpio

Phone meeting with Stevie to discuss ideas and materials for a class in her state on Death and crossing over.

Provided support and information for a community member in grief

Provided mentoring to a WCIV student.

Board asked Luna to be a clinical consultant for the TOW and she agreed.

Compiled materials for a workshop for ministers on crisis management

Working with Libra Minister to go through the materials and find a date to present it.

A draft of guidelines for the scope of crossing over and bereavement services is being reviewed and will be implemented shortly.

The Sacred Sexuality deputy continues to develop classes for Templefest

Sagittarius

Continuing W1-4 Online

Continuing W5 weekly online and in person

Preparing for Dark Moon – Court of Aroxana

Working on 2014 Dark Moons

Ancestors of the Craft and Waters and Fires of Avalon both in LAYOUT!

Foundations of the Temple Introductory Book for Fundraiser in EDITING!

Completed Templefest Education Program

Co-Led Ostara

Attended Berlin NH Prison Ministry with Capricorn Lead Minister Rick LaPorte

Promoted Stevie Grant to W4 Homework Checker to aid Rama and me

Capricorn

Visited Berlin Prison with Christopher Penczak

Working on restarting Prison Correspondence Ministry and making it more efficient

Leila will be running with Lead Minister's support

Aquarius

Processed and posted Witchcraft V class audio files. Teleconferenced with Team Templefest

Discussed Vending

Handled correspondence with people for Templefest

Finalized Postcards with Mark (Leo Minister) for Templefest — they're ready to be distributed.

It's all about Templefest. Classes are set, PR has started, finalizing Vendors. Registration opened & t-shirts are being ordered

Pisces

Full Moon ritual canceled because of the weather, posted short meditation on Facebook in lieu of the ritual.

Attended Pantheacon and hosted the Hospitality suite

Wrote ritual for Ostara

Set dates for Sabbats for 2014

Working with Carolyn of the Salem Episcopal Church to organize volunteers for the help the homeless program

Check the calendar because we have classes coming up being taught by Chris Giroux and others.

Gemini

Began work on some potential new website designs (coming soon!).

Promoted events via Constant Contact and handled registration for Ostara and its workshops.

Set up and opened online registration for TempleFest

Registration for the Temple to march in the 2013 Boston Pride Parade in June.

Taurus

Assisted Scorpio deputy Wren presenting the workshop on scourging

Hosted the Witch in the Woods walk,

Assisted Virgo minister Adam at the January healing clinic.

Attended Journaling workshop, Protection and Gratitude rituals

Volunteer Ministry

Attended Imbolc, worked front door with Mary.

Signed on 3 new people for volunteering at Templefest — if anyone inquires about volunteering or helping out at Templefest, please forward them to me.

Shawl Ministry

Container of shawls refilled mid-March and healing blessing done on them

The Temple and its Ministries are always in need of volunteers willing to contribute their time, energy, and expertise to our Great Work. You can contact the Temple Volunteer Coordinator at info@templeofwitchcraft.org. Specific volunteer opportunities include the following:

DRUMMERS

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

ENVIRONMENTALISM

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

GRAPHIC DESIGN

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

HEALING

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

MENTORING

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

RAFFLE ITEMS

The Temple runs a regular raffle at our Sabbats, and we're always looking for new and unique items to be donated for the raffle to help raise funds. Email rafflee@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 editors in chief Raye Snover and

Tina Whittle at templebell@templeofwitchcraft.org for complete submission guidelines.

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

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

CONTACTING US

For general questions and inquiries e mail info@templeofwitchcraft.org.

For website or technical issues, e mail admin@templeofwitchcraft.org.

For questions or inquiries related to a specific ministry, see the Ministries page or e mail that minister at ministry name @ templeofwitchcraft dot org, such as gemini@templeofwitchcraft.org.

Send surface mail to:

Temple of Witchcraft
PO Box 2252
Salem, NH 03079

NETWORKING

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

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

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

Donating to the Temple

The Temple of Witchcraft is a 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.

We can also accept checks and money orders made out to "Temple of Witchcraft" via surface mail at:

Temple of Witchcraft
PO Box 2252
Salem, NH 03079

As a federally recognized nonprofit, donations to the Temple are tax deductible.

LEVELS OF DONATION

The Temple welcomes donations in whatever denomination contributors can offer.

We recognize five levels of donation:

Quicksilver • \$5-\$25

Iron • \$26-\$50

Copper • \$51-\$100

Silver • \$101-\$250

Gold • \$251+

A special "Diamond" level is reserved for patrons of the Temple who establish lasting endowments and trusts. Please contact us directly if you are interested in doing so.

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

A B O U T T H E T E M P L E

The Temple of Witchcraft is a 501c 3 religious nonprofit 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 Witchcrafts 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.

Board of Directors

Christopher Penczak • President, Founder
Steve Kenson • Vice President, Founder
Jocelyn VanBokelyn • Treasurer
Alix Wright • Secretary
Adam Sartwell • Board Advisor, Founder
Mary Hurley • Board Advisor

Public Relations

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

For technical or website related questions, please email admin@templeofwitchcraft.org.

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

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