

THE TEMPLE BELL

Official newsletter of the Temple of Witchcraft

Quarterly

Lammas 2011

From the Editor...

Blessings of the Season, friends!

Lammas is a sweltering season. A season of breath-catching heat and the beginning of the vegetable avalanche. The season of zucchini and beautiful nights made of liquid fire. The smell of bread in the early morning, the nodding of sunflowers. It is also a time of sacrifice and appreciation, of giving thanks for first fruits and for saying Hail to John Barleycorn, whose service feeds the people. A time of fiery justice, perhaps. And like all Sabbats, a time in-between. A time to stop and consider all the wonder and fullness of a life lived on the belly of the Mama.

Folks, it has officially been a year since the debut issue of The Temple Bell! Hard to believe that this is our fifth issue already, and here we are already back in and among the long days and short nights of Lammastide. I am incredibly grateful for all those whose work and enthusiasm has made this a year of beautiful and fruitful harvest, a year of great articles and creative work – the work of a Temple, the work of many hands. So Happy Birthday, Temple Bell! Here's to many more years of growth and accomplishment.

In this spirit, The Temple Bell is pleased to offer this fifth issue with a bit of a twist. Beginning here in Lammastide with our fifth issue, the

first of our second year, The Bell will be focusing on specific themes in each issue. In the beginning we aim to focus on particular areas of service and focus within the Temple's twelve ministries, and for this first themed issue we are proud and pleased to focus on Queer Mysteries – an area of service within the Gemini Ministry. In keeping with that theme, the Bell is excited to present an in depth interview with founder and Gemini Lead Minister Steve Kenson (who also penned this issue's Founders Corner) in our ongoing Reverberations interview series by Tina Whittle, an article exploring the meaning behind the words we use when considering these mysteries by Grayforest, an ancestral meditation with Dionysus for those seeking to commune with the spiritual ancestors of queer men and women by Christopher Penczak, and a sobering but hopeful article by Tim Titus on the recent

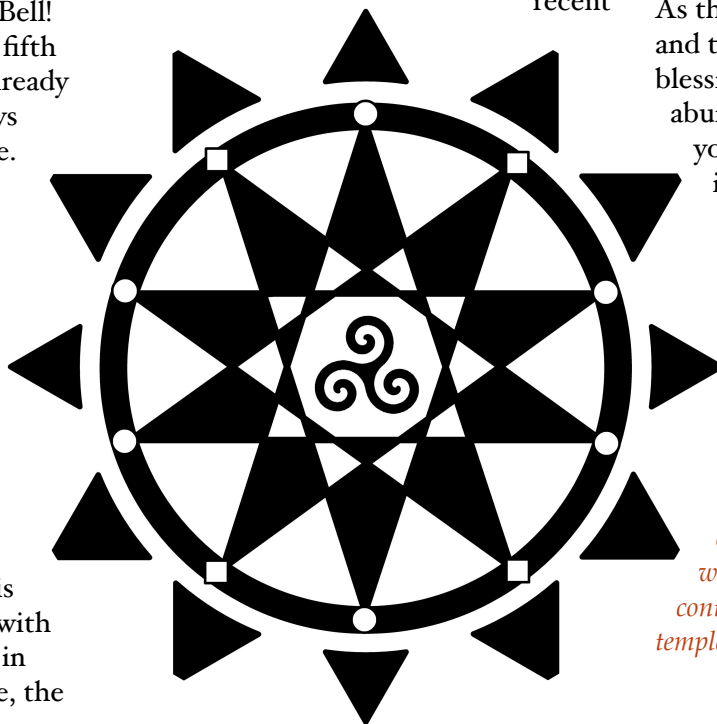
gay teen suicides and the ways in which we as people of conscience can help be a part of the solution to the culture of homophobia and hate.

In addition to these excellent explorations along our theme, our Lammas issue also continues to offer articles and meditations on a variety of additional topics, including Darryl McGlynn's article on magick and civilization, Raye Snover's interview and profile of jeweler and artist Deirdre Donnelly, Kurt Hunter's hilarious story of a harrowing Drawing Down While Driving (which we agree with the author should *not* be tried at home), and a Raye Snover review of *Sea Magic: Connecting with the Ocean's Energy* by Sandra Kynes, as well as creative offerings from Andrea Johnston, Shea Morgan, Stevie Grant, and Daniela Sales. As ever, it is a feast of material from our Temple writers!

As the summer drones on in honeybees and thunderstorms, friends, may the blessings of Lammas come unto you in abundance, and may the Mama bless you with her astonishing gifts well into this time of sacred harvest and the celebration of food, friends, and home.

Ruby Sara
Editor-in-Chief
Lammas, 2011

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



THE QUEER MYSTERIES

One of the responsibilities of my Gemini Ministry is “the Queer Mysteries” — also the focus of this issue of *The Temple Bell*, written during GLBT Pride Month. But what do we mean by “Queer Mysteries” in the Temple and how do we find and explore them?

First, I think it’s important to define our terms. “Queer” in this instance means “not of the majority heterosexual norm, but homosexual, bisexual, transsexual, intersexed, etc.” To a lesser degree, it also refers to “kink” or “non-vanilla” sexual practices, regardless of the sex of the people involved. The key element here is “not of the norm” (See why it’s much easier just to use “queer”?)

“Mystery” references spiritual *experience* which opens us up to deeper understanding. As experiences, many Mysteries are tied to who and where we are in life: male or female, young or old, student or initiate, and many more, including sexual identity. The Women’s Mysteries are unique to women simply because they experience things men do not. The same is true of the Men’s Mysteries, or the Mysteries of Coming of Age, which cross over the other two but are also unique to men and women. So it is with the Queer Mysteries: There are things we, as queer people, experience that are unique and a part of our progress and understanding as spiritual beings.

The reason the Mysteries are Mysteries is because they are experiential, not informational. I can tell you all about the forms of the various Mysteries, but you can only truly *understand* them by experiencing them, by being initiated into them. A mystical tradition such as ours adds guidance, ritual, and (one hopes) deeper meaning to these experiences, making them into a shared part of the tradition.

So, what are the Queer Mysteries? The Gemini Ministry of the Temple is only beginning to explore that question, and

this article offers some initial thoughts about that exploration. Queer Spirit work is a young practice indeed, even younger than modern Neopaganism, although like it, Queer Spirit often taps very deep roots. Some of the experiences making up the Mysteries include the following:

SEPARATION

The first true experience of the Queer Mysteries is the sense of separation, of “otherness,” with the realization: “I am not like everyone else.” While all young people go through a period of separation and alienation (from parents, family, society, etc.) the queer sense of separation can be profound. Even in our more open modern culture, some young people still feel, “I’m the only one in my community” or, “I’ll never find other people like me.”

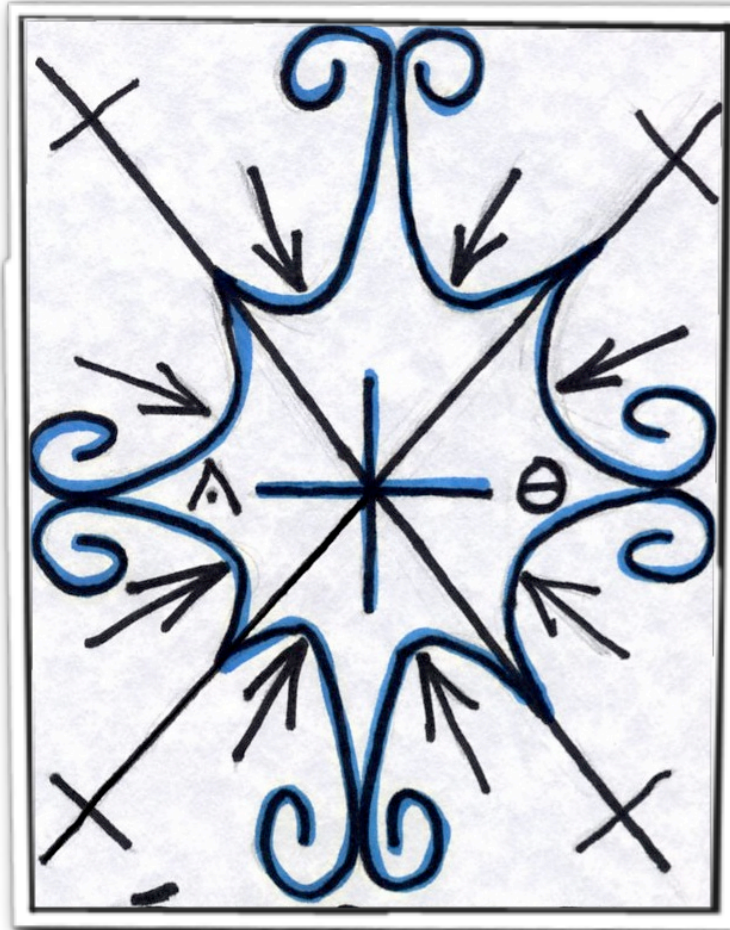
The separation experience is often imposed from without: How many first experienced their sense of being different because of being labeled as such by peers or even family? For others, the separation experience is initially internal, a realization of difference, slow or sudden.

Spiritually, we can acknowledge separation in a number of ways, primarily by simply acknowledging its existence and providing vocabulary and symbolism for it. How much easier is it for someone searching for identity when there are role-models available? This way, the person who say, “I am not

like everyone else” can point to someone or something and say, “but I might be like this”. This feeds back into the Mystery of Mentorship (following).

DECLARATION

The “coming out” process is one of the defining experiences of queer life. To one degree or another, queer people have the ability to “pass” in mainstream society, to blend in or become invisible. Thus a declaration is often necessary to make their true nature apparent. It is the very essence of and reason for “pride” events: making the invisible seen and known, rather than hidden out of shame or self-doubt.



More importantly, the declaration is to one's self, an affirmation of identity and an embracing of all the qualities that led to the initial sense of separation. It acknowledges that the separation is a necessary step and even empowers us to go "outside" what is considered "normal," not unlike the experience of the shaman, who dwells on the edge of the village and has experiences outside of the normal community.

Like other Mysteries of transition—coming of age, or eldering, for example—the Mystery of declaration or coming out can be marked with ritual and acknowledgement by peers and elders within the community. The declarant is recognized for what he or she is and, more importantly, honored for it, and for the courage to declare it before the community.

COMMUNITY

Community is the context in which many Mysteries occur, but is also a Mystery unto itself, particularly acceptance into a community (or sub-culture, if you will). Many rites of passage involve initiation into a particular group, whether coven or magical lodge, or clique or team.

The Queer Mysteries acknowledge the existence of Queer Community, having characteristics separate from other communities, into which one may be accepted as a member, marking a transition from one stage of life to another. In queer culture in particular, the creation of community is also important, as queer culture has not always been the most supportive of its members, and also faces issues of mainstreaming: Will many of the unique elements of queer culture in its "outcast" or "underground" phases survive broader acceptance of queer people into the mainstream? Should they be preserved in some fashion? Ritual may serve to do this.

MENTORSHIP

As mentioned, an important element of the Queer Mysteries is the issue of visibility (and therefore invisibility). Much of the struggle for acceptance and civil rights by sexual minorities has been a question of becoming visible, casting off veils of shame and making their presence known to the world at large, such that their lives and their needs cannot be easily ignored. It's one thing when you're talking about "those people" in the abstract, and quite another when "those people" include people you know: friends, siblings, children, parents, and so forth.

A part of this visibility is the connection between previous and later generations of queer people. We are unique in that our culture is generally not transmitted from parent to child: queer kids are primarily born of straight families, and will probably continue to be for the foreseeable future. So there comes a point where a connection must be forged between

an fledgling queer person seeking identity and understanding and the prior generation, capable of mentoring and passing on their experience and (dare I say?) wisdom.

The question of mentorship is a tricky one in queer culture because, particularly in gay male culture, there has long been a predatory association of the relationships between older and younger queer people. Just as in any mentoring or teaching relationship, there is the potential for the abuse of trust and the inherent imbalance of power. Still, queer young people need what their elders have to offer, whether either side knows it or not.

Simply living an out and proud life as a queer person can be a form of mentorship: providing a role model and helping to pave the way for those who come after you. But there is the potential for so much more, and an opportunity to write a new chapter of queer culture, where mentorship for new generations is a way of maintaining traditions and history and doing what any generation seeks to do for the next: provide a leg-up to a better life through the transmission of accumulated wisdom. "Don't make the same mistakes we did," elders say. "Or, if and when you do, come to us and we might be able to help you out of them."

ELDERING

The last great Mystery before that of death itself, Eldering is something the queer community needs, as more and more of its members reach their later years. Just as the older generation serves to mentor the younger, so can the younger generation honor those who came before them and find ways to serve and support their elders.

Eldering as a sacred Mystery can help fight against the tendency for queer elders to lapse back into the same invisibility from which they emerged and eldering, and the honoring of elders, can provide the link to create a chain of continuity to continue to Mysteries onto the next generation as they experience Separation, make their Declaration, and seek Community and Mentoring from those who have gone before them. They in turn become Elders, and on and on it goes.

As in other areas we should "seek to protect the Mysteries, reveal them often" and in so doing strengthen our community and the individuals within it. The Gemini Ministry of the Temple, and I, look forward to this aspect of our Great Work.

Steve Kenson is co-founder of the Temple of Witchcraft and Gemini Lead Minister. He is manager of Copper Cauldron Publishing and a regular presenter at the Between the Worlds Queer Men's Pagan Festival. He can be reached at geminis@templeofwitchcraft.org.

News from the Temple Ministries

If you are interested in being involved in one of the Temple's ministries, or volunteering for any ministry events, please contact the individual Lead Minister of the ministry you are interested in.

TEMPLEFEST 2011

TempleFest was a success! Thank you to all who were instrumental in planning and presenting TempleFest, 2011, and thank you to all who participated in the festivities! We look forward to a wonderful year in the Temple and to TempleFest, 2012!

NEW OFFICE SPACE

The Temple has leased a new office and meeting space! The new space includes a main room for meetings, classes, and small rituals (able to accommodate around 20-25 people), two bathrooms, and a smaller office board members will use for work and storage of Temple files, materials, and such. We're all very excited by the prospects for more specialized ministry meetings and events opened up by this space; it's a major next step for the Temple of Witchcraft! Special thanks to Mary Hurley and Lisa Kulis for all their hard work in finding it for us!

GEMINI MINISTRY

Steve Kenson, lead minister • gemini@templeofwitchcraft.org

- ♦ Organized and co-marshalled the first Temple of Witchcraft march in the Boston Pride Parade, including acquiring a logo banner for that purpose.

AQUARIUS MINISTRY

Lisa Kulis, lead minister • aquarius@templeofwitchcraft.org

- ♦ Aquarius Ministry would like to thank everyone for a stellar performance at Templefest!
- ♦ Preparations are underway for Pagan Pride Days.

PISCES MINISTRY

Alix Wright, lead minister • pisces@templeofwitchcraft.org

- ♦ Coordinated a great Litha ritual at Templefest!
- ♦ Planning Full Moon Rituals, Lammas and Hecate Rituals

CAPRICORN MINISTRY

Erik Olson, lead minister • capricorn@templeofwitchcraft.org

- ♦ We have a new volunteer working with the prison ministry. Her name is Sunny Fisher and she will assist with the prison letters ministry.

SAGITTARIUS MINISTRY

Christopher Penczak, lead minister • sagittarius@templeofwitchcraft.org

- ♦ Opened Registration for Witchcraft I, II, III and IV online and IV in person with Christopher
- ♦ Rama Danu will be the Sagittarius Ministry deputy and will serve in the role of Dean of Students for the Mystery School.
- ♦ Ordained Emily Jones and Valerie Heiderich in Denver, CO. Congratulations, Emily and Valerie!

TREASURER'S REPORT

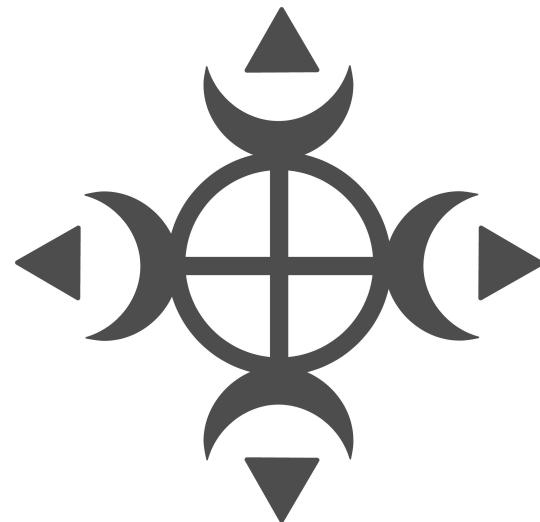
June, 2011

Account Balances:

- ♦ Opening Balance : June 1, 2011: \$21,258.10
- ♦ Closing Balance: July 1, 2011: 28043.71
- ♦ Petty Cash \$126
- ♦ Paypal balance: \$7253.18
- ♦ Certificate of Deposit purchased in September: \$2500

Events:

- ♦ Women s Circle: gross \$105, net \$31.50
- ♦ Yin/Yang in Witchcraft, April 27: gross \$60, net \$21
- ♦ Homeopathy workshop, May 25th: gross \$120, net \$84
- ♦ Net Income from W 1-5 \$4043.70 (This number is large because of people signing up for new classes and paying deposits and some paying in full)
- ♦ Hoodoo, June 22: \$40 net
- ♦ Templefest - Preliminary Numbers: Net loss of \$400.



STEVE KENSON: FOUNDER & GEMINI MINISTER

Steve Kenson is a Founder and Gemini Lead Minister of the Temple of Witchcraft. He has taught at the Between the Worlds Queer Pagan Men's Gathering and helped to co-found and facilitate Nashua Outright, a youth group for queer teens in southern New Hampshire. Those interested in Gemini Ministry's Queer Mysteries work can contact Steve at gemini@templeofwitchcraft.org.

Temple Bell: Could you tell us a little about yourself and your history with the Temple?

Steve Kenson: As one of the Temple Founders our histories are strongly interconnected. I found my way into study of magick and paganism in my late teens, and my meandering path took me through various traditions, from ceremonial magick to Norse paganism and witchcraft. When my partner Christopher [Penczak] was first beginning to teach in the late '90s, I and some friends were the first "test" class where he tried out material.

A few years ago, after Christopher had published many books—including his *Temple of Witchcraft* series—and run many classes, we discussed the issue of graduates having difficulty with the next step of their work as priests and priestesses of the Craft: embarking on their own ministries and spiritual Work. Christopher, our partner Adam, and I agreed that a community would provide the support and structure they needed, so the initial seeds of what would become the Temple of Witchcraft were planted.

One of the advantages to starting your own organization is you get to define the parameters, so when we put together the ministries, mine (the Gemini Ministry) incorporated areas that both reflected the sign and my own interests: namely communication, networking, Queer Mysteries, and a certain irreverent attitude towards keeping the Temple from taking itself too seriously.

TB: What are the Queer Mysteries as practiced within the Temple?

SK: That's a good question, one that I hope to answer beginning this year! The initial work of Gemini Ministry focused heavily on our outer-world mission, setting up and maintaining the Temple's various networking resources, from our website and e-mailing lists to things like our newsletter, podcast, and Facebook page. That all took priority, and a considerable amount of work. Now that it's done, there's time to focus on things like the Queer Mysteries.

Essentially, the Queer Mysteries are the creation of sacred space unique to queer (gay, lesbian, bisexual, and transgendered or intersexed) people wherein shared sacred

experiences can be explored. For example, all queer people in our culture share the experience of separation: the realization of "difference" from the norm and the internalization and acceptance of that difference. It's similar to how all women experience menses, and can share a sacred mystery around that experience that is unique to womanhood.

However, unlike the women's mysteries, or even men's mysteries in Witchcraft, the queer mysteries are only just starting to be explored and understood. I hope to have my ministry do a good deal of that work in cooperation with members of the community.

TB: You're the Lead Minister for the Gemini Ministry, which houses the Queer Ministries. Why are they a good fit for this Ministry?

SK: Gemini is the sign of the Twins, ruled by the planet Mercury: thus it is a changeable, mercurial sign, often with an androgynous or transgendered quality. This suits the nature of the Queer Spirit, which is similar, and often shares having many different and diverse faces. Our archetype is the Trickster, and queer people in society often take on a trickster role, both reflecting the mainstream world's foibles and learning to move "between the worlds" of their own culture and the mainstream culture.

TB: How do these mysteries fit into the work of the larger Witchcraft community?

SK: Apart from providing sacred space-time that recognizes the uniqueness of queer people (in the same fashion as mysteries for women, men, coming of age, eldering, and so forth), I think the queer mysteries also enhance the work of the greater Temple community by giving us a wide "palette" both theologically and in terms of ritual and community. That is, on the mythic level, we expand our awareness beyond just the duality of Goddess/God to the diverse mixture of feminine and masculine we all have within us, and the broad range of divinities and points-of-view that gives us. In terms of community, it allows us to be both more inclusive—welcoming people of all sexual and gender identities—and more specific. There are times when we are all One People gathered together in circle, and other times when we belong to diverse tribes, and it is good to have time apart with our unique sub-communities as well. The overall Temple is strengthened by the diverse and colorful nature of the threads woven into it.

TB: Are there any Queer-focused rituals, trainings, classes or workshops in the works?

SK: I hope to have all of these things eventually. What's really going on right now is the initial work of putting together a group of Temple members interested in exploring the Queer Mysteries and creating the rituals, classes, and

workshops that will help others to explore and experience them, both on their own and in community.

Now that the Temple has its own office space where we can hold meetings, I'm looking to get a Queer Mysteries group together and meeting on a regular basis. That's the first step in this process. I'm looking forward to seeing what comes out of it!

TB: What are some good ways to get involved with this part of the Temple?

SK: Talk to me about it! Interested Temple members can find me at Temple events and talk to me or email me at gemini@templeofwitchcraft.org to express their interest.

TB: If someone wanted to learn more about Queer Mysteries, can you recommend some resources?

SK: There are two primary types of resources for learning more about the Queer Mysteries: books and communities.

For books, some that I recommend include: *Gay Witchcraft* by Christopher Penczak, *Two Flutes Playing* by Andrew Ramer, and *Blossom of Bone* by Randy Conner. *Cassell's Encyclopedia of Queer Myth* is also a good resource, although not a cover-to-cover read.

My experience has been stronger with Queer Spirit in community. In that regard, the Between the Worlds festival (www.betweentheworlds.org) has been a remarkable resource for men-who-love-men to seek the Queer Mysteries, both during the actual festival and for the community and connections it creates. Likewise, the Brotherhood of the Phoenix (www.brotherhoodofthephoenix.org) seeks to create community in a more structured way. Pagan Men 4 Men (paganman.socialgo.com) also exists for men seeking connection with others on pagan spiritual paths. I'm hoping to find some suitable resources for women-who-love-woman and transgendered people as well as things progress.

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

Gemini Minister and Temple Founder Steve Kenson has been a practicing pagan for well over twenty years and a part of the Between the Worlds Queer Men's Festival community for the past eight years. A freelance writer and designer of tabletop roleplaying games, Steve lives in New Hampshire with his partners (and fellow Temple Founders) Christopher Penczak and Adam Sartwell.

CALL TO THE GODDESS WITHIN

by Daniela Sales

Born of Love and for Love

Shining her Light everywhere she goes

Touching hearts and sparkling Lights while

Flying around the World

Spreading bunches of golden dust and

Sprinkling back the magic of Love that

We are all born to experience

and joyfully create within.



AT MABON

by Stevie Grant

The Sun in its waning is passing again

Through a moment of balance with night.

Red rose in decline and white flowers on vines

Have birthed hips, grapes and fruit at a height.

I feast and shout thanks to the field for its yield

That I harvested after great toil.

Then darkness within whispers: Some plantings failed.

Dare I roil them to compost my soil?

THE TREVOR PROJECT

by Tim Titus

Last year, right around Lammas, a rash of youth suicides broke out. Unfortunately, suicide is not uncommon among young people. But what happened last year had an undeniable theme to it: bullying and homosexuality. In at least six cases, a young person ended his or her own life because people around them—parents, peers, friends, roommates—could not accept them or their sexuality. Beyond that, each of these victims was specifically targeted for who they were.

The most high profile case was that of Tyler Clementi, a Rutgers University freshman and a talented violinist. On September 19, 2010 Clementi's roommate, Dharun Ravi, secretly recorded Clementi having sex with another man, then posted the video for public consumption. Ravi tweeted his followers, notifying them that he expected Clementi and his partner to have sex that night, then "dared" his friends to video chat him during the encounter.

Three days later Tyler Clementi jumped off the George Washington Bridge.

Thirteen-year old Seth Walsh from Tehachapi, CA was "picked on so much that he had to be home-schooled." According to his mother, "the harassment and the teasing and the taunting just became too much," and he hanged himself in his room. Justin Aaberg, 15, also hanged himself after being bullied because he was gay. In fact, Aaberg was the fifth suicide at his school, Anoka High School, to kill himself in one year. Three of those suicides are suspected to be caused by bullying due to sexual orientation.

Teachers and other faculty were powerless to help Aaberg. The district's policy is to "remain neutral on matters regarding sexual orientation including but not limited to student led discussions." Employees are further cautioned that, "if and when staff address sexual orientation, it is important that staff do so in a

respectful manner that is age-appropriate, factual, and pertinent to the relevant curriculum."

The school district is responsible for the well being and safety of its students. Teachers, in fact, are legally known as *in loco parentis*, the "local parents," with the temporary rights of a parent toward their students, and yet the district prevented them from helping these children. I know few parents who are "neutral" where their child's life is concerned.

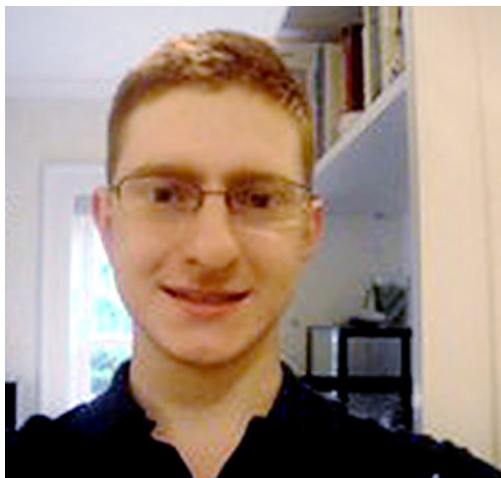
Sadly, while these cases were high profile, there are many more that we never hear about. Most suicides do not make the local news, never mind the national news. The same is true for most incidents of bullying, and we may never know the true reason behind an individual's decision to end his or her own life. If a case doesn't come wrapped in sensational packaging, like the "live sex on the internet" context of Clementi's situation, it rarely gets discussed, so we can safely imagine that for every one incident we hear about, many more go on behind the scenes.

We will never know the exact number of gay teens who choose suicide as a way out, but we can certainly pin down being a gay teen as a risk factor. A 2009 article by Caitlin Ryan of San Francisco State and Rafael M. Diaz of the University of Utah states that "lesbian, gay, and bisexual young adults who reported higher levels of family rejection during adolescence were 8.4 times more likely to report having attempted suicide." Ryan and Sanchez further found that gay young

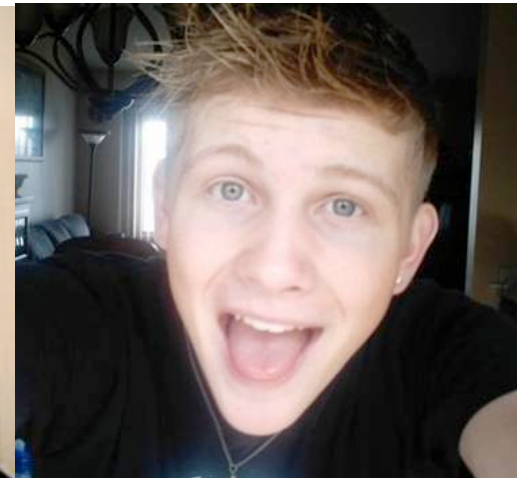
adults who have experienced rejection are much more likely to experience depression, which is such a risk factor that suicidal ideation is listed as a symptom. Psychologists give depth to disorders like depression by describing social factors and stressors that can worsen the diagnosis. With that in mind, it is not a stretch to add peer rejection and bullying as factors that increase one's risk.

But there is a light in all of this darkness. Last fall's tragic loss of life has led to greater awareness of the resources that are available to support gay, lesbian, bisexual, and questioning teens. Plus, in at least one case, an entire new support network was created to help teens deal with the difficult realization of who they are and the often painful process of coming out to their parents. A secure social support network is one of the most valuable things a suffering person can have, and these organizations provide wonderful support for all who need it.

The Trevor Project began in 1998. Its mission is "to end suicide among LGBTQ youth by providing life-saving and life-affirming resources including our nationwide, 24/7 crisis intervention lifeline, digital community and advocacy/educational programs that create a safe, supportive and positive environment for everyone." Ultimately, the Trevor Project is dedicated to "a future where the possibilities, opportunities and dreams are the same for all youth, regardless of sexual orientation or gender identity."



Tyler Clementi



Justin Aaberg

The Trevor project includes a number of programs aimed at providing a friendly ear and safe environment for teens who are struggling with issues of bullying, suicide, and that awful feeling of being alone. The Trevor Lifeline, (866) 4U-TREVOR, is a 24-hour suicide prevention hotline for LGBTQ youth. It has been accredited as an exemplary suicide prevention service.

The Dear Trevor and Trevorchat programs offer less urgent support. Dear Trevor is an anonymous question-and-answer service for non-urgent issues in the field of sexual and gender identity. Trevorchat is an Instant Messaging service that provides live help on Friday evenings.

For ongoing connection, TrevorSpace provides a social networking site for LGBTQ teens. Simply knowing that you have allies is vitally important, and TrevorSpace provides an entire community of supporters who understand what their members are going through. Most teens prize their cell phones, so TrevorSpace places an entire network of supportive friends right into a teen's pocket.

Another organization that became highlighted as a result of last year's tragedies was the Gay, Lesbian, and Straight Education Network (GLSEN). GLSEN focuses on schools, working to create a world in which "each member of every school community is valued and respected regardless of sexual orientation or gender identity/expression."

GLSEN provides Safe Space Kits. For \$15, anyone can place a kit in their local school. The kit includes a book on how to be an ally, color stickers that teachers can use to proclaim their rooms as a "safe space" for all kinds of sexual identities, and a color poster. I have seen firsthand how happy it makes LGBTQ teens to see that rainbow triangle lighting up my classroom.

GLSEN also organizes the Gay Straight Alliance, a national network of student clubs that works toward creating a safe environment for every member of the

school community. There are 4,000 registered GSA chapters in the United States, and each one provides a safe and supportive network for gay teens. One of the club's largest activities is the National Day of Silence. On this day, GSA members and supporters take a vow of silence to bring attention to the issues that continue to challenge the LGBTQ community.

Language is important to GLSEN. Another of its services is ThinkB4YouSpeak.com, a website



dedicated to ending the use of words like "dyke" and "fag." One of the site's most touching features is a counter that reveals the number of times either of these words was used on Twitter and Facebook on the day you check. The counter tops out at "1,500+," and that is where it seems to stay.

The It Gets Better Project was inspired by the tragic events of last year. Recognizing how painful it can be to deal simultaneously with coming out of the closet to your friends and parents and learn to understand exactly who you are, while at the same time dealing with bullying at school and all the normal pressures of teenage life, It Gets Better seeks to provide the voices of adult gay and lesbian people who are living healthy, happy lives.

Anyone can share their stories on itgetsbetter.com by posting a video. The front page of the website features a selection of the videos available on the site. The stories are many. Some are touching, some inspiring. At least two feature high ranking members of the government who are living examples that it does indeed get better.

Both GLSEN and It Gets Better work to counteract the macho stereotype of athletics by including sports in their outreach. GLSEN has partnered with the NBA as part of the ThinkB4YouSpeak campaign. It Gets Better features a video made by the Chicago Cubs baseball team and two high level male gymnasts who are openly gay.

As witches, we may be supportive of our own children coming out of the closet, but coming out as gay truly is a mystery to many of us. Having come out as a witch to my friends and family, I can begin to understand how it feels to be that vulnerable, but as a straight man I never will fully understand the pain it can sometimes take to reveal your sexual orientation to those who do not support you. The ongoing help and support of those who understand the mystery of coming out is a vital resource to those who are going through it.

I am proud to be part of a religion and community that is loving and accepting of all sexual orientations and identities. These resources are there to support gay youth across the world, and we can help them realize this goal work in simple ways. Purchase a Safe Space Kit from GLSEN and place it in your local high school. Join TrevorSpace and be a mentor to a child who is in the process of coming out. Become a volunteer for Trevorchat or the Lifeline.

But perhaps the simplest thing to do, especially for LGBTQ members of the Temple, is to make your own video and post it to itgetsbetter.com. Tell your story. Tell young people how you got through the pain. Tell them how you survived and how it got better for you. You might save a life.

LAMMAS QUARTER CALLS & MEDITATION

by Shea Morgan

Black Horse • North/Earth

Hail Guardian of the Watchtower of the North

Beauty, power and grace of the black horse

Give us freedom of magickal discovery

Awaken us to our own power – full and complete – in all aspects of our lives

Let us ride with you on the wind, swift and sure of foot as we plant the seeds that fall from the first harvest

Help us seize the opportunities to manifest our goals

We ask that you attend our circle

Hail and Welcome!

Falcon • East/Air

Hail Guardian of the Watchtower of the East

Power, vision and stealth of the Falcon

Give us guidance and wisdom from your view point as we plant the seeds that fall from the first harvest

Let us fly on your wings and see what you see

We ask that you attend our circle

Hail and welcome!

Lion • South/Fire

Hail Guardian of the Watchtower of the South

Oh lion with your fiery mane blowing – protector of the pride, fierceness under control

Guide and protect us as we journey forth

Give us the stealth we need to accomplish our goals as we plant the seeds that fall from the first harvest

Let us walk in your footsteps and instinctually know what you know

We ask that you attend our circle

Hail and welcome!

Beaver • West/Water

Hail Guardian of the Watchtower of the West

Industriousness and steadfastness of the beaver

Give us the opportunity to build upon and manifest our dreams as we plant the seeds that fall from the first harvest

Lend us your power of breath and ability to move on land and in the water – adaptability to build on life's opportunities

We ask that you attend our circle

Hail and welcome!

Alignment with Lammas

We welcome Lammas and the first harvest, even as we also know that we are again entering the cycle of death so that all may be reborn again in the spring.

The earth's fertility is at its height, giving us the blessings and bounty of the first harvest. It is hot and the gardens continue to grow in the heat from the sun. Yet we know the time of decline has entered the world.

We sense it. We feel the change in the air. We see it in the animals. We know it in the depths of our souls. We simply know. We have been here before and will be again. As under this waning moon, the waning of the year also continues as the wheel turns.

We honor and thank the Wort Moon for the blessings of the harvest of the herbs that grow in our gardens and magically in our lives. We thank the Wort Moon for the seeds that fall from this harvest, now being planted into the depths of the Earth, seeds that will rise again from her fertile soil in the spring. We bless our herbs under the Wort Moon for all of our magical purposes and needs in the year to come.

We honor and thank the Goddess, now beginning to turn from mother to crone. We honor and thank the God who will soon begin his descent into the underworld at Mabon, where the Goddess will later follow to bring him back, through rebirth, to earthly abundance with the coming of spring.

We honor and thank the oak dryad, bringing prosperity, abundance and healing to the earth – for providing shelter and energy to aid in the growth cycle of the herbs, plants and all life that manifests from the earth's fertile soil. We thank all of the trees and the dryads for the lessons we have learned and that they have yet to teach us.

Help us plant the seeds needed to manifest our dreams in the best way possible for us and ours. For the good of all and harm to none. Blessed be.

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

THE USE OF MAGICK FOR TODAY'S CIVILIZATION

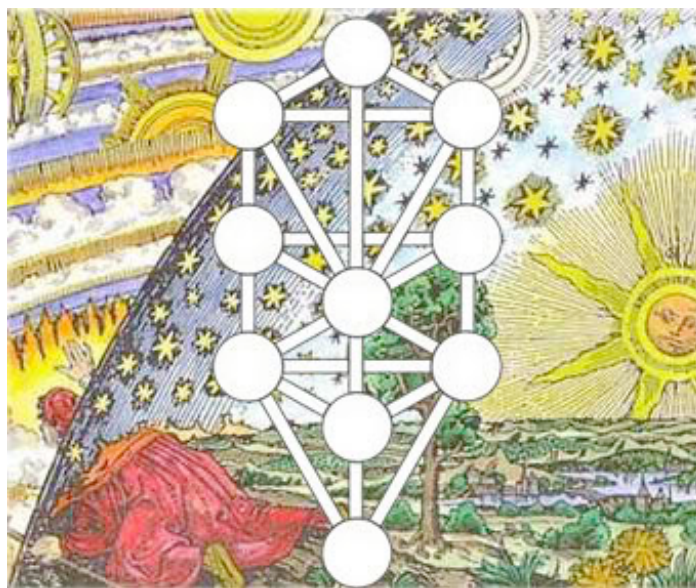
by Darryl McGlynn

When I first was introduced to the concepts of magick, I was taught its definition as "to bend and shape the forces of the universe in conformity to our Will". Most spiritualists who utilize magick would agree that this terminology is accurate. Words can be replaced by others but in its essence that is a precise term for magick. As I studied I found that science had a lot to be thankful for because of magick.

When you look in history to the ancient Egyptians, Greeks and even the wisdom of Atlantis they formed the very foundations upon which chemistry and astronomy are built. A paragraph from a book entitled "The Kybalion" written by anonymous authors who called themselves the three initiates says "From old Egypt have come the fundamental esoteric and occult teachings which have so strongly influenced the philosophies of all races, nations and peoples for several thousand years. Egypt, the home of the pyramids and the Sphinx, was the birthplace of the hidden wisdom and mystic teachings." Magickal theory has come out of the work of these ancient philosophers. What is known as hermetic philosophy and associated with the teachings of Hermes Trismegistus, this knowledge has evolved from a little green stone that gave us the emerald tablet.

Today many people throughout several cultures do not believe that magick is possible. The committee of 'they' has fabricated magick to be just your imagination, an illusion. 'They' say it is all in your head, that magick is your mind playing tricks on you. To this I say

is not everything just 'in your head'? Is not our life a production of cinematography played on the screen of our mind? We live in this world by employing our five senses and with them our reality unfolds. So when one performs magick and the effect of their spell becomes their reality is that just in their head? Aleister Crowley states in his essay titled 'The Initiated Interpretation of Ceremonial Magick', "I am not concerned to deny the objective reality of all 'magickal' phenomena; if they are illusions, they are at least as real as many unquestioned facts of daily life." When one has the eyes that see and the ears that hear this 'illusion' is very real. Yet



another may think them to be foolish that in this twenty-first century someone would still employ the acts of magick in their life. But when you perform magick and its cause creates the outcome that you intended it is hard to deny its reality. A psychologist would refer to this cause as a secretion in your brain. Is that not our senses? Crowley goes on to say "This being true for the ordinary universe, that all sense-impressions are dependent on changes in the brain, we must include illusions, which are after all sense-impressions." Aleister Crowley was a very gifted magician, he may have lived a controversial life but he may have been

the closest man to understanding the magnitude that magick can have on a person's mortality. So if you have no doubt that magick is real and if you believe it has been done before then you will be amazed at how magick can upgrade our society from its current state.

Dr. Michio Kaku, a theoretical physicist, says, "When we physicists look in outer space for alien life, we don't look for little green men. We look for Type-1/Type-2/Type-3 civilizations." Nikolai Kardashev first proposed this scale in 1964. It is a classification of advanced technological civilizations in three possible types, distinguished by the way they could summon

their power for the purposes of interplanetary expression. So now the question is what is a Type-1/Type-2/Type-3 civilization? Simply put a Type-1 civilization has harnessed its planetary power. Anything planetary they can control from earthquakes, oceans and the weather. A Type-2 civilization gets their energy directly from their mother star. For example, if we used the power of our sun itself to energize our machines, that would be Type-2. This Type-2 civilization would be considered stellar. When a civilization is capable of moving

beyond their mother star and harnessing the power of billions of stars, they would be considered to be galactic, which is a Type-3 civilization. Currently the way our civilized world utilizes power is not even on this scale. Everyone in the world right now gets his or her energy from plugging into an electrical outlet. This electricity is transferred to your home via an electrical station. This energy comes not from stars and galaxies, but from dead plants, the fossil fuels, oil and coal. We do not even rate on this Kardashev classification scale. By the way we harness our power, we are Type-0. Some would consider the Internet to be the

beginning of a Type-I communications system for our society. Because we are Type-0 and the toughest transition on this scale is from ours to Type-I we may not see this happen in our lifetime. Dr. Michio Kaku also says, "On one hand, we have the forces of Integration – the forces of tolerance and multi-cultural fabric emerging before our eyes. On the other hand, we have weapons of mass destruction, germ warfare, nuclear warfare and the rise of international terrorism – They are obstacles to reaching a Type-I civilization". Also Kardashev says, "It would be difficult to find a type I civilization and that programs, like S.E.T.I. (Search for Extra-Terrestrial Intelligence) should concentrate instead on looking for the kind of intense radio signals that might emanate from Type II or III activity." He then pointed to two unusual radio sources with the California Institute of Technology designation numbers CTA-21 and CTA-102. Physicists figure we should reach the Type-I scale in about one hundred years.

In magickal practices there are various types of energies that we work with. They can be put neatly into four classifications. Divine, Celestial, Terrestrial and Personal energies. If society can learn to manipulate any one of these energies we can start our ascent up the Kardashev Scale. Divine energy is coiled up in an old saying that you may have heard, perfect love and perfect trust. It is the energy of the divine in whatever way you see it. Be it Odin, Jesus, Isis or the Triple Goddess and Dual God. Celestial energy is the understanding of the influence of the zodiacs. It is also the knowledge of the planetary influences on your life. Terrestrial energy is the energy of the earth and sky and applying the telluric forces of the planet in your life. Geomantic divination would be an example of this. Personal energy is exactly what it says. Using your personal energy to influence your life. Understanding how the elements affect you and how they make you act. If the whole of the world started the practice

of magick we would accelerate our Type-0 to Type-I faster than any science could imagine. Magick allows us to harness planetary power. All of us, who use magick, create a change in the energies of the world to match our Will. Crowley's definition of magick is "the science and art of causing change in conformity with will". Spells are the pagan equivalent of prayers. When one uses spells for advancement they are, in its very nature, praying. In Christopher Penczak's book, 'The Outer Temple of Witchcraft' he says, "A spell is a specific act of magick that creates change in accord with your will". Casting a spell does have requirements; one is the power of will. The other two are your intention and the means of directing the energy. The third step is the one where society gets a little weary about. Magick has numerous amounts of ways to direct energy, from the basic forms of candle magick, to the complicated rituals of ceremonial magick. All of these systems can be used by anyone living on this earth and this would greatly increase our chances of advancing our civilization to a Type-I classification.

There is a need to add another class to the three that Kardashev theorized. This Type-4 category would be able to become the creator. This type would have the ability to produce a new 'baby' universe to tap into its resources. Theoretically, tearing a hole, black or worm you pick, in the very fabric of space-time could do it. This, hypothetically, could cause a massive explosion into this new cosmos, starting the chain of events that would lead up to the birth of the first star of this world. Maybe that is what caused our 'big bang'? "It rises from Earth to Heaven, and descends again to Earth, thereby combining within itself the powers of both the Above and the Below...in this way was the Universe created." This excerpt from the emerald tablet again sides with this view. In Robert Allen Bartlet's book 'Real Alchemy' he touches on how the Qabalah also reveals to us this

correspondence between the creator, the creation process and the created by saying, "through proper use of these correspondences it is possible to gather and direct subtle energies...into physical manifestation". The magickal philosophy of the path I follow believes that all of creation is found within the divine mind. Realty's construction is built on the thoughts of the divine; our existence is caused by the divine's creative expression. The emerald tablet states, "all things have come from this One Thing, through the meditation of One Mind". You have probably heard the term 'the holographic universe'. This is the design by which the macrocosm was given birth. So if we are the thoughts of the divine mind and we to have a mind, then we can become divine creators. Christian mythos teaches us that we were created in God's image. That is conceded but with a different perspective. This image is not the human body and its functions on the physical scale but the ability to effect, by means of magick, the cosmos natural laws. The Kybalion affirms this process by saying, "Mind (as well as metals and elements) may be transmuted from state to state; degree to degree; condition to condition; pole to pole; vibration to vibration." I will say that magickal practitioners do have a long way to go before they can be acknowledged as a Type-4 civilization.

For now, it is our future to move from the Age of Pisces to the Age of Aquarius and from vertical hierarchies to horizontal counsels. From selfishness to the advancement of the worldwide community and from the organized religions doctrine to the very powerful art, science and spirituality of magick. I will end with a quote from the Preliminary Definition of Magic (Legemeton Vel Clavicula Salomonis Regis), "MAGIC is the Highest, most Absolute, and most Divine Knowledge of Natural Philosophy, advanced in its works and wonderful operations." So through magickal practices we can set our society up, at the very least, for the next stage of a Type-0.1 civilization.

QUEER MYSTERIES

By Grayforest

When I sat down to write this article, I realized that the first challenge of the queer mysteries would be to define them: both queers, and their mysteries. What are they? Well: who are queers? What makes them queer? And what do they have in common enough to actually celebrate in a set of mysteries?

So start with looking at queer mysteries' siblings: women's mysteries and men's mysteries.

A lot has been written about those who are women and those who are men, much of it stereotyping. Nevertheless, it does seem that men, at some level have an energy or an "orientation" to life that is somewhat different than women's energy or "orientation".

Women's mysteries tend to center around body-based milestones: menarche and menopause and the many moon cycles stretching between the two; and, for many women, childbearing, or confronting the issues related to the bearing or not of children, whether voluntarily or involuntarily. Whatever they do with these lives, women at least work with these milestones as a gardener works with the land, respecting the rhythms and the terrain while still making choices about what to bring forth in one's life. These milestones are, as women will tell you, not something meekly received. Working with the rhythms of female life requires the fierce skill and courage of a surfer in high seas.

Men's mysteries tend to center more upon the use of the energies of sexuality and assertion: how to channel them in ways that benefit the tribe through providing, constructing, defending, and where necessary, destroying. Testosterone tends to create energy that has to go *somewhere*, to germinate something. If it isn't given an

outlet, it will carve its own, often in an unexpected way. Men will tell you they don't get handed milestones; they have to create them.

And queers? First, what's a queer?

"Queer" was originally a pejorative term, now being reclaimed, but still best used carefully around many LGBTQ folk. Currently, "queer" encompasses those who are lesbian, gay, bisexual, transgender/transsexual genderqueer, and questioning. GLQTB folk, however, tend to slide in and out of definitions, and it is not for nothing that the rainbow is often used to symbolize the gay movement: colors can blur where they meet. Still, a gay man is definitely different than a dyke is definitely different than a bisexual is definitely different than a cross dresser or transmans or transwoman (do *not* confuse the last three, as many folks do!) So what essential mystery of their being do all of these hues of queer have in common?

Look at the word queer itself:

queer: c.1500, "strange, peculiar, eccentric," from Scottish, perhaps from Low German (Brunswick dialect) queer "oblique, off-center," related to German quer "oblique, perverse, odd," from Old High German twerh "oblique," from Proto-Indo-European base *twerk- "to turn, twist, wind" (related to thwart). The verb "to spoil, ruin" is first recorded 1812. Sense of "homosexual" first recorded 1922; the noun in this sense is 1935, from the adj.

(www.etymonline.com)

Putting aside the way in which "queer" was used as an epithet, notice that at root it has the connotation that someone or something is turning, bent — or bending (not unlike the bending powers of the witch, perhaps?) LGBTQ folk are perceived as "deviant" — yes, we deviate from the norm. We often are

perceived, and targeted for as "bending" the rules, the protocols, the accepted standards of sexuality, love, gender expression. We are called "twisted": yes, we twist these things, as water and air twist light to produce a rainbow.

The queer mystery, I propose, is that we bend reality through our very being. Like a prism refracting white light and sending it in many-hued directions, the energies of sexuality and gender bend through us and fan out into an assorted array of expressions. We experience this bending as something that is inherent in our being, from our earliest memory. *The queer mystery lies in being that prism that refracts reality.*

It is true that even the question of what "makes" someone gay, or lesbian, or bi, or trans is unclear. Debate rages. Biology? Nurturing? Society's "constructions" of gender and sexuality? Whatever the source is, nearly all queers will tell you that early on they noticed that somehow they "felt different". Even before we knew what sex was, or had any interest in it, we felt different. We *were* different. In a room full of children, stacked neatly like lumber, we never quite fit into the slot designated for us. It came out in numerous ways: choices of toys, words, mannerisms, interests, outlooks, opinions. Not unlike fantasy novels, where two dimension intersect at an angle, and those in one dimension appear somewhat skewed to the inhabitants of the other, we seemed to be living life slightly an at oblique from our families and classmates and society.

Being queer is.. who knows? We have biological markers that slide in and out of focus in scientific studies. Yet with the exception of intersex folk, we can't point to a particular set of genitalia or other body structure that definitively marks us out as queer in some way. Yet it is also true that many gay men will tell you how they have been targeted

for a voice, a walk, a mannerism; and lesbian women will tell you how they are shushed for a voice, a walk, a mannerism. Transsexuals can tell you that the energy of one's true innate gender makes itself felt even through the mask of the body and society's costuming. And few or none of us can tell you how we came about that walk, mannerism, voice, energy.

My observation is that who one prefers as a sexual partner, or which gender one identifies as (as opposed to the gender one was assigned at birth) are a product of the innate ways in which we refract reality. I think of this as true for all humans: straight men "refract" energy or the sacred in a certain way, straight women in still another way, and queers refract it in a multitude of ways. Queer sexual expression and gender identity are the hues expressed through the prism, our core that refracts reality differently from those who are straight.

I say this hesitantly, for queers have had to work hard to find even a measure of acceptance as normal humans who ought to be allowed to live in peace. We bleed red, the same as anyone else. Yet it is also true that tolerance ought not to be define solely as "you can exist as long as you are exactly like the majority".

And this leads to the second piece of the queer mysteries: that it is both our being which refracts reality, and how we respond to those challenges of living with that bending, that comprise the mystery of queer lives. Even were we to live in a society that was totally accepting, awakening to one's being queer invariably demands that one question, challenge, construct one's life... and connect.

Once we awaken to the fact of our queerness, we grope for names. The names we are handed are rarely affirming. Our task begins with simply describing ourselves in an affirmative way! This requires that we question the norms of society by which our

"variance" is measured, even if we keep our questioning to ourselves.

And then we move beyond questioning: we challenge as we begin to act. Challenge is where we throw down the gauntlet as we live our lives according to who we are: we move in with the lover and take them home to meet our parents, wear a tie and pants instead of skirt and lipstick (for some it may be a tie and lipstick). We take hormones and change our names. We may simply stop sliding past questions of "What did you do this weekend?" at the water cooler at work, replace the careful "they" with the pronouns and names of who we actually saw the movie with.

Challenging works naturally with constructing. As we build our lives, we in some fashion begin to rebuild at least our own small corner of society. Queers have to construct most things in our lives: places to gather, friendships, families, how we handle our legal affairs, answer questions on various forms. We have to construct dating rituals, sexual protocols, etiquettes and courtesies.

And in doing so, we force society to take a look at itself, at its norms, its values. At how it treats even its supposedly honored, conforming members: straight men, straight women, people who have never for a second thought they might really be anything other than the gender they were born with. (And this does not begin to touch upon issues of race and ethnicity and how they intersect with all these factors.) We help society look at how it, as a whole, connects with the sacred - and how it refracts that light through itself.

The most difficult thing to explain to others is that being queer does not negate the experience of straight men and women. By refracting sexuality and gender into their component hues, gay men and lesbians and bisexual and trans-people of all kinds allow all of us to see these components more clearly. This can actually, for many straight people, deepen their appreciation of

their own experience, by shedding a new light upon it... from an oblique angle.

Does gender depend upon genitalia? What's it like when it isn't? What does that show us about the core components of manhood or womanhood? What about those who are "a different type of man/woman?" And what about those who are neither male nor female, but mysteriously and luminously neither and/or both?

Does being receptive require a vagina? When it's a man opening himself up, he can affirm what women know, that receiving someone else sexually is far from a passive act. One is not simply an object being acted upon, one is an integral part of the dance.

Does being (for lack of a better word) penetrative require a penis? When it's a woman doing the penetrating, she can affirm what men have long known: that to do so skillfully requires a an odd vulnerability, and to be highly aware of what one's partner is experiencing.

Does sex require receptivity on one and giving on the part of the other? What if both parties are receiving and both are giving? Then all can that affirm the dance required to make space for all involved to surrender to the experience.

The dynamics at the core of our intimate interactions permeate our lives, even in non-sexual situations. The many hues of queerness connect society back not only to its experience of sexuality and gender, but to their impact in society at large.

From a pagan and ecological perspective, do we insist on a "monoculture" of straight people and turn a blind eye to the Goddess's bounty in people? Or do we build a society that accommodates a beneficial diverse variety of inhabitants? (See Joan Roughgarden's *Evolution's Rainbow*, on the evolutionary benefits of diversity in sexual orientations and gender expression.) Those queer people who have contributed so much to society?

They could not have contributed what they did without being queer, for the experience was the root of their insight and contribution.

So these are the queer mysteries as I see them: the experience of being the Prism: and the accompanying awakening, questioning, challenging, constructing, and connecting. I know of no one ritual to celebrate them all. However, consider: queers historically are seen as both shaman and jester. We show the querent and the king not only the mysteries of the unseen world, but the unseen mysteries of this world.... such as the rip in the pants, the tear in the fabric of our assumptions, the hole in our thinking. I suggest that the reader consider that whatever rite may be devised, it should include Comedy.

SEA MAGIC: CONNECTING WITH THE OCEAN'S ENERGY

by Sandra Kynes

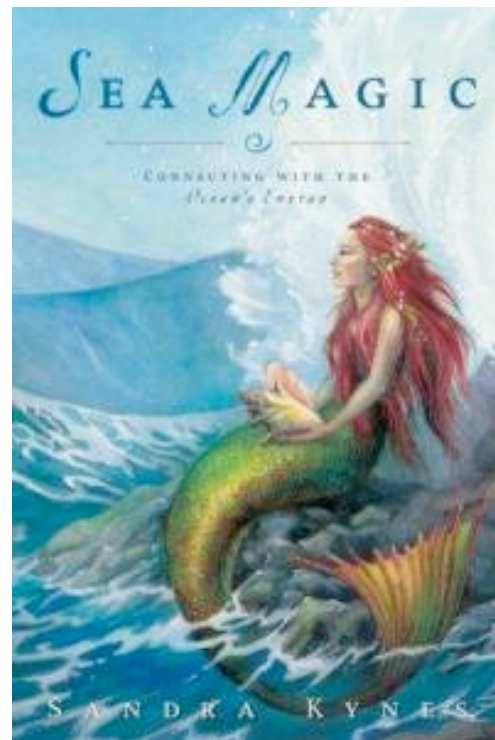
Llewellyn Publications, 198 Pages

\$15.95

When we work with the elements, most of us tend to pay more attention to the elements of earth, air, and fire than we do water. You can find crystals, stones, incense, and candles of various kinds that we connect to, on most of our altars, but to represent water there is rarely anything more than the perfunctory spring water in a chalice. Part of this is accessibility—it's much easier to run across a stone or crystal that we find interesting than it is to find a different representation of water—and part of this is that it just doesn't occur to us to do anything differently. With *Sea Magic: Connecting with the Ocean's Energy*, author Sandra Kynes has given us plenty of tools to forge a more profound connection with the most powerful water of all—the sea.

In her well-researched work, Kynes reminds us that, "life began in the sea, and three-quarters of our body's fluids are bio-chemically similar to seawater." (Don Groves, *The Oceans*) Already we have a bond with the ocean, our job is to rediscover it and tap into its power to "help us explore self, define our inner path and lead us out into the world." According to Kynes, one doesn't have to visit the ocean or even be near it to use it in energy work. One can use visualization, pictures, sounds and taste—there are instructions to make your own salt water. Along with those instructions Kynes also guides the reader in "sea centering" a grounding method, ocean breath—a meditative technique, how to make a sea altar—whether at home or on the beach and how to cast a sea circle.

What is particularly fascinating is how Kynes is able to completely change the emphasis of typical magic from earth



centered to ocean centered. The instruments she employs are all sea related. In the chapter on seashells Kynes takes the shells from being decorative items to work tools, describing the various shells, their associations, and uses. She even teaches the reader how to use cowry shells for divination.

As one explores this path of the sea, one isn't expected to do so alone. *Sea Magic* has listed a plethora of sea deities and their origins that can assist the reader with their journey. With these deities there are also lists of sea fetches, ("an ally that brings you knowledge,") and totem animals that may resonate with the readers.

As we rush to the shore to escape the summer heat, the lure of the sea beckons, an ocean voyage is not always smooth, nor easy, and can be quite unpredictable, the tools that *Sea Magic* gives can help one safely ride out waves.

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



SPIRITUAL ADORNMENTS: AN INTERVIEW WITH DEIRDRE DONNELLY

by Raye Snover

"Symbols speak to the depths of the human soul," says jewelry artist Deirdre Donnelly, and her work is all about symbols. My first exposure to this award winning artisans' work was when I was visiting Quechee Gorge, Vermont. I was drawn into her studio by the triple spiral logo on the door. Once inside I was greeted with a glistening array of suns, moons, and more spirals on high karat content, silver and gold necklaces, rings and earrings. There was also a picture of Newgrange on the counter-- a prehistoric passage tomb from Donnelly's native Ireland--the inspiration for many of her creations.

On a rainy Saturday morning in May, The Temple Bell met up with this busy goldsmith as she opens the Collective, a cooperative gallery in Woodstock, Vermont. As a founding member, the 50ish Donnelly is bustling about the shop, helping customers, looking very fey with her short hair and round blue eyes. As she speaks about her path from Irish veterinarian to respected New England artisan, one can detect a hint of her homeland in her voice.

Growing up in the "sunny southeast" of County Carlow, where it rains frequently, Donnell, a veterinarian, left Ireland to go on holiday to the U.S., where, she says she "got caught up in the whirl of New York" and never permanently returned home. While visiting a Dublin museum on a visit, Donnelly was inspired by the lunulae that she saw there. Used to "fasten cloaks" of chieftains, a lunula is a Bronze Age, hammered gold crescent-shaped ornament that usually had a design worked onto it. Fascinated with the intricate details, and wanting to learn how to make jewelry the way the ancients did, Donnelly enrolled in the Jewelry Arts Institute in New York to learn her craft. After leaving the Institute, Donnelly continued to hone her skills by taking "a class a year for four years," even taking a five-day

intensive workshop with renowned goldsmith Harold O'Connor at Peter's Valley, New Jersey.

Having heeded the call of the Irish ancients, Donnelly incorporated the carvings and symbols of the prehistoric tombs, Knowth and Dowth (in addition to Newgrange), into her designs. These tombs-- in one form or another have astrological relationships with the sun and moon. At winter solstice the sun lights the inside of Newgrange, and a lunar calendar was found at Knowth-- hence those symbols appearance in Donnelly's work--along with the spirals which are believed to mean eternal life. She explained that the early years of her design career were "experimentation and learning, when I made jewelry and sold it to friends." It seems as though she hit her stride when she arrived in the Vermont, an area she finds "magical."

Donnelly met her future husband on a chair lift while on a ski trip with a friend...and moved north. Landing in the Green Mountain State seemed providential for Donnelly. After buying some property near South Woodstock, she learned about some Celtic sites in the surrounding area. Borrowing a Connemara pony from friend, she found some Celtic stone chambers. These temples, too, were astrologically aligned, while inside were rocks carved with Ogam, an "ancient Celtic script." These Ogam, believed to have been left by Druids, also mentioned Bel, the Sun God and Byanu, the Mother Earth Goddess. Believing that we are "all interconnected" Donnelly added these chambers to her list of influences to continue her couture collections. Donnelly does a great deal of research before making a collection. Her Vermont Celtic Collection research took three years, including two full summers of going to the sites and studying America B.C. by Harvard University's Dr. Barry Fell. According to Donnelly, when her research is complete, the "designing is easy."

When she creates her pieces, Donnelly adds her own unique perspective to them. In her Mystical Collection, she uses seven layers of enamel for the sacred number seven. Each piece of her Vermont Celtic Collection contains a star to represent the first time she ever saw star moss. As she stepped inside one of the Celtic chambers, she stood on it and felt as though she "was floating on air."

Believing that symbols are "universal" this juried member of the League of New Hampshire Craftsman, designs pieces that appeal to a wide audience. However it wasn't until she created her Vermont Celtic Collection, particularly her piece the South Royalton Druid's Throne, that one realizes how deeply her artistry speaks. For some the jewelry is just pretty, and decorative, but for others, her pieces speak on a more profound, spiritual level. The South Royalton Druid's Throne reminds Donnelly, "of the doorway," to the chambers. One might also find it reminiscent of Stonehenge. Still others are reminded of Chai, the Hebrew symbol for life. Her new, as yet unnamed collection, are radial sun symbols. Donnelly tells us "that most people, think they are flowers, but they can be whatever you want them to be." She doesn't mind as long as they make a connection.

What's up next for Donnelly? She'll be debuting her new collection at the Sunapee, New Hampshire Craft Show, then though it's "still forming in her mind" she's thinking about exploring Native Americans, particularly tribes from New England area. She wants to explore "their spirituality, the words and symbols they used." Donnelly believes that the early Native Americans, perhaps the Algonquians likely met the Celts who came to America, and exchanged some words. Whatever she comes up with next is sure to touch the soul.

INVOCATION AND THE ART OF DODGING BULLDOZERS

by Kurt Hunter

This is written for literary effect so it's basically a short story but it's also All True. Srsly.

First a little back story:

My Patron is Herne. Has been for 20 years and I've invoked Him more often than I can remember. Lots of coven and group work. I don't think every Witch has or needs a Patron deity. They require a lot of mysterious obligations and there's a tendency to get typecast in the role for ceremonies, among other things. But sometimes things happen that take your breath away and make it all worthwhile.

The weather was monsoon-like. It rains more often than not in western Oregon but it's usually a steady drizzle-spit affair. Compared to back East our weather is pretty uninteresting, but today it was coming down in torrents. This was the kind of rain that makes you think you'd better call for an ark.

It was a long drive so I was listening to Christopher's audio lessons for Witchcraft III. The section where he does the invocation exercise was going while I was attempting to navigate a really tight mountain pass. It was absurdly narrow. No shoulders on the road, nowhere to pull out, nowhere to turn around. Bad accidents happen on these roads frequently. I was told the safer route was closed so I opted for a thread-like road in crappy weather.

Cut me some slack. I'd bought new tires the day before and did a working asking for safe passage and return. The car also has the standard travel protection that any good Witch puts on their vehicle--the equivalent of magical airbags--so I'm not a total moron. Still, if one of my students wanted to try this I'd have smacked him 'til his ears bled.

The weather gets worse quickly. I can barely see. Even on a clear day a narrow rainforest gorge like this is dimly lit. Now it's black as Hades. Semi trucks

are blowing past me coming from blind corners down the mountain. I've been on this road all of once in my life. Waterfalls are cascading down the cliff-face on my left from snow pack melt and pouring into the river on my right. The culverts under the road are likely full because I can feel the wheels trying to jerk and drift towards the river. If the car had been standing still I'm not sure if it would have rolled backwards or swept sideways. This isn't a high clearance vehicle, it's a sport coupe. Imagine sitting on the ground trying to drive a peppy go-cart through a creek. With big monsters flying at you. I swear my next car is going to have ground clearance and all wheel drive.

I'm a bit tense. No that's understated. I'm starting to panic. One eye in the corner of the dashboard mirror is wide and unblinking. Stop staring at me like that! My brain skips off into a bit of hysteria because I am contemplating rummaging around in my bag for a chill pill. Yet there is this small part of me that is listening to Christopher's calm, sonorous voice. My hand wants to mute him once or twice but the thought of less than two hands on the wheel freezes it in place. Besides, as you know, it's almost impossible to make Christopher stop talking.

One of the very first things I learned about invocation is that you don't Draw Down and drive. Don't be in any kind of altered state whatsoever behind the wheel, actually. I'm a Certified Addictions Counselor and they sort of drum this edict into you, too. Always ground firmly, eat something, be rested, rub your face in a tub of rocks--whatever! Never, ever invoke here.

I mulled it over.

(The following is probably not a verbatim transcript but the essence is correct.)

ME: You're [I'm] crazy to even consider it.

HERNE: *tap on the shoulder* Are you having problems again?

I have a tattoo of Stag on my right shoulder. Of *course* I was having problems! I think He just likes yanking my chain. Patrons will do that to you.

ME: Now's not a great time.

HERNE: I'll come back then.

Not only is He the Lord of the Hunt, but He's also pretty sardonic when He wants to be. Marvelous.

ME: I can't invoke You now!

HERNE: Why not?

ME: You don't know how to drive!

That part was verbatim.

HERNE: You do.

ME: I'm sorry but I've never driven through a monsoon up a cliff while wearing a god-form before. My experience is a little lacking.

HERNE: Sarcasm in the face of death. You've been absorbing the lessons of your popular culture well I see.

ME: [sob]

HERNE: You'll still be aware. You can end it whenever you want.

ME: Did you have to put it that way?

THE OTHER ME: You're being suspicious when you should be trusting.

When the Other Me and Him start yammering at me together it usually means something is coming down. In my more paranoid moments I feel like it's a conspiracy. So I'm feeling a little paranoid.

HERNE: I've never driven a car through a monsoon up a cliff before. It should be a new experience.

THE OTHER ME: We think you'll like it.

HERNE: The car spirit is willing.

CAR: Yes. [anticipation]

ME: 'Scuse me? I'm still here!

THE OTHER ME: And we're here with you. Be calm.

ME: You may have the time to work this all out and still get your nails done but I don't!

THE OTHER ME: I am you.

ME: Dammit I hate it when you do that.

This is when the road straightens out just enough for me to see the bulldozer looming out of the storm. No, really. It's on a wide load truck. The big sign on the front that says "Wide Load" is a clear indicator that it was, indeed, Very Large. My thoughts start fuzzing out under the terror.

ME: [distantly wondering] Why do they let those things up here?

HERNE: Decide quickly.

ME: Oh sh...

HERNE: [push] Let Me in.

ME: You're not going to kill me are you?

HERNE: Don't be silly. [Invoke] I love you.

There's a segment in the lecture where you are asked to settle into the god-form. Honestly if I said we were at that point I think I'd be engaging in too much dramatic license. But I do know that the only reason I even tried at all was because He was my Patron. I wouldn't have gone there with any other. I wouldn't have had the connection with another to pull it off under these conditions anyway. And maybe Christopher's mellow voice even helped. I'm positive he has no recollection and will deny culpability in any event.

I remember the whole experience and it was very much that 50/50 mark that Christopher talks about. Half us, half Them. Like I said I've invoked Him often, and a handful of those times I was even in a crisis. I'm mentally

getting (more like leaping) out of my own way and letting Him join me. It's like putting on your favorite coat or settling back into a comfortable chair. My last thought that is solely my own is You drive!

It's funny. As I write this I recall that one of Christopher's colleagues used the imagery of you and the god-form together in a car as a metaphor for invocation. Geez. I am such a suggestible bastard.

I feel the car under me. It probably sounds dirtier than it actually is. The car has its own spirit that I commune with regularly but Herne rides it like one of His steeds. It's alive and responsive now. He still doesn't know how to drive. It's just not in His skill set. That's my part. The Hunter knows how to find the path through adversity. He can see what comes ahead and what to do about it. It's a good thing because that wide load truck hasn't gotten anywhere but closer. Suddenly awareness expands by a helluva lot. I could have read the semi's license plate on the back end if I wanted to.

The truck with the quaint bulldozer attachment throws up so much spray I'm driving underwater for a few seconds. Did I mention that it's not a cute little backyard Caterpillar but an eight tired earthmover you need a ladder to get in? I know cuz I counted the treads as they flew past. I think I actually drove under the damn thing. I hope the trucker doesn't hurt anyone. Road hog!

Damn I just dodged a flying bulldozer! I feel like a superhero.

In the span of a breath it all transforms from terrifying to exhilarating. The relief of suddenly not being afraid is the removal of a crushing weight. I'm not fighting to stay on the road. I know I won't falter now. The steering wheel feels completely different. Holding it is almost a caress (OK maybe it is a little dirty). I'm going exactly where I want to be going. Roaring upward. Going

much too fast but it's important we get out of this mess. It's like that last push you make towards the finish line you see ahead. Other vehicles pass us and throw up water but it's like driving past a tree on the side of the road. The Lord of the Hunt is a primal ancient being. Who knew He'd love driving so much? He really did want to have the experience. I think that's a big reason why They partner with us mortals. Glad I could help.

The mighty spirits of storm and mountain seem a little chagrined and back off. It's like they looked down and went Oops. Didn't know it was You. Our bad. I'm almost up to the crest now. The road finally levels out and widens. The precipitation begins to mix to snow this far up and the vegetation changes from rainforest to alpine. There is still a lot of snow up here. I'm sure glad I brought my chains.

What can I say? I think I'm a little giddy from the altitude, or hyperventilation. I'm starting to think my own thoughts again, and there's a distinctness coming back to He and I. It's clear His aid is no longer necessary.

ME: That. Was. AWESOME!

CAR: Yes [content]

HERNE: You're welcome.

ME: I'm good now. And I'm feeling really weird about letting someone else drive with my hands.

HERNE: Your Choice.

Capital "C" emphasized. Deliberately. I couldn't have done it without me.

ME: I should have done that a lot sooner.

THE OTHER ME: You needn't question it. What your Patron knows He is certain of. You should be confident too.

ME: You are such a sanctimonious prat sometimes. But thank you.

THE OTHER ME: [smiles]

Continued on page 20...

THE SERPENT OF THE THREE WAVES

By Christopher Penczak

Though not officially a part of the Temple of Witchcraft, the three founders of the Temple are all members of a very small gay men's group known as the Circle of the Sacred Thyrsus. Born out of a more eclectic spirituality and meditation group for gay men, it eventually found focus in the pagan traditions and settled on a mythic Greek theme with the wand of Dionysus, the Thyrsus, becoming a central symbol. Since that time, we've expanded our work to include deities with homosexual and transgendered themes, as well as the "queer" ancestors of Men Who Love Men, inspired by gay practitioners using the work of Andrew Ramer and his book, *Two Flutes Playing*.

The following meditative journey was used in the circle to help us connect to our queer ancestors, both for our own evolution and advancement, but also for their own. It aims to connect and commune with three generations of our sexual-spiritual ancestors. These generations are seen as three waves of awareness oriented in different ages. We seek ancestors who are recently dead, in the modern era where thoughts about sexuality and spirituality are diverse. Yet these, coming from a generation closer to us, are the easiest for us to connect with. The second generation are those who died in a firmly Christian era where they the link between spirituality and queer sexuality would be actively discouraged. Some experienced similar souls from other eras and locations, not firmly in the Christian worldview or time, but with the same experience of separation. Lastly, the third wave generation is made up of those we might define as homosexual by action, but from the ancient past with no particular gay culture or identity.

While many spiritual seekers focus strictly on the enlightened dead, the saints, boddisattvas and secrets chiefs, i.e. the Mighty Dead of Witchcraft, we seek both the enlightened and simply dead ancestors. Our enlightened dead in this journey most likely are closer to those ancient pagan elders. But we connect to those of the other generations because those souls lived in a time that most likely rejected them spiritually or sexuality. Our work in ritual helps connect them to powers that will heal and redeem. The living can guide and redeem the dead by our actions, in the world and ritually through journeys such as these, as the dead can guide and aid the living from their own unique viewpoint from beyond the veil. Together we create a chain of ancestry that will continue onward into the future to touch our spiritual descendants.

The journey uses elements that are particular to our workings in the Sacred Thyrsus. Though we are not a formal tradition and each leader for the meeting draws in elements from their own practices and mythologies, we often work with the image of Dionysus as a god of ecstasy and communion. His more transgendered and bisexual nature is emphasized. Many of the members of the circle are also part of the Between the Worlds community, where Dionysus and Hecate are invoked as patron and matron respectively. This journey in particular is based upon my own practice and visions. As a group we often use the image of the Thyrsus, the fennel stalk topped with pine cone and wrapped with vine and ivy, as a common symbol. It is both phallic and an image of the cosmic axis or world tree. In vision, our spirit temples contain and our deities wield the Thyrsus.

While this was originally done in a group of all men, it can be adapted for an all female group, or a mixed group. It can also be adapted outside of the context of queer spirituality, and be used with other ancestral workings. For the journey, the only tool each of you

will need is a cingulum, or ritual cord. To facilitate a group vision, rather than separate and individual journeys, create a corded "wheel" or "web." Have two participants loop their cords together. Each will hold both ends of their own cord, forming an axis of cording between them. Others participants loop their own cords through these central loops, so that everyone is holding the ends of their own cord out from the center, creating a "ray" like the spoke of a wheel. You can hold both cords in one hand, both cords in both hands or one cord in each hand as you feel comfortable. The tension of holding the cords while you enter a visionary journey helps bind your consciousness together. To keep with the group, do not let go of the cord until after the journey is complete. Once you've worked out the mechanics of the cording, you can perform the journey in a ritual space, such as a magick circle.

Invoke the deities to preside over your circle:

We call to the Goddess as the Spider of the Moon and Starry Heavens, Weaver of Fate.

We call to the Goddess as the Earth herself, the Land of the Great Between.

We call upon the Goddess as the Serpent of the Great Below, the Pythoness, the Snake Mother

We call to the God as the Lord of Life and Death, of Darkness and Light.

We call to you Dionysus-Zagreus.

We call to you Apollo-Hecatos.

Invoke the three waves of the ancestors with whom you seek to connect:

We call to the Queer Ancestors of the First Wave, those recently departed from the world.

We call upon the Queer Ancestors of the Second Wave, those who passed in the Christian Era

We call to the Queer Ancestors of the Third wave, the elders of the Pagan Past.

Envision the Cave of Ancestors in your mind's eye. Pass through the veil together and stand before the Cave. Think of your Ancestors of Spirit, the Queer Ones, the Men Who Love Men who have gone on before us. See a light flickering deep in the depths of the spiraling cave, with its shadows and flashes on the walls you can see. Feel the cord in your hand as if it were a life line, leading you all safely in and out of the depths, like the line spun by Ariadne, the Spider Goddess, for the hero Theseus, to enter the Labyrinth of the Minotaur. Let the cord lead you into the depths, ever spiraling to the left.

As you descend, notice the flickering patters upon the wall of the cave. The fire is so far down, you can't even see it, but its light makes its way up here to you. The shadows seem to almost dance for you, a sacred dance of times past, and in that dance, new knowledge.

Along the path, you see a shimmering light. This light is blue, with the quality of water and air. It is cool and ethereal. This is the first pool of ancestral wisdom, of the recently dead. Enter this pool of consciousness, and in it find the Gay Ancestors of the Last century or so, those whom we might more easily relate to generationally. This is the pool that includes gay and bisexual witches known and unknown in the modern neopagan movement. You might feel the presences of Leo Martello, Eddie Buczinski, Herman Slater, Scott Cunningham, Shawn Porier and Alex Sanders. Commune with the Queer Ancestors of the First Wave. Invite those who would benefit from our precession to the underworld cave of the Serpent to join us. As we exit this first pool, look to see who comes with you. Descend now with your new allies.

As we continue, you will see another pool of energy, of ancestral wisdom. In this pool of souls you will find the light to be white. Some feel it as the fire of a crucible, hot and challenging, while others feel it cool and crisp, but the

energy is more dense than the last ethereal pool. In this shimmering white pool are the souls of the Men Who Love Men who passed in the post-Christian era, though not all were affected by the rise of Christianity, such as those in the Eastern part of the world. Some of us might encounter those who were repressed, tortured or died of plague in Europe. Others might be more jovial, finding ways to express themselves no matter what the outer society was like. Some might be clergy and monks, peasants, nobles, farmers, royalty, cunning men, scholars and artists. Anything is possible. But it does appear to be a place of healing and purification for many. Commune with the Queer Ancestors of the Second Wave. Invite those who would benefit from our precession to the underworld cave of the Serpent to join us. As we exit this second pool, look to see who comes with you. Descend now with your new allies.

The spiral cave of the Serpent continues to descend. And on the path we see a third pool of ancestral wisdom. This ancestral well of energy is verdant green, living and pulsing. Some might see it rich red-brown, like fertile soil in which life grows. The souls that inhabit this place are the Men Who Love Men from the pagan past. They seem more solid, more alive and more at peace. They are a mix of the stone age people, nomads and hunters, and those of the classical pagan civilizations of Greece, Rome, Egypt, Sumer, Gaul and lands and times beyond that have forgotten. They feel like those who are teacher and allies to us, more than the previous two groups. They move and dance freely. Some hear rhythms and music. Some hear singing, chanting or speaking. This seems both more dense than the other two, and more alive, more healthy and free. Commune with the Queer Ancestors of the Third Wave. Invite those who would benefit from our precession to the underworld cave of the Serpent and of Dionysus to join us. As we exit this third and final

pool, look to see who comes with you. Descend now with our new allies.

Begin to see the flashes of the fire as we descend now to the deepest part of the Cave, the Cave of both the Serpent and of Dionysus-Zagreus. You see the bonfire which is not a bonfire at all, but a tall Thyrsus, standing like an obelisk. Imagine a large tree like fennel stalk entwined with the vines of grape and ivy. At the top is set a pinecone and the entirety of it burns with a golden red light. The procession moves around the Thyrsus and dances basking in the fire. The spirits whisper and move and conjoin, as if one large entity, rather than individual souls. We too are a part of that entity. Our web cords connect us with beams of light to the great Thyrsus, like spokes on a wheel as we dance.

The Serpent rises among us, looming large, and she entwines herself between us and around us. She touches us and awakens the sacred wisdom in everyone present. She is both the boundary of the circle and the center of it. Commune with the Serpent of the Three Waves.

The presence of the God comes forth, a titan, looming large above us. He arrives from the depths in the North, bull-like with animalistic eyes. He is horned, dark skinned, dark haired, hairy legged, somewhat akin to the Minotaur, yet crossed with the most handsome man. He stands over the Thyrsus and in fact it may even take the place of his Phallus, and now Dionysus becomes the center of worship and adoration for the circle. The serpent entwines up his left arm and in his right he appears to be carrying something. The circle gathers around him and he blesses us with a fluid - wine, blood, semen... all the same. The souls of our ancestors look up in almost absolution and healing. They have bliss and release that is both sexual and beyond what we think of as sexual. There is a healing and communion occurring for all of us, incarnate and excarnate at this time.

Take this time to commune with the God in private, for your own work and healing.

We give thanks and take our leave of the God and the Goddess. We proceed up the spiral with our spirit allies in the procession. Some stay in the cave for their own healing and work. Some ascend with us. We stop at each of the pools of ancestral wisdom, letting those who need to go, go to the various pools of souls, some returning whence they came, others changing locations as their own evolutions in the Cave has changed them.

Spiral back up from the Cave, returning to the light of the Great Between. Release the cord and raise the cone of power in a spell for the healing and evolution of the Queer people, past, present and future. Ground. Release the circle and return to the world of waking life. Blessed be.

Invocation & Bulldozers
(cont. from page 17):

ME: I guess we're one great big happy family.

HERNE: We are done?

ME: Yes. [Devoke] I love you too.

So that's the story. Some events become etched in memory and at that moment we know we'll carry them with us til death. They're the stories that begin with the words "I remember when..." I'm sure I'll fiddle with the retelling many times but I'm always going to remember that one exception when it was okay to invoke behind the wheel. Even so, to quote Mythbusters:

"Don't try this at home. *Ever.*"

TEMPLE BELL CONTRIBUTORS

Kurt Hunter (aka HunterPDX) is a Georgian Elder and NROOGD red cord living in Portland, OR. He was initiated into coven-based Wicca in 1990 and continues to work within that Trad while presently a student in the Temple's Witchcraft III class. Kurt works as a professional counselor and clinical supervisor and is an avid stone collector, photographer and cat whisperer.

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

Steve Kenson is a Founder and Gemini Lead Minister of the Temple of Witchcraft. He has taught at the Between the Worlds Queer Pagan Men's Gathering and helped to co-found and facilitate Nashua Outright, a youth group for queer teens in southern New Hampshire. Those interested in Gemini Ministry's Queer Mysteries work can contact Steve at geminii@templeofwitchcraft.org.

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

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

Christopher Penczak is the co-founder of the Temple of Witchcraft tradition and organization, as well as a metaphysical author and teacher. His newest book, *The Three Rays of Witchcraft*, is now available from Copper Cauldron Publishing. For more information, visit www.coppercauldron.com or www.christopherpenczak.com.

Daniela Sales is a teacher, guide and author teaching the art of holistic lifestyle through the practice of meditation, energy work and healing techniques, in balance with the use of herbs and oils. She is certified Teacher of Meditation Skills for Children, a Reiki Master teacher and holds degrees in Business Marketing, Natural Health, and Traditional Naturopathy.

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

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

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

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



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

DRUMMERS

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

ENVIRONMENTALISM

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

GRAPHIC DESIGN

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

HEALING

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

MENTORING

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

RAFFLE ITEMS

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

WRITING & ART

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

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

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

CONTACTING US

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

Send surface mail to:

Temple of Witchcraft
PO Box 2252
Salem, NH 03079

NETWORKING

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

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

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

Donating to the Temple

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

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

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

Temple of Witchcraft
PO Box 2252
Salem, NH 03079

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

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

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

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

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

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

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

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

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

Temple of Witchcraft
PO BOX 2252
Salem, NH 03079