

THE TEMPLE BELL

Official newsletter of the Temple of Witchcraft

Quarterly

Samhain 2011

From the Editor...

Blessings of the Season, friends!

The light is waning and the darkness gathers. From where I write this, in the smoky and assuredly wilds of Eastern Tennessee, the sun is just setting, and the evening light has set the scarlet and copper colored mountain leaves on fire with glory.

Samhain could be argued to be our most holy of holidays. It is a time of starry revels and shadow work – of greeting our Beloved Dead from beyond the veil and speaking to familiar spirits and honored gods at the midnight altar. The Wild Hunt rides, the jack-lanterns grin, and we mark the turning of the season and the importance of remembrance in our ritual work.

And we also give honor to the dark goddesses, those Fierce Sisters: Hecate, Baba Yaga, The Morrigan, Ceridwen, Lilith...the Old Bone Woman at the back of the room, howling with the winter wind. These ancient and terrifying faces teach us the wisdom of facing our fear in the dark, of embracing the shadowy corners of our soul, the power to hex and to heal, to bind and to loosen, to free and to fetch. They are the Witch Mothers, and this is their season.

Thus, in honor of these dark mothers and sisters, and in keeping with our series of themed issues, we at the

Temple Bell are proud to offer this Samhain's issue along the theme of Women's Mysteries. In our Founders Corner, Adam Sartwell offers a meditation on the polarity principle and the gifts women bring to the Temple community. Also along our theme, Silver Moone addresses the importance of the womb in women's spirituality, Matooka MoonBear-MacGowan meditates on the mystery of the Divine Feminine, and Shea Morgan offers several ritual pieces invoking the powerful goddesses Hecate and The Morrigan. In addition to these offerings, Rayna Hamre gives a beautiful reflection on her spiritual journey and her relationship to the Temple community, and Howling Hill offers some great green tips for Witches committed to ecological practices at home. And of course be sure to check out the review section, where Darryl McGlynn and Raye Snover take a look at *The Afflicted Girls*, *The Lost Art of*

Enochian Magic, and *The Small-Town Pagan's Survival Guide*, as well as the abundance of ritual and poetic offerings from Shea Morgan, gorgeous photography by Andrea Johnston and Rayna Hamre, and a Nebet-Het rite for use in Shadow work from Emily Jones.

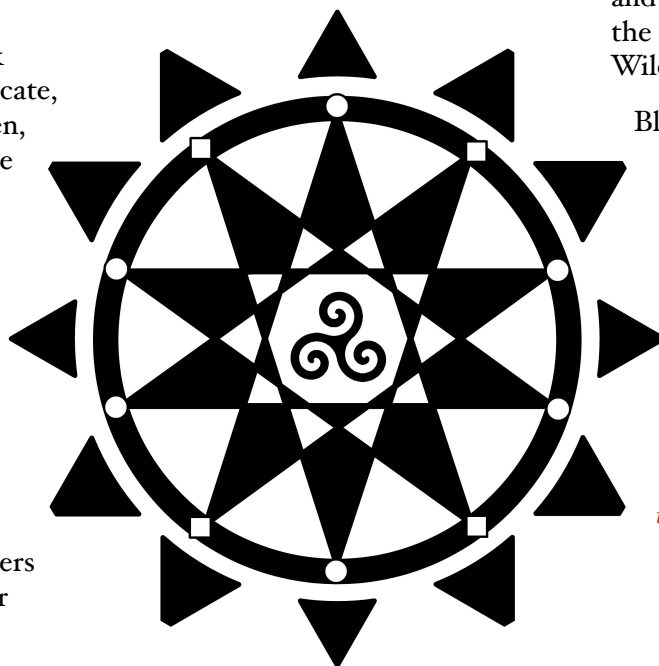
It has been my privilege and pleasure to edit *The Temple Bell* for these six issues. As I have recently returned to graduate school to pursue a degree in storytelling, I will be handing the reins over to Raye Snover and Tina Whittle, who I have no doubt will do a masterful job in supervising the future of the Bell. I have greatly enjoyed working with each and every contributor here in these pages and in every issue of the Bell, and I look forward to reading subsequent issues and in learning about the continued movement of the Temple and its vibrant community!

May your Samhain days be full of the coppery light of an exquisite autumn, and your nights awash in the Mystery of the Great Serpent and the thrill of the Wild Hunt's dark ride.

Blessings.

Ruby Sara
Editor-in-Chief
Samhain, 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.



• WOMEN'S MYSTERIES •

When we are in circle I like to look around the room looking for the Goddess. She is always at circle, because She resides in the powerful women who come to work with Her. As I look about the room I see that we founders are blessed to be surrounded by so many representations of the Goddess in all her glory. The women who come to do the Great Work embody the Goddess in all that they do. There are Maidens playing games of hide and go seek while grown-ups clean up, Mothers raising children to embody the aquarian age, Grandmothers who give their advice and service to the temple and a hundred thousand other archetypes and stories of the Goddess being played out before me.

We founders are gay men. We have no idea what it is like to be a woman in this age. We may have had past lives as women and can embody some of the goddesses' traits spiritually, and we can work with our inner aspects of the feminine, but we can't speak to what it is like to physically be a woman in this lifetime. We live in a special age where we are working toward a place of equality and acceptance. Our orders' hope for the future is based on Aquarian ideas of utopia. We are trying to create the kind of balanced society where all can be honored for their abilities no matter what we are labeled.

In Hermetics they talk about how everything has an equal and opposite in this world. The law of polarity shows us that there are always two extremes. Light and dark, gay and straight, woman and man, and the examples go on and on. Each of these things is an example of opposing poles of the spectrum of existence. To be able to categorize what something is or isn't, or to label it in any way there must be two poles that are at extremes. We all fall in the middle somewhere of these extremes. Light has many gradations; if we go too close to one extreme, we blind ourselves. Force

yourself into the role of super gay or super straight and you may find that you become blind to the other possibilities that fall in the middle. We all fall in the middle of this spectrum somewhere; no one is 100 percent anything. We exist on this spectrum so that we can be able to label and judge what is going on, this is essential to our ability to make choices and find our own identities.

This polarity helps us find what we embody in our present identity. It helps us find what our story is. This gives us the self knowledge to make informed choices about our lives. What needs to be changed and what should be the same? As we walk this road we sometimes have to experience closing ourselves off to one energy to really understand the energy we embody. This is why we are sometimes called to work in closed groups in order to work through these energies. This is why we have a woman's circle for women to have experiences with the power of womanhood and the Goddess. This is why we founders go to Between the Worlds gay mens' gathering. We find out more about ourselves and come back to our community stronger and more able to serve in alignment with our great work or our great story. We become mirrors for each other to reflect on how these greater energies of polarity are playing out within ourselves no matter our sex.

It is beautiful to see the women who embody the Goddess coming into the circle. We have so many of the Goddess' faces. I give thanks to the Goddess for our powerful women. May they continue to offer up their nurturing, creativity, healing, mediation, teaching, strength, organization, ritual experiences, protection, stewardship and wisdom. May we be able to offer our support, love and gratitude to them in a meaningful way. May we recognize that though sometimes we have to travel different roads, all roads lead back to you, Goddess. Blessed be.

WOMEN'S MYSTERIES ACCORDING TO THE CRONE

by Matooka MoonBear-MacGowan

The mysteries of the divine feminine are not tied up in a neat little package like a pill you take before bed. The feminine is messy and unorganized or so it would seem to the cultures of today. These mysteries are deeply carved in the heart, soul and DNA of every woman and so, she moves in rhythm or in chaos with its dance, but move she will to the calling of its sacred song! To some of us the song is sweet and potent with life. To others it is wrought with the uncertain or worse, evil doings. It is blood, guts, deep and primal! To know them, woman must enter herself deeply. What does that mean? She must come to know the stuff that leaks out! Know the ooze that no one wants to acknowledge or see because it is frightening, and untamed. Women cycle with the moon and the seasons. We ebb and flow as the ocean. We are the gateway to life in this world. We hold the magick of creation just as each tiny seed holds potential. We are life, death and rebirth every month! The psyche of each woman is unique unto the archetype of her inner goddess. Her talents must be tapped and brought into life's dance that she may truly live. She must find her most authentic nature and that, my friends, is only found within the divine feminine mystery.

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.

COLORADO ACTIVITIES

Reported by Emily Jones

On Sunday, June 21, 2011, the Temple of Witchcraft offered its first open sabbat ritual in Colorado as we celebrated Litha with a ritual led by Valerie Heiderich. To me, the most memorable part of the ritual was dancing with the fairies in a room that had beautiful fairy artwork by the artist Lisa Steinke all over the walls. We started out small, with only four in attendance, but we were very excited to be able to provide this ritual. Then, on June 24, Valerie Heiderich and I received our ordinations from Christopher when he was in town for the International New Age Trade Show. Our next official event was an open Lammas ritual held on Sunday, July 31. We had nine people at that ritual, which was again presented by Valerie, with me assisting. The exciting thing about our Lammas ritual was that we did the same ritual, with some slight modifications, that was done at the Temple of Witchcraft's New England ritual. We felt that offering the same ritual really enhanced our connection to the Temple and it was great to know that we were all doing the same thing. On the night of August 13, we had a Feast of Hecate, which we were able to celebrate on the same night as the Temple of Witchcraft in New England did. Most of our rituals have fallen on Sundays while they are celebrated on Saturdays in New England, so we were glad to be able to hold the Feast of Hecate on the same night. Our most recent open ritual was Mabon on Sunday, September 25, which I presented. Our Mabon ritual focused on working with the goddess Ma'at to find our balance

as we prepare to enter the dark of the year and we had ten ritual participants. It has been encouraging to see that each ritual has attracted more participants. I feel that there is a real interest in Temple of Witchcraft and I anticipate that our number of ritual participants will continue to grow.

Our next open rituals will be Samhain on Sunday, October 30 and then Yule on Sunday, December 18. Valerie will be the lead celebrant for Samhain and I will be the lead celebrant for Yule. We are holding the Temple of Witchcraft rituals at Full Moon Books, which is a metaphysical store in Lakewood, Colorado. At this time, we are offering open rituals for all of the sabbats, but may be able to add esbat rituals in the future as the number of Temple members in Colorado continues to grow. In addition to holding open sabbat rituals, Valerie and I joined Summit of the Circles as representatives of Temple of Witchcraft. Summit of the Circles is a Colorado group made up of all the different groups in the area who offer open ritual. The intent of the group is to network and to help support each other.

While much of our work so far has focused on presenting ritual, there are several other areas that deserve a mention. At Front Range Pagan Pride Day this year, Valerie presented an introductory workshop about the Temple of Witchcraft structure and the opportunities it provides for education, as well as an explanation of the different ministerial branches of the Temple and what they do. Valerie and I hope to be able to offer the Inner Temple of Witchcraft as a weekend intensive later this fall. Since January of 2011, I have been teaching a year and a day course based on the Inner Temple of Witchcraft. In January, I plan to start year and a day classes for both the Inner Temple of Witchcraft and the

Outer Temple of Witchcraft. Through rituals, classes and other ministerial work, Valerie and I hope to be able to continue to grow the Temple of Witchcraft in Colorado.

AQUARIUS MINISTRY

- ◆ Team TempleFest had its kickoff 2012 meeting.

SCORPIO MINISTRY

- ◆ Planning for sacred sexuality course series.
- ◆ Planning for an ancestor altar for the office.

GEMINI MINISTRY

- ◆ Investigating database and web-hosting options for the Temple.
- ◆ Updates to website, Facebook page, etc. for upcoming events and news. Working to get new events up on Witchvox on a regular basis.
- ◆ Providing networking support for TempleFest planning, including a new dedicated TempleFest fan page on Facebook.

CANCER MINISTRY

- ◆ Women's Mystery Circle-Air/Sacred Breath, attended by 5 women.
- ◆ Collected 79 lbs of food for New Hampshire Food Bank at our Temple of Witchcraft Mabon Celebration
- ◆ Working with Pisces Ministry to begin organizing community service.

LEO MINISTRY

- ◆ Forthcoming Temple Totem Cards.
- ◆ God & Goddess T-Shirts (Hecate, Morrighan, Belenus, etc)

- ◆ Temple Compilation CD of spiritual songs on the Witches Holidays

CAPRICORN MINISTRY

- ◆ An additional four correspondence course application packets for the prison ministry program have been sent out bringing the total of distributed applications to 32.
- ◆ 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

- ◆ Continuing Registration for Witchcraft I through IV
- ◆ Continuing working on new In Person and Online class policies
- ◆ Successful Environmental Witch at Myths and Maidens: 4 attendees
- ◆ Discussions of 2012 Retreat in Wales
- ◆ Compiling information on Anthologies: Elders, Plant Spirits, Rites of Passage
- ◆ Working on Glastonbury Fundraiser Anthology – Waters and Fires of Avalon

VIRGO MINISTRY

- ◆ Healing case study group continues to be successful.
- ◆ Healing list is still going strong.
- ◆ We now have a healing altar at the office. If you are requiring healing and didn't get on the list, please feel free to place a slip of paper with your name (or the one needing healing) into the bowl on the altar.

UPCOMING TEMPLE SABBAT DATES

Yule Dec 17, 2011

Imbolc Feb 4, 2012

Ostara March 24, 2012

Beltane April 28, 2012

Litha (Templefest) June 22-24, 2012

Lammas - July 28, 2012

Mabon - Sept 22, 2012

Samhain - Oct 27 (with afternoon psychic fair), 2012

Yule - Dec 22, 2012

TREASURER'S REPORT

September, 2011

Account Balances:

Opening Balance: Sept 1, 2011:
\$32,709.02

Closing Balance: October 1, 2011:
\$30,580.18

Petty Cash: \$0.00

Paypal Balance: \$5,351.11

Certificate of Deposit: \$2,500.00

Events:

Income from W 1-5: Gross: \$6,896.23,
Net \$2,068.87

Environmental Witch: Net \$21.00

Women's circle: Net \$18.00

Mabon (workshop and ritual): Net
\$213.30

A FEELING OF FALL

By Shea Morgan

A clear break

A clear morning dawns

The trees turn their brilliant golden
bronze

and the leaves flutter like butterflies

The easy breeze blows

The evening moon shining high

The night quite content

as the past settles down like the leaves
on the ground

And new dreams are contemplated,

sparkling and twinkling merrily like the
stars above.

LIGHTENING BITES

By Shea Morgan

Black as the night rain

That overtakes in its madness

Crashing sounds above the trees

as the claps of thunder

Flashes chase each other in the sky

Full of clouds foreboding

Grass bends and leaves blow through
still streets

Peaceful rest and violent slumber

Move to push the clouds aside

and lightening bites your fingers

Wait forever, longer.

Nebet Het Rite for Shadow Work

By Emily Jones

Nephthys is a complex and somewhat hidden goddess who can offer powerful assistance in shadow work. In some ways, she can be seen as the shadow or the mirror of her sister Isis. Isis is the devoted wife and good mother while Nephthys is the deceptive adulterer who abandons her own child. Isis is celebrated in a multitude of stories and prayers while Nephthys is somewhat shrouded in obscurity, glimpses of her peaking through in the stories of other gods. Because Nephthys does not have her own stories, she can be somewhat hard to find. She is mentioned primarily in the stories of her more well-known siblings Isis and Osiris. She is a funerary Goddess probably most well known for assisting Isis in the revival of Osiris. She is also the neglected wife of her brother Set, a brutal husband who is more interested in conquest than anything else. Out of her loneliness, she disguises herself as her sister in order to trick Osiris into loving her. When Anubis is born out of that union, depending on the story, she either abandons him in the desert out of fear of retribution from her husband and brother Set or else Set takes her child from her and leaves him in the desert. Either way, she ends up as a mother without her child, stuck in a loveless and barren marriage before rejecting her husband and aligning herself with her sister Isis to restore Osiris and protect Horus.

Working with Nephthys can be a challenge precisely because it can be so difficult to find her. Her mythology resides in fragments found in the stories of other gods and goddesses. In this way, she seems very much a goddess of women, particularly all of the women throughout patriarchal history that never had their stories told. She is defined through her relationships rather than recognized as her own unique self. She is also a goddess for anyone who feels stuck in loveless or

abusive relationships. Nephthys understands loneliness and desperation and need because she has experienced those things herself. She understands making difficult choices and behaving in ways that others might perceive as less than honorable because of her experiences. The best way to discover more about Nephthys is to work with her directly. Here is a rite to help you do so. This rite may be more effective if performed at the threshold moments of sunset or midnight. In addition to your usual altar tools, you will need a scrying bowl or scrying mirror to most effectively perform this rite.

Cast circle in your usual way. You might want to use quarter calls with an Egyptian theme, such as those following which call on the sons of Horus as elemental guardians. If you prefer, substitute your own quarter calls.

Ladies and Lords of the North, Guardians of Earth, Great Lord Hapi, protected by Nephthys, please throw open the gates of your firm and earthly realms and come forth to guard and witness this rite. Hail and welcome!

Lords and Ladies of the East, Guardians of Fire, Great Lord Duamutef, protected by Neith, please throw open the gates of your hot and fiery realms and come forth to guard and witness this rite. Hail and welcome!

Lords and Ladies of the South, Guardians of Air, Great Lord Qebhsennuf, protected by Isis, please throw open the gates of your light and airy realms and come forth to guard and witness this rite. Hail and welcome!

Ladies and Lords of the West, Guardians of Water, Great Lord Imsety, protected by Serket, please throw open the gates of your cool and watery realms and come forth to guard and witness this rite. Hail and welcome!

Light a black candle as you invoke Nephthys.

Lady Nephthys, Mistress of the House, Hidden Nephthys, Mistress of Shadows, Great Lady of Mystery, I invite your sacred presence as I seek to know both you and myself better. Welcome Nephthys!

At this time, it would be appropriate to light some kyphi or jasmine incense as an offering to Nephthys. Once you have invoked Nephthys and made your incense offering, state your intentions and speak your heart. If you are more comfortable writing rather than speaking, write her a letter of petition and then burn it in your cauldron or some other fireproof container. If you are burning incense or a petition letter, you can use the smoke for scrying if you prefer that to the bowl or mirror. Ask to get to know Nephthys better. Tell her how her experiences speak directly to you. As you talk with her, position your scrying mirror or bowl so that you can see into it without seeing your own reflection. Soften your gaze and let yourself relax. Focus on the candle flame if that helps. If you will count yourself down to your meditative state, you may have a better scrying experience. You may substitute another form of divination, such as tarot or runes, but scrying tends to be the most effective type of divination in this particular rite. Ask Nephthys to reveal herself to you and to send you any messages that you are ready to hear at this time. Once you sense her presence and feel like you have established a connection to her, ask if she is willing and able to assist you in doing some shadow work.

Continue scrying, asking her to help you see clearly the darker areas of your life where you are afraid to look. Think about any wounds you have been carrying around in your soul. Look at the areas where you feel loss, loneliness,

regret or guilt. Be willing to honestly examine and accept your shadow. If this becomes too difficult, be willing to lean on Nephthys for her assistance. Remember that she understands and that she is here to help you integrate these shadow areas and move forward into wholeness. She will not judge or condemn you and she urges you not to judge or condemn yourself. Honestly acknowledge your shadow side, your past painful experiences, your less than pleasant emotions and any guilt you have been carrying. Ask her assistance in determining what you have tried to repress and in understanding why you made choices you now regret. Think about the changes you want to make and if you are unsure about how to make them, ask Nephthys for her guidance. Take as long as you need to do this.

Just as Nephthys aided Isis in restoring Osiris, she will assist you in restoring you to yourself. Feel her love, understanding and acceptance. Know that you are not alone in your darkness. Feel her wings descend around you in her loving, healing embrace. Feel yourself becoming joyful and whole in your heart as you are held in the wings of Nephthys. Allow the powerful magick of this goddess to course through you, transmuting the poisons of your pains and regrets into emotional energy that better serves you. Let those parts of yourself that you fear are unlovable and destined to be alone soak up all of the love and acceptance offered to you by Nephthys. Know that you are never truly alone, no matter how lonely you might feel. Hold the knowledge in your mind and your heart that you have had the courage to look into the darkest places of yourself in order to understand and transform them. When you feel that your shadow work is complete for now, count yourself up from your meditative state. Take some time to journal about your experience and the work you did with Nephthys. When you are ready, prepare to say your farewell to Nephthys.

Lady Nephthys, Mistress of the House, Hidden Nephthys, Mistress of Shadows, Great Lady of Mystery, I thank you for your presence in this rite and in my life. Please help me in the ongoing work of knowing and loving myself. Now stay if you will or go if you must as I offer my thanks and farewell. Farewell Nephthys.

Ladies and Lords of the West, Guardians of Water, Great Lord Imsety, please return now to your cool and watery realms, taking with you my thanks. Hail and farewell.

Lords and Ladies of the South, Guardians of Air, Great Lord Qebhsennuf, please return now to your light and airy realms, taking with you my thanks. Hail and farewell.

Lords and Ladies of the East, Guardians of Fire, Great Lord Duamutef, please return now to your hot and fiery realms, taking with you my thanks. Hail and farewell.

Ladies and Lords of the North, Guardians of Earth, Great Lord Hapi, please return now to your firm and earthly realms, taking with you my thanks. Hail and farewell.

Open circle, remembering that you can repeat this rite any time you feel the need to connect with Nephthys or continue your shadow work. After completing this rite, be sure to take care of yourself. Go out with friends, treat yourself to your favorite dinner, buy yourself flowers, take a hot bubble bath or pamper yourself in some other way that will make you feel special. Do something to show that you know, love and accept yourself. Remember to be gentle and compassionate with yourself and with others. If doing this shadow work has caused too much emotional upheaval, consider seeking out a counselor or therapist. And most importantly, remember that you have established a powerful connection with Nephthys and you can return to her at any time for help dealing with the shadow areas of your life.

BLACK NIGHT

By Shea Morgan

How black is the night?

How deep is the sand?

One single grain,

but no

It's all there

But I can't see it

I can't see it

It's too deep

Is it

Deep

Yes

It is blackness.



Living in the Mystery

By Rayna Hamre

I write this article at an ending and at a beginning

Many years ago I asked, in spiritual agony, that at least some of the answers to the Mystery be revealed to me, if they existed. I had a dream soon after that sent an answer. I was climbing up a steep rock valley, and a revelation about the Mystery was about to be given to me at the top of this arduous, painful, grueling climb. I was yearning for it with all my heart. But I received a strong message as I almost reached the top of the climb; I wasn't yet ready for the answer. The message came through loud and clear, no ambiguity.

Over the last couple of years I received the answer and have been directed to my path. Thirty years after that dream, I am finishing up my year-and-a-day course in shamanism at the Temple of Witchcraft (TOW). While there is still plenty of mystery out in the universe, some of it is now up close for me. It has manifested in ways that I could never have imagined.

Peter Kingsley in his book *The Dark Places of Wisdom* conjectures that the shamanic tradition in the West was lost with Parmenides and consciously replaced with a pedantic philosophical style by Plato and the Neo-Platonists. He believes that our shamanic roots were severed by an overly intellectual philosophical tradition, while in the East our common shamanic heritage from Siberia was refined and flourished, resulting in modern day Hindu and Buddhist meditative traditions. I found much from my personal life journey that resonated for me in this rogue scholar's view of the western mystical and intellectual tradition.

As someone who has always been "too" for even southern California culture, too intense, too outspoken and too

sensitive, studying the shamanic traditions with the TOW has been a true homecoming. Over the past year my sensitivity, that always seemed a liability, actually became an asset in the journey work I am now exploring. Shamanic training has allowed me to develop and guide that ability see beyond, to be empathic, and to still be discerning, moving me into the stream of mysticism and shamanism that came for generations before me. It links me with our ancestors who used these techniques to serve the community.

I took my first searching steps early on in life. Like many Pagans, a childhood report on an exotic land fired my imagination. It was my seventh grade report on Egypt that got me. I don't remember if my report reflected the awe that I felt I as looked at the visual images of that far away people and time, but I have strong memories of pouring over the pictures and artwork from ancient Egypt. That people could dress so differently, live so differently, with different animals, and hey, see-through clothes even! just blew my mind. A place that was so different from where I lived and displayed people so foreign to what I knew completely mystified me. It was a universe away from suburban California in the 1960's. Girls were not even allowed to wear pants to school until I was a sophomore in high school, let alone line their eyes with black kohl, wear super sheer topless linen clothes, mega-jewelry and mingle with alligators.

My keen interest in feminism, which ultimately led me to the Goddess, came out of my high school years. The injustice of the inequalities in society jumped out at me. As a girl who was always "too tall," I heard comments made about my body my entire adolescence. In my early teen age years, working my first part-time jobs, men in the workplace had no compunctions

about talking about women's bodies in front of them. At 5' 10", today I have plenty of company as a tall girl, but it was very unusual when I was younger. I couldn't hide even though I wanted to.

The public vote for my occupation, vocalized continually in my adolescence by complete strangers, was that I play basketball. Somehow I could never get really revved up about getting a ball in a basket, at least enough to break a sweat over. I did fulfill my mother's life dream for me and attended modeling school at 19. After a painful and miserable adolescence, it was fun to have guys doing double-takes, but the constant attention to hair, fingernails, make-up and clothes was too much for a free spirit. One modeling job and I retired from that career. I started working part time in bookstores and libraries. Yes, we had a match! The search for answers to the Greater Mysteries and the Divine Feminine was much better served with books than with hairspray and nail polish. Although knowing one's way around an eye-liner brush didn't hurt, in memory of those kohl-darkened Egyptian eyes.

As one who was raised Mormon, became a born-again Christian for a brief stint at fourteen, and then launched into experiential explorations of eastern religions and thought, pre-internet, I was not only a late recipient of hippy cultrue, but I can see now that I was very much a child of the Pacific Rim. In those prehistoric pre-internet days, we had to actually go to places to study the mysteries. In my late teen age years, I visited Eckankar groups, gurus, Nichiren-Shoshu Buddhists, and a variety of spiritual centers.

As I visited these various spiritual groups I read, read, read. By my late teens and in my early twenties I focused on Neo-Platonic mysticism and Zen Buddhism. I studied at the Zen Center Los Angeles, and that basic Zen

meditation style has been an anchor for me through the ups and downs of my life. Unfortunately, the sexism of those systems and leaders came along with the studies in those days. When I saw through that piece, I tried to retain my own integrity and my enthusiasm for spiritual life, but I backed away from any type of formal mystical study and became completely self-directed in my explorations. I joined the Unitarian Universalists when my children were small, I wanted them to have a strong ethical base in their life, yet be able to discover their own theological leanings.

I became a Pagan about 15 years ago and earned my first degree. I had heard about shamanic journeying over that time and about two years ago knew that this was something I needed to explore. I journeyed with one reluctant teacher, and started seriously searching for a more enthusiastic guide and teacher. A friend told me about Christopher Penczak and the TOW, so I read one book and then I ordered the entire Temple of Witchcraft series. I knew that Christopher Penczak's open and eclectic style would provide the training I needed.

I understand the calling to women-only ritual worship, but I have always needed the balance of feminine and masculine in my own spiritual life. Because my early search and study of the Mystery was driven by my feminism and my studies, and a belief that true intellectual understanding, deep gnosis, is an honored and important part of the Mystery, I have done both academic and personal research on the Goddess and eastern and western mystery traditions. While I participated in some Dianic rites and worship with friends, that balance of feminine and masculine, yin and yang keeps me in balance with the universe.

As I launched into my TOW III shamanic studies, this call to balance was born out in my shamanic journeys, and I felt very comfortable with the dualities and polarities I encountered.

But I wrestled mightily with the assignment to find a new-to-me tradition to explore for the year. My first article for the Temple Bell was about my struggles to establish a shamanic practice, and my rejection of faux-Indian ritual. Their practices are completely contextual for each tribe, and I feel after that work that any kind of appropriation is inappropriate.

I decided, with a shrug and sigh, to explore my own heritage, the Norse. Time was moving forward in my class and I was supposed to be studying some tradition out of my comfort zone and knowledge base. I had some resistance to studying my own heritage, which I was beginning to recognize as a sign that there was something there that I needed to examine much, much more closely.

That study of Norse mythology, rune work and World Tree meditation has opened up a path to my ancestors and, ultimately, back to my own heart. Since most of my studies and focus in the past had been on countries in the Mediterranean and focused on the Classical period, working in my own trad turned into a joyous homecoming, in spite of my kicking and screaming all the way into it. The depth and complexity of the Norse tradition was a revelation. I began rune study, and my husband and I were able to travel to Norway and Southern England over the summer. At the Volkmuseum in Oslo, I was able to stand in farm and country houses built 1,000 years ago, and just feel the people and years held within the dark wooden walls. We traveled the fjords and I could speak with the spirits of the rocky shores, the sky, the ice and the mists.

It is true that when one journey ends, another begins. This year of shamanic study has brought me home into the deeper Mystery. I know where I am supposed to be, what my shamanic self needs to travel on and forward. But I am also saying goodbye to some of that seeking and yearning, to that person

that was always searching, knowing there was something ahead that would provide answers. She has turned into someone with the means and training to walk on the other side and who can provide some comfort and healing not only to herself but to others. I had the privilege to share healing with those in need this year as part of my TOW studies, and I had some very profound experiences with that partnering.

I made a blood promise to serve the Goddess when I took my first degree years ago. I feel called, as I finish my shamanic initiation this October, to make pledge to the deepest Mystery, that which goes beyond gender. Paradoxically, my own love and appreciation for the tension and the duality inherent in life's dualities, which contain female and male, continues to grow. I will always love the Goddess, I am her daughter, but the Hermetic Principles also allow us to embrace the great mystery of paradox. My main contact in the spirit realm, even before I began shamanic work, has been Kawn Yin, the Boddhisattva of compassion. This year, my life in the spirit realm has expanded to include many relationships on that side. And ten years ago, the person that I was, would have laughed at anyone who told her she would ever think or talk in this way and relay these stories, but here I am.

As I transition into the Temple of Witchcraft Level IV I feel a deep gratitude for the TOW which allowed me to do my work this year, for my teachers, and for those I had the privilege to mentor. I am truly grateful for my brothers and sisters who walked this path with me this year. We shared, loved, disagreed and supported each other all year. That is magic!

I truly feel a coming home into the Mystery; the Mystery as it manifests in its glorious singularity, its dualities and multiple forms. The path continues on ahead with its twists, turns, shadows and double-backs. I now walk my path in the three worlds of the shaman.

ANCESTORS & WITCHES NEW YEAR RITUAL FOR RAVEN OAK COVEN

By Shea Morgan

QUARTER CALLS

North

Hail Guardian of the Watchtower of the North

Power of Earth, Element of the Wise

Hail Archangel Uriel! Grounding force of wisdom

Boreas, The North Wind, cold breeze blowing

Fleet Horse hearkening to the winter soon to come

Black dog who guides us through the darkness

Lend us your powers of protection and companionship

We ask you to attend our circle and guard the gate.

Hail, Honor and Welcome!

East

Hail Guardian of the Watchtower of the East

Hail Archangel Raphael, Healing and cleansing power of life

Power of Fire, Element of the Wise

Notus, The South Wind, bringing autumn storms

Creating purifying smoke with the burning fire of the dragon

Phoenix, fire and transformation incarnate

Lend us your powers of transmutation and rebirth

We ask you to attend our circle and guard the gate.

Hail, Honor and Welcome!

South

Hail Guardian of the Watchtower of the South

Power of Air, Element of the Wise

Hail Archangel Michael! Protector and guiding force

Eurus, The East Wind, bringing warmth and rain

Currents lifting the wings of the Hawk

Falcon, majesty in flight, keeper of the vision

Lend us your ability to see and know all

We ask you to attend our circle and guard the gate.

Hail, Honor and Welcome!

West

Hail Guardian of the Watchtower of the West

Power of Water, Element of the Wise

Hail Archangel Gabriel! Gently washing away what no longer serves

Zephyrus, The West Wind, gentle bringer of the winds

Gentle waves where dolphins dance

Dolphin, blue one sailing through and clearing the waters

Lend us your powers of true sight,

Guiding us safely to the messages we seek

We ask you to attend our circle and guard the gate.

Hail, Honor and Welcome!

CASTING CIRCLE

We cast this circle thrice around

We cast this circle once

with the Golden light of the Sun,

Center of the Tree of Life

And the Masculine Seed of Chokmah

We are at the center of the Universe

One with the creative cosmic Force of All

We cast this circle twice

With the Silver light of the Moon

And the Feminine Womb of Binah

We are in balance with the Universe

One with the creative cosmic Force of All

We cast this circle thrice

With the Violet light of the One

The Masculine and Feminine without and before form

We are in the three worlds as one "as above, so below"

One with the creative cosmic Force of All

ALIGNMENT WITH SAMHAIN

Samhain. The last night of the Witches' Year. Darkness bringing us closest to the other worlds before the birth of the light. The veil between the worlds is at its thinnest. We are Witches, walkers between the worlds. Tonight we seek to walk in the between - within the veil itself, solidly standing in this world while clearly perceiving the next.

Tonight is the third and final harvest. We receive our blessings of this abundant harvest, and know that the same great and positive abundance will continue into the next year and the years to come. Winter is before us, approaching like death stalks its own. On this night, we reach out to honor our ancestors. We seek to know the messages of those dear to us who have gone before. We honor our dead and death itself, as we know death is not an ending but in fact a beginning. We are at Samhain on the Wheel of the Year.

HONORING OUR ANCESTORS

Tonight is indeed about our ancestors, the Hidden Company and the Mighty Dead. For without these, we would be but a thought on the wind, a spark in the fire, a drop in the ocean or a grain of sand on the ocean floor. We are thought and idea manifest by spirit within and without, and by the Great Spirit, the God and Goddess as one.

We honor those witches of like mind who have gone before. We honor those from whence we came, biologically and otherwise. We honor our spiritual ancestors and those souls who we have travelled with and are now travelling with on our path through the ages. Those souls from whom we have learned our life's lessons and who have learned from us.

Drumming, rattling, bell ringing, dancing, etc. (two or three minutes)

Let us each go around and honor one of our beloved dead, who no longer is with us, but who is yet close to us at this time of the thinning veil. You may choose more than one. You may also choose a beloved pet. After all, this is your journey, and yours alone.

We honor these spirits and thank them for the blessings and lessons they have brought to our journey. Blessed be.

INVOCATION OF THE MORRIGHAN RITUAL: DARK OF THE MOON

By Shea Morgan

CALL TO HECATE

Hail, Hecate, Goddess of Sky, Earth, & the Underworld!

Torchbearer, guiding and protecting us on our path

And protecting all Witches before us and yet to come

Attend our circle tonight, gather round your daughters

We call on your guidance and ask for your protection.

Add your power and strength to the circle we have cast.

Hail and welcome!

CALL TO THE MORRIGHAN

Hail to The Morrighan! Phantom Queen! Goddess of Fate! Bestower of Sovereignty!

Goddess with many faces, many guises – yet all one

A drumbeat, a heartbeat, a thread through the ages

Callieach, Earth Goddess, Great Mother and Crone

Epona, Divine Horse Goddess

Rhiannon, Divine Queen, white horse swift of foot, Mystic Goddess of Death and Rebirth

Macha, Gatherer of Warriors, Champion of Women, holder of the key to the Mysteries

You are the Earth Goddess connecting us to the land,

You are the Horse Goddess guiding us on our journeys through life and the Otherworld

You are the Goddess of Death and Rebirth,

leading us through the fire of the inner mysteries

We honor you, and we call on you to walk with us

Guide and protect our circle tonight on this dark moon.

Do not fear her, as she is Goddess of the Witches and we are all her daughters;

Hail and Welcome!

CALL TO HADES

Hail, Hades, God of the Underworld!

Watcher and guide, protecting us on our path

Leading us safely to the Underworld

Attend our circle tonight, gather round your hounds

We call on your guidance and ask for your protection.

Add your power and strength to the circle we have cast.

Hail and welcome!

CALL TO THE DAGHDA

Hail Daghdha! The Good God! Tribal God! Protector!

You are the All Father, provider to all with your cauldron of life

Food, sustenance, yet also inspiration, ever turning

We ask you for the gift of your wisdom, to bring us balance

Lend your club and shield

Protect and defend us during these rites and in life

We call on you to attend our circle and walk with us.

Hail and Welcome!

ALIGNMENT WITH THE DARK OF THE MOON

Tonight we embrace the darkness. It holds the thought of all to be – all that is within the blackness. It wraps us like a warm cloak of memory and whispers of the future. We journey tonight knowing that we are safe. That the Dark Mother holds us close to her and the Dark God protects us with his shield. We are safe to enter the mystery and to learn what the Dark Goddess has to teach us, to experience what the Dark God has to show us. We welcome their presence in our circle and in our lives and know that each will lead us

gently to what we are ready to be shown. We honor the Dark God and the Dark Goddess tonight at the Dark of the Moon.

INVOCATION CALL

Oh Mighty Morrighan!

Great Mother! Protector! Guide!

Patroness of Priestesses and Witches!

Come on your Chariot or Swift of Horse!

I call thee forth!

We quake in your presence

Yet feel your nearness in silent ecstasy

Come closer still, closer still and closer again

Magick Incarnate! Shapeshifter! Prophetess!

I seek to join with you

To give myself to you tonight, in this circle

To learn from you and your wisdom

To gain empowerment, intuition and understanding

To drink more deeply of your mysteries

To hear the messages you have to impart

I seek to be a worthy vessel for your presence

To feel your breath against my neck

To feel your caress upon my heart

To feel your heart beating with mine

To feel your touch beside my soul

Be with me, join me, be one with me

I call thee thrice

Morrighan, Morrighan, Morrighan

Come unto me, I invoke thee!

So Mote it Be.

Green Tips with Howling Hill

Baking soda has many great uses!

- ◆ For that blocked drain, use baking soda, hydrogen peroxide, and boiling water. First place the baking soda into the drain. Use about a 1/2 a box. Pour in a small amount of peroxide, using something to gently mix the bubbling cauldron in your drain. Slowly pour more peroxide until the baking soda has been used up. Follow by pouring a kettlefull of hot water into the drain. Keep tweezers handy so you won't have to touch the soapy, hairy goo that comes out the drain.
- ◆ For more stubborn blocks, use a whole box of baking soda and a whole bottle of peroxide. Pour in the drain, soda first, and leave overnight. In the morning use the boiling water.
- ◆ Want a great way to eliminate chemical deodorant but still want to smell good? Baking soda, cornstarch, and tea tree oil. I use a 2 oz tea tin which I filled half with baking soda, half with cornstarch, and a few drops of tea tree oil. I now have enough for my lifetime. Use a blush brush to put onto your pits. There will still be some wetness but not the wet pit stains on your shirt you're thinking of. The wetness is how your body eliminates the toxins. By using antiperspirants you are trapping those toxins in your body. They only place they have to go is your lymph nodes and a build up of all those toxins can spell many different illnesses. The tea tree oil eliminates bacteria under your arms which is what causes the stink.

- ◆ Baking soda and peroxide also work great as a shampoo and conditioner. My hair is bone straight and pretty silky. It never holds a curl much to my chagrin in the 80s. I don't know how this will work on people who have other textured hair so if you try this let me know the results.
- ◆ Use one 20z canning jar full of baking soda with just enough water to make a paste. Rub onto your scalp, making sure to give your head a good massage. Rinse thoroughly. Then, use 4 oz of peroxide mixed with 4 oz of warm water. Put some pretty smelling oils in if you wish. Brush the peroxide through your hair and rinse.
- ◆ It's been years since I've used conventional shampoos and conditioners. I get compliments on how healthy and beautiful my hair is a lot.
- ◆ Conventional shampoos and conditioners, by the way, are full of petrol-chemicals. That is, every single component of shampoo and conditioner -- from the ingredients, to the bottles, to the ink on the bottles -- comes from petroleum. It's cheaper to go to the gas station and buy a gallon gas to put onto your head than to continuously buy bottles of shampoo and conditioner. And the "gentle ones" for babies? Not any better. Still made from petroleum. The skin is the biggest organ of the body. It expands and contracts so by taking a hot shower then pouring petroleum onto your head you are increasing your risk of all kinds of diseases from exposure and absorption of petroleum into your body through your scalp, which happens to be one of the most porous parts of your body!

FROM THE BLOOD, TO THE WOMB... AND BACK AGAIN...

By Silver Moone

Through the womb, we are born. To the womb we return again, to the sacred passageway and pilgrimage to the Gateway of Death, where we rest and heal, and emerge once more, anew, to be reborn again...

In Matriarchal past the womyn's womb was honored as being sacred. We created life, and we nurtured the gifts from within, connecting deeply to the Mysteries of the Mother, womb to womb. The sacred belly became One, and magick began to stir... what was inside began to grow, and our transition from the Maiden aspect of the Triple Goddess began to shift as our roots stretched deep to unite with the body of the Earth... womb to womb, heart to heart, the journey of womyn began...

Our bellies grew. Round and large, filled with the miracle of life, our wombynhood began to shift. The power of our moonblood paused as it was shared to become the Blood of Life. Our Mysteries delved deeper as the belly continued to stretch. Our breasts became lusciously filled with the Mother's milk, and our bodies were honored and worshiped as beautiful, and divine.

The journey of the womb expands beyond childbirth. The womb grows as we create; the womb grows as we empower the Self; and the womb grows when we embrace the beauty of our divinity. To understand the beauty of the womb, we must first understand the beauty of our blood...

Our moonblood charges us with inspiration. We become attuned to the cycles of the Moon, to the bewitching hours of shadow and the dream-scape, and as our blood flows, so does the expansion of our intuitive minds flow. Fertile blood that dances with the seasons, we reach to the center of the

darkness and bathe ourselves in the shimmery light of truth, and wonder.

Our ancestors celebrated the blood mysteries: blood in childbirth, blood in ritual, and blood poured onto the fertile lands for the crops to be blessed and grow. Our blood had power... it had magick that connected to the womyn of our past, and to the womyn who would bleed in our future. Our blood didn't know boundaries, for it was considered sovereign.

Then patriarchy began its ruler-ship of power-over... pushing aside and demeaning the aspects of the Great Mother. Matriarchal society was no longer a holy nation, but treated like a vile entity that had to be eradicated.

The magickal yoni became disgusting, filled with stories of shame and equating womyn to whores. Our moonblood became a vicious reminder that we were less-than man, and our blood began to weaken us, instead of strengthen. Blood became familiar in images of war, of murder, and of rape. We no longer poured our generous flow to the fertile crops, but instead kept it hidden away, hiding ourselves away.

The sacred belly became a shameful flab. The womb's ability to nourish, love and empower was now dishonored. The Mother no longer stood in the center of our world, and as a result, generations of womyn became fractured, and, much like the Mysteries of the Great Goddess, so did the Mysteries of our great Wombynhood begin to disappear.

Why is this important to know? It's our herstory. It's our future. Generations of hidden blood and repressed wombs depend on our reclaiming of our Truth.

What does that look like? Honoring the cycles of our blood. Whether you are bleeding for the first time, have been bleeding for years, or your blood has transitioned. It's about celebration. Celebrating the power our blood

brought us, or, for some, reclaiming that power if we felt it was repressed and dishonored over the years.

I am calling to womyn, to generations of systers around the globe, to begin this healing process, to connect deeply with belly of the Mother, which in turn is connecting to the belly of ourselves.

I am Goddess... You are Goddess... we share the collective womb together. Let us share it in healing, and let us birth power, and rebirth ourselves.

As womyn, our Power Source is everywhere... it flows through our veins, it spirals within the womb, it sensually pierces our breasts, and its eroticism awakens our yoni. Our blood releases what is repressed, toxins that bring disease to our body, and it heals as it glides away from our core, making space for our power to be restored and renewed.

If we are disgusted and shamed by what our bodies produce, by how they are formed, how they move, and how it expresses pleasure, we are giving permission to others to continue to repress our collective feminine power and beauty that our ancestors so worshiped and honored.

We are the Healer, healing ourselves...

We are the Lover, loving ourselves...

We are the Maiden, renewing ourselves...

We are the Mother, birthing ourselves...

We are the Crone, unveiling ourselves...

We are the Warrior, protecting ourselves...

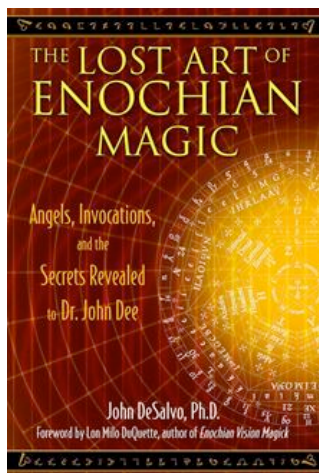
We are the Goddess, RECLAIMING ourselves!

R.E.C.L.A.I.M... Remember... Embrace... Create... Love... Awaken... Integrate... (the) Mother.

*Author's Note: The words "womyn" and "wombyn" are used interchangeably, both singularly and pluralized, to denote female empowerment as recognition of Self without patriarchal influence. It is in no way to degrade man, but focus on reclaiming the feminine Self in all Her glory.

THE LOST ART OF ENOCHIAN MAGICK

by John DeSalvo
Destiny Books, 2010
\$16.95



One day I was at the local bookstore and as usual went straight to the new age section. I was not intending to purchase anything in particular but a maroon colored book, with funny little writing across the top of it, caught my attention. After reading the title, I realized this writing was in Enochian. The title was written in big bold yellow lettering, *The Lost Art of Enochian Magic*, with a sub title, *Angels, Invocations and the Secrets Revealed to Dr. John Dee*. So I picked up the book and noticed the author, John DeSalvo. He holds a Ph.D. in biophysics and for more than 20 years has studied the Shroud of Turin. He is currently the director of the Great Pyramid of Giza Research Association. I had never heard of him before but found out that he is also the author of five other books, including *The Seeress of Prevorst* and *Decoding the Pyramids*. I noticed that it had a forward by Lon Milo DuQuette and I knew this name. I went ahead and read the first couple of pages. There was one particular sentence in the forward that caught my attention; it was "it's the step-by-step exploration of these thirty aethyrs or heavens of human/divine consciousness that's the fascinating subject of Dr. DeSalvo's bold visionary experiences." The book is based on the meditations through the thirty aethyrs as taught to Dr. John Dee by the angels. These aethyrs are a system of opening portals to the heavenly realms.

The book is 186 pages, including the appendices and is a relatively easy read. John DeSalvo keeps things simple. There are no complex descriptions or heavy rituals, just the basics of enochian

magic. The author goes through how many books on this subject have received the "calls" from Meric Casaubon's publication while he derived his information from studying the original manuscripts of Dr. John Dee which are found in the British library. These "calls" act like mantras for

opening the portals to the higher realms. The author believes that from this research he has properly produced the correct pronunciations of the "calls" to the aethyrs. This is also known as a form of angelic magic.

Throughout the book there are many quotes from the Christian Bible concerning God's desire for mankind to use magic as a way to know him personally. John DeSalvo is a Christian and does speak about many types of magic, which he feels is "good", including divination and prophecy. He does specify that this magic was left in the hands of the priests, as they were thought to be the closest to God. He also points out types of magic that were condemned by the Bible, including spell casting, the summoning of spirits and necromancy. He refers to "good" magic as white and "bad" magic as black. Despite the author's bias, this book has a great deal to offer the practicing witch.

The teachings are well thought out and include infamous magicians like Henry Cornelius Agrippa. The author states that Agrippa's work on the Three Books of Occult Philosophy was significant for the revival of magic. DeSalvo also writes about Aleister Crowley, describing Crowley as one of the most gifted and talented magicians of all time. He Acknowledges that Crowley may have come closer than any other person to understanding the real significance of Enochian magic. In

appendix "C" he includes writings on Jesus and the Angels in which he goes through various statements made by the angels about Jesus.

DeSalvo describes the Enochian meditation in three steps. These are preparation and preliminaries, the Enochian meditation itself and ending the meditation. The first part consists of relaxing and prayers, where he includes a modified version of John Dee's prayer. Then he explains how to perform the Lesser Banishing Ritual of the Pentagram or LBRP. In the second part he includes the full Enochian call of the thirty aethyrs and describes how to meditate with the governors found within them. Each of the thirty aethyrs has three governors except the thirtieth, which has four. Finally the third part has the license to depart and final prayers, including performing the LBRP once again. If you are like me, the pronunciation is what holds you back most of the time. Then you are in luck, because the book includes an audio CD. The CD has John DeSalvo himself speaking the visualizations, the LBRP, the whole Enochian call with the names of each of the governors. So even if you are not sure about the pronunciations, you can listen to this audio. I personally found this audio very helpful.

In ending, John DeSalvo states many times that he does not want to "push" his own beliefs on others. He simply wants others to be able to use this magic so they too can find God on their own. I found this book opened my eyes to the world of Enochian magic in a new way. DeSalvo moved through history explaining the use of magic from the Bible and in ancient civilizations, to the lives of renaissance magicians. He also includes why he questioned the "Enochian tables" that were transmitted to Dr. John Dee. This is a great read for those who are interested in working with the angels and I feel it is a must have for those who want a complete library on magic. Blessed Be.

THE AFFLICTED GIRLS

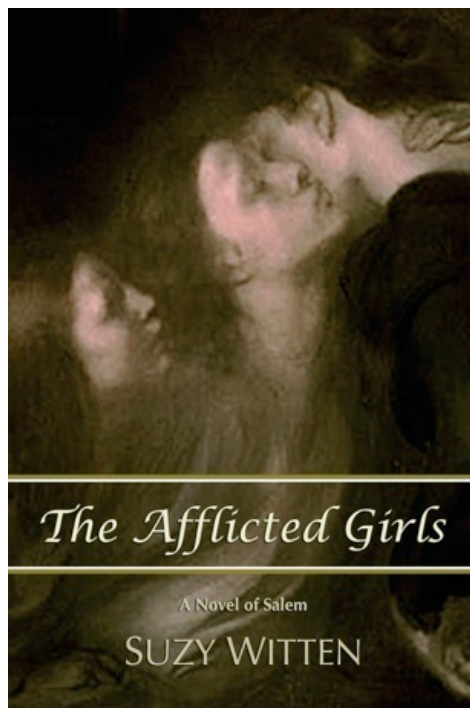
by Suzy Witten

Dreamwand Books, 454 Pages

\$18.95

Suzy Witten's overlong tome, *The Afflicted Girls*, could benefit from some serious editing. Witten a filmmaker and screenwriter has written a "novel of Salem," that at a steep 454 pages slogs on interminably with surprisingly little of the book dealing with the Salem Witch Trials.

The *Afflicted Girls* tells the story of Mercy Lewis and Abigail Williams, orphans who travel to Salem to live with Williams' Uncle the Reverend Samuel Parris in Salem Village. As one follows these two young women, and the events leading up to the trials the author depicts the many of the people of Salem as money-grubbing immoral folk, with little if any redeeming qualities. Keeping in mind that this is a work of fiction, one isn't bothered so much by historical inaccuracies, such as Mercy Lewis being arrested for witchcraft (she was an accuser in the actual trials), as by the confusing back stories of the Salem residents and the



gratuitous, jarring sex scenes that appear throughout.

In the seething underbelly of Salem Village the author elicits little if any sympathy for her characters. Mercy Lewis is sexually assaulted so often it appears unbelievable, while Abigail Williams is manipulative, and mean. The arrogant Reverend Parris is too concerned with his tithes and political intrigue as to really administer to his

flock. Ann Putnam the grieving mother who has lost all her male children, accuses a midwife of witchcraft and killing her babies, even though in an odd plot twist the author shows that Putnam knows all along the midwife wasn't responsible for her children's deaths. Simply, there are many aspects of this book that don't gel.

What *The Afflicted Girls* does do successfully is to present the dark side of humanity. When the girls of Salem become afflicted with their odd behavior it was blamed on witchcraft because it was an easy answer to the unexplained. (According to Witten they now believe the girls were poisoned with Jimson weed). But as with human nature the mob mentality took over. It seems as anyone with a grievance accused their enemy of witchcraft, joining in the hysteria for their own gain whether for revenge or monetary reason. This is a moral tale about how envy, greed and pernicious accusations ruin lives and in the case of the Salem Witch Trials, actually took lives.

Although this work breaks no new ground the author still has a viable story to tell if only the extraneous is pared down.

THE SMALL TOWN PAGAN'S SURVIVAL GUIDE

How to Thrive in Any Community

by Bronwen Forbes

Llwellyn Publications, 239 Pages

\$18.95

"I was not prepared for a place where the nearest Pagan festival was three hours away and the local community only got together once a month for discussion and pizza...Oh, and the nearest Pagan shop was also about three hours' drive away. I thought I had died and moved to hell," writes the late Bronwen Forbes in her posthumously published *The Small-Town Pagan's Survival Guide*. Moving from a large

metropolitan area to a small town with her husband and daughter, Forbes, author of *Make Merry in Step and Song: A Seasonal Treasury of Music, Mummers' Plays & Celebrations in the English Folk Tradition*, was inspired to create a "how to" manual to help Pagans successfully negotiate rural life.

Using her own experience in addition to survey results from a group of fifty (with twenty-three quoted in the book), Forbes divides Pagans into two sections--the big city Pagans transitioning to small town society referred to as "emigrants" and the ones already living the small town existence, "hometowners." She offers both groups practical advice to help ease the isolation of possibly being the only non-Christian in town.



Favoring the subtle approach for “coming out of the broom closet” rather than the “in your face” variety, Forbes advocates being true to oneself but be cautious as to who you tell and how. This can be done without alienating the local population. Don’t announce you’re a witch in the middle of the room; there can be real repercussions, losing jobs, ostracism—Forbes’ first husband left her because she was a witch. Let people get to know you first, become involved in the local community. Volunteer, and participate in town and school activities that interest you. The better you are regarded, the easier it is for you and your faith to be accepted. This sage advice also goes for fitting into the local

Pagan groups. Don’t point out the differences between your former and new group, you don’t want to distance potential Pagan connections.

Lacking a local Pagan association, Forbes advises connecting with “others of like mind,” by traveling on occasion to attend rituals and festivals (there’s a section on Pagan etiquette,) or making contact via the Internet. Forbes offers a list of web sites to visit to help link Pagans together to gather news and information as she discusses the pros and cons of online communities. If all else fails the author recommends starting your own group, though this can be difficult like “herding cats,” and

not to be entered into without careful consideration.

The *Small-Town Pagan’s Survival Guide* addresses the majority of the new-Pagan-in-town concerns-- from something as simple as finding affordable ritual supplies in The Discount Superstore Altar chapter to something as difficult as raising Pagan children. With her sensitivity and humor Bronwen Forbes’ tackles these issues with on-target counsel that transcends area and population count.

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.

TEMPLE BELL CONTRIBUTORS

Rayna Hamre is an eclectic Witch and an active member of the Orange County, California Pagan community. She holds a Master's Degree in history and is a student of western and eastern religious traditions. She joined the Witchcraft III class this year in order to deepen her energy work and to explore shamanic journeying. Rayna writes for the Southern California Bureau of the Pagan Newswire Collective. She and her husband enjoy traveling to sacred sites in Europe.

Howling Hill lives in New Hampshire with her husband, Wolf, and their two cats. She writes about her adventures on her blog, *HowlingHill.wordpress.com*, on how to green up your life on *TheGreenists.com*, and a combination of the two on *Nature.PaganNewsWireCollective.com*. You can friend her on Facebook and like her Authoress page, and get her tweets @howlinghill.

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.

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.

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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.

If you are interested in writing for The Temple Bell, please contact the editors 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

LEVELS OF DONATION

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

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

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

lasting endowments and trusts. Please contract 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.

Board of Directors

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

Public Relations

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

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

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