



THE TEMPLE OF WITCHCRAFT HANDBOOK

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INTRODUCTION

Welcome to the Temple of Witchcraft. We are a charitable not-for-profit religious organization based in the State of New Hampshire, but with membership and events across the United States. Primarily based in the modern Witchcraft and Pagan nature-honoring traditions, the Temple draws upon wisdom from the ancient past and brings it into the modern era.

This handbook is designed to give members and those seekers inquiring about membership a greater understanding of our work, purpose and structure. While the work of the Temple is ever evolving, this document provides an overview of our basic structure and should be able to answer most questions seekers will have about our organization and how they might best fit in to its evolving mission. It is not, however, a substitute for experiencing the Temple through our services, events, and gatherings, and communicating with members directly.

We hope you find our structure compatible with your own spiritual goals and that we can find a place together in the greater Witchcraft and neopagan community.

Blessed Be,
Christopher Penczak
President & Co-Founder

PURPOSE

The purpose of the Temple of Witchcraft is to provide religious support to the Witchcraft, Pagan and Magickal communities. Our work is twofold, being both otherworldly and terrestrial. We seek to provide experiences, teachings and models to bring a closer connection between spirit and matter, through individual and community projects.

On an individual level, our goal is to awaken the potential of the human soul to its natural gifts of psychic awareness, communion with nature and the spirits, and the ability to perform magick. Each individual seeks to live a magickal life and we help provide the support to understand and experience the mysteries of our tradition, and through it, the magick in every moment. Through these spiritual awakenings, we seek to expand the initiate's consciousness through the alignment of our souls with Love, Will, and Wisdom to complete what is known among magicians as "the Great Work." It is the fulfillment of your souls' purpose in this lifetime and the possibility to move to the next level of awareness beyond the Wheel of Fate.

Beyond the individual level, when we hold our vision of the world, we seek the restoration, sustainment and evolution of humanity to the Garden of the Gods, the cooperative consciousness where all things are in harmony and community. Our ancient pagan myths define this state of awareness as the First Garden, known as Avalon, Hesperides, Zep Tepi, Shamballa, Lemuria, Mu, the Blessed Isles, and even Eden from Judeo-Christian mythology. 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, art, tradition and community.

The best way we can manifest these spiritual aspirations is the creation of community through the establishment of physical temple space and retreat centers where we can hold ritual and celebration for the seasons, and educate and illuminate those on the path of Witchcraft. Our Temple is divided into three main areas of work: Ministerial Church, Mystery School and Seminary. We can further provide support in the form of social work, education and spiritual solace to those requesting it.

HISTORY

The Temple of Witchcraft began in 1998 as an eclectic system of magickal training for the modern Witch by Christopher Penczak. Starting with classes in his home for small groups of motivated individuals, the system of training grew until graduates of the training began identifying as a tradition of modern Witchcraft. They shared a system of development in the Mysteries, a body of lore and common vocabulary, ritual and technique. Known as Temple Witches, these priestesses and priests began their own work in the greater pagan and magickal communities.

Christopher began teaching beyond the bounds of New England, due to the publication of his first book based upon the system, *The Inner Temple of Witchcraft* in 2001, the circle began to grow wider and wider. During the subsequent years, five more volumes in the series were published, with the last in 2009. Further material has been developed to go beyond eclecticism into a fully functioning syncretic tradition, blending elements from many cultures into a cohesive, modern magickal paradigm with both structure and individual freedom for students.

As an outgrowth of the teaching work and the individual community work of the students, Christopher, along with his partners Steve Kenson and Adam Sartwell developed the tradition into a formal organization, capable of supporting the students and ministers trained in the tradition. While most traditions of Witchcraft are based upon the coven model, where graduated High Priestess and High Priests “hive off” and form their own covens, the three realized not everybody who is called to minister is called to teach, do public ceremony, or lead covens. So an organizational structure was created to allow individuals to find support in expressing their True Will as well as supporting the Temple in helping others find their own True Will. A variety of programs were initiated based upon the mythic models found in the tradition’s training.

Incorporating in the state of New Hampshire in 2009 as a charitable organization, the greater public work of the Temple began, still remaining true to the core system of modern magick, Witchcraft and neo-paganism first developed.

We trace our spiritual history to the rich cultural and religious traditions now known as Witchcraft. We draw from our earliest ancestors in the Stone Age hunter-gatherer shamanic societies. Our traditions continued into the earliest pagan cultures of the Middle East and Europe, including the Sumerians, Egyptians, Greeks, Romans, Celts and Teutons. Our spiritual traditions were defamed with the rise of Christianity and openly persecuted during what Witches today refer to as the Burning Times, the Inquisitions and persecutions led by the Roman and Protestant Churches. What survived of our traditions was found in folk custom and simple rural beliefs among the country dwelling “pagans” and “heathens” of Europe. Our beliefs experienced a resurgence through what we consider the modern metaphysical movement and the rise of Wicca, Modern Witchcraft, and neo-paganism. Our co-founder Christopher was initiated into the Cabot Tradition of Witchcraft, which claims lineage to the Witchcraft Traditions of Kent, England. We look to all modern forms of the Craft, as well as folklore and modern inspiration as threads of truth to weave together in our own tapestry.

THE STRUCTURE OF THE TEMPLE

Our Temple is divided into three main areas of work, each complimenting and supporting the other for the good of the entire organization. Our three areas are: Mystery School, Seminary and Ministerial Church.

Mystery School

Our tradition is one of experience, and the best way to experience the path is to actively train in its magickal and spiritual lessons. The four levels of the Temple Mystery School are divided into the Oracular, Fertility, Ecstatic, and Gnostic Mysteries, known as Witchcraft I, II, III, and IV. Training emphasizes the ability to look within, awaken your own gifts and abilities and perform both lesser and greater magicks for your own evolution and the betterment of the world. Mystery School training develops the self, the will and greater awareness. Each level is a journey of self discovery, with a wide range of practical spiritual techniques for meditation, ritual, and healing, as well as the appropriate philosophy, history, and mythos to understand the techniques in the context of our tradition. It is *not* a substitute for appropriate medical or psychiatric care, however. Adjunct classes in the magickal arts and esoteric sciences shall be included, from time to time, in the Mystery School curriculum.

Seminary

Available to full graduates of the Mystery School, the Seminary trains future High Priestesses, High Priests, and High Priestx of the Temple of Witchcraft tradition. Known as Witchcraft V, teachings include the fifth inner mystery of Descent through the lessons of the seven gates of Goddess and the outer mystery of Service through the Journey of the God, or hero, through the twelve zodiac signs. Graduates can be ordained as legal ministers. Additional training for ministers seeking public work shall be available from time to time as part of the Seminary course work.

Ministerial Church

Providing an outlet for our students and ministers to serve the community—including people, animals, spirits and the planet—our ministerial church is divided into twelve areas of service. The mission of the Ministerial Church is to provide support, structure and mentoring for individuals who seeks to manifest their Will, their own work, in the world. Services include but are not limited to: public ritual, education, spiritual counseling, environmental education, prison ministry, children's ministry, civil rights outreach, community building, and support for neo-pagan art and culture.

All three levels of the Temple work together to serve the needs of the community, both those members training within the Temple Tradition, and the greater public curious about neo-paganism and those who share our values and concerns, if not the same religious tradition.

TEMPLE MEMBERSHIP

Temple membership is divided into three main categories: General, Honored, and Ministerial:

General Membership

General Membership of the Temple includes any who attend at least three official Temple of Witchcraft events and seek to be an active member in the community. General members are responsible to check in at each of the three initial events to be considered full General members. Confirmed General members can receive a public consecration at their next public ritual to officially welcome them into the Temple.

Honored Membership

Those who are currently enrolled in, or graduates of, the Mystery School are considered Honored Members of the Temple, including all past students from the Temple of Witchcraft training before the establishment of the formal organization. Honored members are encouraged to find areas of community service, to bring their magick to the community at large. Honored members are recognized through their initiation and elevation ceremonies and certifications as they graduate through each degree.

Ministerial Membership

Graduates of the Seminary actively involved in the ministerial work of the Temple are Ministerial Members. Only Ministerial members can lead one of the twelve zodiac ministries. Ministerial Members are recognized through their initiation and certification in the fifth degree. Ministerial Members have the option to apply for ordination, but ordination is not required.

A fourth category of membership is reserved for the Founders of the Temple and not available to the general public.

TEMPLE LEADERSHIP

The Temple is spiritually led by three founders. Each embodies one of the three forces, known as the Three Rays of Witchcraft, for the Temple. In short, they represent the forces of Love, Will, and Wisdom, also known as the Bent Line, Straight Line, and Crooked Line.

The organization is run by a Board of Directors, usually at least five members including President, Vice President, Secretary, Treasurer, and Advisor. Spiritually, their roles are aligned with the five elements – fire, water, air, earth and spirit respectively. The Board is responsible for day-to-day management and oversees the Mystery School, Seminary, Ministerial Church, and Ministerial Council.

The Ministerial Council consists of twelve members, some of whom may also be Founders or Board members. Each Ministerial Council member heads one of the twelve areas of service designated by a Zodiac sign, and oversees the operations of that branch of the Ministerial Church. The Ministerial Council members inform and advise the Board of Directors. The Temple can appoint various leaders for other events, councils, and committees as needed.

MINISTERIAL CHURCH

As the Temple of Witchcraft is divided into a Mystery School, Seminary, and Ministerial Church, students and graduates of the Mystery School and Seminary are encouraged to do spiritual community work through the mentoring programs of the Ministerial Church.

The Ministerial Church is divided into twelve major areas of service. Each is based upon one of the twelve zodiac signs and its archetype as taught in the Seminary. Each of the twelve ministries is further subdivided into three areas. The first is a public area of service to the greater community. The second consists of work primarily for the Temple and its members. The third is the mystical service provided to the community, often unseen and unheard, but vitally important nonetheless.

The leaders of the ministries are graduates of the Seminary, forming a twelve person Ministerial Council to report to and advise the Temple's Board of Directors.

Students of the Mystery School and Seminary are advised to look at the areas of service and seek out additional mentoring to serve our community both in the physical and spiritual worlds.

The Ministry of Aries ♦ The Warrior

The Ministry of Aries is the work of the Warrior, involving those on the path of the warrior, physically and spiritually. It includes:

- ♦ **Military Outreach:** Supporting those of an overall pagan/heathen religion who are currently serving in any branch of the United States armed services. Support includes outreach, social correspondence, education, and personal/religious resources as dictated by each individual case.
- ♦ **Physical and Psychic Self-Defense Training:** Providing additional training to community and Temple membership in both physical defense, such as martial arts, and psychic self-defense. An outgrowth of this training in warrior traditions will be work involving general leadership training.
- ♦ **Warding and Psychic Defense of the Temple:** This ministry is responsible for providing warding of physical spaces and psychic defense for the organization as a whole.

The Ministry of Taurus ♦ The Steward

The Ministry of Taurus is the work of the Earth Steward, involving those on the path of devotion and action to the planet Mother Earth, and all her children for us to live in peace and harmony with her. It includes:

- ♦ **Environmental Education and Action:** Providing programs for environmental education and conservation, as taught from a witchcraft philosophy about the Earth.
- ♦ **Animal Ministry:** Providing support to animals both domesticated and wild, for healing and protection.
- ♦ **Earth Healing Rituals:** This ministry is responsible for organizing and enacting rituals for the healing of the environment and the entire planet.

The Ministry of Gemini ♦ The Trickster

The Ministry of Gemini is the work of the word, both written and spoken, communication and networking. It includes:

- ♦ **Media Outreach:** Providing media, including text, audio, and video, to educate the public and promote the teachings of witchcraft.
- ♦ **Web Support and Networking:** Providing technical and social networking support to the Temple via the Internet and World Wide Web.
- ♦ **Trickster:** This ministry is responsible for acting as the trickster, questioning the assumptions of the Temple, often using humor, and offering a contrary point of view when deemed necessary in the inner communication of the Temple. Included in this work will be rituals, rites and trainings in the GLBT or Queer Mysteries.

The Ministry of Cancer ♦ The Mother

The Ministry of Cancer is the work of care-taking, providing nurturing and the support of the home. It includes:

- ♦ **Social Services:** Organizing and administrating social services such as food drives, housing, and other charitable social works.

- ◆ **Children's Ministry:** Providing religious education and public rituals appropriate for the children of the community. Education in childbirth, including natural and traditional alternatives, as well as support for pregnant families is included in this work.
- ◆ **Communion with the Divine Feminine:** This ministry is responsible for maintaining a strong spiritual link between the Temple and the Goddess through public and private ritual. Included in this work will be rituals, rites and trainings in Women's Mysteries.

The Ministry of Leo ♦ The Artisan

The Ministry of Leo is the work of the artist, performer and craftsman, those with a strong creative drive to succeed. It includes:

- ◆ **Art, Theater, and Music:** Provide encouragement and support for religious forms of art, theater, and music for both entertainment and worship.
- ◆ **Artisan Craftsmanship of Ritual Tools:** Educate Temple members on traditional and modern methods of craftsmanship and magick for the construction of ritual tools, clothing, and jewelry (amongst other things).
- ◆ **Rituals for the Success of the Temple:** This ministry is responsible for the rituals of success and good fortune for the Temple as a whole and all of its ministries and branches of education.

The Ministry of Virgo ♦ The Servant

The Ministry of Virgo is the work of the supporter, one who seeks to be of service to the greater whole and who has a gift for detail or for healing. It includes:

- ◆ **Apothecary Services:** Provide expertise, education and products to the public based on magickal tradition for success, healing, and self-improvement. Included in this work are all related healing services and counsel, sharing some duties with the Ministers of Pisces.
- ◆ **Administrative Support:** Provide technical administrative support, organization, and assistance to those in other areas of the Temple.
- ◆ **Health and Healing Rituals for the Temple:** This ministry is responsible for organizing and engaging rituals of health and healing for the Temple as a whole, individual members of the Temple, and those of the community.

The Ministry of Libra ♦ The Judge

The Ministry of Libra is the work of those with strong communication skills, higher education and the ability of discernment. It includes:

- ◆ **Public Relations:** Provide a strong and coherent voice to the outer community on issues that affect and reflect the witchcraft community. This includes training in public speaking.
- ◆ **Higher Education:** Provide support and opportunities of higher academic education involving the history, philosophy, and future of witchcraft.
- ◆ **Conflict Mediation:** This ministry is responsible for conflict mediation and arbitration between individual members, or between ministries within the Temple.

The Ministry of Scorpio ♦ The Guardian

The Ministry of Scorpio is the work of the spirit and the flesh, guarding the gateway between worlds and of those ready to help face the consequences of such contact with spirit. It includes:

- ◆ **Hospice and Grief Counseling:** Provide support for those making the transition between this world and the next, and counseling for family and friends left behind to adjust after such transition.
- ◆ **Sacred Sexuality:** Education and Training in sacred sexuality in the traditions of witchcraft.
- ◆ **Spirit Communication for the Temple:** This ministry is responsible for maintaining contact with the spirit world on behalf of the Temple, particularly communion with the ancestors.

The Ministry of Sagittarius ♦ The Teacher

The Ministry of Sagittarius is the work of the educator, those seeking to further the philosophy and practice of witchcraft. It includes:

- ♦ **Publishing of Educational Texts:** Organization and administration of a religious publishing division for educational texts and materials for the public and the Temple.
- ♦ **Religious Education of the Mystery School and Seminary:** Organization, administration and teaching of students enrolled in both the Mystery School and Seminary programs.
- ♦ **Communion with the Hidden Company:** This ministry is responsible for maintaining contact and communication with the inner world teachers of the Temple.

The Ministry of Capricorn ♦ The Father

The Ministry of Capricorn is the work of those strong enough to lead, and lead by example in the areas difficult for many other members. It includes:

- ♦ **Prison Outreach and Ministry:** Supporting those of an overall pagan religion who are currently incarcerated in the United States penal system. Support includes outreach, social correspondence, education and personal/religious resources as dictated by each individual case.
- ♦ **Rites of Passage Facilitation:** Provide support and facilitation as a Priest/ess for the community rites of passage, such as Wiccaning, Coming of Age, Handfasting, Eldering, Crossing Over and sharing Funerary Rituals with the Ministry of Scorpio.
- ♦ **Communion with the Divine Masculine:** This ministry is responsible for maintaining a strong spiritual link between the Temple and the God through public and private ritual. Included in this work will be rituals, rites and trainings in Men's Mysteries.

The Ministry of Aquarius ♦ The Rebel

The Ministry of Aquarius is the work of those involved in community support in times of joy and times of suffering. It includes:

- ♦ **Disaster Relief Coordination:** Coordinate and administrate relief efforts and aid, both financial and distribution of supplies, during disasters both local and wide-reaching.
- ♦ **Community Building and Festival Organization:** Provide organization and structure for community activities such as festivals and conventions, as well as any other general community building events including religious, social and educational activities. Included in caring for the community will be working with elders, making sure they have any needed resources.
- ♦ **Divine Inspiration for the Temple:** This ministry is responsible for bringing the unusual or unorthodox ideas to the Temple for consideration.

The Ministry of Pisces ♦ The Ecstatic

The Ministry of Pisces is the work of direct contact with the community, individually and collectively, using their insight in the community for the betterment of the Temple. It includes:

- ♦ **Ritual Liturgy for the Public:** Create, organize and execute public rituals for the Wheel of the Year sabbats and lunar esbats.
- ♦ **Spiritual Healing and Counseling:** Provide spiritual healing and counseling work to individual community members, including the application of the spiritual philosophy of witchcraft, rituals, and divination, sharing duties with the ministers of Virgo.
- ♦ **Divination for the Temple:** This ministry is responsible for providing divination services to the Temple as a whole regarding issues affecting the temple, as well as periodically offering insight through divination when necessary but unbidden.

EVENT COORDINATION

For those ministries seeking to host an official Temple event, such events need to be coordinated. We ask that all event requests come through our Event Request Form, and such events should be sponsored by one of the twelve specific ministries or by the support of the Board of Directors.

Event Request Form: <https://airtable.com/shrzoEZmIIUk6vkNZ>

When an event is complete, the host of the event, if not the instructor, needs to fill out an Event Report Form. This ensures the treasurer has the necessary information for our records and database. Lead Ministers sponsoring events should confirm that such a report has been submitted.

Event Report Form: <https://airtable.com/shri8BtwetieRSvPV>

COMMITTEE GUIDELINES

Ideally, all Temple of Witchcraft projects are clearly under one of the specific ministries and overseen by that ministry.

If a special committee is deemed necessary by the board or a ministry, the committee is clearly under one ministry. Due to the nature and structure of the Temple and its way of working in community, special committees should be a rare occurrence. Instead, specific proposals should find their place within specific ministries under the more traditional course of procedures.

Only in very special circumstances will a committee form under the auspices of the Board of Directors, and when doing so, a Board Member will be assigned to oversee said committee.

Each committee shall have one chairperson. While there can be one or more deputy chairs to a committee, there shall not be official equal co-chairs for a committee. One committee member must be the official liaison with the Lead Minister for the committee and assume the point of responsibility for the committee.

Proposals from the committee shall be brought to their Lead Minister in writing. The Lead Minister will bring any larger plans affecting the body of the Temple to the Board of Directors for discussion and approval, particularly any plans involving the use of Temple resources, finances, fundraising, Temple-wide calendar scheduling and social media accounts. When in doubt, the chair of the committee should ask the Lead Minister how best to proceed within the structure of the ministry and the Temple.

For larger projects that involve a committee whose work includes making public statements on behalf of the Temple of Witchcraft, any policy or procedural changes, or any budgetary or funding proposals, ideally the Lead Minister (or Board Member overseeing the committee) shall have a role and voice on said committee as an official advisor to the committee. If the nature of the committee should change and require the need to make official statements, propose policy changes, or budgetary and fundraising concerns, the committee chair will request the Lead Minister or appropriate board member as an official advisor, discuss all matters with said advisor prior to proposing to the board, and with a recommendation from the advisor, bring proposals before the board for further discussion and executive decision. Any plans that involve finances should come with a clear estimated budget and follow any established fundraising procedures and guidelines. Written plans to the board should be provided prior to the board meeting with enough time to review said plans by the Lead Minister.

Committees do not have the power to create official subcommittees beneath them without the approval of their Lead Minister.

Committees are required to have detailed monthly reports updating their progress, sent to their Lead Minister directly, to be included in that ministry's monthly report.

Communication from the Committee to the greater community should ideally be through the Ministry and arranged through the Lead Minister (and Gemini Ministry, as needed).

FUNDRAISING GUIDELINES

If an event or proposal involves fundraising, it must be submitted to the Temple Fundraising Coordinator for recommendation before coming to the Board of Directors. If not recommended by the Fundraising Coordinator, reasons why must be reported to the Board of Directors and the committee. Such proposals should include a detailed estimated budget that is sent to the Fundraising Coordinator ahead of time. The budget for each method of

fundraising should include income (if any) and expenses, equipment or supplies needed, and percentage of fundraising dollars that would support the project.

Fundraising plans must be coordinated with other fundraising goals, long term and short term, for the good of the overall community through the guidance of the Fundraising Coordinator and the board.

The Fundraising Coordinator will send the recommendation about the project to the board prior to the next board meeting. A maximum of a three month priority in mailing and social media can be given for any specific fundraising project to allow other projects to have equal access to the community. A “priority” shall be defined as being featured with prominence in the many forms of communication used by the Temple with the community and greater public. Projects deemed to have “priority” status shall be recommended by the Fundraising Coordinator and approved by the Board of Directors, and the Board shall have discretion if more than one project has priority status at the same time. Priority consideration for any project shall factor into the overall fundraising goals and plans of the Temple. A schedule of events, posting, mailing, etc. should be proposed in advance with the request for priority status, so the timing with other projects and announcements can be considered. Proposals to extend such a time period can be submitted to the Board of Directors for approval in special circumstances, but likewise should have the recommendation of the Fundraising Coordinator.

If the project is approved, the lead minister should provide a timeline or reminder to the Board and Temple Leadership regarding any start dates for fundraisers during the upcoming month (e.g. 3/20/22 - online silent auction for XYZ).

Fundraising proposals to the Fundraising Coordinator can use this [Fundraising Proposal Form](#).

Fundraising Guidelines for Temple Branches

The same guidelines above apply to branches of the Temple located in other states or countries with the exception of fundraising among local community members for the purpose of supporting local Esbats and Sabbats. This policy prevents competition within the Temple itself. The following are activities permitted with the approval of the local lead minister for local gatherings:

- Silent auctions
- Donation boxes
- Percent (up to 100%) of sales by vendors/donors

Outside of the local events, your local community members can donate to support Esbats and Sabbats in advance, but please do not use Temple of Witchcraft social media for soliciting funds or acknowledging donors. Please speak to the Gemini ministry if you do not have a social media page for your local community to provide acknowledgement.

If any donors would like to receive an acknowledgement letter for tax purposes, please email treasurer@templeofwitchcraft.org with the donor's full name, address, amount donated, and purpose of the donation.

Any gift auctions/raffles (online or in person) must be sent to the Temple Board for approval and receive a raffle license in accordance with your local town and state laws for games of chance. Please contact the Fundraising Coordinator with your request, the raffle license application (see your local town's municipal website), and any state guidelines through your Department of Community Affairs regarding Games of Chance.

The main purpose of this policy is to prevent competition for funding within the Temple of Witchcraft itself. The vast majority of remote and in-person fundraisers will be utilized for the yearly decided upon goals for the Temple of Witchcraft (e.g. the community center in Salem NH) and social media will be dedicated to such. If you have a fundraising goal for local property, a community center, and/or larger gathering akin to TempleFest, please consult the Temple of Witchcraft Board of Directors for guidance before proceeding with any fundraising.

To submit a request for raffle applications or larger fundraising goals, please email the Temple Board of Directors at admin@templeofwitchcraft.org.

MYSTERY SCHOOL

The Mystery School is divided into four degrees, based upon the elements of fire, earth, water, and air. These degrees are also aligned to the four main mysteries as we view them – the Oracular Mysteries of Psychic Development, the Fertility Mysteries of Earth Magick, the Ecstatic Mysteries of Shamanism, and the Gnostic Mysteries of Ceremonial Order. More “adjunct” courses will be available as electives to deepen the Mystery School student's education, but these four courses provide the foundation of personal development necessary for Honored Members of the Temple.

Witchcraft I: Building the Inner Temple

Through this First Degree course in the Temple of Witchcraft tradition you will build a foundation for your personal magickal work. Understand the rich history and role of the witch, from the ancient world to the modern era. Learn traditional and modern techniques for altering your consciousness and using the trance state for personal and psychic development. Topics include classical magickal theory from a Hermetic perspective as well as modern Quantum physics, protection magick and psychic self defense, working with your aura and chakras, healing the self and others, instant magick, communication with spirits guides, psychic travel, shamanic journey, past life exploration and building your personal place of power. Use these lessons to develop a solid personal practice in the internal arts of witchcraft. A course for those desiring to meditate, develop psychic skills, and start the path of the Witch. Students who are enrolled in Witchcraft I, but have not yet completed it are considered Dedicants and Honored Members of the Temple.

Witchcraft II: Building the Outer Temple

Witchcraft II involves training in the role of the priestess and priest of Witchcraft in the Second Degree of the Temple of Witchcraft. Learn the tools to understand and conduct your own magick circle rituals, moon circles esbats, and wheel of the year sabbat celebrations. Explore the realm of the Goddess and God through world mythology, the four elements, sacred space, meditation, and altar building. Work the craft of the Witch through natural magick and spell work, including magick through the use of herbs, crystals, potions, charms, talismans, candles, and symbols. Start training in a divination skill such as crystal scrying, tarot, or runes. Learn how to cast spells for protection, prosperity, love, and happiness. Claim your ability to manifest change and sacredness in your life, flowing with the cycles and seasons of the Earth, Moon, and Sun.

Witchcraft III: The Temple of Shadow

A witch is a walker between the worlds, a bridge between the physical and spiritual realms to bring healing and balance. Walk your own healing path using European and Native journeying techniques to travel the middle, upper, and lower realms of the shaman's world tree in this Third Degree training. Focusing on the element of water, reflect on the inner self and dive deep to heal your past. Distill your shadow self from your emotional body and learn to heal it through introspective techniques. Explore your powers of shamanic healing, advanced energy work, dream magick, spirit medicine, invocation, animal and plant guides, past life healing, the higher self, and the dark Goddess. A transformative experience highly encouraged by the Temple for those wanting to go deeper into their magickal practice and claim the power, love, and wisdom of the Underworld.

Witchcraft IV: The Temple of High Witchcraft

The Fourth Degree training is an exploration of the science and art of the craft based in the teachings and techniques of modern ritual magick. Review the rituals and traditions of Hermetic ceremonial magick and the system of Hermetic Qabalah. Work deeply by walking the journey of the four elements and the four tools of the magician and find those tools within yourself. Climb the ten spheres of the Tree of Life, exploring the correspondences and energies of each. Find your fountain of inspiration and explore the act of magical story telling. Understand your own unique perspective of the universe and create your own Reality Map. Invoke your Higher, or Bornless, Self ritualistically and learn to live from this brighter perspective.

Student Mentorship

Witchcraft III and higher level online students are expected to mentor lower level students as part of their class responsibilities.

Students and graduates from in-person classes who wish to mentor in the online Mystery School must send a letter of request to the instructor of the online classes (Christopher Penczak) and the Dean of Students (Stevie Grant). Included in the letter should be the name of their in-person instructor who will be writing a recommendation on their behalf.

Potential Student Mentor must be recommended by their current in person instructor.

Potential Student Mentor must be currently registered in Witchcraft 4 or higher.

Potential Student Mentor ideally should have mentoring experience with the earlier-degree students of their current or past in-person instructor.

In-Person Instructor must be willing to work with the online Mystery School staff with any guidance and issues that arise with their recommended Student Mentors.

Ministerial Members in good standing who are graduates of an in-person instructor are eligible for being online school mentors with a letter of recommendation from their in-person instructor. Ideally, they, too, should have mentoring experience with earlier-degree students of their past in-person instructor.

All potential Online School Mentors must review and become familiar with the Online Mentorship Procedures and Guidelines, as the in-person and online Mentoring programs may have unique responsibilities for each program.

Recommendation from your In-Person Teacher does not guarantee a place within the online Mystery School Mentorship Program. The Dean of Students will use the recommendations on an as needed, case-by-case basis.

Honored Members currently involved in the Mystery School are also encouraged, but not required, to be involved in acts of service with the Ministerial Church. Those who complete all four levels of the Mystery School are able to, at the discretion of their instructor's recommendation and approval by the Temple, able to act as mentors for students in the previous levels.

SEMINARY

The Seminary is the Fifth and final degree of the Temple, based upon the element of Spirit and the mysteries of both Resurrection and Service. Like the Mystery School, more adjunct elective courses are available to the ministerial student, to deepen skills, knowledge, and understanding of how to serve the community.

Witchcraft V: Building the Living Temple

Learn the Temples of Initiation are within you through an in-depth study of the seven chakras, their challenges and lessons. Explore their cross cultural correspondences through the seven planets, seven caers of Celtic myth, seven alchemical stages, and seven steps in "the Miracle of Bread." As the formula for initiation changes in the coming aeon, no one can truly initiate you in the deepest mysteries of magick and spirit except for yourself.

Through this Fifth Degree training course use meditation, ritual, and psychic ability to integrate the sacred, living magick into your daily life. Bring a deep sense of self-awareness, healing, and transformation. Through shamanic initiation, face your fears and shadows. Explore the Great Ages and the nature of the soul and ancestors. Break through societal conditioning to find your authentic self. Develop leadership, healing, teaching, and counseling skills. Through a world religion and mythology survey, understand the wisdom of the witch is the wisdom of the world. Round out your magical education through a one-year study program based on the twelve zodiac signs and their lessons. Learn the skills of the High Priest, High Priestess, or High Priestx to better serve yourself and your community. Live the life of the witch.

Students within the Seminary are required to participate in the Ministerial Church in some capacity approved of by their main instructor through a series of projects or challenges. Graduates are given the option to apply for official legal ordination with the Temple of Witchcraft and to become teachers within the current structure of the Mystery School and Seminary. In no way is ordination expected from a graduate of the Ministerial Program, nor are graduates entitled to ordination simply because they have graduated the Seminary. Ordination is for those who have a ministerial vision fitting with the Temple; those who have an active, successful service record, and go above and beyond in their spiritual community work with the Temple. Ultimately ordination indicates a profound level of trust the leadership has in the ordained minister and that often takes time to develop.

Ordained graduates of the Mystery School have several options to continue the work of the Mystery/Seminary School directly with the main body of the Temple, volunteer in the other eleven areas of service, or in certain select cases, through the establishment of one of a number of approved groups:

- ◆ **Training Coven:** A long-term working group specifically designed for the minister to take the students through the five degrees of the Temple, as a group or individually over a period of time.
- ◆ **Modern Coven:** A modern organizations of the coven structure, with graduates of the Mystery School and Seminary gathered together in a Aquarian cycle of rotating leadership and roles to learn, develop, grow and support one other equally.
- ◆ **Circle:** A less formal organization meeting once a month to study and grow, often based upon a specific theme, topic or area of magickal ministry.

Such a group must be authorized by the Temple as an official Temple organization and, in general, we favor the class format within the Mystery School and Seminary training over coven and circle structures, but realize that in certain situations, a coven structure is more appropriate.

Students whose main motivation for attending the Mystery School is ordination, rather than magickal education, personal development and spiritual evolution are encouraged to look at other options outside of the Temple for legal ordination.

RELIGIOUS LITERATURE

Though we honor the wisdom of ancient writings and modern teachings, our religious literature mainly comes from the writings of our co-founder Christopher Penczak, as his books are the textbooks and recommended for many of our Mystery School and Seminary Courses. The main texts include:

The Inner Temple of Witchcraft

The Outer Temple of Witchcraft

The Temple of Shamanic Witchcraft

The Temple of High Witchcraft

The Living Temple of Witchcraft, Vol. I and Vol. II

FREQUENTLY ASKED QUESTIONS

Q: How do I become a member of the Temple of Witchcraft?

A: To become a General Member, simply attend three official events of the Temple of Witchcraft and make sure you check in at the start of the event so your attendance is logged. To become an Honored Member, enroll in the Mystery School through attending a course in person or online. To become a Ministerial Member, graduate from the Seminary and fulfill all requirements.

Q: Are there any dues to be paid to be a member of the Temple of Witchcraft?

A: No. Membership is based upon your level of commitment to various organizations in the Ministerial Church, Mystery School and Seminary, with each having different classes of membership. To be a member you simply have to attend three official events, which may or may not have class fees or suggested donations, but there are no yearly membership dues to be a General Member of the Temple.

Q: Do I have to be a Witch to be a member?

No, though the Temple's events and teachings focus on modern Witchcraft. Members who identify as Pagan, neo-pagan, Heathen, Wiccan, Witch, Magician, Shaman or other Earth reverent identity will feel most at home. Those who identify as Spiritual, New Age, Non-Dogmatic, Gnostic, Theosophical, Interfaith, Healer or Light Worker might find resonance with some of the teachings and events.

Q: Are scholarships available for events as well as the Mystery School or Seminary?

A: Yes, on a case-by-case basis, through arrangement with the specific instructor and/or institution or business hosting the event with the Temple. Please enquire.

Q: Can anyone be a member of the Temple of Witchcraft?

Yes, if they are in harmony and alignment with our basic mission, purpose and beliefs. While we all learn from each other, potential members should not join with an agenda to radically change the mission or nature of the Temple. Only those who have had their membership revoked or have been banned by the Temple leadership due to behavioral issues are not welcome.

Q: Do I have to be a member to volunteer in the Ministerial Church of the Temple?

A: Yes, though some projects might be in cooperation with other organizations of a similar nature and such events can be exceptions. Long term volunteer work should be done by full members of the Temple in any of the membership designations.

Q: How long does it take to become a High Priest/High Priestess/High Priestx of the Temple?

A: Generally the program is set for a five-year minimum, though some trainings are accelerated and others are decelerated.

Q: Do I have to start at Witchcraft I?

A: Generally those seeking ministerial accreditation are encouraged to start at the beginning of any program or tradition to fully understand the entire system. At times it is possible to "test out" of earlier levels, though a strict criteria will be followed and one may only test out with the full approval of the head of the Sagittarius Ministry and the Board of Directors recommendation. Advanced students can potentially test out of Witchcraft I and II, but are encouraged to take Witchcraft III and IV directly.

Q: Now that I'm in the Temple, what do I call myself?

A: There is no -ism or -ian based upon names, personalities or founders within the Temple Tradition and organization. It is based upon sacred space, experience and personal transformation. One is simply a Temple Witch. The tradition is simply the Temple of Witchcraft Tradition, or for short, the Temple Tradition.

SPIRITUAL BELIEFS & PRINCIPLES

The Temple practices the religion of Witchcraft and Wicca in the modern neo-pagan tradition and holds to the following spiritual beliefs and principles. They are specific points of similarity and difference between the Temple and other traditions of neo-paganism. While considered theological “statements of belief” the Tradition is one of experience, not blind faith, and stated belief is not a requirement for membership. This list simply expresses the religious, spiritual, and theological philosophies underpinning the Temple’s teachings and work. They naturally unfold to the student in the Mystery School and Seminary with appropriate lessons and direct experiences through meditation and ritual.

- A. Belief in divinity that is panentheistic, meaning divinity is paradoxically both immanent (manifest in the world) and transcendent (beyond the material world). Humanity, nature, and the entire universe are expressions of divinity and are not separate from it.
- B. Manifestation of divinity dualistically as both female and male, Goddess and God, and beyond gender, known as the Great Spirit. Goddess, God, and Great Spirit manifest in all things, and can be found in the mythos of the ancient pagan goddesses and gods, as well as directly in nature through plants, animals, and minerals. The Goddess manifests primarily through the triune force of creation, sustainment, and destruction, and is poetically embodied as the Weavers of Fate, or Maiden, Mother, and Crone. The God manifests primarily through a dual nature, of light and darkness, life and death, above and below. He opens and closes the gates between matter and spirit and moves through the cycle of life, death, and rebirth through the solar light, vegetation, and animal life.
- C. A cosmology that includes the physical world and the “otherworld” of spirit, divided by the veil. This otherworld is subdivided into a variety of realms, often known as the upper world and the lower world, with the physical world as the middle world. These three worlds can be further subdivided into groupings of nine, ten, or twelve. Just as the physical world is populated with humans, animals, and plants, the otherworld is populated with a variety of spirits, gods, and ancestors.
- D. Belief in the four powers of the universe as the elements. The elements are Earth, Air, Fire, and Water, represented by these physical phenomenon, but are truly archetypal forces influencing every aspect of creation. They are created from, and return to, a fifth element, known as Spirit. The elements are symbolically expressed by the four directions, four seasons, and four ritual tools. We believe various spiritual entities are associated with, guide, and govern these forces, known as elementals.
 - 1. *Earth* – Earth is the manifestation of material reality and the principle of sovereignty. Earth corresponds with North, Winter, and the Stone.
 - 2. *Water* – Water is the manifestation of emotional reality, also known as the astral plane or collective unconsciousness and the principle of compassion. Water corresponds with the West, Autumn, and the Cup.
 - 3. *Air* – Air is the manifestation of mental reality and the principle of Truth. Air corresponds with the South, Spring, and the Sword.
 - 4. *Fire* – Fire is the manifestation of energetic reality and the principle of Victory. Fire corresponds with the East, Summer, and the Wand.
- E. Belief in the Seven Principles of Hermeticism, as described in *The Kybalion*, as a philosophical explanation of the functioning of the Universe.
 - 1. *The Principle of Mentalism* – We are all thoughts in the Divine Mind.
 - 2. *The Principle of Correspondence* – As above, so below; As below, so above.
 - 3. *The Principle of Vibration* – All things vibrate, all things move.
 - 4. *The Principle of Polarity* – All things have their opposites.
 - 5. *The Principle of Gender* – All things are male and female.
 - 6. *The Principle of Rhythm* – All things have their cycles and seasons.
 - 7. *The Principle of Cause and Effect* – All causes have their effect, all effects have their cause.

- F. As we are expressions of the divine, we too are both immanent and transcendent, and can develop abilities to commune with the divine both in the physical and through transcendent practices such as meditation, ritual, prayer, and visionary trance. We are able to commune with beings on the other side of the veil for wisdom, guidance, and healing.
- G. Belief in magick, as the art, science, and spirituality of causing change in conformity with one's will. Every thought, word, and deed is a potential act of magick, and shapes our reality. Each of us is responsible for shaping our reality through the practice of magick. Magick can occur through concentration, ritual, charm, art, dance, prayer, and communion with the spirits and divine.
- H. Belief in the existence of a subtle life force energy, often called prana or chi, that sustains and animates all human, animal, plant, fungus, and mineral life. This life force can be described in terms of male and female or positive and negative currents. We believe we can enter into conscious relationship with this life force energy through trance, meditation, and ritual to heal and empower ourselves.
- I. Belief in three primary forces found within the universe, and within its divine reflection, the individual self. The three primary forces are expressed as the Divine Will, Divine Heart, and Divine Mind. Together, the Divine Will, Divine Heart, and Divine Mind comprise the Great Spirit. They are expressed as three "rays" emanating out from the source throughout creation, poetically known by color as the Red Ray, Blue Ray, and Yellow Ray, or quality, as the Straight Line, the Bent Line, and the Crooked Line. Only through a union of Power, Love, and Wisdom within an individual can true magickal enlightenment occur.
 - 1. *Divine Will* – Also known as the magickal will, True Will, mystic will, or dharma, it is the divine purpose of your soul. This magickal will governs, guides, and directs all magickal, ethical, and spiritual actions and goals. The discovery of the magickal will and its application is the process of exploring the mysteries. Through alignment with the Will, we gather Power.
 - 2. *Divine Heart* – Also known as Perfect Love and Perfect Trust, Divine Compassion, or Unconditional Love, it is the loving nature of your soul. This divine love is not personal, and grants us the ability to feel the interconnectedness between us and all things, material and spiritual, for our magick and spiritual evolution. Through alignment with the Heart, we gather true Compassion.
 - 3. *Divine Mind* – Also known as the Genius or True Knowing, it is the divine knowledge and awareness of the soul, beyond the bounds of space and time. This divine knowledge is not learned, memorized, or studied, but the inherent knowledge and wisdom found within, reflecting the creative knowledge of the universe. Through alignment with Divine Mind, we gather Wisdom and Cunning.
- J. A belief in five basic mystery traditions – oracular, fertility, ecstatic, gnostic, and resurrection. Mysteries are spiritual events that must be experienced directly, beyond intellectual understanding, and usually occur through religious ritual, meditation, and the experiences of life. Each of these five mystery experiences leads to an understanding of divinity. These five paths lead one to understand and apply the magickal will to service of the self, community, planet, and divinity.
- K. A belief in life after death, and a multiple soul anatomy, meaning there is more than one spiritual "self" animating the physical body that lives beyond physical death. We primarily believe in a triune self, or three-part soul, influenced by other forces determined by birth and spiritual development. Our cosmology includes the concept of reincarnation and return to the physical world as well as the guidance from ancestors beyond the veil. The three souls are:
 - 1. *The Watcher* – Known as the Higher Self or true "Soul" of other religions. It is the part of that is bornless, outside of time and space, and most in tune with transcendent divinity and the forces of creation. It is the super-conscious mind.
 - 2. *The Namer* – Known as the Middle Self and comprised of the personality, ego, and identity. It exists in the physical world of space and time, cycles and seasons. It is the conscious mind.
 - 3. *The Shaper* – Known as the Lower Self, Child Self, or Animal Self, is the instinctual wisdom that is pre-verbal and responds best to ritual and play. It exists in the lower world and relates to the subconscious, astral body or dream self. It is also known as the psychic mind.

- L. Those of the witchcraft traditions who reach “enlightenment” through the union of Power, Love, and Wisdom through the three souls can become deified through apotheosis, joining the ranks of the Mighty Dead or Hidden Company, similar to the communion of Saints in other religious traditions.
- M. A belief in the importance of ritual and the creation of sacred space. Through the use of the symbol of the circle and honoring the four directions in a ritual known as the Magick Circle, we can more easily commune with and celebrate the divine in sacred space. Sacred space is any ritual setting that puts the participants “between the worlds” — communing with more than one level of reality. Ritual is necessary for the celebration of and attuning to the cycles of the Earth, Moon, Sun, and Stars. We believe human participation in the “turning of the wheel” of the year is necessary for the continued sustainment of life on Earth and good will between humanity and both nature and the spirit world.
- N. Ritual practice of the Great Rite in token, a sacramental act of placing the Blade into the Cup to bring together the forces of God and Truth with Goddess and Love. Participants then drink the water, wine, or juice of the cup blessed with both the power of Goddess and God, uniting their own male and female energies within and becoming more like the Great Spirit. The Great Rite can be practiced beyond ritual token in the privacy of individual’s homes, but not in public ritual.
- O. The use of the Pentacle as a symbol of faith and practice, consisting of a Pentagram, or upright five-pointed star, surrounded in a circle. The five points are indicative of the five senses with the sixth psychic sense surrounding the star as the circle, as well as the five elements of earth, air, fire, water, and spirit. The pentacle is also an image of divinity, seeing three points for the Triple Goddess and two points for the Dual God. The pentacle has long been a symbol of the gateway to the mysteries, the five-petalled rose of the Goddess and the incarnation of humanity with two arms, two legs and a head. It is both protective from all harm and enhances our spiritual awareness.
- P. Belief in the relationship between the World, or Microcosm, with the Universe, or Macrocosm, best illustrated today through the art and science of astrology. We believe there is correspondence between the events on Earth and the events in the heavens, but one does not cause the other. The Microcosm and Macrocosm are intimately linked, and each reflects the other.
- Q. Believe in the concept of *tuirigen*. Tuirigen, similar to concepts about reincarnation, is a Celtic term more fully understood as “a successive birth that passes from every nature into another... flowing through all time from beginning to end.” It is not a linear concept of rebirth, but a birth into the union of all lifetimes, of all things, creating the oneness of the Divine Mind, Divine Heart, and Divine Will. Tuirigen is an extension of the concept of the One Sorcerer/One Witch/One Initiate stretched from the beginning of time to the end, to include not only magickal practitioners, but all living things.
- R. A worldview that encompasses the magickal wisdom traditions of all lands, incorporating the ideas and concepts of many cultures and traditions, ancient and modern, into personal practice as each individual practitioner sees fit. The Temple’s traditions seeks to be inclusive of the ways of Witchcraft, Wicca, Neo-Paganism, Ceremonial Magick, Shamanism, Theosophy, and Alchemy, as well as the cultural practices of the Celts, Teutons, Greco-Romans, Egyptians, Mesopotamians, Hindus, Asians, Africans, and Native Americans.
- S. We are a heuristic tradition, simultaneously drawing upon many different paradigms, systems, and sources of knowledge, as we see pertaining to the overall body of modern witchcraft. Coming from the same root as the Greek, *eureka*, which means “to find,” as a heuristic tradition we are not only seekers, but finders of our own ways, and add to the body of lore and traditions when appropriate through syncretism and synthesis.
- T. We are both a nature-based and occult tradition. Our beliefs are occult in the sense they are “hidden” and unseen by the majority of people and must be sought out, not given. With this hidden understanding of reality, the wisdom of the natural world opens to us and shows us its secrets. The study of nature, the veneration of nature, and time spent in nature are all ways to open the hidden doors to this secret wisdom.
- U. The Temple of Witchcraft is an expression, system, and tradition of experience grounded in the teachings of modern witchcraft, Our training, theology, and rituals based upon the writings of Christopher Penczak, particularly the six books of *The Temple of Witchcraft* series, exploring the five lines of mystery traditions. These books are the foundation of the Mystery School and Seminary trainings of the Temple of Witchcraft.

TEMPLE MEDIATION PROCESS

What is mediation?

What is mediation? Mediation is a process for resolving disputes in which a neutral individual aids in the negotiation of a settlement or resolution. The mediator provides a structure for parties to communicate honestly, air emotions, and bridge their differences through a voluntary agreement. The Temple provides mediation services when needed as a way for members to better understand their issues, interests, and needs, with the ultimate goal of maintaining respectful relationships within the Temple.

The essential characteristics of mediation are:

- ◆ **Impartiality:** Mediators have no stake in the matter at hand. They are neither a judge nor an advocate.
- ◆ **Confidentiality:** Mediation is confidential, both for the mediator and the participants, but exceptions apply (see below).
- ◆ **Informal Tone:** The mediation process is designed to be flexible, and the mediator is seen as a facilitator, not an authority figure.
- ◆ **Voluntary:** Participants have ultimate control and decision-making power over the outcome of the mediation.
- ◆ There is an objective or problem to focus on resolving. Mediation should not be confused with counseling or relationship building.

What happens during mediation?

All parties to the dispute meet with the mediator, ideally in a neutral location, or over Zoom, as defined by the parties. During the mediation session, the mediator will guide the participants through a fairly structured process, but with an informal tone.

The session begins with the mediator briefly presenting the problem as they understand it, after which each participant has a turn to speak about whatever they feel is relevant to the situation. Next, the mediator listens carefully while the parties discuss the dispute, and finally the mediator leads a process of building an agreement. The final outcome is usually a document recording specific agreements made by the participants.

A participant may withdraw at any time during the process, although it is highly recommended that participants agree to complete at least one session. Most situations are resolved in one or two sessions. In those rare cases in which the dispute cannot be resolved through the Temple's mediation process, either party may seek a more formal resolution via the Board.

When is mediation helpful?

In alignment with the Temple's Spiritual Code, which promotes personal responsibility, a sense of community, tolerance, and maintaining boundaries, Temple members are expected to deal with disagreements to the best of their ability. However, if a dispute reaches a point at which the parties doubt their own ability to work out the problem, the Libra Ministry is available for mediation between Temple members.

How does a member request mediation?

Contact any Board member to have the matter referenced to the Libra Ministry or contact the Libra Ministry directly by email to libra@templeofwitchcraft.org.

If the issue is considered appropriate for mediation, a representative from the Libra Ministry will contact the parties for an initial discussion of the dispute and to schedule the mediation session.

TEMPLE OF WITCHCRAFT ♦ ARTICLES OF AGREEMENT

THE UNDERSIGNED, BEING PERSONS OF LAWFUL AGE, ASSOCIATE UNDER THE PROVISIONS OF THE NEW HAMPSHIRE REVISED STATUTES ANNOTATED, CHAPTER 292 BY THE FOLLOWING ARTICLES:

Article I

The name of the corporation shall be:

The exact name of the incorporated religious organization is “The Temple of Witchcraft,” a nonprofit corporation, herein after known as the “Organization” within this document.

Article II

The object for which this corporation is established is:

The mission and purpose of the Organization shall be to aid the training of practitioners and clergy in the religious and spiritual traditions of Witchcraft, Wicca, Paganism, Heathenism and other Earth based traditions. We shall encourage, publish and teach these traditions and the arts associated with them. Further our organization shall provide a place where both public and private events may occur in accordance with our mission. Such events that will be included in our mission shall be educational workshops, classes, seasonal and astrological celebrations, rites of passage, spiritual guidance, interfaith outreach and community building events. Our focus shall be on the Spiritual Arts and Sciences, along with the personal and community development that occurs through such arts and sciences. The study of the aforementioned traditions includes; the study of mythology, culture, healing and mysticism.

The Temple of Witchcraft, as an organization wishes to incorporate as a religious, educational, cultural, nonprofit, which shall be organized exclusively for charitable, religious, educational purposes, including, for such purposes, the making of distributions to organizations that qualify as exempt organizations under section 501(c)(3) of the Internal Revenue Code, or the corresponding section of any future federal tax code.

We shall provide these services through our organization and from time to time with other spiritually based organizations that share our similar philosophies. Our aim is the regeneration and advancement of the rich cultural, philosophical and religious heritage drawn from the related traditions of Witchcraft and Earth-based spiritual paths. We will also strive to provide to the public and the media accurate and concise information about Witchcraft and related Earth-based traditions.

Our organizational direction shall be guided by a Board of Directors who wish to contribute to the education, growth and evolution of our Community.

To better serve the community, we seek to incorporate as a nonprofit religious, educational and cultural organization in the State of New Hampshire.

Article III:

The provisions for establishing membership and participation in the corporation are:

Membership classes will be divided into four classes, defined as General, Honored, Ministerial and Founder. There are no set membership fees; therefore the classes of membership are divided by levels of training in the Organization and not by membership dues paid. General members are those who attend at least three public Organization functions, including rituals, workshops or other gatherings of the Organization. Honored members must make a commitment to formal training in the Organization by enrolling in and completing classes within the training program of the Organization. Ministerial members must complete all the required courses of Honored Membership, specifically Level Programs One through Four and must be currently enrolled in or be a graduate of the seminary of the Organization. Founder members will be named by the Incorporators upon incorporation and Founder members, or the successors of the three original founders, will help oversee the organization. Only Ministerial and Founding members may serve on the Board of Directors of the Organization. Only members upon the Board of Directors shall be voting members.

Article IV

Provisions for Dissolution

The provisions for disposition of the corporate assets in the event of dissolution of the corporation including the prioritization of rights of shareholders and members to corporate assets are:

Upon the dissolution of the Organization, the Board of Directors shall, after paying or making provision for or the payment of all liabilities of the Organization, distribute the assets for one or more exemption exclusively for the purpose of the Organization in such manner or to such organization or organizations organized and operated

exclusively for charitable, educational, religious or scientific purposes as shall at any time qualify as an exempt organization or organizations under Section 501 (c)(3) of the Internal Revenue Code of 1986, or corresponding section of any future federal tax code, or shall be distributed to the federal government or to a state or local government, for a public purpose.

Article V

The address at which the business of this corporation is to be carried on is:

The information found in Article V is not a permanent part of the Articles of Agreement.

The address of the principal office of the Organization in New Hampshire is: Christopher Penczak, 45 Shelburne Rd., Merrimack, NH 03054.

The public mailing address of the Organization is: The Temple of Witchcraft, PO Box 2252, Salem, NH 03079.

Article VI

Capital Stock

The amount of capital stock, if any, or the number of shares or membership certificates, if any, and provisions for retirement, reacquisition and redemption of those shares or certificates are:

The Organization shall have no capital stock and shall have no authority to issue shares.

Article VII

Board of Directors

Signatures and post office address of each of the persons associating together to form the corporation:

The affairs of the Organization shall be managed by the Board of Directors. The initial members shall consist of the five (5) incorporators and such other persons as may be chosen by them, all in a manner not inconsistent with these Articles of Agreement, the Code and with the provisions of N.H. RSA 292, as amended.

Article VIII

Provision eliminating or limiting the personal liability of a director, an officer or both, to the corporation or its shareholders for monetary damages for breach of fiduciary duty as a director, an officer or both is:

The Directors and Officer(s) of the Organization shall not be held personally liable for any debt, liability or obligation of the Organization. To the fullest extent now or hereafter permitted by law, no Director or Officer(s) shall be personally liable to the Organization or its members for any monetary damages for breach of their fiduciary duties as an officer(s), so long as those officer(s) and director(s) do not breach their duty of loyalty, act in bad faith, intentionally violate the law, or derive improper personal benefits from the activities of the Organization.

Article IX

General Provisions

1. No part of the net earnings of the Organization shall inure to the benefit of, or be distributable to its members, trustees, officers or other private persons, except that the Organization shall be authorized and empowered to pay reasonable compensation for services rendered and to make payment and distribution in furtherance of the purposes set forth in Article II hereof.
2. No substantial part of the activities of the Organization shall be the carrying on of propaganda, or otherwise attempting to influence legislation, and the Organization shall not participate in, or intervene in (including the publishing or distribution of statements) any political campaign on behalf of any candidate for public office.
3. Notwithstanding any other provisions of these Articles, the Organization shall not carry on any other activities not permitted to be carried on (a) by a corporation exempt from federal income tax under section 501(c)(3) of the Code, or corresponding section of any future federal tax code, or (b) by a corporation, contributions to which are deductible under section 170(c)(2) of the Code, or corresponding section of any future federal tax code.

Article X

Amendments

These Article of Agreement for the Organization may be amended or repealed at any meeting of the Board by a majority vote of the Board; provided however, that written notice of the proposed change shall be specified in the notice of the meeting, and provided further that no such action shall be taken, or if taken, shall be a valid act of the

Organization, if that action would in any way adversely affect the Organization's qualification under Section 501(c)(3) of the Code.

Article XI

Incorporators

The signatures and post office addresses of each of the persons associating together to form the Organization are set forth below.

TEMPLE OF WITCHCRAFT ♦ BYLAWS

Article I: Name

The exact name of the incorporated religious/educational/cultural organization is "The Temple of Witchcraft," herein known as the "Organization". It shall be a non-profit corporation organized pursuant to NH RSA Chapter 292.

Article II: Offices

The principal office of the Organization shall be located in the State of New Hampshire. The Organization may have such other offices, either in or outside of the State of New Hampshire, as the Board of Directors may designate or as the business of the Organization may from time to time require.

Article III: Incorporators

Section 1. Meeting of Incorporators

There shall be a meeting of the Incorporators, upon filing the Articles of Agreement with the State of New Hampshire. The Incorporators shall act to appoint a Board of Directors for the Organization.

Section 2. Notice of Meeting

Written or printed notice stating the place, day and time of the meeting and, in the case of special meetings, the purpose or purposes for which the meeting is called shall be delivered not less than five (5) nor more than thirty (30) days before the date of the meeting, either personally or by postal or electronic mail by or at the direction of the President, the Secretary, or the Officer or persons calling the meeting, to each Incorporator.

Article IV: Membership

The Organization shall have four classes of membership, defined as General, Honored, Ministerial, and Founder:

Section 1. General Requirements

- There are no set membership fees; therefore the classes of members are divided by where they are in their training in the Organization and not by membership dues paid.
- All members of the Organization are required to follow and agree to all requirements set forth by the classifications of membership in addition to their specific duties.
- All members of the Organization should have read the articles of agreement and By-Laws as established by the Organization and agree to further support the Organization's mission and policies. This includes all other written or published documents put out by the Organization and its Directors.
- Membership must fall under one of these four categories: General, Honored, Ministerial or Founder.
- Members must be no less than eighteen (18) years of age, or have written consent of a parent or legal guardian. This membership is open to anyone who identifies with practicing an Earth-based spiritual tradition or seeks to know more about and explore such traditions.

Section 2. General Membership

- General members are those who attend at least three public Organization functions, including rituals, workshops or other gatherings of the Organization.
- General members need not make a specific commitment to formal education by the Organization and need not be a part of any of the Organization's training program.

- General members are welcome to attend any public event but shall not attend private events of the Organization without being a member of one of the following membership classes: Honored, Ministerial, Founder
- General members are non-voting members.

Section 3. Honored Membership

- Honored members must make a commitment to formal education by the Organization by enrolling in and completing classes within the educational program of the Organization.
- Honored members must currently be enrolled in one or more courses or training programs with the Organization, or must be graduates of any of the training programs, or must be given an honorary certificate or degree for Honored Membership by the Board in recognition of previous training, experience, or community service.
- May serve on committees associated with the ministries of the Organization.
- Honored members are non-voting members

Section 4. Ministerial Membership

- Ministerial members must complete all the required courses of Honored Membership, specifically Degree Programs One through Four and must be currently enrolled in or be a graduate of the seminary of the Organization.
- Ministerial members shall support the Organization through donations, time, and energy which shall be devoted to furthering the Organization and its purpose.
- Ministerial members may serve on or lead any of the committees associated with the ministries of the Organization.
- Under special circumstances the Organization at its discretion, may give an honorary certificate or degree for Ministerial Membership in recognition of previous training, experience, or community service.
- Ministerial members may serve on the Board of Directors.
- Ministerial members are non-voting members.

Section 5. Founder Membership

- Founder members (hereinafter “Founders”) are the three founders of the Organization or their successors.
- There shall be no more or less than three (3) Founders of the Organization. Membership as a Founder is for life or until the Founder chooses to retire or is removed for a material breach of their fiduciary duties.
- Upon the death, retirement or removal of a Founder, membership shall be limited to the remaining Founders unless and until the surviving Founder(s) unanimously agree to nominate and appoint a successor. If, for some reason, all of the Founders are unable to serve and cannot nominate their successors, the Board shall appoint new Founders by unanimous vote.
- Founders may serve on or chair any of the committees associated with ministries of the Organization.
- Founders may serve on the Board of Directors.
- Founders are voting members of the Organization.
- Founders may deny membership to any applicant deemed not suitable to the nature, spirit and purpose of the Organization by majority vote and may deny any member who has previously resigned or been terminated from rejoining the Organization.
- Founders shall act as the spiritual, religious, and cultural advisors to the Board, guiding the overall mission of the Organization.

Section 6. Resignation from the Organization

Members of the General Membership may resign at any time with or without documentation of their intent to resign. Any member in the classification of Honored, Ministerial, Founder who is in good standing may resign the Organization at any time provided the member submits a letter of resignation to the Secretary of the Board which should include resignation from any titles, offices, or positions of authority. The resignation shall be effective 30 days from the date of submission.

No membership fees, class tuitions or donations will be returned, reimbursed or prorated at any time for any reason. Any members who resign in good standing may reapply for membership at any time by submitting a letter to the Board stating their intention to rejoin the Organization. Application for membership must be approved by the Board, but acceptance does not include reinstatement in any previous titles, offices or positions or authority.

Section 7. Refusal and Termination of Membership

The Board may refuse membership to any individual it deems is not suitable to the nature, spirit, and purpose of the Organization by a majority vote. Members who have been previously denied, revoked, or terminated by the Board may reapply after ninety (90) days, but will be subject to the approval of the majority of the Board. The Board may determine which members will or will not be reinstated by its own discretion and authority. The Board and the Founders reserve the right to deny any member who has been previously removed from the Organization by majority vote of the Board.

Article V: Board of Directors

Section 1. General

The Board of Directors (hereinafter “the Board”) shall consist of at least five (5) and not more than seven (7) officers. Those officers shall include: The President, Vice President, Secretary, Treasurer, and Board Advisor. The Organization’s incorporators shall select and appoint the initial Board by unanimous vote. When the term of any Director is about to expire, the vacancy shall be filled by a 2/3 majority vote of the Board at the annual meeting after consultation with an ad hoc nominating committee of no less than three Honored or Ministerial Members in good standing chosen by the Board to recommend the nominated parties. The individual officers of the existing Board shall continue to serve until the remaining officers appoint a successor or until an officer is unable or unwilling to serve or is removed from office. Officers shall serve a term of two years, at which time re-elections will take place.

Section 2. Control and Power

The Board shall have the control and power to manage the activities, property and affairs of the Organization and shall determine the manner in which the funds of the Organization, both principle and income, shall be applied, within the limitations of the Organization’s Articles of Agreement, these By-Laws, the Code and Chapter 292 of the New Hampshire Revised Statutes Annotated. Prior to taking any action that is considered outside of (normal care) of the Organization the Board will submit all plans for final approval to the Founders. The Founders shall have the right to approve or deny the Board’s proposal. If the Founders reject the Board’s proposal, the board may revise their proposal and resubmit it to the Founders for review, at which time the Founders may again approve or deny the proposal.

Section 3. Meetings

The annual meeting of the Board shall be held at such place and time as determined by the Board in the month of November. Regular and special meetings of the Board, shall be called by the President or at the request of two-thirds (2/3) of the membership of the Board and shall be held at such time and place as may be set forth in the notice thereof, provided that at least five (5) days advance notice, in writing, by post or electronic delivery of every meeting shall be given to each officer.

Special meetings of the Board and chairs of the committees may be called from time to time by the Board of Directors as deemed necessary. In this case the Board will notify the committee chairs at least five (5) days in advance of the meeting by means of electronic delivery, in writing. Such notices shall be sent to the addresses shown on the records of the Organization. Any committee chair may waive notice of a meeting by an instrument in writing filed with the records of the meeting or attendance at the meeting without protest.

At all meetings of the Board, a majority of the officers shall constitute a quorum for the transaction of business. At any meeting at which a quorum is not present, the officers present may adjourn the meeting, without notice other than announcement, until such a time as a quorum can be present or available.

Section 4. Committees

Committees may be formed and disbanded at the discretion the Board to further the Organization and its purpose. The Board may designate one (1) or more standing committees by resolution(s) passed by a majority of the Board. Such committee(s) shall consist of one (1) or more Honored or Ministerial Members or officers or Founders and shall have such powers and duties as the Board deems necessary to carry out the functions of the specified committee. Ad hoc committees will disband after they have completed their intended purpose or when the Board votes to disband the committee. Committees will function directly at the discretion of the Board of Directors and may not act as a separate entity for the Organization nor act as a promoting representative of the Organization.

Section 5. Removal

If an Officer is determined by the Board and/or Founders to be unwilling, unable or otherwise unfit to perform the functions of their position, the Board shall convene to discuss the action to be taken against said Officer in question.

Should the Board decide by 2/3rd majority vote to remove said Officer from their position on the Board, the Board must submit its decision to the Founders for their approval. If the Founders approve of the removal, the said Officer shall be removed from the Board and return to having a full member status unless the Board and /or Founders terminate the membership as well as removing the Officer from the Board. An Officer may also be removed by a unanimous vote of the Founders should the Founders determine the Officer be unwilling, unable or otherwise unfit to perform their assigned duties.

Section 6. Resignation

Any officer may resign at any time by giving written notice to the President or the Secretary of the Board. Any such notice shall take effect as of the date of the receipt of such notice or at any later time specified herein. Resignation from the Board does not automatically imply the officer will also be terminating membership in the Organization. A separate notification must be filed if termination of membership is also the intention of the Officer resigning. Any Ministerial Member in good standing who has served on the Board in the past can be nominated in the future to a Board position.

Section 7. Vacancies

If the position of any Officer shall become vacant by reason of death, resignation, disability, retirement, disqualification, removal from office or for other cause, a Founder shall fill the vacancy until such a time as a replacement can be found for the said position or until the position's term has expired. The remaining Officers of the Board, even if less than a quorum, shall elect a successor(s) for the unexpired term of the Officer. A special meeting may be called for this purpose if the Board deems it necessary or if the Board is below quorum due to the leave of said officer(s). Any Officer may nominate a replacement. That replacement shall take office, so long as there is a majority vote of the Board and approval of the Founders to ratify.

Section 8. Compensation and Reimbursement

No part of the net earnings of the Organization shall inure to the benefit of, or be distributable to its Trustees, Directors, Officers, Members, or other private persons or organizations, except that the Board shall be authorized and empowered to pay reasonable compensation for services rendered, reimburse those Trustees, officers and members who have spent personal funds for purchases authorized by the Board and to make payments and distributions in furtherance of the purposes of the Organization. The Board shall hire and fix the compensation of any and all employees that they, at their discretion, determine to be necessary for the conduct of the business of the Organization. Applications for any position shall be brought before the Board. If deemed necessary, the Board shall conduct interviews for such positions and approve of individuals by a majority vote. The Organization is an equal opportunity employer. Qualified applicants are considered for employment without regard to age, race, color, religion, sex, national origin, sexual orientation, disability, or veteran status.

Article VI: Officers

Section 1. General Board Requirements

The Organization shall have as executive officers a President, Vice President, a Secretary, a Treasurer, and a Board Advisor each of whom shall be appointed by the Incorporators and shall serve an initial term of two years, but may serve an unlimited number of terms. Executive officers must be members of the Ministry Class of membership or be an Honorary Ministry Member in good standing of the Organization. The initial Board of Directors will serve a five (5) year term in order to establish the Organization.

Section 2. The Founders

The Founders (3) serve an indefinite term of office. The Founders may only be replaced once a Founder has died, stepped down or been removed from his/her position. The Founders will be appointed by the Incorporators during the Board Selection Process. The Founders serve the purpose of overseeing the activities of the Organization and the Board of Directors. They will hold the original vision and purpose of the Organization and aid the Board of Directors in furthering its growth. The Founders are Ministry Members and may serve on the Board in addition to serving in their position as Founders. The Founders do not have a vote during any meeting of the Board of Directors, unless they hold a specified seat in the Board. They will oversee the Board of Directors and give them guidance as to the direction of the Organization and its activities. The Founders may veto any action on the part of the Board.

Section 3. President

The Board shall elect the President. The President shall preside over meetings of the Board of Directors and shall be responsible for the agenda and general conduct of such meetings. The President will represent the Organization at local, civic, and community activities that require the Organization's presence. The President shall be responsible for overseeing the Organization's activities, the activities of the Board of Directors and the Organization as a whole. This person should be focused on the purpose, goal and overall vision of the Organization. The President should possess good people skills, the ability to speak in public, demonstrate a clear mindedness and organizational skills, and be able to conduct the business of meetings. The President is should be an upstanding leader in the Organization and its community. Persons who hold this office are required to be a Ministerial member and may or may not also hold the position of Founder.

Section 4. Vice President

The Board shall elect the Vice President. The Vice President shall preside over meetings in which the President cannot be present, so long as a quorum can be met. The Vice President shall assist the President in the representation of the Organization at local, civic and community activities. The Vice President shall assist in the activities of the Board of the Directors and the Organization as a whole. This person should be focused on the purpose, goal and overall vision of the Organization. The Vice President should possess good people skills, the ability to speak in public, demonstrate a clear mindedness and organizational skills, and be able to conduct the business of meetings. In addition to these skills they should be able to oversee the committees of the ministry, and other classes, events, seminars, fundraising events and celebrations. The Vice President shall be an upstanding leader in the Organization and its community. Persons who hold this office are required to be a Ministerial member and may or may not also hold the position of Founder.

Section 5. Secretary

The Secretary of the Organization shall be elected by the Board and shall be responsible for keeping the minutes and records of the Organization, insure that all notices are given in accordance with these By-Laws or as provided by law, keep the Seal of the Corporation and affix the same to corporate documents, and in general, perform all duties incidental to the office of Secretary and such other duties as may be assigned by the President or the Board. The Secretary should show excellent organizational skills, the ability to communicate clearly in the medium of writing, and should be able to keep complete, accurate and concise notes on all actions taken during meetings and other important events held by the Organization. Additionally, this person may be in charge of press releases and other informative media. Persons who hold this office are required to be a Ministerial member and may or may not also hold the position of Founder.

Section 6. Treasurer

The Treasurer shall be elected by the Board and shall be responsible to keep correct and complete records of account; accurately showing at all times the financial condition of the Organization. Subject to the direction of the Board, the Treasurer shall be the legal custodian of all funds of the Organization, shall keep a detailed account of its income and expenditures, and shall be responsible for payment of all expenditures of the Organization, including accounts payable and the preparation of tax documents and documentation. The Treasurer shall be responsible for the creation and filing of all corporate documents required by the local, state and federal governments. The Treasurer shall also provide an annual report on November 1st of each year on the current state of the Organization's funds. This person should show exceptional attention to detail, have a history of working with monetary distribution and tracking and have exceptional organizational skills. The Treasurer should be available for events and other organizational functions that require the dispersing and collection of funds or be able to designate someone to be in charge of these duties. Persons who hold this office are required to be a Ministerial member and may or may not also hold the position of Founder.

Section 7. Advisor to the Board

Advisory Director is elected by the Board and shall serve as an ambassador(s) of the Board to the Organization and to the general public when necessary. Their duties include advising the Board of the progress and any situations that may arise in the above mentioned committees or membership groups, overseeing committees and their functions, bringing ideas or suggestions from the above mentioned committees or membership groups to the Board for consideration, and in general, to advise the Board of Directors of the Organization's overall development. These advisors should show an ability to mediate, an enthusiasm for being active in their community as well as serving on the Board, and an ability to rationalize things from a multi-dimensional perspective. Persons who hold this office is required to be a Ministerial member and may or may not also hold the position of Founder.

Article VII: Elections

Section 1. General

Elections will be held every other October (because the Board meeting and hand off is in November) after the established filing date of the Organization or every other consecutive year in order to nominate and establish and a new Board of Directors. Officers will be notified five (5) days prior to the electoral meeting. At this time the nominating committee will present the candidates and a secret ballot vote will be taken to elect the new members of the Board by existing officers. This meeting will happen on or before October 31st of the election year.

Section 2. Nomination Committee

The nominating committee, consisting of no less than three Honored or Ministerial Members in good standing, will be chosen by the Board of Directors. The purpose of the nominating committee will be to locate, interview and nominate qualified candidates for the open positions on the Board of Directors on or before October of the election year. If a current member of the Board is running for re-election they too will be interviewed and reviewed by the nominating committee. The nominating committee shall then present the nominated individuals for election during the electoral meeting. The nominating committee may seek the advice and council of the Founders during their deliberation.

Section 3. Nominations for Election

Those wishing to be nominated for a seat on the Board must submit to the Nomination committee a list of qualifications, a letter of intent to serve on the Board, and 3 references. Members of the existing Board seeking re-election shall submit a letter to the nominating Board stating their intent. The nominating committee must then interview, review and qualify the candidates and pick the three best candidates for each seat on the Board. There may be no more than three (3) but no less than one (1) candidate(s) chosen for the election to each. Board seat during the electoral meeting.

Section 4. Electoral Meeting of the Membership

An electoral meeting shall be held every other October after the filing date of the Organization. During that meeting the nominating committee shall introduce the candidates to the Board of Directors and each nominated candidate shall give their qualifications and reason(s) for wanting to become a Officer to the Board of Directors. The Board will take a balloted vote to elect the new Officers. The nominating committee shall tally the votes and announce the final results of the election to the current Board of the Organization. The new Officers shall take office officially after the November 1st meeting of the Board in which they will be present to observe the Officer who's seat they will be taking. If there is only one qualifying candidate then the candidate with the best qualifications shall be automatically voted into office. If there is no qualifying candidate to fill the selected vacancy then the office shall remain vacant until such a time as a qualifying candidate can be elected into office. Officers vacating their seats after any election shall remain an advisor to the new Officer for the first eight (8) weeks after the November 1st meeting. They will serve to council and assist the new Officer in properly conducting themselves in the Office they have been elected to. If a Officer is re-elected during any election no changes will take place. If a seat is vacated during the course of a year the seat will remain vacant until the next election period, except in the case of a special electoral meeting or a lack of quorum being met.

Article VIII: General Provision

Section 1. Corporate Seal

The Board of Directors shall authorize the use of a corporate seal that shall have inscribed thereon the name of the Organization. The Seal of the Organization shall consist of a ten-pointed star consisting of two five pointed stars superimposed upon one another, with a triskelion representing the three rays of inspiration in the central decagram and surrounded by a circle with twelve points.

Section 2. Fiscal Year

The fiscal year of the Organization shall start on the first day of November and end on the last day of October in each calendar year unless otherwise determined by the Board.

Section 3. Indemnification

The Organization shall indemnify and hold harmless each of its Directors, founders, trustees, and officers, or former Directors, committee members, trustees, and officers or any person who may have served at the request of the

Organization as a trustee or officer of another corporation, partnership, joint venture, trust, or other enterprise, to the fullest extent permitted by law.

Article IX: Amendments

These By-Laws may be altered, amended, or repealed, and new By-Laws may be adopted, by a majority vote of the Directors present at the annual meeting and with the unanimous approval of the Founders. However, in no event may any amendments be made which would violate state and federal law or affect the Organization's qualification as a tax-exempt Organization pursuant to Section 501 (c)(3) of the Code or corresponding section of any future federal tax code. No amendments may be made that would change the original intent or purpose of the Organization, including the removal of the founders and their positions within the Organization.

Article X: Non-Discrimination

The Organization shall not discriminate on the basis of sex, sexual orientation, race, age, religion, handicap, or ethnic origin.

The Organization reserves the right to grant membership (General, Honored or Ministerial) in accordance with its purpose, and to deny membership or service to anyone who is, in the sole discretion of the Board, not in accord with the Organization's nature, spirit, or purpose.

Article XII: Confidentiality Clause

Every member shall keep confidential the names, numbers, and places of residency or occupational work of any other member within our Organization, with the exception of permission from that individual. This rule does not apply if someone is considered a public threat or a threat to the Organization and/or its Community. In this case the Organization will cooperate fully with the appropriate authorities releasing only necessary information for official business.

Article XII: Limitation of Liability

Unless otherwise expressly authorized by the Board, the Directors and officers shall serve without compensation and, pursuant to Section 508:16 of NH RSA, shall not be personally liable for bodily injury, personal injury, and property damage if the claim for such damages arises from an act committed in good faith and without willful or wanton negligence in the course of an activity carried on to accomplish the purposes of the Organization.

The Directors and officers of the Organization shall not be liable to the Organization or to its members for monetary damages for breach of their fiduciary duties to the full extent permitted by N.H. RSA Chap 292, unless they act in bad faith, intentionally violate the law, or derive improper personal benefits from the activities of the Organization.

Article XIII: Indemnification

The Organization shall indemnify and hold its Directors and officers, Founders, committee members, harmless from and against all suits, claims, injuries, or damages asserted against them, so long as the Director or officer to be indemnified have not acted in bad faith, or engaged in intentional misconduct, knowing violation of the law, or derived an improper personal benefit.

Article XIV: Conflicts of Interest

Any possible conflict of interest on the part of any Director, officer or employee of the Organization, shall be disclosed in writing to the Board and made a matter of record through an annual procedure and also when the interest involves a specific issue before the Board.

Where the transactions involving a Director, trustee or officer or in which a Director, trustee or officer has an interest exceeds five hundred dollars (\$500) but is less than five thousand dollars (\$5,000) in a fiscal year, a two-thirds (2/3) vote of the disinterested Directors is required. When the transaction involved exceeds five thousand dollars (\$5,000) in a fiscal year, then a two-thirds vote of the disinterested Directors and publication in the required newspaper is required. These votes are subject to approval by a majority vote of the Founders. The minutes of the meeting shall reflect that a disclosure was made, the abstention from voting, and the actual vote itself.

Every new member of the Board will be advised of this policy upon entering the duties of his or her office, and shall sign a statement acknowledging, understanding of an agreement to this policy. The Board will comply with all

requirements of New Hampshire law in this area and the New Hampshire requirements are incorporated into and made a part of this policy statement.

Article XV: Dissolution

Upon the dissolution of the Organization, the Board of Directors shall, after paying or making provision for or the payment of all liabilities of the Organization, distribute the assets for one or more exemption exclusively for the purpose of the Organization in such manner or to such organization or organizations organized and operated exclusively for charitable, educational, religious or scientific purposes as shall at any time qualify as an exempt organization or organizations under Section 501 (c)(3) of the Internal Revenue Code of 1986, or corresponding section of any future federal tax code, or shall be distributed to the federal government or to a state or local government, for a public purpose.

TEMPLE OF WITCHCRAFT ♦ CONFLICT OF INTEREST POLICY

Article I: Purpose

The purpose of the conflict of interest policy is to protect this tax-exempt organization's ("Organization") interest when it is contemplating entering into a transaction or arrangement that might benefit the private interest of an Officer or Director of the Organization or might result in a possible excess benefit transaction. This policy is intended to supplement but not replace any applicable state or federal laws governing conflicts of interest in non-profit or charitable organizations.

Article II: Definitions

1. Interested Person: Any Director, principal Officer, or member of a Committee with board-delegated powers (hereinafter "Member"), who has a direct or indirect financial interest, as defined below.
2. Financial Interest: a) A direct or indirect interest in a transaction that results in the Officer, Director, or Member receiving personal benefit of more than Five Hundred Dollars (\$500.00) in a fiscal year; b) a financial interest, either direct or indirect, in any outside concern which the Officer, Director, or Member has reason to believe makes payments to or receives payments from the Organization; c) the purchase or sale of property, or any property right, interest, or service in competition, either directly or indirectly, with the Organization; d) a gift, entertainment, or other material benefit, if more than the minimum value, accepted by a Officer, Director or Member from any person or entity that does, or is seeking to do, business with, or is a competitor of the Organization under circumstances from which it may be inferred that such gift, entertainment or material benefit was intended to influence, or possibly would influence, the recipient in performance of his or her duties.
3. Potential Conflict of Interest: any instance in which the actions a Director, Officer or Member performs on behalf of the Organization may result in a personal gain or advantage to the Director, Officer or Member or any concomitant disadvantage to the Organization.

Article III: Procedures

As soon as any potential conflict of interest, as defined above, or any situation as to which a Director, Officer or Member may be in doubt, comes to the attention of a Director, Officer, or Member, full disclosure, including all material facts, must be made in writing to the Board, so as to permit an impartial and objective determination of whether a real or potential conflict of interest exists.

If a conflict or potential conflict is deemed by the Board to exist, the Director, Officer, or Member is required, among other things, to refrain from participating in, or being present during, any discussion or vote regarding the matter on behalf of the Organization and may also be subject to restriction of job responsibilities or removal from office, in accordance with any applicable by-law provisions, unless the conflict or potential conflict can be appropriately managed or resolved.

Any Director, Officer or Member having a potential conflict of interest should not vote or use his or her personal influence with regard to the matter and should not be counted in determining a quorum for the action on the matter, even where permitted by law. The minutes of the meeting should contain: a) the names of the persons who disclosed or otherwise were found to have a financial interest in connection with an actual or possible conflict of interest, the nature of the financial interest, any action taken to determine whether a conflict of interest was present, and the

Board's decision as to whether a conflict of interest in fact existed; b) the names of the persons present for discussions and votes relating to the transaction or matter, the content of the discussion, any alternatives to a proposed transaction, and a record of any votes taken in connection therewith.

The approval of any transaction or matter in which a Director, Officer or Member has a financial interest or any other potential conflict of interest greater than Five Hundred Dollars (\$500.00) but less than Five Thousand Dollars (\$5,000.00) requires a Two-Thirds (2/3) vote of the Board and approval by a majority of the Founders. If the financial interest or any other potential conflict of interest is greater than Five Thousand Dollars (\$5,000.00), approval shall require a Two-Thirds (2/3) vote of the Board, publication and approval by the majority of the Founders.

In addition to making ongoing disclosures of potential conflicts of interest, Directors, Officers and Members shall make any and all potential conflicts of interest a matter of record through an annual procedure, in which Directors, Officers and Members shall be advised, in writing, of the conflict of interest policy and required to complete a questionnaire outlining any possible conflicts or a statement indicating that no such potential conflicts of interest exist.

The foregoing requirements shall not be construed as preventing a Director, Officer or Member having a potential conflict of interest from briefly stating his or her position on the matter or transaction or from answering pertinent questions of Directors, Officers or Members, as his or her knowledge may be of great assistance in enabling them to fulfill their fiduciary duties to the Organization.

This conflict of interest policy shall be reviewed annually by Directors, Officers and Members, and each new Director, Officer or Member upon acceptance of their duties, and each shall sign a statement acknowledging understanding of, and agreement to, this policy.

To ensure the Organization operates in a manner consistent with its charitable purposes and does not engage in activities that may jeopardize its tax-exempt status, periodic reviews shall be conducted. The periodic reviews shall, at a minimum, include the following subjects: a) whether compensation arrangements and benefits are reasonable and consistent with the charitable purposes of the Organization; b) whether partnerships, joint ventures, and arrangements with management organizations conform to the Organization's written policies, are properly recorded, reflect reasonable investment or payments for goods and services, further charitable purposes and do not result in inurement, impermissible private benefit, or in an excess benefit transaction. When conducting said reviews, the Organization may, but is not required to, use outside advisors. If outside advisors are used, their use shall not relieve the Board of its responsibility for ensuring said reviews are conducted.

Article IV: Violations of Policy

If the Board has reasonable cause to believe that a Director, Officer or Member has failed to disclose actual or potential conflicts of interest, it shall inform that person of the basis for such belief and afford that person an opportunity to explain the alleged failure to disclose.

If, after hearing the explanation of the Director, Officer or Member and making such further investigation as may be warranted by the circumstances, the Board determines that the person has, in fact, failed to disclose an actual or potential conflict of interest, it shall take whatever appropriate disciplinary and corrective action it deems necessary.

INTRODUCTION

Welcome to the Temple of Witchcraft Ministerial Program. As the Temple is divided primarily into three bodies – Mystery School, Seminary and Ministerial Church – this manual is for those Honored Members who are enrolled or plan to enroll into the Seminary and for the Ministerial Members, those who have completed their studies in the Seminary Program. Outlined within are the structure, organizational practices, benefits and obligations of a Ministerial Members of the Temple of Witchcraft.

The purpose of the Seminary Program is to train High Priestesses, High Priests, and High Priestx of Modern Witchcraft for both public and private work. The Seminary training is an extension and in many ways, culmination of the previous four levels of the Mystery School. Much of its training is mystical in nature, for the evolution and improvement of the student as an individual. The training also includes information and experiences to prepare the student to be a minister in our community of both flesh and blood, as well as spirits and gods. Training involves theology, public speaking, large and small public ritual, rites of passage, stewardship, community building and spiritual counseling.

This manual will also outline the various areas of ministry and potential leadership positions one might seek to fill in the Temple, including ordination requirements and continuing education.

We hope that if this program and structure meets your own spiritual needs and goals, we can work together in education and service in the Temple of Witchcraft.

Blessed Be,
Christopher Penczak
President & Co-Founder

SEMINARY PROGRAM

The Seminary School is the Fifth and final degree of the Temple, based upon the element of Spirit and the mysteries of both Resurrection and Service. The goal of the course is to build a Living Temple of Witchcraft, a sacred space within and without that goes where you go and interacts with all you come into contact. Through this work, the Witch becomes like the crossroads, the sacred space, the temple, and life becomes an act of ritual and service. Through visionary meditation, ritual, personal challenges and further psychic development we integrate the sacred living magick into daily life. The work brings a deep sense of self awareness, healing and transformation for all who partake of it.

In the course program, we divide the work into two intensive periods based upon the Descent of the Goddess and the Journey of the God. In the Descent of the Goddess portion of the course, a seven week intensive class, we explore the inner temples of initiation through the myth of Inanna. We use her journey through the seven gates as a model for study and explore the cross cultural references to the seven fold initiatory process, including: Tools of the Goddess, Chakras, Magical Planets of the Ancients, Castles of Celtic Myth, Alchemical Processes and the Miracle of Bread

Topics include exploring the origin of your soul through the Great Ages and sacred Motherlands, awakening the ancestral powers, using shamanic techniques for facing your fear, going beyond your limits psychically, balancing the four selves, the power of silence, third eye initiation, advanced soul anatomy and working with the Crown of Humility.

The second portion of the course, a year long monthly program exploring the Sun's journey through the twelve zodiac signs and the labors of the Hero's journey. Through it you explore twelve faces of the divine, while also learning leadership, healing, counseling ritual and teaching skills as we explore theology, religion, pagan history and world mythology.

The year culminates the nineteen lessons with a final initiation ceremony. As the formula for initiation changes in the coming aeon, no one can truly initiate you in the deepest mysteries of magick and spirit except for yourself. This course of study provides the program for you to do this self-work and experience the transformation. Those who complete this course will have developed a strong ministerial foundation to better serve yourself and the community as a High Priestess, High Priest, or High Priestx.

MINISTERIAL MEMBERSHIP

Ministerial Membership is granted to any and all who successfully complete the Seminary Program with all course work fulfilled. Ministerial Members are actively involved in leadership positions within the Temple and its Ministerial Church, helping provide service and advancement for the community. While Seminary Students are required to

participate in the Ministerial Church in some capacity, and graduated Ministerial Members are encouraged to take part in the Temple's activities, they are not required to do so upon graduation.

Only Ministerial Members can lead one of the Twelve Zodiac Ministries.

Ministerial Members have the option to be legally ordained, but are not required to do so. Ordination grants specific benefits and also carries further responsibilities to the Temple.

Any Ministerial Member in charge of organizing any ritual, workshop, performance, circle or any other gathering is responsible for ensuring all necessary liability insurance either through the Temple, or the facility renting space. The Temple is not responsible for events where appropriate insurance has not been arranged.

ORDINATION

Ministerial Members in good standing can apply for legal ordination within the Temple. Legal ordination grants the High Priest/High Priestess/High Priestx the legal right to perform marriages and funerals, as well as eases any restrictions regarding hospital visits or prison visits as professional clergy. Ordination is highly recommended for any and all Ministerial Members who seek to do the work of professional clergy full or part time. Ordination is not required to be a Ministerial Member or do work in the Temple and is in now way expected or required, nor is anyone entitled to ordination simply because they are Ministerial Members in good standing. Ordination is the very last step in the ministerial process, and while service is appreciated, ordained ministers represent those who have not only done the work, but are active in the community, have a vision for their ministerial work in relationship to the Temple, and embody the ethos, ideals, and principles of the Temple to represent us in the outer world as ministers. Ultimately ordination indicates a profound level of trust the leadership has in the ordained minister and that often takes time to develop.

Applicants for ordination should be involved in service and volunteering with the Temple. The process of volunteering and developing can be considered a level of "on the job training" as powerful, educational, and transformative in its own way as the Mystery School. We do hope to have a more robust set of ministerial skills classes as part of Libra ministry, that is currently in development.

When deciding upon candidates for ordination, the Board of Directors looks at an applicant's understanding and use of spiritual principles in their life, volunteer work, mentoring, conflict resolutions, and communication. Each situation is a unique circumstance and we have no time line or expectation of outcome and allow the process for each potential minister to unfold as time goes on. We have no goals of who, or how many, we think should be ordained in each class as part of the recognition of the unique process. The process can be as important as the actual ordination. Ordination also comes with a energetic ritual, not just a legal stamp, and like any initiation or elevation, we look for people to be on stable ground in all areas of their life and relationship with the Temple, as it often tends to create the initiatory upheaval of that person's life.

Ordained ministers become part of the Temple's referral network for professional clergy, including referrals for rites of passage, public ritual, spiritual counsel, psychic readings, teaching and spiritual healing work. Only ordained ministers in the Temple will be considered for positions as "official" teachers within the Mystery School and Seminary. Ordained ministers have several options to continue the work of the Temple directly with the main body of the Mystery/Seminary, volunteer in the other eleven areas of service, or in certain select cases, through the establishment of a number of approved groups:

- ◆ **Training Coven** – A long term working group specifically designed for the minister to take the students through the five degrees of the Temple, as a group or individually over a period of time.
- ◆ **Modern Coven** – A modern organizations of the coven structure, with graduates of the Mystery and Seminary School gathered together in a Aquarian cycle of rotating leadership and roles to learn, develop, grow and support one other equally.
- ◆ **Circle** – A less formal organization meeting once a month to study and grow, often based upon a specific theme, topic or area of magickal ministry.
- ◆ **Branch** – An extension of the Temple's main activities, potentially including a physical branch including aspects of the Mystery School, Seminary and Ministerial Church in a new location. Branches are not fully independent temples or charters to establish new temples, but extension of the work of the main Temple organization in a different geographic location, under the full direction of the Temple's leadership structure, with the same roles, rules and responsibilities.

Such a group must be approved and authorized by the Temple through a separate application process to be an official Temple organization and in general, we favor the class format within the Mystery/Seminary School training than coven and circle structures, but realize that in certain situations, a circle or coven structure is more appropriate.

Students whose main motivation for attending the Seminary School is ordination, rather than magickal education, personal development and spiritual evolution are encouraged to look at other options outside of the Temple for legal ordination. Graduates are not prohibited from seeking legal ordination through other institutions that offer more independence or align with their vision of ministry, as long as their advertisements of such services does not directly or indirectly imply ordination through the Temple of Witchcraft.

Ministerial members are not prohibited from seeking ordination through organizations with different criteria, separate from, or simultaneously with Temple ordination. There are many times when an individual graduate has a different mission, scope and vision, or a desire for great independence to craft their own ministry outside of the Temple and we wish them every success. There are many ways to serve and not all of them have to be through our terrestrial organization.

Earning Continuing Education Units (CEUs)

Ordained members are required to show proof of earning three Temple CEUs (Continuing Education Units) every year. Ordained ministers are required to continue their education, using our Continuing Education Program. Through a series of electives, the ordained minister is expected to continue to develop and deepen skills, knowledge and understanding to better serve the community.

CEUs can be earned:

- ◆ Through mentoring in the Mystery School (3 CEU's per student mentored).
- ◆ Adjunct courses available to Honored and Ministerial Members officially offered by the Temple's Sagittarius and Libra Ministries can fulfill the ordained minister's Temple CEU requirement. For those who are unable to take official Temple Classes pre-approved for CEU requirements can, with prior Temple approval, meet this requirement with either direct self-study or through other local coursework.
- ◆ Through earning CEU's via other Temple-approved classes (prior approval must come from the Sagittarius or Libra lead ministers).

Ordained ministers who earn three CEU's per year will receive a membership card indicating their official ordination as legal clergy through the Temple.

Ordained ministers should check with their state and local (county) regulations on clergy and any necessary paperwork for the area will be provided. Ordained ministers are required to be actively participate.

Ordination Renewal Process

- ◆ Earn your CEUs.
- ◆ submit summary papers to Sagittarius or Libra lead ministers no later than October 15th.
- ◆ submit your CEU's via this [online form](#) no later than October 15th.

Ordination Reinstatement

Ordained ministers who lose their ordination status with the Temple of Witchcraft due to a lack of CEUs but are otherwise in good-standing can submit a request to the Board of Directors with updated education information, including: 1) approved CEU within the Temple; 2) Temple classes not currently listed with CEUS with a request the class does count for ministerial CEUs; or 3) Non-Temple classes with a request to count as ministerial CEUs in the Temple. If the minister meets the 3 CEUs required for the one-year period, the board can vote to approve or deny such a request at their discretion. Ordination will be reinstated administratively but require no ritual confirmation of such status.

Donations to the Temple

All Ministerial Members, ordained or not, are responsible to donate a percentage of any and all monies collected for any sponsored or sanctioned event, class, ritual and ministerial service. Suggested donation is 10-30%. If the Temple refers a client for healing work, handfasting, wiccaning, psychic reading, spiritual healing or other work, we ask that you help support the Temple for this service and donate a portion back to the Temple. Official events organized and run directly by the main body of the Temple will automatically have a portion of the collected monies going to the

Temple and another portion to the organizing minister, if any. All donations should be coordinated with the Treasurer, reported with all necessary details.

MINISTERIAL CHURCH

The Ministerial Church is the branch of the Temple that serves the community directly. Within it are twelve distinct areas of ministry, each based upon one of the twelve zodiac signs. Each Zodiac Ministry has three areas of work. The first is an area open to the greater public. The second is work focused primarily within the greater Temple membership. The last is the esoteric and mystical component of the work, often done privately in small groups for the betterment and evolution of the Temple of Witchcraft, and the world.

Lead Ministers

Each of the twelve Zodiac Ministries is led by a “Lead Minister” for that sign. The Lead Minister is responsible for the overall organization and running of the specific ministry. The Lead Minister sets the tone, style and work of the Mysteries, under the general purpose and guidelines of the Temple. Each of the Lead Ministers report to one of the Temple’s Board of Directors, based upon element. Fire Zodiac signs will report to the President. Water Zodiac signs will report to the Vice President. Air Zodiac signs will report to the Secretary. Earth Zodiac signs will report to the Treasurer. The Advisor to the Board is available to all Lead Ministers for aid, trouble shooting, brainstorming and general mediation with the board. Lead Ministers are required to give monthly reports to the Board of Directors, updating the Board on the work and plans of the Ministry.

Lead Ministers serve for a period of one year, using the secular year from January 1st to December 31st. Lead Ministers can serve an unlimited number of consecutive terms at the position, at the discretion of the Board of Directors. Potential new Lead Ministers are chosen by, and approved by the Board of Directors. Potential Lead Ministers can apply direct to one of the Board Members for consideration. Ideally new Lead Ministers are chosen by October 31, and the period between October 31 to December 31st serves as a training and transition period for the new Lead Minister. The Board of Directors can terminate anyone in the position of Lead Minister at any time for failure to appropriately administrate the Ministry, for a conflict of vision or a breach of conduct.

Deputy Ministers

Each of the twelve Lead Ministers can have up to three Deputy Ministers, one for each of the three areas (Public, Temple and Esoteric) of ministerial service. Deputy Ministers specialize in their area of service and aid the Lead Minister in the work of that specific area in the Temple. The Lead Minister has the purview on how much discretion and authority each deputy has. Deputy minister will help oversee and organize the volunteers in the ministry.

Deputy Ministers serve for a period of one year, using the secular year from January 1st to December 31st. Deputy Ministers can serve an unlimited number of consecutive terms at the position, at the discretion of the Lead Minister of the stated ministry. Potential new Deputy Ministers are chosen by, and approved by the Lead Minister, usually in consultation with the Board of Director who has final approval of all Deputy Ministers. Potential Deputy Ministers can apply direct to Lead Minister for consideration. Ideally new Deputy Ministers are chosen by October 31, and the period between October 31 to December 31st serves as a training and transition period for the new Lead Minister. The Lead Minister and the Board of Directors can terminate anyone in the position of Deputy Minister at any time for failure to appropriately administrate the appropriate section of the Ministry, for a conflict of vision or a breach of conduct.

Volunteers

Any member of the Temple of Witchcraft (General, Honored, Ministerial or Founder) can volunteer in the Ministerial Church. Based upon interest, talent and calling, a volunteer will be placed within one of the twelve Zodiac Ministries, with a mentor. The mentor will outline the details of the work and provide any additional instruction or aid.

Seminary Students

All enrolled seminary students must volunteer in the Ministerial Church in some capacity approved of by their main instructor during the time of their Seminary Training.

Guilds

Lead Ministers can create and organize “Guilds” within the area of their ministry. There are smaller organizational bodies organized around a specific theme within the ministry. Guilds can branch out in various geographic locations

where the Temple operates. For example, the Leo Ministry can have a music performance guild consisting of members who sing, drum and play other music instruments at public rituals.

Ministries & the Ministerial Church

As the Temple of Witchcraft is divided into a Mystery School, Seminary, and Ministerial Church, Students and Graduates of the Mystery School and Seminary are encouraged to do their spiritual community work through the mentoring programs of the Ministerial Church.

The Ministerial Church is divided into twelve major areas of service. Each is based upon one of the twelve zodiac signs and its archetype as taught in the Seminary school. Each of the twelve ministries is further subdivided into three areas. The first is a public area of service to the greater community. The second consists of work primarily for the Temple and its members. The third is the mystical service provided to the community, often unseen and unheard, but vitally important nonetheless.

The twelve ministries are each overseen by one Lead Minister. Each of the Lead Ministers are graduates of the Seminary, forming a twelve person advisory committee to the Temple. The Temple's Board of Directors oversees the members of the Advisory Committee.

Students of the Mystery and Seminary Schools are advised to look at the areas of service and seek out additional mentoring to serve our community both in the physical and spiritual worlds.

Ministry of Aries Mission Statement

The Aries ministry of the Temple of Witchcraft was established to protect and defend the Temple and its members and to promote psychic and physical self-defense awareness. The Aries ministry will also provide correspondence and resources to witches, pagans, and heathens serving in the United States military. The Aries ministry accomplishes this mission by warding and protecting the Temple, educating its members in both psychic and physical self-defense techniques, and making contact to military personnel.

Aries wards through ritual and spell-work and educates by offering workshops, martial arts instruction, and a schedule of events designed to enhance its Temple members' magickal and self defense abilities and self-confidence no matter their level of expertise. Aries provides military support through outreach programs and a pen-pal exchange.

It is the intention that each Temple witch through study, determination, sincerity, and sought wisdom will uncover and strengthen their inner warrior. The Temple will also serve as a place of support for our United States military personnel who identify themselves as witches, pagans, or heathens.

Ministry of Taurus Mission Statement

The Ministry of Taurus, working as a pillar of the Temple of Witchcraft, seeks to embody harmony with Mother Earth and facilitate spiritually enhancing use of the natural resources the Earth provides. Encompassed within that are thoughts, words and actions which enhance and support the physical well being of the planet and all creatures with whom we share her. The Ministry of Taurus will be responsible for the care and maintenance of the physical aspect of the Temple, including any buildings and grounds owned by the Temple.

To Achieve that goal, the Taurus Ministry will:

- ◆ Develop and present educational programs on topics of environmental education and conservation that are synergistic with our witchcraft philosophy.
- ◆ Develop a resource list and guidance for healing and protection of both domesticated and wild animals, and education and service in the area of animal communication and energy healing for animals.
- ◆ Annually, or more often if needed, organizing and enacting rituals for the purpose of environmental and planetary healing.
- ◆ Perform or arrange for building and grounds maintenance, and plan and carry out ritual to strengthen and aid the physical structures and land owned and utilized by the Temple of Witchcraft.

Ministry of Gemini Mission Statement

The purpose and mission of the Gemini Ministry of the Temple of Witchcraft is to embody and act as a channel for the spirits of communication, paradox, and the synthesis of opposites we call the "queer spirit".

On the mental-material level, the Gemini Ministry is the face of the Temple (many faces, really), communicating our work and our beliefs to both Temple members and to the outside world. Towards that end, we will create and maintain diverse channels of communication, including e-mail, websites, social networking, and podcasting, along with written materials in both printed and electronic forms. Both craft and artistry will inform our work.

On the social-organizational level, the Gemini Ministry balances the faces of the trickster: asking the impertinent questions and using communication (along with wit and good humor) to deflate the over-weened ego, shatter hardening dogma, and to lift up the flagging or downtrodden spirit. Towards that end, we will create and promote practices and rituals to allow Temple members and officers to look at things from different perspectives.

On the magical-spiritual level, the Gemini Ministry embodies the Two-Spirit path, what we call “the Queer Spirit” of those who are between the worlds of male and female. Towards that end, we shall explore, record, and guard the Queer Mysteries, and honor our unique ancestors, spirits, and guides, and the faces of those greater Powers revealed to us. We will secure the circle that encloses our people, and ensure our place in the greater circle of the Temple.

All that we have said, we will do. So mote it be!

Ministry of Cancer Mission Statement

Cancer Ministry for the Temple of Witchcraft is the Mother providing caretaking, nurturing and support of the home. The ministry provides and supports the growth and development of women in divine feminine.

Cancer Ministry shall aid in Social Services by:

Organizing food drives.

- ◆ To include collecting non-perishable food items during sabbat gatherings and other socials.
- ◆ Collected items will be donated to local organizations until the Temple of Witchcraft has its own food pantry.

Provide social services information to families and individuals in need to include:

- ◆ Information on where to obtain food, lodging, clothing, medical and other social services as needed.
- ◆ Fundraising moneys for families in dire need. Such as money donations, yard sales, etc.
- ◆ Clothing drives for families in need.
- ◆ Developing a housing project.

Cancer Ministry shall organize and support the children's ministry by:

Providing appropriate TWC religious based education during monthly sabbats.

- ◆ Encouraging creative process during the child's religious learning.
- ◆ Helping children form magickal circles and create ritual for sabbats & esbats.

Offering rites of passage for developmental milestones.

Assist in arranging resources for child birth and support for pregnant families by:

- ◆ Gathering information for midwifery and locating midwives, doulas and birthing centers.
- ◆ Providing education of birthing options, to include allopathic and natural options.
- ◆ Creating and supplying resources for family programs pagan and otherwise.
- ◆ Offering rites of passage for expectant parents and siblings, as well as, rituals to welcome the new life.
- ◆ Offering wiccaning/paganing dedication rituals for the new child.

To support communion with divine feminine, the Cancer Ministry shall:

Organize and hold women's circles each month to include rituals for the spiritual growth.

Support women of the pagan community with the goal of enhancing a deeper relationship to Goddess and the divine self.

Offer and provide rites of passage for the maiden, mother and crone aspects of each woman.

Offer appropriate trainings in women's mysteries.

The Cancer ministry of the Temple of Witchcraft shall seek out and combine efforts of the temple's other ministries to cultivate strength and support in completing the works of this mission. So mote it be!

Ministry of Leo Mission Statement

Our first form of magick is art. our ancestors form of magick working was done through art; thy made magick through cave paintings, drumming, song and dance. Art can show love, express pain and tries to describe the indescribable. As art opens hearts and minds, that is one reason the forces of control often seek to suppress or censor it. Art has many forms: Drawing, Music, Painting, Writing, acting, crafting, Cooking, Sculpting, Sewing, Dancing and so many others, the list seems endless. Any form of expression is a form of art. You are a form of art. The archetype of the Leo Ministry is the Artisan, the creator of art in service to the divine to make magick. In accordance with this principle, the work of the Leo Ministry, as the embodiment of the Artisan, shall include:

Encourage and mentor the work of artisans and performers to express the spiritual and divine aspects of existence and the path of the Witch. Our art shall also include ritual music and performance in support of Temple rituals, events and on its own as an expression of spirituality.

Share our art with the community. Quality art will be used to help raise funds and support the Temple and further the art and culture of Witchcraft, including products such as t-shirts, patches, buttons, mugs, clothing, rituals tools, as well as audio and visual recordings. Our production efforts will be in conjunction with the local and community business owners whenever possible, to give back to the community where we live. The Leo Ministry will work in cooperation with Copper Cauldron Publishing in creation of art for books and the release of musical and meditation recordings. We will work with the Temple and provide for any of its graphic or advertising needs to create a uniform artistic image of the Temple and its ministries.

Create a support and mentoring system for assigning Temple members to explore the magick of art, including the creation of ritual tools for public and personal use.

Arrange rituals of prosperity, as needed, with other Lead Ministers, to aid them in achieving success in their ministries, and in turn success for the Temple as a whole.

Ministry of Virgo Mission Statement

The Virgo ministry embodies empowerment for itself and others. Virgo achieves this empowerment by supporting those working in the Temple, offering instruction, and facilitating healing, and by creating tools to further the Craft and teaching others how to do so. Towards these ends, the Virgo ministry intends to do the following:

- ◆ Maintain a healing list on a lunar calendar from new moon to new moon, allowing Temple members to coordinate their healing efforts.
- ◆ Provide spiritual support and comfort for those in the process of healing and recovery.
- ◆ Guide those with the skills to aid others in the Temple to their proper place within the greater web of the Temple.
- ◆ Produce goods to support the work of the temple and to sell for Temple fundraising.
- ◆ Work in conjunction with the Gemini ministry to produce a directory of healers and counselors to assist those in need in finding appropriate assistance.
- ◆ Facilitate Reiki shares and healing rituals for Temple members and general public.
- ◆ Work in conjunction with Sagittarius to provide education to Temple members on healing and crafting.

Ministry of Libra Mission Statement

The Ministry of Libra's responsibilities are interrelated and focus on justice, communication, and discernment. In its aspects of conflict resolution [inner], public relations [outer], and leadership education [community], the Ministry seeks to articulate a vision of spiritual and magical growth that enhances each members' sense of self-worth and self-esteem within the Temple community.

The Libra Ministry provides:

- ◆ Appropriately trained and experienced Ministry members for conflict mediation between individual TOW members, or between ministries within the Temple.
- ◆ A strong and coherent voice regarding issues that impact the perception of the Temple in the witchcraft and other communities.
- ◆ Support and opportunities for education strengthening the leadership, communication, and pastoral care skills of Temple ministers and Mystery School graduates.

Ministry of Scorpio Mission Statement

The Mission of the Ministry of Scorpio as a Ministry defined within the Temple of Witchcraft is to act as guardian for and work to affirm the inherent worth and dignity of every person. Our goal is to provide a ministry of hope and caring so that no member, or family member, of The Temple of Witchcraft will be left alone or in need during a time of crisis regarding terminal illness or death. Our covenant to the Temple and her membership is to establish a network of trained priest/ess who are willing to:

- ◆ Visit the terminally ill at home, in the hospital or in hospice,
- ◆ Support friends and family involved in care giving of those same persons,
- ◆ Support those preparing for death and, when and where necessary, act as psychopomp for the departed soul,

- ◆ In times of sudden, unexpected or violent death, offer support, comfort and the necessary or requested aid to the grieving family,
- ◆ Offer comfort to the bereaved,
- ◆ Offer teaching and training to the priest/ess of the Temple regarding, developing positive attitudes towards the issues, both personal and societal, of death and dying,
- ◆ Offer open-minded support to those seeking and exploring their relationship with the divine through sacred sexuality,
- ◆ Offer teaching and training to the priest/ess of the Temple regarding the creation of and development of positive attitudes towards issues, personal and societal, surrounding the sacredness and life affirming potential of sexuality
- ◆ Maintain an altar of blood and spirit ancestors, which acknowledges and honors the diverse traditions represented by the Temple membership.

Ministry of Sagittarius Mission Statement

The Sagittarius Ministry sacred duty is to provide spiritual educational opportunities to the community. Our tradition is one of experience, not simply belief. Education in the history, mythology and magickal techniques is the gateway in which we experience the wisdom of our tradition and we are dedicated to open this gateway to sincere seekers of the tradition. The Sagittarius Ministry is responsible for overseeing the two of the Temple's main bodies, the Mystery School and Seminary, which operate both in person events and online courses. We organize and administer the classes and teachers of both complimentary schools, as well as additional workshops outside those main bodies open to educating General Members and the public. We also seek to educate the general public through overseeing the production and distribution of religious educational texts and media materials for those unable to directly attend Temple events, but wish education in our teachings. The deepest spiritual duty of the Sagittarius Ministry is to maintain communion with the Hidden Company, the Mighty Dead of our Timeless Tradition who have attained the next phase of spiritual evolution and now act as guides and teachers to us all, guiding the Temple of Witchcraft from the inner worlds. It is our sincere goal that all who work in our tradition have the opportunity to walk the path to join the Hidden Company and the only way to walk that path is to enter the Gateway of the Mysteries. Our educational path opens the inner gateway and guides us on the path of inner initiation.

Ministry of Capricorn Mission Statement

The mission of the Capricorn Ministry of the Temple of Witchcraft is to encourage and support healing, change, and spiritual development by serving the public and the Temple community through work focused in three primary areas:

- ◆ Outreach to and advocacy for pagans incarcerated within the United States, the families of incarcerated pagans, and victims of crime.
- ◆ Creating, facilitating, and maintaining an archive of rites of passage rituals that span the human life cycle.
- ◆ Facilitating trainings, rites, and rituals in men's mysteries and maintaining a strong spiritual link with God and divine masculine energy via public and private ritual.

Ministry of Aquarius Mission Statement

The Mission Statement of the Aquarius Ministry is to encourage, plan, implement, community building events, festivals and meetings. To build a foundation of community to both serve the inner temple community and greater community. As part of our Mission the Aquarius Ministry will coordinate disaster relief for worldwide as well as local disasters by coordinating, gathering & distributing collected monies and materials to those affected. The final part of our mission is to provide for the Temple leadership creative, "out of the box" ideas.

Ministry of Pisces Mission Statement

The Pisces Ministry of the Temple of Witchcraft shall organize and execute the rituals for the Wheel of the Year Sabbats and the Esbats, sufficiently advertising such rituals and coordinating with the Sagittarius Ministry for workshops/classes to utilize any rented space to its maximum capacity. These rituals are open to the public.

Once per month a healing ritual shall take place, with themes such as soul journeying, ecstatic postures, and creation of potions/tinctures. These may be coordinated with the Virgo Ministry. These rituals will be limited to thirteen participants, require pre-registration, and are only open to members.

Divination services for the Temple will take place once per month, or as requested by the Board, utilizing Tarot, Astrology, Pendulum, Runes, and various scrying methods. A journal of these findings shall be kept by the Head or the Deputy of the Pisces Ministry and be available for viewing by the Board. Special circumstances concerning the Temple that require divination shall be logged into the journal and copied to the requesting Minister.

MENTORSHIP PROGRAM

Through this program we hope to offer not only mentorship to the next generation of Witches experiencing Temple training, but also to provide an opportunity for potential future teachers to gain experience in some (though by no means all) teaching skills. Occult tradition tells us that each of us must train our "replacement" in a previous level of spiritual initiation before we can truly advance, and that we must pass on our power at least once before leaving the physical world upon death. This mentorship program, although it does not involve teaching or tutoring per se, does provide a foundation in aiding others on their spiritual journey, to help more experienced Witches pass their experience and perspective to others within a proven framework of training. It's a powerful way to be a part of the continuing work of the Temple even when you cannot be physically present at local events.

Eligibility & Qualifications

Mentors must be Honored members of Witchcraft III, IV or V or higher in the Temple. You must be at least one level higher than the level you are mentoring and either currently enrolled in this higher level, or a graduate of this higher level. Ideally, mentors should be graduates of both Witchcraft I and Witchcraft II before starting to mentor. Online Witchcraft III, IV, and V students are required to mentor at least one student as part of their training programs, but they are encouraged to mentor more than one student if they feel they can handle this. Students from an in-person class must be enrolled in or be a graduate of Witchcraft IV or V and must be recommended by their teacher in order to be eligible to mentor online students. Only Ministerial Members (i.e. graduates of Witchcraft V) are eligible to mentor students in the Seminary program (Witchcraft V). If a mentor is not in good standing or is on probation for any reason, they can be suspended from the Mentorship Program. Exceptions to these rules will only be made on a case-by-case basis by the Sagittarius Lead Minister and the Dean of Students, and approved by the Board of Directors of the Temple.

Mentoring Procedures

The Mentorship Program is ideally suited to the online experience of the Mystery School and Seminary Programs. Each student is required to submit monthly homework via email. Those who act as mentors will be assigned to a student. That student will be required to submit homework to the mentor, and the mentor will be given first opportunity to review the homework, guiding the student with comments and possibly questions, and copying the TA on the correspondence. The TA will then review the homework, give supplemental feedback, and will copy the student, mentor, and Dean simultaneously. The Dean of Students, whose review of the homework may provide other feedback, will copy the student, mentor, and TA simultaneously, will respond to each individually if necessary, and will record the homework in the official records.

When responding to the homework, the mentor will copy the homework in its entirety, including the date stamp from the student, and comments, questions and encouragement will be interspersed within the text of the original homework. Since homework is submitted in an email, this can be accomplished by clicking Reply and adding the email address of the TA to the address line, then adding comments at relevant junctures in the left-hand margin. Feedback can range from a few sentences for each lesson to larger paragraphs and back and forth discussion, but all feedback is to be included in the homework. Amount of feedback differs from lesson to lesson and student to student, as each is individual in their style and might provide more or less detailed homework. Often the response is encouragement and praise when things are done well, as many exercises are straightforward and done correctly or not at all. We recommend that mentors be overall encouraging to newer students in the Witchcraft I and II programs, but increasingly challenging in the more advanced levels, suggesting (but not requiring) that the student think about, journal, research, or meditate on the hows, whys, and experiences of a lesson. Students are not required to respond to your comments and questions, although many do. They are asked to make their responses in the next month's homework. Usually the time required to mentor most students is 1-2 emails per month, taking 5 to 30 minutes for appropriate responses. (See the Mentoring Guidelines section below.) Please keep copies of all homework, the date you received it, and your responses.

The mentor review of the homework is important, as the mentor has the one-on-one relationship with the student, and can give the primary feedback, encouragement, and guidance. The TA is there to help with any questions the mentor may have and to add comments, questions, or suggestions about anything the mentor may have omitted. The Dean can add to that, if necessary. Because the main focus is on the experience of the student and there are essentially no right or wrong answers, the homework is "reviewed" rather than "corrected" or "graded." The focus is to guide the student toward following the directions, understanding what they're doing and getting the benefit of having done it, and to encourage them for their efforts.

As the first person to respond to the student's homework, mentors can provide the student with a general idea of how satisfactory the assignment is, by way of encouragement. Please note, though, that this is not an evaluation of the work. There are no external standards by which the homework is being measured, besides the honest effort the student makes to do the work and report their experiences. Assignments are not graded on a scale of A, B, C, D, F, or anything similar, and mentors are cautioned not to do so. Homework is deemed satisfactory if the student has reported what they did and the result (their experiences) for all new assignments on the monthly Syllabus and any other assignments that the teacher (Christopher) may have made in Classroom or on the class audio lecture. All assignments are made solely by the teacher. The TA will confirm whether the homework is satisfactory, noting any missed assignments. The Dean will determine when missed assignments can be turned in, generally suggesting they be included in the next homework, although technically all work must be completed by the end of the course. The only evaluation of the student's work is done at the end of the class year by the Dean and Christopher, who determine whether a student graduates and whether the student can go on to the next level class.

Homework is due from the student on a specific day each month. The mentor is required to respond to the student within one week of the due date, or if the homework is late, one week from the receipt of the homework. In this way, the student gets timely feedback, and the TA and Dean have time to review the homework and get it back to the student within the month before the next lesson is due. The mentor is also modeling timeliness for the student. If the student is late with their homework, the mentor should alert the Dean. If the student says their homework is going to be late or requests an extension, the mentor should refer the student to the Dean, but should refrain from saying that an extension will be given. The Dean will determine if an extension is warranted and will let the student, mentor, and TA know if an extension has been granted. Our policy is not to chase students. Mentors are not to track down late homework assignments. If a student has been "absent" for an extended period of time, the mentor should check with the Dean about whether to touch base with the student and offer any mentorship and aid that would be appropriate and helpful.

Mentors and mentees should maintain a working relationship within the Mystery School. Students may, and often do, go to their mentor with questions involving witchcraft, as long as these are not outside the scope of the monthly lesson. Mentors can work directly with students via email, thus reaching students no matter where in the world they may live. The communications should be mentioned in the homework, with further clarification from the emails, if necessary, so that the student can receive guidance from the whole review team. It's important to keep in mind that the function of these interactions is not to chase students for missing homework and is not in the nature of check-ins with the students, as the check-in is the homework itself. Mentors are not required to provide this extra time, though, and no student should expect it. Mentors should set appropriate boundaries, asking themselves how much time they have, making it clear to the student that they have x amount of time and not y, and keeping boundary issues clear so that the student does not lose sight of the fact that the relationship is between mentor and mentee rather than between peers.

Also, while mentorship is a spiritual relationship, and often personal and spiritual counsel and guidance come into play, mentors are not counselors and are not qualified to give psychological aid. Students are required to have all necessary medical support systems in place prior to starting the class, including any necessary therapists, counselors, psychologists or psychiatrists. Mentors can remind students of this when necessary, but should also contact the Dean, who can refer students requiring specifically in-depth spiritual counseling to a qualified ordained minister in or known by the Temple.

Mentors and mentees are welcome to interact socially outside of their respective class responsibilities, so long as such interactions do not compromise their working relationship within the Mystery School. Actions that would compromise the mentor-mentee working relationship include such things as initiation of a romantic or sexual relationship, use of abusive language or ultimatums, or the mentor's use of a mentee as an unpaid intern or apprentice for work unrelated to the TOW Mystery School, as well as giving medical or psychological aid, discussion on social media of class issues, assignments and materials, or excessive and repeated lateness in reviewing homework. Social relationships, if any, should be social and outside the context of class. If either party feels that the working relationship has been compromised, steps should be taken to either establish proper boundaries or to seek reassignment to a new mentor.

Mentors sometimes progress along with a student, mentoring that student from Witchcraft I to Witchcraft V, providing consistency for both and the opportunity for the mentor to learn how to mentor in the varying degrees of training. Assignment of the same mentor through all class levels does not always happen, however, and mentors should understand that a change in mentor from one year to the next can allow the student new opportunities for new insights and perspectives and for expanding their online connections. Whether you mentor a particular student for a year or longer, though, it is common to become attached to the individual student. It is important to try to maintain a level of Compassionate Detachment. This doesn't mean that you are not invested in your mentee's growth but it does mean that you don't allow your personal attachments to interfere with your mentee's development. Compassion is caring, but

needs to serve the highest good of all. A student's overall experience in the Mystery School should include building community.

Whenever necessary due to a personality clash or different working styles or incompatibility, students can request new and different mentors, and mentors can request new and different students. Reassignments, like assignments, are at the discretion of the Dean of Students and/or Instructor (Christopher). Any issues that arise between the mentor and student can be brought by either party to the attention of the Dean of Students or the Instructor to be addressed.

We will be using Google Classroom (also referred to as Classroom) as the forum for class discussion, access to class materials, and posts from Christopher and the Dean. Each student will sign up for the Google Classroom for their class. Each class will also have a separate Google Classroom for Mentors.

We encourage, but do not require, that mentors join the Google Classroom set up for Mentors of the class their mentees are enrolled in. We are setting up these separate Mentor Classrooms so that mentors will not be confused as students in the student Classrooms, but will have access to class materials (monthly lesson BOS and Syllabus and the link to the monthly audio lecture), additional Wisdom Lectures from Christopher, and posts to the students from Christopher and the Dean. Note that the audio lectures for W2 in 2019 will all be new, recorded from Christopher's in-person W2 class, and that there are many new Wisdom Lectures in all classes as well. Membership in the Mentor Classroom will also allow mentors to ask and discuss with the TAs, Dean, and Christopher any questions they have that may also be relevant to other mentors. The TAs, the Dean, and Christopher will still be available for individual consultations via email.

Mentors should take only the number of students they reasonably feel they can safely and ethically mentor in the course of a month's time via email. Such numbers vary with each mentor. If a mentor is overwhelmed or needs help, it is the mentor's duty to inform the Dean of Students and renegotiate expectations and requirements. Mentors continue in any program at the discretion of the Dean of Students, but if the mentor disagrees with the Dean of Student's decision, matters can be brought to the Sagittarius Lead Minister and, if necessary, the Temple Advisory Council and Board of Directors.

All mentors, even those not of Ministerial Membership, are bound by all the guidelines and regulations of this Handbook when dealing with students. Links to both can be found on our website at <http://templeofwitchcraft.org/structure/membership/>. Please read both thoroughly before partaking in the program. Note that the "Ethical Guidelines for Pastoral Care and Spiritual Counseling" section of the Handbook provides guidance on dynamics of relationship, conflicts of interest, physical contact, and sexual harassment. It is also important for mentors to read and be familiar with the Class Policies and Structure document given to all students at the beginning of the class year and posted in Google Classrooms.

Experienced mentors can, with the approval of the Sagittarius Lead Minister, take on students outside of the online program, and may eventually be part of the faculty of the Mystery School and Seminary.

Mentoring Guidelines

Be yourself. You bring your unique experience and connection to the student.

- ◆ You have come this far along the path, and we are putting our trust in you to be able to help someone who is traveling where you have been before.

Play to your strengths. Not everyone is the same. It is okay to use humor, brief stories or whatever written ways you communicate best. Sharing your interests can help the student gain new insights and perspectives.

- ◆ If you do use humor, please make sure you indicate it as such, as the written word can be misconstrued, and it should be clear that you are not being sarcastic or mean.
- ◆ You do not have to respond to each and every exercise. For some exercises, a simple "Well done" or "Good job" will do.

Review the materials. You may have just completed the year you are mentoring or it could have been a few years ago. Either way, it is good to look over the Lesson BOS and Syllabus information. As you have continued your Work, your perspective may have changed, and things blend together or are forgotten. Taking a few minutes to reread the lesson and familiarize yourself with the exercises will help you with your response.

- ◆ It can also be helpful for you to listen to the class audio lectures, even doing the guided meditations on them, even if you've done this before.
- ◆ Note that the class audio lectures for W1 2018-19 are new, recorded from Christopher's in-person W1 2018-19 class. The audio lectures for W2 2019-20 will be new, recorded from Christopher's in-person W2 2019-20 class.
- ◆ Mentoring can be a learning experience for you as well as for the student, a chance to look at the material in the lesson through their eyes and to understand it more deeply yourself.

Organization is key. Keeping a list of the assignments and due dates for your student as well as a check list can help you keep on top of things.

- ◆ This is especially helpful if you have taken on more than one student to mentor.
- ◆ The list is primarily for you, as it is up to the TA and Dean to note for the student what assignments are missing and when these may be handed in.

You don't need to have all the answers. It's okay to say you don't know.

- ◆ You are part of the review team of mentor, TA, and Dean, and thus have a support network to fall back on if you don't know the answer or don't feel comfortable answering. Feel free to refer the question to your TA or the Dean of Students. That is what we are here for.
- ◆ Keep in mind as well that there is a certain amount of vagueness in some aspects of the work, and that some aspects of mentoring are more art than science. Being part of the team of reviewers can help you expand your experience in learning this art.

You need to let the Dean or Christopher address some issues.

- ◆ Questions that pertain to a student's status in the class need to be answered by the Dean, and you should not attempt to answer them. Such questions include
 - Questions about or apologies for lateness. The mentor can be compassionate about their mentee's life circumstances but refrain from okaying the lateness.
 - Requests for extensions. And please do not promise that the Dean will give an extension, as these are granted on a case by case basis.
 - Notifications of quitting/withdrawal from the class or questions about whether the student should stay in the class. It is not sufficient for a student to tell just their mentor that they are quitting the class. The Dean needs to process the withdrawal to ensure that the student is fully unenrolled, does not receive additional class materials, is unsubscribed from Classroom, and is in touch with the Temple treasurer to arrange for financial matters.
 - If these questions come up, you can tell the student that you are cc'ing the Dean because this is a question for the Dean.
- ◆ Some issues that are only for the Dean or Christopher to address.
 - Requiring a student to redo of an exercise. Leave this to the Dean.
 - Requiring a student to report further details about a specific exercise. Leave this to the Dean.
 - Decisions about procedural issues. Ask the Dean.
 - Missing exercises within the homework. The TA will list the missing exercises for the student, and the Dean will let the student know when these are due. The mentor can, though, suggest to their mentee that, if they had trouble with an exercise, they can in the future ask you, the TA or the Dean about any questions or issues they have.
 - Missing homework. Contact the Dean if you have not received your mentee's homework. The Dean will then advise on what to do.
 - Mystery School policy is not to chase students. In their applications, students have made a commitment to the course and training for the year. They have been instructed in the Online Class Structure and Policies document to contact the Dean if they cannot get their homework in on time.
 - Students do, though, like to know that we care about them. If you have not heard from your mentee and want to show concern about their welfare, first check with the Dean.
 - In many cases, the Dean will give the mentor the go-ahead to contact the mentee to ask them if they're okay.
 - In other cases, the Dean may have information about the delay, such as the student's being in the hospital or negotiations with the student about an extension.
 - Be careful not to overstep your role. Such things as time management or motivational difficulties are up to the student to work out, perhaps with the help of a therapist, although the mentor might offer a suggestion without going into the issue in depth, as that would be taking on the role of a tutor or counselor.
 - While mentors may want to help the student to build community within the Temple, this is ancillary to helping the student with their homework. The priority is the homework, whereas building community is a secondary consideration. If you have not heard from a student, contact the Dean.

It's okay to ask for clarification. If you have questions or concerns about the materials or anything else, please check in with the TA and the Dean. We are always available and happy to help out.

- ◆ If for some reason you cannot get a response from the TA about a situation involving your mentee, within 7-10 days or so, please write to the Dean or Instructor.
- ◆ If something regarding your mentee is Urgent, you can write to the TA, Dean and Instructor in a single email.

Encourage them to show their work. Multiple people will be reviewing the student's homework, and it makes it easier for all of us if we have all the information in front of us.

- ◆ Basically, the student should write in their homework what they did and what they experienced.
 - Attachments to the homework email are not acceptable, but it makes a difference whether the homework itself is attached vs. pictures to accompany the homework.
 - If you receive the homework as an attachment to the homework email, you need to return it to the student, asking them to copy and paste the homework into the body of the email. Please cc the Dean when you do this. If you have questions about this, ask the Dean.
 - Pictures are not required, but if any are included and sent as attachments, they are annoying as they do not transfer to the TA or the Dean. You do not need to return the homework, but you can note that future pictures should be copied and pasted into the homework, or posted in Classroom.
- ★ If the student just states a conclusion, it's a good idea to suggest that they show what they did. You could comment with something like, "It would be helpful to know how you came to this conclusion. You might keep this in mind for next time."
- ★ An exercise is not complete if the student merely restates the exercise.
 - For example, in the W1 visualization exercise, if a student says, "I visualize things all the time," you could suggest that the student report what specifically they visualized in relation to the directions.
 - For another example, if a student in W4 writes the steps they followed for the LBRP and adds only that they practiced it, you could suggest that they report on what they experienced as a result of the practice.
 - Please note, though, that these are suggestions only. The Dean will determine if anything needs to be redone.
- ◆ Whatever is pertinent to an assignment should be stated in the homework. It is not okay for the mentor to refer to an outside conversation with the student and then to say in the homework, "I'm okay with this because the student already explained this to me." Instead, the mentor should state what it was that the student said, so that the TA and Dean also know what the student did and experienced, and they have the opportunity to respond.
- ◆ Keep in mind that all your feedback is in the form of suggestions for the student to consider, think about, and do if they feel so inclined, but that they are not required to respond, unless they wish to.
- ◆ It's also good to tell the student that any responses they may have to your questions or comments should be included in the next lesson's homework, so that there is just the one homework submission each month. You are not waiting for a response to add to the current homework, so please send the first version of the homework to the student and TA.
- ◆ Remember that you are part of a review team that includes the TA and the Dean. Don't worry if you think you missed saying something, as another member of the team might do so. Also keep in mind that it's best not to inundate the student with a zillion suggestions. Instead, see if you can help the student focus on one or two things to understand better or to improve upon. This is especially relevant in the lower level classes.
- ◆ It is up to the Dean to ask for a redo of anything, if the Dean judges that to be necessary (and that is relatively rare). We are not grading or evaluating the student's work, which is satisfactory if the student makes a sincere and honest effort to do it. They should follow the directions, but a simple reminder is adequate to have them do this in subsequent lessons. You can leave this for the TA or Dean to do.

Keep them on their toes. Although a direct answer may be helpful, it isn't always the best way for someone to learn. Pointing the student to appropriate resources and using leading questions or suggestions allows them to find the answers on their own. The process can be as important for the student as the outcome.

- ◆ Leading questions can often be phrased as statements. For example, you can say, "You might think about..." or "You might want to..." Questions such as "Did you do..." can have the effect of the student's thinking that they did something wrong. You want to leave them with some notion that they've accomplished something, however small.
- ◆ Keep yourself out of it when making suggestions. Instead of "I want to see..." you can say, "It would be helpful if you..." The reason for this is that Christopher is the teacher, and it is not up to the mentor to make an assignment.
- ◆ Keep the class level of the student in mind.
 - If something is covered in an upper level class, say so to the student. Don't try to explain something by referring to this upper level knowledge. If in doubt, ask the TA or Dean.

- Don't suggest to the student a technique or procedure they have not yet been exposed to in their TOW classes.
- Remember when you were in the same class as the student, and remember your own level of understanding at that time. If you explain something, explain it given the experiences from the material at that level, not from upper level classes that the student has not yet experienced.
- If this is the first lesson in W1, it's enough that the student has done what's required. There's no need to ask them to go deeper. They are just beginning, and need to build up a skill set before they are ready to take anything much further. As lessons progress, it's good to remind the student to practice the exercises.
- As the levels progress, suggestions can be more challenging, pointing the student to observe more, to think about, research, and/or meditate upon symbols (animals, plants, etc.) that come up in a student's meditations, to think about alternative interpretations, to try variations of a procedure, and so on.
- ◆ Keep the individual student in mind.
 - Some students take well to suggestions that they dig deeper into the material. For others, it is enough that they learn to do the exercise and practice it.
 - Some students write more easily than others, express themselves better. So read what they wrote carefully. The amount of detail does not have to be a lot, as long as they have written enough for us to know what they did and what they experienced.

Sometimes we miss the mark. Occasionally a student will misinterpret an assignment or go off on their own Path. It is important that we honor their process and personal journey, but it is essential to address the digression. Acknowledge the work they did and then suggest that they look at the assignment again. As stated above, the Dean will determine if anything needs to be redone. But keep in mind that it is required that the student follow the directions for an exercise, so that they can benefit from the experience from doing the exercise as Christopher designed it. And it is only in having the experience from the assigned directions that the student can compare their experience with any variation that they may have done in the past or are doing now.

- ◆ Some students have prior experience in magick, Witchcraft, or Paganism. This does not make them perform at a level higher than the level of the class and lesson the student is on. The student is not being compared to anyone else. The student is where they should be with the material. Prior experience does not mean that the student has experience with the exercises and material of the class.
- ◆ If a student does well on a particular exercise, this does not mean that the student is advanced in that topic. They may show an aptitude or talent for that particular area of magick, but they are not expert at it. Whether in W1 or above, they are learning. If they do better than you have ever done, that's great, but that does not mean they are more advanced than you in that area, nor are they more advanced than the class. The talent still needs to be nurtured and developed, and that will be done in subsequent lessons and classes.
- ◆ Prior experience or expectations can interfere with the experience on some exercises. You can help by suggesting that the student set these expectations aside and approach the material with an open mind.

A positive focus. People have a tendency to absorb things better when they are presented in a positive way. Whenever possible frame your comments in an affirming manner.

- ◆ Be compassionate with the student, encouraging. Even if you have something matter of fact to say, it can be said kindly.
- ◆ It's important to give praise when you can. For example, even after making some suggestions on a particular exercise, you can add, "Good job." This doesn't have to be done for every single exercise!
- ◆ Just saying, "Good job," or "Cool," or "Well done," or whatever is not sufficient feedback for all the exercises in the lesson! If you don't have any suggestions for the student, you can elaborate on how they did a good job in one or two of the exercises.
- ◆ It's generally a good idea to read an entire paragraph of the homework and make your comments below that instead of inserting comments inside the paragraph. In this way, what a student says may make more sense when seen in its context. It also makes it easier for the TA and Dean to read the student's entire thought without interruption.
- ◆ Keep in mind that you are commenting on the student's work, not on their experiences in doing the work. Commenting that they did a good job or great work is appropriate, or you might say that you enjoyed reading about their experiences. But saying that the student had a good experience is not appropriate.
- ◆ Please use appropriate praise on the homework and refrain from being overly effusive. Generally, saying that the student did a Good job or a Great job works well as encouragement.

- This gives the student room to grow and can lead the student to additional practice as well as acceptance of suggestions for ways to improve their magical skills.
- It also allows the other members of the review team (TA and Dean) to pick up on things one reviewer may have missed.
- It can also preclude a student from wondering why Christopher and the Dean may suggest at the end of the year that the student is not ready to move on to the next level.
- In rare instances a student does excellent work or wonderful work on an exercise or lesson. But the use of other superlatives is generally inappropriate. For example, “exceptional” is a comparative term, and we are not comparing the student with other students nor against any objective standard.

It can get personal. As you know, people devote a lot of time and energy in this work, and as they progress, many personal issues can be brought to the surface. It is important that we honor people's feelings and are supportive of the process. With that being said, it is not our responsibility to take it on or act as someone's therapist. It is important to set boundaries and check in with the TA and Dean of Students. (See Mentoring Procedures section, above.)

- It's important to maintain appropriate boundaries with students. In the magical world, you are not their peer. So don't refer to them as “girlfriend” or “buddy.”
- On the flip side of this, don't talk down to the student. Be careful about what you say about yourself. You are not there for the student to put on a pedestal because you are an expert in a particular area. They already think you know more than they. Maybe yes, maybe no. Balance is the key here.
- At the end of a homework, please use only your first name, rather than your entire name or any titles. It's best to refrain from using automatic signatures, as they can include titles, phone numbers, and so on. The reason for this is that in the past we have had students notice titles in another area of the Temple or in another job outside of the Temple, and be confused as to who is the Instructor or Dean.

Helping Individual Students Beyond the Scope of the Homework

- ◆ Mentors are encouraged but not required to develop relationships with their mentees beyond the homework. However, there is sometimes a fine line between sharing things about one's personal life and dealing inappropriately with personal problems.
 - Remember that your role as a mentor is not to teach, tutor, counsel, or be a therapist.
 - If you find that a student is having problems in their personal life, be compassionate, but don't try to do counseling with them. Instead, suggest they get outside help. Students are supposed to know this from the preliminary material they get at the beginning of each course, but sometimes they forget.
 - If you're unsure about how to handle something, consult the TA, Dean or Christopher. They have a list of TOW services for issues such as grief and loss, healing, military support, mediation of conflict between students, and family/local disaster relief and supplies.
 - For other counseling and therapy issues, refer the students to Christopher as the course instructor, as he can suggest someone not associated with the Temple, thus maintaining some distance for everyone involved, and can see that appropriate steps are taken.
 - A couple of pointers.
 - It's a good idea to distinguish between laziness and difficulties arising from working with the material.
 - Consciousness problems from the meditations are normal. This is the kind of thing that can be shared in Classroom. If that doesn't help for a particular student, consult the Dean or Christopher.

Privacy is important. Both the materials and homework should never be shared without permission.

- ◆ All class materials, homework, and interaction with students must remain within the class – in homework, individual emails with students, and/or in discussion in Classroom. Do not discuss any of this on Facebook, Twitter, or any other public forum or social media outlet. Such discussion in these forums is a violation of confidentiality.
- ◆ Do not share with students things that go on behind the scenes, including those that have to do with what goes on with the staff. The things that we discuss are privileged among us and should go no further.

Confidentiality policies. Agreement to be a mentor in the online classes means you agree and accept the following Confidentiality Agreement for Online Mentors and the Mystery School and Seminary Confidentiality Policies.

- ◆ **Confidentiality Agreement for Online Mentors.** All private materials related to the online courses (i.e., those materials not available or for sale to the general public) are under consideration for future publication or release, and thereby must be kept private, used only by students currently enrolled in the online classes, their mentors, and the staff. By becoming a mentor for the online classes, I acknowledge that I may have access to confidential

information relating to the traditions, books, products and business activities of Christopher Penczak. I understand that disclosure of this information to third parties would cause substantial detriment to Christopher Penczak's ongoing business. I agree that I will not, during my engagement in the Online Mentorship Program or at any time thereafter, disclose to any third party any confidential material, including writings, files, artwork, designs, formulas and audio material. I will likewise keep material shared by students in the online classes, personal or professional, confidential among the student and staff unless otherwise given permission to disclose such information by said party. The online classes should be confidential places where people feel comfortable sharing information and experience.

- ♦ **Mystery School and Seminary Confidentiality Policies.** All officers, administrators, staff and mentors with access to applications, files and other confidential information submitted by applications, students and ministers are required to keep such information confidential. Such information is only to be shared or discussed as needed in the context of business administration privately.
 - Confidential information includes personal information such as mailing addresses and residence, financial information, account numbers, medical history and mental health history.
 - Sensitive information shall only be disclosed to parties deemed necessary on a case by case basis, to the appropriate individuals, as determined by the Instructor, Dean of Students, Registrar, Administrators, Council, Board Members, Founds or Mentors.
 - Those reviewing applications with questions or concerns regarding the physical and mental health of an applicant will bring such concerns to the applicant with appropriate sensitivity and direct communication.
 - Those instructing or mentoring a student will initially bring concerns directly to the student, and when situations are determined potentially hazardous, bring their concerns to their appropriate superior in the Temple. Whenever appropriate, concerned parties should encourage and if necessary, insist upon appropriate medical or psychological help for the individual.
 - Records of Applications and Class information shall be kept for a minimum of five years, the general time of the full program of the Mystery School and Seminary. Rejected Applications shall be kept on file for a minimum of five years, to be used when determining acceptance with a reapplying individual. After five years, records shall go into storage or destroyed at the discretion of the Sagittarius Lead Minister.

CEUs for Ordained Ministers

The Mentorship Program is an excellent way to see how the Temple of Witchcraft training system has expanded over the years to include more information, meditations, recordings, and supplemental lore in the style of a Book of Shadows. Mentors receive all of this additional media as part of the program at no extra cost. New textbooks or CD companion recordings are not provided to mentors.

Those Ministerial Members seeking ordination are required to complete an application for ordination, including previous leadership and ministerial experience. Mentoring is an excellent way to gain such experience in the Temple and receive a letter of good standing from the Sagittarius Lead Minister.

Ordained ministers are required to continue their education to keep their ordained status within the Temple. Each ordained minister is required to fulfill three (3) hours of Continuing Education each year through Temple and approved non-Temple educational services. Mentorship can count toward hours of Continuing Education. Each student mentored in the Temple Mystery School counts as three (3) hours of Continuing Education.

FREQUENTLY ASKED QUESTIONS

Q: How long does it take to become a Minister of the Temple?

A: Generally the program is set for a five-year minimum, though some trainings are accelerated and others are decelerated depending on the student and the instructor.

Q: What is required to become a Minister of the Temple?

A: One must graduate from all previous levels (Witchcraft I through IV) and requirements of the Mystery School and successfully complete the Seminary Training (Witchcraft V) and requirements to become a Ministerial Member, considered a High Priest/High Priestesses/High Priestx of the Temple.

Q: How do I volunteer?

A: Contact the Temple via the website or speak to a minister after an official event and inquire. Review the twelve Zodiac ministries, and keep in mind what areas you might be interested in serving and what you want to do. The Temple will put you in touch with the appropriate coordinator in that ministry.

Q: How do I become ordained?

A: Fill out an Ordination Application once you graduate from the Seminary program.

Q: How do I start an official group in the Temple?

A: Official groups are only to be started and administered by ordained ministers. Ordained ministers are welcome to submit an application for a new group to the Board of Directors. Applications are found at the end of this document.

Q: How do I become a Deputy Minister?

A: First volunteer and be active in one of the twelve ministries. Speak to leaders within that ministry and either approach the Lead Minister of that sign or, for some, you may be approached directly about fulfilling such a role. All Deputy Ministers are appointed by the Lead Minister of said ministry, with final approval from the Board of Directors.

Q: How do I become a Lead Minister?

A: Lead Ministers are chosen by the Board of Directors. If you have a desire to be a Lead Minister and fulfill all the requirements, please write to the Board via our website and inquire about any upcoming positions. All Lead Ministers *must* be approved by the Board of Directors.

Q: How do I make donations?

A: Donations can be sent via Paypal through our website, or by check or money order mailed to:

Temple of Witchcraft
PO Box 2252
Salem, NH 03079

If donating due to ministerial work, please make a note of the event/class/ritual when you send in your donation.

SPIRITUAL CODE FOR MINISTERIAL MEMBERS

The following guidelines are aspirations we encourage our Ministerial Members, ordained or not, to embody to the best of their ability. They represent ideals in the Temple of Witchcraft we are all working towards. Those who are not in harmony with these core ideals may not be suited for Ministerial Membership.

Responsibility

We take responsibility for our words, thoughts and deeds, observing the balance of nature and spirit, and strive to live the essence of the Wiccan Rede in “harming none” whenever and wherever possible.

Community

We recognize the value of community and work to develop and nurture our community and tradition. While being leaders, we also recognize we are truly called to serve. We honor our obligations to our spiritual community but are also mindful of responsibilities to family, friends, local community, and country.

Spirituality

We actively work on our own spiritual evolution, education, and healing, exploring new mysteries while grounding them in the wisdom of Witchcraft. We maintain a spiritual practice that nourishes us on a physical, mental, emotional, and spiritual level, keeping a healthy balance where we can be of service.

Reverence

We honor the Divine as both Goddess and God, immanent in the Earth and Universe, and transcending beyond the bounds of space and time. We strive to honor and protect the world, and our immediate environment. We work in service and partnership with the Divine.

Tolerance

We respect other views of Witchcraft, Wicca, Paganism, Magick, and Spirituality, even when we do not necessarily agree with them. Clear and honest dialogue is encouraged, even when the result is to agree to disagree.

Boundaries

We maintain appropriate boundaries, treating others with respect while acknowledging our own vulnerability and personal issues. Whenever there is a personal conflict of interest with a student, client, or other Temple member, refer those seeking aid to another Ministerial Member within the Temple, or to a qualified minister outside of the Temple who can provide appropriate aid.

Mediation

When disputes occur within the Temple or the larger community, we seek a peaceful resolution for all parties involved. Whenever possible, we seek mediation to settle the disputes fairly and equitably, calling upon our sisters and brothers in the Libra Ministry.

Empowerment

We seek to claim our own power as Witches, meaning that we take action, work for beneficial change, and own the outcome of our choices. We also seek to empower others, preferring to teach them to do for themselves (and to own the outcome of their choices) rather than doing things for them, whenever possible.

ETHICAL GUIDELINES FOR PASTORAL CARE AND SPIRITUAL COUNSELING

The Temple of Witchcraft ministerial members provide various spiritual services to the community. Spiritual counseling and guidance is one aspect of these services. This document is to serve as a guide in these encounters to assist ministers with ethical boundaries and to protect them and the community members they serve.

Definitions

Pastoral Care includes the activities of informal conversations and more formal counseling sessions which involve communicating concern or reassurance during times of difficulty, hospital visits and helping with spiritual advice by providing a ritual or meditation in response to events (i.e., Scorpio ministry write up on an altar to set up upon the death of a loved one).

Spiritual counseling falls under the pastoral care umbrella but denotes more time and care with the community member. This means establishing an appointment in a private office where one on one (or a couple or family) spiritual counseling or healing services occur for a fee. Spiritual counseling should be brief, supportive, and limited to spiritual techniques versus psychological techniques, unless the minister is trained in mental health techniques. Spiritual techniques include rituals, meditations, flower essences and other techniques that are part of the minister's training. The minister should maintain a referral database for situations where the client needs deeper psychological care or extended long term care is required which would create a dual relationship with the client if they regularly attend Temple events in which the minister is involved.

Pastoral care is provided by ministers in other faiths as part of their employment. The Temple ministers provide a fair amount of their services on a volunteer basis so delineation of services they would charge for versus do as part of their volunteer role need to be clearly defined with the clients they serve in order to maintain appropriate boundaries. These services vary depending on which ministry and minister is involved.

Other Professional Identities

If a minister is also a member of another service or healing profession such as Clinical Mental Health Counselor, Social Worker, Life Coach, Reiki practitioner, etc., then the minister is responsible to the Ethical Guidelines of that profession in addition to the guidelines detailed here. If the community member requires mental health counseling, the minister should consider whether these needs are better served by an outside referral to avoid developing a dual relationship.

Relationship Dynamics

Ministers should be mindful of the imbalance of power in professional/client relationships and refrain from exploitation of that imbalance. Relationships with clients should be maintained on a professional basis. Ministers should avoid all derogatory language with clients. Accurate and respectful communication is required between Minister and client.

Self Determination

Ministers are required to promote and respect the client's right to self-determination and empowerment. Ministers should not impose their own values, judgments and decisions upon their clients, but encourage clients to identify, clarify and implement their own goals. Ministers may only limit a client's right to self-determination when in the Minister's professional opinion the client's actions pose a serious, foreseeable and imminent risk to themselves or others. This is in alignment with the tenet in most pagan beliefs systems that the client has a direct connection to the divine and that the minister's role is to help empower and guide the client in fostering that connection.

Conflicts of Interest

Ministers should be alert to, and whenever possible, avoid, conflicts of interest that could impair judgment or professional services. Ministers should not engage in dual or multiple relationships with clients where there is risk of potential harm or exploitation of the client. A dual relationship is one where the minister has contact with the client in another setting or the client is a friend. In case where that is unavoidable, the Minister is responsible for maintaining clear, appropriate and culturally sensitive boundaries. Appropriate multiple relationships within the Temple of Witchcraft would include ministering to a client who is also a current or past student. Ministers should not take unfair advantage of any client or use undue influence upon the client. The Minister is responsible for informing the client of

all potential conflicts of interest. Ministers are responsible to clarify with all parties when ministering to multiple people who have a prior relationship, such as couples, family members, siblings and covenmates.

Minors

When working with minors, always insist that a parent or guardian be present in the room with you. Do not minister to minors alone. Whenever possible, have a signed release form from both parents, particularly when the parents are divorced unless only one parent has sole custody.

Physical Contact

Ministers should only engage in appropriate physical contact with clients and are responsible for setting clear, appropriate and culturally sensitive boundaries for such physical contact. Ministers are allowed to perform physical contact in the case of hands on healing, energy work, ceremony, anointing and ritual in an appropriate manner.

Sexual Harassment/Contact

While Witchcraft is a sex-positive religious tradition, Ministers should not engage in sexual contact with clients, whether consensual or forced, nor sexually harass clients in any way. Sexual harassment includes sexual advances, sexual solicitation, requests for sexual favors, and other inappropriate verbal or physical conduct of a sexual nature. Any engagement in tantric rituals, skyclad (i.e. nude) ceremonies or energetic healing of a sexual or pseudo-sexual nature (such as the Body Electric Techniques) should only be performed by certified Ministers in a professional context and within appropriate boundaries.

Confidentiality, Privileged Communication, and Privacy

Ministers should respect the client's right to privacy. Ministers should not solicit for personal information unless necessary to provide services. Once private information is shared within the context of a session or ritual, professional standards of confidentiality apply. Ministers may only disclose personal confidential information when written consent is obtained from the client or a person legally authorized to consent on behalf of the client. Standards of confidentiality should only be lowered for compelling professional or legal reasons, such as to prevent serious, foreseeable and imminent harm to the client or another identifiable person. These exceptions include: Intention to harm him/herself or another person; When there has been report of abusive actions toward a minor child or a vulnerable (i.e.: elderly) adult. Only the information necessary to achieve the desired purpose of safety, or relevant to the purpose for which the disclosure is made, should be revealed. When counseling family, couples or groups, the Minister must seek an agreement among all those involved concerning issues of confidentiality, and inform all participants to honor all agreements jointly.

Informed Consent

Ministers are required to inform their clients that if the client states they will cause harm to self or others, the minister must contact the proper authorities. This is part of the ministers legal responsibility of the "duty to warn".

Continuing Education/Continuing Education Unit Credits (CEUs)

All Ministers are responsible for receiving further professional education beyond the Seminary Program, within or outside the Temple's education system, appropriate to their areas of specialty. Such education can include but is not limited to: Reiki Healing Certification, Astrological Training, Tarot Training, Shamanic Training, Herbal Healing Training, Flower Essence Consultant Training, Social and Psychological Counseling Training. Ministers should maintain records of the education and Continuing Education Credits they receive to document these efforts and be prepared to share these with the Temple at times of renewal of Ordination status.

Payment for Services and Bartering Policy

Ministers should set fees that are appropriate, fair and reasonable for the services provided. While Ministers should be considerate of a client's ability to pay for such services and their immediate needs, Ministers are discouraged from bartering arrangements whenever possible, as such arrangements tend to create conflicts of interest, exploitation and inappropriate boundaries. The Temple suggests instead, the use of sliding scales based upon income and ability to pay. Bartering services should only be performed in limited circumstances when other options are not available, and done while maintaining professional ministerial standards. All billing practices should be accurate and reflect the nature of the services and the policies established by the Minister.

Length of Treatment

Ministers are encouraged to provide brief, solution focused, referral based services to community members whom they see in regular esbat or sabbat rituals. If a client requires long term intensive healing services, a referral may need to be made to assist in alleviating the possibility of dual relationship which would make it difficult for the member to continue to come to the public rituals. The welfare and best interest of the client/community member should be the priority in these decisions.

Termination of Services

Ministers should terminate services when services are determined no longer necessary for the client. While ideally such relationships should be mutually agreed upon, Ministers are within their right to determine the relationship is no longer beneficial to the client and/or adversely affecting the Minister. For termination or interruption of services, the Minister should make all best efforts to suggest alternative services, ministerial, social or medical, or make referrals on a case-by-case basis.

Unethical Conduct

Ministers should make every effort to discourage, prevent, expose or correct unethical conduct among other ministerial colleagues in the Temple. Ministers who feel a colleague is acting unethically should report such individuals to the Sagittarius Lead Minister, the head of the Seminary Program.

Setting

Ministers are responsible for establishing an appropriate setting in all consultations, including setting clear, appropriate and culturally sensitive boundaries and a setting conducive to confidentiality and spiritual work. Ministers are required to keep their own records of sessions to the level they feel is appropriate for the spirit work of the Minister. In ministerial context outside of the normal professional setting (hospital visits, prison visits, pre-post ritual settings), Ministers should strive to maintain all appropriate behavior and boundaries in such circumstances.

Impairment

Ministers should not allow their own personal issues, problems, psychological distresses, legal issues, substance abuse issues or mental health difficulties to interfere with their professional services or spiritual and ethical judgment. Those with such difficulties should seek immediate help in whatever venues are appropriate for the situation, making adjustments to their spiritual counseling practice and workload to be able to provide quality service to clients. If such aid and adjustments are not possible, the Minister should interrupt or discontinue services, referring the client to other appropriate services.

Competence

Ministers in the Temple of Witchcraft must be graduates of the Temple of Witchcraft Seminary Program, in good standing. Ideally those providing spiritual counsel should be ordained ministers in the Temple of Witchcraft's ordination program. Only ordained ministers are considered legal ministers, i.e. recognized by state governments to perform legally binding ceremonies and have the credentials to make hospital and prison visits. Ministers are encouraged to gain additional education, training and skills to facilitate professional spiritual counseling services.

Misrepresentation

Ministers should make every effort to accurately portray themselves, their role as Minister, their role in the Temple of Witchcraft and the Temple of Witchcraft itself. Clear distinctions must be made between actions and statements as a private individual and those representing the Temple of Witchcraft. Steps must be taken to correct inaccuracies or misrepresentations.

Resources

- American Association of Pastoral Counselors. (AAPC) (2010) Code of Ethics. www.aapc.org/about-us/code-of-ethics.aspx
- American Counselors Association (ACA) (2005) ACA Code of Ethics. ACA. www.counseling.org
- American Mental Health Counselors Association (AMHCA) (Revised 2010) Code of Ethics. AMHCA. www.ambca.org

- Blackburn, Bill (2008) "Ethical Issues in Pastoral Counseling". The Christian Ethics Today. www.ChristianEthicsToday.com Source page: http://www.christianethicstoday.com/021/ethical%20Issues%20in%20Pastoral%20Counseling%20by%20Bill%20Blackburn_021_22_.htm
- Brushwyler, L. Ronald with Sheryl Carle Fancher, James C. Geoly, John R. Matthews, and Margo M.R. Stone (1999) "Pastoral Care vs. Professional Counseling: Discerning the Differences." The Midwest Ministry Development Service, 1840 Westchester Blvd., Suite 204, Westchester, IL 60154-4334.
- Center for the Study of Ethics in the Profession at IIT (2004). "Common Code of Ethics for Chaplains, Pastoral Counselors, Pastoral Educators and Students." Posted on December 14, 2011 on the World Wide Web at thics.lit.edu/ecodes/node/5104
- National Association of Social Workers (NASW) (Revised 2008) Code of Ethics. NASW. <http://www.socialworkers.org/>
- Sohnen-Moe, Cherie and Ben Benjamin (2003) *The Ethics of Touch: The Hands-On Practitioner's Guide to creating a Professional, Safe and Enduring Practice*. Sohnen-Moe Publishing.
- Unitarian Universalist Ministers Association (UUMA) (2011) The UUMA Guidelines for the Conduct of Ministry. UUMA.

LEGAL RESPONSIBILITIES OF MINISTERS AND MANDATED REPORTING

In the Temple counseling guidelines, instances where confidentiality must be waived are discussed. These include:

- ◆ Mandatory reporting of abuse and neglect, particularly of children but this can also apply to the elderly and incapacitated adults.
- ◆ Cases where an individual says they have plans and means to harm another named person.

Legal Responsibility as a Mandatory Reporter of Child Abuse or Neglect

Ordained ministers are designated by state laws in 28 states as Mandatory Reporters for suspected abuse or neglect of children. A mandatory reporter is someone who, due to their profession, may encounter credible information that a child is being neglected or abused and therefore must report this suspicion to their state agency which oversees children and families. Ministers are encouraged to review their state laws and procedures as these vary from state to state. In most cases, a child is defined as being under 18 years of age. Abuse and neglect are defined in the linked Massachusetts website as an example. You are encouraged to review your state laws and definitions by visiting your state website and the corresponding department that oversees children and families. The following resource offers an overview of the state laws governing this issue.

Child Welfare Information Gateway. (2019). Clergy as mandatory reporters of child abuse and neglect. Washington, DC: U.S. Department of Health and Human Services, Children's Bureau.

<https://www.childwelfare.gov/pubPDFs/mandat.pdf#page=5&view=Summaries%20of%20State%20laws>

The Massachusetts definitions of conditions which would prompt a report are on this website and are provided as an example: <https://www.mass.gov/info-details/definitions-of-abuse-and-neglect>

Reporting of Abuse of Elderly or Incapacitated Persons

Other professions, particularly in the medical field, are required to report neglect or abuse in the cases of the elderly and incapacitated adults. This is not legally required of ministers but the Temple does encourage reporting if you encounter reports that are credible.

Expressed plans to do harm

Duty to Warn (Based on Tarasoff versus Regents of the University of California 1976)

Other professions, mainly in the mental health fields, are required to follow the Tarasoff ruling to warn potential victims of harm or violence if a client reveals plans to harm a persons or persons. This is known as "Duty to warn".

Ordained ministers do not have a legal obligation to do this but the Temple encourages reporting harm or illegal activities if you encounter information about them.

Sources:

- Child Welfare Information Gateway. (2019). Clergy as mandatory reporters of child abuse and neglect. Washington, DC: U.S. Department of Health and Human Services, Children's Bureau.
- Massachusetts Department of Children and Families: <https://www.mass.gov/info-details/definitions-of-abuse-and-neglect>
- New Hampshire Child Protective Services: <https://www.dbhs.nh.gov/dcyf/cps/index.htm>
- Tarasoff v. Regents of University of California Citation. Tarasoff v. Regents of University of California, 17 Cal. 3d 425 (Cal. 1976)
- <https://www.casebriefs.com/blog/law/torts/torts-keyed-to-dobbs/the-duty-to-protect-from-third-persons/tarasoff-v-regents-of-university-of-california/>
- What is a Mandated Reporter? <https://www.socialworkdegreeguide.com/faq/what-is-a-mandated-reporter/>

TEMPLE BUSINESS: TEACHERS, RITUALISTS, AND PASTORAL CARE

Much of the model of teaching, ordination and ministering is based upon the practices held by co-founder Christopher Penczak upon being previously ordained as a minister, but working publicly in conjunction with other centers, stores, groups and on his own.

Essentially as an ordained minister in the Temple, you are an independent contractor who is self employed as a legal designation, and not an employee of the Temple. The Temple cannot manage the finances and logistics of your work. The Temple can support your official Temple events through social media and mailing list promotion, referrals, and our website, as well as personal support in difficult situations from peers and mentors, teaching materials, encourage you to consecrate general members of the community, and offer the support of the spiritual current running through our work. Each of these levels of support can be requested by the appropriate ministry.

If the Temple is involved in an event as an official host, providing space or other resources, the Temple takes on the role of a store or center in this model. This usually only occurs in New Hampshire unless there are special events or circumstances.

Independent Ministers are encouraged to build their own identity and "brand" as an independent practitioners, teacher, healer or ritualists in their community, creating their own mailing lists, business plans and events beyond the Temple, particularly if they wish to do this full time as a vocation. No one minister, including the founders and council, makes their full time living doing only Temple related work.

The Temple can only help promote your specific official Temple events approved by the appropriate ministry. Individual members and ministers can help promote your other events and services, but they cannot be a part of official Temple mailings and social media.

Business Models

Independent Ministers are responsible for managing their own accounting and filing their own taxes. One claims all income and expenses as one would do as a self employed business person, including rental expenses, ritual materials, donations to the Temple, advertising, mileage, travel expenses, and guest speaker fees.

Independent Ministers can legally manage their business as a sole proprietor, which is most common, and can use a DBA to do business under a public craft name if you do not want to use your legal name. Other options would be to create a Limited Liability Company (LLC), or some form of Corporation. Please consult with an accountant and business advisor on what would be best for your financial interest. Some run their sole proprietor business out of their personal bank accounts, while others create specific bank accounts just for the purpose of their businesses. Both are legal and valid.

One need not incorporate as a not for profit (state) or nonprofit (federal 501c3) to do religious and spiritual work, but the Temple of Witchcraft's nonprofit status is not a license for members religious income to be non taxable. Each minister paid directly by the Temple for a specific event, paid by other hosts, or each minister collecting their own funds, will pay personal taxes on such monies collected.

Speak with your accountant if your religious income should be handled differently. Varies from state to state and accountant to accountant. Issues around if you are a full time minister and registering a full time income and if you have taken a religious vow around income (i.e. Vow of Poverty). Since such a vow is not required by the Temple, or Witchcraft/Paganism in general, it often doesn't apply to those ordained under such an affliction.

Some ministers, before and after HP/S/X initiation or ordination, created their own business/community identities separate from the Temple of Witchcraft. That separate identity becomes a host for specific Temple events, but not all

events put on by that host identity are Temple events. The Temple spiritually supports the work being done by such groups being run by our ministers, but maintains a separate identity from them. Only their "official" events can be listed on our social media and they must put in the request to Gemini Ministry.

There is no requirement for independent Temple Ministers to create a separate business/community identity and if working with other Metaphysical stores, it can be confusing. It works best in areas where you are renting the same space to host all your events and other community options are not available to you.

One should register, if ordained, with your local city and state offices as an ordained minister. Each state and city has different policies and requirements to be considered ordained, but for legal purposes this gives you legal standing for weddings, funerals, hospital visits and prison visits, but then each local institution might have its own policies and guidelines. Registering as an ordained ministers has no automatic standing in your business or tax status.

Event Models

As an independent minister working in the modern metaphysical world, the general models for events (classes and rituals), as well as independent consultations usually falls under the following categories:

- **Store-Center Based:** A local metaphysical shop, community center, or otherwise public and commercial business will host you for the event. You work in partnership with them, sharing duties and responsibilities of promotion and administration. Usual splits between presenter and host run from 50/50 to 70/30 of the door in favor of the presenter.
- **Group-Based:** A local group with resources to host you (place, membership, advertisement) will host your event, and either offer a percentage split of the profits, or pay you a specific set speaking fee.
- **Renter-Based:** You find a facility that will rent room space for your needs, and pay a fee per event, often based upon hours, or days. This rent becomes one of your expenses. Often for Pagans a Unitarian Universalist Church is willing to rent space to Pagan groups.
- **Home (Owner) Based:** You host an event on property you own. Small gatherings might happen in your home or upon your land. No split or renters fee is applicable unless you co-own with someone who requires this.

Please make sure that wherever you hold your events, appropriate Liability Insurance is set. Most public centers and meeting spaces have this already as a part of their insurance, but if you are hosting events in your home, make sure your own home owners insurance covers any liability. When consulting with individuals and holding classes in a private home, Co-Founder Christopher had specific liability insurance to cover having a small business in the home, beyond the home owners insurance. Do your research and make sure your policy covers you, as the Temple's insurance only covers our physical space, not the events of our ministers.

For events in New Hampshire hosted by the Temple, the Temple takes the role of the Store-Center Based Event, taking a larger % to administrate and offer space. The Temple cannot manage and administrate other events unless their are special circumstances.

Any donations from ministers and teachers for official events to the Temple are a percentage from your own profits, the money you make from the event personally, not the gross of the door. So rent and other expenses are deducted first. If donations become a hardship for small event and groups, please contact the treasure to arrange waiver. Donations should be listed as Charity Donations to a Nonprofit in your Accounting, and are considered tax deductible. The Temple will send a confirmation letter summarizing your entire donations for the year, but individual accounting of each donation is also recommended for your records.

Firearms Policy

All attendees at all Temple of Witchcraft events, including but not limited to ritual services, classes, workshops, and social events are prohibited from carrying open or concealed firearms during the event and on the event site. This includes all ministers during the course of performing their ministerial, educational, or service work whether you are at an official event or official event site. This applies even if you are licensed to carry a handgun. The only exception is for active duty identified law enforcement officers and authorized, approved, and licensed security personal on official duty at the event or service.

Event Request Form

For those ministries seeking to host an official Temple event, such events need to be coordinated. We ask that all event requests come through our Event Request Form, and such events should be sponsored by one of the twelve ministries or by the support of the Board of Directors.

Event Request Form: <https://airtable.com/shrzoEZmIIUk6vkNZ>

Event Report Form

When an event is complete, the host of the event, if not the instructor, needs to fill out an Event Report Form. This ensures the treasurer has the necessary information for our records and database. Lead Ministers sponsoring events should confirm that such a report has been submitted.

Event Report Form: <https://airtable.com/shri8BtwetieRSvPV>

Special Events and Circumstances

If you need aid to do Temple specific events only for long term rentals (say of sabbats) that is handled on a case by case basis with a conversation involving the appropriate Lead Minister and the Treasurer.

If hosting a large Temple event, such as a visiting teacher/minister, a Temple retreat, or a larger gathering, please discuss the financial details with the appropriate Lead Minister and Treasurer prior to announcing the event if you desire to do something different from what is listed here. Usually there is a greater financial benefit for the Temple, with a larger percentage being donated to a fund raising cause for such support.

Public Ministry and Community Groups

Currently our support of Ordained Ministers is on an event by event, case by case basis. Each "official" event needs to be submitted and approved by the appropriate Lead Minister, and special circumstances taken when necessary to the Board of Directors.

In 2022 we established Branch Community guidelines and application process for when we have three dedicated ordained HP/S/X to hold the roles of the Three Rays each in distance community. If considering applying, the Board would need evidence of long-term dedication of the leaders and stability from the overall local community over a longer period of time. The as of yet untested process will be an act of co-creation with the pioneers of this process when the appropriate circumstances arise. One interested in service and public ministry should not wait to establish a branch, but instead do independent public ministry to establish community in the local area, as that is a requirement in establishing an official branch (see **Temple Branch Structures**).

Many independent ministers have built their local "brand" by advertising their official Temple of Witchcraft events as Temple of Witchcraft "Their Location" on social media and listings. While this is fine, it does not constitute an official independent group or any form of satellite group, but just identifying TOW events in a specific location and host. If another independent minister starts operating in the same area, and not in conjunction with the first, then a similar listing could be created. One cannot claim "territory" in a geographic area as one's own without any other Temple Ministers. As always we encourage cooperation and support between ministers, but cannot require it. This is one of the reasons it can be best to build your identity as a minister/teacher under your own name, as that identity cannot be confused or accidentally coopted. And it helps you with any non-Temple events and business.

Those with any financial or business structure questions are welcome to email Treasurer@templeofwitchcraft.org for more information on policies and structures, or the appropriate Lead Minister for the type of event hosted.

As well as minister and teachers, we have to have a certain level of business acumen and skill to run a successful ministry. Marketing, publicity and promotion skills are needed along with magickal, communication and pastoral skills. Personal education in such topics, along with general small business, business planning, and goal setting is crucial.

Those who would like an Excel Sheet Template for Independent Metaphysical Accounting, as used by Christopher on recommendation of his accountant, can email him for such a form.

Co-Founder Christopher Penczak has offered a one-day "Professional Witch" class that covers a lot of logistics in running your own Witchcraft based business in greater detail. He hopes it to be the start of a longer course on Professional Witchcraft offered in the future through Libra Ministry. Anyone who would like to take the class independently through the recording and notes can contact geminii@templeofwitchcraft.org for more information.

TEMPLE BRANCH STRUCTURES

Definition of Vision

As a Branch of the Temple of Witchcraft, the vision is to create and maintain a sustainable ministry similar (though with local distinctions) to the Temple's Main Ministry structure in a region agreed upon by the Board. Branches are to be a stable point of distant community working cooperatively with the main body and structures of the Temple and to caretaker long-term resources for that regional community. Branches are envisioned only for locations where participation is so robust a hub for the local community is both practical and necessary.

The imagery of a tree is used to emphasize the interconnection and interdependence among all Temple of Witchcraft communities with the main trunk, or body, of the Temple organization. The branches are supported by the trunk and the trunk and branches are supported by the roots of our traditions and teachings. Together we grow to greater heights while simultaneously sinking deeper into the wisdom of the Earth.

Three Core Ministers work together in a structure similar to the three founders, holding and rotating through the three rays of Will, Love, and Wisdom, working with the board, lead and other ministers, and community. The three Core Ministers of the branch hold the primary responsibility of organizing and sustaining its community.

This section is a guiding document only. Each application for Branch Status can bring its own regional challenges to be worked out on a case-by-case basis as needed, under the auspices of the Board of Directors.

Purpose of a Branch Community

The greater purpose of the Branch Community is to evolve a shared culture across the Temple that is common to the core Temple tenets and teachings while allowing regional variations to evolve, and regional services to develop.

At a minimum, the Branch will offer ministerial services through the Sagittarius and Pisces ministries, hosting TOW Mystery School Classes and Sabbats respectfully. There is potential to include all twelve of the TOW Zodiacal Ministries as local resources, with Regional Ministry Directors working under the Lead Ministers, acting as the National/Global Directors of those ministries, as agreed upon by the current TOW Lead Ministers and the Board.

The Branch will help to both build a sense of local community as well as an awareness of the greater Temple of Witchcraft community.

The Branch will provide a structure inclusive of Temple Ministers who wish to work either within an existing local Branch or within a Branch's Territory. Other Temple ministers within a Branch's territory are not required to work with an existing Branch and the Branch exerts no authority over them.

A Branch participates with the TOW non-profit status and is governed by the TOW Board, TOW Bylaws, and Policies. It is not an independent legal entity nor is it a charter. The Branch may be the caretaker of resources, but ownership of any such resources falls under the Temple of Witchcraft as a legal entity.

Structures and Development of a Branch

Requirements of each phase are what is to be completed during the phase before applying to the next phase of growth. Applications detailing the work of each level must be submitted and approved for each level.

Duties and education must be evenly shared between the three Core Ministers (i.e. One minister cannot be the 1 of 3 in all three rays education.)

Phase 1: Application for Branch Status

Overall Vision:

- Three approved Core Ministers work together to fulfill the requirements of Phase 1.
- Commensurate with the Phase of the Temple where ministers gathered for initial vision and plans for community work.

Community Requirements:

- 1 of the 3 Core Ministers must be an official Mystery School Teacher who has successfully taught W1 through W5 to completion for at least three students.
- 1 of the 3 Core Ministers must have officially lead all eight sabbats for Pisces Ministry in the region.

Administrative Requirements:

- Three Ordained Ministers from the same geographic region jointly apply to work cooperatively together to be Core Ministers of Proto-Branch with the intention of becoming a permanent branch.
- All three are approved by the Board of Directors

Educational Requirements:

- Ordained Minister Status of all three applicants
- 2 of the 3 Core Minister completes Red Ray 1

- 2 of the 3 Core Minister completes Blue Ray 1
- 2 of the 3 Core Minister completes Yellow Ray 1
- 1 of the 3 Core Ministers completes Red Ray 2
- 1 of the 3 Core Ministers completes Blue Ray 2
- 1 of the 3 Core Ministers completes Yellow Ray 2

Magickal Requirements:

- Obtain a set of community tools for ritual use by the branch.

Phase 2: Quicksilver Branch (Proto-Branch)

Overall Vision:

- Three approved Core Ministers work together to fulfill the requirements of Phase 2.
- Commensurate with the Phase of the Temple when the organization was incorporated on the state level and doing public events and teaching officially.

Community Requirements:

- Continue to offer the range of Mystery School classes W1 through W5
- Continue to offer all eight of the Wheel of the Year sabbats publicly

Administrative Requirements:

- Monthly Report of activities sent to the Secretary of the Board of Directors
- Approved Regional Status Name (Temple of Witchcraft + Region) can officially be used.
- Logo or Graphic with Regional Name Created and Approved by Board and Proto-Branch
- Have 3 Regional Ministry Directors of the Zodiac with active ministries within the branch, all approved by their corresponding Lead Minister of the Temple over seeing them as national/global directors.
- Have ordained ministers ready and willing to offer basic Rites of Passage: Wiccanings, Handfastings, Home Blessings, and Funerals.

Educational Requirements:

- 1 of the 3 Core Ministers has completed the TOW Wheel of the Year Course
- 1 of the 3 Core Ministers has completed the TOW Path of the Moon Course
- 3 of the 3 Core Minister completes Red Ray 1
- 3 of the 3 Core Minister completes Blue Ray 1
- 3 of the 3 Core Minister completes Yellow Ray 1
- 2 of the 3 Core Ministers completes Red Ray 2
- 2 of the 3 Core Ministers completes Blue Ray 2
- 2 of the 3 Core Ministers completes Yellow Ray 2

Magickal Requirements:

- Birth Chart for Branch Drawn for the Approval Time
- Maintain a set of community tools for ritual
- Building relationship with local land spirits and faery realm of the area

Phase 3 Copper Branch (Full Branch)

Overall Vision:

- Obtain a semi-permanent regular meeting place for community activities.
- Community under guidance of Core Ministers works together to fulfill the requirements of Phase 3.
- Commensurate with the Phase of the Temple when the organization was fully recognized as a religious organization and working cooperatively with other community centers and retail stores in building community.

Community Requirements:

- Continue to offer the range of Mystery School classes W1 through W5
- Continue to offer all eight of the Wheel of the Year sabbats publicly
- Start offering the full Moon esbats publicly
- Celebrate the Feast of Hecate publicly each year
- Perform either the Cauldron of Peace or Congress of Bones ritual publicly each year
- Establish fundraising committee for long term goals (raffle, auction, events, branch store, etc).

Administrative Requirements:

- Monthly Report of activities sent to the Secretary of the Board of Directors
- Have 5 Regional Ministry Directors of the Zodiac with active ministries within the branch, all approved by their corresponding Lead Minister of the Temple over seeing them as national/global directors.

Educational Requirements:

- 2 of the 3 Core Ministers has completed the TOW Wheel of the Year Course
- 1 of the 3 Core Ministers has completed the TOW Professional Witch Course or 24 CEU Hours of higher education from Libra Ministry
- 3 of the 3 Core Ministers completes Red Ray 2
- 3 of the 3 Core Ministers completes Blue Ray 2
- 3 of the 3 Core Ministers completes Yellow Ray 2
- 1 of the 3 Core Ministers completes Red Ray 3
- 1 of the 3 Core Ministers completes Blue Ray 3
- 1 of the 3 Core Ministries completes Yellow Ray 3
- 1 of the 3 Core Ministers has participated in the Pilgrimage of the Sun & Stars

Magickal Requirements:

- Maintain a set of community tools for ritual
- Continuing relationship with local land spirits and faery realm of the area
- Building and Maintain a Temple Treasure Vessel (Pot of Gold)
- Build Spirit Vessels for the 5 Zodiac ministerial spirits to be maintained by the Regional Directors

Phase 4 Silver Branch

Overall Vision:

- Seek permanent land under the approval of the board of directors. "Seeking" is defined as a comprehensive plan involving the proposed budget and fundraising projections for potential properties to be purchased by demonstrating consistent monthly income appropriate for mortgage, utilities, upkeep and maintenance as well as comprehensive education in the local and state criteria for operating a non-profit in the area, including any licenses, legal fees, or processes of approval to open and operate. Land can be under mortgage but not a rented space owned by others in or out of the community at Phase 4.
- Community under guidance of Core Ministers work together to fulfill the requirements of Phase 4.

- Commensurate with the Phase of the Temple when the organization rented a permanent office space in which to gather community.

Community Requirements:

- Continue to offer the range of Mystery School classes W1 through W5
- Continue to offer all eight of the Wheel of the Year sabbats publicly
- Continue to offer the full Moon esbats publicly
- Perform both the Cauldron of Peace and Congress of Bones ritual publicly annually
- Hold one special event annually (Psychic Fair, Retreat, Fundraiser Social Event, etc)
- Establishment of the working group class of the Pilgrimage of the Sun and Stars for at least one year

Administrative Requirements:

- Monthly Report of activities sent to the Secretary of the Board of Directors
- Have 9 Regional Ministry Directors of the Zodiac with active ministries within the branch, all approved by their corresponding Lead Minister of the Temple over seeing them as national/global directors.

Educational Requirements:

- 3 of the 3 Core Ministers has completed the TOW Wheel of the Year Course
- 2 of the 3 Core Ministers has completed the TOW Path of the Moon Course
- 1 of the 3 Core Ministers has completed the TOW Temple Keepers Course
- 2 of the 3 Core Ministers completes Red Ray 3
- 2 of the 3 Core Ministers completes Blue Ray 3
- 2 of the 3 Core Ministers completes Yellow Ray 3
- 3 of the 3 Core Ministers completes Red Ray 3
- 3 of the 3 Core Ministers completes Blue Ray 3
- 3 of the 3 Core Ministers completes Yellow Ray 3

Magickal Requirements:

- Maintain a set of community tools for ritual.
- Deepening relationship with local land spirits and faery realm of the area.
- Establish and Maintain Elemental Altars (if rented space is permanent and not hourly).
- Build Spirit Vessels for the additional 4 Zodiac ministerial spirits to be maintained by the 9 Regional Directors.
- Have at least one, if not all three Core Ministers participate in some form of Light Bearer service.

Phase 5 Gold Branch

Overall Vision:

- Maintain a permanent property owned by the Temple.
- Community works together to fulfill and maintain the requirements of Phase 5.
- Commensurate with the Phase of the Temple when the organization purchased a permanent property in which to grow community and relationship with the spirits of the land.

Community Requirements:

- Continue to offer the range of Mystery School classes W1 through W5
- Continue to offer all eight of the Wheel of the Year sabbats publicly

- Continue to offer the full Moon esbats publicly
- Perform the Cauldron of Peace or Congress of Bones ritual publicly and annually
- Perform the Maqlu Ritual privately annually
- Venus rituals as needed, publicly or privately
- Jupiter Saturn Conjunction Rituals as needed, publicly or privately
- Celebrate Elemental Rituals as needed, publicly or privately.
- Hold one special event annually (Psychic Fair, Retreat, Fundraiser Social Event, etc)

Administrative Requirements:

- Monthly Report of activities sent to the Secretary of the Board of Directors
- Have a full 12 Regional Ministry Directors of the Zodiac with active ministries within the branch, all approved by their corresponding Lead Minister of the Temple over seeing them as national/global directors.

Educational Requirements:

- 3 of the 3 Core Ministers has completed the TOW Path of the Moon Course
- 2 of the 3 Core Ministers has completed the TOW Temple Keepers Course

Magickal Requirements:

- Maintain a set of community tools for ritual
- Deeply establish relationship with local land spirits and faery realm of the area
- Build Spirit Vessels for the additional 3 Zodiac ministerial spirits to be maintained by the 12 Regional Directors but kept in the Temple space.
- Maintain Elemental Altars
- Obtain Community Crystal Skull for Congress of the Bones
- Obtain Temple Hearth Candle and Lantern
- Receive Temple Stone from Main Temple
- Obtain Community 12 Zodiac Spheres/Stones
- Maintain Regular Temple Keeper Rituals:
 - Light Bearer Hearth Flame Tending
 - Ancestral Offerings
 - Treasure Vase Feeding
 - Community Healing Altar
 - Purification Rites
 - Monthly Zodiacal Stone Shift
 - Blessing of the Temple
 - Protection Rituals
- Plant Sacred Tree (Willow Cutting from Mother Temple, if possible)
- Enlivened Statue of the Witch Queen

Governance Structures

TOW Board

There is one TOW Board of Directors providing oversight and direction for the whole of the TOW; therefore no Branch-level Board is needed. Three Core ministers serve as the community leaders, organizers, and ultimately administrators guiding the community with the support of the Board of Directors, reporting directly to them.

Branch Council

A Branch's local council made up of its Core Ministers and local Regional Ministry Directors who meet or communicate regularly for the purpose of:

- Developing and Submitting a Branch Report to the TOW Board
- Reviewing TOW Board decisions and requests for the Branch
- Planning and Proposing (to the Board) local Branch Events
- Proposing, Reviewing, Maintaining local Branch ministries
- Reviewing Branch Finances and Goals
- Reviewing any local needs or requests for local TOW members or ministers
- Finding and replacing volunteers in various areas of service.

Regional Council can theoretically be three to fifteen members, with a minimum of the three Core Ministers and a maximum of the twelve Regional Ministerial Directors plus three Core Ministers.

Regional Council's vote guides and informs the decisions of the Core Ministers, but is not binding.

Core Ministers vote on final decisions, pending decisions that require approval of the board of directors or appropriate Lead Minister for Zodiac ministry affairs.

If a Core Minister is acting as both Regional Ministerial Director and Core Minister, they get only one vote in the Regional Council. When making decisions among the three Core Ministers they get only vote in that process.

Level of Autonomy and Management

Branches must work within the overall policies and guidelines of the greater Temple of Witchcraft.

New Temple-wide policies approved by the Board of Directors must be adopted by Temple Branches.

Quicksilver

- Establish Bank Account if determined appropriate by recommendation of the Office of the Treasurer and approved by the Board.
- Coordinate Social Media
- Administrate Advanced Registration and Payment
- Keep and Submit Records

Copper

- Core ministers can ask for and accept volunteers for support work on the branch not specifically covered by the Zodiacal ministries at their discretion.
- Autonomy to establish official in-person events and classes but all events are reported to the board and the appropriate ministries.

Silver

- Access to an adapted Founder's Grimoire specifically designed for the Core Ministers of a Branch.
- Establish committees for regional branch work without express permission of the Board of Directors.
- Approval of Regional Ministry Directors
- Autonomy to set official ministerial projects while reporting such projects to the appropriate Lead Ministers and board.

Gold

- Autonomy of the Three Core Ministers to appoint and revoke Regional Ministerial Directors without approval of appropriate Lead Minister, but said Minister needs to be notified. Ideally, a cooperative model is still encouraged.
- Establishment of their own local safety committee with guidelines from the main safety committee of the Temple.

- Decide on ordination of local ministers, while the Board of Directors maintains a veto when necessary.

Branch Representation with Board

Core Ministers should designate one of the three to be the representative to the Board of Directors and responsible for submitting the monthly board report, possibly using the Red Ray designation if rotating through the three rays on an annual basis.

Branch Reporting

A monthly report prepared by the Core Ministers and the Branch's Council that is submitted to the Board outlining the ministerial and financial activities of the branch.

Core Minister Structures

Core Ministers of a Branch are akin to the three founders in the sense that they hold the Three Rays for that branch community. While learning a ray, they may collectively decide to focus on a single ray for three years while completing the corresponding three levels in the Society of the Temple, or they may rotate through the three rays, switching at Ostara as the founders of the Temple do. Once the Core Ministers have completed all three levels of all three rays, or whenever they feel necessary, they can commence a schedule of rotation through the three rays personally and for the community.

Initiatory Rite for the Branch's Core Ministers

Upon approval of the Branch Application, there will be an initiatory ritual to "install" the Core Ministers of a new branch in the community and egregore of the Temple.

Agreed Upon Responsibilities

Goals of each phase of a Branch's development is outlined in each phase. In addition to these goals and processes for community, the Core Minister will approach community work from their corresponding ray of Love, Will, or Wisdom and in general be responsible for guiding, leading, and administrating community on a social level, maintaining the magical dynamics and interfacing with the greater body of the Temple of Witchcraft, through the Board of Directors and the Lead Ministers.

Triple Leadership

Rotation of Priestly Duties and guiding pattern by ray, changing rays ideally at Ostara. Maintain or rotate Administrative Duties by mutual agreement and natural temperaments. Responsibilities can be adapted by the Core Ministers by mutual agreement as long as the work gets done.

Red Ray

Theme: Focus on Goals and Direction, Makes Decisions

Administrative Duties: Finance Minister

- Setting budgets and reports in coordination with the Treasurer's Office
- Hold Vision
- Goal Setting
- Guides Agenda
- Leading The Regional Branch Council
- Coordinates Logistics
- Encourages Volunteers to Step Up
- Gives Thanks for Service and Helps Others Feel Appreciated for their Work

Blue Ray

Theme: Focus on Community, Delegates Decisions

Administrative Duties: Pastoral Minister

- Soft Skills with Community
- Problem Solving
- Personal Involvement

- Inspires and Motivates Community
- Manages People and Relationships
- Develops Belonging and Trust in Membership
- Receives Feedback

Yellow Ray

Theme: Focus on Process and Parts, Makes Agreements

Administrative Duties: Media Minister

- Social Media and Mailing Lists
- Communicating with the Regional Branch Council and Board of Directors
- Record Keeping
- Balances Vision with Real World Concerns
- Project Management
- Organization and Administration

Suspending a Core Minister's Status

When needed, the Board may need to temporarily suspend a Core Minister's status. This could be related to a number of issues around life-changing events, poor performance, sabbatical, or investigation.

- During the suspension, an Interim Core Minister may be placed in this role
- The duration for a suspension is no more than a year. Beyond that the Core Minister's status may be revoked.
- If needed, the Branch Council could also begin the process by submitting a request to the Board asking for a Core Minister's status to be suspended. This should include a reason for suspension and suggested duration.

Revoking a Core Minister's Status

In the case when the Board revokes a Core Minister's status:

- The remaining Core Ministers will be notified and will begin the process for a replacement (see 'Replacements' below)
- The remaining Core Ministers will notify the Board of any financial responsibilities held by that Core Minister and will work with the Board to remove that person from such responsibilities.
- If needed, that person's Core Roles would be re-assigned to another Core Minister until a replacement is found.
- If needed, the Branch Council could also begin the process by submitting a request to the Board asking for a Core Minister's status to be revoked. This should be well-documented with a history of grievances.

Status of a Branch with Open Core Ministers Positions

In the case of one open Core Minister Role, the Branch (remaining Core Ministers and/or Branch Council) working with the Board would have:

- One month to notify the Board of potential candidates for the open Core Minister Role
- One year to have an Interim Core Minister in this role
- Two years to have a full Core Minister in this role
- If a replacement Core Minister does not fulfill the educational requirements of the current Phase of the Branch's development, Branch might revert to an earlier phase status until those requirements are met.

In the case of two open Core Ministers Roles, the Branch working with the Board would have:

- One month to notify the Board of potential candidates for the Open Core Minister Roles
- Three months to have one full Core Minister in one of the open role
- One year to have an Interim Core Minister in the other role

In the case of all three open Core Minister Roles, the Board may chose:

- To identify local candidates to replace these Core Ministers, a minimum level of one Core Minister and two Interim Core Ministers would be needed for the Branch to remain viable

- If there are insufficient replacements in the area the Branch would need to be dissolved.

Overextending these deadlines, the Board may need to dissolve the Branch and suspend the remaining Core Minister(s) status until such time a new Branch might be established.

Replacements of Core Ministers

The process of choosing replacements of a Core Minister is as follows:

- The remaining Core Minister(s) works with the Board to identify and interview qualified, local candidate(s)
- If a qualified minister is willing to step into the open Core Minister Role, then the candidate submits a Branch Core Minister Application
- If a single Core Minister is replaced who meets the current status level education requirements, the progression status of the Branch (copper, silver, gold) should remain the same unless there's a Property Issue.
- If two Core Ministers are replaced – the Progression status of the Branch should be adjusted fitting the education and experience status of the two new Core Ministers.
- If all three Core Ministers are replaced – then the new Core Ministers will need to follow the 'Process Structures' above – as if starting a new Branch

If no qualified replacements are in the given Branch region or willing to apply for this responsibility, then:

- When a region does not have a fully-qualified candidate to replace the Core Minister, then an Interim Core Minister may be considered as a temporary candidate.
- A Branch would need a minimum of at least One Core Minister and Two Interim Core Ministers to remain viable.
- If the Branch minimum of a Core Structure is not met, then the Branch would be dissolved and the local students would migrate to the on-line program.

Ultimately the status of a branch is at the reasonable discretion of the Board of Directors, factoring in all circumstances.

Ministry Structures within a Branch

Initial Structure

The Branch will initially offer ministerial services through the Sagittarius and Pisces ministries, by hosting Temple Mystery School Classes and Sabbats prior to the application for Branch Status, and at minimum, continue these offerings to the regional community as outline in the Phases 1-5 development plan.

Additional Structure

The purpose for Branch development is in communities looking to do more than the initial public offerings of classes and sabbats, and a greater desire for the additional ten Zodiac ministries on some level. Core Ministers can nominate local members as Regional Ministry Directors, overseeing and organizing a ministries work in the region, under the approval and guidance of the Lead Minister of the Temple, who will act as National/Global director for such activities.

Regional Ministry Director

The title for a member within the branch who is approved by the Lead Minister (and the TOW Board if necessary) to establish a local variation of the Zodiac ministry in the region. Ideally such a director is an ordained minister, though a non-ordained Ministerial Member is acceptable and will be a voting member of the Regional Branch Council in either case.

With a lack of ordained ministers to serve this role, the Core Ministers/Branch Council can appoint a Regional Ministerial Coordinator, an Honored member who can attend regional council meetings but is a non-voting member of the council, akin to a "deputy" in the main Council of the Temple.

Financial Structures

One of the three Core Ministers will be tasked with the role of Finance Minister. This Core minister will be accountable for the following:

Maintain a Bank Account: A joint account including both the Treasurer and the Branch's Core Minister overseeing its financial role.

Budget: Develop an annual budget for the Treasurer and Board of Directors. Such budget will be reviewed by the Branch Council before being sent to the Treasurer/Board for approval.

Expenses: Submit an expense report with receipts or documentation to the Treasurer as part of the monthly report as necessary.

Funding Request: Make official requests for funds/purchases as part of the monthly report, or separately, on a case by case basis. The goal is for each branch to be financially stable, but in the event the branch needs to request funding from the main body of the Temple, a proposal and budget for funds must be submitted to the board for approval on a case by case basis.

Taxes: Work with the Treasurer in submitting any other necessary paperwork and records for record keeping and tax purposes. While as a 501(c)3 church, we are exempt from tax reporting, in some instances, some states may impose sales tax on some things not considered "by donation" and such circumstances will have to be checked on a state-by-state basis and appropriately reported on to the Treasurer.

Payment: Submit the agreed upon percentage, usually 10%-30%, of an event or class through specified events (ie Mystery School Classes, TOW Sabbats...) to the Temple's main account or by decision of the Treasurer to be held in the regional Branch account.

Donations: Work with the treasurer regarding funds dedicated to a Branch specifically, either for a specific Fundraising purpose or specific operational expenses. Donations towards the operation of the Branch will be placed in the designated line item in the Branch's budget. Overall, new branches should be working closely with the Office of the Treasurer on budgets and financial expectations and fundraising, with the expectation that eventually they will be holding their own and be able to send a % proceeds to support the main body of the Temple.

Funds dedicated to the overall Temple of Witchcraft, either for a specific purpose or towards the operation of the TOW will be placed in the designated line item in the Branch's budget and withdrawn by the Temple's Finance Officer from the Branch's Bank Account.

All financial decisions and actions are subject to the approval of the Treasurer and/or Board of Directors.

Media, Promotion, and Online Resources

One of the three Core Ministers will be tasked with the role of Media Minister. This Core minister will be accountable for the following:

Social Media: Manage Branch-specific social media pages and groups. Work with the greater Gemini Ministry in adding to the national/global media postings.

Website: Manage branch specific page and calendar on the main templeofwitchcraft.org website.

Mailing List: Work with Gemini Ministry in creating a regional e-mailing list and send region-specific mailings to this mailing list.

Registration: Coordinate and be responsible for the advanced registration of events put on by the Branch.

The Media Minister can work with, or delegate many duties to the Regional Ministerial Director of Gemini and/or Aquarius.

Records Structures

One of the three Core Ministers will be tasked with the role of Records Minister. This Core minister will be accountable for the following:

Membership Tracking: Submitting to the Treasurer new general, honored, and ministerial members.

Archives: Maintaining archives of events and notable history.

Territory Structures

Defining the Region

One of the goals of having the commitment of at least three Ordained Ministers is to help the Branch to survive life-changing events of these ministers and to have the ability to graduate others from W5 to develop additional local resources who may have an interest in doing Branch level service work.

Having a Territory is not about defining the limits of where services may be rendered or where a person in a community chooses to participate, rather it is more about a level of participation with the Board in the decision-making processes ('Purpose of a Territory' below).

Because a Branch requires more structure, it should be involved in the Board's decisions to place other Official Events (TOW classes, Sabbats, etc.) within their 'territory'. This is not meant to usurp the Board rather to be recognized during these decisions and to provide local insight.

Defining the Range of a Branch's Territory

The range of the territory would initially be proposed as part of the formation of the Branch and should be approved by the Board.

The Branch must be flexible with the boundaries of its territory, especially when another Branch is formed in the area and the boundaries need to be re-defined.

If a Branch continually attempts to block 'official events' from forming within their territory then the Board may need to redefine their territory's range.

Purpose of a Territory

The purpose of a Territory is a region that a Branch has some decision-making rights as to where their services may be rendered.

A Territory is a predefined and officially recognized region that a Branch has some decision making rights on whether another ordained minister could setup another official group functioning in the same capacity in their region with the aim of becoming a Branch.

A Territory establishes a region that as other ordained ministers are recognized in that same region, these new ministers could become a part of the work of that developing or existing Branch or receive assistance in establishing their own officially Board-recognized work in the region through the cooperation of the Branch in that Territory, rather than through the Main Temple body and/or Board of Directors alone. A Branch within the Territory will manage and support events in said Territory better than the national organization of the Temple's main body, knowing that region's needs better.

Independent Ministers in a Territory

An ordained minister in the Temple living and working within the territory who chooses to not participate in the Branch officially is still able to offer their own services and official Temple events while operating in the existing structures of an ordained minister. When the branch achieves Silver or Gold status, the main body of the Temple might transfer those decisions governing the work of a single ordained minister to the appropriate branch of the area.

Safety Plan

A Branch would need to seek approved Safety Plans from the Safety Committee for each TOW Event and Property associated with the Branch until such time as Gold Branch status is attained, and the Branch may establish its own safety committee.

Physical Resource Structure

Land and Buildings

Initially Branches will be borrowing or renting space for events, with the ultimate goal of more permanent rental, lease, and ownership. Land resources are owned by the Temple's non-profit corporation and not the individual Branch, as the

individual Branch has no separate legal status, but the Branch are the caretakers and temple-keepers of any said property for their region.

In cases when a Temple member owns the land and/or building where TOW events are to be held, the Board will provide an annual Rental Contract (TBD) for use of the space. Having a Rental Contract is a safeguard when teaching a series of classes that needs a space for a span of 12 months. Since rental fees come out of the event's gross income, the Core Minister who own the property can waive rental fees but are still bound by the terms and length of the rental agreement.

If the rented space is a commercial property or otherwise publicly rented, their standard rental agreement or procedure will be followed.

Legal documents for rental or purchase of land, buildings, or other space must be approved by the Temple Board of Directors and signed by a board-authorized officer. Core Ministers of the Branch cannot enter into a legal agreement on behalf of the Temple of Witchcraft without a legal representative of the Temple in the form of one or more of the members of the Board of Directors. Core Ministers can rent a space for themselves and provide it for use in Temple Events, but the legal agreement is between themselves as individuals, and the owner of the property renting it, not with the Temple of Witchcraft, and they as individuals assume legal and financial liability. The space cannot be labeled as a "Temple of Witchcraft" or otherwise be given the public impression of ownership by the Temple of Witchcraft.

Branch Request to Obtain a Local Property

If a goal of a Branch is to establish property for local Classes and Sabbats, then the Branch must make arrangements with the Board for purchase of the property and to define the Branch's fiduciary role towards the property.

Branch Management of TOW Owned Property

Temple Ritual Tools: The Branch may submit receipts for reimbursement of the Branch's Temple Tools. These tools are dedicated to the Branch's ministry work and are not owned by its Core Ministers, but owned and held in trust for the community by the Temple.

Rental Fees and Expenses: The Branch may submit receipts for reimbursement for rental fees related to Classes and Sabbats. This falls under the work of the Finance Minister.

Property Management Committee: The Branch must submit a property management plan, accounting for upkeep, landscape, regular maintenance, site development, and any other details particular to that property, investigating and following the codes of the local and state government.

City/Town Planning: One or more of the Core Ministers will be the Temple's representative, or a qualified Board approved representative, such as a lawyer, architect, or engineer, in any and all cases where the Temple must appear before the local City/Town planning boards and committees, and otherwise represent the Temple to local government in coordination with the Board of Directors.

Revoking a Branch's Status

When a Branch is not fulfilling the Temple's vision or purpose, the Board should submit their grievances in writing to each of the Core Ministers. The Branch should be given the opportunity to respond to the grievances and either correct any miscommunication or propose how to satisfy the grievances.

The Board should then weigh the Branch's response and subsequent actions as either:

- **Resolved** – the Branch made the necessary correction
- **Miscommunication** – the Branch successfully identify any miscommunication that nullified the initial grievance
- **Unresolved** – the Branch either took no action to resolve or refused to acknowledge

Generally, using the three-strike rule, if a Branch accumulates "Unresolved" grievances then their Branch Status could be revoked. Depending on the severity of the grievance, this could even occur with one unresolved grievance. The finances for the branch are closed.

Impact of the local branch community:

- When possible, the local community should be given the opportunity to apply to an on-line option within the Temple.

- Individual Ordained Ministers still in good standing can return to their activities prior to the Branch Application as independent ministers.

Terms and Definitions

Branch – Formation of at least three TOW Ministers who are approved by the TOW Board to establish local and sustainable: In-Person Mystery School Classes and TOW Sabbats. With the potential to be inclusive of all twelve of the TOW Zodiacal Ministries.

Branch Application – The application the three Core Ministers submits to the Board that defines the level of the Branch requirements they have achieved, in order to receive the Board's recognition for the Progression of the Branch (Quicksilver, Copper, Silver, Gold).

Branch Core Minister Application – the application each ordained Ministerial Member seeking to be a Core Minister of a Branch submits to the Board, submitted together with an initial Branch Application.

Branch Council – The Branch's local council made up of the three Core Ministers and local Zodiacal Regional Ministry Directors. They meet periodically to discuss items related to the Branch and to prepare monthly reports for the Board.

Branch Progression – Internal designations of moving from Quicksilver to Copper, to Silver, to Gold in Branch's level of responsibilities and accomplishments. Each step approved by the Board of Directors and subject to change if one of the Core Ministers is lost and not replaced by one with similar level of education and accomplishment.

Core Minister – The title for a Branch Minister holding one of the Three Rays roles and responsibilities in the Branch.

Interim Core Minister – The title for a person who is either: 1) a person seeking a Core Minister's role within a Branch, though is within two years of being ordained – or – 2) a person who is willing to temporarily (up to 2 yrs) perform the duties of a Core Minister until such time a permanent replacement is installed.

Regional Ministry Directors – Minister nominated by the Core Ministers of a Branch and approved by the Lead Minister of the appropriate Zodiac ministry and the Board of Directors to establish a local variation of the Main Body's Zodiacal Ministry within the branch. Oversees the local position of the Zodiacal ministry and submits reports to its Lead Ministers and Branch's Council. Voting members of the Branch Council.

Regional Ministerial Coordinator – Honored member performing the initial work of a Regional Ministry Director who not yet a Ministerial Member. Regional Ministerial Coordinators can attend regional council meetings but is a non-voting member of the council, akin to a "deputy" in the main Council of the Temple.

Rental Contract – Agreement between Temple and member who is providing space for Temple events. The Rental Contract should have an appropriate clause if the Core Minister who owns the property has their status revoked or suspended, then the Board has the right to terminate the contract if the relationship becomes tenuous or challenging. Otherwise, the community would still continue to have access to the space until the contract reaches its term.

Variations of Branch Terms:

Branch or Satellite

Core Minister or Keystone Bearer

Regional Ministry Directors or Zodiac Delegate Minister

Other Temple Group Terminology

Unofficial and Unaffiliated Study Groups - Unofficial and Unaffiliated Study Groups have nothing to do with the Temple of Witchcraft in any capacity. The textbooks and recordings are public, and many groups in person and online have been using them as resource guides. When such a group is founded or led by someone who has no direct

connection to the Temple, then it is an Unofficial and Unaffiliated Study Group. As long as such groups are not implying or promising membership into the organization or initiation into the bodily tradition of the Temple, we wish these groups well in their personal efforts of education and evolution.

Unofficial and Affiliated Study Groups - These study groups are akin to the Unofficial and Unaffiliated Study Groups, but an organizer, founder or leader of the group is officially a member of the Temple in some capacity, usually a student of the mystery school or an initiate of some level. Likewise, such groups do not confer membership or initiation into the group. Some advanced students in the mystery school, with ambitions to become ordained ministers and official teachers, organizing Unofficial and Affiliated Study Groups, have petitioned to have "certificates of recognition" of the study groups W1 and W2 studies, so such graduates could move onto W3 officially with an official teacher or in the Online Mystery School. Such designations are handled on a case by case basis by the Sagittarius Lead Minister.

Social and Informal Ritual Groups - Members of the community at various membership levels often desire to gather together socially, and for ritual celebration and spell craft. Fellowship and a welcoming sister/brother/otherhood is encouraged among the Temple membership and beyond our formal membership, but cannot be required, monitored or arbitrated. People will gather with those of like mind and interest when possible outside of the context of formal classes or open public rituals. Such groups can also contain members who are not Temple members/initiates.

Official Classes - Official Classes are those taught by an officially recognized teacher of the Temple of Witchcraft tradition, i.e. one who is an ordained graduate of the the Mystery School and Seminary, with approval from the Sagittarius Lead Minister and Board of Directors to teach, initiation and confer membership. Such classes have an application process but are generally open for the public to apply. Application does not guarantee acceptance into the program. Students may move from one official teacher to another, with recognition of previous degrees earned and initiations experienced.

Official Rituals - Official rituals are those rituals performed by an officially recognized celebrant of the Temple of Witchcraft, as approved by the Pisces Lead Minister. Not all celebrants are ordained ministers, but most are, and at least the majority of celebrates are graduates of the Mystery School and Seminary. Exceptions to this are made on a case by case basis. Open Rituals are open to the public, though some rituals might be restricted to members of the Temple. In some areas and situations, preregistration might be required even for open rituals.

Cafe - General discussion group usually led by a High Priest/ess/X, Deputy or other leader/teacher in the Temple with appropriate expertise. The word "cafe" was inspired by the concept of Death Cafe hosted by members of the public and overseen by the international organization of the same name. Cafe has been utilized by the Temple for discussions on other topics. These are one time gatherings focusing upon discussion around a particular topic, for example, sex, or queer community. While cafes can be held regularly on the same topic in the same location, they do not confer membership beyond being counted as an "official" event for the purpose of general membership, and are simply education and community gatherings. The Scorpio Ministry uses the title Mortal Musings for death discussions sponsored by the Temple.

Covens and Circles - As outlined in the Member-Minister Handbook, we have foreseen the potential options of group work, to be approved on a case by case basis as an official Temple Group. While we prefer ministers operate in an open and public forum with classes and open rituals, there may be times when closed groups provide the better option for the minister and community. And of course members are free to belong to unofficial covens, circles and groups, with no status or support in the overall Temple mission or structure. With that in mind, we have the following designations:

Training Coven - A long term working group specifically designed for the minister to take the students through the five degrees of the Temple, as a group or individually over a period of time. Lead by an ordained minister and approved Temple teacher.

Modern Coven - A modern organization of the coven structure, with graduates of the Mystery and Seminary School gathered together in an Aquarian cycle of rotating leadership and roles to learn, develop, grow and support one other equally. All members are High Priest/ess/X, though not necessarily ordained, and there is no rank or hierarchy other than role for a given ritual or term. May use the roles established in the Pilgrims of the Sun & Stars

working group, and function in year long commitments, or over a longer period of time. Working groups that are not with all High Priest/ess/X then would fall under Training Coven, Circle, or Class.

Circle – A less formal organization meeting once a month to study and grow, often based upon a specific theme, topic or area of magickal ministry. Lead by a High Priest/ess/X, and usually ordained minister.

Generally we have discouraged the coven models from teaching the classes, but anticipated in the early years that it might be a possibility or even necessity in some locations.

These terms should also be distinguished from other legal entities that may host Temple events currently or in the past, from official Temple groups. For example, a class hosted at the store The Robin's Nest is a Temple class hosted by The Robin's Nest.

OPENING THE ASTRAL TEMPLE OF WITCHCRAFT

The Opening of the Astral Temple of Witchcraft is a short ritual designed in the style of a ceremonial pentagram ritual to open a space to the egregore of our Temple. An egregore is a collective energy that is associated with a movement or tradition. Sometimes it is personified, and sometimes not, but does have a collective energy and intelligence that can guide a tradition. It goes beyond the specific group mind of a coven, and forms the body of energy from which the "current" of a tradition or system flows.

Our egregore is envisioned as a Temple, populated with specific spiritual powers that are collectively in agreement with the work of the Temple. They don't have to be called on individually, but all are present with this Opening Ritual is performed. By doing this ritual consistently, it helps us all add to the common cause and intelligence of the Temple. The protection and warding of the Temple will also be lent to any ritual that opens to the Temple's egregore. The power continues to build as we exchange with it, both receiving benefits and adding our collective magick to it.

This ritual is to be done as part of any official working of the Temple. It should be done for public rituals such as Sabbats, Esbats, Women's/Men's Groups and any other ritual working. It can also be done prior to specific meetings and gatherings of a magickal nature where such intelligence, guidance and energy would add to the outcome of the event. It is not a substitute for the Magick Circle, or any other liturgy or spellcraft, but an important component to link a ritual to the Temple's current. It should be performed by the ritual leader or another ministerial member. If one is not present, the member that has the highest degree of experience and tenure in the Temple should perform it.

Usually the Temple can be opened once the Circle and Quarters are called, but prior to the evocation of the Goddess and God, when using a Magick Circle format. Likewise it should be closed after the farewell to the Gods, but prior to releasing the quarters and circle.

It can be done outside of the circle, for less formal meetings and workings. For some events, a formal and outward ritual is not always necessary, but the Opening can be performed less dramatically, or even silently to keep the spiritual current present.

The vision does not need to be described, depending on the ritual, but the performer of the opening should be aware of these images. You can use different quarter guardians in your ritual beyond the ones in the Temple, but be aware of their presence when you open the Temple.

Opening the Temple

By the Divine Will, the Divine Heart, and the Divine Mind.

By Power, Love, and Wisdom

By a Straight Line, a Bent Line, and a Crooked Line.

(Can be omitted if invoking the Three Rays in another part of the ritual)

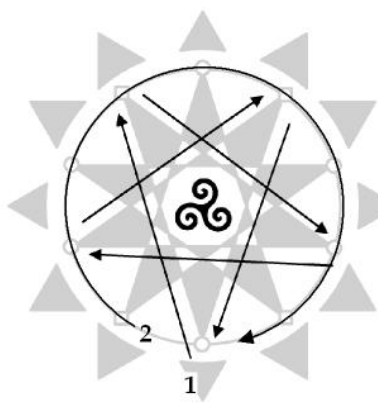
In the name of the Goddess, God, and Great Spirit

We open the Temple of Witchcraft

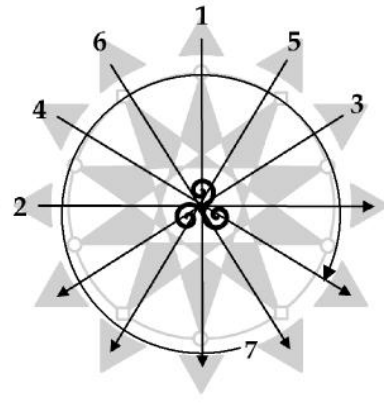
Perform the Opening Pentacle of the Great Above, Great Below and the Twelve Powers of the Great Between.



**OPENING
the Star
of the
Great Above**



**OPENING
the Star
of the
Great Below**



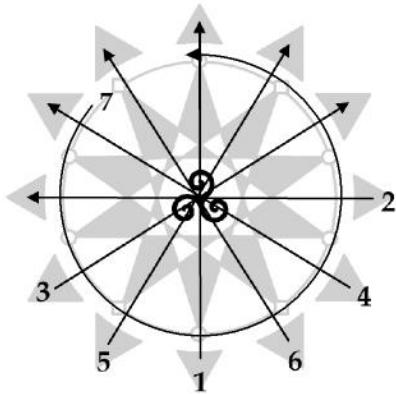
**OPENING
the 12 Gates
BETWEEN**

Envision being in an rounded open-air Temple, mixing elements of nature with sacred stonework. You enter through a door in the Southwest, and the temple fills your ritual space, superimposed upon the Middle World of Shape and Time. Before you is a central altar and upon it a black candle to the left, a white candle to the right and a triple flame of red, yellow, and blue in the center.

Around you are twelve pillars, sometimes appearing as stone, other times wood or even living trees. The symbols of the Zodiac are carved upon the pillars. Within the Temple are three Angelic figures: Tzadkiel, Uriel, and another angel in shadow. Crows sit around the edge of the temple, in high places and the four totems of the directions are present: Stag in the North, Horse in the East, Crow in the South, and Snake in the West. You feel the presence of the Great Mother and Holy Father throughout the Temple. The Mighty Dead of our tradition are often in attendance of the Temple, and can guide you deeper into the Witch's Sabbat through a door in the Northeast. You might catch a glimpse of the Faery Queen Aroxanna, as she comes and goes as she pleases.

Closing the Temple

Perform the Closing of the Twelve Powers of the Great Between, the Pentacle of the Great Below and Great Above. Let the vision fade.



**CLOSING
the 12 Gates
BETWEEN**



**CLOSING
the Star
of the
Great Below**



**CLOSING
the Star
of the
Great Above**

TEMPLE ORDINATION APPLICATION

Date of Application:

First Name:

Last Name:

Magickal Name (Public):

Street Address:

City:

State:

Postal Code:

Country:

Phone:

Email:

Witchcraft V Year of Graduation:

Witchcraft V Instructor:

Are you a member of any other spiritual traditions? If so, please list:

Are you ordained by any other organizations? If so, which organizations, and when?

How do you ensure you have time for your personal practice?

Have you ever been convicted of a felony or misdemeanor?

Previous volunteer work (please include the names and addresses of other organizations):

Previous volunteer work in the Temple of Witchcraft (please include ministries and ministers you worked for):

In what areas of Ministry do you plan on being active?

Rites of Passage

Spiritual Counseling

Spiritual Readings

Spiritual Healing

Other (please describe):

Public Ritual

Teaching and Mentoring

Prison Ministry

Grief and Hospice Counsel

Have you read and do you agree to the Spiritual Code and Ethical Guidelines for ministerial members from the Temple of Witchcraft Handbook?

What is your personal vision for your own work as a minister?

What qualifications do you have to fulfill your ministerial vision?

In what areas do you feel you need additional aid or training as a minister?

Describe an experience where you feel you have already successfully operated in a ministerial capacity. (Please include Temple ministries and ministers you have worked for, if any.)

Please include two letters of recommendation from leaders in the Temple of Witchcraft community to support your application for ordination.

APPLICATION TO MENTOR

First Name:

Last Name:

Magickal Name (Public):

Address:

Phone:

Email:

Membership (circle one)

Honored Seminary Ministerial Ordained

Level(s) Completed:

Witchcraft I Witchcraft II Witchcraft III Witchcraft IV Witchcraft V

In what years:

Instructor(s):

Are you seeking mentorship to count towards Continuing Education credits?

Yes No

How many students are you requesting to mentor?

Which levels do you feel comfortable and qualified in mentoring?

Witchcraft I Witchcraft II Witchcraft III Witchcraft IV Witchcraft V

Why do you want to be a mentor?

Please return this application to the Sagittarius Ministry, via email at sagittarius@templeofwitchcraft.org or in hardcopy at the Temple's surface mail address.

BRANCH COMMUNITY APPLICATION

Three ordained ministers in cooperation can request an application to establish a Branch Community by request to *sagittarius@templeofwitchcraft.org*.