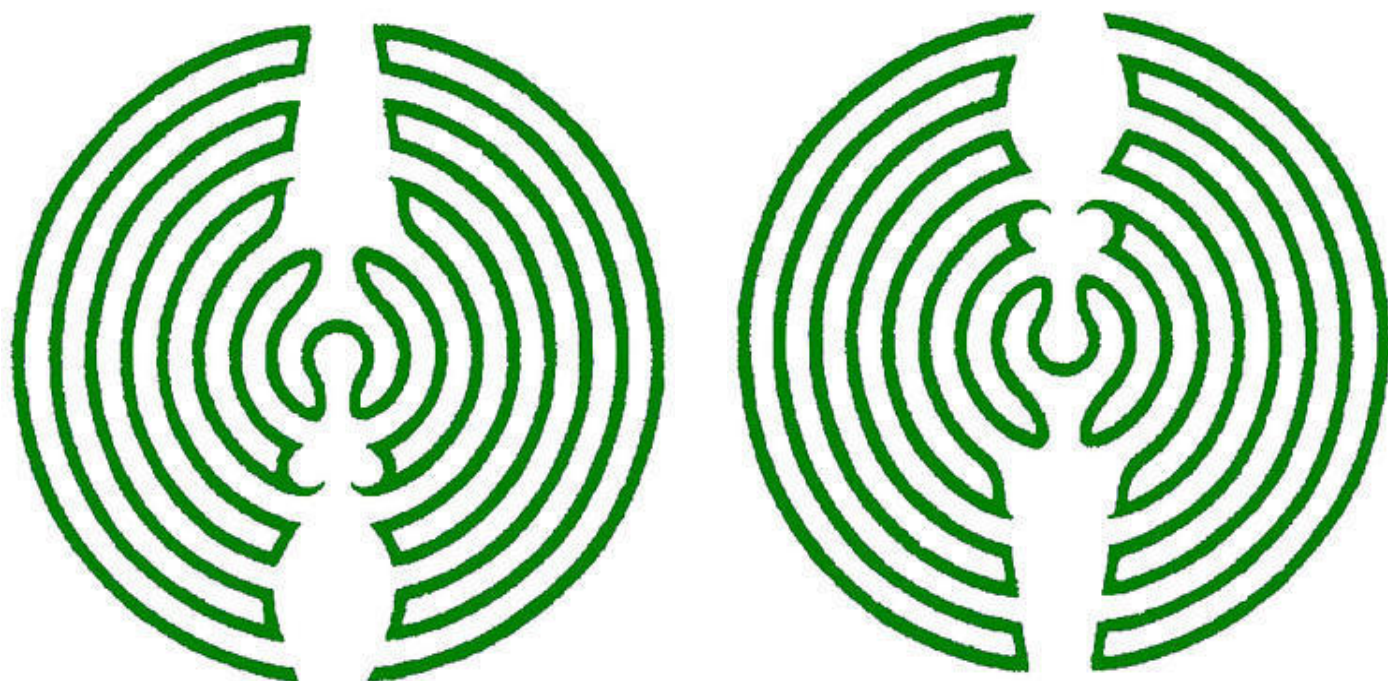


Church of All Worlds Australia



Edited by
Oberon Zell
Primate

Designed
by CAW Priesthood
Council & Lifeways

Updated and edited
for CAW Australia

Membership Handbook

2013 Edition

www.caw.org.au



Church of All Worlds

PO Box 758, Cotati, CA 94931



Dear Waterkin,

Welcome to the Church of All Worlds! By signing your membership pledge and application you have declared your support of a philosophy and way of life that is aimed at living in harmony with the life forces and rhythms of our Mother Planet, our Holy Mother Earth. The CAW is organized as a support network, a spiritual touchstone and a catalyst for the building of Pagan community. Our various branches and activities are intended to offer choices for participation by members in ways that are in harmony with their personal and philosophical being to foster growth, learning and action in the service of the Goddess Who is our Mother.

With this, the 3rd reincarnation of CAW, we have become a Phoenix of the Digital Age, and we are working diligently to make all of our membership materials and networking resources available electronically. Going digital has allowed us to lower our operational costs, and by extension to lower the cost of membership, but it also means that we no longer automatically send out print copies of most materials. So if you do not have Internet access and need print copies of anything, please contact CAW Central and we will happily make physical copies available to you on a "Print on Demand" basis for a moderate and reasonable cost.

As you begin your journey with us, we would like to recommend a few ways which will give you a feel for the many ways that are available for participation, and to give you a basic introduction to the vision of the Church of All Worlds. We recommend that you explore our web site (www.caw.org), where you will find a number of essays and articles that offer explanations of the basic concepts of Neo-Paganism and the position of CAW within the greater Neo-Pagan context. You will also find information which addresses the historical, organizational and liturgical aspects of CAW; our RINGS Cycle training program; our bibliography (which is constantly expanding) and many items meant to give you a sense of CAW 's identity. Please remember that the web site is always a project in process, and that we are still reorganizing, so revisit it often.

We also recommend that you join our Forums and Yahoo Group discussion groups if you have not already done so. The forums are set up to allow our membership easy web access to participate in as many aspects of our organization as possible, from social discussions to participation in CAW's tribal government form, the Curia. On the CAW Forums you can make nesting connections, find out what's happening in your region, organize activities, take part in Guilds and Councils and just chat with members all over the world. Our two main Yahoo Groups, CAW-Phoenix@yahoogroups.com and CAW_Members@yahoogroups.com support ease of communication and file sharing among members and potential members/friends of CAW. CAW-Phoenix allows members at 1st Circle, and CAW Members is the paid members only group. Use these resources to help you "get your bearings" about who to go to for more information and how to find the activity or involvement that is right for you, such as establishing a local Nest or Branch in your area. We also recommend that you consider reading books on the bibliography to expand your knowledge of CAW and Neo-Paganism.

The Church of All Worlds is an organization founded to promote—with proper respect for diversity—a particular world vision. With this 3rd reincarnation of CAW, we are taking the opportunity to revision and redesign our structure so that it more fully supports this vision, our very reason for being. From our new and radical tribal government structure, which we believe incorporates the best of Pagan decision-making processes – the wisdom of leadership by our most respected Elders, an open people's forum inspired by the ancient Curia intended to provide open communication, and maximum participation from our membership at all levels, specialized Councils and a modified consensus process – to our newly-redesigned RINGS program, which has been both broadened to permit more diversity and goal focused to more effectively achieve its stated goals, everything has been re-thought and revised.

The Church of All Worlds is an integral organization within the Neo-Pagan movement, but it is by no means the only one. We consider ourselves unique in that we try to creatively understand and incorporate practices from many Pagan cultures that seem to fit our overall vision. We also strongly recommend that you consider completing at least the Second Circle of our training program, as a way to begin working on your own personal growth and to begin to more fully understand our vision. Most specifically we feel that it is important, if you have not already done so, to read the books required for this Circle, as these books will tell you much about us. In *Stranger in a Strange Land* you will find much of the philosophy which was seminal in our birth, the chapter on CAW in *Drawing Down the Moon* will give you a synopsis of our history and *Creating Circles & Ceremonies* provides an extensive compilation of CAW ritual and liturgy, along with information on our sacraments, including our central sacrament, water sharing. These are not dogma, but form the basis for creative ritual and magickal practice and a deeper understanding of who we are.

We hope these resources will help you get started and feel involved with the vision of the Church of All Worlds wherever you may live on our green and lovely planet. I hope it is the beginning of a lifelong adventure for you as the CAW has been for us. And we would like to personally welcome you onto this path of adventure, growth and reverence.

May you never thirst!


Oberon Zell-Ravenheart, Primate

CAW Dedication

(from original Bylaws, 1967)

Recognizing the necessity for the affirmation of life in a world choked by the worship of death, we, the Clergy and Councils of the Church of All Worlds do re-establish and re-ordain on this fair planet a vital new Pagan religion, dedicated to the celebration of Life, the maximal actualization of Human potential, and the realization of ultimate individual freedom and personal responsibility in harmonious eco-psychic relationship with the total Biosphere of Holy Mother Earth.

CAW Mission Statement

(from the CAW Membership Handbook, 3rd Edition, 1997)

The mission of the Church of All Worlds is to evolve a network of information, mythology and experience that provides a context and stimulus for reawakening Gaia and reuniting Her children through tribal community dedicated to responsible stewardship and the evolution of consciousness.

CAW COMMITMENT

(from the CAW Membership Pledge)

In dedication to the celebration of Life in its many forms, I hereby declare my commitment to a way of life that is ethical, benevolent, humanistic, life-affirming, ecstatic and ecologically sane. I subscribe to means and methods that are creative rather than destructive, tolerant rather than authoritarian, gentle rather than violent, inclusive rather than exclusive. I pledge myself to harmonious eco-psychic awareness with the total biosphere of Holy Mother Earth.

CAW PRECEPTS

(from the CAW Membership Handbook, 3rd Edition, 1997)

Be Excellent to Each Other!
Be Excellent to Yourself!
Honor Diversity!
Take Personal Responsibility!
Consider the Consequences!
Walk Your Talk!



Church of All Worlds

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What is the Church of All Worlds?

by Iacchus, CAW Priest (USA; retired)

The Church of All Worlds (CAW) is one of the oldest incorporated Neo-Pagan churches in the United States, and among its members are people of various faiths including Abrahamic traditions. It has an international membership, board of directors, an ordained priesthood of women and men, a consecrated membership dedicated to the service of the church called Scions, a process of personal development of 9 circles (stages) and various subsidiary organizations and Nests. CAW promotes lifestyles that support personal freedom and responsibility, environmental stewardship, progressive and cooperative social order and pluralistic democracy.

CAW evolved from a group of friends and lovers who were in part inspired by the science fiction novel *Stranger in a Strange Land* by Robert Heinlein back in 1962. This book suggested a spiritual and social way of life and was a metaphor expressing the awakening social consciousness of the times. Inspired by this awakening of consciousness and the book, *Stranger in a Strange Land*, this group grew, evolved, became “water-kin” and created a religious organization that was recognized as a church by the federal government of the United States on March 4th 1968. They named this religious organization the Church of All Worlds after the church founded by the hero in the book. The Church’s organizing spiritual and social concepts and values include; a belief in immanent Divinity, a pluralistic perspective towards religion, living in harmony with Nature, self-actualization, deep friendship and positive sexuality. In time the church’s spiritual and social concepts and values became recognized as Neo-Pagan. As CAW continued to develop, it both influenced and was affected by the Neo-Pagan movement.

CAW believes that the nature of our universe and planet is a manifestation of Divine being. As such the nature of human being is an expression of Divine being. In recognition of this we greet and honour one another with the phrase “Thou art God” or “Thou art Goddess”.

A fundamental rite of CAW is a communion of souls called Water-sharing. In this rite one shares water with at least one other and recognizes within another the Divine Being with the phrase “Thou art God” or “Thou art Goddess” and “May you never thirst”. This similar to the Hindu greeting of “Namaste” which means the “Divine in me greets the Divine in you.” Since water is essential to all known life on this planet and so is seen as very precious, CAW envisions Water-sharing as a way of honouring this preciousness in a symbolic act that also recognizes one believes Divine Being is a

living experience in all Humanity. The phrase “never thirst” serves as a reminder of one’s conscious connection with living as an experience of Divine being.

CAW’s vision is rooted in a shared value system whose core values are accepted by its members regardless of belief. CAW does not ask or require members to give up their religious affiliation or beliefs, as long as they share CAW’s common values. One of these core values is a pluralistic attitude toward life and religion. A pluralistic attitude is essential to CAW’s identity as a Church. CAW sees this attitude as reflecting a valuing of diversity with harmony in Humanity and nature as expressions of Divinity. It believes a pluralistic acceptance of a diversity of belief systems fosters religious freedom and peace within humanity. As a result the religious/spiritual orientations of CAW members may include animistic, polytheistic, monotheistic and monastic concepts.

CAW’s diversity of beliefs about Divinity is expressed through a variety of religious practices or worship. These various religious practices seek to bring humanity into conscious harmony with Nature and Divinity within it. Many within CAW follow the Neo-Pagan ritual observance of what is commonly called the “Wheel of the Year”. It has 8 Holy days, the solstices and equinoxes days and the cross quarter days. Many members ritually observe each month, the Full and/or New Moon. CAW believes the ritual observation of the “Wheel of the Year” and cycles of the Moon can bring about a communion with Divinity through attunement of one’s life with the waxing and waning of Nature. Some believers see in the changing seasons, the waxing and waning of darkness and light, an expression of the life cycle of Divinity that includes birth, love, death and rebirth.

CAW encourages its members to create and re-create rituals and myths that attune their life with Nature, bring honour to and communion with Divinity, reflect its values and build community. One such

myth is the vision that our planet is an individual living system, a Goddess, variously named Mother Earth or Gaia. Many members believe themselves to be children of this Goddess. This myth expresses the basic CAW tenets that our planet and life on it are sacred, and responsible stewardship of life and its environment is an act of worship.

CAW believes that humanity needs to be in harmony with its Self, for the Self is seen as a manifestation of Divine immanence in Nature. It sees the human Self as the seed pattern and potential of the human Soul. As such the Soul is a system of becoming that seeks to actualize its potential – the Self. The human Self is a potential wholeness where there is a unity of behaviours and experiences, such as mind with body, consciousness with unconsciousness, spirit with nature, instinct with culture, self with other, community with individuality, humanity with environment and being with becoming. CAW sees conscious actualization of human wholeness and the gaining of experiential knowledge of the nature of Self as an essential religious endeavour. Self-knowledge and actualization make it possible for the Self-conscious creation of harmony between humanity and Nature. This harmony is part of the human potential and is a primary religious goal and quest for CAW.

CAW envisions the religious and psychological development of the Soul as embryonic. In recognition of this, CAW members will often refer to themselves as “Eggs”. CAW seeks to foster, through contemplation, ritual, integrative behaviour and lifestyle, this embryonic journey of self-knowledge and actualization. CAW recognizes that altered states of consciousness can be ways of becoming aware of and knowing unconscious aspects of the Self. Altered states of consciousness are enthusiastic, ecstatic and celebratory aspects of this embryonic journey and include such techniques as drumming, fasting, chanting and magic.

Some members of CAW envision the human Self as the image or archetypal pattern of Divinity that is immanent in Nature. For them the phrase “Thou Art Goddess” or “Thou Art God” and the actualization of Self has additional religious emphasis. For them, the individuation and actualization of Self is a process that grows out of instinctively determined life and ethics into a more comprehensive way of being. This state being is envisioned as a microcosmic Deity where instincts are in harmony with the self-conscious wholeness of soul.

In order to achieve the unity of instinct with culture, self with other, community with individuality, CAW believes friendship is essential. Friendship begins for a CAW member with the recognition that each human being, as a sovereign expression of Divinity, has the same rights as one’s Self. This equality is seen as a sacred bond with all humanity and a fundamental quality of the relational interdependence of Self-actualization. CAW members are to give due respect and civility to the relationship of friendship. Members of CAW are friends or “dear ones” who love themselves but not only themselves, treating others with the same regard and respect that they would have others treat them with. Through friendship celebrated by the rite of Water-sharing the membership of CAW creates and grows what is termed as “Water-kin”. This friendship is the value that weaves CAW members into a network of relational interdependence envisioned as a neo-pagan and post-modern tribe. Public Water-sharing by members expresses this friendship and is a rite of tribal confirmation.

CAW encourages deepening or increasing intimacy in friendship called “growing closer”. Part of growing closer is the increasing ability to act interdependently with others and achieving or approximating “win-win” interpersonal outcomes. CAW believes that development of such interdependence is fundamental to the psychology of Self-actualization and increasing social good. When two or more people feel they have established a level of interdependence and a bond of trust that expresses kinship, then another stage of water sharing may occur. This stage is a rite of confirmation that a spiritual kinship, similar to the tribal feeling of being cousins, exists between the people sharing water. It is a stage that initiates openness to further ‘growing closer’.

Continued ‘growing closer’ is characterized by increasing affection, affiliation and intimacy.

When a state of being is established between Water-kin where those involved recognize that the other’s happiness is essential to one’s own, then another stage in growing closer may be acknowledged. Water sharing at this stage recognizes that communion of souls called love. In CAW, the water rituals that recognize the ‘growing closer’ stages of kinship or love may be intuitively given or experientially earned. CAW believes that the process of growing closer leads increasingly to a fuller understanding of, and communion with, immanent Divinity. Such understanding is connoted by the term “grok” and is also symbolized by the sharing of water.

To foster growing closer and the development of water-kin and tribe, CAW has religious communities called Nests. The Nest is the basic local organizational and congregational unit of CAW. A Nest is a group of 3 or more members who come together to learn, discuss, and creatively practice the values and purposes of the church. Just as a nest in nature provides life with a means and context for growth, so too is a CAW Nest to provide an individual member with a community and culture to foster self-actualization and communion with the Divine.

As a part of integrating instinct with culture, CAW believes our reproductive instinct needs to be stewarded as to maintain a sustainable human population upon our planet. CAW encourages responsible reproductive strategies and choices. Men and Women share the responsibility for pregnancy prevention and child rearing equally in CAW. Further, CAW supports the ancient tradition of mother right that women have the right to choose to give birth or not.

CAW believes that sexuality is an expression of the Divine. To honour this belief CAW values and encourages positive sexuality. Positive sexuality is the ethical affirmation of sexual behaviour and the pleasure seeking instinct for the fostering of social bonding and communion with each other and Divine Being. Consent and peer-ship are the basis for ethical sexual behaviour and positive sexuality. The expression of positive regard in human sexual behaviour is essential for positive sexuality.

Positive sexuality includes sacred sexual

behaviour. For CAW, sacred sexuality requires an attitude wherein individuals affirm their essential worth, confirm the equality and essential self worth of others, and seek to act interdependently to mutually fulfil sexual desire and affection and affiliation needs. Sexual behaviour that expresses or reflects this attitude is believed to be sacred by CAW in that such behaviour honours and expresses immanent Divinity. The practice of sacred sexuality and sacred sexual rituals are encouraged by CAW. CAW believes that homoerotic and hetero-erotic sexuality can be expressions of sacred sexual behaviour.

When nudity is a symbolic act that reflects an individual’s affirmation of self worth, the beauty of sexuality, basic trust in others and a peaceful heart, then CAW believes nudity is a sacred sex practice that is an expression of Divinity within. CAW encourages nudity as a sacred sex practice for those who are called to do so, within the privacy of a nest, in a secluded natural environment or at ‘clothing optional’ gatherings, as an expression of sacred sexuality and a fostering of growing closer with others. Further, CAW believes if one chooses to be naked in one of its private rituals, it can be a sign that one is free.

CAW recognizes and blesses a variety of committed sacred sexual relationships as marriages. These marriages may or may not be sexually exclusive and may be monogamous, polygamous or polyamorous. This variety of committed relationships not only reflects the ethical freedoms that CAW supports, but also reflects the historical and anthropological facts showing that humanity has practiced a wide variety of committed sexual relationships called ‘marriage’. CAW believes multiple forms of marriage are, in part, a reflection of humanity’s diverse nature, which desires both social stability and sexual variety, and that there are many ways to satisfy these desires. The pluralistic approach of CAW to marriage is envisioned as an expression of the diversity of nature and Divinity within it. This approach, for CAW, is an essential religious concept and custom, in that it fosters humanity’s harmony with nature and immanent Divinity through integration of instinct with culture.

CAW as a religion is a system of values, customs and ideas organized in an organic fashion. It will grow, develop and evolve in a way that brings about the best in humanity and honours Divinity.

What in Heaven's Name is Going On Over There?

Some factual information about Neo-Pagan religion

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It's a logical question, heard spoken often between neighbours. In this country, we are gifted with the constitutional right to do pretty much as we wish, on our own property, whether it's having a family reunion, a barbecue in the yard, or a private religious gathering in our own homes. Sometimes we may not fully understand what our neighbours may be doing "over there," and lack of understanding can easily bring unease and sometimes even fear. Things that we don't understand, are foreign to us, or just "different" can easily raise those sorts of emotional feelings. When we just don't understand something or someone, it is unsettling. Such unconscious fears can motivate us to unconscious, often prejudicial behaviour.

Since before the dawn of written history, people have instinctively gathered together in groups for the feelings of comfort and security that come with socialization and fellowship. One of these basic drives is that of spirituality — the need for the comfort and security of group worship of the Almighty. One of the oldest religious artifacts ever found was a small limestone carving, a figurine of a plump female, an object of veneration found near Willendorf, Austria. Named the Venus of Willendorf by archaeologists, it has been scientifically dated to 28 000 BCE, the Neolithic period! Throughout northern Europe there are many archaeological evidences of early peoples' veneration of an Earth Mother figure, a Mother Goddess from whom all things come, including the miracle of birth, death and rebirth. The forces of nature were full of this dual polarity of male and female which produced all Life. It is no wonder that early human-kind envisioned the Almighty as a female, a mother figure.

The basic Neolithic concept of deity being represented by an immanent or internal dual polarity, a Goddess and a God force contained within every living thing, was commonplace throughout Neolithic northern Europe. Historically, this concept held firm throughout most of the world for thousands of years until the rise of the Judeo-Christian philosophy which introduced the concept of a single, all-powerful and external, or transcendent, male God. In early biblical translations from the earliest Greek texts, Genesis (1:26) first refers to deity as *Elohim*, which is the plural form of *eloah*, a Hebrew word for deity which includes both male and female genders. Later in Genesis (2:7) the single god form Yahweh appears, to dominate the Old Testament and Judaism thence forth. But in Gen. 1:26 we read that Elohim declares the creation of all of humanity — a population of people, not just two. Later, in Gen. 2:7-9 Adam and Eve are created as a special, chosen people, special to Yahweh alone. Many people often overlook this small but persistent and telling detail. There were "other people," those who were not the cho-

sen people of Yahweh in the Bible — the people of the land of Nod, east of Eden, from whence came Cain's wife, for example. These were *not* the chosen people, these were the *Pagans*.

Prior to the rise of Judaism and Christianity, this nature based form of worship we now call Paganism was almost universal throughout the world, archaeologists tell us. Although each locale and people had their own names for their deities, they had no name for their religion because it was looked upon as universal and did not need differentiation from any other. Later, differentiation became necessary to distinguish the "old religion" from the multiplying newer religions of the day. During the spread of the Roman



church across the urban population centres of early Europe, the country people, who still practiced the old ways and worshiped the old gods, were called *pagani* by the conquering Romans, which simply meant "country dweller." In the British Isles, a stronghold of Paganism, the term *heathen* similarly meant the simple country folk who lived out on the meadowlands, or *heath*. Neither of these terms was originally intended as a denigration or slur. When describing the religious movements known collectively as Paganism, the word should always be capitalized, as with Baptist, Jew, or any other proper noun.

Let's take a look at the common Pagan religious philosophy. Since much of Paganism doesn't have a formal structure and hierarchy such as we are accustomed to in more familiar Western religions, there are many relatively small groups. There is a growing number of national and international federations of smaller groups, such as the Pagan Federation (UK), Covenant of the Goddess (USA), the Fellowship of Isis (Ireland), and a growing number of larger,

international church traditions, such as the Aquarian Tabernacle Church (Wiccan), American Vinland Assn. (Asatru) and the Church of All Worlds (Pagan), and while these latter may possess some hierarchy and structure, they are not based on the authoritarian and dogmatic models we may be most familiar with today.

There are many other loosely organized regional federations which annually sponsor several hundred open and semi-open festivals and gatherings throughout the U.S.A. Because of this small group autonomy, we can best define Pagan church groups by their similarities rather than by their differences. Remember, when Paganism was the only religion in early Europe, everyone had their own ideas about the details of their religion, yet they were bonded together by their similarities. So it is even now.

Today, most people who define themselves as Pagans use the word as a general term for "native and natural religions, usually polytheistic, and their members." In simple terms, it is positive, nature based religion preaching brotherly love and harmony with and respect for all life forms. It is very similar to Native American spirituality, as the origins of both are found in the early human development of religion: animistic deities gradually becoming redefined to become a main God or Goddess of All Nature. This God or Goddess — bearing different names at different times and in different places — can be found in nearly all of the world's historic religious systems. Paganism does not oppose nor deny any other religion. It is simply a *pre-Christian* faith. Most Pagans seem to agree on many of these commonly held beliefs:

- Divinity is immanent or internal, as well as transcendent or external. This is often expressed by the phrases "Thou art God" and "Thou art Goddess" in liturgy.
- Divinity is just as likely to be manifest female as male. This has resulted in a large number of women being attracted to the faith and joining the clergy.
- A multiplicity of gods and goddesses, whether as individual deities or as facets of one or a few archetypes. This leads to multi-valued logic systems and increased tolerance toward other religions.
- Respect and love of Nature as divine in Her own right, making ecological awareness and activity a religious duty.
- Dissatisfaction with monolithic and rigid religious organizations, and a distrust of would-be messiahs and gurus. This makes Pagans harder to organize, even "for their own good," and often leads to mutation and growth within the movement.
- The conviction that all human beings

were meant to live lives filled with joy, love, pleasure and humor. The traditional Western concepts of sin, guilt and divine retribution are seen as misunderstandings of natural growth and learning experiences.

- A simple set of ethics and morality based on the avoidance of harm to others. Some extend this to some or all living beings and the planet as a whole.

- The knowledge that, with proper training and intent, human minds and hearts are fully capable of performing all of the magic and miracles they are ever likely to need, through the use of natural psychic powers which everyone possesses.

- The importance of acknowledging and celebrating the solar, lunar and other cycles of our lives. This has led to the investigation and revival of many ancient customs and the creation of some new ones.

- A minimum of dogma and a maximum of eclecticism. That is to say, Pagans are reluctant to accept any new idea without personally investigating it, and are willing to adopt and use any concept they find useful, regardless of its origins.

- A strong faith in the ability of people to solve their own current problems on all levels, public and private. This leads to ...

- A strong commitment to personal and universal growth, evolution and balance. Pagans are expected to be continuously striving toward these goals.

- A belief that one can progress far towards achieving such growth, evolution and balance through the carefully planned alteration of one's consciousness, using both ancient and modern methods of aiding concentration, meditation, reprogramming and religious ecstasy.

- The knowledge that human interdependence implies community cooperation. Pagans are encouraged to use their talents to actively help each other as well as the larger community.

- An awareness that if they are to achieve any of their goals, rather than just talking about it, their lives must actively reflect what they believe and preach.

The group of people who may on occasion gather outdoors near your home, perhaps at a neighbour's place or a park, and the people who have given you this pamphlet are followers of this pre-Christian religious faith. There is no need to fear them or their religion. They don't recruit children or adults as converts or proselytize other faiths. They gather, often in robes, in serene natural outdoor surroundings to be in contact with Nature during their services; otherwise, you'd never know they were there. Their own children are encouraged to examine many other religions and make an informed personal choice of which they wish to follow as they grow older. These people may call themselves Wiccans, Neo-Pagans, Asatruar, or simply Pagans. They are neither

evil nor weird. They are not performing animal sacrifices or black magic. They don't kill anything as a religious practice, not even symbolically. In fact, they hold life in all its forms as sacred, and many are vegetarians. Few, if any, hunt wild animals for sport. In fact, in recent years we have seen many Pagan ideals being adopted by mainstream faiths. The acceptance of the concept of a Mother-Father God and the duty to ecology are just two. Pagans are simple, gentle people just like you and your friends, only a bit different in that they hold to another view of spirituality than Christian, Jew or Islam — one you just aren't very familiar with yet.

What does all this mean? It should be quite obvious that Pagans are nothing to be feared, ridiculed, or even singled out. Pagans are simply a little different in their approach to and acceptance of personal spirituality, of reverence towards the Earth as a living, breathing entity. They honour all living things, practice ecology and are tolerant of those who tread a different path from their own. These are things everyone could benefit from practicing.

For more information and a library reading list on Paganism, please write to CNTR at the Woolston-Steen Theological Seminary. This pamphlet may be reproduced freely provided nothing whatsoever is changed, deleted, or edited in any way, and it is reproduced in its entirety without excerpting.

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Functional Religion

by Young Omar (Kerry Thornley)

Introduction: I first came upon this prophetic little article in 1967, just at the time our original Atlan water-brotherhood (founded in 1962) was deciding to create a public face and establish the Church of All Worlds as a legal religious entity. As soon as we to present ourselves as a church, people wanted to know what religion we were. Were we some kind of Christians? Hindus? Buddhists? We knew we were none of those, but we hadn't actually considered what we were, as opposed to what we weren't. Kerry's article proposed such an identification, and we immediately adopted the term Pagan, 'promoting it widely, through the vehicle of the early GreenEgg, to other newly-emerging groups of Old Religionists' we encountered in the late '60s and early '70s. The term caught on, unifying many disparate little groups into the foundations of the modern Pagan Movement.

Ironically, Kerista itself, the utopian polyfidelity organization for whom this article was written, rejected the appellation Pagan. 'As Kerista's founding prophet, Jud, told me a decade later, I am an authentic Hebrew prophet, not a Pagan!' Sadly after a remarkable 30 year run, Kerista disbanded in 1991. But Paganism is thriving, and is now, regarded as the fastest growing religion in the US.

Thanks, Kerry! Never Thirst, Oberon Zell

All religions have social functions or they soon die out. Christianity is in crisis today precisely because it has lived beyond most of its functions. Once it was more or less the propaganda bureau for the kings. Then came the separation of Church and State. Once it was the explainer of all the natural mysteries. Then came science to prove it wrong. Today the liberal theologians are still trying to restore to Christianity these functions, changing only masters, not techniques.

Liberal Christians now try to put their church to work as a propaganda agent for reform. And the theologians seek to explain the greatest mystery of them all - why they cling to the Judeo-Christian format in the face of scientific advancement. But the masses do not listen. They continue to go to church though they dimly realize their minister is reactionary, their scriptures are bullshit, and, to boot, their church - indeed their religion - is ugly. The dead hand of habit and the live prod of fear - these are their motives. Who would be cruel enough to deprive them of such pathetic solace?

Let us forget them. Instead, let us look at the jobs of the far less intellectual, but far more construc-

tively functional, religions of old. These were the "Pagan" religions - the religions that survive to this day in England and the United States as "Witchcraft". These are the Rosicrucians, as well, and the many occult traditions that have remained underground since with tongue in cheek and sword in hand the Christian conquerors attempted the most prolonged and massive brainwashing in the history of Europe.

Speaking of the primitive religions, B.Z. Goldberg in his great book *The Sacred Fire* wrote: "What was forbidden at large in the bush not only was permitted, but, in fact, became a duty in the temple of the gods." The main function, then, of these religions was NOT to aid and abet the State, nor was it to re-enforce the strictures of the society - it was to provide refuge and relief; it was to temporarily or in a limited space lift the taboos of the tribe, of the collective. It was to give the individual a means of restoring or maintaining his sanity. Thus "Pagan" religions were generally functional in a worthwhile sense, in a social sense that was positive. At once they both stabilized and overthrew the social structure, much as does the "black market" today in nations

where the ruling class unwisely attempts to regulate the economy by law.

The positive social function of providing an excuse for the lifting of taboos has recently been re-introduced into modern society by the psychotherapeutic schools in the forms of existential games, ego dancing and sensory perception workshops. So while science contradicts the function of Christianity as an explainer of mysteries, it confirms that of Liberal Paganism as an institutionalized cultural countertrend - and paves way for the return of Paganism as a legitimate social force, for the advent of Liberal Paganism, of a New Theology of Paganism and of Pagan Reductionism.

All these Ways lead to Kerista!

Keristan movements comprise the Unitarian-Universalist Church of the Pagan Resurgence!

God is dead. Christianity is dying.

Long live Kerista!

(Kerista's Erotic Ethic & Etc., Sept. 4, 1966, Kerista Press, Los Angeles)

Who on Earth is the Goddess?

By Morning Glory and Otter G'Zell

Well, for instance, who is this All-Mother you're always talking about?"

Why, you are, Edward . . . The All-Mother. You're the All-Mother, I'm the All-Mother, that little bird singing out there, it's the All-Mother. The All-Mother is everything. The All-Mother is life ... ¹

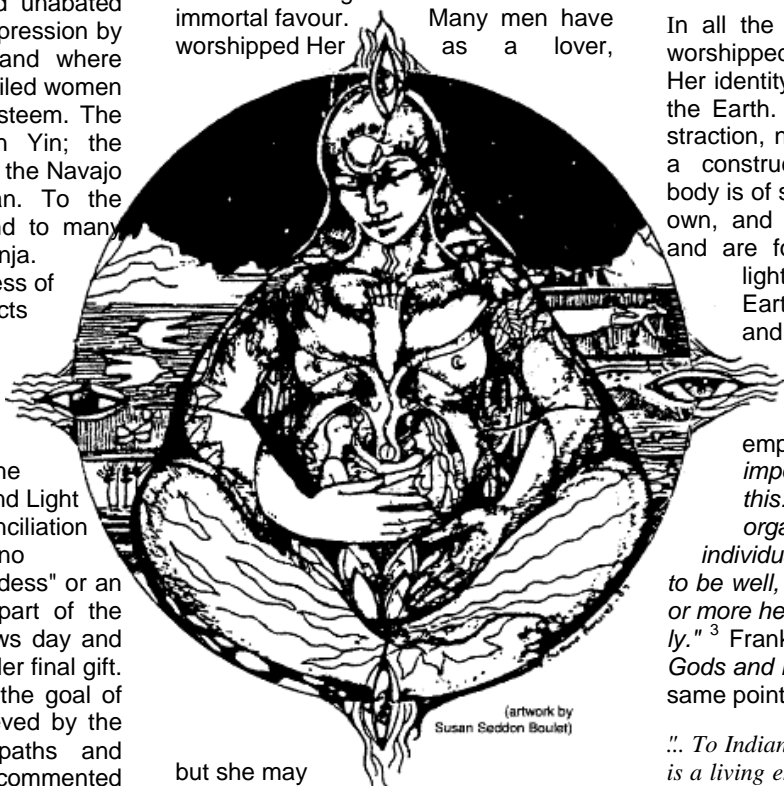
The primal and supreme deity of the ancient world, the oldest and most universally worshipped, was the Great Mother, Mother Earth. Images of Her date back to Aurignacian Cro-Magnon peoples, from 27,000 years ago, and are found all over the Eurasian continent from Spain to Siberia. For thousands of years before there were any male gods, there was The Goddess, and Her worship continued unabated clear up until its violent suppression by Iron Age patriarchy. When and where worship of the Mother prevailed women and Nature were held in esteem. The Chinese called Her Kwan Yin; the Egyptians knew Her as Isis; the Navajo call Her Changing Woman. To the Greeks She was Gaia, and to many black peoples She is Yemanjá. She is Aphrodite, the Goddess of Love, and She says: "All acts of love and pleasure are my rituals." She is also the ancient Crone who gives us both wisdom and death.

The Goddess is diversity. She represents both darkness and Light and Her worship is the reconciliation of opposites. We recognize no such thing as a "Good Goddess" or an "Evil Goddess." Death is part of the natural cycle as night follows day and we accept it with grace as Her final gift. The search for Balance is the goal of Her people, and it is achieved by the acceptance of multiple paths and truths. Dion Fortune once commented that all goddesses are manifestations of the One Great Goddess whose identity is as the universal feminine spirit of Nature.

Because of the diversity of the Goddess, She is seen as manifesting in many different aspects. She is often called The Triple Goddess, which refers to Her link in the fertility cycle where She appears as Maiden, Mother and Crone. Some ancient cultures personified this Triplicity as the waxing, full, and waning Moon, and other three-faced Goddess aspects are familiar to us as the Fates, the Graces, the Furies, the Muses, or even as Faith, Hope and Charity. Another familiar division of Her aspects is into Mother and Daughter (Demeter and Persephone), or as Sisters/Lovers (Fauna and Flora). Such

polarities are also important in Her worship-sometimes the polarity can exist with two different aspects of the Goddess representing both poles, but more commonly it is the great gender polarity, for the Goddess is a deity of sexual loving.

She is Ishtar, the eternal Lover who awaits with eager arms the mortal man brave enough to risk Her immortal favour. Many men have worshipped Her as a lover,



but she may never be possessed, for She belongs only to Herself. She is Parthenos, the eternal Virgin (in the pre-patriarchal meaning of her own household"). She represents the Strong Woman -not dominant, but independent. Her lovers are not truly human but divine. She has been the Beloved of many gods, and though jealous male gods eventually suppressed Her worship, She shared the co-rulership of Heaven and Earth for thousands of years of marital bliss. She is the inescapable Yin necessary for the cosmic balance of Yang/yin. Symbols associated with Her (the Tree of Life, the Sacred Serpent, the Labyrinth) are found in all parts of the globe, at the heart of all the Mysteries, and underlying all the later accretions of successive religions. The search for Her is the search for our deepest ancestral roots.

I am the star that rises from the twilight sea.

I bring men dreams to rule their destiny.

I am the eternal Woman; I am She!

The tides of all souls belong to me-

Touch of my hand confers polarity-

These are the moontides, these belong to me. ²

Honour thy Mother

In all the cultures where She is still worshipped, there is no confusion over Her identity- She is Nature, and She is the Earth. She is not an atavistic abstraction, not a mystical metaphor, not a construct of consciousness. Her body is of substance as material as our own, and we tread upon Her breast and are formed of Her flesh. "Walk

lightly on the bosom of the Earth Mother," says Sun Bear, and traditional Native Americans agree. Cherokee shaman Rolling Thunder emphasizes that "It's very important for people to realize this: the Earth is a living organism, the body of a higher individual who has a will and wants to be well, who is at times less healthy or more healthy, physically and mentally." ³ Frank Waters, author of *Masked Gods and Book of the Hopi*, makes the same point:

.. To Indians the Earth is not inanimate. It is a living entity, the mother of all life, our Mother Earth. All Her children, everything in nature, is alive: the living stone, the great breathing mountains, trees and plants, as well as birds and animals and man. All are united in one harmonious whole. ⁴

Renowned historian Arnold Toynbee, writing on "The Religious Background of the Present Environmental Crisis," also observed that: "For pre-monotheistic man, nature was not just a treasure-trove of "natural resources". Nature was, for him, a goddess, "Mother Earth," and the vegetation that sprang from the Earth, the animals that roamed, like man himself, over the Earth's surface, and the minerals hiding in the Earth's bowels, all partook of Nature's divinity." ⁵

*Before ever land was,
Before ever the sea,
Or soft hair of the grass,
Or fair limbs of the tree,
Or flesh-coloured fruit of my branches,
I was -
And thy soul was in me."*⁶

The Gaia Thesis

In order to understand the nature of the All-Mother, we must first understand our own origins. Each of us began

our individual life as a single fertilized cell, or zygote. In the process of its innumerable divisions and multiplications, that cell kept dividing up and redistributing the very same protoplasm. That protoplasm which now courses through all of the several trillion cells of your adult body is the very same substance which once coursed through the body of that original zygote. For when a cell reproduces, the mother cell does not remain intact, but actually *becomes* the two new daughter cells. And this is why, no matter how many times a cell fissions in the process of embryological development, all the daughter cells collectively continue to comprise but one single organism.

We may imagine that, should our cells have consciousness akin to our own, they may very well fancy themselves to be independent entities living and dying in a world that to them would seem to be merely an inanimate environment, but we know them to be in fact minute components of the far vaster living beings that we ourselves are. Over four billion years ago, life on Earth began, as do we all, with a single living cell containing a replicating molecule of DNA. From that point on, that original cell, the first to develop the awesome capacity for reproduction, divided and redivided and subdivided its protoplasm into the myriads of plants and animals, including ourselves, which now inhabit this third planet from the Sun.

But no matter how many times a cell fissions in the process of embryological development, all the daughter cells collectively continue to comprise but one single organism. All life on Earth comprises the body of a single vast living being- Mother Earth Herself. The Moon is Her radiant heart, and in the tides beats the pulse of Her blood. That protoplasm which coursed through the body of that first primeval ancestral cell is the very protoplasm which now courses through every cell of every living organism, plant or animal, of our planet. And the soul of our

planetary biosphere is She whom we call Goddess.⁷

*First life on my sources
First drifted and swam.
Out of me are the forces
Which save it or damn.
Out of me man and woman,
and wild-beast and bird.
Before God was, I am."*⁶

"... Be the terror and the dread of all the wild beasts and all the birds of heaven, of everything that crawls on the ground and all the fish of the sea: they are handed over to you:" (Gen. 9:2-3)

Since the time of the Exodus, 3,500 years ago, Western Civilization has been pursuing a course that has taken it farther and farther from the Mother. The three great monotheistic religions of the West, Judaism, Christianity and Islam, have from their beginning actively suppressed the worship of the Goddess, and have tortured and brutally murdered millions of Her people. Today, she is all but forgotten in the hearts of Her children, and Her body lies raped and ravished in the wake of human progress. The Goddess is the concept of feminine divinity incarnate. The denial of feminine divinity results in the oppression of all women, including Mother Nature. As Toybee says:

"The thesis of the present essay is that some of the major maladies of the present-day world-for instance the recklessly extravagant consumption of nature's irreplaceable treasures, and the pollution of those of them that man has not already devoured--can be traced back in the last analysis to a religious cause, and that this cause is the rise of monotheism."⁵

*Where are You, then, Mother,
Whose strength was before
All other powers? Your name
Is the only freedom."*⁸

Pantheism is the view that everything in Nature is alive, and that all living is Divine. The simplest explanation of Divinity, then, is as "an energy field created by all living things. It surrounds us, it penetrates us, it binds the galaxy together." (*Star Wars: "The Force"*) Thus a pantheistic theology of Immanent Divinity ("Thou Art God/dess") contrasts sharply with the theology of Transcendent Divinity ("God is Out There") presented by most of "The World's Great Religions." Unlike the God worshipped by Christians, Moslems and Jews, the Goddess is not an all-powerful, indestructible, non-physical being who created the world and exists apart from it. "The All-

Mother is Life .. ." She is the very soul of the Earth, and she lives or dies as all life on this planet lives or dies ...

*"Mother, not maker;
Born, and not made.
Though her children forsake her,
Allured or afraid,
Praying prayers to the God of their fashion,
She stirs not for all who have prayed."*

*"O my children, too dutiful
Towards Gods not of me,
Was not I enough beautiful?
Was it hard to be free?
For, behold, I am with you,
am in you, and of you -
Look forth now and see"*⁶

Earth Mother, Your Children Are Here!"

Current environmental crises are legion. Chlorofluorocarbon chemicals are destroying the ozone layer in the atmosphere; industrial pollution is creating the greenhouse effect which will melt the polar icecaps, drowning the coastal regions; and the destruction of the rainforests and the pollution of phytoplankton in the seas is causing worldwide droughts. The problems are so vast and the politics of greed and corruption are so complex that it will truly take a miracle to reverse such global destruction. The only thing that can save us is a total and electrifying change of consciousness. Nothing short of a worldwide realization of our planetary awareness will bring home the desperation of our plight. We must activate our Gaian identification so that we regain our shattered empathy with the Spirit of Nature. We must become one with the Earth Mother in order to feel Her pain/our pain and make it stop before the cancer we have become reaches the terminal phase.

The word *religion* derives from the Latin *re-ligio*; "relinking." The very purpose of true religion, then, is to heal the rifts and alienations which have caused us to become separated from the divine Source of Being: the rifts between humanity and Nature; between matter and spirit; between mind and body; between man and woman; between our own egos and the Soul of Nature. Recent books analysing the trends of our wayward world have, with increasing frequency, been calling for a return to the worship of the Mother. So many wistful comments made by writers such as Merlin Stone, Mary Daly, James Lovelock, Judy Chicago, Dolores LaChapelle,

Rene Dubos, Daniela Gioseffi, Paolo Soleri, Elizabeth Gould Davis, Arnold Toynbee, Joseph Campbell, Marija Gimbutas and Riane Eisler reflect a craving for such a religious revival.

The truth is that such a revival has been going on for some time now since the early 1960's in the form of what we call the Neo-Pagan movement (from Latin *paganus*-*"peasant"* or country dweller-Paganism now refers to all nature religions). To the half million or so Neo-Pagans who have been actively practicing and publishing for more than a quarter of a century, the greatest mystery of this religion is its continuing obscurity and invisibility to those such as the above-named writers, who continue to publish books advocating such a movement as this, while remaining ignorant that it is already in effect. The new Paganism encompasses many Nature-oriented groups such as Feraferia, Sabaeon Society, Circle, Earth-spirit Community, Thiasos Apollon Dionysos, Cyprian Society, Church of All Worlds, Umbanda House, Bear Tribe, Pagan Way, Church of the Eternal Source, Odinic Fellowship, Earth Church of Amargi, Fellowship of Isis, and various Druidic orders and ethnic traditions.

The largest contingent of modern Goddess-worshippers, however, is found in Witchcraft. Witchcraft is a pre-Christian European Pagan magical tradition; European Shamanism. The violent suppression to the point of eradication of the followers of Witchcraft by the Inquisition can only be compared to the Jewish Holocaust of Nazi Germany (estimates of the number of martyrs run into the millions), but today the Craft is making a powerful comeback on the wings of the re-emergent Goddess.

The Neo-Pagan movement, and especially Feminist Witchcraft, has recently been joined by increasing numbers from the Women's Spirituality movement and lately also by many thinkers from the Deep Ecology movement and even such radical environmental activists as Earth First!. These are some of the forces which form the core of the movement to restore the Earth Goddess to Her rightful place; a movement which has its roots in the combined studies of feminism and ecology and is the logical spiritual application of such studies. If Witches can be priestesses of feminism, then Neo-Pagans are the chaplains of the ecology movement.

The overall movement, though variously called Eco-feminism and Ecos-

ophy, is truly an attempt at expressing Gaian Spirituality. These three streams of spirituality- Deep Ecology, Goddess Spirituality, and Neo-Paganism-have met and mingled with Native American, Hawaiian and other ancient spiritual teachings and fused somewhat with the more nebulous New Age Movement. What is struggling to be born from this blending of pathways is a truly planetary religious metaphor that will transcend all the tradition-specific patterns in the same way the idea of Neo-Paganism absorbed and united a multiplicity of wildly differing but basically polytheistic religious groups in the 1960's and '70's. Perhaps what we are looking for could be called Gaian religion, because at the heart of our Unity is our identity as children of the same Mother-Gaia Herself; Mother Earth. It is said that it's a wise child who knows its own Mother!

A brief digression on etymology here: Who is Gaia, that we would name a movement after Her? The name *Gaia* is the Greek name for the Earth Mother Goddess, She who was created by Light and by Love from the primal cosmic chaos. Pierced by the arrows of Eros, Gaia gave birth to all the plants, animals, gods and goddesses and of course the human race. So Gaia is the Mother of us all according to ancient Greek mythology. From the moment that the people of Earth achieved the ability to observe the image of our planet spinning in all Her radiant blue-and-white splendour through the black velvet night, we have been impelled towards planetary identification. We must inevitably begin to think of ourselves as one planet, one people, one organism. The power of that image alone unites us, not to mention the concept that the past three-and-a-half billion years of terrestrial evolution resembles one vast embryogenesis. Something is developing, hatching, unfolding as a self-reflexive mind capable of contemplating its own existence. Gaia developed increasingly complex eyes and extensions of Her eyes/our eyes in order to contemplate Her own image. And now, having seen Herself through our satellite eyes, She is awakening to consciousness.

She has a face, an identity and now even a name, and so we inevitably come to identify ourselves through Her as Gaian. A Gaian movement would be deeply committed to communication and education. Many tribal people and many of the old nature-based folk religions such as native Australians, Hawaiians, Siberians, Tibetans and Americans have come to the brink of extinction rather than to allow the mys-

teries of their sacred rites to pass outside their tribes.

Others have realized the need to become more eclectic if they are to survive. The Gaian movement is presently small and largely unrecognized, since it is anarchic and not evangelical, but it has tremendous potential in having no single head and presenting a genuine answer to so many of the world's problems.

Its vision is, in fact, an idea whose time has come. Yet there are still many obstacles, and revolutions in consciousness rarely happen overnight. The greatest forces operating against a new Gaian renaissance are inertia and apathy ... The watchwords of the '70s and '80s. But winds of change are blowing, and by the time the century turns we will see that once again Goddess is Alive and Magick is Afoot!

*And you who think to seek for me -
Know that your seeking and yearning
will avail you naught
Unless you know the Mystery:*

*That if that which you seek you find
not within you,
You shall never find it without.
For behold: I have been with you
from the beginning,
And I am that which is attained at the
end of desire.⁹*

Footnotes:

1. Mack Reynolds, *Of Godlike Power*, 1966, pp.146-147
2. Dion Fortune, "Charge of the Moon Goddess"
3. Doug Boyd, *Rolling Thunder*, 1974, p. 51
4. Frank Waters, "Lessons From the Indian Soul," *Psychology Today*, May 1973, p. 63
5. Arnold Toynbee, "The Religious Background of the Present Environmental Crisis," *International Journal of Environmental Studies*, 1972, Vol. III
6. Algernon Charles Swinburne, "Hertha"
7. Tim Zell, "The Gods of Nature; The Nature of Gods," *Gnostica* #15, 1973
8. Ramprasad Sen, *Grace and Mercy in Her Wild Hair*, 18th Century Bengali poet.
9. Dion Fortune, "Charge of the Goddess"

Just Where is the Church of All Worlds At?

The Church of All Worlds offers a religious position uniquely suited to the educated, enlightened, inquiring modern mind. In harmony with the principles and conclusions of science, receptive to the values and wisdom of the ancients and the great religions of humanity, sensitive to the deep psychological and spiritual needs of all people, we aspire to be the kind of free, growing and unifying religion that today's and tomorrow's world so urgently needs.

The Church of All Worlds is Neo-Pagan: a modern Earth Religion - an orientation chosen because of its traditional associations with Life and the processes of Nature, which we consider an appropriate religious orientation for the emerging Aquarian Age.

As western civilization has been to a great degree the product of the past two thousand years of Piscean Age Christianity, so do we envision a new whole-Earth culture of transformative religious ecology to become the product of the next epoch of Aquarian Age Neo-Paganism. In common with many other Neo-Pagan religions, CAW presents a life affirming religious philosophy for the joyous unification of eros, ethos and ecos; of cult, culture and cultivation.

We consider the Church of All Worlds to be radically evolutionary in concept, rather than merely revolutionary. Our stated mission is **"to evolve a network of information, mythology and experience to awaken the divine within and to provide a context and stimulus for reawakening Gaia and reuniting Her children through tribal community dedicated to responsible stewardship and the evolution of consciousness."** We offer alternatives to the "life-negating" paradigms which produce war, profiteering, racism, sexism, exploitation and desecration of our natural resources. Instead, we work towards the restoration of the Whole, healing the separations between mind and body, men and women, civilization and Nature, the heavens and the Earth.

We see the evolution of Life on Earth as moving towards a point of actualization whereby the entire planet will come to share a single vast global consciousness. We see humanity as being instrumental in the course of that evolution. As humans seem to be the only creatures on the planet capable of disrupting entire ecosystems, it becomes our manifest responsibility through our unique freedom of choice to prevent such systems from being disrupted. We are not anti-technology or science, for we recognize that certain scientific and technological advances, such as ecology, geology, astronomy, psychology, archaeology, cybernetics, astrophysics, communications and the technology of the bio-

renaissance can be positively evolutionary and in harmony with the accelerating advance of planetary consciousness. What we oppose is the senseless use of industrial technology which wreaks havoc with the planetary ecosystem, often in the name of the Biblical injunction that Man is to have "dominion over the Earth." We perceive our role not as dominion, but as responsible stewardship.

Applying evolutionary concepts to each individual, we agree with Erich Fromm that the purpose of life is "to become what we potentially are." We identify strongly with the concepts of human self-actualization identified by Abraham Maslow and found in transpersonal psychology and ethics. Rejecting utterly concepts of predestination and inherent sin, we affirm the ultimate freedom and responsibility appropriate to conscious entities, which we express in the phrase "Thou Art God/dess," derived from Robert Heinlein's novel, *Stranger in a Strange Land*. This implies that each one of us must define our own specific purpose. There is no excuse; no shelter from the awesome responsibility of total freedom.

Recognizing that all life on Earth comprises a single vast living Entity, which has been intuitively conceptualized as a feminine divinity from time immemorial, we are in harmony with our Pagan ancestors who worshipped The Goddess: Mother Earth, Mother Nature; or, as She was known to the ancient Greeks, Gaia. Thus we also affirm mystically and mythically the pantheistic conceptualization of immanent divinity inherent in all living entities, as synergistic living Nature, for we define divinity as the highest level of aware consciousness accessible to each living being, manifesting itself in the self-actualization of that being. Hence, "Thou Art God/dess" applies equally to a person, a tree, a grasshopper or a planet.

As Neo-Pagans, we are concerned, not with life after death, but with life after birth. We have no dogmas of immortality, considering that whatever one believes about an afterlife may very well be what one gets. We view death as an evolutionary prerequisite for the emergence of new life, and so we return the dead to the Earth, from which the elements of their energy and matter will eventually be recycled and reconstituted into the energy and matter of other life forms. Other than our ecological responsibility of returning to the Earth that which we have taken from Her, we are not concerned with dying, but with living.

We are deeply concerned with improving the quality of that life, to which end we agree with population ecologists that its quantity (in sheer numbers of people) must be drastically reduced. Thus we are strong-

ly supportive of the various measures of birth control advocated by such agencies as Planned Parenthood, including full legalization of abortion. We greatly fear that if humanity does not choose to limit its numbers by reducing births, Nature will do it for us by increasing deaths.

Where we're going and how we hope to get there:

The word *religion* means "re-linking." The basic commitment of the Church of All Worlds is to the re-integration of people with themselves, their fellow humans, and with the whole of living Nature. We are committed to developing an organic, vitalistic philosophy of life and its expression in an organic culture.

To this end, the CAW devotes itself to those who need or want the help of an understanding of others through the processes of unlearning and learning. It is our aim to offer assistance through any personal expansion programs found to be effective. Further, we are committed to remain open-minded and receptive to new ideas, interests and goals, and learn to live responsibly and responsively with each other.

We advocate involvement with every conceivable aspect of the emerging Aquarian Age culture, from religious service and mythology to family relations and child rearing; from education to ecology; from psychic development to space travel; from the sensual to the sexual; from intentional communities to planetary government and world peace. "Nothing short of everything will ever really do." We are engaged in the eclectic reconstruction of ancient Nature religions, combining myths, customs, lore, and archetypes of many cultures with other mystic and spiritual disciplines. But we are not trying to recreate a Paradise Lost: we are actively involved in helping to save the present world as well as working to actualize a visionary future. With roots deep in the Earth, the Past and with branches reaching towards the stars, the Future, we evoke and create myths not only of a Golden Age long past, but also of one yet to come . . .

The Earth, Our Mother is Sacred. Thus, all places, from a Sacred Grove in Ireland to downtown Manhattan, is Sacred Space and every activity can be considered essentially a religious activity. For us, recycling is as much a religious duty as prayer and meditation, as are composting our organic garbage, practicing birth control, using biodegradable products, training and study, environmental activism and celebration of the seasons. We recognize that the essence of a religion is in the living of it. It is not so much the Path one chooses, but how well one keeps to it!

A Personal History of the Church of All Worlds

by Oberon Zell

(last updated June 18, 2011)

1st Decade: the '60s

In the Fall of 1961 I began my freshman year as a Pre-Med student at Westminster College in Fulton, Missouri. There I met Lance Christie, the first person I had ever encountered who seemed to be the same species as I. Each of us had felt that we were something very different from our parents and the people around us as we were growing up, and had been on a quest to find our own People (I use the term here in the sense that Zenna Henderson used it in her novels, *Pilgrimage: The Book of The People* and *No Different Flesh*; I used to stand out in the back yard at night with a flashlight, trying to signal the flying saucers to come and take me home!)

Lance had already begun a small proto-group out of his high school chess club in Tulsa, Oklahoma, which had coalesced around Ayn Rand's novels—in particular, her vision of the “Atlantis” community in *Atlas Shrugged*. Lance's friends, as I, had all been avid science fiction readers (we cut our teeth on Heinlein juveniles), and had been particularly taken by the recurrent theme of the emergence of a new stage in human evolution (“*Homo Novus*”). With youthful hubris, we thought of ourselves as the new Cro-Magnons in a world of Neanderthals.

The similar thinking that Lance and I had brought with us to college (I had come from a small town in northern Illinois, where there was simply no one with whom I could talk about this stuff), brought us together in many late-night discussion sessions, planning how we might contact others like us, form a community, start a movement, etc. Lance wanted to create a foundation or institute, which he would call “Christie House”—“a total-environment educational institution which would theoretically produce Ayn Rand heroes, alias Maslonian self-actualizers.” (I think Lance thought of himself sorta like Dr. Xavier of the *X-Men* comics, which were first being published right about then.) Inspired by *Atlas Shrugged*, I envisioned an alternative community hidden in some remote wilderness fastness...

I joined (briefly) the Phi Kappa Psi fraternity, and Lance and several others started an alternative fraternity called Mu Omicron Alpha, which gathered together a lot of what were at that time called “spooks.” Among these were Joe Hirsch, a tall, cadaverous albino greatly resembling Elric of Melniboné; and Paul Aex, a weird and whacky Thalidomide mutant. (See the movie *Animal House* for an uncanny account of our freshman year...)

And then, in October of 1961, *Stranger in a Strange Land* (SISL) by Robert A. Heinlein arrived in Lance's mailbox as the Science Fiction Book Club selection of the month. He finally got around to reading it in late March of '62, “and was seized with an ecstatic sense of recognition.” Lance turned it over to me on April 4, saying that this one book dealt with much of what we had been thinking and talking about, and had articulated many of our own thoughts. I read it over the next couple of days, and was similarly enthusiastic.

We talked long about the vision therein, and on April 7, 1962, the two of us shared water, pledging to begin living a new dream, and bringing others into it. The first, of course, were our girlfriends (and future wives), Penny and Martha, who had been away on Spring break. They shared water with us on May 25.

In the novel, Valentine Michael Smith was a human born on Mars as the sole survivor of a crashed first expedition, and raised by the ancient race of Martians. Upon being brought back to Earth twenty five years later, he established the “Church of All Worlds,” built around “nests,” a fusion of congregation, group marriage, and intentional community. A basic concept was “grokking,” i.e., the ability to be fully empathic (literally, “*drinking*”).

Heinlein's novel introduced us to the ideas of Immanent Divinity

(“Thou Art God”), Pantheism (“all that groks is God”), Sacraments (water sharing), Priestesses, social nakedness, extended families (“Nests”) as a basis for community; and loving relationships without jealousy, and joyous expression of sexuality as divine union. By defining “love” as “that condition wherein another person's happiness is essential to your own,” SISL changed forever the parameters of our relationships with each other, especially in the sexual arena. And all this in the context of a legal religious organization—a “church”—which could have all the rights and privileges granted to the mighty Church of Rome!

During the Summer of '62, we all separated, Lance to Tulsa, Penny to Springfield, Ohio, Martha to Elgin, Illinois, and I to the Colorado Rockies for my second year of working at Grand Lake Lodge in Rocky Mountain Nat'l Park. That was my Summer for finding myself. I spent many hours sunbathing naked out in the woods, meditating, reading Ayn Rand, and writing letters. Our underlying philosophies were formulated during this time, and the thinking that would culminate in the first edition of the *Atlan Logbook* was crystallizing in the high mountain air.

Toward the end of that pregnant Summer I managed to accumulate enough days off to hitchhike from the high country down to Tulsa a few times to meet and share water with Dagny and Lance again. Hank and I met when I made a special trip to the Colorado Springs Air Force base where he was stationed.

Over Thanksgiving of '62, Lance, Penny, Martha and I all drove down to Tulsa to share water with Dagny, Hank and others of Lance's old high school chess club, the spawning-ground of the original vision. This was the first of what would come to be many cross-country pilgrimages over the following decades, as small groups of us traveled in carloads from one end of the land to another to attend festivals and science-fiction conventions, make new friends and lovers, and share water.

We began thinking in terms of an organization to bring Heinlein's (and our) vision into being. Lance and I were both in the Psychology Dept. at Westminster, and we devised a plan: all incoming students were routinely given the Edwards Personal Preference Schedule (EPPS), which rated their attitudes on 15 scales based on Abraham Maslow's work on self-actualizing personalities.

Lance and I got hold of our own test results, noted the matching patterns in several key areas, and then designed a student project, implemented that Fall of '62, of correlating the EPPS results of all the other students, looking for the same distinctive pattern of matches (particularly an “M” in the center five scales). Those found we then contacted, turned them onto SISL, and recruited them into our water-brotherhood, which we called *Atl*, an Aztec word meaning both “water” and “ancient homeland of our ancestors.” A small Caribbean fish-tiki became our token, as I carved dozens of wooden replicas for our waterkin.

This approach was amazingly successful, and by the time Lance and I graduated in 1965, we had over 100 *Atlan* water-brothers (including most of the MOA crowd) and were publishing a regular newsletter, *The Atlan Torch*. We also had a growing anthology of our writings, musings and favorite quotes, called *The Atlan Logbook*. *The Atlan Torch* was the first “underground” paper to be published at Westminster, and it developed quite a following, especially among the faculty, as we focused much attention on issues of free speech and academic freedom.

Our great mentor during this period was Gale Fuller, head of the Psychology Dept. at Westminster. He had a big house and grounds on the edge of town, and we spent many hours talking around the fire. It was his influence that persuaded me to shift my major from

Pre-Med to Psychology, Sociology and Anthropology. Westminster was, at the time Lance and I enrolled, for men only. Women attended William Woods College, a two-year girl's finishing school across town, and it was from there that we recruited our girlfriends and Atlan water-sisters.

The Atlan Torch became quite an issue of controversy in the relations between Westminster and William Woods, and ended up being banned from the WW campus. This naturally made us a great attraction, and our aquafaternity blossomed with the best of the rebels, including Karen Kokoban, a lovely Hawaiian wahine, and Pete Fetchco, a streetwise hipster from New York.

Martha became pregnant over Xmas break of 1962, so we got married a few months later, on Feb. 16, and had our son, Bryan, on Sep. 15 of '93. We thus became the first students in the history of Westminster to be married and have independent housing. Our apartment became an off-campus haven for our growing Nest of water-siblings, and we never lacked for volunteer babysitters! Bryan may have been the first 2nd-generation child born and raised in the Pagan community.

Martha and I undertook to create Nest environment in our Fulton home. We maintained an open house at all times, encouraging people to drop by at their leisure. On weekend evenings there was usually someone with a guitar, and conversation was interlaced with folksinging. Our pad acquired the reputation among friends as a place where they could be themselves, and among our enemies as a den of iniquity. We even created a special folksong for it: "There is a place on Jefferson Street;/It's number 601..." These were good times.

Outside of the town of Fulton were some long-abandoned strip-mines which had supplied clay for the local brickmaking industry. These had become overgrown with small trees and grasses, and had beautiful green and turquoise pools nestling among rolling dunes of calcite crystals. These were lovely, paradisaical places which no-one else seemed to know about, so in warm weather we commandeered them for our weekend campouts, skinny-dipping and sunning during the days, and singing (those were the days of folk- and protest songs, and "hootenannies") and telling stories around the campfire at night as we guzzled Lance's infamous Sangria. Pete introduced us to marijuana in this idyllic setting, beginning our long affinity with "sex'n'drugs'n'rock'n'roll."

Social nakedness and outdoor lovemaking was very liberating, and we carried these customs back indoors during the cold Missouri Winters, posting a "Did You Remember To Dress?" sign on the inside of our door. *Bewitched* and *I Dream of Genie* were new shows on TV, and we appreciated the little touch of magic in the media.

During my college years, I took every course offered in comparative religions, history, philosophy, psychology, anthropology, and the natural sciences. The Senior Colloquium assignment was to design a new religion, and my thesis, "Freedom Through Existentialism," drew upon our Atlan perspective in trying to actually live out our visionary ideas in an experiential experiment, laying the foundation for the actual Church we would come to create.

Lance and Penny were married in Tulsa on Aug. 7, 1964, with Martha and I driving down to be matron of honour and best man. After the wedding, Lance and Penny moved to Kansas City, where he got a job with the health department. About this time we obtained the "Super Zellmobile," a 1960 Volkswagon Westphalia camper. We made our first use of it on a trip to the Hidden Valley nudist camp in Illinois; our first contact with organized Naturism. We enjoyed our experiences at the camp immensely, and I for one felt as if a shadow had been lifted from the world. That Christmas, Martha, Bryan and I drove to Florida for a Yule vacation, where we visited various nudist parks and camps.

After we left Westminster in 1965, Martha and I worked the summer back at Grand Lake Lodge in Colorado, where Bryan learned to talk (his first word, after "Mommy" and "Daddy," was "horseshit!"). In

the Fall, I went on to graduate school at Washington University in St. Louis (where I had a scholarship in Clinical Psychology). Lance went on to the University of Oklahoma in Norman. We founded Nests in these places, and continued publishing separate editions of *The Atlan Torch*. Martha was studying in Kansas City to be a Montessori teacher, and I would drive all the way from St. Louis on weekends to be with her and Bryan; we hung out a lot at Sycamore Hollow nudist camp near Lawrence, Kansas, which we later learned was once frequented by Robert Heinlein.

In '66-'67 we rented a big old house in downtown St. Louis, which we shared for awhile with a Boston debutante named Pam Lawry and a Black radical named Bill Taylor. We identified strongly with *The Addams Family* in the new TV show, and painted much of the interior black, with red and gold trim.

After a disappointing year of rat running in grad school, I got a job with the Human Development Corp. (HDC), enlisting in the "War on Poverty." Our St. Louis Nest joined a Beatnik coffeehouse cooperative, "The Agora," through which we met Jim Igoe and others.

A column in *The Atlan Torch*, called "Atlan Annals," eventually became its own round-robin members-only newsletter, in which we discussed our unfolding plans and visions. At this time (1966-67) two different directions emerged: most of the Atlans wanted to keep our water-brotherhood a secret fraternity, operating underground. Others of us felt that our vision needed to be taken to the greater society and made more influential in shaping the kind of world we wanted; and also to be more accessible to other potential Atlans as-yet-undiscovered out there.

Eventually, due somewhat to the influence of Kurt Vonnegut's novel *Cat's Cradle*, it was decided to split into two separate groups: The Atlan Foundation, headed by Lance, would remain underground and work in secret to influence various social systems (see the last chapter of Rimmer's *The Harrad Experiment*). The Church of All Worlds would incorporate legally and go public, with me as its High Priest and Primate. This decision was implemented in the summer of 1967.

CAW began its public life at a fund-raising garage sale at a St. Louis Beatnik coffeehouse over that Labor Day weekend. I was then invited to be a regular speaker there on Thursday evenings. Having just come across the word *pagan* in an historical context in an article called "Functional Religion" by Kerry Thornley (an early Keristan and one of the founders of the Discordian Society), I introduced myself as "Your Friendly Neighborhood Pagan," thus beginning the first usage of that term to apply to this new religion I was promoting. Later we extended it to encompass the entire emerging movement of Nature-based and revivalist pre-Christian religions, including not only Witchcraft as European shamanism, but also Egyptian, Greek, Norse, Druidic, Hindu, and various indigenous tribal traditions, such as Polynesian, Native American, African, etc.

Within a few months I had developed a significant following, including John Patrick ("Tiny") McClimans, the first person to actually join the new CAW. (John was ordained as our third Priest at Oimelc of 1970, and died of diabetes at Samhain of 1996.) Money for legal fees was donated by Ravi Kristin, Boo-Hoo of the local chapter of the Neo-American Church, and our attorney, Richard Rabbit (no kidding; he had a brother named Peter...) filed for State and Federal incorporation.

Following the prescription in SISL, I had enrolled in a correspondence course offered by a small Christian seminary, Life Science College in Rolling Meadows, Illinois. My extensive undergraduate courses in religious studies provided most of the credits needed, and I received my Doctor of Divinity at the end of the Fall semester; I was then ordained by the CAW at Yule of '67. I subsequently granted an honorary ordination to Lance as well.

In the Spring of '68, we took over another coffeehouse that had been run by a consortium of Christian churches. They had called it "The Exit," but we renamed it "Instead," setting up our first Temple upstairs (the coffeehouse was in the basement of a huge five-story

Victorian mansion on Gaslight Square, the St. Louis equivalent of Haight Ashbury, or Greenwich Village; the whole place renting for only \$75 a month!).

We opened on March 1, 1968; our Missouri Incorporation came through on March 4, and the first issue of *Green Egg* was published on March 21. A draft dodger who was hiding out under the name of "Jefferson Davis" became our coffeehouse manager, and a young folksinger named Frank Batton was our main attraction. Ed Whitehead, a crazed Hippie artist and publisher, moved his press in upstairs and put out an underground paper (later producing our first mainstream magazine, *The Pagan!*). (Ed died in 1993.) Atlan Virgil Elliot, a Beatnik artist/poet, joined the Boneshakers motorcycle club, soon becoming their President, and providing us with a dubious "honour guard." The bikers introduced us to "Pagan Pink Ripple," which we dutifully drank for years...

During this time I did some presentations at the local college campuses, where we picked up Tom Williams; he was ordained as our second Priest at Beltane, 1969.

Sybil Leek, who had just published her *Diary of a Witch*, came through in '69 on tour of the US, and we met briefly; it was my first encounter with anyone of the Craft, but fell short of expectations (from reading her book, I expected her to be able to read my mind, and I kept trying to project telepathically to her!).

With the *Green Egg* as a vehicle, we began making outreach to other groups we considered to be Pagan, including Feraferia, and their brilliant and artistic founder, Fred Adams. Feraferia was heavily influenced by Robert Graves, and we assimilated a good deal of their material, including their whole festival cycle of the Sacred Round. Convinced by Fred's arguments, I became a vegetarian. With Fred, we founded the Council of Themis, the first Neo-Pagan ecumenical alliance, bringing in the Egyptian Church of the Eternal Source and our first Wiccan group, the Coven of the Cat. After a few promising years, the Council disintegrated, but some of the surviving groups went on to found, in 1972, the Council of Earth Religions.

Working now as a substitute primary teacher, I enrolled in Harris Teachers' College to get my Teaching Certificate in '68. During that Summer, we discovered a wonderful place to hold our CAW gatherings in the form of a sand and gravel quarry at Fenton, Missouri, which had been cut out of the Missouri River floodplain. For the next several years this isolated site provided us a fine private beach for skinny-dipping, campfires and rituals; some quite spectacular.

The city of St. Louis kept denying us our occupancy permit on various technicalities, and Gaslight Square deteriorated over the summer due to an escalation of hard drugs and violence, so we had to abandon our Temple six months after we'd opened it, meeting over the next year in our homes to watch *Star Trek*, eat popcorn and Cheez-Its, be naked, and have many long talks far into the night.

During this period I had an amazing and wonderful affair with an older woman named Patrice Schroeder, whom I met as a journalist doing a story on Witches for Halloween of '68. She introduced me to the Unitarian Church, where Webster Kitchell, the Minister, and I became friends, and I ended up teaching evolution for their Sunday School the following Spring. Webster and I went canoeing together, and I published some of his sermons in *Green Egg* and *The Pagan!* Eventually he grew a beard and declared himself a Pagan, thus perhaps beginning the Pagan Unitarian movement that has resulted in CUUPS (Covenant of Unitarian Universalist Pagans) becoming a significant faction of both Paganism and the Unitarian Church.

On Labor Day weekend of 1969, the World Science Fiction Convention was held in St. Louis, and naturally, the Church of All Worlds had to be there in force. That was where we met Bill Morris (now "Orion"), who was a 17-yr-old Canadian from Winnipeg, Manitoba. He has been a central figure in the CAW ever since.

2nd Decade: the '70s

At our Yule party in 1969, we had over 100 people crowding my living room, and we passed the hat for donations towards renting a new temple space. We collected enough, and set about looking for a suitable place, which we found a few months later, opening in March of 1970, just in time to celebrate the first Earth Day on April 20, as the only local church to participate. During preparations for this event, I met and fell in love with Julie Carter, who, at 18, became my second "wife." Also that April, I had my first LSD experience upon the occasion of a total eclipse of the Sun which passed through the Midwest.

Our Temple was right next door to a Black Pentecostal church called "Mother Martin's Church of God in Christ," and one of the most amusing episodes of the time was when Tom and I were invited to do an Easter morning sermon there...

On June 18, the CAW finally received our Federal 501(c)(3) Exemption from the IRS as a "Religious and Educational Organization." I believe we were the first Neo-Pagan church ever to receive such recognition.

For me, the Summer of 1970 was filled with sex and acid, with many memorable activities centering around our Temple and our secret beach in Fenton. That August, Martha, Bryan, Bill and I drove to Florida for vacation, meeting and visiting new and old Pagan friends. During that trip, at the insistence of Jim Igoe, I finally read Robert Graves' *The White Goddess*, which had a significant impact on my worldview.

Subsequently, over Labor Day I had a cosmic acid vision of the Goddess, which I articulated in a series of revelatory theological essays published in GE 1971-73 (the "TheaGenesis" papers). This was the first published version of what later came to be known as the Gaia Thesis—a biological validation of the ancient intuition that the planet is a single living organism, Mother Earth. Thus Gaia, Pan and other Nature spirits became our Divine Pantheon.

But once again the city was determined to shut us down, and we were denied an occupancy permit for our new storefront temple. The local election campaign that Fall included a program to "clean up" the nasty counterculture, and along with various other Hippie establishments, such as the local Free Radio (with Elizabeth Gips, who now lives in Santa Cruz), we found ourselves being setup and busted. Throughout the case, Mother Martin from the church next door was one of our staunchest supporters. While all charges were eventually dropped, the attendant negative publicity, especially in the wake of the recent Manson murders, sent us underground again, and we closed the Temple for good.

That Fall Julie went off to college in Wisconsin, and Tom Williams and I enrolled in Witchcraft training under Deborah Letter, who had just opened The Cauldron, the first occult store and Botanica in St. Louis. (She is now Deborah Bourbon, and has a metaphysical bookstore in St. Louis called Pathways.) These studies culminated in Craft Initiation in the Spring of '71, and we began infusing more Wiccan material into our CAW liturgy.

In the Winter, Bill and I drove up to Julie's college to spend some time with her. And in April, Martha moved out of the house to move in with John Kirby, and Julie moved in with Bryan and me. I donated the house to the Church and took a vow of poverty. Martha and I divorced the following year, and she married John.

During the Summer of '71 we were engaged in attempting to purchase land for a rural CAW community, which we intended to call "Lothlorien." Several families who were planning to go in on the purchase had sold their homes and ended up living for a few months with Julie and I while the negotiations dragged on. By the time the landowner finally admitted that he was renegeing on his deal with us because he'd gotten a better offer from a real estate developer, the couples had broken up under the pressure of all trying to live in our basement.

Carole Maddox, with her kids Tad and Sarah, and Judy O'Rourke with her children Laurie, Sandy and Chip, all remained living in my

home as we struggled to create an expanded family and functional household. As the man of the house and sole breadwinner, I had three women and six kids all requiring my attention and support. Other than my 8-year-old son, Bryan, these were the first Pagan kids we'd encountered, and for the first time in his life, Bryan now had Pagan friends and playmates.

While I enjoyed some of the benefits of a large communal family, we were not really equipped for it in our two-bedroom house, and Carole and Judy, with their kids, moved out in the Fall, though we remained friends ever after (Judy died of cancer in 1993). However, Julie and my relationship, having just started to live together, was severely strained by this experience, and never fully recovered.

As they were published one article at a time in GE, my TheaGenesis writings had a profound effect on the theological perspectives of the emerging Neo-Pagan community of the early '70s, and were widely read, circulated and reprinted. By thus merging ecology with religion, the CAW became an early forerunner of the Deep Ecology movement. Through our focus on Mother Nature as Goddess, and our recognition and ordination of women as priestesses, CAW can also hold claim to be the first Eco-Feminist Church. Our only creed stated: "The Church of All Worlds is dedicated to the celebration of life, the maximal actualization of human potential and the realization of ultimate individual freedom and personal responsibility in harmonious eco-psychic relationship with the total Biosphere of Holy Mother Earth."

Sometime during 1971, Ravi and Toni Kristin, and Michael Hurley were ordained as the 5th, 6th and 7th members of our Priesthood.

The 1971 World Science Fiction Convention was held in Boston, and Julie and I made the cross-country pilgrimage to attend. On that trip we connected with Robert Rimmer, author of *The Harrad Experiment*, and stayed a few days at Seth Many's infamous "Lewd Commune" in Cambridge. It was there that I finally initiated correspondence with Robert Heinlein, and his warm and lengthy letters back have been published in both *Green Egg* (#82, 85, 89) and his posthumous *Grumbles From the Grave*.

Of great relief was his assurance that: "I have never expressed 'antagonism' or hostility to 'nests' or 'water-brotherhoods.' ... On the contrary, a number of 'nests' have indeed gotten into contact with me. I have treated them with politeness. I have standing invitations from several to visit them. I think I am on good terms with every such organization which has taken the trouble to get into touch with me." (RAH to TZ 1/20/72) He also stated that "I have enjoyed reading the *Green Egg* and have been stimulated by it."

Susan Roberts had just published *Witches U.S.A.*, and we met with her in New York, where she introduced us to many of the Witches in her book, including Ray and Rosemary Buckland, who had introduced Gardnerian Witchcraft to the US; also Theos and Phoenix, Leo Martello, Gwen Thompson, Ed Buczinsky and Herman Slater.

During that trip, Julie and I stopped off in Philadelphia to visit with Mike and Penny Novack and some of the Pagan Way people. Several of them had kids, and we were surprised to learn that they were not raising their children in a Pagan way, but sending them to Christian Sunday school! "The Pagan Way," it turned out, was mainly a front for Wicca, as up to that time the Craft was seen by most of its practitioners as less of a religion than a kind of secret magickal society, with no place for children in its rituals and practices.

In '72 three more Pagan families with kids joined up, finally developing a real 2nd generation context for our "Pagan family values." These were Carolyn Clark, Don and Alene Wildgrube, and Tom and Freda Kullman. Their kids all fell in quite well together, and some remained best friends for many years.

Over Labor Day of 1972, the World Science Fiction Convention was held in Los Angeles, and Julie and I traveled there with my boa constrictor, Histah, where we won the Grand Prize in the costume contest (as "Cernunnos and Ceridwen") and connected with the West Coast Pagan community, including Gwydion Pendderwen,

Alison Harlow (one of the judges in the contest), Fred Adams of Ferferia, Harold Moss and Donald Harrison of the Church of the Eternal Source, and Isaac Bonewits.

Alison and Gwydion brought us up to Ukiah, where they were in process of buying into Greenfield Ranch, a 5,600-acre cattle ranch which was being developed as a Hippie homesteading community. We fell in love with the place, and vowed to return someday to live there. Julie and I also joined Nemeton, a Pagan network newly-formed by Gwydion and Alison, with a high-quality newsstand magazine of the same name.

Late '72 brought us our first confrontation with the Fundamentalist anti-occult crusaders in the form of Rev. Hershel Smith and his "Witchmobile," full of displays and items of occult paraphernalia. Smith described himself as a "former warlock" who, at the age of 13, sold his soul to the devil, cutting open a live puppy and drinking its blood. Stationing his "Witchmobile" outside of St. Louis' New Life Evangelistic Center, Smith issued a public challenge to debate anyone on the evils of Satanism, Witchcraft and the occult.

Eight members of CAW and five Witches showed up at his show on Dec. 1, where I stood and accepted his challenge, to a response of being violently hustled from the room. A press conference was held the next day with CAW Clergy & Crafters, plus Gavin & Yvonne Frost of the Church & School of Wicca. NBC and CBS covered the event. Smith never showed up, and the Pagans carried the day. (This historic event was reported in GE 52.)

In the Spring of 1973, Julie and I broke up. I was quite shattered, but found solace in my Nest and High Priestess, Carolyn (ordained at Beltane--#8), who, with her Appalachian Druidic Craft background, continued the Wiccan training I had begun under Deborah Letter. Roberta ("Bobbie") Kennedy from Ohio was ordained at Litha (#9), and Don Wildgrube at Lughnasad (#10). That Summer I hitchhiked out to Wyoming for the 4th of July Rainbow Family Gathering, on the way to which I was arrested for hitching and spend a weekend in the Colorado State Prison. While in Wyoming, I visited with Bonnie Sherlock in Lander, and received an initiation into her Tradition, a blend of Wicca and Lakota.

The continuing publication of my "Theogenesis" series resulted in an invitation to be the keynote speaker at the 4th Annual Gnostic Aquarian Festival in Minneapolis, during Fall Equinox of 1973, where I was interviewed for *Playboy* and met my soulmate, Morning Glory. It was the Pagan Romance of the Year, and we were handfasted on Easter Sunday, April 14, 1974, in a spectacular public Pagan ceremony which was written up in all the local papers and filmed by a Japanese TV company. Isaac Bonewits and Carolyn officiated (both managing to catch their long hair on fire from the altar candles!). Margot Adler was Maid of Honour, and sang Gwydion's "Beltane Wedding Dance."

Although CAW was the first Neo-Pagan/Earth Religion to obtain full Federal recognition, we had initially been refused recognition by the Missouri Department of Revenue on the basis of our "lack of primary concern about the hereafter, God, the destiny of souls, heaven, hell, sin and its punishment, and other supernatural matters." With the help of the ACLU, the ruling was overturned as unconstitutional in March of 1974, resulting in much favorable publicity for the Church, and people flocking to us to conduct Pagan marriages. *Green Egg* continued to increase in scale and influence, as the "inside" journal of the growing worldwide Neo-Pagan movement.

At Litha I passed the mantle of High Priest over to Don Wildgrube, having held it for the traditional seven years. Morning Glory was subsequently ordained as a Priestess at Lughnasadh (#11).

The 1974 World Science Fiction Convention was held in Washington, DC, and Morning Glory and I drove out to attend. We won the prize for "Most Primal" in the costume contest, as "Peter Stag and the High Priestess of the Goddess Columbia," from Philip Jose Farmer's *Flesh*. We also returned to Minneapolis at Mabon for the 5th Gnostic Aquarian Festival, where we met and shared water with

Robert Anton Wilson. He became a regular contributor to *Green Egg* over the next few years, prior to the publication of the *Illuminatus* trilogy.

Our continual search for land in the country on which to build a community involved us in various ventures. We held several festivals at a lovely place south of St. Louis where there was a pond and cave. Don Wildgrube got us in contact with Herta Drnec, who owned a place of large open fields and a small creek which she called "Pangaea." Our Summer Solstice there in 1975 brought Harold Moss of the Egyptian Church of the Eternal Source all the way from Burbank, California.

Our St. Louis Nest soon grew too big to be contained in one place, so we formed two: one out in Overland, which was hosted and presided over by Don Wildgrube; and another in the City, hosted by Tom Williams. The former became more of an "outer circle" training group, while the latter, more inner-circle, we called the "Dog Star Nest" (because it was the "Sirius" group...). There was a lot of overlap, as we avoided scheduling competing dates, and we all got together for Festivals. While Don taught excellent classes in Tarot, astrology, and applied magick, others of us discovered magic mushrooms...

Morning Glory had come from Eugene, Oregon, and she gave me two years in St. Louis to pull up stakes and move to the West Coast. On my 33rd birthday, Nov. 30, 1975, I quit my job as Supervisor of Social Services for the Human Development Corp., rented out the house, bought an old school bus, and over the next few months we rebuilt the engine and the interior into a motorhome ("The Scarlet Succubus"), heading West in May of '76.

After many adventures on the road, we made it to Greenfield Ranch in time for Summer Solstice at Alison Harlow's newly-acquired 220-acre parcel of *Coeden Brith* ("Speckled Forest"). Then we spent a year in Eugene, parking initially in Anna Korn's driveway, where we taught classes on "Celtic Shamanism" at Lane Community College and founded the student Coven of Ithil Duath. The materials we developed for this course became the foundation upon which the HOME Tradition was eventually established.

In August I did a two-week fast and vision quest in the wilderness across the river from the MacReady Hot Springs, which constituted my 2nd initiation into Shamanic Witchcraft.

It was at the University of Oregon in Eugene that our continuing researches into the roots of myths and legends revealed to us the long-lost secret of the Unicorn. When we excitedly disclosed our discovery to Alison, she invited us to settle as caretakers on Coeden Brith, adjacent to the 55-acre parcel that Gwydion had just purchased and named *Annwfn*, the Welsh Underworld. There we were given the mission to raise the Unicorns, and to this end, the three of us formed the Holy Order of Mother Earth (HOME) as a magical monastic order of stewardship and ritual.

Greatly inspired by both the Ranch celebration (where Marylyn Motherbear and her kids offered a wonderful live performance of Ruald Dahl's *James and the Giant Peach*), and the Pagan gathering at Coeden Brith, we moved in at Summer Solstice, 1977, posting our old "Did You Remember To Dress?" sign at the Ranch gate. The tradition of holding a Litha festival on the land continued over the next several years, with the largest celebration exceeding 200 people. Gwydion always created the rituals, which invariably centered around the Battle of the Two Brothers (Stag King vs. Bull King; Oak King vs. Holly King...)

When Morning Glory and I left St. Louis, CAW had Nests in Missouri, California, Illinois, Kansas, Wisconsin, Iowa, Minnesota, Pennsylvania, Tennessee, New York and Ohio. We were then publishing three periodicals, *Green Egg*, *Mythos* and *The Pagan!* We had left the administration of the CAW and the publication of the *Green Egg* in the hands of the remaining Clergy.

Then Tom Williams and Orion, "following in their Primate's knuckleprints," pulled up stakes to join MG and I in California. After only

a few more issues of GE, the financially-strapped Central HQ decided to sell off our printing press, and the magazine ceased publication. Subsequently all Nests except Milwaukee dissolved due to internal conflicts. Don Wildgrube and some of the members of the Overland Nest reorganized as the Earth Church of Amargi (an ancient Sumerian word meaning both "freedom" and "return to the Mother").

With the assistance of Gwydion and Willowoak, we transferred our main CAW headquarters to California, receiving State incorporation on Sept. 14, 1978. The sale of our house in St. Louis had been intended to provide funds for establishing a CAW community in California, but some of the people back there were reluctant to part with the money, and the delay in it being transferred to our new HQ effectively crippled our own CAW programs for the next few years.

Meanwhile, MG and I were living out in the woods, homesteading in a Pagan community as we'd always dreamed. Charlie Leach and Michael Hurley soon followed us from St. Louis to Califia, and we met more Pagans and other people in the larger Ranch community whom we were able to bring into the Church. These included Gwydion, of course, who merged his publishing network, Nemeton, with CAW and donated his land to the Church. But the most significant person we brought in at this time was Anodea Judith, whom we perceived upon first meeting to be a potential CAW Priestess.

It was while living at Coeden Brith that Morning Glory and I carried out our project of resurrecting the Living Unicorns back into the world. We also raised baby deer and wild pigs which we found in the Spring, and lived much like wild animals ourselves, going naked over half the year.

Starting in 1977, Gwydion began organizing an annual New Year's tree planting festival, for which he created a special branch of CAW, Forever Forests. Over the following years, hundreds of people came out to plant thousands of cedar, pine, Douglas fir and redwood on logged-over land on Greenfield Ranch and other places. This active combining of the spiritual with the ecological brought us into contact with Earth First!, wherein CAW continued to be an active presence, participating strongly in the Redwood Summer of 1990.

In February of 1978, we drove up to Seattle with Alison in the Scarlet Succubus for a founding meeting of the new Covenant of the Goddess. While we were there, Morning Glory had to fly down to Los Angeles for a family emergency, and I drove back alone. I decided to check out the Bigfoot Information Center run by Peter Byrne in the Oregon Dalls, where I came upon the little-known existence of a full-scale replica of Stonehenge over on the Washington side of the Columbia River. At the Maryknoll Museum, I learned that the replica had been built in the 1920s by railroad tycoon Sam Hill, who intended it as a war memorial to WWI dead. He had chosen that location because it was the only place in North America where two eclipse paths would cross in this century. The first had been in 1921, when the altar stone was laid in place. The next was due on Feb. 26, 1979!

In July I hitchhiked up to Eugene for the Oregon Country Faire and the subsequent Oregon Rainbow Family Gathering. There I had a vision of the coming eclipse, and circulated widely a cryptic note and image: "The prophecies will come/When Shadow mates with Sun./Be there;/You know Where!"

A number of Priests and Priestesses of the Pagan community came together the following February at the remote Stonehenge location (100 miles east of Portland) to create a spectacular ritual for 3-4,000 people. This was a truly awesome experience, with all-night drumming and dancing around the campfire in the center of the ring—as our giant shadows cast by the fire danced around the circle of stones, the references to Stonehenge as "the Giants' dance" became clear! As the energy reached a crescendo, we screamed and lifted our hands to the clouded sky—which was suddenly clear and filled with brilliant stars.

The sense of timeless community we all felt in the morning, as we

stood within the shadow of the Moon, simply cannot be described. This event was covered widely in the media, as it was the only place along the eclipse path (other than an Indian reservation) where the clouds were cleared so people could actually see the eclipse itself. Walter Cronkite said on the evening news that "While the Pagans and Druids claimed not to be seeking any converts, we think they may have won some from the Weather Bureau!"

It was shortly after the eclipse that I had a mystical experience with a wild otter which resulted in my receiving the name "Otter," which I bore until the Fall of 1994. Orion Stormcrow, formerly Bill Morris, was ordained at Litha, 1979 (#12); he later became Director of Nemeton and Rites & Festivals, President of the Board, General Administrator, and Publisher of *Green Egg*.

3rd Decade: the '80s

In the Spring of 1980 our first Unicorns were born, and the next few years for Morning Glory and I were occupied almost entirely with that venture, as we dealt with massive publicity and exhaustive travels. We had to leave the land for the Summer through Fall to live in the home of our agents, David and Janet Hodgehead, in Los Gatos. We first appeared in public at the Renaissance Faire in Novato, where we were given a stall way at the back to take photos of folks with a live Unicorn. I recall two guys hanging over the fence arguing about the animal grazing in the paddock: "That can't be a real unicorn!" snorted one. "It is too," said the other. "I saw it on TV!"

At the Octacon SF convention in Santa Rosa in Oct. '80, dressed as "Schmendrake the Magician, Molly Grue and the Unicorn" (from *The Last Unicorn* by Peter S. Beagle) we won first prize in the costume contest and introduced Lancelet the Unicorn to Theodore Sturgeon, who cried and called him "my son" (one of our favorite Unicorn stories was Sturgeon's "The Silken Swift").

In June of '81, Gwydion organized a great public Pagan Litha Festival in Berkeley which was sponsored by "Church of All Worlds," "Holy Order of Mother Earth," and "Nemeton." It was quite successful, including Gwydion's special "Faery Shaman" ritual. But the blatantly Pagan posters all over the Bay Area got the three sponsoring groups listed in all future Fundie literature as "Satanic" organizations!

Morning Glory and I spent most of that Summer on Chautauqua, traveling throughout the Pacific Northwest with the Flying Karamazov Bros. and a number of other great performers from the Oregon Country Faire. My son, Bryan, and MG's daughter, Rainbow, accompanied us in these adventures.

March 26-28, '82, saw the first major Goddess conference in the form of "Goddess Rising," held in Sacramento, California. It was organized by Ann Forfreedom, and many leading figures in the US Pagan community were featured as speakers, including Margot Adler, Jim and Selena Fox of Circle, Erica Jong, Luisah Tiesch, Isaac Bonewits, Ann Forfreedom, Charlie Murphy, Cerridwen Fallingstar, Gwydion, Alison, Morning Glory and I, and others too numerous to recall. Though the event lost money, it was a great success in bringing together so many key people to meet and touch minds and hearts.

In the Summer of '82, MG and I didn't even see each other for four months, as we were on separate circuits to present our Unicorns at every Renaissance Faire in the US and Canada. We were near frantic for each other by the time we got home!

At the Texas Renaissance Festival I met Bella Dona, and at the Maryland Ren. Faire I met Jeanne; both ladies became significant lovers in my life, and we managed to travel to get together once a year or so over the next decade. Eventually, Dona took me to Europe and Peru, and Jeanne took me to Alaska.

On Nov. 9, 1982, Gwydion was killed in a car wreck. This was the first death in our Tribe, and we were plunged into deep grief, along with much of the Pagan community who had known Gwydion, or been touched by his music (he having been the first Pagan bard to

produce recordings of his songs). It was a major watershed for all of us, and years and lives were caught up in dealing with the new responsibilities of sacred land stewardship. Ayesha, Anodea, Farida, Anna Korn and Oz Anderson were appointed the first generation of Annwfn Stewards.

In May of 1983, inspired by our experiences with Renaissance Festivals all over the country, Morning Glory and I conceived and founded the Ukiah Hometown Festival, which has been an annual event ever since. For many years we led the parade down Main Street, in full Ren Faire regalia, with a live Unicorn.

In the Fall of '83, I took a ceramics class at the local community college, where I met and fell in love with Diane Darling. Our relationship soon became a triad, and she moved onto Coeden Brith the following Spring, with her son, Zachariah, who was then eight years old.

By the mid-1980s, aside from the continuing Milwaukee Nest, CAW survived only in California, focused around Annwfn and adjacent Pagan-held parcels of Greenfield Ranch. On this rural retreat in the Misty Mountains of Mendocino, our Pagan homesteading community had grown more coherent and focused over the years, as we merged our various magical traditions into the Holy Order of Mother Earth.

We celebrated the phases of the Moon and the changing of the seasons together, had our babies born and growing up on the land, sang our songs and told our stories around the campfire, built our houses, developed the springs, planted gardens and orchards, and really lived the semi-mythical lives of ancient Pagan tribal peoples. Our Beltane celebrations became the major event of the year, surpassing Litha, with Walpurgisnacht (May Eve) becoming our most elaborate ritual. The institution of May Royalty since 1988 has greatly shaped our entire community and seasonal cycle, later incorporating Kids' May Games as well to select a May Prince and Princess.

In the Summer of 1984, having finally made some money by the leasing of Living Unicorns to the Ringling Bros./Barnum & Bailey Circus, Orion, Morning Glory, Bryan, Rainbow and I took off to New Orleans for the Annular Eclipse of the Sun, beginning an ongoing series of Magical Mystery Tours to be sponsored by the Church's myth-research branch, the Ecosophical Research Association (ERA), founded in 1977 by Morning Glory.

In February of '85, the ERA mounted a diving and video expedition to New Guinea to hunt for the "Ri," reported to be the real-life analog of the legendary Mermaids. Eight members of the Church went along, solved the mystery (they turned out, alas, to be Dugongs), and made our report to the Cryptozoological Society. During that trip we also connected with fellow Pagans in Australia, and visited the estate of the late, great Pagan revivalist artist of the 1920s-'30s, Norman Lindsey, subject of the gorgeous 1994 movie, *Sirens*.

The Mermaid expedition was bankrolled by the Circus Unicorn lease and other investors, but it did not pay off financially, and left us pretty broke. When we returned, Alison asked Morning Glory and I to leave Coeden Brith. We relocated in October to the Old Same Place, with a private beach on the Russian River, where we were able to hold skinny-dipping parties and Summer festivals for upwards of 100 people. Diane and Zack moved in next door.

Upon leaving the land, I worked for a few months as a counselor at a school for problem kids before I was fired for using Tarot. I then went to work for a desktop publishing business, The Green Mac, where I first encountered Macintosh computers. In the Spring of '86, in partnership with the folks from the computer business, MG and I opened our dream store, Between the Worlds, with a theme of Science, Fantasy, Magic and Nature. But there was not enough capital to pay adequate salaries, and we had to quit after a year. I went into free-lance desktop publishing, and MG took a lab tech job at the hospital.

In the late 1980s, following our emergence from eight years of living in the wilderness, the Church began reorganizing under the six-

year Presidency of Anodea Judith (ordained at Beltane, 1985--#13). The membership program was radically upgraded to include a Progressive Involvement Program (PIP), intensive training courses and a new members newsletter, *The Scarlet Flame*.

Anodea founded Lifeways as a teaching branch of CAW, offering classes, workshops, "Magic 101" (incorporating the class materials MG and I had developed in Eugene, and rituals we had all created under HOME), and training towards ordination. The 1987 publication of Anodea's *Wheels of Life*, which I illustrated, brought us new respectability. Activities and membership increased dramatically during this period as CAW awakened from its bucolic slumber.

In March of '87, Bella Dona and I went on an ERA-sponsored pilgrimage to ancient sacred sites of Spain, France, Italy, Greece and Crete. It was an amazing journey, and excerpts from my journal have provided much material for GE. That year, CAW commemorated the 20th anniversary of "The Summer of Love" by sponsoring a huge public "Be-In" at a local park. A day of tie-dye and music culminated in a beautiful "passing the torch" ritual for the Next Generation that left many in tears.

In April of 1988, the California Institute of Integral Studies (CIIS) in San Francisco, under the direction of pioneer psychedelics researcher Ralph Metzner, hosted a conference on "Gaia Consciousness: the Goddess and the Living Earth." Morning Glory and I were invited to be presenters and panelists, along with dozens of very significant figures in the growing academic Gaian community, such as Merlin Stone, Elinor Gadon, Brian Swimme, George Sessions, Matthew Fox, etc. Many important contacts were made, and several key people joined the CAW as a result, including Ralph Metzner and Elinor Gadon.

The first issue of *Green Egg (The Next Generation!)* appeared at Beltane, 1988, the 20th anniversary of its original publication. With Diane Darling as Editrix and me as Publisher and designer, GE quickly resumed its former position of prominence among Pagan periodicals. Sadly, Robert Heinlein died on May 8, before we could send him a copy.

On March 19, 1989, Morning Glory and I commemorated our five-year triad relationship with Diane in a beautiful three-way handfasting ceremony at Annwnfn, attended by all our tribe. Anodea and Ori-on officiated, and Sahdabeth of Amber Tide sang David Crosby's "Triad." Shortly after, MG and I conducted handfasting rites for Diane and Gary Ferns, MG's ex-husband, whom we had introduced to each other.

Since we had *Green Egg*, people kept asking us "What about ham?" So we initiated a kid's supplement, with Diane's son Zach as editor, and called it *HAM (How About Magic?)*. The first issue was Mabon, 1989, and other kid editors took their turns over the years. Our CAW "Kid Pack" has become a very important dimension of our community, with kids' events a regular part of our celebrations. An increasing number of our young adults have grown up in this tribe, some of whom are now in their 20's, and having children of their own!

4th Decade: the '90s

The 20th Anniversary of Earth Day was celebrated worldwide on April 20-22, 1990, and CAW Nests all over the country were active participants. Locally, I designed the official logo (the Gaia Earth-face) and our Ecotopia Nest represented the Earth Religions in a major Interfaith Service that received considerable attention. The following weekend we participated in the Whole Life Expo in San Francisco, interfacing for the first time with the New Age community. A very important contact made at that event was with Deborah Anapol of Intinet—an ardent proponent of multiple relationships.

Our interfaith work continued with participation in an ongoing Interfaith Council sponsored by Gordon Melton, and sending Anodea and Melissa Penn as delegates to the 1993 Parliament of the World's Religions in Chicago, where CAW became a signatory on the

"Declaration of a Global Ethic."

Over Memorial Day weekend of 1990, the Heartland Pagan Festival in Kansas City hosted a Church of All Worlds Grand Reunion, where CAW was honoured for its contributions to the emerging Pagan community, and having stuck together through all those years. Along with many of the current gang (accompanied by Oberon, the miniature Unicorn), many Waterkin from the old days showed up, including Lance Christie (with his 2nd wife, LaRue), Don Wildgrube and Carolyn Clark; and many tales were told (and videotaped by Jude Iam).

Our belly-dancing nightingale, Deborah Hamouris of Gaia's Voice, was ordained as a Priestess (#14) on 9/9/'90—our first ordination in five years. During the Samhain season of that year, the ERA sponsored a Magical Mystery Tour to Machu Picchu in Peru. Led by Anodea. Thirteen of us made the pilgrimage, where we connected with native Quechua shamans and did powerful combined rituals to magically unite the Pagan peoples of the Northern and Southern hemispheres.

In 1990, CAW began conducting an elaborate annual reconstruction (originally created by MG and I) of the Eleusinian Mysteries at Pinnacles National Monument near Gilroy, Califia. Around twenty new pilgrims are Initiated each year, and we look forward to extending this rite to other suitable sites across the United States and into Australia, where the seasons are directly opposite, and Persephone will go into the Underworld in one hemisphere at the same time as She emerges in the other.

At the 1991 Midsummer Gathering of the Tribes in Georgia, Julie showed up and we renewed our long-severed friendship. At that festival, I proposed the establishment of the Universal Federation of Pagans to be the first all-inclusive worldwide Pagan ecumenical alliance. (The UFP was incorporated on Dec. 18, 1993.)

At Starwood '91, Morning Glory and I first presented our "Bouquet of Lovers" workshop, which was surprisingly well attended, and became much in demand for following years. This was based on Morning Glory's article, "Bouquet of Lovers," published the previous year in *Green Egg* 89, wherein she first coined the terms *polyamory* and *polyamorous*.

In August of '91, Richard Ely, our "Gaealogist" husband to Anodea, led a group of us on an ERA Magical Mystery Tour to Crater Lake and the Lava Caves. While we were away, the entire Soviet Union collapsed overnight (just goes to show; you turn your back and everything falls apart!).

Over Labor Day, Intinet and PEP (Polyfidelitous Educational Pursuits) co-sponsored a PEP-Con in Berkeley for which CAW was invited to do the opening and closing rituals, as well as workshops. Several of our multi-partner relationships participated, including MG, Diane and I; and Anodea, Richard and Andy. This was the historic first contact between the poly-sexual community and Pagans. Our table was right across the hall from that of Kerista, the 30-year-old utopian organization that had coined the term and concept *polyfidelity*. A few months later, Kerista disbanded, and *polyamory* became the universal term to designate multiple relationships.

That year, with 52 pages and a four-color glossy cover, *Green Egg* won the Silver Award from the Wiccan/Pagan Press Alliance (WPPA) for "Most Professionally Formatted Pagan Publication."

1992 was the 30th anniversary of the Church, and a Grand Convocation was held in August, with an attendance of about 200, once again including Lance and LaRue Christie. It was covered by a photographer from *National Geographic*, though the magazine never published his article. The location was the beautiful 94-acre V-M Ranch in Laytonville, where Orion and Annie were then living. We fell totally in love with the place, with its open ritual meadows, wooded camping areas, giant boulders, year-round stream, abundant spring water, and the lake right in the center of the property. At our main ritual, we worked a magic that this paradisaal place could come into our hands as a future home and sacred lands for the CAW.

“Van” Van Atta, owner of the V-M Ranch, was the inventor of the Van deGraaf generator and had been, among other things, chief scientist at Lockheed, Sunnyvale, for a few years. Upon his retirement in 1973, he had moved to Laytonville with his wife, Winnie, built their dream house (with a solar water heater!), and became the radical environmental columnist for the local newspaper.

On Nov. 20, 1992, Church of All Worlds became the first legally-incorporated non-Christian church in Australia, with Fiona Judge and Australian Regional Director Anthorr Nomchong. They began putting on major CAW-sponsored events, particularly an annual Pagan Summer Gathering.

In 1992 GE won the WPPA Gold Award for “Readers’ Choice” as well as the Dragonfest Publishers’ Awards for “Most Attractive Format” and “Best Graphics.” HAM won the Dragonfest Award for “Best Fiction.”

In the ‘90s, CAW Priesthood began increasingly to be invited as presenters to various Pagan festivals around the country, traveling as CAW emissaries to the larger Pagan community. In the wake of these visitations, new Nests sprang up like mushrooms.

In 1993 and ‘94, we conducted recreations of the ancient Greek Panathenaia at the Parthenon replica in Nashville, Tennessee, where a 42-ft. statue of the Goddess Athena is the largest indoor statue in the Western world.

In October of ‘93, we moved the *Green Egg* offices out of Diane’s and my spare rooms in our homes, and rented a real office building, which became the Administrative Office of the Church as well. GE won the WPPA Bronze Award in ‘93, and Aeona Silversong was ordained at Mabon (#15).

At Beltane of ‘94, Morning Glory and I formally ended our 5-year handfast with Diane Darling, and in July, Diane left *Green Egg* to be succeeded as Editor by Maerian “Sun” Morris, our two-year May Queen and new bride of Orion (wed Nov. 12 at the V-M Ranch; MG and I officiating).

Fiona Judge came to America for a visit, and was ordained at Ancient Ways on June 23, 1994 (#16)—our first Clergy in Australia.

Pam and Jesse Skaar donated their 175-acre farm in Kentucky, which they named “Heartspring,” to the Church. Their dreams included a Pagan cemetery, as well as hosting festivals—such as the annual “Grow Closer” Festival sponsored by our Midwest Regional Nest Council, and initiated that August at Lothlorien in Indiana.

At the ‘94 Eleusinian Mysteries, I took on the role of Hades; the first time in my life I had ever aspected the Dark Lord. The experience had a profound effect on me, and a week later I was given and accepted a new name: Oberon. The same weekend I was doing the

Mysteries, Morning Glory participated in the National Sex Symposium in San Francisco, addressing issues of polyamory and Paganism.

Avilynn Pwyll was ordained at Samhain (#17), and Richard Ely (#18) at Yule. In 1994 GE again won the WPPA Gold Award and several others. We also began forging alliances with other Pagan groups we felt a kinship with. The first of these were Avalon Isle-Order of the Royal Oak in Atlanta, the Church of Iron Oak in Florida, and the Aquarian Tabernacle Church in Seattle.

At the Craft Wise convention in April of ‘95, held in New Hampshire, where I was a presenter, I met and fell in love with Liza Gabriel. She came out to Califia for a short visit in the Summer, and a two-month visit the following Winter, where we began laying the foundations for a new communal household. The fourth partner in this family is Wolf, who moved from Houston to San Francisco in Nov. of ‘95 to be closer to us. And the fifth element is Wynter Rose, betrothed to Wolf, who showed up at Beltane of ‘96.

Green Egg had again won the WPPA Gold Award for 1995, and in 1996, went to a bimonthly publication schedule. With Beltane that year, we began festivals at Heartspring in KY, where we held our Annual Meeting at Lughnasadh. Orion was Champion of the Games.

In May of ‘96, GE editor Maerian, newly ordained at Beltane (#19), made an ERA pilgrimage to the Oracle of Delphi in Greece, while the Clergy Council met in retreat at Annwn and held vigil, linking with her through a synchronized time she was immersed in the Castellian Spring. At that retreat, Anodea passed the mantle of High Priestess to Morning Glory. Upon her return, Maerian brought a Vision of the re-activation of the Oracles.

In 1994, “Van” Van Atta had died at nearly 89, and Winnie followed in ‘96. As Van had thought well of CAW, based on his experience of how we treated the land when we held our Grand Convocation here, we entered negotiations with his heirs towards purchasing the V-M Ranch. A few CAW folks who wanted to create some sort of community on the Ranch began meeting to discuss the possibilities. Regrettably, these meetings eventually broke down due to conflicts over who should be involved, and official CAW negotiations were suspended.

While I was away at Starwood, Morning Glory and Wolf represented our growing Family at the Polycon at Harbin Hot Springs.

On Sept. 29, at Isis Oasis, Morning Glory, Wolf and I were joined in a triad handfasting officiated by Anodea Judith and Rishard Ely. Liza and Wynter participated as “Ladies-in-waiting.” The following weekend, Liza and I drove out to Grass Valley for a reunion of the old Council of Themis, hosted by Fred Adams and Svetlana Butyrin



The main ritual circle of the CAW Grand Convocation; August, 1992- photo by Phil Schermeister

of Feraferia, and attended also by Harold Moss and Donald Harrison of the Church of the Eternal Source, Poke Runyon of the O.T.:A.:., Nelson White of the Knights Templar, and others. The proceedings were recorded for posterity.

In the Fall of '96, through an intense and bitter power struggle, control of the *Green Egg* was wrested away from me, and the position of Publisher was handed over to Orion (who was President of the CAW Board at the time). I was handed the purely honorary title of "Publisher Emeritus," with no more say in the content, vision or direction of the magazine I had created. The Minutes of that fateful BoD meeting were never published, so the CAW membership and GE readership never knew what had happened. This event, supported by the entire Board and Clergy Council, left deep wounds and alienation for many years thereafter, planting a poison of mistrust and a sense of betrayal deep within the heart of our core group.

Other significant conflicts also arose in the Fall of '96, the most serious concerning one of our Bards, Adam Walks-Between Worlds, who stood accused of numerous improprieties around sexual manipulation, leading to a big hearing and extensive heated debate concerning the issues raised on all sides. Due to the severity of the concerns, Adam resigned his position of Bard and was banished from the Church. During these troubled times, Night An-Fey was ordained at Samhain (#20).

On Nov.10, 1996, John Patrick McClimans, who had been the first person to join CAW when we went public in 1967, died of diabetes. Orion, serving as Hades that year, conducted his rite of passing.

Meanwhile, the offices of CAW Central and the *Green Egg*, along with various CAW members, moved onto the V-M Ranch. These included Aeona, Melian and Apple of the BoD and GE staff, and Sunny & Gordon, our King and Queen of the May. When Liza finally made her transition from Critical, Mass. in December '96, our entire 5-person Family immediately pulled up stakes to move into Van and Winnie's huge 4-bedroom house. Our housewarming was a wonderful Yule festival, attended by around 50 people.

On Feb. 20, 1997, Adam WBW was found shot to death in the home he was visiting in Orange County, CA. Investigating detectives regarded the case as a homicide—a crime of passion. No suspect has ever been found.

During this time, our moves to the V-M Ranch attracted the attention of other potential buyers, compelling us to resume negotiations immediately or risk losing the land. Liza and I personally took on the financial commitment for a 5-year lease with option to purchase, guaranteeing us at least another year in which to negotiate.

Ostara at Annwfn featured a ritual created by the Scions to "turn the world around." It was a tremendous success, and with the return of Persephone, we really felt the dawning of Spring. Aeona moved to West Virginia with Nybor and Elsbeth to become our first Priestess in the East. She began visiting all the Nests East of the Mississippi to galvanize our Southeastern, Northeastern and Midwestern Regional Councils.

Sadly, Pam and Jesse of Heartspring broke up, and the land was sold at auction in April of '97, dashing that dream of a CAW Sacred Center in Kentucky just as we were beginning another in Califia.

At a special open "visioning session" of the Board which was attended by over 20 people in person with links to many others through the Internet, the 35th anniversary of Lance and my first water sharing (April 7, 1962) was honoured by declaring this date as "Founders' Day"—a time to share water in healing and reconciliation.

Farida Fox, our charming Faery Crone, was ordained at Annwfn's Beltane (#21), and with Litha we began a schedule of Summer Festivals at the V-M Ranch. In June—upon the vacating by Aeona, Melian and Apple—Orion, Maerian, and their three wonderful kids moved onto the V-M Ranch, back into the house Orion had previously inhabited with Annie.

At Ancient Ways, held in early June at Harbin Hot Springs, our entire 5-person Family presented a new version of "Bouquet of Lovers" that was attended by over 70 people. Shortly afterwards, we adopted the Family name of "Ravenheart."

On June 27-29, Starwhite hosted a gathering of Scions, Clergy, and other interested members from around the country for a weekend visioning over decentralization and restructuring of the CAW. It was a powerful experience, and people left with a renewed sense of hope and purpose.

Lughnasadh at the V-M Ranch was also the occasion of the CAW Annual Meeting. In celebration of CAW's 35th anniversary, Orion dubbed this festival "CAWnvocation II." A significant overhauling of the Bylaws was accomplished, and Orion was re-elected President. Sadly, this gathering was bitterly opposed by a small faction of the Church who felt threatened by a potential shift of attention from Annwfn to a new land-based sanctuary, and a concerted boycott significantly reduced the numbers of attendees, causing the event to lose money.

That September, Morning Glory led an ERA-sponsored expedition to ancient sacred sites in Greece and the Aegean Islands. She stayed in Greece for six weeks, developing deep friendships with a few local Pagans, and setting things in place for a future Oracle Odyssey planned for 2002.

At the end of the year, Tom Williams resigned from the Church, leveling an angry farewell blast at me in particular, which the CAW Board insisted on publishing in the *Scarlet Flame*, over my objections and those of the SF Editor, who shortly resigned.

1998 saw the breakup of our little community at the V-M Ranch, amid much rancor and bitterness. Increasing tensions and power struggles between Orion and I, with other folks at the *Green Egg*/CAW office on the land choosing up sides, resulted in several explosive episodes. In June, Sunny and Imiri moved away, leaving the middle house vacant.

Finally, in early July, I was hauled before the assembled Board and Clergy Council in what felt to me like an "impeachment" (President Clinton going through the same thing at the time...). 200 pages of "evidence" against me were presented to back up various allegations of misconduct. I turned in my treasured "Primate Hat" with the attached monkey skull, and offered to take a one-year Sabbatical from my position as Primate of the CAW, in order to examine and address my behavior and evaluate my future role in the Church. Morning Glory, Liza and Maerian were appointed my "coaches" for this process.

A few days later, I went in for a sleep study; whereupon it was discovered that my long-time chronic snoring was caused by blockage of my air passage by the back of my tongue. I had such severe sleep apnea that my nights were spent with a 20% lowered oxygen level, and I was suffering severe sleep deprivation and chronic fatigue. I went onto a CPAP sleep machine, which forces air through my nasal passages all night. This machine became a lifetime addition to my nights, and I feel like Darth Vader, but the difference in my life has been amazing!

Immediately after getting my new breathing machine, I flew out to visit my father in Minneapolis, on the way to Starwood. I brought him my new Millennial Gaia prototype, which he showed proudly to all his friends. I had completed this sculpture just in time to present Her to our community at Beltane, where She was handed around the Circle and blessed by all present, and I was now taking Her around the world while we were setting up for mass production in China.

Ronn Koester from Toledo was ordained on July 24 at Starwood (#22), becoming the second member of the Priesthood to be based in the Midwest, and providing a foundation for transferring CAW Central to Ohio the following year, a move which I favored and helped to instigate.

Right after Starwood, Morning Glory and I flew off to Australia, where we were guests of honour at a big Imbolg conference sponsored by CAW-Oz. We planned on staying a month, traveling around the country and visiting old and new friends, but a crisis with Mythic Images' manufacturing company in China necessitated Morning Glory and Liza having to dash off to Hong Kong to deal with our agent there. Morning Glory ended up having to stay in Hong Kong for six weeks, so I traveled all over Eastern Australia on my own, and had a wonderful time, making many great Pagan connections.

In September, the whole Ravenheart Family was interviewed by "Strange Universe," and presented on TV in October.

Shortly thereafter, we were visited by the British Channel 4 program, "Desperately Seeking Something." The host had spent the last couple of years interviewing representatives of various interesting religions and spiritual paths around the world before coming to us. We got together a bunch of CAW folks and put on a "Fool's Journey" Tarot initiation ritual for him, which he loved. After they finished filming, the Producer said, "Well, that's it, then; we can stop seeking!" (The show was aired in England sometime in the Spring of '99.)

That Autumn, Bill Van Atta told us that, as we had decided not to pursue our option to purchase it, the V-M Ranch had been sold, and we would now have to find another home. We searched long and hard for months before deciding on a perfect place in Penngrave, only 40 miles North of San Francisco. There was a large 5-bedroom house, a huge office space for Mythic Images, and four one-bedroom apartments, plus a hot tub! Liza made the purchase, and we all moved in at the end of January, 1999, bringing in a few close friends and lovers over the next few months to occupy the remaining apartments. These were Jon, Allexandro and Ariel. We named our new home "Shady Grove," after its magnificent spreading oak and redwood trees.

But before we left our lovely home at the V-M Ranch, we held a final farewell Yule party that was truly magnificent, and completed the Circle (as we had also held a fine Yule immediately after we moved in two years before). Right as we were gathering everyone together for the ritual, it began to snow. Everyone ran out onto the deck and frolicked in the falling flakes. The ritual was splendid, with Morning Glory as the Snow Queen. And throughout the longest night vigil, people walked all over the land in the moonlit falling snow. When the new Sun rose in the morning, the snow was quite deep on the ground. I don't think anyone who was there will ever forget that most perfect Yule.

In April, I flew down to Phoenix to visit my Sister for her 50th birthday party. My brother and my father also flew down, making it the first complete Zell Family reunion ever (my Mother also lives in Phoenix).

Following Beltane, both Avilynn Pwyll and Night An'Fey resigned from CAW in great anger and bitterness. Sadly, it seemed that no one else in the Clergy could ever quite understand what they were so upset about.

August 11, 1999, was the long-awaited final total Solar eclipse of the Millennium, with the path of totality crossing the entire European continent from Cornwall to the Bay of Bengal. Ariel and I left for England right after Starwood, carrying magickal talismans from many people. Of all the dozens of Witches, Druids, Magicians, Priests and Priestesses who had worked together 20 years ago, creating the first phase of this Millennial Eclipse ritual, only I was able to complete the final component at the stone circle of Boscawen-un in Cornwall, and set the last magickal catalyst in place for the Awakening of Gaia.

Ariel and I spent three weeks abroad, visiting Glastonbury, Bath, the British Museum, Paris, and other interesting places. While in London, we were graciously hosted by Caroline Wise, owner of the legendary Atlantis Bookshop, and her husband, Steve. We also took a side trip to France, where we toured the Louvre, visited with the

Gargoyles of Notre Dam, explored the Catacombs of Paris, and walked the Labyrinth of Chartres Cathedral.

Ariel and I returned from Europe just in time for the Eleusinian Mysteries, which our whole Ravenheart Family were putting on this year. MG was Priestess, Wynter was Persephone, Wolf was Hades, Liza was Hecate, and I was the Poet. The entire all-night ritual went fabulously, with perfect timing, culminating at Sunrise.

At CAW's Samhain celebration at Annwfn, Motherbear (#23) and LaSara (#24) were ordained—mother and daughter! This was the concluding part of LaSara's two-part Clergy Challenge ritual, the first being enacted at Beltane. The entire rite was an elaborate mystical journey through the Tarot, inspired by the ritual we had created the previous year for "Desperately Seeking Something."

After our first wonderful Yule party at our new home, I flew down to Florida to spend Christmas with my father and his wife at their Winter home. We had a great re-connection, and a wonderful time together, going over his newly-published memoirs while I completed work on my latest sculpture of a Mermaid.

I returned from Florida just in time to celebrate the New Year with Family and friends. We watched on TV the largest single ritual ever held, as millions of people throughout the world joined hearts and dreams in a great soliton wave of joyous celebration as midnight swept across the turning planet, bringing us all into the dawn of the New Millennium!

5th Decade: Into the New Millennium!

Over the weekend of Feb. 12-13, 2000, LaSara hosted the first Clergy Retreat in over two years. It was a very positive and productive experience, with Kris Jensen (#25) and Jack Ingersoll (#26) being ordained as our newest Priestess and Priest. Morning Glory was elevated to 8th Circle, and passed the mantle of High Priestess on to Maerian Morris.

Morning Glory and I were again interviewed for television, this time for A&E's series, "The Love Chronicles." The show, "Love in the '60s," aired in April.

On March 4-5 we held the Korythalia (or Lesser Eleusinian Mysteries) at Shady Grove. Last year's Mystai gathered for a sumptuous Greek feast. The Necromantaeon ("Oracle of the Dead") was held in the Court of Erebus, and a new Order of the Knights of Erebus was established. Persephone was reunited with Demeter in Kore's Courtyard, and the mantle of Kore was passed from Wynter to Rebeccalyn.

Fiona Judge went on sabbatical from her role as Priestess, and the ordination of Anthorr Nomchong (#27) in Australia was finally approved by the Clergy Council.

The Ravenheart Family conducted all aspects of the 2000 Beltane festival, where Anne and Morgan Anduin became the Queen and King of the May. Sara and Evan Robinson announced that they had purchased Coeden Brith, bringing that legendary land—our former home—back into the CAW fold after 15 years.

On August 5, Wynter and Wolf were formally married in a spectacular handfasting ritual with friends and family from all over the country. Morning Glory and I officiated, of course.

Sadly, due to personal crises among key staff members, the 2000 Eleusinia had to be cancelled for the first time in ten years.

At Mabon 2000, a Clergy Retreat and Visioning weekend was held at Annwfn, The whole community was invited. Morning Glory and I hiked all over Coeden Brith with Even and Sarah, telling onto videotape stories of many of the magical places there. The most

N.B.: Anthorr Nomchong had his membership (and clergy status) revoked via majority vote at the 2011 CAW Australia AGM. CAW USA has recorded this.

moving moment for me came when we climbed to the area we used to call "The Blasted Heath," due to the savage clearcutting that had been done there half a century earlier, leaving nothing but stumps and piles of slash. But now it was a beautiful deep forest of 40-50-ft. Colter Pines and other trees which we had planted with our own hands 20 years ago.

Friday the 13th of October was a Full Moon, and the Ravenheart Family Nest celebrated by holding our first long-envisioned Addams Family party. We spent weeks decorating our house and yard, including a memorial cemetery with grave markers for Gwydion, Robert Heinlein, Gene Roddenbury, Marion Zimmer Bradley and various others. It was a spectacular success, with over 150 people attending in marvelous Gotho costumes, and establishing us firmly as the hosts of legendary parties.

Samhain at Annwfn was coordinated and conducted largely by members of the Ravenheart Family and friends, in conjunction with Jack and Tamar, the Annwfn Caretakers. Many felt it was one of the best Samhains ever, but oddly, Morning Glory and I were the only members of the Priesthood to attend.

Immediately following our annual Ravenheart Yule party, Liza and I flew down to Los Angeles where we had been invited to participate on behalf of CAW in a Pagan interfaith ritual of "Turning the Millennial Wheel" for videotaping. We did the reciprocal of our Summer Solstice rite; a high point for me was receiving the blessings of Liza's mother. We stayed on for a few days with her folks, going to various art museums, the Tar Pits, Aquarium, and San Diego Zoo.

When I returned home, I discovered that the bomb had been dropped. On the day of the Solstice, Dec. 21, I had been summarily unsubbed from the CAW Clergy list at the behest of Orion, for allegedly "cross-posting" supposedly "confidential" messages (that is, forwarding certain relevant questions to the people concerned), and for having the effrontery to take the initiative to inquire of Fred Lamond if he would be interested in representing CAW at an upcoming London conference of Pagans and Christians.

My protests at this action, which was done in violation of the very procedures which were quoted to me as justification, went unheeded. I was now cut out of the loop, as was Morning Glory with me, for whom I served as a conduit to the CAW lists (she not being on e-mail).

In an effort to address this and other issues of conflict and power struggles that had been occurring over the past few years, starting with the hostile takeover of Green Egg in 1996, I created a "CAW Friends of Oberon" e-list, and invited any members of CAW who considered themselves my friends to participate. Almost immediately, several people who were my declared enemies showed up on the list, and the discussion from then on was dominated by their virulent accusations and my attempts to address them reasonably. Although many good and wise friends tried to mediate these disputes, it soon became clear that the polarization was too intense to allow any possible reconciliation, and, as usual, my own complaints were never really addressed.

In March of 2001, a Clergy Retreat was held at Maerian's house in Oakland. Nearly all the members of the Priesthood attended, as did Liza, by special dispensation. Morning Glory, Liza and I decided to attend for just the first day, Saturday, as by that point we were on the verge of walking out en masse.

Liza brought recording equipment, and people agreed to allow the meeting to be taped, but only after everyone swearing that the records would be sealed for the next 50 years, and that no one would be allowed to hear what actually went on. To me, this was symptomatic of the degree of paranoia and secrecy which I have felt has been corrupting the core of our Church ever since the Minutes of the 1996 Board meeting which kicked me out of the driver's seat of *Green Egg* were suppressed (and have not been made available to this day).

Nonetheless, the general mood of the meeting seemed warm and positive, and many expressed a need and desire for healing, apolo-

gies, forgiveness, and reconciliation. However, people remained firm on not allowing me back into the councils of the Clergy, and the solution was to "retire" me from the Priesthood, and declare me a "National Treasure." (I envisioned a big retirement party, testimonial dinner, gold watch...)

Well, the announcement of my "retirement" went out immediately, but no mention was made again of the "National Treasure" thing, let alone the testimonial dinner! I felt set up again, just as with the declaration of me as "Publisher Emeritus" of GE in 1996, and going on "Sabbatical" in 1998. The real objective, it seemed, was just to get me out of the picture so I would no longer stand in the way of other peoples' agendas with which I disagreed.

Returning to our own Family and Community, we turned our attention to plans for Beltane, for which we were envisioning a ritual of "Passing the Torch" to the next generation of younger people who, with Morning Glory's mentorship, had been taking a greater role in our local festivals over the past few years. In the midst of these preparations, we were informed that the Clergy Council (without consulting Morning Glory, who, in spite of her being Elder Priestess, and continually affirming her intention and desire to remain active, continued to be left out of the loop of the Clergy Council's deliberations) had appointed Orion to be Priest of the Walpurgisnacht ritual.

Orion showed up at our house and explained his ideas for what he called a ritual of "Mending the Broken Chalice" of trust and love at the core of our inner circles. He asked Morning Glory and me to participate, she as Aphrodite and me as Zeus (later amended to Hephaestus), wherein an actual new chalice would be shaped of clay by the hands of all in the circle, magically consecrated, and later fired for our future use. It was a brilliant magickal concept, but it totally bypassed any process of actual apologies and amends, and, as usual, placed all the blame on me for allegedly "breaking the chalice" in the first place.

Morning Glory came to me and offered a heartfelt and moving personal "Ritual of Apology and Forgiveness" in which she apologized for not taking a stand beside me at the time of the *Green Egg* takeover, or subsequently. Then, speaking from the perspective of being my lifemate and CAW's Elder Priestess, she composed a powerful 6-page open letter to Orion explaining her position and observations regarding the longstanding conflicts between us, why she felt that we could not participate in Orion's proposed Walpurgisnacht ritual, and what she believed would be needed before any genuine healing could take place. She sent copies of this letter to all members of the Priesthood and to those individuals involved in the ritual itself. And we all waited for the response...

None came, save for a single "Right on!" e-mail of support from Motherbear. Wynter, who was still set to Priestess the Maypole ceremony, met with Orion, and asked him about MG's letter. He told her he had read only the first page, then thrown it away.

When Morning Glory and I showed up at Annwfn on Beltane Sunday morning, everyone was talking about the previous night's ritual as a horrible debacle, filled with pain, anguish, weeping, and conflict. Nonetheless, the Maypole ceremony was beautiful, and Wynter did a wonderful job with her debut as Priestess of the Rite. Morning Glory conducted a moving ceremony of honouring various members of the community, and gave me a gold watch for my retirement (which I thought at the time had been bought and presented by the whole Tribe, but which I found out later had been paid for solely by Morning Glory). It felt to me like there was an air of finality about the whole thing...

In 2001, Motherbear stepped in to pick up the torch dropped by Maerian, and take on the task of Priestessing the Eleusinian Mysteries for the next cycle. She conceived an entirely new approach, expanding the rite into a series of events held over an 18-month period, beginning with an Olympian "Feast of the Gods" in September, where the new Pilgrims would be introduced to all the cast of characters and deities. LaSara was again Kore/Persephone, with Dragon Singing as Hades. I was once again given the role of Zeus

to carry throughout this cycle.

At the beginning of 2002, I began assembling materials for the long-overdue 4th Edition of the *CAW Membership Handbook*, of which I had edited (and written most of) the previous three—the 3rd being published in Autumn of 1997. I posted letters to all members of the Clergy Council requesting submissions and suggestions as to what should be added, and what might be removed.

As standing Chairman of the CAW Bylaws Committee, I also began the process of recruiting Committee members and reviewing the current Bylaws to see what Amendments we might wish to introduce to the 2002 ballot. I considered this work to be a final discharge of my responsibilities and commitments. But something weird seemed to be going on; I received no responses to any of my requests for input on these two major projects.

What I was unaware of were the secret deliberations going on behind the now-closed doors of the Board of Directors and the various proliferating CAW e-lists (from which I was barred for my refusal to acknowledge and abide by their rules of secrecy, which I considered contrary to the most fundamental principles of the Church), and these would soon destroy the very fabric of CAW, and undo all that I had worked to create over the previous 40 years.

The first inkling I received was an undated public statement released on various CAW e-lists, which I did not even see until Feb. 17, when I was posted a copy. It was signed by four members of the *Green Egg* staff, three of whom were also Officers of the CAW Board of Directors. These were: Apple McCann, Board Treasurer and GE Business Manager; Aeona Silversong, Priestess & GE Ad Sales Mgr.; Orion Morris, Board President, Priest & GE Publisher; and Melian, Board Secretary & GE Office Mgr.

Detailing a long list of accusations against me which they claimed justified the 1996 BoD action of stripping me of control of the magazine I'd created, the crux of the matter was spelled out succinctly: "Oberon insisted as Publisher, he had absolute authority to publish anything he saw fit to. Orion insisted he didn't."

And that is essentially true. I'd created the magazine (twice!), and it had become a legendary success, garnering top awards (three years WPPA "Gold Award" for Best Pagan Publication!). Like any other Founding Publisher of any other journal, I fully maintained my right to include in it anything I felt belonged there; indeed, that was the entire purpose of my creating the magazine in the first place, and the essential prerogative of being Publisher—as well as the key to its success.

Orion in particular wished strongly to exclude submissions by people he didn't approve of personally. As far as I was concerned, personal approval of the behavior or lifestyles of contributors was never a criterion in my decision to include their material—but rather whether their contributions would enhance the content of the magazine and be of interest to the readers. We had many heated exchanges around this issue, and I always maintained that the final decision was mine to make; not Orion's.

So when Orion was elected President of the BoD in August of 1996, the very first BoD meeting held thereafter stripped me of all control and decision-making—in *absentia*. The "Conflict of Interest" was absolute, as all of the BoD Officers who voted on it were also staff members of GE. But as the Minutes of that fateful meeting were never published, the rest of the membership had no way of knowing what had actually come down, and the version promoted by the perpetrators became accepted as the true one.

Soon after seeing this "Open Letter," I learned that the BoD had abolished the long-standing Bylaws Committee, of which I was chairman, and instead had illegally "appointed" three individuals to rewrite the CAW Bylaws. Two of these (including Orion) were notably hostile to me personally, and in disagreement with the congregational principles of decentralization and balance of power, and autonomy of Subsidiaries and Orders, which I considered essential to the very concept of CAW.

April 7, 2002, marked the 40th Anniversary of the date that Lance Christie and I had first shared water and begun the long saga of the Church of All Worlds. I anticipated a year of major Anniversary celebrations, at which I expected that Lance and I would be invited as Guests of Honour. Indeed, I was so invited by CAW members in Texas to the Council of Magickal Arts (CMA) Beltane celebration, where I was very well-received.

Around the same time I learned that the BoD had hired the services of a "secret" lawyer, whose identity has been carefully kept from me (and various members of the Clergy) from that time to this—and assigned him to create a completely new document of CAW structure to replace our long-evolved democratically-arrived-at Bylaws. I still cannot wrap my head around the perfidy of this action, nor can I imagine how such proceedings could be acceptable to the rest of the CAW membership. The Clergy are supposed to be the "Inner Circle," and Morning Glory and I are both 8th Circle! I can only regard this act, conducted in secrecy, as a complete subversion of all that CAW has ever stood for.

The newly-proposed so-called "CAW Constitution" was presented to the membership as a *fait accompli*, to be voted into law at the 2002 AGM (Annual General Meeting). The entire functional purpose of this document was to abolish all checks and balances among the BoD, Councils and Committees; eliminate the congregational autonomy of Subsidiaries, Orders and Nests; and consolidate all power and authority in the hands of the Board of Directors, whose terms of office had previously been doubled from one to two years.

As soon as I saw a copy of this travesty, I composed a detailed analysis and arguments against it. But there was no way my objections could reach the voting membership, as I had been closed out of all CAW venues of communication.

The BoD, for its part, claimed that they had been "advised" by their unnamed attorney that CAW's 35-year-old legal structure (which included IRS 501(c)(3) status, state incorporation in several states, and full legal status as a Church in Australia) was actually "illegal," and it was legally imperative to enact this new document. And people fell for it, and voted it in at the AGM—abolishing everything that CAW has been and stood for over the past 40 years.

To counter this somewhat, Liza Gabriel-Ravenheart composed a brilliantly succinct synopsis of "The Church of All Worlds Tradition"—as distinct from "CAW Inc." the corporation. This document summarizes beautifully the essence of the religion which I worked so hard to create, and in which I still deeply believe.

During this same period, I was working on my first book, *Grimoire for the Apprentice Wizard*. This began with an inspired Vision, which I had when Morning Glory and I went to see the first Harry Potter movie in Dec. 2001, with a bunch of kids. We had been invited to come and talk to a Jewish *schul* about real Witchcraft and Wizardry. After the talk, we all went to see *Harry Potter and the Sorcerer's Stone*. Morning Glory and I were still in our full magickal regalia, of course, but many of the kids were also wearing capes and cloaks. The theater was packed, and we sat way in the back. As I looked over that huge audience of all those kids, I had several flashes of magickal insight.

The first thing that came to me was that many of the kids in this audience (and in similar audiences all over the world over the next few years, as new books and movies keep coming out) are going to be inspired to become Witches and Wizards themselves. And I thought, how can I, as a practicing Wizard, offer something to help?

So my next thought was that the first thing they will need to do is establish a personal Altar. And I make altar statues. So I decided to create a pair of special God & Goddess altar statues just for kids. (My "Moon Maiden" and "Forest Faun" are now available from The Mythic Images Collection.)

My third thought was that they will need a Handbook of real Wizardry, like the books in the Hogwarts Library. So at the same time I was working on the statues, I started making an outline of what

such a book should contain. I wrote the opening “Wizardly Soliloquy,” which I read at our Bardic ritual for Imbolg, in honour of Brigit, Irish Goddess of creative inspiration. Over the next few months, I kept coming back to it, and adding more stuff, rearranging the order, and putting in notes.

The new statues arrived from our factory at the beginning of June, 2002, and I set up a little altar with them, and did a ritual for success in reaching the teen market.

Shortly thereafter, Wolf, his daughter, Genevieve, and I took a major “road trip,” driving cross-country to Denver to exhibit our line of statues at the International New Age Trade Show (INATS) held over Litha. There I was introduced by Trish Telesco to the Acquisitions Editor of New Page Books, who asked me to submit a book proposal.

After INATS, we returned by way of Moab, Utah, where we spent some time with Lance and LaRue Christie. We talked long into the night over all these issues, and Lance decided to become more involved in CAW and see what he might be able to do to help steer things back onto course.

The Summer 2002 issue of *The Scarlet Flame* finally printed the long-missing Minutes of the Sept. 13, 1996 meeting of the CAW BoD which had removed me from control of the *Green Egg*. Finally, members could read the actual text of the adopted resolution, which stated:

“Oberon, as Publisher Emeritus might sit in on meetings to add ideas but would have no involvement in day to day decision making by either editor or publisher. He could continue to promote the magazine at festivals and to the general public, he would be available for consultation, contribute his own editorials, but would no longer have authority over either editor or publisher. Instead he would act as an advisor on call.”

CAW scheduled the AGM as a major event, celebrating 40 years of CAW. However, neither I nor Lance was invited to attend. Realizing the new so-called “Constitution” was, in fact, going to be adopted, I came to a fateful decision to disaffiliate myself from the Church I had founded those 40 years ago. I composed a first draft of a “Declaration of Independence” (which I never released...). At Starwood (held just before the AGM), where I was, as usual, a featured speaker, I presented an impassioned farewell speech to the assembled Pagan community. At the CAW Circle that evening, I was presented with a solid-gold Dearth for all my years of dedication and service. As I stepped into the center of the circle to accept it, I recalled the words of Bilbo Baggins’ farewell speech at his 111th birthday party, and I bid farewell to the institutional Church of All Worlds, Inc.

At Starwood of 2004 (held in late July), I offered to present a major talk on “The Rise and Fall of the Church of All Worlds.” When Jim Looman, current President of the Ohio BoD of CAW, heard about this, he sent out a letter threatening to sue me, Starwood, ACE (Association for Consciousness and Enlightenment—sponsors of the event), Jeff Rosenbaum (President of ACE), Brushwood Folk Center (the property), and Frank Barney (owner of Brushwood, and a member of CAW) if I went ahead. Jim, being an ex-cop, evidently thought that such threats would intimidate us all into submission. Clearly, he didn’t understand Pagans very well! When we are threatened, we don’t become intimidated; we become enraged! Frank immediately descended on the CAW encampment, “CAWmunity,” with a waiver form stating that the signee pledges to never sue any of the aforementioned parties. And anyone who refused to sign, Frank kicked them right off his land!

For the first time, I was given the main pavilion to present my talk, and it was packed. I laid out the whole sorry saga as you have read in these pages, naming names and pulling no punches. But at the CAW AGM, held on Aug. 1, Jim Looman was re-elected President, and the BoD issued “A Resolution for Implementing the Dormancy of Church of All Worlds, Inc.” It stated:

Be It Resolved that the Board of Directors, Church of All Worlds, Inc., authorizes the Officers and the Director of Operations to take whatever actions necessary to wind up its affairs and cease doing business by September 1, 2004 or as soon thereafter as possible, and Be It Further Resolved that the Board of Directors, Church of All Worlds, Inc., authorizes the following specific actions:

- *To cease to accept new memberships and the renewal of existing memberships by authority of {3.8} of the Constitution;*
- *To cancel all lifetime memberships by authority of {3.8} of the Constitution;*
- *To terminate or all publications, websites, email lists and any other form of public contact.*
- *To notify all individual members and Local Congregations of this decision so that they may go their own way or organize and affiliate as they wish;*
- *To terminate all business relationships;*
- *To terminate or escrow all Licenses;*
- *To satisfy all creditors possible, either fully or partially, in any legal way possible until there is nothing of value left;*
- *To close all bank accounts;*
- *To inform the proper sections of the IRS that we are ceasing operations so that they may retire our EIN, our 501(c)(3) status, and our group exemption letter;*
- *To complete all of the above by June 1, 2005*

VOTE: 6 aye, 2 stand aside, 1 nay

But immediately afterwards, the entire BoD resigned en masse, and none of those items were actually implemented. And in October, Jim Looman died. Thus ended in ignominy the 2nd incarnation of the Church of All Worlds: 1985-2004. *Requie in Pacem.*

Life after CAW: The Grey School of Wizardry

It is often said that as one door closes, another opens. Shortly after I returned home, a huge bouquet of flowers arrived for me, with a little note: “From your friends at New Page Books.”

I immediately got to work creating and submitting a proposal for my first book: *Grimoire for the Apprentice Wizard*. It was accepted, and I spent the next year-and-a-half obsessively writing, illustrating, and composing it. I began by assembling “The Grey Council”—the legendary Council of Wizards, Mages and Sages which has been a recurring theme through many tales and histories of Magick and Wizardry.

Utilizing the same skills and contacts I’d developed over a 40-year publishing career, I coordinated and integrated contributions from many of the leading teachers in the Pagan community, wrote everything else I felt needed to be said, and sent in the completed work on Dec. 16, 2003. It hit the stands in Feb. of 2004, and has become a great success.

When I began writing the *Grimoire*, I had no intention of starting an actual school of Wizardry. I figured that I’d design the *Grimoire* itself as a course of study, and then simply refer readers to various websites and online schools of Wizardry where they could go for further teachings. Since I’d taken particular pains to design a book that would be accessible to teenagers (particularly “Harry Potter” fans), I also wanted to make sure that sites I would be referring my readers to would be teen-friendly as well. So I started checking around, starting with the listings on Witchvox.com.

But I simply couldn’t find any online sources or schools dedicated to serious Wizardry or Magick that were suitable for teens, and that weren’t specifically *Pagan* or *Wiccan*-oriented (mostly teaching one particular Tradition). Paganism and Wicca are *religious* orientations, whereas Magick and Wizardry are *studies* and *practices* that are independent of any particular religion. And I felt this was an important distinction that I wanted to keep. I wasn’t trying to prose-

lytize for any religion—not even my own.

Moreover, all of the serious websites and on-line schools that offered magickal studies at all were for adults only—operating at a college level, and not admitting anyone under 18—and my *Grimoire* had an intended reader "entry level" of 11 (just as the Harry Potter series did).

A third factor was the unconscionably high rates of tuition in nearly all the on-line schools I looked into. I felt that these costs were way outta the price range of many of my readers—especially teens! And finally, I wanted to direct my readers into a full curriculum in all aspects of Wizardry, with many highly-qualified teachers in specialized areas.

When I get an idea for something I really think should exist, but doesn't yet, I often take it as a "Mission Impossible" assignment to make it so. This was such an assignment. By the time I figured out what I wanted to refer my readers to, I realized that I would have to create it myself. So I did.

Actually, teaching had always been one of my great passions, since reading A.S. Neil's *Summerhill* in college. I even earned a Teacher's Certificate in 1968, and taught a few years of public school. And in the late '80s, I returned to this field for a few years as a school counselor. So I had training, experience, and credentials to found a school.

I recruited a brilliant Web Wizard (Steve Day) and assembled a Faculty of over thirty qualified and dedicated teachers, and together we created the "Grey School of Wizardry" website at www.GreySchool.com. The earliest age of admission is 11, and the classes are designed for junior high and high school level. I took on the responsibility of being Headmaster, and the *Grimoire* became the basic foundational textbook, with many of its lessons being incorporated into classes. Like the *Grimoire*, the Grey School is graduated in seven "year-levels," culminating in a Certificate of Journeyman Wizard.

What we didn't expect is that ¾ of the students enrolling have turned out to be adults—some into their 70s!

The Grey School has 16 color-coded Departments, with Deans and Professors creating and teaching an ever-expanding curriculum of magickal classes. There are Elemental Houses and Lodges for youths and adults, forums and discussion groups, a Library, Store, and many other features we keep thinking up and adding. At the moment we have over 360 enrolled students. I feel we are training an entire generation of Wizards who will then go forth and make the world a better place. This is what Merlin was trying to do with Arthur, wasn't it?

Our Dean of Studies, Elizabeth Barrette, said that she believes that someday graduates and others will look back on the Grey School the way we think of Oxford, Harvard, or Yale: "You graduated from the Grey School of Wizardry? Wow!"

The 3rd Phoenix Resurrection of CAW

Then in March of 2005, Jack Cain, one of the caretakers at Annwnf, showed up at our house and asked me: "How would you like to have your Church back?" In updating the insurance for our upcoming Beltane, he had discovered that despite the perfidious Ohio BoD supposedly discorporating the Church of All Worlds the previous year, they had failed to notify the IRS, and had overlooked the fact that our California incorporation was still extant. All we needed to do was file a change of address for our primary office from Toledo to Cotati, and we were back in business!

There has been much to do as we've set about rebuilding our beloved Church from the ground up. The people in Ohio told us that all the CAW records had been stored in boxes in Jim Looman's garage, and were destroyed by water due to a leaky roof. That pretty much cleared the deck for us to recreate the next incarnation of CAW any way we wanted, without any unwanted baggage from the past.

We adopted a metaphor for the history of CAW as a Phoenix, periodically immolating itself only to rise again from the ashes. This would be the third resurrection, the previous phases being in St Louis 1967-1976, and Mendocino County, NorCalifia 1985-2004.

We called a special meeting of all surviving CAW Waterkin at Beltane, and elected a new Board of Directors, with me as President and Morning Glory as Vice President. And we began a process of examination of every aspect of CAW spanning more than 40 years, to determine what had worked, and what hadn't. There were many important lessons embedded in those four decades, and it was important to assimilate them and apply them to the new structure we would be creating out of the wreckage.

I finally understood that I didn't have to put up with antagonists in the Church, and, as Primate, I could just kick 'em out. We concluded that the process of Circle advancement leading automatically to Clergy ordination at the 7th Circle—as we had done in the Mendocino era—was a mistake; and decided to return to the concept we'd had in Missouri of Circle advancement as a process of self-actualization. We decided to retain the labels of "Seekers" and "Scions" for the first two Rings, but change the third (Circles 7-9) to "Beacons," to better reflect our new Vision of such folks as exemplars and Elders.

Henceforth, we would develop separate criteria, qualifications and application processes for Clergy, which would take two forms: licensed Ministers and ordained Priests/Priestesses.

And long-time Scion Cat DeVille proposed an entirely new model for our organizational Bylaws, which the Ohio BoD had abolished and replaced with a so-called "Constitution." Cat proposed a brilliant structure of "Canons," following the traditional model and terminology for Church law and governance. (After several years of work, the new Canons were adopted at the General Curia on June 27, 2010.)

I spent much of 2005 writing, editing, and formatting our CAW liturgy, developed through the Holy Order of Mother Earth, into a book form: *Creating Circles & Ceremonies: Rituals for All Seasons & Reasons* (New Page, 2006). I included everything I'd originally compiled in *HOME Cooking*, and added the additional two books I'd planned.

The Ohio BoD had ceased publication of Green Egg after the Nov.-Dec. 2000 Millennial issue (No. 136). In 2007, our dear friends and lovers Ariel Monserrat and Tom Donohue proposed resurrecting GE as an online e-zine, with the motto: "Legends Never Die!" Now a beautiful full-color downloadable PDF, it is available at: www.GreenEggZine.com.

Feb. 13-16, 2009, we were back at Pantheacon, pulling out all the stops. We had just received the first prototype of a 30" tall Garden Goddess of my Millennial Gaia statue, and we set Her up in front of our Mythic Images booth. Everyone loved Her, and it was a real delight to see small children come up and hug Her—even give Her a kiss. We hoped to have these statues available for purchase later in the summer.

We offered our usual Grey School panel presentation—with more faculty members and students than ever. The room was packed; the Grey School seems to be developing quite a positive reputation!

This year we got a two-room hospitality on the second floor, with large sliding doors leading onto a patio that connected us with all the other hospitality rooms on the floor—including the very popular "Green Fairy" (absinthe) suite right next door. We scheduled a book-signing party for my newly-released *Green Egg Omelette*, inviting authors of included pieces to autograph books for purchasers, and giving them free contributors' copies. This was a big hit with everyone, and we sold a lot of books.

Our biggest offering this year was a spectacular "Phoenix Rising" ritual that had originally been conceived by Eric Silverbear. It would dramatize the resurrection of the Church of All Worlds, the

healing of MG and me personally, and the new sense of hope engendered by Obama's election, in these darkest of times. We spent months writing and rehearsing the script, casting all the parts, and making props, masks and costumes, including a spectacular feathered Phoenix headdress/mask that I would wear over fiery-feathered winged robes, and replicating full-size the elaborate wig of leaves and critters of the Millennial Gaia for Morning Glory to wear. I also had to create a little electrical "hearth" which could be turned up to look like coals igniting into flames. Four quarter altars and other room decorations also had to be designed, as well as masks and costumes for the five Elemental dancers.

At Pantheacon, on Valentine's Day, the room was packed, and the ritual was a tremendous success. It began in near-darkness, with fog machines filling the center of the circle with mist. Participants became passengers on a "ship of fools," guided by a Navigator (Eric), and arriving at a forgotten island, where the last Priestess (Wynter) tended the hearth in the temple of Gaia. But the sacred fires had gone out, and all that remained was a large mound of ashes. Helios (Cougar), the Sun-God, crossed from East to West, bringing a bit of illumination, as Gaia (MG) entered, reciting Algernon Swinburne's evocative poem, "Hertha." The Priestess told her sad tale, of how all her hopes, dreams, and work had turned to ashes, and invited the "passengers" to identify with their own lives, tossing their ashes onto the heap, and fanning the coals. As they caught fire, a Phoenix (me) emerged from under the grey ashen blanket and rose to full height, wings outstretched. And this is what the Phoenix said:

I arise. I arise from the ashes, reborn yet again. I am the Phoenix, ever-dying, ever-resurrecting. I am the hope in every heart, never dying, however wounded. I am the dream in every head, never forgotten, however diminished its grandeur in coming true. I am the light in every eye, still burning, however dimmed by remaining open through the darkest times. I am you.

I am born of the dance of the Earth and the Sun—as are all of you. You are my people, and I am your avatar. We are one.

We are Pagans and magickal folk—bound to the endless cycles of the Spiral Dance, from the vast wheeling galaxies to the double helix within your every cell. We know that there are cycles of destruction and creation; times of despair and times of hope; darkness and returning light; death and rebirth—all reflected in the Mystery of the Phoenix. We know that what goes around comes around, and Darkness must always yield to Light.

Black holes turn inside out to become brilliant quasars, filling the universe with energy. The bitterest winter rolls around to balmy spring, when Life springs forth anew. Out of every Dark Age is born a glorious Renaissance, in which all good things flower and flourish. Death eternally comes 'round to rebirth. And the deepest, darkest, longest night inexorably yields to the blazing sun of a New Dawn.

We have lived through rising tides of prosperity and the still waters of peace. And we have lived amidst gathering clouds and raging storms. Our spirit remains strong, and cannot be broken. We will not turn back; nor will we falter.

There may come a day, billions of years hence, when Light fails, Entropy triumphs, and Darkness falls forever over all the worlds. But this is not that day! For this day, dedicated for millennia to Love, heralds a New Dawn, and a new Rebirth. On this day, we choose hope over fear, unity of purpose over conflict and discord. We choose rebirth!

In the glory of the rising Phoenix, Hope shall be rekindled in every heart; forgotten Dreams shall be reawakened in every mind; and the light of Love shall burn in every eye. This is the way of things, and it shall not be denied! Thus shall it be in our personal lives, in our Religion, in our Nation, and on our Planet. And thus the long tragedy of human history brings us inevitably toward the Awakening of Gaea!

They thought us dead, along with our hopes and dreams for a better

world. But they were wrong. We live! We Are Alive!

The non-fictional Church of All Worlds has evolved far beyond Heinlein's original fable, to which we may be considered the sequel. The Nest is still the basic unit, and there are still nine concentric Circles of member involvement, named after the planets and grouped into three Rings. Each Circle's activity includes study, writings, magical training, and wilderness experience, as well as active participation in the life of the Church. The 1st Ring, Circles 1, 2, and 3, is for Seekers, those who are simply participants. 2nd Ring, Circles 4 through 6, is made up of Scions, who help run the Church. The 3rd Ring consists of Beacons, our Elders and exemplars, who provide leadership and vision, offer spiritual guidance and counsel, and supervise the training of Seekers and Scions,

In the business arena, the Church is governed by the Board of Directors, which determines policy and business matters, and the Council of Elders and Clergy Council, which address spiritual concerns. There is an annual General Curia to which all Waterkin are invited to discuss matter of interest and import. Anodea's "Golden Age" Presidency (1985-1991) was succeeded by that of Tom Williams (1991-94). When Aeona Silversong became President in 1994, CAW became possibly the first international church to elect an all-women Executive Council. Orion Stormcrow was elected President in 1996, followed by Starwhite in 1998, and LaSara Firefox in 1999. Jim Looman in Ohio held the Presidential reins from 2001-2004, terminating the 2nd phase. Oberon was elected President in 2005, and continues to the present

CAW honours Sacred Royalty in the form of our annual May Queen and King (with their May Princess and Prince), and our Underworld King Hades and Queen Persephone. These roles pass to different people each year, and are selected rather than elected. Our Queens and Kings have no temporal authority, but lead by example and serve the community as avatars, holding court at various festivals. We treat them as we ourselves would wish to be treated, for "as these vessels fare, so fares the Tribe."

Worship in the Church involves weekly or monthly meetings which are usually held in the homes of Nest members on a rotational basis. A chalice of water is always shared around the Circle either as the opening or closing of the ceremony.

We have created a new Tribalism, where we relate to each other as members of a tribe, with interconnecting clans and families. And our Tribe, in turn, is one of the Nations of Earth religions, bound together by our love and reverence for our Mother, the Living Earth. We welcome all who wish to join with us honourably. The most common statement we hear from new members is "I feel like I've come home to my people at last!"

For more information about CAW Australia
go to www.caw.org.au

For more information about CAW USA
go to www.caw.org

My CAW Experience

by Julie Epona O'Ryan

If I had to think of three words to describe the CAW I would choose: Loving, Transformative, Courageous. These words, concepts, are the hallmark of my experience within CAW. I have been on a spiritual quest for the past two decades, looking for the religious experience that would embody these concepts. I have searched for: a personal, conscious relationship with the Divine; an experience of personal healing by the Divine; a group of like-minded people who would accept me as a member without condemnation. I did not find what I was searching for within Catholicism, Pentecostalism, Sidha Yoga, Bahaism, Mormonism, or the Twelve Step process (by itself); I found what I searched for within the Church of All Worlds.

Loving.

I found a loving community, a tribe of lovers. Many of the religious paths I have traveled professed love, but few could define it; was "love thy neighbor as yourself" any more understandable than "Perfect love and perfect trust"? To understand love as that position where another person's happiness was essential for your happiness, defined the concept clearly. Coupled with the belief that love shared is love multiplied, a powerful bonding is formed. I have been able to "feel" the bondings within the center of CAW, the energy field that holds the tribe together, Love.

From my first experience of CAW, at the Grand Convocation of August 1992, it seemed to me that this tribe is held together by a network of lovers. The web of energy linking Otter, Morning Glory, Diane, Anodea, Orion, Richard, Tom, and Annie was so physically tangible as to be almost visible. I felt this web reaching through the entire tribe, including everyone that reached toward it. And there was a subtle difference here that set this apart from some of my previous experiences: this web did not reach out and grab me. It did reach out to meet my extended hand, but I had to make the initial move toward it.

Having made that move toward love, I was able to see just how complex this web is. Here were people who cared about each other, who were able to support and, when necessary, confront each other. This ability to confront, to face conflict, was what convinced me to become a part of this tribe. Here I saw differences of opinion—strong, emotional differences—faced with maturity and respect. Here was open, verbal, honest confrontation; not passive-aggressive, backstabbing, whispering in corners. Here was a willingness to live with differing points of view; not a directive for homogeneous thought. Here were adults willing to listen to each other, and express their own views, without allowing the conversation to degenerate into name-calling and other childish games. (That this tribe is blessed with several highly skilled mediators and negotiators was also obvious.) This highly complex, mature, adult love for each other was empowered through the open, guilt-free, telepathic sexual intimacy that is shared within the web.

I feel that the longevity of CAW, the energy that holds this church together cannot be separated from the sexuality of the web. Here is the group who insisted on taking Heinlein seriously, willing to make the telepathic-sexual connections needed to hold a tribe together. Here I experienced what I had previously learned as theory:

that Magic is Not Metaphor; that Perfect Love and Perfect Trust is not symbolic; that sexual union is the ultimate worship of immanent divinity. Here were the people who had kept the dreams of Heinlein, Leary, and Rimmer from fading into history; sharing and multiplying their love as the center of gravity that holds the CAW community together.

Transformative.

I have undergone a miraculous transformation from having participated in a series of rituals conducted by the Church of All Worlds. First, I want to share how this transformation came to be. Second, I will tell you what has happened to me and for me. And let me assure you that I do not use the word "miraculous" lightly. What has transpired has been a miracle, a direct intervention of the gods in the events of human experience.

My personal miracle has taken place through a series of rituals, and experiences, and over a period of many months. To say that I came to CAW desperately in need of healing is a gross understatement. Since finding and connecting with CAW during the Grand Convocation, I have participated in the Eleusinian, Ostara, Teddy Bear's Picnic, Walpurgisnacht, and the May Day celebrations. I have also been blessed with the spiritual guidance and training of one specific Priest along this path. I have faced many fears and won freedom, left my depression in the underworld and been reborn joyous, sacrificed my addiction to Hades and had the compulsion lifted, came as a guest and learned to play; my self-esteem was healed as I became Dragon's treasure, and my lust has been transfigured from sin to sacrament. More succinctly, my life has been completely changed, and for this I will be eternally grateful.

The rituals changed me because I believed they could; my belief was empowered by the subliminal message of the Priests and Priestesses, "This is real; this is happening now; this is being done for you." The Eleusinian initiatory ritual has not been recreated because it was important for the Greeks; the months of research, design, and rehearsal that went into the creation of this ritual were not done purely out of a love of history and pageant. The Eleusinian has been recreated because it is important for spiritual growth, now, today, in this tribe. And this is true of the other rituals that have been created/recreated by CAW. I have felt that each ritual I have participated in has been created with the understanding of its transformative potential, and a willingness to activate this potential.

I believe that the number of trained therapists, educators, negotiators within the CAW clergy is an important factor in the church's ability to create ritual that transforms the "real" world. As a society, we became separated from the reality of the gods and goddesses centuries ago; through depth psychology, an understanding of how the mind works, we have been able to heal this separation. With a clergy educated in how to enable others to make a connection with the archetypes, rituals can be enacted that transform the participants. The amazing thing is not that these rituals can be created; the astonishing thing is that the CAW clergy are willing to make the commitment to the tribe to support their transformation.

How the CAW rituals become transforma-

tive becomes more complex than merely believing in the potential. The contract between the healer and the healed is one of shared karma, that spiritual energy of action and consequence that holds our life experience together. The healer contracts to hold the energy of the gods for the duration of the ritual, allowing the divine to act through them, to become them, and accepts the transference that is the consequence of this role. The participant, the one to be healed, contracts to perceive the other as divine and to accept the reality of emotional imprinting that is the rational consequence of this action. The relationship between the two people sharing this experience is changed forever; the spiritual exchange remains as a dimension of their shared reality. The willingness to enter into this contract is where I have experienced many other religious practices fall short, for the contract binds the two individuals together. I have met many priests, ministers, twelve-step sponsors, who are unwilling to make this commitment and who therefore fall short of allowing true healing to take place through them; the CAW clergy do not hide from the commitment. The love that binds the web together potentiates the healing. "How" is understood.

Courageous.

I am in awe of the courage practiced by the Clergy of CAW. I have stood in Circle, from night until dawn, as the Priests and Priestesses have held the Gods and Goddesses present within their beings and have allowed these entities to act according to their own agendas.

I have been in Circle many times as the gods were invoked, channeled, drawn down. I have seen many priests and priestesses hold the divine present for a moment or many minutes, as this deity acted and spoke, mostly within the parameters of the known mythos accompanying this god or goddess. I have acted as Priestess in this way myself. But what is practiced by the CAW clergy is an order of magnitude more complex, intense, different, from the practice I had been familiar with.

I have been witness to the evolution of the gods. I have seen Zeus humbled, transformed, and watched as his consciousness was raised. I have seen Demeter, Persephone, and Hades progress in their evolution. This process, of allowing the gods to be transformed by the reality of the twentieth century, to allow their mythos to evolve, is a pioneering of spiritual wilderness. Once the myth is permitted to expand beyond its known boundaries, no one, perhaps not even the gods themselves, knows what will transpire. And this act, of stepping out into uncharted spiritual lands, takes great courage.

I have found that if I have come to the ritual believing that what is done is done in truth and is not metaphor, if I have come bonded to the other participants, if I have come prepared for transformation, if I have come in courage to step beyond my known boundaries—then there is no way of knowing who I will be when I return from the ritual. This act requires perfect love and perfect trust of an intensity I had never imagined possible. I have been given the love, support, and courage to undertake this challenge by the clergy of CAW.

In conclusion, I must admit that I am in love with the Church of All Worlds; I have been transformed by it; I have been empowered by its courage. And for all of this I am filled with gratitude. And while I have many journeys and much to learn ahead of me, I feel that I've climbed the mountain, I've found the trail; and, my, what a strange and wondrous trip it's been!

—May 17, 1993

The CAW Vision into Tomorrow

by Oberon/Otter Zell, Primate

As I write these words, our registered membership has just passed the 500-mark, and is climbing exponentially. I expect to see this growth continue into the thousands, as more and more of our scattered sibling changelings out there discover us, and find their way Home. Like all Pagan groups, we of course do not proselytize, but we do try to make ourselves available, and occasionally we even extend invitations to select people we'd really like to have on board. Few have declined.

But this phenomenal growth rate is already presenting major challenges, and these will intensify, for we have many more outer circle seekers arriving on our doorstep than we have room to accommodate them. Already we have far outgrown our original 55-acre sacred land of Annwn for local festivals, and are having to look to larger facilities—to rent, buy, and eventually settle. This means land-based CAW Nest communities, with temples, great halls, circles and henges. Schools, libraries, museums and omnisteries will surely follow, offering residency programs, summer camps and retreats. Perhaps entire villages, as of Olde...

Beyond a mere lack of physical room, we have at present far too few Priests and Priestesses proportionate to our expanding membership. By the end of 1993, we will have only seven ordained Clergy and one licensed Minister, and all of these still located in northern Califia! But we now have over forty Scions, many of whom are embarking on Clergy training. We will achieve another quantum leap similar to our Australian incorporation when we start ordaining Priests and Priestesses in other states and countries.

As yet, many of our far-flung Nests and solitary members have had little or no experience with our unique and extremely effective CAW ritual and magical techniques, and are probably relying on various Wiccan models for their rites. This will change in the coming year, as we are now assembling a correspondence course for our magical training, and a book of rituals to accompany it. Thus will our rites and Mysteries spread throughout the world. I look forward, for instance, to seeing a Southern Hemisphere complement of our Eleusinian Mysteries happening in the proper season—Autumn—but at the opposite end of the calendar year from the corresponding Northern equivalent. Thus there will always be a Goddess in the Underworld, somewhere.

In the 1987 edition of her *Drawing Down the Moon*, Margot Adler noted that the most important development in the Pagan community in the '80s was the proliferation of public Pagan festivals. CAW has been putting on such events since the mid-'70s, and these will continue to increase, both in size and frequency. We are delighted

to see CAW Australia hosting the Pagan Solstice Gathering and the All Worlds Festival and Feast while we here in the States put on Beltane, CAW-con, Panathenaia and Eleusinia.

So far, the entire Pagan community, CAW included, has remained largely invisible to the mainstream culture, in spite of over 500 Pagan periodicals being published, and more books on the Goddess and Her People than anyone could possibly keep track of. Countless interviews in every known medium over the past quarter-century have still failed to bring our mere existence into public awareness.

But this state of obscurity cannot last forever. Eventually, and I believe soon, we will achieve critical mass in the public consciousness. We will be "discovered." And when people suddenly realize that we are everywhere, and have been all along, like the mycelium spreading underground, there is bound to be a substantial reaction. And we'd better be prepared to handle it, because some of it will certainly be a vehement backlash from the terrified fundamentalists of various monotheistic persuasions, who will see their own children going over to our side, to dance naked and ecstatic under the full moon. For their time, as foretold in their own prophecies, is coming to an end, while ours is just beginning...

Many legal battles will have to be fought to establish our rights (and our rites!). I predict that, ultimately, we will win them all, both in the courts and in the public media.

For our thirty years of experience have also shown us that, when we can coherently present ourselves and what we stand for, most people react very positively. After all, we advocate (and live!) compassion, brother- (and sister-) hood, integrity, love, Nature, and "traditional (i.e. tribal) family values." Our prime deity is Mother Earth/Mother Nature—surely someOne whom all can identify with! And Paganism is really very familiar stuff to many people—after all, didn't most of us grow up on the Greek myths, Arthurian legends, Robin Hood, Tolkein, fairy tales, folklore and holiday customs? It's all in how you present it.

The stated mission of the Church of All Worlds is **to evolve a network of information, mythology and experience that provides a context and stimulus for reawakening Gaia, and reuniting Her children through tribal community dedicated to responsible stewardship and evolving consciousness.** CAW is intended to be a catalyst for the coalescence of planetary consciousness.

Our mythalogy is based on the Gaia Thesis—that all Earthly life, us included, comprises a single great organism, the living body of Mother Earth, known as "Gaia" to

the ancient Greeks. Our Goddess is the very Soul of Nature! And our vision of the future evolution of this life-stream includes what Dane Rudyar has called "the planetarization of consciousness," and Teilhard de Chardin terms "the Omega Point." This implies the linking up of all sentients into a "global brain" wherein a vast single consciousness emerges, must as we ourselves individually attain such consciousness sometime during our first year of life. Thus will Gaia come fully into wakefulness, where now She but slumbers (and dreams...).

With this ultimate vision, CAW has goals far greater than merely establishing nice, neat, little encapsulated "nests," meeting monthly or so and unconnected with the rest of our world. For many Pagan groups and Wiccan covens, that is adequate, but we Waterkin have a much larger vision: to reunite the scattered children of Gaia, and bring the whole Family back together again!

Thousands of years ago, there was a messy divorce between our Earthly Mother and the alien Step-Father Sky God who had displaced our true Father and raped our Mother into a forced marriage. Some of the children sided with the Step-Father and went with Him. Others remained with the Mother, to be bullied and persecuted for centuries by our former brothers (and some of our sisters). It is time for this separation to end.

The word *religion* means "re-linking." We have been divided and conquered. Our world has been split between Heaven and Earth, matter and spirit, men and women, humanity and Nature, body and soul, the darkness and the light. Western civilization is intrinsically alienating and alienated from the rest of the life-stream. The true function of religion is to heal that alienation, those splits, and achieve reunification. It is ironic that, in fact, much of the divisiveness has actually been caused by "churchianity" acting in the name of religion! But Paganism isn't merely another religion among many; Paganism *is* religion—in the very truest sense of the word. Our task is to bring together, and to heal.

Hatred divides us; love unites us. Thus it serves us to forge bonds of love and kinship with each other, even outside our own faiths. We treasure and hold sacred our ever-widening network of magical lovers. Though we must of necessity maintain a certain wary distrust of those whose beliefs require them to subjugate all dissidents, still we seek whenever possible to find common ground upon which to build our new temples of the spirit. More than merely "tolerating" diversity—we cherish it, celebrate it, and revel in it!

For after all, are we not all children of the same Mother?

Thou art God; Thou art Goddess!

—Aug. 24, 1993

Church of All Worlds Position Statement given at the Parliament of the World's Religions

by Anodea Judith, High Priestess

The Church of All Worlds is an eclectic, polytheistic, Nature oriented religious community. We worship deity in many forms, both masculine and feminine, with special emphasis on the Goddess, seeking to restore the archetypal sacred feminine to Her rightful place among the divine. To this end we support and train women as Priestesses, as well as male Priests. We are pantheistic in that we see deity as immanent within every living being, within all Nature, and within the Holy Biosphere of Mother Earth, whom we regard as a living being of divine proportions, most commonly referred to as Gaia, after the Earth Mother Goddess of ancient Greece. As deity resides immanently within each one of us, we support the growth of individuals to achieve their maximum potential, serving the divine through the evolution of our own and others' consciousness. As our divine selves are strengthened through contact with others, we foster the growth of tribal community through shared spiritual experiences, commitment to service, and continuous self-examination. We are committed to evolving theologies that are life-affirming, that offer alternatives to war and exploitation, oppression and ignorance, racism and sexism. We value and reclaim the ancient myths of our ancestors, and seek to enliven and evolve them through group rituals and worship of the seasonal cycles in the unfolding spiral of the year. We seek to restore the lost connections between Heaven and Earth, mind and body, male and female, light and darkness, culture and planet, humans and Gods.

Science and Technology.

We do not see religion as separate from science and deplore the separation of spirit from matter that has occurred in the minds of scientists over the last 400 years. We fervently support studies in biology, astronomy, cosmology, geology, palæontology, zoology, botany, physics, chemistry, anthropology, psychology and sociology. Each of these disciplines is an adventure in discovering more about the nature of immanent deity that is the fabric of our universal home. We are committed to helping the world awaken to the understanding of the larger planetary and

universal systems of which humans are only a part. Knowledge is power against ignorance, and can lead to understanding. Reductionism and scientific materialism, however, do little to foster a spiritual understanding of the larger creation, or to connect the individual with the divine nature of reality. Science has much to offer us and gives us much to be thankful for, but it cannot provide the answer to the questions that arise in spiritual seeking.

Our religion seeks to regard all things in their totality, which includes being aware of both their light and their dark side; and this applies especially well to technology. Technology can assist humanity by helping to advance consciousness and relieve human suffering. The creation of computer nets, information fields, communication networks, and faster means of travel are all useful tools in creating global communication that can help connect and awaken the neural net of our planetary Gaian intelligence. When technology is wielded by the hand of greed and domination, to the point of harming the biosphere, then it becomes a tool of *deicide*, and we feel it is a sacred duty to resist and expose the harm that this causes to humans, animals, and the ecosystem. We do not see technology as a replacement for spiritual values, but as a tool for communicating those values to more people. It must be used in balance and with consciousness of its effect to the seventh generation and beyond.

Diverse paths of worship.

As our name, Church of All Worlds, might imply, we do not require the severing of any other religious ties in order to join our church or become part of our spiritual community. We open our arms to many paths, which include but are not limited to Shamanism, Witchcraft, Voudoun, Buddhism, Hinduism, Sufism, Gnosticism, and Christian Creation Spirituality. We combine these roots with other threads from transpersonal psychology, body-oriented disciplines, artistic expression, paths of service, and science fiction, which helps us to dream the future. Looking forward, and helping to create and sustain a healthy and meaningful

future is an important element of the Church of All Worlds. We are less concerned with Creation theology than we are with "Evolution Theology;" meaning we are more concerned with our current *purpose* on this Earth than how we got here.

Environment and population.

Since the most important deity within our theaology is the living being of Mother Earth, we are deeply concerned about humanity's threat to the health of the biosphere through population expansion, exploitation, and domination by humans of other species. We support the right of each living child to a healthy family who can responsibly provide for them financially, emotionally and spiritually. We fight for stronger reproductive rights that can prevent abortion, but should abortion be needed, we strongly support a woman's right to choose her destiny according to the counsel she receives from the Goddess within. We feel that it is unethical to force a woman to bear an unwanted child into a world that has too many humans, and deplore the sexism of a male dominated society that would impose such a law on other human beings, and on the already overtaxed resources of our Beloved Mother Earth.

We affirm the interconnected nature of all life and seek to create a world of interdependent harmony, assisting the evolution of Gaian consciousness and the awakening of humanity to their true potential.

To these ends we summarize our mission statement as follows:

The mission of the Church of All Worlds is to evolve a network of information, mythology, and experience to awaken the divine within and provide a context and stimulus for reawakening Gaia and reuniting Her children through tribal community dedicated to responsible stewardship and the evolution of planetary consciousness.

—September 4, 1993

The Declaration of a Global Ethic

The following declaration was prepared by about 200 scholars who represented many world religions after a two year consultation. It was presented at the *1993 Parliament of the World's Religions*, held in Chicago, IL on 1993-SEP-4. The declaration, with [The Principles of a Global Ethic](#) appended, was signed by 143 respected leaders from all of the world's major faiths, including Baha'i Faith, Brahmanism, Brahma Kumaris, Buddhism, Christianity, Hinduism, Indigenous, Interfaith, Islam, Jainism, Judaism, Native American, Neo-Pagan, Sikhism, Taoism, Theosophist, Unitarian Universalist and Zoroastrian. The *Council for a Parliament of the World's Religions* offers it to the world as an initial statement of a group of rules for living on which all of the world's religions can agree.

Towards a Global Ethic (An Initial Declaration)

The world is in agony. The agony is so pervasive and urgent that we are compelled to name its manifestations so that the depth of this pain may be made clear.

Peace eludes us...the planet is being destroyed...neighbours live in fear...women and men are estranged from each other...children die!

This is abhorrent!

We condemn the abuses of Earth's ecosystems.

We condemn the poverty that stifles life's potential; the hunger that weakens the human body; the economic disparities that threaten so many families with ruin.

We condemn the social disarray of the nations; the disregard for justice which pushes citizens to the margin; the anarchy overtaking our communities; and the insane death of children from violence. In particular we condemn aggression and hatred in the name of religion.

But this agony need not be.

It need not be because the basis for an ethic already exists. This ethic offers the possibility of a better individual and global order, and leads individuals away from despair and societies away from chaos.

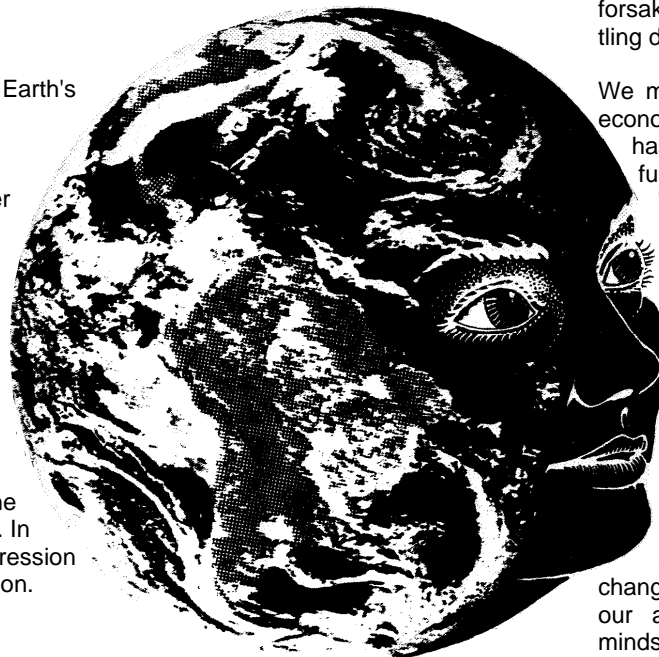
We are women and men who have embraced the precepts and practices of the world's religions:

We affirm that there is an irrevocable, unconditional norm for all areas of life, for families and communities, for races, nations, and religions. There already exist ancient guidelines for human behaviour which are found in the teachings of the religions of the world and which are the condition for a sustainable world order.

We Declare:

We are interdependent. Each of us depends on the well-being of the whole, and so we have respect for the community of living beings, for people, animals, and plants, and for the preservation of Earth, the air, water and soil.

We take individual responsibility for all we do. All our decisions, actions, and failures to act have consequences.



We must treat others as we wish others to treat us. We make a commitment to respect life and dignity, individuality and diversity, so that every person is treated humanely, without exception. We must have patience and acceptance. We must be able to forgive, learning from the past but never allowing ourselves to be enslaved by memories of hate. Opening our hearts to one another, we must sink our narrow differences for the cause of world community, practicing a culture of solidarity and relatedness.

We consider humankind a family. We must strive to be kind and generous. We must not live for ourselves alone, but should also serve others, never forgetting the children, the aged, the poor, the suffering, the disabled, the refugees and the lonely. No person

should ever be considered or treated as a second-class citizen, or be exploited in any way whatsoever. There should be equal partnership between men and women. We must not commit any kind of sexual immorality. We must put behind us all forms of domination or abuse.

We commit ourselves to a culture of non-violence, respect, justice, and peace. We shall not oppress, injure, torture, or kill other human beings, forsaking violence as a means of settling differences.

We must strive for a just social and economic order, in which everyone has an equal chance to reach full potential as a human being. We must speak and act truthfully and with compassion, dealing fairly with all, and avoiding prejudice and hatred. We must not steal. We must move beyond the dominance of greed for power, prestige, money, and consumption to make a just and peaceful world.

Earth cannot be changed for the better unless the consciousness of individuals is changed first. We pledge to increase our awareness by disciplining our minds, by meditation, by prayer, or by positive thinking. Without risk and a readiness to sacrifice there can be no fundamental change in our situation. Therefore we commit ourselves to this global ethic, to understanding one another, and to socially beneficial, peace-fostering, and nature-friendly ways of life.

We invite all people, whether religious or not, to do the same.

Reference

Joel Beversluis, Ed, "A SourceBook for Earth's Community of Religions", CoNexus Press, Grand Rapids, MI & Global Educational Associates, New York, NY, (1995), P. 131 - 138.

Hans Küng, "Explanatory remarks concerning a 'Declaration of the Religions for a Global Ethic,' ". Essay includes the declaration itself.

The Principles of a Global Ethic, http://www.religioustolerance.org/parl_rt1.htm

CAW Encyclical on Reproductive Rights

Being a synthesis of the wisdom of several women in the Church of All Worlds who among them have lived all of the following salient experiences: abortion, live birth, midwifery, raising one's own child, raising another's child through, adoption or step-parenting, giving up a child for adoption, miscarriage, successful birth control, and sterilization.

The Church of All Worlds supports a variety of spiritual experiences, knowing that diversity brings richness and stability to organizations as it does to ecosystems. Therefore, the writing of an "official position paper is a novel and difficult thing. Yet in light of the old axiom that a people who will not stand for something will fall for anything, we feel impelled to take a stand against the threat to deny women their right to control their own bodies and the timing of their offspring. One of the few pieces of "dogma" (if you can call it that) that the CAW does hold is the sanctity of the Goddess. Fundamental to the Goddess as Great Mother, the first and oldest, is the wonder of reproduction. The miracle of a body producing life, whether it is the body of the Earth, of an animal, a plant, or a human being, is feminine divinity manifest. The Goddess is sacred. So are all aspects of Her fertility.

Yet today's cultures do not regard mortal women's reproductive ability with anything approaching this sense of sanctity. Too many women have been molested as children, raped as adults, beaten as mothers, relegated to low paying jobs, denied birth control by religious and political institutions, and threatened with denial of the right to terminate pregnancy. Prenatal care is often hard for poor women to obtain and birthing is dominated by a gender hat has never experienced it. Mothers are frequently alone, poor, undereducated, too young or otherwise inadequate to the monumental task of raising a child. Social support for every aspect of human reproduction is lacking in major ways.

If a woman wishes to terminate her pregnancy because of ill-health, lack of emotional or financial capability, to prevent her, thus forcing a child to compound and endure these adverse conditions in life, is cruel in the extreme. The ill effects of forcing incarnation into a body that is drug addicted, or where the mother's life is threatened, are pronounced, but subtle harm is also done when the body and psyche are formed in an environment flooded with the biochemical and psychological effects of maternal fear, anger, depression, resentment, rage, despair, horror and hate. In a world already bursting with too many bodies, forcing a woman to rear a child under adverse circumstances shows a violent disregard for the sanctity of life and disrespect for the Goddess, women and the environment. True "right-to-life" concerns the quality of existence, before and after birth, as well as the health of the overall web of life, already stressed by human overpopulation.

The presence of Life permeates all creatures, from the great whale to the tiny germ. It animates the sperm and ovum as much as the zygote. Life is created by the dance of the Lord and the Lady in the photosynthetic trysting of the plants, and flows along the food chain to the animals and beyond into the dark Earth again. The issue is not Life perse, but one of adequate life support. It is patently obvious that if church and government were seriously concerned with the right to life, the issues of gun control, nuclear weapons, the waging of war and environmental degradation would be addressed.

Throughout history, laws governing the rights of women's reproductive capacities show a

consistent correlation with patriarchal cultures and periods of military expansion. In Ninevah and Rome it was a criminal offense for a woman to seek an abortion, but each newborn baby was placed at its father's feet that he might choose to raise it up, stomp it to death, or order it exposed. Bearing and raising children against their wills keeps women in a dependent position and serves the continuance of patriarchal values, but the freedom to manifest intelligent timing and a well-prepared situation allows a woman to honour her responsibility as well as her health, career goals, and emotional needs.

We, who revere life and all that it entails, individually and collectively face and address these problems. It is our intention and will to see the events of reproduction universally respected as sacred and to enact the restoration of the sanctity of responsible reproductive choice.

The process begins long before abortion becomes an issue, with healthy, relevant and honest sex education for all persons, especially teenagers. Intensive research into safe and effective means of birth control for both sexes must be funded and tested in humane ways that do not exploit women, men or animals. Universal access to acceptable birth control methods, regardless of socioeconomic status or age, is essential, as are the information, support and means to avoid sexually transmitted diseases. It is the sacred duty of both men and women to prevent unwanted conception. The question of abortion can be largely circumvented by the religious use of birth control.

Sensible counselling and high-quality, inexpensive medical support for all aspects of pregnancy are essential. A pregnant woman deserves unbiased comprehensive information regarding options available to her. She has a right and a duty to be aware of the immediate and long-term effects of diet and drug use, of the importance of pre-natal care, of the availability of alternative birthing procedures, of choices in child health, of parenting education and childcare services, of accurate information on the adoption process, and of the medical and psychological impact of abortion.

She deserves compassionate professional support that respects her decisions and religious convictions, whatever they may be. To bring a child into the world is a commitment of utmost responsibility. To determine to terminate a pregnancy, whatever the underlying reason, is also excruciatingly difficult. A woman who has discovered herself to be pregnant deserves time and space without harassment to consider her course of action. She may wish to sort through her options with her lover, priestess, Goddess, family and friends

Should she decide to carry through with her pregnancy and become a mother, a woman deserves her community's unstinting support in helping her arrange appropriate medical or midwife care, make financial plans, get relationship or other counselling if desired, and then raise the child in the best environment for both of them in a celebration of the life brought into the world and of the course of the woman who chooses to do so in a re-

sponsible manner.

If she decides to continue her pregnancy and then give the baby up for adoption, a woman has the right to counselling to help her through the adoption process and to prepare her for the moment of parting. She has the right to see, touch and hold her baby at birth, if she wishes, and both the birth mother and the child have the right of contact with each other when later the child wishes to know his or her genetic ancestry.

If the decision is to terminate the pregnancy, abortion is best completed as early possible, when the medical risk is low and before the foetus becomes an independently viable life form. Research into past lives, rebirthing and hypnotherapy indicates that a spirit comes and goes from its growing body starting in the second trimester, staying longer and longer towards the end of gestation. If the mother feels this, she may make peace with the spirit of the unborn through internal communication, ritual or meditation, and perhaps explain her reasons for not continuing her pregnancy. Loving support from her family and, where desirable, the humble presence of the parent, transform the abortion procedure itself into a solemn and sacred act.

Women have the right to unimpeded early termination of pregnancy that is affordable and relatively pain-free. Although it is unfortunate when unwanted pregnancies occur, women should not be punished by those who oppose abortion, view sexuality as inherently sinful, and consider an unwanted child just punishment, an ethically reprehensible stance.

For a woman who is certain that, for the balance of her present lifetime, she does wish to become a doorway for new life, her reasonable options for preventing pregnancy include surgical sterilization. Others, for whom the final removal of reproductive capability is not appropriate, rightfully claim access to safe and reliable birth control as a basic right.

In summary:

It is ecologically, psychologically, spiritually and politically indefensible to bring unwanted children into the world. We are *pro-life*, regarding the *quality* of life for all beings to be of utmost importance. The Church of All Worlds unconditionally supports the right of every woman to make her own decisions regarding her desire and ability to bear and responsibly raise a child. We declare and defend a woman's right to safe, effective, affordable and acceptable methods of fertility regulation of her choice, including a timely abortion if and when she should deem it necessary. We support the right of all women to have access to appropriate healthcare services that will enable them to go safely through pregnancy and childbirth and provide them with the best chance of bearing and raising healthy children. We work the rights of women to maintain and e their reproductive options.

-March 21, 1991

Final draft compiled by Anodea Judith, edited by Diane Darling. Main contributors are Diane Darling, Anodea Judith, Anna Korn, Willowoak Istarwood and Morning Glory Zell.



UNIVERSAL FEDERATION OF PAGANS

Pagan Precepts

The Members and Member bodies of the Universal Federation of Pagans practice a variety of positive, life affirming, Nature-based faiths which draw their inspiration from the indigenous traditions of many cultures, certain spiritual and artistic movements, and from sources as diverse as the human experience. We are dedicated to the enlightened celebration of divinity which we find inherent in and manifesting throughout Nature, and to the wise and joyful stewardship of Her gifts. To this end, we seek, in general, to understand and emulate the diverse, complex, harmonious and mutually dependent forces and relationships of Nature and to discover our personal roles within them. Inasmuch, the following are the general foundations of Pagan spirituality, ethics, and practices:

Sacred Right of All Life Forms:

As multiform Pagan people, we acknowledge that no philosophy, theory, religion or system of thought is absolute and infallible. Thus we find no justification for emphasizing one individual theory or way of life over another, except insofar as they affect others.

Therefore, the Federation and its members enthusiastically support the sacred right of all life forms, Pagan or otherwise, to live their own lives, insofar as its concerns only themselves, as they see fit and without unwanted obstruction or compulsion, and in particular, to eat and drink, to dress, to live, to associate, to make love, to worship, to gather, to travel, to think, to speak, to write and to otherwise express themselves as they see fit.

We see these as the self-evident, inalienable birthrights of every life-form and the Federation will work to protect these rights, live in a manner commensurate with them, and be prepared to defend them using every means we deem viable.

Pagan Polytheism:

Many Pagans feel that "the glory of creation is found in its infinite diversity and in the myriad ways in which our differences combine to create beauty and meaning." To this end, Pagans generally worship a multiplicity of divine forms, usually beginning with the Goddess and the God. This is what is meant by Pagan polytheism.

Pagan Healing and Medicine:

In general, Pagans seek all that is contributory to health and well-being from Nature and consider food, environment, attitude, and one's interactions to be inextricably linked to one's health. Pagans practice a variety of traditional and non-traditional healing methods with the understanding that health, like happiness, needs to be fitted to the individual.

Pagan Celebrations:

As Nature is cyclical, Pagans tend to worship in cycles based on solar, lunar or other calendars. In general, Pagans celebrate the phases of the moon and the quarters and cross-quarters of the solar calendar. We also track the cycles that appear in ourselves, our friends and our environment, and so we celebrate Rites to mark stages in our lives such as being born, puberty, adulthood,

marriage, giving birth, menopause, and death. There are other celebrations as well and many small rituals are used each day to mark the changing of cycles.

Pagan Experientialism:

Pagans generally prize actions, information and relationships over possessions. Most of us seek life's wisdom through attention to a wide variety of experiences, including those experiences that are inner, or which transcend shared external references. Pagans normally give equal value to inner and outer types of experiences and respect the knowledge and meaning derived thereby.

Pagan Hospitality:

Pagans tend to place a high value on the practice of friendship and community and are eager to fulfill the sacred duties of hospitality. To a Pagan, hospitality generally transcends mere accommodation, but extends to a sense of empathy, welcome, and reverence that many non-Pagans seldom achieve within their own families. Pagan traditions often suggest that a visitor may be a God/dess traveling in disguise and there is often much friendly competition among Pagans to extend the deepest welcome.

Unity of Magick and Religion:

Pagans generally recognize that a spiritual force of great power imbues all Nature. It is this field that makes magick and life itself possible. Often, Pagans undergo rituals and practices to develop their understanding of this force such that they become wise and prudent navigators of its ways. Many of us see religion, magick, and wisdom-in-living as united in the world view of Paganism.

Complimentary Opposites:

Pagans generally observe that the creative and magickal power of Nature tends to manifest in complimentary opposites such as male-female, light-dark, life-death, ebb-flow. Pagans tend to value both aspects of a pair equally knowing each to be necessary to the existence the other. And since divinity is as likely to manifest in female as in male form, we regard men and women as spiritually, and in all other ways, equal.

Sacred Eroticism:

Most Pagans perceive Nature as endlessly and diversely erotic, sensual and spontane-

ous, and we value and find beauty in all consensual eroticism, sensuality and spontaneity as acts of pleasure, symbols and embodiments of sacred life, and as one of the sources of energies used in magickal and religious practice. In general, Pagans believe that life was meant to be filled with joy, beauty, love, pleasure, learning and humor.

Concern for the Earth:

Perhaps the most common and poignant Pagan deity is the Great Mother or Gaia; our living planet Earth. As we view the whole planet as our holy symbol we consider also Her health to be linked with our own health and Her sacredness to linked with our own sacredness. The Federation and its members are therefore careful to live in respectful harmony with our planet, Her life forms and Her systems. We also greatly resent and oppose any organizational or individual act which seeks to subvert the health or sacredness of the planet, Her life forms or systems, particularly when such acts are motivated by ignorance, fear and greed.

Pagan Hierarchies:

Pagans reject hierarchies based upon dominance, and power based on the threat of force. Hierarchy in nature, like that of molecules, cells, and organs, is based upon systems within systems, a progression from forms that are simpler to those that are more evolved, more complex. Therefore we honor those who possess and share experience and knowledge greater than our own, and who undertake the responsibility of teaching others.

Pagan View of Old and New:

Pagan religions are as old as humankind. The word Pagan is derived from the Latin *paganus*, "peasant," deriving, in turn, from the Latin *pagus*, "village." Pagan religions are Natural religions both in origin and in mode of expression.

And yet, as Nature demands evolution, Paganism is a dynamic, constantly changing practice that continually evolves through its interactions with other religious, cultural, philosophical and expressive forms. In particular, Pagans accept the positive, beneficial aspects of contemporary arts and technology, while maintaining an attitude of skeptical optimism towards their supposed harmlessness and ethical neutrality.

CAW Precepts

No matter how we formulate our philosophy, the true test of our strength lies in our behavior—our ability to embody the principles we hold dear, and apply them in our daily lives to the building of relationships and community, the integrity of our actions, and the strength of character that inspires others to grow and transform the world around them. To these ends we advocate the following principles of behavior:

- 1. Be Excellent to Each Other!** Thou Art God/dess. To truly honor the Divinity within each other is to treat each other with respect, kindness, courtesy, and conscious consideration. This involves honest and responsible communication, including the avoidance of gossip and rumor-mongering, and the willingness to reach for understanding rather than judgment. Learn how to communicate in a positive, life-affirming way. We prefer to avoid us/them and either/or thinking, and to instead take an inclusive systems approach that sees the Divinity in all living things. To this end we also deplore coercive behavior that does not respect the free will of others. We prefer to lead, not by guilt or coercion, but by inspiration and example; not only to be excellent to each other, but to strive for excellence in all our endeavours, no matter how seemingly insignificant. Tribal values we hold include Loyalty, Generosity, Fairness and Hospitality.
- 2. Be Excellent to Yourself!** Again: Thou Art God/dess. Divinity resides within as well as without, so how you treat yourself is how you treat that Divinity. Self-abuse, whether through irresponsible use of substances, overwork, self-denial, self-deception, or simply running those tapes that undermine self-esteem, are all insults to the Divinity within. Treat yourself kindly, with compassion rather than judgment, and it will be easier to treat others that way. Take care of your body, home and possessions, as a piece of Gaia that has been entrusted to you. Be a conscious guardian to the Temple and the God/dess within.
- 3. Honor Diversity!** In Nature a diverse ecosystem has more stability. There are many styles of living and ways of living, each of which has something to offer to the overall puzzle of life. Be open-minded and receptive to new ideas because this usually manifests in growth of the spirit and the mind. Learn about differences rather than judge them. Be willing to explore others' creative abilities to manifest a sense of well-being and confidence in their own Divinity. Sexism, racism, or rude remarks directed towards other's sexual preferences, body type or personal habits (insofar as they do not harm others) have no place in this community. **All life is sacred.**
- 4. Take Personal Responsibility!** The necessary counterpart to individual freedom is the willingness to be person-

ally responsible for all of our actions, and for our effects upon the planet. Only through the practice of personal responsibility can we become responsible collectively and live a life of freedom and maturity. We are not a religion of gurus, Mommies or Daddies who can tell you what to do. As a religion that respects equality, we must take equal responsibility for making things happen, preventing harm, or cleaning up mistakes. To this end we also advocate one of the principles "taught in kindergarten;" **Clean up your mess!**

- 5. Walk Your Talk!** Talk is cheap. It is fine and well to proclaim to be a feminist or environmentalist, to preach heady Pagan gospel, or to play holier than thou. It is only in practice that words become Truth, and change becomes manifest. But do not be afraid to fail, for in order to grow, our reach must exceed our grasp, and it is through failing that we learn.

Sexual Etiquette

Unity through Diversity is a founding tenet of the Church Of All Worlds; because of this, not everyone's idea of acceptable behavior is the same. So to avoid undue stress, confusion, and bad vibes, here are some reminders:

- 1. Sexuality and the Sacred Freedom** thereof is one of our prime values, so respect it. ("All acts of love and pleasure are My rituals.") Sexual activities that are engaged in by informed and mutually-consenting adults are *no one else's business*, and are not to be condemned or censured. By the same token, it is *absolutely unacceptable* to attempt to pressure, cajole or coerce another into any sexual activity that they do not wish freely and wholeheartedly to participate in.
- 2. Minor issues.** While the respect due sacred sexuality applies *in principle* to Pagans of all ages, the emotional as well as legal pitfalls involved make it imperative that adults avoid sexually-charged interaction with youths below the legal age of consent. There are specific laws concerning age, and Clergy are mandated reporters.
- 3. Be sure you interpret signals correctly.** A loving touch, hug or a massage is not an invitation to coitus, so if your attempts at intimacy or caring makes someone uncomfortable, **stop!** And if someone touches you in an uncomfortable fashion, **tell them!** If that doesn't work, get a Priestess, Priest, or Festival staff member to help you. Please be sensitive as to how your affections are perceived/received.
- 4. Practice safe sex!** Use condoms with all outside your Condom Compact; and if you have an STD (Sexually Transmitted Disease), **tell your consort.**

Ritual Etiquette

THE CIRCLE is a manifestation of cyclic energy in the form of a vortex. This holy time and sacred space is separate from the world and contiguous with all other Circles. The Circle is an animate universe between the worlds which we empower by our agreement. Therefore:

1. A ritual is not a spectator sport. If you don't wish to participate, please stay far enough away that your conversations, etc. won't interfere in the rite.
2. Leave your mundane self and earthly business outside the Circle, and enter with your magickal self. Enter the Circle in "Perfect Love and Perfect Trust," having worked through personal difficulties beforehand.
3. Meet everyone's magickal self as if for the first time, remembering that we have been partners since life began. Treat everybody and everything in the Circle with respect, tact, courtesy and love.
4. A ritual is a religious service, one in which considerable power may be raised; so please behave reverently and carefully in Circle.
5. Keep solemn silence except when Truth wishes to speak through you. Speak only Truth in Circle, and your magickal affirmations will have the force of that Truth.
6. A ritual need not be solemn, yet it should be serious in that humor should be used with purpose. Gratuitous remarks can disrupt the Circle's energy/focus, so please refrain from making them.
7. The best rituals are those that seem spontaneous, yet they've often been planned carefully. So look to those leading the rite for cues on when to join in with chanting, drumming, etc.
8. When moving about in the circle, always move in the direction of the casting (usually *deosil/clockwise*). Walk around the Circle if necessary, but don't walk across or against the flow.
9. Ritual objects are invested with power and should be treated with respect. A person's tools and musical instruments are private and should not be touched without permission—especially anything wrapped, sheathed or boxed.
10. Once the Circle is cast, enter or exit only at great need. If you must enter or exit the Circle, please cut yourself a door or have one of the ritual officers do so.

ONE OF THE PRIESTESS' AND/OR PRIEST'S JOBS is to channel the Goddess and/or God in the Circle. Help them:

- Watch them, listen to them, follow them.
- Empower them and the ritual by your participation. Feed your energy and visualizations through them into the Circle.
- Put objections aside and save criticism until later. If you cannot go along with something, leave the Circle.

WE ARE SISTERS AND BROTHERS IN CIRCLE, but we work in different ways. Be sensitive to different needs and styles before and during a ritual. Respect the differences between all magickal selves and include them, for they are all needed to complete the Circle.

CAW Liturgical Structure

This is an outline of the ritual style and Order of Service generally used in the Church of All Worlds. It is offered here as a suggestion, but not a form to which you must adhere. One of the best things about Pagan rituals is that they offer so much room for creativity. This is the form taught in the Lifeways classes, and used as a starting point for creating more complex forms. It fits in with most standard ritual forms used throughout much of the Euro-American and Australian Neo-Pagan community.

I. BANISHING/CLEANSING

(optional; not used in all rituals)

- A. Smudging
- or: B. With words
- C. Aspurgung (with salt water)

II. GROUNDING

(optional; not used in all rituals)

- A. Guided meditation ("Tree of Life")
- or: B. Physical movement

III. CASTING THE CIRCLE

(Deosil/clockwise for "doing;" widdershins/counterclockwise for "undoing." All movements within the ritual should follow direction of casting.)

- A. Walk circumference with a tool (blade or wand).
 - 1. Start in East for Deosil Circles
 - 2. Start in West for Widdershins Circles (i.e. Samhain)
- or: B. All dance circumference
- C. Chanting/singing
- D. Visualization

IV. CALLING THE QUARTERS

- A. East (Air)
- B. South (Fire)
- C. West (Water)
- D. North (Earth)

Optional: E. The Great Above (or Spirit)
F. The Great Below (or Abyss)
G. The Center (or Faerie)

V. INVOKING DEITIES & SPIRITS

- A. The Goddess
- B. The God
- Optional: C. Ancestors
- D. Faerie
- E. Animal Totems
- F. Higher Self

VI. STATEMENT OF PURPOSE

Clarifying the intention of the ritual.

VII. WORKING

Elements of the ritual are symbolized and/or represented by participants. Dynamics between coven elements are dramatized, healed, transformed or energized (this is the most creative part).

VIII. POWER RAISING/RELEASING

- A. Chanting and/or Drumming
- B. Dancing
- or: C. Meditation
- D. Great Rite (sex) if appropriate

IX. COMMUNION

- A. Charging/Blessing and Sharing:
 - 1. Food (cakes, bread, fruit, etc.)
 - 2. Drink (water, wine, juice, etc.)

X. HIATUS

- A. Meditation
- or: B. Discussion ("Sacred Bullshit")
- C. Sharing
- D. Business

XI. THANKS & DISMISSAL OF ELEMENTS & SPIRITS

- A. Deities/Spirits (in reverse order of invocation)
- B. Directions/Elements (in reverse order of invocation)

XII. OPENING THE CIRCLE

(in reverse direction of casting)
Usually done in same manner as it was cast, i.e. by song, dance, sword, etc.

Notes: Maximum participation is sought

for. Parts are shared among participants.

There is usually personal; ritual preparation before the rite begins. This can include silent meditation, purifying bath, fasting, jogging, dancing, stretching, etc.

Circles are usually cast Deosil, starting in the East, or seasonal direction; but at Samhain the Circle and Quarters are cast and called widdershins, beginning in the West. Greek rituals are also done Widdershins.

In the Southern Hemisphere, the Directions, movements and seasons are reversed from those here indicated.

Sample Ritual Elements

CIRCLE CASTING (Mike Fix)

We cast the circle of ancient lore
Waves upon a timeless shore
With no beginning, nor an end
Always knowing foe from friend
Ouroboros, of legends old
Rings of power, forged in gold
Wheel of the year, circle of stones
Cycle of life, from birth to bones
A ring around the silv'ry Moon
We cast you now, o ancient rune!

QUARTER CALLINGS (Tom Williams)

E By pentagram of golden light,
From Eastern realms begin your flight.
By zephyr's breath, on wings of storm,
At our Eastern gate you'll take your form.
O Guardians of the golden East,
Attend, and sanctify our feast!

S By pentagram of flaming red,
From Southern realms your course be sped.
By balefire's flame, by candle's light,
At our Southern gate you'll watch this night.
O Guardians of the Southern tower,
Attend, and lend to us your power!

W By pentagram of azure hue,
From Western realms your course pursue.
By ocean wave, by river's laugh,
At our Western gate you'll guard the path.
O Guardians of the Western shore,
Attend, where we have gone before!

N By pentagram of forest green,
In sylvan glades your forms are seen.
By branch and root, by rock and loam,
Our Northern gate will be your home.
O Guardians of the Northern lights,
Attend, and witness these our rites!

INVOCATION OF GODDESS (Ayesha)

Lady of the Earth,
The Oceans and Wind
Mother of the Fire
That burns within!

INVOCATION OF GOD (Ayesha)

Lord of the Dance
Bringer of Light
Untamed God
Give us delight!

POWER RAISING (Starhawk)

We are the power in everyone
We are the dance of the Moon and the Sun
We are the hope that never died
We are the turning of the tide!

FOOD BLESSING (Moonrose)

Holy Mother Earth,
Yours is the power
To grow, to destroy, to give birth.
We conjure You now
By seed and by shoot,
By flower and fruit,
By light and by love,
From below and above,
In Your ancient names:
Kore, Demeter, Persephone.
Grant us the blessings of Your body;
Thank you for the blessings of Your body!

QUARTER DISMISSALS (Traditional)

O mighty Guardians of the North,
[West, South, East]
We thank you for attending our rites.
Go if you must; stay if you will.
But ere you depart to your fair and
lovely realm,
We bid you hail and farewell!

CIRCLE OPENING (Gwydion)

All from air, into air
Let the misty curtains part
All is ended, all is done
What has been now must be gone
What is done by ancient art
Must merry meet and merry part
And merry meet again!

Sacraments in the CAW

By Oberon Zell & Liza Gabriel

A Sacrament is something regarded as holy, or sacred. Ordinary acts or substances may be elevated to the status of Sacraments in a ritual context, thereby becoming gateways into a greater awareness of the beauty and power of the BIG PICTURE and our part in it. The CAW Bylaws (USA) lists as one of our Purposes as: "To make provisions to establish and ordain various Sacraments of the Church of All Worlds." Such sacraments may be grouped into three categories: Actions, Rituals and Substances. It is absolutely prohibited in the CAW that anyone ever be compelled or coerced into partaking of any Sacrament without their full knowledge and consent.

Actions

Sacred Sexuality- The appropriate expression of sexuality at each season of life is essential to a life fully lived. Sex is a source of power, creative as well as procreative. We have been taught that this power comes from polarity, a charged attraction of opposites, but that is only one of the many ways that sexual energy flows.

People of similar qualities or of the same sex generate pleasure and power together. The giving and receiving of sexual pleasure is an endlessly varied art.

We are born out of this act of pleasure. This miracle has been a source of awe and a method of magic from the dawn of time. We all have in us somewhere the naive and childlike belief that if sex can create us, sex can create anything. Out of such simple beliefs some of the most powerful and effective magic in human experience is woven.

Our bodies are the particular piece of the Great Mother especially entrusted to us. In the experience of that sacred trust, Sex becomes an act of worship, engaging and awakening the God and Goddess in our partners. "For behold; all acts of Love and Pleasure are My rituals." (Doreen Valiente), The Charge of the Goddess) Thus we sanction all loving and responsible sexual relationships between informed and mutually consenting adults, whatever their gender, number or practice. We also advocate safer sex practices.

Ritual Nudity- As in our founding novel, Stranger in a Strange land (SISL), we encourage and practice (though we do not require!) "holy nakedness in" our Nests and weather and privacy permitting, we conduct many of our outdoor rites "skyclad." Group skinny-dipping and hot-tubbing are long-standing traditions in the CAW. Naked bodies are honest, unpretentious, beautiful and sacred we are "naked and unshamed!" We agree with "The Charge of the Goddess:" "And as a sign that you be truly free, you shall be naked in your rites. "We support the establishment and maintenance of clothing-optional beaches, hot springs, and other sanctuaries for skyclad communion with Nature.

Environmental Action- As our prime deity is the Goddess of the Living Earth, we regard Her maintenance and protection as our most sacred duty. We are in strong alignment with the rallying slogan of Earth First!: "No compromise in defence of the Mother Earth!" We support all forms of non-violent environmental activism, including highway and park clean-up campaigns, tree plantings, and demonstrations against despoilers of Nature.

Magic- We define "Magic" as "the art of

probability enhancement or "coincidence control". The study, practice and mastery of such arts is a lifelong quest, involving the ability to formulate embrace and shift the very paradigms that constitute our consensual "reality".

Rituals

Water Sharing- The communion ritual of Water-Sharing is the quintessential rite of the Church of All Worlds. The rite is conducted simply by offering a chalice of water to another, while saying such ritual phrases as: "I offer you water; may you never thirst;" "May you always drink deeply;" "Thou art God (or Goddess);" "Water shared is life shared."

We have affirmed that Water-Brotherhood may only be pledged in person, and face-to-face. We have learned that this sacred act is not to be entered into lightly or without careful thought; it is a lifetime commitment to a bonded relationship, in which water-sibs promise to always "be there" for each other. This is the deepest and most intimate form of Water-Sharing, held in the "innermost circle".

As for group Water-Sharings, we do not consider these to be pledges of water-brotherhood on the same intense level of commitment as the personal sharings, but rather a communion of acknowledgment. We recognize two levels of group Water-Sharing: the large "outer circle" sharing affirming kinship in the great "Circle of Life," wherein "water shared is life shared" with "all that groks," which, of course, "is God/dess;" and the "intermediate circle" sharing among those attending any Nest, coven, or small group ritual, affirming the bonds of the group.

Seasonal Celebrations- Central to all Pagan worship, including that in the CA W, is the annual cycle of seasonal, "Sabbats" referred to as the "Wheel of the Year". Participating in these celebrations attunes us body, soul and tribe to the Great Round of Life's Mysteries: Birth, Growth, Death and Rebirth. The eight Sabbats are:

Ostara- Spring Equinox
Beltane- May Day/Sacred Marriage
Litha- Summer Solstice
Lughnasadh- Festival of First Fruits
Mabon- Autumn Equinox/Harvest
Samhain- Feast of the Dead
Yule- Winter Solstice
Oimelc/Imbolg-Festival of Waxing Light

Rites of Passage- These are rituals honouring and empowering life's transitions. Such passages include (but are not limited to) the following:

Being Born-rite of seining, or baby blessing, in which infants are presented to the community, given names, God & Goddess-parents, and blessing gifts;
Puberty (attaining fertility) - ceremonies heralding girls' "first blood;" boys' coming of age.

Adulthood-rites declaring independence and legal responsibility;
Taking Mates-rite of hand fasting (marriage);
Giving Birth- rites of delivery, motherhood and fatherhood;
Menopause (end of fertility)- rite of "crowning" for women;
Elderhood- rite of "saging" for men.
Death- "last rites" include "passing," wakes, funerals and burials (or other disposition of the body, such as cremation and the scattering of ashes).

Initiatory Mysteries- An Initiation is a magical metamorphosis; a ritualized transformation experience that introduces one to a new level of reality. Initiations, meaning "new beginnings," may mark life transitions, as in Rites of Passage, or they may signify entry into a mystical society. CAW-sanctioned Mystery Initiations include those of various Traditions of Wicca and Shamanism, and the once-in-a-lifetime Eleusinian Mysteries.

Nest Meetings & Esbats- An "Esbat" is a full moon meeting of a Witches coven. Held in a ritual Circle, such gatherings focus on both worship and the working of magic-"probability enhancement"-for healing or other changes in the world. Nest Meetings of the CAW may be held as Esbats, New Moons, or more frequently as desired. The form is always a Circle, and Water is always shared in communion.

Personal Spiritual Practice- CAW Waterkin are encouraged to establish and maintain a daily spiritual practice. This may include setting up a household altar, offering prayers and puja (rites), morning and/or evening meditations or exercises, meal blessings, and such other routine rituals as seem appropriate to the individual.

Divination- There are many techniques of divination, or "far-seeing," all of which are honoured in the CAW. These include (but are not limited to) the following:

Scrying- trance-gazing into a crystal, mirror, bowl of water, fire, etc.;

Tarot and other card reading- random selection, display and interpretation of archetypal symbols on painted cards;

Rune-casting- interpreting thrown stones inscribed with Norse or other runes;

The I Ching- ancient Chinese book of proverbs keyed to hexagrams;

Astrology- correlation of Earthly events with celestial patterns;

Augury- interpretation of synchronous natural events, such as the flight of birds.

Elements

Elements- The four Elements, Earth, Water, Air, and Fire, are actually the four states of matter: solid, liquid, gas and plasma, going from lesser to greater energy. These comprise the Body, Blood, Breath

and Energy of Gaia. All of material existence is composed of these Elements in varying combination, and so we honour them in our rituals. Many also add Spirit as a fifth Element. Within these broad categories may be grouped all the Sacred Substances:

Earth

Primal Ooze- A delightful way to experience the conjoined Elements of Earth and Water is via "Primal Ooze." The latest scientific thinking has it that wet clay formed the original template for the formation of DNA, four billion years ago. A pit filled with smooth wet clay provides a truly wonderful mud bath for slippery hordes of Waterkin! Clay is also, of course, a wonderful artistic medium, and, when we add Fire, becomes the most enduring of all artifacts.

Cheez-Its- The first heresy declared by the Roman Catholic Church was the *Artotyrite* heresy; a practice of the Montanist sect: who ate cheese on their communion bread. In the Church of All Worlds we affirm the right to diversity in sacraments by honouring the Artotyrites with *Sunshine Cheez-Its* (accompanied with an explanation of the symbolism, jokes: "What a friend we have in Cheez-Its." "Cheez-Its saves," etc.). Of course, Bread, Fruit, or other foods (such as the special selection of "underworld foods" eaten in silence at the Samhain "Dumb Supper") may be shared "snack-mentally" as well. All such foods are considered to be the body of the God and/or Goddess. The most common phrases to accompany the passing of food are: "May you never hunger," or "May you always have sufficiency."

Chocolate- Chocolate is widely recognized in Pagan Circles as the Fifth Element. Celebrants are known as "Chocolytes" though those who over-indulge are known as "Chocaholics."

Chocolate beverages were considered a drink for the Gods during the time of the Aztec Empire. In Tantric practices a couple would place a square of dark chocolate between their lips and eat to the middle where they would meet in a long passionate kiss. This not only raises the Kundalini (among other things) but evolves the use of the taste buds in oral satiation.

Chocolate has a divine taste that is orgasmic as it melts in your mouth. The theobromine causes a euphoric state which satisfies the deepest of desires and most compelling of cravings.

In circle, when sharing this "snack-rament," the most common phrases are: "Thou art sweet", "Thou art creamy," and for the darker time of year, "Thou art bitter sweet." When you have ingested this sacrament and reached true enlightenment, you achieve the realization that there "S'more than enough for everyone and some to share." (-Aeona Silversong)

Water

Water- This is the prime "official" sacrament of the Church of All Worlds; read all about it in *Stranger in a Strange Land!* Water is the essential foundation of all Terrestrial life, comprising 80% of our body mass. Water is the very blood of the Mother; the chemical constituency of the blood in our veins is the same as that of the ancient seawater of four billion years ago, which we assimilated into our bodies as we developed in the oceanic womb of The Mother. We are all One - washed in the blood! Blood, sweat and tears are the waters of our lives. The physical properties of water, manifesting as solid, liquid and gas (Earth, Water and Air) at biologically compatible temperatures, and

water's unique property of having a solid form that floats in the liquid, are what allows the possibility of life on Earth - and throughout the known universe.

All CAW rituals include a Sharing of Water, from a simple communion acknowledging of our water-kinship with all Life, to the lifelong commitment of Water-Brotherhood. Of course, other liquids, such as Wine or Fruit Juice may be shared sacramentally as well: they all partake of the "essence" of Water. As we offer wine, we may say "Wine shared is love shared:" with juice we often joke. "May you always be juicy!"

Coffee- The "Javacrucian Mysteries" are enacted every morning in countless Pagan households and all Pagan events: facing the rising Sun and holding the Mug of Brew, the celebrant takes a first sip, then elevates the cup and intones. "Gods, I needed that!" And means it. Then begins the daily recapitulation of ontogeny...

Sects of the Javacrucian Tradition vary mainly around additives to the Basic Brew:

The Left Out Path

The Path of Delectable Darkness

The Milky Way

The Path of Sweetness and Light

Associated cults include Teasophists, Rastacoliens, Mateyanists, and Chocolytes.

Air

Breath- Breath is a rhythm which accompanies every moment. Unlike our heartbeats, we can consciously control breath: holding it, speeding it up, slowing it down, making it shallow or deep, raspy or smooth. Yet when we are asleep or unconscious, our breath continues. Because breath can be controlled both by the conscious and unconscious minds, it is used as a bridge between the two. In many languages the word for spirit and the word for breath are the same: *ruach* in Hebrew and *esprit* in French. In other traditions the word for breath and life energy are the same: *prana* in Sanskrit and *pneuma* in Greek. Breath has been used since prehistory not only as a bridge between the conscious and unconscious, but as a bridge between body and spirit. Breath is the foundation of most sacred sex practices. It is used in ritual to raise and focus energy and to bring an experience of full aliveness embodying the spirit and inspiring the body.

Music- Music plays a central role in almost every religious tradition. Diverse groups of people can grow very close very fast through an experience of music or singing. Music fills the air around us embracing everyone present and echoing in our souls. The Pagan community in general and the Church of All Worlds in particular are blessed with many inspired musicians and bards and these folk contribute to virtually every Pagan ritual and occasion, often inviting everyone to join in. The two most ancient and widespread sacred instruments are voice and drum. Both are intimately connected to the rhythms of the body - the voice to breath and the drum to heartbeat.

Fire

Campfires- The most ancient and distinctively human experience is that of sitting around a campfire, sharing songs and stories with your clan. A campfire automatically forms the focus of a primal circle, and scrying into the flames may reveal many things ... Firewalking also has been learned and practiced by some of us as an initiatory and transformative experience. **Candle Burning-** Burning candles of selected colours may be used in spell work. Some of the most popular colour associations are:

Red- Physical work, as in healing of people and animals; passion and sex;
Orange- Pride and courage; heroism and attraction; -
Yellow- Mental work, meditation, etc.; intellect;
Green- Vegetation, as in gardening; fertility and prosperity;
Blue- Emotional work, love, etc.; peace and protection;
Violet- Power, wealth and good fortune;
Black- Blighting or binding;
White- Blessing, or anything you want!

Spirit

Psychedelics- Various plant-derived psychotropic chemicals have been used as sacraments in virtually every culture on the planet, including wine in Christian Churches and peyote in the Native American Church. These are "medicines" of great power, meant to be used only with reverence, and in a sacred manner. The magic of these sacraments lies in their ability to temporarily alter mundane consciousness and allow communion with the Gods. If such substances are to be used at all, it is the collective wisdom of the Ancient Elders that they should be used respectfully and reverently with the full knowledge and consent of the partaker.

From time to time, the CAW Board of Directors has legally registered resolutions to establish and ordain as sacraments, to be used in a sacred and ritualistic manner, with full reverence, various psychotropic herbs and substances which were not currently proscribed or designated as controlled substances by the laws of any known municipality, county, state, province or country. Two of these are: MDMA ("Ecstasy"), registered 5-Apr-85; and *Salvia Divinorum* ("Diviner's Mint"), registered 19-Jan-95. Such registration does not constitute a recommendation that these substances be partaken of, but rather an acknowledgment of their sacred nature.

Dance- One of the most primal and prevalent scenes in Pagan life is a fire circle with drummers and dancers. Both free form dancing and circle dancing are essential parts of our rituals and celebrations. Expressing the joy, sorrow and beauty of our lives through our bodies and through dance affirms our identity as part of the natural world and prevents our rites from becoming mere head trips.

Humour- Pagans in general, and CAW Waterkin in particular, seem to have an inordinate fondness for humour and jokes, both clever and dumb. Puns especially are virtually a trademark of our sense of humour, and the references from which these are drawn are an affirmation of our common group heritage. Among the most ubiquitous humour references in our tribe are:

Monty Python TV shows and movies;

Star Trek TV series (all!) and movies;

FireSign Theatre radio shows and albums;

The Addams Family TV series and movies;

The Hitchhiker's Guide to the Galaxy (by Douglas Adams) books, radio, TV shows;

The Princess Bride book and movie;

Pirate movies, books, jokes, cartoons, etc.;

Gary Larson cartoons;

Science Fiction & Fantasy (esp. Robert Heinlein, Roger Zelazny, Robert Asprin, Spider Robinson, Terry Pratchett)

Folk Songs, including endless verses to "Give Me That Old Time Religion!"

A CAW Sacrament of Holy Communion

by Morning Glory Zell

The Priestess, Priest and Congregation sit in a circle, with the Priestess to the right of the Priest, on the ground outside or the carpet indoors. An altar is set in the center, with Bread and Water and either fresh flowers and greenery (when outdoors) or a potted plant (indoors). When everyone is settled and silent, the Priestess begins the blessing:

Priestess:

Blessed be this Bread, the body of our Lord,
And Blessed be this Water, the blood of our Lady.
As our bodies are nourished
By Their divine energy,
So let Them ever nurture our spirits.
We are the conscious product
Of Their eternal passion,
And so do we give Them our gratitude
In celebration of Life.

The Priest takes the Bread from the altar and raises it aloft in consecration:

Priest:

Seed fallen on the wet Spring table,
Embryos bedding in the night.
The Sun is joy on the Earth in the morning,
And the wheat reaches up for the food that is Light.
He holds his child to the Sun
And would free him to the wind.
Then we take them both, Father and Son,
Both still young.
We fold them into tight brown loaves,
Rocks of Sun for the tables of the People.

The Priest takes a piece of the Bread and places it into the mouth of the person on his left with the words: "May you always have sufficiency." He then passes the plate on to that person, who does the same actions and gives the same blessing to the next person to the left, and so on round the circle. When the loaf comes around to the Priestess sitting on the Priest's right, she gives him his share while taking a small piece and crumbling it onto the Earth, if outdoors, or into the potted plant if indoors, saying: "Mother Divine, take back what is Thine."

The Priestess then takes the chalice of Water from the altar and holds it aloft in consecration:

Priestess:

Ice in the North will melt into the Earth.
She will soften and breathe again.
Water, sweetened by the lungs of the Earth,
Our Mother, runs South
To the houses of the people,
And the clouds give birth and die.
They tremble on beds of air giving birth.
Their trembling rocks the Earth with thunder;
All their life is gone.
Their last breath is in our cup—
Let us drink the rain.

The Priestess then holds the chalice to the lips of the Priest on her left, who drinks as she says: "Water shared is Life shared." He then holds the cup and repeats the phrase for the person on his left, and so it goes, clockwise, around the circle. Other phrases may be spoken, such as "May you never thirst," or "Drink deeply." As the chalice passes from each person, they link hands with those who already shared the water, until, as the chalice completes its round, all hands are joined. Finally the person to the right of the Priestess gives her back the chalice and the blessing, whereupon she pours out the remainder of the water onto the ground or the plant as a libation to the Earth, speaking again the words: "Mother Divine, take back what is Thine." She places the chalice back onto the altar, then returns to her place to link hands and complete the circle. Then may follow a silent meditation, a chant or song, a breathing exercise to raise energy, or whatever is desired.

When the exercise or meditation has reached its conclusion, the Priest pronounces the Benediction:

Priest:





O Gracious Lady and Laughing Lord,
We would ever have Thee here with us.
Now the time is come to break the circle
And return to the world.
May Thy love be ever with us
And Thy wisdom guide our steps.
Blessed Be.

Everyone repeats the words "Blessed Be," simultaneously dropping the hands they are holding, thereby breaking the link and ending the Rite.

HOME Cooking...

TABLE OF CORRESPONDENCES

Here are a few of the correspondences we use in the Holy Order of Mother Earth for the four directions. Note especially the *mudras* for invoking the Elements, for they are distinctive with CAW. There are many more correspondences than these, of course, and more complete tables are provided in HOME's Magic 101 course.

DIRECTION	East	South	West	North
ELEMENT	Air	Fire	Water	Earth
MUDRA (Gesture)				
TOOL	Incense	Candle	Chalice	Crystal
COLOR	Yellow	Red	Blue	Green
SEASON	Spring	Summer	Autumn	Winter
ELEMENTAL	Slyphs	Salamanders	Undines	Gnomes
ANIMAL	Eagle	Lion	Whale	Buffalo

The CAW Wheel of the Year

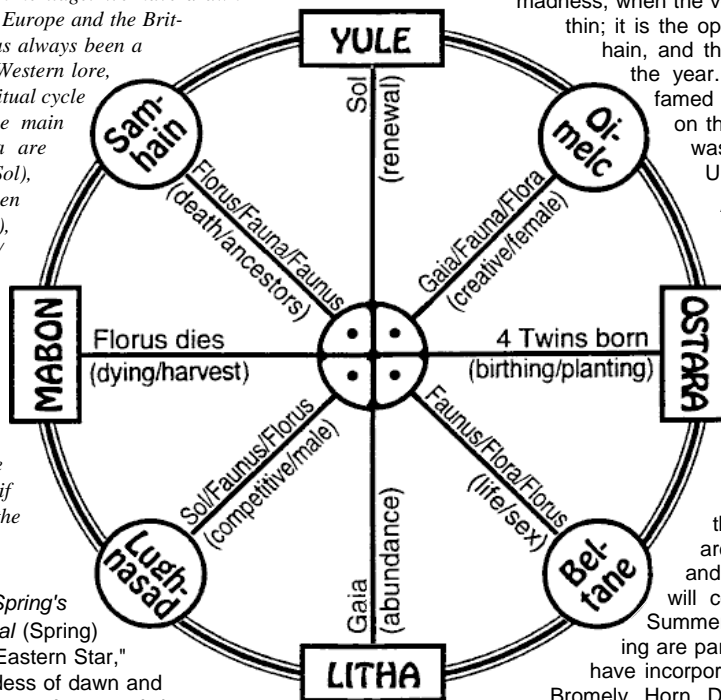
By Oberon Zell

(All dates adapted for the Southern Hemisphere)

Central to Pagan worship is the annual cycle of the seasonal celebrations, variously referred to as the Sacred Round, the Cycle of Sabbats, or the Wheel of the Year. The eight spokes of this Wheel are the Great Festivals, called Sabbats in Witchcraft. These occur at the Solstices, Equinoxes and Cross Quarters midway between. As the year progresses, the rituals and myths associated with each Sabbat recapitulate the great Cycle of Life from Birth to Death to Rebirth. Some version of most of these festivals are celebrated by nearly all indigenous peoples of the Temperate Zones, and most of them have even been assimilated into the Christian liturgical year, as Saints' days and Masses. A bonfire in the evenings the feature most common to all of these festivals.

In the Church of All Worlds we have for many years been evolving a complex cycle of celebrations which have assimilated many elements of custom and folklore from our ancient Pagan heritage. We have drawn mainly from the customs of Western Europe and the British Isles, but as Greek mythology has always been a strong component of our collective Western lore, we also incorporate the Eleusinian ritual cycle into our seasonal observances. The main characters in our seasonal drama are Mother Earth (Gaia), Father Sun (Sol), and their children: the leafy Green Man (Florus) and Maid (Flora/Kore), and the horned Red Man (Faunus/Pan) and Maid (Fauna) (green=chlorophyll red=haemoglobin.)

As the Wheel of the Year forms a circle, any starting point is arbitrary, and several of the Sabbats have been regarded as New Years in various traditions. For the purpose of this writing, we will begin as if casting a Circle with the East, and the Festival of Spring.



bring good luck, and increase one's fertility; and making love in the garden will cause it to flourish. Floral wreaths are worn and May Baskets left on door steps for loved ones. The Green Man dances with the Red Man, and men may dress as women. It is traditional to wear green, the colour of the Faeries. Also called *Flora Day*, *Hare Day*, *Caedamh Dea Dia*, and *Summer's Beginning*, Beltane was Christianised as *Roodmas*.

The night before (May Eve) is called *Walpurgisnacht* (ostensibly named for St. Walpurgis, an English woman missionary to Germany who died there in 780ce but *Walburg* is an old Teutonic name for the Earth Mother). This evening celebrates the begetting of Spring by Wodan and Freya, and the bonfire must be lit using spark from flint and steel. *Walpurgisnacht* is traditionally regarded as a night of madness, when the veil between the worlds is particularly thin; it is the opposite hinge of the year from Samhain, and the beginning of the Summer half of the year. Brocken Mountain in Germany is famed as the site of great Witches' orgies on this night. In classical times May Eve was the Festival of Hades, Lord of the Underworld.

At Annwn we hold an all-night ritual and Bardic on *Walpurgisnacht*, generally with a theme involving a journey into the mythic realm, or Faerie. We hold bawdy May Games to select the Queen and King of the May, who are crowned as Horned Man (Robin) and Flower Maid (Marion), and who become consorts and avatars for the men and women of our community during their reign (until Samhain for the King; a full year for the Queen). Children's May Games are also held to select a May Princess and Prince, and the new Royal Court will convene at festivals throughout the Summer season. Morris dancing and feasting are part of the Beltane celebration, and we have incorporated our own version of the Abbots Bromely Horn Dance. The Maypole Ritual is, of course, the centrepiece of Beltane, and the women prepare the Maypole Crown, the Circle, the Yoni Gate, and the Hole, decorating them with ribbons and flowers; while the men go off to meet and bring in the Maypole, topped with a huge carved phallus ("John Thomas") inscribed with the years of all our Beltane celebrations. The pole is brought in through the Yoni Gate amid great merriment and sexual innuendos, crowned, placed in the Hole, and raised. The Maypole Rite is a *Heiros Gamos*, or Sacred Marriage of the new Queen and King, and he is bound to the Pole while he dances seductively around him. Everyone grabs an end of the many ribbons hanging from the Maypole Crown, and we dance the weaving dance to wrap the Pole and the King.

Litha, (Dec 21) also called *Midsummer* or *Summer Solstice*. Litha is the name of a Saxon Grain Goddess, cognate with Demeter or Ceres, and Her festival is one of joy, abundance and play. It was Christianised as St. John's Day. On this longest day of the year, picnicking, swimming and water play are customary, as are bonfires and fireworks in the evening. Cakes are shared with one piece containing a bean or other marker; the one who gets it is considered "dedicated" and required to jump the flames three times. Throughout Europe lovers clasp hands or toss flowers to each other across the bonfire, or leap through it together before disappearing into the woods and fields ("searching for the Midsummer grass") to make love under the stars. This celebration is specifically in honour of the Great Earth Mother who nourishes us with Her bounty from Her ever-flowing cauldron, but we may also honour the Sun-Father at this time in a ritual enactment of the Sacred Marriage of the Earth and the Sun. Litha is a festival for families, marriage partners and children. It is the best time for marriages, and also a time for future visions and Faery favours.

Ostara, (Sept 21) also called *Spring's Height*, is the Sabbat of the Vernal (Spring) Equinox. It is named for Eostre ("Eastern Star," i.e. the plane Venus), Saxon goddess of dawn and fertility, who is cognate with Ishtar, Astarte, Ashera, Aphrodite, Inanna and Venus. The female *estrous cycle* of fertility and sexuality takes its name from Her. Eggs, bunnies and ducklings are, of course, all symbols of fertility, and are universally associated with this festival. This is the New Year on the Zodiacal calendar, and the name of each 2,000-year astrological age is based on the sign in which the

Vernal Equinox falls in its continuing precession. Ostara is a festival celebrating fertility and birth, when Mother Earth bears two sets of Holy Twins: the Green Man and Maiden, and the Red Man and Maiden, representing the plants and animals. Hot cross buns (*paska*) are a traditional treat representing the balanced Sun. In the Eleusinian Cycle, Persephone returns from Her six months in the underworld, re-born as Kore, the Flower Maiden.

At Annwn, the children dye Ostara eggs (red is the traditional favourite colour), and each egg has the name of a Goddess written on it. These "oracular eggs" are then chosen blindly from a basket and each person must learn the lessons of their chosen Goddess in the coming year. Ostara has been Christianised as *Easter*, another variant of the Goddess' name.

Beltane (Oct 31) (Gaelic: "Bel Fire," for Belenos) or *May Day* (traditionally May 1st, but astrologically falling several days later, at 15° Taurus - approx. Nov 8 in the Southern Hemisphere), the great celebration of sexuality: Hooray, hooray, it's the First of May! Outdoor loving begins today! The Sacred Marriage of the Red Man (Robin, Fauna) and Green Maid (Marion, Flora, Maia) is celebrated in the Maypole Rite. (May marriages among mortals are considered ill-fated, however, as they are linked to the doom of the May King.) Leaping the balefire (made of sacred woods) is said to secure protection from evil,

At the VM Ranch we celebrate Litha with a big skinny-dipping beach party and pot-luck barbeque with drumming and dancing in the evening around the bonfire. A Primal Ooze pit lends to the merriment. We may even have a performance from *A Midsummer Night's Dream*.

Lughnasadh (Feb 2) (meaning "Games of Lugh"), traditionally August 1st but astrologically falling several days later (at 15° Leo - approx. Feb 4 in the Southern Hemisphere), is named for Lugh, an Irish Solar God of ritual combat. It was traditional to hold faires at this time. Marking the beginning of "Earth's sorrowing Autumn," as Emer said to her husband Cuchulain, this Blessing of the First Fruits is also called *Bron Trogain*, or "Harvest's Beginning". As the *Feast of Bread*, it is commemorated by baking the first loaves of bread from the first grains to be harvested the bread represents the body of the fallen God. Once a month-long festival held in Ireland at Teltown on the River Boyne (named for the Cow Goddess Boann, "She of the White Track," i.e. the Milky Way), Lughnasadh (loo'-na-sahd) is traditionally celebrated with competitive games among men and boys. The winners are declared Champions and Heroes, and held responsible for the defence of the village. This is a festival dedicated to male energy; male virility and sexuality is honoured, including that between men. "Teltown marriages" lasting no more than a year and a day were once famous. The Irish Tailtean Games were originally held in honour of Tailtiu, mother of Lugh; but other competitive masculine games of strength and skill have traditionally been held at this time as well, including the Olympics, the Panatheniac Games, the Highlands Games, and modern football season. This festival has been Christianised as *Lammass*, or Loaf Mass.

Mabon, (Mar 21) or Autumn Equinox, is named for the Welsh God of the Harvest, the Sacred Son of Modron ("The Great Mother"). He is the Green Man whose blood is intoxicating beverage: Dionysos (wine); Osiris (beer); and John Barleycorn (whiskey). The bay tree is sacred to Mabon, as its magical action is preservation, a time-honoured Harvesttide occupation. Also known as *Harvest Home*, *Kirn Feast*, *Mell Day*, *Ingathering* and *Harvest's Height*, this festival commemorates the ritual sacrifice of the God and His descent into the Underworld, and the brewers' art that produces the sacrament of this season. In Latvia this harvest festival is called *Vela Laiks*, the "Time of the Dead." In Mendonesia, it is the festival of the Grape Harvest. Harvest Home is the traditional feast of Thanksgiving in England, but the Plymouth Pilgrims had a late harvest, so America's Thanksgiving is celebrated much later. The most universal tradition throughout Europe was the "Corn Dolly" made from the last sheaf of grain to be harvested. It was believed that the spirit of the grain resided in this doll and it must be treated accordingly, presiding over the Harvest Feast.

Autumn Equinox is also the time of the Eleusinian Mysteries, and the Holy Order of Mother Earth (HOME) enacts an annual recreation of this ancient Greek festival in which Persephone, the Flower Maid, is abducted by Hades, Lord of the Underworld, to reign as His Queen for the next six months, until She returns at the Vernal Equinox. Those who are chosen to take the roles of Hades and Persephone for this rite become our Underworld Royalty for the Winter half of the year, holding court at Samhain, and offering counsel in matters dealing with personal Underworld issues.

Samhain (Apr 30/ May 1) (meaning "Summer's End") is the Celtic Feast of the Dead, when the veil between the worlds is thinnest, and departed spirits may return to commune with the living. Bonfires were lit and blazing straw from the fire was carried through the villages and over the fields. Traditionally celebrated on Oct. 31, Samhain (sow' -ahn) falls astrologically several days later, at 15° Scorpio (approx. May 6 in the Southern Hemisphere). It is the opposite hinge of the year from Beltane, and is the Celtic New Year, marking the beginning of the Winter half of the year. Also called *Third Harvest* or *Winter's Beginning*, this festival has been thinly Christianised as *All Saints Day*, with the night before being called *All-Hallows*, *Hallowmas*, or *Hallowe'en*; long a favourite holiday for Pagans of all ages, and an occasion for masquerade, pumpkin carving, and trick-or-treating. In Mexico it is called *Día de los Muertos*, the "Day of the Dead." In many lands, candles are lit in every room and food and drink put out for the souls. This is a time to honour our ancestors, remember our dead, and hail our descendants, and the most important element of Samhain Eve is the Rite of the Dumb Supper, a meal of "underworld"

foods (mushrooms, nuts, black olives, pork, beans, chocolate, etc.) shared in total silence, wherein the spirits of the beloved dead are invited to join the feast and be remembered in honour and love.

At Annwn, the King and Queen of the Underworld hold court, presiding over the Dumb Supper and the laying down of the May King's crown (an alternative to his ritual sacrifice!). One of our ritual dramas has the Red Maid seeking Her lost love, the Green Man, who descended into the Underworld at Mabon, and now reigns there as King. Scrying may be done at this time, with a crystal ball or concave black mirror. The Circle is considered to be held in the Underworld, and the energies move *widdershins* (counter sunwise).

Yule (June 21) (meaning "Wheel" in Norse) is the Festival of *Winter Solstice*, around June 21, and the longest night of the year. This is one of the most universally celebrated festivals, and in Northern countries, the most important, commemorating the birth of the infant Sun-God from the womb of Night. Yule is also known as the Festival of Lights, for all the candles burned this night. In ancient Rome it was called *Natalis Solis Invicti*; "The Birthday of the Unconquered Sun," and it took place during the longer festival of the *Saturnalia*, the greatest festival of the year, from which we get our New Year's image of old Father Time (Saturn) with his scythe. This was the first Pagan festival to be Christianised, in 354ce, when the birthday of Jesus (originally in late September) was officially moved to the date of the Winter Solstice and called *Christmas*. The many customs associated with Yuletide (candles, decorated trees, Yule log, wreaths, pine bough decorations, gift-giving, wassail and carolling, costumed mummers' plays, mistletoe, "decking the halls with boughs of holly," etc.) are all Pagan, and provide a rich store of material for our contemporary celebrations. Yule is opposite to Litha, and while the emphasis now is on the Sun and Father Gods, the Mother is still honoured.

At the VM Ranch, we gather around the large fireplace of Hearts' Haven Hall. A ritual drama may enact the story of the first Yule, when the Sun went away and the children had to go and bring Him back. Some of the characters in our Yule ritual may include the Wintery Queen, the Queen of Night, Father Winter, Father Time, Lucia (a maiden with a crown of candles), and, of course, the young Sun-God. We bring in the Yule Log amid singing and toasting; drink *athelbros* (traditional Scotts wassail); exchange gifts; display the Wren; and share songs and stories around the fire, holding vigil until the dawn. We maintain that *somebody* has to stay up all night to make sure the Sun comes up in the morning ...

Oimelc, Imbolc, Imbolg (Aug 1) are variants of the name for the Cross-Quarter Sabbat traditionally celebrated on Feb. 2, but falling astrologically several days later, at 15° Aquarius (approx. Aug 8 in the Southern Hemisphere). *Oimelc* (ee' -melk) means "ewe's milk" and *Imbolc* means "in the belly," referring to this as a festival of Pregnancy, Birth and Lactation. It is the celebration of the bursting of the locks of frost, and the bursting of waters as the sacred sets of Twins lower in the womb of the Earth Mother. The Celtic Festival of Waxing Light, it is also called *Brigantia*, and dedicated to Brigid, Irish Goddess of fire, the forge, inspiration, herbal healing, poetry and mid-wifery; customs of this festival include making a Brigid's Bed and Brigid Doll to sleep in it. Her festival marks the beginning of both the lambing and ploughing season. Opposite the men's festival of Lughnasadh, Oimelc is celebrated with women's mysteries of birth and menstruation, and rites of passage into womanhood. It is a time of Dianic initiation, celebration of sisterhood, and woman-to-woman loving. Called *Lady Day* in some Craft traditions, Oimelc has been Christianised as *Candlemas* or *Candelaria*, and popularized as *Ground Hog's Day*.

At Annwn, Brigit fires up the forge and leads us to each forge talismans in token of our pledges to complete some creative project during the year. The Goddesses reign, and two Priestesses may take the parts of the Red and Green Maids. At the Bardic circle around the campfire or in the Temple, we share poetry, songs and stories attributed to Her inspiration.

A Note on Dates: This document was originally penned for the Northern Hemisphere. Southern Hemisphere dates have been added while trying to preserve the facts depicted in the original article.

Seasonal Royalty in the CAW Tribe: The May Couple and the Underworld Regency

by Oberon Zell

There are many different aspects to what we call "gods" and "goddesses." Some, such as Mother Nature and Father Time, are truly cosmic. Others, such as Mother Earth and Father Sun, are more finite, with material bodies to house their ethereal souls. Some, such as Pan, Eros, Yemaya, the Green Man, etc. are actually forces and powers of Nature. Still others, such as most of the familiar pantheons of Egypt, Greece, Ireland, Scandinavia, etc. are closely linked to the human community and embody aspects of human nature more than those of Nature Herself. There are deities that are totemic, such as Coyote, Eagle, Bear; these are the collective souls of particular species. Then there are the humble Nymphs, Sprites, Fairies, Naiads, Dryads, Fauns and other spirits of place.

Each of these deities, at whatever level, may have *avatars* - living human representatives who carry Their energy and who manifest Their spirits *incarnate* ("in flesh") for however long they can hold it. In the Afro-Caribbean traditions, possession by the Loa or Orishas is carefully confined to the brief period of the all-night ritual. When we "call down the moon" and evoke the presence of the God or Goddess to attend our rites in the person of our Priest or Priestess, we always release Them at the end, when the Circle is opened. Being a vessel for divine energy is extremely hard on mortal flesh, especially, apparently, on males. Jim Morrison was a vessel for Dionysus, God of Intoxication, and Gwydion carried the energy of the Green Man. Neither of them knew how to let go at the right time and they were both consumed to death by the Divine Fire.

The Church of All Worlds has evolved over the years a hierarchical structure similar to that of the British Empire: as they have Parliament to determine laws and political governance, we have our Board of Directors. As they have the Church of England to handle matters of religion and the Spirit, so we have our Priesthood Council. And as England has its Royalty, so do we have ours: the Queen and King of the May, and the King and Queen of the Underworld. The members of the Board are *elected* annually by vote of the membership. Priests and Priestesses are ordained for life after years of study and training. And the Sacred Royalty are *selected* each year by the Gods and the Tribe through participatory rituals.

Our Queen and King of the May are essentially avatars of the community, bringing together the epitome of the male and female energies and personalities of our tribe in a *heiros gamos* -sacred marriage - which is enacted on several levels in the Maypole ritual. Our Queen represents the Land itself as well as specifically being an avatar and stand-in for all the women in the tribe. Thus her reign continues throughout the year, progressing in stages through the full cycle



of the immanent Goddess Maiden, Mother and Crone. The King represents the People, bonded to the Land in love and service, and he is also an avatar and stand-in for all the men in the tribe. He is the Year-King. At Samhain, by descending into the Underworld and returning, He assumes the Mantle of the Rain King to continue beside his Queen for the remaining of the year.

Thus it is essential that the energies of both genders must be represented in our avatars. The two of them (with their Princes and Princesses) hold Court at the festivals of Litha, Lughnasadh and Mabon, whereat they may hear grievances and accept vows, dispense honours and awards to those they deem deserving, as well as grant favours, dub Knights, designate Bards and Champions, issue Letters of Marque, etc.

During the period of the May couple's reign, it is the privilege of the People to shower them with honours and hospitality. Every house They visit is blessed by Their presence, as is every lad or lass they love, every field they sow, and every meal they share. We treat them as we ourselves would wish to be treated, for "as fare these vessels, so fare we all."

In the past few years, reluctant to continue the practice of sacrificing (symbolically) our beloved King, and in deference to the love of his Lady, we have introduced a new ritual of Transformation, of Death and Rebirth, whereby at Samhain we resurrect our May King as the Winter King (or "Rain King" in

Califia). He resumes the throne with her for the remainder of the year and he and the Queen continue to hold court together.

Since we have revived the ancient Mysteries of Eleusis over the past several years, we have also come to embrace another royal couple: Hades and Persephone, the King and Queen of the Greek Underworld. Their co-regency begins with the Greater Eleusinian Mysteries at the Autumn Equinox, and continues through six cold months, until the Vernal Equinox, when Persephone returns to our world with the flowers of Spring, in the rite of the Lesser Eleusinia. They hold Court at the festivals of Samhain and Ostara, and may do also at Yule and Oimeic (perhaps in conjunction with the Winter King and Queen), when, as with the May Royalty, they may hear grievances and accept vows, dispense honours and awards, grant favours, dub Knights, etc.

Another variation might follow the Welsh story of Pwyll and Arawn, in which the King of the Living and the King of the Dead change places for a season. This exchange might be enacted at Samhain, when the May King traditionally descends into the Underworld. (Starwhite has created a wonderful ritual for this.) Then the Lord of Annwn would reign as Winter King beside the Queen of the May until the Spring, while the King of the Land resides with the Queen of the Underworld.

It is important to recognize that these offices carry no temporal authority. Our Sacred Royalty are not above us; they are of us. In a very real sense, they are us, just as the Earth is of us and we are of the Earth-that is the meaning of immanent divinity. Their royalty carries no right to issue orders, commands or decrees which must be obeyed. No one in our Tribe has that right-not Priest or Priestess, not members of the Board of Directors, not even our Founders.

There is mutual honour and duty inherent in these Royal offices, just as there is mutual honour and duty in the way the community relates to them. By honouring our Kings and Queens, we confer blessings upon ourselves and our homes. By blessing our homes and fields, they confer honour and good karma on themselves and the vessels who carry them. Various chosen couples who have carried the energies of King and Queen have added creatively to these evolving roles, and have received positive responses from the tribe. This is encouraged.

When Heartspring was available to CA W members East of the Mississippi, we had two May Couples, the Eastern King and Queen and the Western King and Queen. We hope this practice resumes in the future as our Tribe grows.

May all who sit our Sacred Thrones bring great honour to the Gods and our Tribe!

Rites of Passage

by Paul MoonOak, Scion (with some additions by Oberon)

In the Church of All Worlds, there are eight Rites of Passage performed. They mark significant periods in life, movements between life-stages, and personal transformations. They are a public acknowledgment and recognition of growth. Just as the seasons pass in order, so do the stages of life. The inner and outer worlds mirror each other, so Rites of Passage provide a further link with the Earth and the Cosmos.

Birth (Baby Blessing/Seining)

When a child is born it is a remarkable event; when a child who is loved by many and nurtured by a whole community is born, it is a miracle. When we gather to name and honour a new baby, we honour life itself. It is at this time that those who will nurture the child are identified: Goddess mothers, Godfathers, parents siblings, and other loved ones who may have a part in the baby's life are recognized before all. We pass the newborn around the Circle, and offer him or her to the God and Goddess (regardless of what religion, if any, they choose later) with magical gifts and blessings for long life, health and happiness: "Live long and prosper..."

Coming of Age

"Coming of Age" originally meant "of age to marry," but since Pagan children these days don't normally handfast between 8 and 13, this rite celebrates the onset of puberty and physical/sexual maturation. For boys, it's the time of first seed, symbolized by the white of sperm, when boys can become fathers (even though this is not the time yet!). For girls, it's the time of first moonblood, or *menarche*, symbolized by the red of menstruation, when girls can become mothers (again, not yet!). This is the time for both sexes to begin to explore (if they haven't begun already) their own bodies and the bodies of others, in a sensual, non-sexual way. They must learn their own boundaries, likes and dislikes, and about their right to say yes or no when it comes to their bodies. Usually this rite is performed by older members of the child's own sex, and may involve an initiatory ordeal and the giving of a magical name.

Adulthood

This rite may come at any age; it's individual depending on a person's life. Ideally, the teens is when we begin to watch our boys and girls-women for the time of this ceremony, which heralds not a sudden leap but the beginning of the journey of and to adulthood. The theme is the letting go of one way of being and the embracing of another; but it's not the suppression of childhood as much as the addition of adult

attitudes, abilities, responsibilities and maturity to our best childlike qualities. The rite usually involves a sacred/special place, a "journey," and a "rebirth" into the community of men and women. Some symbol is gifted to the new adult and s/he is honoured before all. Both sexes are usually involved. From this moment onward, the sexuality of the new adult is more or less their own affair; hopefully we've, given them the tools and skills they need to make safe, wise and satisfying choices.

Handfasting (Marriage)

Choosing to live with a mate(s)/ partner(s) for a given time is a commitment to that person(s), a joining of two or more independent beings because they are more together than they are apart. Love is the dance and compassion (and usually patience!) is the food. Handfastings are made "for as long as love shall last" because even though a couple or group may stay together for the rest of their lives, they also may not, and both choices are honourable. It is the combining of different people in a common, collective adventure which is the purpose of Handfasting, with as much joy and passion as possible added in! This rite includes binding together the hands of the partners, and a "jumping of the broom," symbolizing their setting up a common household together.

Parenthood

While Birth rites are centred on the baby, Parenthood is a ceremony for the new parents, biological, chosen or extended. It is a time for honouring the mother and father. Their life-journey has brought them to this place. Baby showers and bachelor parties are what this is about; it's a celebration, a party, a time for giving gifts, simple, or elaborate, and of saying "we're here if you need us - you don't have to raise this kid in isolation or alone!" We bless the future or new parent(s) with a circle of love and support.

Elderhood (Crones & Sages)

Elders, like children, are priceless treasures of our community. After the age of 50 or so, we formally acknowledge and honour our Elderfolk for their wisdom, knowledge, skills, or whatever they have gained from their years on Earth. Often it's they who settle disputes, bless babies, and speak with greatest authority in councils. But their authority is given by the community, and it must be earned. Another symbol may be gifted to them in recognition of their value. This may be done by the same sex or by both, and often the Elder has a significant say in the ceremony; they may even decide to create it themselves.

High Elderhood (Wisewomen & Wisemen)

In many Wheels of the Years, Elderhood begins around 50 and there is nothing after that, no more recognition of change. But as we live longer and are healthier deeper into our Elderhood, another rite is needed at about 70. We don't just stop growing, changing, or learning after a certain age; this is a recipe for elderliness and many of the other ills associated with aging. The High Elder honour is an acknowledgment of this continuing extension of life and health, and of the "greying" of America as the Baby Boomers get older. By this time, of course, our Elders are leaders and teachers, if they so desire, and may well be embarking on some new venture or adventure, spoiling grand and great-grandchildren. In fact, at this point they can pretty much do as they damned well please!

Death/Rebirth

Near or at the time of discorporation we give comfort and compassion in a Rite of Passing. Beloveds gather to say good-bye and to send the spirit out through the Circle. We ask that they be blessed with peace, time of rest, and then a new journey, a new birth. After death, we remember with a gathering, a wake, a farewell party where we share treasured memories, stories and anecdotes each concluded with the ritual phrase "May this memory lighten grief." A Funeral may follow, in which a few chosen speakers may address the impact of that person's life on theirs, and on the world. The disposition of the body may vary according to the wishes of the deceased. If they are cremated, the ashes may be kept in an urn, or scattered in some place the deceased loved. A small part may be kept as treasured relic. They may wish their body or their ashes to be interred in the ground, perhaps with a tree planted on the grave, or cairn of stones or menhir raised over it. Each person should determine their favoured disposition, and make their wishes known. A time of death is a sad time, but also one filled with hope and joy, for death is a part of life, and just as the seasons turn, so we also will be reborn and continue. It is a time to let go and move on. Perhaps we may even have inherited a Guardian in our lives: "May your spirit continue to guide us." The Great Cycle, the Spiral leading ever forward, continues, one within the other: the moments of a day, biorhythms, moods of a time in our lives, our lives themselves, generations, planets, stars, galaxies and universes, all turn in the Circle of Life. One of which we are proud to be apart, because fun, adventure and growth are the greatest treasures I can imagine.

Whither Water Sharing

And What's With the Requirements Already

By Anodea Judith (for the CAW Priesthood Council)

The ritual of Water Sharing is one of the fundamental rituals in the Church of All Worlds. Taken from the scene in *Stranger in a Strange Land* where Valentine Michael Smith innocently accepts a glass of Water from his nurse and becomes a bonded friend ("Water Brother") from that point on this ritual has far more significance than just the quenching of thirst. On Mars, water is the rarest and most precious substance, so offering it to another is an act of intense love and commitment.

Water Sharing in CAW occurs on several levels and depths. The most common level is the public Water Sharing, where a chalice is passed around a large circle at a general event, and strangers and friends alike drink deep and pass blessings around the circle as they drink. This ritual signifies a bond of shared principles and tribal community, a momentary sip from the chalice that represents the Goddess, whom we all honour and adore. In drinking Water, we are drinking from the magical law of "perfect love and perfect trust." This means that even with strangers we don't know, we behave in a way that would not betray this law. We agree to be excellent to each other.

A deeper form of Water Sharing at this outer level is done among those attending any Nest, coven, or small group ritual; when sharing a spiritual experience with someone on a memorable hike; when joining other Pagan folks for a fine dinner and evening of conversation; when embarking on a project with another fellow traveller on the path. In such cases, this is a ritual of communion, affirming the bonds of the group.

A second level of Water Sharing is more intimate, and also has two depths. This level occurs between two people at a time (or combinations of two in small groups) and signifies the celebration of a deeper meeting of minds, hearts and souls. When meeting someone at a festival and making a deep personal connection; when honouring the partner of your new lover—these are occasions for this second level Water Sharing. In this sharing you are looking deep into your friend's eyes, and acknowledging that you have a sense of who they are, and that you want to honour that. This doesn't mean that you have to know everything about them, but that you know enough to recognize a kindred soul, You know enough to put your trust in them.

Your Water Sharing speaks to what you see in this person acknowledges it, honours it. You tell them what you are offer-



ing them. The meaning of this Water Sharing is very important. It means that you are promising to never betray this person, to consider them an honoured part of your life from this point forward. It means that you would help them in need if you could, that their suffering or their joy would add to your own. This is a heavy commitment. It is not done lightly. Those who share Water on this level become Water-Siblings (Water-Brothers, Water-Sisters). Such bonds between adults and children of separate bloodlines may be known as Water-Mothers, Water-Fathers, Water-Daughters or Water-Sons.

It is this second level of Water Sharing that we are asking of CAW Waterkin who want to move deeper into the web of RINGS. We expect our members to become Water-Siblings with each other. If you cannot get at least one person to trust you on this level, how can you be trusted with the sacred?

(The deepest level of Water Sharing may occur between bonded lovers, who are pledging their life-long love and commitment to each other. This is an acknowledgment of a deep soul-mate bond. It is a bond of intimacy, a dissolution of boundaries. Just what this bond may mean to specific individuals is a very personal matter and must be determined by those individuals; but suffice it to say the commitment is even stronger than the previous level of sharing. This deepest sexual level is not a requirement for progression through the RINGS. In the early years of CAW, we practiced "catenative assemblage" in which we regarded the "Water-Brothers of our Water Brothers" to be our Water-Brothers as well. This proved

unworkable as soon as began sharing Water outside the First Nest with folks who were not known to the others. Since the mid-'60s we have affirmed our Water-Siblinghood may only be pledged person, and only among people who choose to conduct the ritual face-with each other.

Why is the second level of sharing – that of Water-Brotherhood – a requirement of advancement in the web of RINGS? Why does it have to be done in person? Can Water be shared by mail or over the Internet?

CAW is now a large organization that functions on the principles of a small tribe. In a tribe, everybody knows everybody. At its best, it functions like a group mind. At its worst, it can be a dysfunctional family. As we have grown in size, the nature of CAW has changed in many ways. Yet the spirit is the same. It is based on love, wisdom, camaraderie, and spiritual sibling-hood. Water Siblings to be exact.

First level Water Sharings – those of group communion rituals – may certainly be done by mail, or even over the Internet. What is being affirmed here is kinship in the group Circle, or in the greater "Circle of Life." No pledge or commitment is being here implied beyond that simple yet profound acknowledgement of group kinship.

But the personal bond is the core unit of Family, Tribe and Community. In order to preserve this sacred core, we must preserve the second level ritual of Water Sharing in person. To preserve our integrity, we must have at least a web of people who know each other. We are too large for everyone to know everyone. But at least we can make sure that everyone who becomes part of the workings of CAW knows someone who will stand for them as a Water-Sibling. This criterion may not categorically screen out all those less-trustworthy types who may hide it well, but it certainly eliminates most of them. And those it doesn't rule out are bound by a law of magic. If they betray it, then they have to answer to the Gods for it. I believe this ritual needs to be done face to face, eye to eye, voice to voice. The chalice two people share Water needs to be the same chalice, for it represents the fact that we are all drinking from the same chalice, drawn from the same well—the Earth, our home.

This requirement is a preservation of our integrity. If it slows the process down, then we must honour the principle: Waiting Is. Remember, it takes less time to do it right than it does to do it over.

So You Want to Start a Nest?

by Morning Glory & Oberon Zell

A Chartered Nest is an autonomous congregation of the CAW with all the rights, privileges and responsibilities of a legal Church as stated in our Articles of Incorporation and Bylaws. Chartered Nests are covered by our IRS Group Exemption Letter, and may accept tax-deductible donations. Each Nest must report quarterly to the Central Nest Coordinating Council, both a financial statement and other items of interest. A person of at least Scion status may serve as Nest Coordinator. In the absence of ordained Clergy, priestly functions may be shared among members.

Proto-Nests are a beginning form designed to give new members a framework on which to build into a full-fledged Nest. At least three people must be CAW members, and they must get together at least once a month. A Proto-Nest cannot purchase property, borrow money or otherwise indemnify the CAW. They may open a bank account with which to carry on activities. Proto-Nests may become chartered Nests when they have been in existence for a year and have one Scion.

The details of functioning, emphasis and orientation will always vary somewhat from Nest to Nest and we encourage this. The Church of All Worlds lives up to its name, evolving in diverse directions. We offer here a general program that works well in many different situations:

Meetings. You might start out with getting together at new and/or full moons and expand from there. Our old St. Louis Nest met every Friday night (for Star Trek), and held dinners, classes, work parties and discussion groups on other nights.

Meetings may be held in members' homes until your Nest grows too large—as long as you have reasonable privacy and freedom. We recommend rotating to avoid burn-out and to give everyone a chance to host a Nesting. Hold some Circles outdoors, preferably in some remote place where no outsiders are likely to be about. A Pagan is truly a child of the natural world, and can commune better with the powerful Nature-forces when out in the open, even better in some place of wilderness.

Work out your own programs for these meetings, whether singing and playing music, simple rituals, disseminating information, playing sensitivity games, or whatever the season or times of your lives suggest. As in *Stranger in a Strange Land*, we have found that nudity promotes openness and closeness ("And as a sign that ye be truly free, ye shall be naked in your rites." —*Aradia, the Gospel of Witches*).

A spiral of love (a tight-packed spiral group embrace) with chanting can be very moving, as can simple ceremonies, such as water sharing, breaking bread, candle lighting, etc. Follow your own feelings, and refer to some of the books listed in the member's bibliography for specific rites. At each meeting, make it an order of business to decide when and where you will meet the next few times, and themes of meetings (see "Suggested Nest Topics").

Outings. Plan special group activities, such as dinners, theme parties (one of our favorites is the Pirate Party...Aahrr!), concerts, movie parties, campouts, excursions ("Magical Mystery Tours"), presentations, study groups, book discussions, video showings, special guests, and Bardics (in which everyone brings music, poetry, short stories, etc. that they have written, and all take turns sharing in a circle). Your Nestmates should be the people you most enjoy hanging out with, so party on!

Name your Nest. Come up with a clever name for your Nest. Consider doing a one-or-two page newsletter that summarizes what happened at the last meeting and gives times, places and themes for the next few meetings. Send it to everyone on your list, as well as to all other Nests and CAW Central. Solicit enough donations at each meeting to cover printing and mailing costs.

Expand by members inviting a sympathetic friend occasionally. The best way we've found to allow growth without interrupting the intimacy of the group, is to allow only one new person to be invited by each member at a time. Then, after these new people have been to a couple of meetings, they may wish to join CAW and your nest and in turn invite someone. We encourage diversity and are non-discriminatory regarding race, sex, sexual orientation/practice, age, etc. At each meeting record names, addresses and phone numbers of all those who attend. When you have a couple dozen names, distribute the list to everyone, including CAW Central.

A model for an introductory meeting: People have been told what to expect, and have been asked to bring munchies or drinks. After everyone arrives, they are assembled into a circle, around a small altar. The Circle is cast deosil, and Elements and Deities are invoked.

On the altar are placed: Images of the God and Goddess, a potted plant, a mirror, a chambered nautilus or other spiral sea shell (on the West side), a crystal or fossil (North), a feather (East), a candle (South), a large chalice of water, and a bowl of Sunshine Cheez-its.

In the course of the evening, some of these altar objects may be passed around the circle, and people are encouraged to say a few appropriate words as they receive each.

Water sharing: After a few introductory remarks by the leader on the symbolic significance of water-sharing, the chalice is passed around clockwise with ritual phrases taken from *Stranger in a Strange Land*, such as "May you never thirst," "Thou art God (or Goddess)," "Water shared is Life shared." As the chalice passes from each person to the next, hands are joined. When it is returned to the host/ess, he/she then empties the final drops into the potted plant.

This simple ritual can be followed by many other forms of sharing. For an introductory gathering, pass the shell and as it comes to each person, they tell the tale of how they came to be here. At other times, the candle, crystal, feather, or other objects selected for their asso-

ciations may be used, as people free-associate the thoughts that come to mind upon holding these objects.

After such sharing, the chalice may be refilled with wine, fruit juice, or more water, and passed around again, followed by Cheez-its ("What a friend we have in Cheez-its;" "Cheez-its saves," etc.). The most common phrases to accompany the passing of food are: "May you never hunger," or "May you always have sufficiency." Other snacks and drinks may also be shared at this time.

The Sacred Bullshit Session: Eating together stimulates conversation and camaraderie. Business is discussed, plans are made for the next meeting, donations are collected, etc. Finally, the mirror is passed around, and each person looks into it, saying "Thou art God (or Goddess)" into their reflection. When it is time for the first people to leave, the circle is opened with a group hug. Ritual words of parting are said ("Merry meet and merry part, and merry meet again!" "...and merry party again!"), and farewells are made.

Tailor your rituals to suit your own needs, bearing in mind that it is always the intent rather than the word which really counts. Put in your own ideas, and honor the Goddesses and Gods as you feel deep within your heart that they should be honored.

Naturally, one important aspect of your meetings will involve discussions of the philosophies of Paganism and the CAW. Your NCC Coordinator will respond to your personal inquiries with letters, tracts and recommended reading (please include SASE!). An important reason for your continuing study and progression inward through the Circles is that people will expect you to know what it's all about if you take on Nesting. Add to the Pagan lore which you now possess, drawing from all sources. Make your own small enclave of Paganism a place of mystery and magic.

As your group expands, you may start widening your range of activities. You might set up workshops and seminars, promote and sponsor public events such as music festivals, run a recycling center, throw great feasts and festivals, publish a newspaper or magazine, promote and sponsor conservation and reforestation projects, start a wilderness sanctuary or retreat center, open a coffee-house, put on benefits for appropriate causes, and countless other projects, limited only by the scope of your imagination, interests and talents.

If, after reading this, you still want to work towards setting up a Nest in your area, let us know at CAW Central and we will send you a complete Nesting Kit, including an application form, and list you in *Green Egg*. When you are ready to have your first open meeting, contact CAW Central and we will send you mailing labels (at a special Waterkin rate of 5¢ each) for all the people in our database in your area to send flyers to.

Keep in close communication with us here, and we'll try to help you along with suggestions, ideas, etc. If there are problems or questions, write us or phone, if you want personal consultation on your nickel!

For more information contact CAW Australia
www.caw.org.au

Overview of CAW RINGS Cycle

by Lifeways

Now that you have become a member of Church of All Worlds, you may be wondering what to do next. In truth, you don't have to do anything, but enjoy camaraderie with your new community, and pay your yearly dues. You will continue to get *The Scarlet Flame*, our membership newsletter, and announcements of events and classes that are available. We are happy to be of service to you and welcome you to our community.

Many people who join the Church are looking for a little more than that however, seeking a way to expand their personal and spiritual growth, as well as a way to serve the community and help CAW maintain or expand its services. Others feel a call to serve as an ordained Priest or Priestess, Minister, or Administrator, and look to us for training and guidance along these lines.

The RING System (formerly called the PIP, for Progressive Involvement Program) is a fluid system created to answer these needs. It is a framework designed to create an interwoven network within the CAW community that supports the individual as well as the overall purposes of the Church, as stated in our mission statement.

The concept of life as an interconnected living web is the basis for our internal structure within the Church. The RING web is an interconnected egalitarian support network, utilizing our strengths and addressing our weaknesses. The term RING refers to Rings in the labyrinth of the God and Goddess, called the Dearth, that has become the symbol for our church. It is a system of nine concentric interconnected Circles, ever leading toward the consciousness of the Goddess/God within.

The purpose of the RING System, like the Goddess we serve, is threefold:

- 1) to encourage personal growth.
- 2) to build a community support system.
- 3) to contribute to the much needed paradigm shift in the larger world.

We have evolved this network system to avoid the idea of climbing on a ladder of success to a hierarchical top, wherein one seeks power over others. This model is prevalent in our society, and it requires a radical change of thinking to see a net instead of a ladder, where each connection is equally vital to the whole. Together we make a flexible structure capable of holding things gently, yet providing support. Our community is tribal rather than hierarchical. One's evolution along this path requires a development of power *within* and a dedication to service. Those who find their way to become clergy will find they have more of a commitment to the community than the free agent who just joined our tribe. If they are expecting power and prestige, they will be sorely disappointed.

It is extremely difficult to set up a structure that is solid enough to hold us together and flexible enough to allow for the high level of individuality that we cherish in our members. There are those who resist any structure at all, yet others who complain bitterly if things do not run smoothly. There are still others who want more structure, needing someone to give them very specific guidance. We are not gurus, nor do we wish to be. We do not have a "one true right and only way" and would rather foster someone's inner guidance than tell them what to do.

For this reason, we have tried to address issues on many different levels. Some suggestions, such as books to read or tasks to accomplish are relatively easy to address. Other levels, such as one's inner spiritual growth, readiness to lead others, or creative abilities are much more subjective. While they may be even more important, it is harder to state them in black and white, to assess them in others, especially those who live far away, or to set a standard that applies equally to all. We attempt to do so anyway, most often through community voice, but also through individual advisors and sponsors that you connect with along the way.

We realize that the Goddess loves diversity. Different people have different aptitudes, and there are many ways to serve. For this reason, we have created four different tracks, hoping to maximize people's natural strengths, yet challenge their weaknesses. The tracks can be seen as different colored threads that are woven into the net, creating a colorful tapestry of interconnecting skills and services that serve the many needs of our community. With this in mind, let us introduce the overall structure of the RING System:

Structure

The RING net is circular like a spider web, reflecting the cyclical nature of the Goddess, and the inclusive egalitarian concept of a sacred Circle, within which a community is gathered around central principles. The RING web is divided into three major Rings, with three Circles each, making a total of nine Circles. As you progress inwardly through the Rings and Circles, you will find the number of connections increases at the point where you are holding the threads. Where there may be only one or two threads connecting the point you hold in the outer Rings, there will be many more threads to weave in the inner Circles. Thus the difference in Rings is primarily one of responsibility. We hope to offer guidance so that people may hold their growing responsibilities competently. Below is a general description of the purpose of each Ring and Circle, with more specific guidelines listed on page 32.

FIRST RING—SEEKERS

Purpose: Getting to Know Us

The first Ring section of the net is made up of those who are newest to us. Before you get more involved, we would like you to get to know us first. This involves making personal contact through attending our events and classes, reading our literature, subscribing to related magazines, and learning about the history, sociology and practice of our religion. We want to make sure you are well-informed about what you are getting involved with, and that this is the right path for you.

Also, in this Ring, we encourage individuals to pursue their personal spiritual growth. This Ring is about learning and growing, and nothing more is asked of you.

The first three Circles of this Ring address the following issues.

Circle One: Contact

Anyone who has been to any of our events, reads *Green Egg* magazine, or attends our classes is automatically in Circle one. This is our larger community, of which only a portion are actual members. At present (early 1993) this includes about 10-15,000 people.

Circle Two: Getting to Know Us

This Circle is made up of those individuals in the larger community, that have decided to become dues paying members. We would like them to simply familiarize themselves with our organization, religion and fellow members, by attending events, working with their local Nest, and reading related literature. To demonstrate that they understand what we're all about, we ask them to write an essay on their impression of the Church of All Worlds, and how they see themselves fitting in.

Circle Three: Growing

In this Circle, we ask the individual to focus on their personal growth and education. Read books, begin a spiritual practice, engage in magical training, learn the basics of effective communication, enter therapy, take classes. As the actualization of human potential is an important goal for CAW, this level addresses the development of self, as a later tool for service and social change. We do not want sheep, but people who understand their own strengths and purposes in the greater scheme of things.

SECOND RING — SCIONS

Purpose: Service

In this Ring, the focus is service to the community. Scions are people who have been involved long enough to want to help run things, or create new aspects within the church, such as a new Nest or newsletter. It is not required that one enter this level, and

The RING System is currently under review, some minor changes may occur
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it is better to remain in the "Loyal Order of Peons," (as some folks have joyously proclaimed) than take this responsibility falsely, for others will count on you to carry through. Entrance to this Ring is marked by a group initiation ceremony.

Before entering the Second Ring, we suggest that you contact someone already in the Second or Third Ring for a chat about Scionhood. If you both agree that this is appropriate for you, we ask for references from members of your Nest and a Priest/ess, and an essay on comparative religion, to demonstrate a breadth of understanding, comparing your religion of origin, Paganism and another religion you have studied.

Once initiated, it is important that you connect up with a Scion Advisor, who can help you navigate within the Second Ring. A Scion Advisor is a member of the Second Ring who knows the ropes of the Net, and can help you connect with ways to serve and be served by the rest of the Net. A list of people willing to be Advisors is being compiled by the Lifeways staff. If you need an Advisor, or are willing to be one, please contact us. A Scion Advisor does not hold your hand or tell you what to do, but is available through phone calls to answer questions, review your essay, or give support

Circle Four: Serving

After your Scion Initiation, you are expected to serve the community. This may involve mundane clerical or administrative duties, such as typing, filing, errand running, sanctuary maintenance, newsletters, etc. It also may involve less mundane work, such as assisting in Nest activities, leading rituals, or offering classes. Further avenues of service may be donating time in your particular line of expertise, such as legal consultation, mediation, marketing, or fundraising.

Circle Five: Creating

After serving for some time, people begin wanting to create new threads within the church. In Circle five, we encourage you to create rituals, new services, carpentry projects, garden projects, writing, recordings, infrastructure changes, or even a new Nest or subsidiary. You become involved in working creatively with others.

Circle Six: Dedication

Circle Six is for people who feel an even stronger calling to serve by dedicating their life to this path. When you enter this Circle, you become either a Minister or a Postulant for the Priesthood. A Minister chooses a position of service in a particular capacity, such as a Prison Ministry, or a Hospice Worker. A Postulant to the Priesthood enters their final year and a day training for serving as a fully ordained Priest or Priestess. Both Ministers and Postulants must find a personal sponsor within the existing Priesthood for one on one guidance and training. The awarding of a Ministerial license is decided on a case by case basis, by the RING coordinators and the members of the Third Ring

(Priesthood) with the main criteria being whether the Minister has appropriate training for their particular inclination. A Postulant must be accepted by the Third Ring as well as the community, and eventual ordination occurs when all agree that the Postulant is ready.

THIRD RING — PRIESTHOOD

Purpose: Leadership

The third Ring is made up of longtime members of the Church, who have undergone spiritual training, the previous levels of service, have been approved and ordained by the community, and have dedicated their lives to the Gods. The Priesthood offer leadership, guidance, teaching, creation of spiritual direction, ritual creation, and buck-stopping. Entering the Priesthood is a complex process requiring fulfillment of all the previous levels, as well as a level of personal development that is worthy of setting an example for others. Once all the necessary requirements have been completed, one creates, with their sponsor and the community, their own ordination ritual marking the entry into Seventh Circle.

Circle Seven: Leading

Once ordained, the Priest or Priestess is now asked regularly to lead rituals, coordinate major events, reach out to the larger community, conduct interviews, write articles, counsel, and create. They become an integral focal point in the net, supporting and guiding others along the path.

Circle Eight: Fostering

The next level addressed is to interface with the larger Pagan community and foster the philosophy of the church and the Pagan movement in general within the larger world. This involves traveling and teaching workshops, writing books, recording music, creating major events, and otherwise making a noticeable mark outside the tribe.

Circle Nine: Grokking

Grok is a term found in *Stranger in a Strange Land*, which means to fully and totally comprehend something. Those who enter Circle nine (there are none yet) have attained a recognized spiritual mastery and are free to do as they choose, trusting that their level of development will dictate that they choose well.

TRACKS

In addition to the Nine Circles and Three Rings, there are also four different tracks one can embark upon, according to their nature. As members enter the Second Ring, they may choose to focus upon an aspect that is most appealing to them, much as one chooses a major in college. It is hoped that choosing a track does not preclude service in other tracks, and those who aspire to Priesthood are expected to have a balance of experience within each track. Tracks are only relevant within the Second Ring.

Ministerial Track

This is for people whose primary focus is to become ministers or clergy, and involves spiritual training and development of counseling and leadership skills. The path of service here involves counseling, leading rituals, developing spiritual practice, researching and learning, and personal development and actualization. (It must be noted however, that those who want to become clergy are expected to serve in each track as part of their training and development.)

Support Services Track (Web Menders and Weavers)

This is the path of service through helping with administrative details: maintaining the mailing list, processing memberships, serving on the Board of Directors or Fun Committee (managing board), making phone calls, editing Nest newsletters, or organizing Nests.

Stewards Track

This is a path of service focused on stewardship of the Earth. It involves hands-on work in the physical world: working on the land sanctuary, with gardening, carpentry, or physical maintenance; also working in the world with eco-activism, tree-planting, pollution clean up, etc.

Magical Guilds

Some people seek to make their contribution through creativity, through serving in the Magical Guilds, such as the Guild of Scholars, Bards, Artists, or Healers. Service through the guilds involves adding your creativity to the body of lore that we are developing and helping to coordinate others within your chosen guild. Guild members are drawn upon for contributions at major events. This is the newest structure within CAW and is just getting underway.

So, having waded through our general plan, what you find on the following pages is a list of suggestions and/or requirements for progression into the web, should you still desire to do so. Do remember that this is not a requirement for membership in the church or the community. Also remember that through obtaining an advisor or sponsor at the different levels, you may be able to substitute experience of your own for some of the requirements. This is available on a case by case basis only, through the discretion of your advisor or sponsor.

It is important to note that this is not designed to be particularly easy nor should it be overly difficult. We do want to have a standard that makes one proud of their position on the net, without becoming hierarchical or dogmatic.

We are constantly evolving this structure as people weave their way through it and we find out what works and what doesn't, and how it fits the needs within the community. We are open to feedback in the form of suggestions and constructive criticism. Write to us at: RINGS Cycle c/o CAW, Box 1542, Ukiah, CA 9582.

Suggestions for Conflict Resolution

by Anodea Judith and Oberon Zell

Periodic conflict between members of groups or organizations is unfortunately an inevitable risk of people working together in the creation of something new. These conflicts can undermine the success of all that you may wish to accomplish. Conflict can be poisonous, or it can be transformed into medicine.

In the Church of All Worlds, we do not necessarily advocate avoiding conflict at all costs, remaining forever in the safe zones of expected behavior, but instead try to see conflict as fruitful material for one's growth. This growth occurs through resolution of the conflict, as it forces change. It is important that attempts at resolution occur in as timely and respectful a way as possible.

The following guidelines are a distillation of various processes used by the CAW community to resolve conflict. We offer them as resources to fall back upon when conflict arises.

1. Avoid pouring gas on the flames. Conflicts are emotionally charged issues. When we are involved in them, it is very tempting to discharge this energy by talking to others. Often this takes the form of malicious gossip, exaggeration of issues, and triangulated conversation. (Triangulation is talking to a third party about someone who isn't there.) Containment provides the hermetic seal that allows alchemical transformation. It requires discipline.

2. Write down your issues. If you feel you are not ready to talk to the person with whom you have trouble, you can dissipate some of the charged energy by writing a fictitious letter about how you feel. This letter would not be mailed or delivered but exists for you to validate your own feelings, get your thoughts in order, and discharge pent up energy in a way that doesn't cause further harm.

In this private work-through of feelings, examine the patterns that may have existed elsewhere in your life. What part did you play in creating this conflict? Does this happen in other relationships? What are the particular triggers that are hardest for you to deal with? What is it about those triggers that has the most potential for your own growth? Learn to separate "what happened" with your *interpretation* of what happened. For example, what happened was that no one called you to inform you about the meeting. Your interpretation might be that "people are deliberately excluding me." Interpretations are the foundation of difficult feelings and may be wrong. Look for several different interpretations before drawing conclusions about someone else's behavior.

3. Attempt to talk to the person in question. While this may seem utterly obvious, it happens all too seldom. Don't assume the person can't hear your objections until you have done the previous step and then attempted to communicate. You may be surprised. If the attempt fails, pay careful attention to where the communication breaks down. Things to try when communicating are:

A. Active listening. When the other person is speaking, listen closely, without judgment, and then repeat back to them what you think they said, whether or not you agree, whether or not it seems fair, accurate, or justified. This might take the form of "It sounds like you feel unappreciated and misunderstood." No editorializing! Then ask the person to do the same for you. After you are both clear that what you have to say has been heard by the other person, then you can begin to talk about the differences in your viewpoints—still using the principle of active listening. "So it sounds like you disagree with my statement that I do most of the housework and feel underappreciated when I say that."

Many problems result from misunderstandings, communication snafus, differing expectations, and over-commitments, which can usually be resolved by clarifying things.

B. Use "I" statements and avoid "you" statements. "I"

statements begin with the pronoun I, "you" statements with you. An "I" statement says, "I feel very misunderstood." A "You" statement says, "You never listen to anything I say." We can argue with accusations made of us, but we can't argue with how a person feels. "I" statements produce less resistance and antagonism.

C. Take a win-win approach. Try to avoid polarization of either/or, win/lose dynamics. Take the idea that a solution exists that will please both parties, and that otherwise, anyone's categorical win is by nature another's loss. Avoid having to be "right."

If attempts to communicate one on one are unsuccessful:

4. Restate the issues that need to be addressed, in writing.

5. Call for a mediation. We have devised several approaches towards resolving disputes. What follows is a Procedure for interpersonal Conflict Resolution, approved by the CAW Board of Directors, deriving from Celtic, African and Native American tribal custom and the authors' personal experience in mediation and counseling. It is most useful in dealing with disputes between individuals:

Interpersonal Conflict Resolution Procedure

I. Conditions.

A. Agreement to Conflict Resolution Procedure. Membership in the Church of All Worlds implies an agreement to submit to a sanctioned procedure for Conflict Resolution. Refusal to participate in a Conflict Resolution Procedure, and especially, refusal to attend a Conflict Hearing in which one is charged of wrongdoing, could be considered grounds for revocation of membership and/or privileges of membership in the Church under CAW Bylaws Article 8—Paragraph 5.

B. Parties.

1. Plaintiff is the party making a complaint, charges or accusations of wrongdoing. Most commonly the Plaintiff is the one who will initiate a call for a Conflict Resolution Procedure.

2. Accused is the party charged with wrongdoing. Sometimes an Accused will seek to avoid a Conflict Resolution Procedure, particularly if the dispute is a serious matter, with serious charges. In other cases, one who feels unjustly accused may be eager for a Hearing, and may, in such a case, even be the one to initiate the Procedure.

II. Mediators, Advocates, Tribunal & Elders' Council.

A. Mediator. If both parties are able to talk with each other, then they select a mutually-agreeable and willing Mediator to help them resolve the dispute. The Mediator makes arrangements with both parties for an acceptable time and place to hold a Hearing, as well as appropriate compensation for their time and trouble. The Mediator makes sure that both parties have a copy of this Procedure and agree to follow it.

B. Advocates & Tribunal. If the parties are not speaking to each other, then each party selects a willing Advocate, usually beginning with the Plaintiff, whose Advocate must then contact the Accused to select a Defense Advocate. The Advocates then select a mutually-agreeable and willing

Mediator, thus creating a Tribunal. The Tribunal arranges with both parties for an acceptable time and place to hold a Hearing, as well as appropriate compensation for their time and trouble.

- C. Elders' Council. The disputing parties and/or their selected Mediator(s) may decide and agree to bring the matter before an Elders' Council. Such a Council may be composed only of Elders in the CAW, or it may comprise Elders in the wider Pagan community, depending on the scale of relevance of the dispute. The Council makes arrangements with both parties for an acceptable time and place to hold a Hearing, as well as appropriate compensation for their time and trouble. It may be that the party initiating the Conflict Resolution Procedure will appeal directly to the Elders' Council, or a dispute may be referred to the Elders' Council by some other body of the Church, such as the Clergy Council, the Board of Directors, or a Nest Council. In such cases, the Elders' Council must see to it that both parties have acceptable Advocates and a Mediator, or that either or both parties agree to waive Advocacy and/or Mediation.

III. The Hearing.

- A. The Hearing may be open or closed, at the discretion of either of the disputing parties.

1. A Closed Hearing shall consist only of the disputing parties, their Advocates, their Mediator (or Elders Council), and such Witnesses as either party wishes to bring forward. If either party wishes to present witnesses, this must be made known to the other party prior to the Hearing, and with enough advance notice so that the other party may also present witnesses. If the parties are not on speaking terms, this communication shall be made by way of their Advocates.
2. Open Hearing. In addition to the above, either or both parties may invite other members of the community to attend and witness the proceedings, either by specific invitation, or by public announcement. If one of the parties intends to open the proceedings, the other party must be so informed prior to the Hearing. If the parties are not on speaking terms, this communication shall be made by way of their Advocates.

- B. The Mediator (or Elder's Council) seeks a resolution based on Truth and Justice. The function of the Mediator is to balance the issues with as much fairness and objectivity as is humanly possible. It is important that the Mediator avoid judgments, condemnation, heady analysis, or biased support.

- C. Procedure. The Mediator asks each party in turn: "*Let's hear your story.*"

1. The first statement must be made by the one initiating the Procedure (for convenience here assumed to be the Plaintiff), who shall explain their case, charges and accusations as succinctly as possible. The Mediator must make sure that these three questions are addressed: "*What happened? Why did that happen? What happened as a result of that action?*" Upon conclusion of the Plaintiff's statement, the Accused's Advocate and/or the Mediator may ask questions for clarification.
2. The second statement must be made by the Accused, who shall explain their case as succinctly as possible. The Mediator must make sure that the same three questions are addressed: "*What happened? Why did that happen? What happened as a result of that action?*" Upon conclusion of the Accused's statement, the Plaintiff's Advocate and/or the Mediator may ask questions for clarification.
3. Witnesses for the Plaintiff, if any, may then be brought forward by the Plaintiff's Advocate, and shall present their accounts. They may then be cross-examined by the Advocate for the Accused and/or the Mediator.
4. Witnesses for the Accused, if any, may then be brought

forward by the Accused's Advocate, and shall present their accounts. They may then be cross-examined by the Advocate for the Plaintiff and/or the Mediator.

5. Addressing each in turn, beginning with the Plaintiff, the Mediator asks: "*What would you need to redress the grievances you have? What would you be willing to give in order to redress the grievances you caused? How do you feel Justice would be served here? What do you think would be fair?*" The Mediator must listen attentively to all sides and then make suggestions and offer assistance towards redressing the issue in a way that takes the needs and offerings of both sides into account. It is most important that both parties feel that Justice has been served. There may be situations, however, in which Compassion may be a higher value than Justice... In any case, an agreement must be reached, even if it is an agreement to disagree, or to part company.
 - a. Moving from an individual assessment to a systemic viewpoint can take the pressure off individuals and decrease polarization. In other words, seeing the conflict arising out of a greater field of oppression, be it the dysfunctions of the whole group, the pressures acting upon the people in question at the time, or even the influence of the larger society, helps to diffuse the blaming and shaming that interferes with being receptive to difficult communication.
 - b. Sometimes a simple apology is sufficient to elicit forgiveness and healing. Since conflicts are seldom black-and-white, a mutual apology is ideal. A meaningful apology requires five steps:
 - i. Acknowledgement that a mistake was made and/or harm was done.
 - ii. Repudiation of the error or harm.
 - iii. Apology. (Forgiveness often follows.)
 - iv. Commitment to change ways or repair damage.
 - v. Restitution: "How can I make it up to you?"
 - c. If the Accused refuses to acknowledge wrongdoing and apologize for it, the Plaintiff may choose, for their own healing, to forgive the Accused anyway.
6. When an agreement has been reached, it shall be written up by the Mediator or a designated Recorder, and presented to both parties to sign and date. If the agreement includes restitution, or actions to be taken in the future, these shall be so noted.
7. If the parties in dispute cannot be brought to an agreement, then the Mediator and the Advocates shall consult among themselves to reach an agreeable resolution. If such a resolution cannot be reached among the Tribunal, then the matter shall be referred to an Elders' Council for a resolution or judgment decision.

IV. Enforcement.

- A. If one or both of the parties fails afterwards to abide by the agreement reached through this Procedure, the case shall be referred back to the original Mediator, who shall then turn to the local Nest Council, Elders' Council, Clergy Council, or Board of Directors (depending upon the Mediator's sense of which body should be addressing the issue). The appropriate governing body must then make a judgment decision.
- B. Penalties for failure or refusal to abide by an agreement reached through mediation may range through the following degrees:
1. Banishment for a designated period from Church facilities or events.
 2. Suspension of Church privileges for a designated period.
 3. Revoking of Church membership.
 4. A legal restraining order placed against the offending party.
 5. Other legal recourse (i.e. a lawsuit).

RINGS AT A GLANCE—

FIRST RING: **SEEKERS**
PURPOSE: **GROWTH**

Circle One: Contact
Circle Two: Getting to Know Us
Circle Three: Growing

SECOND RING: **SCIONS**
PURPOSE: **SERVICE**

Circle Four: Committing
Circle Five: Creating
Circle Six: Dedicating

THIRD RING: **PRIESTHOOD**
PURPOSE: **LEADERSHIP**

Circle Seven: Leading
Circle Eight: Fostering
Circle Nine: Grokking

TRACKS: Support, Stewardship, Magical Guilds, Ministry

Requirements Invoking Network Growth System (RINGS) –In Detail

The Church of All Worlds (CAW) is organized in a structure of nine concentric Circles (see Stranger in a Strange Land) which provide a basis for training, growth and commitment. These Circles are grouped into three basic Rings of three Circles each: Seekers, Scions, and Clergy. (see intro, p. x). (Yes the CAW is a 3-Ring Circus!) This system is designed to create a sense of spiritual accomplishment and focus, as well as a foundation for training and service into the Clergy. Each Circle assumes incorporation and completion of previous levels. It should be emphasized that there is absolutely no expectation or requirement that you, as a member of the CAW, need to progress into the Circles at all, unless you yourself so desire. Many members are perfectly content to remain in 2nd Circle indefinitely, and only a very few feel called to become Priestesses or Priests. But if you should wish to become more involved in the workings of CAW, and to help evolve a network of Pagans interested in changing themselves and the world around them, here's how:

FIRST RING: Seekers

(Circles 1-3 Color: Green)
PURPOSE: GROWTH

CIRCLE ONE: Contact

If you are reading this, you have already come into contact with us, and this automatically puts you in Circle One. The purpose of this phase is to make contact. Ways to accomplish this are:

Read *Green Egg*.

See if there is a local Nest in your area, and attend a meeting.

Attend our events or classes.

Get to know some CAW members.

Decide whether you like us enough to formally join.

[NOTE: If you are currently incarcerated, you may join CAW formally at 1st Circle and have your dues waived, though we must ask a \$10 one-time processing fee for materials. There is a special application form and RINGS check list for prisoners, who may achieve 2nd and 3rd Circle through a specially-adapted prison RINGS study program. Once you are out of prison, legally responsible, and able to pay dues, further Circles earned while incarcerated will be fully credited.]

TRANSITION TO CIRCLE TWO :

If you decide to join, then you simply fill out an application and send us the current processing fee and yearly dues. If you do not know where to find an application, write to CAW Central. Joining the Church automatically puts you in:

CIRCLE TWO: Getting to Know Us

(minimum —6 months)

Once you join, you will receive one year's worth of quarterly issues of our CAW membership newsletter, *The Scarlet Flame*. You

will also receive a membership card, this *Membership Handbook* and a 10% discount on all classes and events sponsored by the Church or its subsidiaries.

The purpose of this phase is to get to know the people, the philosophies of the Church, our religious practices, and the movement we are a part of. Ways to accomplish this are:

Read the following books:

- *Stranger in a Strange Land*, by Robert Heinlein (1961 edition). While this wonderful science fiction classic is a bit outdated by now, it was the seminal book out of which the Church of All Worlds, in its original form, was conceived. From this book, we got our "grokking," the ritual of water sharing, and the "waiting is" that will remind you of why everything takes so long.

- *Drawing Down the Moon*, by Margot Adler. This book chronicles the Neo-Pagan revival, and describes the movement of Goddess-oriented worship and the people that are part of it. This is a sizable tome, and for those who may feel daunted, we ask that you at least read the chapter on the Church of All Worlds, which will give you some idea of our past history and development.

- *The Spiral Dance*, by Starhawk. If you are unfamiliar with the religious practices of Neo-Paganism, this book has become the standard introductory classic. Well-written, it covers the basics you need to know to be able to follow our general liturgical style and the meaning behind it.

In addition to reading we ask that you:

Attend your local Nest meetings.

Take classes that are offered.

Attend festivals.*

Subscribe to other Pagan journals.

Read other books of your choice.

Seek out other Waterkin and ask them questions.

Take time to smell the roses during this phase of getting to know us.

TRANSITION: TO CIRCLE THREE:

Once you feel certain that this is the right place for you and that your own ideas are complementary to ours, we ask you to write a short essay (1-2 pages) describing your understanding of this Church, and how you see yourself fitting in. You might include special skills you'd like to offer, pertinent ideas that sing to your soul, or what you hope to get out of your affiliation with us. This enable us to better know how to serve our members, and to make sure people do not have the wrong impression of us. Enclose a \$10 processing fee along with your 3rd Circle application form. Acceptance of your application and essay puts you in:

CIRCLE THREE: Growing

(minimum 6 months from acceptance of essay)

Now that you have placed your feet firmly upon the path, we request that you turn your attention to personal growth and education. Ways to accomplish this are:

- **Begin some form of magical training if you haven't already.** This can come from classes, correspondence course, private teacher, and in some cases where a lengthy time period is allowed, simple osmosis. Some people come to us who have already completed this level prior to their contact with us. If so, simply continue, and you will be credited for previous experience.

- **Establish a regular spiritual practice.** This can be meditation, Tai Chi, exercising, a daily ritual of some kind, establishing a home altar, daily meal blessings, prayers, puja, yoga, or taking care of animals. It should enhance your own state of being, strengthening mind, body, and spirit.

- **Develop social skills and relation-**

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ships by becoming active in your local Nest, working together with other people in ritual, or joining a philosophically aligned group outside of CAW.

- **Spend time in intimate contact with Mother Nature**, through hiking, backpacking, gardening, eco-activism, or nature study.

- **Begin exploration of the basic bibliography**, reading at least four more books from at least three different categories.

- **Subscribe to an additional Pagan journal.** (*Green Egg* usually lists and describes other journals.)

- **Take training in Communication Skills and group dynamics.** Since we are a grass roots organization, creating as we go, skills such as Active Listening or understanding of Family System dynamics are crucial to further involvement. Believe us, if you get involved further, you will need them!

- **If you haven't already, begin to explore your own issues from childhood**, working with any addictions of substance or

process you may be subject to, and finding a means of support for your own psychological health and further growth. This may involve entering therapy, a 12-step group, co-counseling, receiving bodywork, or other group experience, such as our Chakra Intensive.

- **Share water and become Water-Siblings with at least one other CAW Waterkin** in a Circle *further inward* (not necessarily the next one). This will be a requirement for each Circle, so as you progress inward, you will accumulate Water-Siblings—and the Inner Circles will become progressively more interconnected by the pledged bonds of Water Shared.

TRANSITION: TO SECOND RING: Becoming a Scion

After spending a minimum of six months from your previous essay, and a minimum of one year from date of joining (though we suggest much longer), you may feel you are ready to work within the organization by

offering service in the form of time, energy, or other skills that are needed. If so, you may wish to become a Scion. (This does not mean that we do not accept help from those who are not Scions, but that Scions are formalizing their commitment to service.)

- If you wish to do this, we ask that you **contact Lifeways to find a "Scion Advisor,"** and call the Advisor up and have a chat about CAW, being a Scion, and what it's all about from the perspective of someone who's doing it. In consultation with your Advisor, decide which of the four Tracks you will wish to pursue in the Second Ring

- If you remain interested, then we ask you to **obtain two letters of recommendation from members of your local Nest.** These letters should attest to your organizational skills, your general character, your communicative abilities, and your ability to inspire confidence in others. We also ask that you **chat with a Clergy member and get them to make a verbal or written recommendation.**

So you have to write an essay on Comparative Religion. . . The directions say:

"Write an essay comparing three religions: the one you were raised in, one you have investigated on your own (besides Neo-Paganism) and Neo-Paganism."

What is it we are looking for? Among other criteria, such as willingness to hold responsibility and contribute tithing, a Scion of the Church of All Worlds should have a wide range of experience in spiritual matters, and the ability to effectively articulate that experience. We hope that Paganism isn't simply the first thing you've come across, and that you have a sophisticated knowledge of what you are getting into. We are not looking for sheep, returning to the fold with their brains on hold. We are looking for spiritual warriors who can stand up for what they believe. *Ergo. . .*

We are looking for an essay that is well-written, neatly typed, (about 6-12 pages, double-spaced) thoughtful, and thought-provoking. We are hoping to learn something about **you**, what your spiritual odyssey has been, and what has brought you to CAW. We are also looking for some intellectual savvy about comparative religion, a demonstration that if you were asked by a newspaper reporter to articulate some of the finer points of Pagan and Christian theology, or Buddhism, for example, that you could do so without sounding like a fool. You don't need to be a scholar, but show at a minimum that you have given it deep thought and are at least knowledgeable. We are also looking for **depth**, not an essay that was whipped off at the last minute just to get the requirement done, but one that shows a depth of exploration and inquiry about each path

you discuss.

These points should be covered:

The religion you were raised in:

First, perhaps, would be your parents church, or in the absence of a church, their sources of moral, humanist, compassionate, etc. ideas or inspiration and answers to "the meaning of life" type of questions. What about that belief system affected you personally, as a child and why? What was the first foundation of your belief systems? How did adopting this belief system or rejecting it affect your life and actions and why? If there was no religion, how did that affect you? Did you want one?

Another religion you have investigated:

As you matured, did you have spiritual hungerings? If so, what did you look into as a way of satisfying these hungers? What were the central tenets of that belief system, how did you feel about them then, and how do you feel about them now? What have you retained from that period as still valid or useful? If you came directly to Paganism, take some time to study another religion, and compare and contrast. How can this study enhance your magical practice?

Neo-Paganism:

How did you come to find Neo-Paganism? What are the central princi-

ples of Paganism, and what kind of experiences led you to connect with these principles? (i.e. what has been your experience of the Goddess, of Nature, or ritual or community?) What experiences led you to understand and identify this path as the one you want to pursue? What are the strong points of this religion? The weak points?

Concepts to cover in your comparison should include at least some of the following:

A concept of divinity, (immanent, transcendent, multiple, single?) role and treatment of women and men; ideas of death, afterlife, and reincarnation; basis of ethical teachings (punishment? revelation? compassion? better crops?); relation to nature; concept of love; creation myths; or cosmology.

Finally, please have respect for those of us who read and process these essays that we don't have to stay up all night before your Scion Initiation just to get up-to-date on you. It takes us time to get the paperwork together. If you have questions, talk to your Scion Advisor, or e-mail DragonFamily@earthlink.net. Submit your essay *at least four weeks prior to possible initiation* to:

**RINGS Coordinator
Dragon Family Nest
Box 13132, Wauwatosa, WI 53213**

- In addition, we ask for a piece of writing that demonstrates your ability to think critically and express yourself knowledgeably about Comparative religion by writing the following essay: "Compare the religion you were brought up in (or the absence of such), Neo-Paganism, and a third religion that you have studied on your own." Submit it first to your advisor, and if he or she feels it addresses the issue, and that you have satisfactorily completed the above suggestions, they will pass your essay and a note of recommendation on to Lifeways for final approval, and the setting up of your Scion Initiation Ritual. Be sure to enclose a \$10 processing fee along with your 4rd Circle application form.

[Note: If there are major issues with other members or Nests that remain unresolved, we ask that you use conflict resolution techniques to solve them before initiation. You may enlist the help of others to do so if necessary.]

- Undergo Scion Initiation Ritual (Usually held at festivals where CAW Clergy are present).
- Receive Scion Certificate, vows, copper Dearth, and welcoming from the community.

SECOND RING: Scions

(Circles 4-6 Color: Red)
PURPOSE: SERVICE

- A Scion tithes the equivalent of one hour's wage per month to the Church, (minimum \$5 per month) which can be earmarked toward an area chosen by the Scion, such as Lifeways, Forever Forests, publishing projects, computer equipment, or Sanctuary improvements. All contributions are tax-deductible. Work trades are seldom acceptable. For this the Scion gets to attend festivals at *cost*. (usually half price) and will continue to receive 10% discount on classes.
- A Scion is expected to take on an active role in CAW affairs. This means helping to run your local Nest, attend meetings, take on tasks that need to be done, or help to run festivals and events. There are always things that need to be done, and some people have skills such as carpentry, word-processing, fund-raising, legal or medical skills that are especially helpful at their appropriate times.
- For progression to the next Circle, you must share water and become Water-Siblings with at least one other CAW Waterkin in a Circle further inward. When you have completed all the requirements for progression, fill out and submit the appropriate application form for the next circle. Be sure to enclose a \$10 processing fee.

In addition, the Scion is expected to:

Continue their magical training,
Read more books from the Bibliography,
Continue contact with Mother Nature

Become familiar with CAW's literature, history, and internal structure. (All in their spare time!)

Introducing the Four Tracks

Service is conducted through the following tracks, depending upon interest, aptitude, and needs of the community. One needn't be restricted to just one track, but like a major in college, people will choose to focus primarily through a particular track. Each one has slightly different requirements. We encourage being well-rounded.

Track One: Support Services

CIRCLE FOUR: Serving

- Take on one or more of the rudimentary tasks that need doing, such as producing a Nest newsletter, typesetting for *Scarlet Flame*, researching available grants, type meeting minutes, make phone calls, mail out flyers for events, do bookkeeping, etc. Ideally this should be at least one hour per week, most find themselves getting involved and doing more, and some tasks are irregular in their time requirements (such as helping at a festival, where you work hard all weekend and then rest for a while). Your Scion Advisor should know where to plug you in if you don't have ideas yourself from having been involved thus far!
- In addition, we ask that you take some steps to study related topics such as Organizational Development, Public Relations, Recordkeeping, Management of time, persons, offices or budgets, Business in general, Fundraising, Grantwriting, Mediation, or Marketing. Courses at local Junior colleges are acceptable, as are reading a number of books on the subject, or prior experience or classes. *We want people who are helping to run the organization to actually know something about running an organization.* This is an area where most of us are weak, and all contributions of knowledge are greatly appreciated.
- Read at least three books from the Bibliography listed under Support Services and at least two more from other categories.
- Share water and become Water-Siblings with at least one other CAW Waterkin in a Circle further inward (not necessarily the next one).

CIRCLE FIVE: Creating

- Find a way to teach what you have learned in your studies related to Support Services. Take on a subsystem within CAW or your local Nest and actually make it better—such as improving the communications network, create an informational handbook, facilitate meetings, teach seminars in communications, mediate disputes between members, serve on a governing Board in your area, communicate with local newspapers, write articles, or get Pagan books and periodicals carried in your local bookstore or library.

Example: A Scion recently equipped the

CAW with a Voice Mail system, and taught us how to use it.

- Continue to read and study in this area. Continue your magical training and personal spiritual practices.
- Work closely with members from other tracks helping to facilitate projects.
- Become a Scion Advisor for another member entering the Second Ring in this track.
- Share water and become Water-Siblings with at least one other CAW Waterkin in a Circle further inward.

Track Two: Earth Stewardship

This is the track that deals with hands-on approach to loving Mother Earth.

A Scion in the Stewardship track devotes his or her time and energy to working at a Church of All Worlds sanctuary, if they live nearby, or donating time to a local park project, recycling venture, or other ecological activity. In addition, you would:

CIRCLE FOUR: Serving

- Keep a garden, orchard, or house plants if a garden is impossible.
- Subscribe to at least two environmental journals, such as Earth Island Journal, Earth First!, EDF (Environmental Defense Fund newsletter), or other informational journals dealing with environmental issues.
- Reduce your imposition on Mother Nature, by reducing your consumption and waste. Reduce, re-use, recycle. Make it a point to recycle cans and bottles at Nest meetings, learn about your local recycling centers and what kinds of products they accept. While this should be done by all members, you, as a Stewardship Scion, make it a point to set an example for others and lead others in this process.
- Build an outdoor altar somewhere that enables you to maintain a shrine to the Earth Mother.
- Write letters to Congresspeople concerning environmental issues. Submit copies along with your 5th Circle application form.
- Inform other members in the tribe about issues they should be aware of and what they could do about it. (without being obnoxious about it).
- Read *Earth in the Balance*, by Vice President Al Gore, and two other environmental books from the Bibliography, and two from other categories.
- Share water and become Water-Siblings with at least one other CAW Waterkin in a Circle further inward (not necessarily the next one).

CIRCLE FIVE: Creating

- Organize tree plantings, erosion control work parties, or clean-up projects in your area.
- Write articles on environmental concerns for local newspapers, environmental journals or Green Egg. Submit copies along

with your 6th Circle application form.

- **Learn about your local ecosystem**, so that you can make informed decisions about local events.
- **Lead a backpacking or hiking trip** for others to a choice spot in your area, or organize a magical mystery tour.
- **Take a course in geology, botany, ecology, gardening, or forestry.**
- **Become a Scion Advisor** for someone entering this track of the Second Ring.
- **Share water and become Water-Siblings with at least one other CAW Waterkin in a Circle further inward .**

Track Three: Magical Guilds

This track is made for people whose talents are best utilized through healing, artistic, scholarly, or technical contributions. Some of the Magical Guilds now forming are:

- **The Guild of Healers:** Therapists, bodyworkers, facilitators, mediators, herbalists, acupuncturists, doctors, medical technicians, nurses, etc.
- **The Pagan Corps of Engineers:** This is made of people with technical expertise who enjoy figuring out how to make challenging puzzles happen. This may include computer networks, installation of water systems, building a stage for a festival, designing a building, solar panel system, audio system for a ritual, lighting, stage design, etc. They help to make a perfect world so much more perfect, when the rest of us are stumped.
- **Bardic Guild:** This Guild is for those who have talents in writing, music, or performing arts, such as dancing. There may be subsets in the Bardic Guild, such as the Musicians Guild, Poets Guild, or Dancers Guild. The Bardic Guild contributes to the lore of the community through the creation of songbooks, musical performance, invocations, dance pieces, and of course new material.
- **Guild of Visual Artists:** This Guild focuses on the Visual Arts, and may make contributions such as costumes, flyers, sculpture, computer graphics, illustrations for *Green Egg* or other works, such as paintings, sculpture, set design, etc.
- **Guild of Scholars:** This guild is made for people who love to glean information from complicated books the rest of us don't have time to read, or who have put time and energy into special study of a subject related to CAW, such as Comparative Religion, History, Cosmology, Herbology, Nature Studies, etc. Scholars can be called upon from time to time to research or provide information to others who may be writing rituals, papers, or creating classes.

CIRCLE FOUR: Serving

For all Guild tracks, Circle Four is about serving the needs of the Community through your particular talent. Ways to accomplish this are:

Find out who Guild members are in your area, and join the Guild.

Take on some of the tasks of the Guild, such as organization, compiling songbooks, information, etc.

Make contributions to rituals, lore, newsletters, or problems that exist.

Read at least 3 books relevant to studies in your Guild, and at least 2 more from other categories in the Bibliography.

Share water and become *Water-Siblings with at least one other CAW Waterkin in a Circle further inward .*

Examples: Guild of Healers may wish to do medical duty during festivals. Pagan Corps of Engineers will work with festival planners to solve problems that may come up. Bards will learn music for a ritual and teach it to others. Scholars will generate articles and classes for others to learn from. Artists will help beautify the local sanctuary, make costumes, offer illustrations, etc.

CIRCLE FIVE: Creating

Take a more active role in your Guild. Organize a new Guild if the one in your area is not satisfactory. Create new projects. Get your work out there beyond the immediate community.

Continue to grow and learn in your own area.

Read at least 3 books relevant to studies in your Guild, and at least 3 more from other categories in the Bibliography.

Teach your skills to others. Create classes or one-on-one trainings.

Share water and become *Water-Siblings with at least one other CAW Waterkin in a Circle further inward .*

Track Four: Ministry

This track is for those who feel called to become Ministers or other members of the Clergy. Entering this track does not mean that you need to follow through all the way to Priesthood, but that you are taking the necessary steps should you decide to do so. Of you we require training in ritual design, drama, counseling, comparative religion, artistic skills, administration, personal development of the physical, emotional, mental and spiritual, leadership skills, as well as a certain level of involvement in each of the other tracks.

CIRCLE FOUR: Serving

Assist in the rituals of your local Nest.

Student teach classes.

Help present Priests & Priestesses in their duties, and assist in the ritual planning and execution at major events.

Share water and become *Water-Siblings with at least one other CAW Waterkin in a Circle further inward .*

Studies include development in the following areas:

- **Counseling:** Take courses in counseling techniques, and learn as much as you can about: 12-step programs, crisis coun-

seling, addiction recovery, family systems, mediation techniques, bodywork, diet and nutrition, death and dying, co-dependence, and group facilitation.

• **Drama and liturgy:** Study basic acting techniques and liturgical construction

• **Religion:** Study the ancient Greeks, Egyptians, Celts, Native Americans, Hindu, African or Oriental pantheons and magical systems (not limited to this list). Visit local Buddhist temples, Christian churches, synagogues or other religious services. Sit in on Interfaith dialogues.

• **Become familiar with the History of the Craft, the development of the Goddess religion, its downfall and resurgence.** Become familiar with the various sects and styles within Paganism, such as Druids, Gardernians, Norse, or Discordians! Read at least ten books from the bibliography in at least five different categories.

CIRCLE FIVE: Creating

Create and lead rituals at Nests, and minor Sabbat festivals.

Start your own Nest or Circle if appropriate.

Teach classes through Lifeways or your local Nest.

Facilitate at meetings, offer mediations and conflict resolution.

Serve on a governing board, such as the Board of Directors, Annwfn Council, Subsidiary or Nest council.

Create new events in your community.

Share water and become *Water-Siblings with at least one other CAW Waterkin in a Circle further inward .*

CIRCLE SIX: Ministers & Postulants

This Circle is reserved for those who are clear that they want to serve in very specific ways. To enter the Sixth Circle, one must obtain a sponsor from among the existing Clergy, to help you through the ropes of this part of the Net. There are two classifications: Ministers and Postulants.

Ministers: Ministers are those who do not feel they want to make the commitment to becoming full time CAW Priests or Priestesses, but feel a strong desire to serve their community in a very particular way. Our first Minister, for example, created a Prison Ministry, bringing religious information and counseling to jailed prisoners. Another might become a Minister of Children, specializing in children's issues, rituals, etc. A Steward may choose to become a Minister of Forestry, and specialize in learning and dispensing forestry skills.

Ministerial credentials are awarded on a case-by-case basis, by the Priesthood, through the recommendation of their Priesthood sponsor. What we look for is whether they have completed the previous Circles, and whether they are adequately trained for the Ministry they have chosen. A proposal in writing should be made stating desires and qualifications, and the duties to which one wants to be supported, such as the ability to perform marriage ceremonies, the ability to

visit prisoners or hospital patients, etc.

Upon acceptance, a Minister may choose to create a ritual for themselves to commemorate this passage, though this is not required. Ministers remain in Circle Six unless they decide to become Postulants to the Priesthood.

Postulants: Postulants enter Circle Six through proven accomplishment in the former Circles, a demonstration of some breadth through the four tracks, acceptance by the community, the recommendation of a Priesthood sponsor, and a consensus vote of confidence by the existing Third Ring. A Postulant spends a minimum of a year and a day (usually longer) working with their sponsor to complete any remaining areas that need focus or attention before become fully ordained. Areas of general concern include:

The general health of one's life: physically, mentally, emotionally, and financially.

The ability to lead rituals, work well with others, and serve the community.

A basic level of scholarship in the areas relevant to Pagan Clergy, such as psychology, religion, history, sociology, etc.

Familiarity with the basics of CAW philosophy, and the ability to conduct intelligent interviews on CAW topics.

One's ability to represent the God or Goddess to the outside world in a way that commands respect.

In addition, Postulants are required to:

Be a CAW member for at least three years (usually much longer)

Go on a solitary vision quest in the wilderness (7 days minimum)

Write an in-depth research paper or suitable substitute (one Priestess produced a commercial tape of Pagan music).

Submit, in writing, their qualifications for service, and plan for further enrichment.

A statement of their particular interest to which they may dedicate their services (mine was the founding of Lifeways, a teaching branch.)

Spend time with as many current Priests and OPriestesses as possible.

Share water and become Water-Siblings with at least one other CAW Waterkin in a Circle further inward.

Pass the Priesthood oral exams.

Create and execute an ordination ritual.

THIRD RING: PRIESTHOOD

(Circles 7 - 9, Color: Purple)

PURPOSE: LEADERSHIP IN HER
MAJESTY'S SACRED SERVICE

The purpose of the the Third Ring is to foster the growth and development of the Pagan movement and community, and help the return of the Goddess to the world at large. This is achieved in numerous ways: through ritual, leadership, workshops and teaching, writing, traveling, conducting interviews, creating works of art, and just getting in there and doing it.

Expectations and qualifications for Priesthood include:

Establish a link between Gods and community, and help people make that link themselves.

Administer sacraments, meaning be able to perform the rituals of the religion

Articulate the body of lore or doctrine of the Church to anyone. Be knowledgeable theologically, historically, etc.

Teach what you know (and know what you teach).

Take responsibility to make things happen.

Put out fires effectively.

Have a sense of presence that is inspiring to others.

Create original material.

Have personal credibility through lack of hypocrisy.

Think on your feet and be able to wing it when necessary.

Effectively lead others without using "power over."

Evoke a sense of affection and respect.

Maintain clarity of vision for the community.

Be able to deal with administrative issues effectively, appropriately, and timely.

Be willing to serve others before "laying out your own trip."

Be able to raise power magically.

Lead regular services.

Be Water-Siblings with several other Priests and Priestesses.

These are the general guidelines for conduct within the Third Ring. Further guidelines are being developed for a *Clergy Handbook*.

Commonly Asked Questions:

What if I have achieved some of these requirements in other organizations? Do I have to do it all over again?

Very often people come to the CAW with prior experience in other religions, other communities, and other trainings. We greatly appreciate such diversity and will often find it acceptable toward fulfilling a listed requirement. This is the job of your Scion Advisor or Clergy sponsor. They will look over what you have done and how much of it fulfills the RING requirements.

Can I do the program faster if I come with prior experience?

Your prior experience may be applied to the fulfillment of requirements, but the

minimum time requirements for various Circles are to give you experience within this community and give us a chance to get to know you and see your integrity in action. So you can't do it faster with prior experience, but you can definitely do it better. *Waiting is.*

Could I lose my status in a given Ring?

Yes, for two reasons. One, you may choose to step back from a Ring you have chosen to embark on because of circumstances in your life, (such as not having enough time while you go to school or have a new baby), or because you no longer feel the same affinity and commitment. We only ask that you return any symbols of your office to the church, and hope that you remain part of the community in whatever Circle feels most appropriate for you.

Occasionally, members of the Clergy or Lifeways staff may become concerned about the conduct of a particular member who is acting as a Scion, spokesperson for CAW, or other responsible capacity. If continued complaints come to us about someone, or if we feel that someone is putting the Church in jeopardy, we will ask that person to address these issues. Failure to address and correct the issues may result in a removal of the office of responsibility to a more appropriate level. An example might be chemical addiction problems interfering with Nest business, offensive social skills, or reckless behavior with regard to the Church.

Do I have to do everything just as it says, or are there alternative ways to meet the requirements?

For many of the requirements it is possible to offer substitutions. You may have read a book that is not on the Bibliography but is similar in subject matter. You may have written an in-depth paper in Graduate School that demonstrates understanding of Comparative Religion, but doesn't fit the suggested format. You may produce a work of art instead of a paper. There are many ways to skin the cat. These substitutions should be approved by your advisor *before* submitting them to Lifeways.

Do I have to do any of this?

Absolutely not. This is an entirely *optional* program, created out of requests by members and needs of the growing community. In fact, we encourage you *not* to move into a Circle or Ring unless you are absolutely certain of why you are doing so. Take your time.

What can I expect to get out of this?

Mostly, whatever you put in to it. Hopefully, you will get a great deal of personal growth, knowledge, training, recognition, responsibility, satisfaction, a sense of community, and only a little frustration.

Who do I call if I get lost?

Phone Larry or Kris at (414-607-0119); e-mail DragonFamily@earthlink.net.

The RINGS are currently under review, some minor changes may occur

For more information contact CAW Australia

www.caw.org.au

Church of All Worlds Expanded Bibliography

by Anodea Judith & Oberon Zell

It has been our intention that this bibliography be arranged according to Rings in accordance with the RINGS Cycle. The basic First Ring Bibliography would ground people in the roots of our religion. The intermediate or Second Ring Bibliography would help to develop the skills and knowledge necessary for the Church's sustained growth, health, and stability. The advanced or Third Ring Bibliography would allow for individual branching out into areas of special interest and talent, encouraging clergy to develop particular expertise. It has proven impossible to categorically separate these books into those appropriate to each Ring, so they are here followed whenever possible by the letters A, B or C, indicating texts recommended for basic, intermediary or advanced studies. We have tried to also list them in recommended order of reading for a course of study in each category, and we welcome suggestions. Of course, no one individual is expected to read all or even most of these books; rather, we intend to offer here a selection of the best-recommended. Choose as many as you wish for as far as you wish to go in each area.

The goal is for everyone coming into CAW to be oriented in our basic identity and worldview. So we have attempted to include only those books that express and teach the worldview that is our ground, at varying levels of complexity. We have considered different learning styles and levels of scholarly inclination in choosing our basic texts. Therefore, we have attempted to include in each category fiction and nonfiction books, tapes, and films that make the same basic point. The lists that follow are an attempt at such a bibliography, drawn from the many books submitted to us. As we intend that this list will be continually modified and upgraded, we welcome further annotations on these titles, as well as recommendations for additions or replacements. (Special thanks to Wendy Hunter-Roberts, D.J. Hamouris, Anna Korn, Firebird, Sam Webster, Fathom Hummingbear, Jon DeCles, Nancye Kirtley, James Assad, Nybor Jordan Gruber, Gail Slocum.)

SPECIAL NOTE: Many of these books are available as recordings for the blind. Whenever known, such will be indicated by the following codes: Recordings for the Blind [RFB], 20 Roszel Rd., Princeton, NJ 08540; Womyn's Braille Press [WBP], POB 8475, Minneapolis, MN 55408; Nat'l Library Service [NLS] for Blind & Physically Handicapped.

CAW Course Outline

I. THE CONTEMPORARY PAGAN MOVEMENT

- A. THE NEW PAGANISM
- B. INSPIRATIONS & VISIONS OF COMMUNITY
- C. MODERN WITCHCRAFT

II. PAGAN HISTORY

- A. ANCIENT HISTORY/ ARCHAEOLOGY
- B. GODDESS HISTORY
- C. MEDIEVAL WITCHCRAFT

III. MYTHTHEOLOGY

- A. GENERAL MYTHOLOGY
- B. GODDESSES
- C. THE GOD

IV. EARTH & NATURE

- A. ECOSOPHY
- B. COSMOLOGY & METAPHYSICS
- C. EMERGENT EVOLUTION

V. MIND, PSYCHE & BEHAVIOR

- A. PSYCHOLOGY & PERSONAL GROWTH
- B. SEXUALITY & RELATIONSHIPS

VI. THE EVOLUTION REVOLUTION

- A. CONSCIOUSNESS
- B. PARADIGM SHIFT
- C. PSYCHEDELIA
- D. THE FRINGES OF SCIENCE

VII. WOMEN'S & MEN'S MYSTERIES

- A. WOMEN'S SPIRITUALITY & FEMINIST THEOLOGY
- B. MEN'S MYSTERIES

VIII. SOCIAL CHANGE

- A. FEMINISM
- B. GREEN POLITICS & R/EVOLUTION
- C. FUTURISM
- D. COMMUNICATIONS & MEDIA

IX. COMPARATIVE RELIGION & WORLD MYTHOLOGY

- A. THE CELTS
- B. BRITISH ISLES
- C. GREECE
- D. ROME
- E. EGYPT
- F. SHAMANISM

G. NATIVE SOUTH AMERICA

H. NATIVE NORTH AMERICA

I. AFRO-CARRIBEAN RELIGION

J. NORTHERN EUROPE

K. EASTERN RELIGIONS

L. FAERIE

M. ALTERNATIVE RELIGIONS, CULTS & SECRET SOCIETIES

N. CHRISTIANITY

X. METAPHYSICAL PRACTICES

A. BASIC MAGIC & RITUAL

B. QABALAH & CEREMONIAL MAGICK

C. DIVINATION

D. ASTROLOGY

I. THE CONTEMPORARY PAGAN MOVEMENT

A. THE NEW PAGANISM

1. DRAWING DOWN THE MOON, Margot Adler, 1979; revised 1986. The most comprehensive, essential book on the modern Neo-Pagan movement. (A)[RFB]

2. THE TRUTH ABOUT NEO-PAGANISM. Anodea Judith. 1994. Excellent basic introduction. (Small booklet: Llewellyn Pubs)(A)

3. THE SPIRAL DANCE, Starhawk. 1979. The most basic, readable, and concise book on Neo-Pagan premises and practice. (A)[RFB]

4. PEOPLE OF THE EARTH: THE NEW PAGANS SPEAK OUT, Ellen Everet Hopman & Lawrence Bond, 1996. Interviews with many major Pagan leaders. (A)

5. THE PAGAN PATH, Janet & Stewart Farrar & Gavin Bone, 1995. Excellent updated overview of the worldwide Pagan movement by famous Wiccan/CAW members. (A)

6. TRUE MAGICK, Amber K, 1990. Practical, cheap, complete, humorous. A good companion to Spiral Dance. (A)

7. SIRENS, 1994. Beautiful movie centred on the great Australian Neo-Pagan artist of the

early 20th century, Norman Lindsey. (A)

8. THE ENCYCLOPEDIA OF WITCHES & WITCHCRAFT, Rosemary Guiley, 1989. Excellent entries on people, groups, history, of both Witchcraft and Neo-Paganism. (ref.)

9. THE SABBATS: A NEW APPROACH TO LIVING THE OLD WAYS, Edain McCoy, 1994. Origins, modern practice, rituals (A)

10. MAGICAL RELIGION & MODERN WITCHCRAFT, James R. Lewis, ed. 1996. Academic anthology of writings by various Neo-Pagan scholars and luminaries. (B)

11. ANCIENT WAYS: RECLAIMING PAGAN TRADITIONS (1991): RITES OF PASSAGE (1994) Pauline & Dan Campanelli. (B)

12. THE MAGICAL HOUSEHOLD, Scott Cunningham & David Harrington, 1987. (B)

13. WITCHCRAFT, THE OLD RELIGION. Leo Louis Martello, 1973. A pretty good report on the emerging perspectives of the early Neo-Pagan movement. (B)

14. VOICES FROM THE CIRCLE: THE HERITAGE OF WESTERN PAGANISM. Prudence Jones & Caitlin Matthews, 1990. (B)

15. HEAVEN ON EARTH: DISPATCHES FROM AMERICA'S SPIRITUAL FRONTIER, Michael d'Antonio. 1992. A wandering reporter chronicles the New Age and Pagan communities in 1991, including CAW's Participation in Redwood Summer.

B. INSPIRATIONS & VISIONS OF COMMUNITY

1. STRANGER IN A STRANGE LAND, Robert A. Heinlein, 1961. (NOT the 1991 unedited release!) Germinal in the original CAW vision, this prophetic novel still has some important ideas for new members. (A)[NLS]

2. RETURN TO CREATION: A SURVIVAL MANUAL FOR NATIVE & NATURAL PEOPLE. Manitonquat (Medicine Story), 1991. Wonderful

telling of traditional Native American stories, laying the foundation for a new tribalism. (Essays)(A)

3. DAS ENERGI, Paul Williams. Poetic and visionary revelation of How It Is. (A)

4. THE FIFTH SACRED THING, Starhawk, 1993. What if witches and Pagans became the majority and began running a major city? How might our values and practices alter business as usual? (Fiction)(A)[WBP]

5. ENGINE SUMMER, John Crowley, 1979. 1,000 years in the future a tribal youth comes of age by trying to understand relics of the technological past. Much food for thought re: community standards of awareness, and very gracefully written. (fiction)(A)

6. ECOTOPIA, Ernest Callenbach, 1975. Utopian vision of a new society created by the secession of the Pacific Northwest from the US. (fiction: audiotope available)(B)

7. ALWAYS COMING HOME, Ursula Le Guin, 1985. An anthropological study of a fictional culture—one that corresponds to life as it could be and perhaps should be. (B)

8. PILGRIMAGE: THE BOOK OF THE PEOPLE (1961) and THE PEOPLE: NO DIFFERENT FLESH (1967), Zenna Henderson. Exiles of a beloved, demolished homeworld are scattered across the Earth, must hide their eldritch abilities, and find each other, generations later. (THE PEOPLE was produced as a TV movie. with William Shatner. Also, Disney made a movie based on these stories, called ESCAPE TO WITCH MOUNTAIN)

9. WATCH THE NORTHWIND RISE, Robert Graves, 1949. A utopian fantasy about an experimental future community modelled on ancient Crete. (fiction)(B)

10. ISLAND, Aldous Huxley, 1962. This antithesis to Brave New World is a Pagan paradise with which we can strongly identify. [NLS]

11. WOMAN ON THE EDGE OF TIME, Marge Piercy, 1976. Mind-link to a future utopian community in the year 2137. (fiction)(B)

12. THE THREE SIRENS, Irving Wallace, 1963. Sacred sexuality in a utopian island paradise. (fiction)(8)

13. GODBODY, Theodore Sturgeon, 1986. A messianic love story. (fiction)(C)

14. THE KIN OF ATA ARE WAITING FOR YOU, Dorothy Bryant, 1971. A very influential story of a society where The Dreaming is the prime reality. (fiction)(C)

15. WALDEN TWO, B.F. Skinner, 1948. Fictionalized blueprint for a utopian community that formed the basis of the very successful Twin Oaks community. (fiction)(C)

C. MODERN WITCHCRAFT

1. TO RIDE A SILVER BROOMSTICK, Silver RavenWolf, 1993. A great primer for the solitary Witch, written by a CAW member. (A)

2. THE WICCAN PATH: A GUIDE FOR THE SOLITARY PRACTITIONER, Rae Beth 1990. Lessons in letter form from a Hedge Witch to her apprentices. Excellent! (A)

3. WICCA: A GUIDE FOR THE SOLITARY PRACTI-

TIONER. Scott Cunningham, 1988. A good introductory guide. (A)

4. WICCACRAFT FOR FAMILIES, Margie McArthur, 1994. Witchcraft for parents and children. (practice)(A)

5. THE FAMILY WICCA BOOK, Ashleen O'Gaea, 1992. Witchcraft for parents and children. (practice)(A)

6. WEST COUNTRY WICCA: A JOURNAL OF THE OLD RELIGION, Rhiannon Ryall, 1990. Memories of Craft life in Devonshire/Somerset in the 1940s among country folks who practiced the Old Religion. (A)

7. BUCKLAND'S COMPLETE BOOK OF WITCHCRAFT, Raymond Buckland, 1986.

8. THE REBIRTH OF WITCHCRAFT, Doreen Valiente, 1989. Valuable history of 20th century revival of Witchcraft from Gardner in the '30s, through popularization in the '60s, to feminist Craft. (B)

9. WITCHES U.S.A., Susan Roberts, 1971. Early American Witchcraft in the late 1960s and some of the key personalities involved. (B)

10. 50 YEARS IN THE FERI TRADITION, Cora Anderson, 1994. Victor Anderson and the tradition in which Starhawk, Gwydion, Alison Harlow, Valerie Voigt, Francesca Dubie & other Craft luminaries were trained.

11. AN A-B-C OF WITCHCRAFT, Doreen Valiente, 1973: 1986. It's all here! (ref.)(B)

12. WITCHCRAFT: A TRADITION RENEWED, Doreen Valiente & Evan Jones, 1990. A significant book on primal Witchcraft in the Robert Cochrane tradition. (B)

13. POWER OF THE WITCH, Laurie Cabot with Tom Cowan, 1990. History and practice of Witchcraft by the most famous Witch of Salem, Mass. (non-fiction)(B)

14. A WITCHES BIBLE COMPLEAT, Janet & Stewart Farrar 1984. First published as EIGHT SABBATS FOR WITCHES (1981) and THE WITCHES' WAY (1981). The Farrars joined CAW in 1995. (B)

15. WITCHCRAFT TODAY, Gerald Gardner, 1954: 1982. The book that introduced the modern Witchcraft revival. (C)

16. WICCA, THE OLD RELIGION IN THE NEW AGE, Vivianne Crowley, 1989. What do witches do? Gives good grounding in classical Wicca. (non-fiction)(B)

17. WITCHCRAFT, THE SIXTH SENSE, Justine Glass, 1965. (B)

18. CRAFTING THE ART OF MAGICK, Aidan Kelly, 1991. A scholarly but controversial investigation into the origins of Gardnerian Witchcraft. (C)

II. PAGAN HISTORY

A. ANCIENT HISTORY/ARCHAEOLOGY

1. THE CHALICE AND THE BLADE, Riane Eisler, 1987. How patriarchy took over through the acceleration of militarism. True female/male partnership as the direction for the future. (A) [RFB]

2. A CHRONICLE OF THE LAST PAGANS, Pierre Chuvin, 1990. A history of the triumph of

Christianity in the Roman Empire as told from the perspective of the Pagans of the time. (A)

3. GILGAMESH THE KING, Robert Silverburg. A novelization of the Epic of Gilgamesh, the most ancient epic tale from Sumer, the first civilization. (fiction)(A)

4. THE DANCER FROM ATLANTIS, Poul Anderson, 1972. A time-travel story set in ancient Crete, just before the eruption of Thera. (science-fiction)(A)

5. THE CREATION OF PATRIARCHY, Gerda Lerner, 1986. A brilliant analysis of the earliest law codes that legislated the new patriarchy. (non-fiction)(B)

6. AMERICA B.C., Barry Fell, 1976. An examination of the evidence for contacts and settlements of ancient Euro-Mediterranean civilizations in the Americas. (non-fiction)(B)

7. FUNERAL GAMES, Mary Renault, 1981. Brilliant novel of the death and succession of Alexander the Great. (fiction)(B)

8. THE MAZE MAKER, Michael Ayrton, 1969. Story of Daedalus, builder of the Minoan Labyrinth and first man to fly. (fiction)

9. THE DISCOVERY OF KING ARTHUR, Geoffrey Ashe, 1985. The true history of Arthur derived from recently discovered contemporary records. Good! (non-fiction)(B)

10. THE ROOTS OF CIVILIZATION, Alexander Marshack, 1972. The cognitive beginnings of our first art, symbol and notation.

11. THE SECRET OF CRETE, Hans Wunderlich, 1983. Brilliant analysis of the "Minoan" civilization, refuting many of the popular notions regarding the "palace" of Knossos.

12. THE MYSTERY OF THE ORACLES, Philipp Vandenburg, 1979: 1982. World-famous archaeologists reveal the best-kept secrets of antiquity. (non-fiction)(C)

B. GODDESS HISTORY

1. WHEN GOD WAS A WOMAN. Merlin Stone, 1976. Stone's story points us to a time when all worshipped the Goddess, reminding us that patriarchal religion is not natural or inevitable. (non-fiction)(A)[RFB]

2. THE MISTS OF AVALON, Marion Zimmer Bradley, 1983. How did the old religion lose its power? The Arthurian legend, excitingly told from the point of view of a priestess of the Goddess, gives us a picture of how it might have happened in Britain. (fiction)(A)[WBP]

3. WHENCE THE GODDESSES: A SOURCEBOOK, Miriam Robbins Dexter, 1990. (B)

4. THE ONCE AND FUTURE GODDESS, Elinor Gadon, 1989. Art historian and scholar Gadon uses well researched art history, archaeological speculations, and current artistic trends to reconstruct goddess-based culture and world view in past, present, and future. Readable. (Art/religions history)(B)

5. GODDESSES AND GODS OF OLD EUROPE (1982), THE LANGUAGE OF THE GODDESS (1990), THE CIVILIZATION OF THE GODDESS (1991), Marija Gimbutas. Bold and imaginative scholarly reconstruction of earliest religious

symbols. (C)

6. THE GODDESS OBSCURED, Pamela Berger, 1985. Transformation of the Grain Protectress from Goddess to saint. (non-fiction)(C)

C. MEDIEVAL WITCHCRAFT

1. WITCHES, Erica Jong, 1981. Coffee-table book, very good overall presentation, beautifully illustrated. (non-fiction)(A)

2. SORCERESS. Beautiful French film of an historical encounter between a village Witch and an Inquisitor. (video from Mystic Fire, POB 1092, Cooper Stn., New York, NY 10276. 800-292-9001)(A)

3. THE HEART OF THE FIRE, Cerridwen Fallingstar, 1990. Powerful story of a coven during the Burning Times, told by a practiced, skilled Witch, with lots of examples of how it's done. (fiction)(A)

4. ANCHORESS, Judith Stanley-Smith & Christine Watkins, writers; Chris Newby, dir. 1993. A Pagan lens on the 14th century, seen through the eyes of the 14-yr-old daughter of the village Wise Woman. (video from Upstate Films, POB 324, Rhinebeck, NY 12572))

5. ARADIA, OR THE GOSPEL OF THE WITCHES, Charles G. Leland, 1889. Essential scriptural material of 19th century Tuscany Witches, or Strega. (scripture)(A)

6. STRANDS OF STARLIGHT (1989), MAZE OF MOONLIGHT, (1993), SHROUD OF SHADOW (1993), STRANDS OF SUNLIGHT (1994), Gael Baudino. Beautiful series of novels dealing with Witchcraft, Elves and the Inquisition, and linking the Middle Ages to our own times. (fantasy)(A)

7. COWS, PIGS, WARS & WITCHES: THE RIDDLE OF CULTURE. Anthony Harris, 1989. A brilliant and insightful analysis of Medieval history and what shaped it. (B)

8. WITCHCRAFT & THE GAY COUNTERCULTURE, Arthur Evans, 1978. A radical view of Western Civilization and some of the people it has tried to destroy. (B)

9. THE BURNING TIMES, dir. by Donna Read, 1990. Outstanding documentary on European Witch-hunts from feminist, Goddess-centred point of view, with commentary by Margot Adler, Starhawk, Matthew Fox. (video from Nat'l. Film Board of Canada, Box 61W, D-10, Montreal, QE, Can. H3C 3H5, S30) (A)

10. WITCHES: INVESTIGATING AN ANCIENT RELIGION, T.C. Lethbridge, 1962. Classic study of Etruscan Pagan survivals.

11. WITCHCRAFT IN THE MIDDLE AGES, Jeffrey Burton Russell, 1972. Comprehensive history of European Witchcraft from the 5th to 15th century, and its social and religious implications. (non-fiction)(C)

12. THE WITCHCULT IN WESTERN EUROPE, Margaret Murray, 192L. The book that inspired Gerald Gardner. (C)[RFB]

III. MYTHTHEOLOGY

A. GENERAL MYTHOLOGY

1. THE GODS ABIDE, Thomas Burnett Swann. 1976. Swann's final novel, telling of the retreat of the Pagan gods and all their retinue. A

beautiful and moving story. (fiction)(A)

2. SMALL GODS, Terry Pratchett. Hilariously funny and painfully brilliant theology on the origin and nature of gods and religion in the Discworld series. A must read! (fiction)(A)

3. NEW LAROUSSE ENCYCLOPEDIA OF MYTHOLOGY, Felix Guirand, ed. 1959; 1986. Classical, reliable reference text of myths from A-Z. (ref.)(A)

4. MYTHS & LEGENDS OF ALL NATIONS, Herbert Spencer Robinson & Knox Wilson, 1950; 1961. Synopses of the essential stories from virtually every culture on Earth. (A)

5. MYTHOLOGY, Edith Hamilton, 1942. The classic. (ref.)(A)

6. A COMPREHENSIVE DICTIONARY OF THE GODS, Anne S. Baumbgartner, 1984. A virtual biographical dictionary of every god or goddess known from every culture. (ref.)(A)

7. MYTHS TO LIVE BY, Joseph Campbell. Readable theory of mythology. What are myths? What do they contribute to our lives? (B)[NLS]

8. HISTORICAL ATLAS OF WORLD MYTHOLOGY, Joseph Campbell, 1988. Multivolume magnum opus. Giant books, profusely illustrated. Each book in this series is a complete work. (ret)(B)

9. THE POWER OF MYTH, Joseph Campbell, 1988. Conversations with Bill Moyers, transcribed from the six-hr. PBS TV series. (interview available on video from PBS)(B)

10. THE MASKS OF GOD: TRANSFORMATIONS OF MYTH THROUGH TIME, Joseph Campbell. Excellent way to get a grounding in myth and archetype. (4 volumes non-fiction)(B)

11. DICTIONARY OF PAGAN RELIGIONS, Harry Wedek & Wade Baskin, 1971. Really more of an extensive glossary of terms, deities, practices and religions. (ref.)(B)

12. A HISTORY OF RELIGIOUS IDEAS, Mircea Eliade, 1977. (3 volumes non-fiction)

13. MYTH OF THE ETERNAL RETURN, Mircea Eliade. Research and theory on death and rebirth mythology by one of the world's greatest scholars of myth and ritual. (C)

14. ESSAYS ON A SCIENCE OF MYTHOLOGY. Karl Kerenyi & Carl Jung. Jungian theory of mythology. (scholarship)(C)

B. GODDESSES

1. ANCIENT MIRRORS OF WOMANHOOD, Merlin Stone, 1979 (2 volumes). A fine selection of important Goddess legends, artfully presented. (mythology)(A)[WBP]

2. THE WITCHES' GODDESS: THE FEMININE PRINCIPLE OF DIVINITY, Janet & Stewart Farrar, 1987. Overview of Goddess from ancient Near East, Western Europe, Celtic and Mediterranean, with rituals to invoke each one, and a list of Goddesses of the world. By CAW members. (non-fiction)(A)

3. INANNA, QUEEN OF HEAVEN AND EARTH, Diane Wolkstein, Joseph Noel Kramer, 1983. Mytho-poetic, readable reconstruction of most ancient Sumerian scriptures of the Goddess that still speak to us today. Beautiful poetry, good scholarship. (A)

4. THE HEART OF THE GODDESS, Hallie Eagle-

heart. 1990. Brief, well-told myths of the Goddess in all her aspects from around the world. Profusely-illustrated coffee table book. (mythology)(A)

5. THE BOOK OF GODDESSES AND HEROINES, Patricia Monaghan, 1981; revised 1997. You can find any goddess from any pantheon here. (ref.)(B)

6. GODDESS: MOTHER OF LIVING NATURE, Adele Getty, 1990. Profusely illustrated coffee-table book of Goddess imagery. (B)

7. THE BOOK OF LILITH, Linda Koluvch, (1987). History of the Dark Goddess as She relates to women and the anima. (B)

8. GRACE AND MERCY IN HER WILD HAIR, Ramprasad Sen, 1982. 18th century Bengali poet addressing Mother Goddess as Shakti and Kali. (scripture)(A)

9. THE MYTH OF THE GODDESS, Jules Cashford & Anne Baring, 1991. (mythology)

10. THE GREAT MOTHER, Erich Neumann, 1963. Voluminous investigation of the archetype, with substantial photo section. (C)

11. MYSTERIES OF THE DARK MOON, Demetra George, 1992.

12. THE GODDESS WITHIN, Jennifer & Roger Woolger, 1971.

13. LADY OF THE BEASTS. Buffie Johnson, 1981. Ancient images of the Goddess and Her sacred animals. (non-fiction)(C)

14. THE WHITE GODDESS, Robert Graves, 1948: revised 1966. Enormous work exploring the depth and scope of True Poetry as Muse-inspired, underpinning Druidic teachings and the Celtic Tree Calendar. (C)

15. THE EYE GODDESS, O.G.S. Crawford, 1991. Tracing the spread of an ancient Goddess cult through its iconography. (C)

16. THE HEBREW GODDESS, Raphael Patai, 1990. Essential work on Middle Eastern Goddesses: Ashera, Shekhinah, etc. (B)

17. PELE, GODDESS OF HAWAII'S VOLCANOES, Herb Kawainui Kane, 1987. Beautifully-illustrated myths of the Volcano Goddess. (A)

18. IN ALL HER NAMES: EXPLORATIONS OF THE FEMININE IN DIVINITY, Joseph Campbell & Charles Muds, eds. 1991. Brilliant essays on the Goddess by Joseph Campbell, Charles Muses, Marija Gimbutas & Riane Eisler. (essays)(B)

19. THE CRONE. Barbara Walker

C. THE GOD

1. THE GREEN MAN: ARCHETYPE OF OUR ONENESS WITH THE EARTH, William Anderson, photos by Clive Hicks, 1990. Very complete examination of the archetype. (A)

2. THE WITCHES' GOD, Janet & Stewart Farrar, 1989. Companion to The Witches' Goddess, with invocations and list. CAW (A)

3. EARTH GOD RISING, Alan Richardson, 1990. (non-fiction)(B)

4. GODS IN EVERY MAN, Jean Shinoda-Bolen. The Greek Gods as archetypes for personal transformation. (non-fiction)(B)

5. THE GOD OF THE WITCHES, Margaret Murray, 1933. (B)[RFB]
6. THE GOLDEN BOUGH, James Frazer. 1890; 1981. Classic compendium of worldwide customs regarding the cycle of the sacrificed Year-King. (ref.)(C)[NLS]

IV. EARTH & NATURE

A. ECOSOPHY

1. VOICE OF THE PLANET, Michael Tobias, 1990. Gaia speaks through a computer at a Tibetan monastery to enlighten an ecologist to Her fate, and his mission. (fiction; also a TBS miniseries, starring William Shatner)(A)
2. LIVES OF A CELL, Lewis Thomas, 1974. Brilliant essays on the nature of Life. (A)
3. LIFETIDE, Lyall Watson, 1979. The awareness that "we are all one" examined from a biological and evolutionary perspective. (A)
4. EARTH WISDOM, Delores La Chappelle, 1978. (A)
5. EARTH PRAYERS, Roberts & Amidon, eds. 1991. A selection of bite-sized meditations on Nature, from poets and scriptures of many cultures. (scripture)(A)
6. RUMORS OF SPRING, Richard Grant, 1987. What would happen if a forest could really adapt to the conditions of our poisoned planet? Richard is a CAW member. (fiction)(A)
7. THE WORD FOR WORLD IS FOREST, Ursula LeGuin, 1972. The recurring story of clashing cultures, technocratic invaders vs. dream-powered natives. (fiction)(A)
8. THE GLOBAL BRAIN AWAKENS, Peter Russell, 1983; 1995. Brilliant analysis of the factors and implications of the inevitable awakening of Gaia. (non-fiction)(B)
9. GAIA: AN ATLAS OF PLANET MANAGEMENT, Norman Myers, ed. 1984. The definitive guide to a planet in critical transition. Profusely illustrated, with over 100 contributors. Extraordinary. (non-fiction)(B)
10. SACRED LAND, SACRED SEX, RAPTURE OF THE DEEP, Dolores La Chappelle, 1988. A brilliant, multi-disciplinary examination of how ritual works. Demands deep concentration, and well worth it! (B)
11. DEEP ECOLOGY, Bill Devall and George Sessions, 1985. (B)
12. GAIA: THE GROWTH OF AN IDEA. Lawrence Joseph, 1990. (B)
13. GAIA: A NEW LOOK AT LIFE ON EARTH (1979), THE AGES OF GAIA (1988), HEALING GAIA (1991), James Lovelock. Implications of Gaia Thesis. (B)
14. THINKING LIKE A MOUNTAIN: TOWARDS A COUNCIL OF ALL BEINGS, John Seed, Joanna Macy, Pat Fleming. Arne Naess, 1988. (essays) (A)
15. THE DREAM OF THE EARTH, Thomas Berry, 1988. (B)
16. THE RECOVERY OF CULTURE, Henry Bailey Stevens, 1963. Classic. (B)

B. COSMOLOGY & METAPHYSICS

1. COSMOS, Carl Sagan, 1980. (non-fiction book & TV series)(A)
2. THE UNIVERSE IS A GREEN DRAGON, Brian Swimme & Thomas Berry, 1984. (A)
3. THE UNIVERSE STORY, Brian Swimme & Thomas Berry, 1992.
4. THE COSMIC DOCTRINE, Dion Fortune, 1949.
5. THE SELF-ORGANIZING UNIVERSE, Erich Jantsch, 1980. (non-fiction)(C)
6. ANGELS FEAR, Gregory Bateson, 1988.
7. SHIKASTA, Doris Lessing, 1979. (fiction)
8. A BRIEF HISTORY OF TIME, Stephen Hawking, 1988. (non-fiction)(A)
9. THE TAO OF PHYSICS, Fritjof Capra. 1975. (non-fiction)[NLS, RFB]

C. EMERGENT EVOLUTION

1. STAR MAKER, Olaf Stapleton. 1937; 1972. One of the most far-reaching SF books ever written. An evolutionary projection from humanity to Gaia to the galaxy and beyond! (A)
2. MICROCOSMOS, Lynn Margulis & Dorian Sagan. 1986. (A)
3. THE DESCENT OF WOMAN, Elaine Morgan. 1972. Presents the radical thesis that human evolution included a significant phase as an aquatic ape. (non-fiction)(A)
4. SO HUMAN AN ANIMAL, René Dubos, 1968. 1969 Pulitzer Prize winner on our emergence and nature. (essays)(A)
5. CHILDHOOD'S END, Arthur C. Clarke. The classic science fiction novel of a future leap in consciousness evolution. (A)
6. EVER SINCE DARWIN, Stephen Jay Gould. (essays)(B)
7. MORE THAN HUMAN, Theodore Sturgeon. A vision of the possible future evolution of group consciousness. (fiction)(B)
8. ODD JOHN, Olaf Stapleton. 1935? A classic science fiction novel of Homo Novus. (B)
9. NOT MAN APART. Robinson Jeffers, 1969. (essays)(B)

V. MIND, PSYCHE & BEHAVIOR

A. PSYCHOLOGY & PERSONAL GROWTH

1. WHEELS OF LIFE: A USER'S GUIDE TO THE CHAKRA SYSTEM, Anodea Judith, 1987: and THE SEVENFOLD JOURNEY, Selene Vega & Anodea Judith, 1993. A carefully wrought and readable synthesis of the ancient chakra system and modern psychology in two books by CAW High Priestess that provide keys to our own selves and lives. (A)
2. WHY I AM NOT A CHRISTIAN, Bertrand Russell, 1957. (essays)(A)
3. THE SEVEN HABITS OF HIGHLY EFFECTIVE PEOPLE, Stephen Covey, 1989. Powerful lessons in personal change. (A)
3. MEETING THE SHADOW, Zweig & Abrams, eds. 1991. Anthology of ideas on dealing with the dark side; 65 essays, including Jung, Bly,

Bradshaw, Deena Metzger. (B)

4. TOWARD A PSYCHOLOGY OF BEING, Abraham Maslow. 1962. Granddaddy of Transpersonal Psychology gives us the basics of a psychology of self-actualization. (C)
5. WAY OF THE PEACEFUL WARRIOR, Dan Millman
6. HEALING THE SHAME THAT BINDS YOU, John Bradshaw, 1988.
7. THE COURAGE TO HEAL. Ellen Bass & Laura Davis
8. THE ROAD LESS TRAVELED, Scott Peck, 1978.
9. CARE OF THE SOUL, Thomas Moore. 1992.

B. SEXUALITY & RELATIONSHIPS

1. LOVE WITHOUT LIMITS, Debora Annapol, ed. 1992. First book specifically exploring the option of polyamory. (essays)(A)
2. THE GATE TO WOMEN'S COUNTRY, Sheri S. Tepper, 1988. A powerful novel, set 300 years in the future. where human civilization into two separate societies, with walled cities of women and peaceful men: and armed garrisons of warriors. (fiction)(A)
3. THE LEFT HAND OF DARKNESS, Ursula LeGuin, 1969. What does society look like when there are no men or women, just people who are sometimes sexual? (fiction)(A)
4. COURTSHIP RITE, Donald Kingsbury, 1982. Brilliant novel of group marriage and religion in a SF cannibal society. (fiction)(A)
5. THE REBELLION OF YALE MARRAT, Robert Rimmer, 1964. A non-science-fiction analog of Heinlein's SISL, including a new Goddess religion. (fiction)(B)
6. SACRED PLEASURE, Rhiane Eisler, 1995. A sequel to The Chalice & the Blade, addressing all aspects of sexuality and pleasure through the ages, including suppression. (B)
7. MARRIAGE AND MORALS, Bertrand Russell, 1929. Amazing insights! (essays)(B)
8. LOVING MORE: THE POLYFIDELITY PRIMER, Ryam Nearing, Excellent on structuring multiple relationships. (LM, POB 4358, Boulder, CO 80306. \$12)(B)
9. SEXUAL SECRETS, Nik Douglas and Penny Slinger, 1979. (B)
10. INTIMATE PARTNERS: PATTERNS IN LOVE & MARRIAGE. Maggie Scarf, 1987.

VI. THE EVOLUTION REVOLUTION

A. CONSCIOUSNESS

1. THE ORIGIN OF CONSCIOUSNESS IN THE BREAKDOWN OF THE BICAMERAL MIND, Julian Jaynes, 1977. Very important theory of consciousness as a function of hemispheric laterality, with the "gods" inhabiting the right hemispheres of humanity. (nonfiction)(A)
2. STEPS TOWARD AN ECOLOGY OF MIND, Gregory Bateson. Uses bio-systems, cybernetic theory, and Socratic "metalogues" to introduce us to a new way of thinking in systems. (non-fiction)(C)

3. WAKING UP: OVERCOMING THE OBSTACLES TO HUMAN POTENTIAL, Charles Tart, 1988. (non-fiction)(B)

4. THE CENTER OF THE CYCLONE, John C. Lilly, 1972. An autobiography of inner space. (non-fiction)(B)

5. WORLD AS LOVER, WORLD AS SELF. Joanna Macy

6. MAPS OF THE MIND, C. Hampden-Turner

7. THE TANGLED WING: BIOLOGICAL CONSTRAINTS ON THE HUMAN SPIRIT, Melvin Konner. If we continue to ignore our animal nature and heritage, we will never move forward into a world of peace and justice. Konner shows with impeccable scholarship just how consciousness is shaped by biology. (socio-biology)(C)

8. THE COSMIC TRIGGER and PROMETHEUS RISING. Robert Anton Wilson (C)

9. WHO HEARS YOUR THOUGHTS? with Ondrea & Stephen Levine. Consciousness teachers talk about self, the mind, death, and the journey through life. (New Dimensions audiotape interview #1657)

B. PARADIGM SHIFT

1. THE GLOBAL BRAIN AWAKES, Peter Russell, 1982; 1995. A vision of the immanent emergence of collective planetary consciousness. (also available as a video for \$32 from Global Brain Inc., 555 Bryant St. #210, Palo Alto, CA 94301. 1-800-U-GO-GLOBAL)(A)

2. THE HUNDRETH MONKEY, Ken Keyes.

3. THE TIME FALLING BODIES TAKE TO LIGHT, William Irwin Thompson, 1981. Mythology, sexuality and the origins of culture at the threshold of our future evolution. Superb! (non-fiction)(A)

4. THE TURNING POINT, Fritjof Capra, 1982. Evidence leading to the immanent emergence of a new phase in the evolution of human consciousness. (non-fiction)(A)[NLS, RFB]

5. A NEW SCIENCE OF LIFE: THE HYPOTHESIS OF FORMATIVE CAUSATION, Rupert Sheldrake, 1982. Ingenious explanation of the transference of behaviour across large distances, suggesting that biological systems are regulated by invisible organizing blueprints: "morphogenic fields." (B)

6. PARADIGMS IN PROGRESS, Hazel Henderson, 1991.(non-fiction)

7. LIFTING THE VEIL: THE FEMININE FACE OF SCIENCE, Linda Shepherd, 1993.

8. GLOBAL MIND CHANGE, with Juanita Brown, Rachel Naomi Remen, MD, & Willis Harman. Three leading Thinkers discuss the emergence of a new world view based on interconnectedness. (New Dimensions audiotape interview #2314)

9. CHAOS: MAKING A NEW SCIENCE, James Gleick, 1987. Homeostasis vs. paradigm shifts in Nature, or how Eris went to M.I.T. (non-fiction)(B)

10. THE AQUARIAN CONSPIRACY, Marilyn Ferguson, 1980. Many of the trends pointing to a new age and a paradigm shift are outlined in this optimistic and visionary classic. Unfor-

tunately, Ferguson entirely omits the Neo-Pagan movement. (C)

11. THE STRUCTURE OF SCIENTIFIC REVOLUTIONS, Thomas Kuhn, 1962; 1970. The original and definitive work on scientific paradigms and paradigm shifts. (C)

C. PSYCHEDELIA

1. THE ARCHAIC REVIVAL, 1991, and FOOD OF THE GODS, 1993, Terence McKenna. The evolution of human consciousness catalysed by magic mushrooms: also addresses UFOs, the rebirth of the Goddess, and the "end of history." (ARCHAIC REVIVAL is available as audiotape and video)(A)

2. HALLUCINOGENS & SHAMANISM, Michael J. Harner, 1973. (B)

3. CEREMONIAL CHEMISTRY, Thomas Szasz, 1975. A significant overview of the long history of the war against psychotropic plants and those who use them. (non-fiction)(B)

4. MARIJUANA: THE FORBIDDEN MEDICINE, Lester Grinspoon, 1993.

5. PLANTS OF THE GODS, Richard Schultes & Albert Hofmann

6. THE DOORS OF PERCEPTION; HEAVEN & HELL, Aldous Huxley, 1954. (C)

7. PSYCHEDELICS ENCYCLOPEDIA. Peter Stafford. (ref.)(C)

8. THE PSYCHEDELIC EXPERIENCE, Tim Leary, Ralph Metzner, Richard Alpert, 1964. A manual based on the Tibetan Book of the Dead. Metzner is a member of CAW. (C)

D. THE FRINGES OF SCIENCE

1. THE EDGES OF SCIENCE. Richard Morris, 1990. Crossing the boundary from physics to metaphysics. An excellent introduction to the borderline territory. (non-fiction)(A)

2. PASSPORT TO MAGONIA. Jacques Vallée, 1969; 1993. A comparison of the UFO phenomena with historical reports and legends of encounters with Fäerie. Most provocative!(A)

3. STALKING THE WILD PENDULUM. Itzak Bentov, 1977. A creative and holistic view of human consciousness and the universe. Fun!

4. THE CRACK IN THE COSMIC EGG, Joseph Chilton Pearce. (non-fiction)

5. THE WORLD'S MOST INCREDIBLE STORIES, Adam Sisman, ed. 1992. Mindboggling news reports selected from 20 years of the *Fortean Times*. Will definitely give you something to think about! Over 200 photos and drawings. (news clips)(A)

6. NO WAY: THE NATURE OF THE IMPOSSIBLE, Philip Davis & David Park, ed. 1987. Essays on the "impossible" by 20 writers. (B)

7. INCREDIBLE COINCIDENCE, Alan Vaughn, 1979. The first major collection of synchronicity case histories. (B)

8. FORBIDDEN SCIENCE, Jacques Vallée, 1992. Personal journal of the 1960s by the world's foremost researcher of the UFO phenomenon. (journal)(B)

9. BOOK OF THE DAMED (1919) and LO! (1931), Charles Fort. Reports of the Weird.

VII. WOMEN'S & MEN'S MYSTERIES

A. WOMEN'S SPIRITUALITY & FEMINIST THEOLOGY

1. MOTHER WOVE THE MORNING, Carol Lynn Pearson, 1992. An incredible one-woman stage performance of 16 women throughout history, searching for The Mother. (video & book available: 1384 Cornwall Ct., Walnut Creek, CA 94596)(A)

2. SHAKTI WOMAN, Vicki Noble, 1991. A woman finds her own deepest power in her personal spiritual journey. Very moving and readable. (non-fiction)(A)

3. THE LAUGHTER OF APHRODITE, Carol Christ, 1987. A Harvard Divinity scholar finds the Goddess, and shares her journey with us. Rich mix of personal process, digested scholarship and research. (essays)(A)

4. SHE CHANGES: A GODDESS MYTH FOR MODERN WOMEN, Teresa Mark, 1993. (A)

5. GODDESSES IN EVERY WOMAN, Jean Shinoda-Bolen, 1984. (non-fiction)(A)

6. THE GREAT COSMIC MOTHER: REDISCOVERING THE RELIGION OF THE EARTH. Monica Sjöö & Barbara Mor, 1987; 1992. (new edition has colour plates)[WBP]

7. THE SPIRAL PATH: EXPLORATIONS IN WOMEN'S SPIRITUALITY, Theresa King, ed. 1992. Essays by 22 contemporary spiritual teachers on every aspect of their lives. (B)

8. THE POLITICS OF WOMEN'S SPIRITUALITY, Charlene Spretnak, 1982. Just what it sounds like! Coherent, powerful arguments for a feminist spiritual ground for healing our world. Readable and basic. (B)[WBP]

9. DESCENT TO THE GODDESS, Sylvia Perera, 1981. Relationship to the Goddess/feminist spirituality takes us on a journey down into our depths. Perera describes and illuminates this journey and its meaning.

10. BEYOND GOD THE FATHER, Mary Daly, 1985. [WBP]

11. TO KNOW, Jade. A survey of the history of ideas of the Women's Spirituality and Pagan movements. (non-fiction)

12. WOMEN'S MYSTERIES, ANCIENT & MODERN, M. Esther Harding, 1971. (B)

13. MOTHERWIT, Diane Mariechild, 1981; 1988. Important handbook of feminist spiritual practice, "co-creating our own reality."

14. WOMANSPRIT, Hallie Inglehart, 1981.

15. THE WOMEN'S SPIRITUALITY BOOK, Diane Stein, 1986. Summarizes historical shift from matriarchy to patriarchy and growth of women's spirituality in '70s and '80s, then instructs in practices. Useful. (A)

B. MEN'S MYSTERIES

1. BLINDFOLD ON A TIGHTROPE: MEN'S MYTHS & MEN'S MYSTERIES, Ramfis Firethorn, 1993. Written by a CAW member; \$12 from Solar Crown Pubs. (non-fiction)(A)

2. THE FLOWERING ROD: MEN, SEX & SPIRITUALITY, Kenny Klein, 1991. Written by a CAW member and a founder of Blue Star Witchcraft

tradition. (non-fiction)(A)

3. CELEBRATING THE MALE MYSTERIES, R.J. Stewart, 1991. (non-fiction)

4. THE HORNED GOD: FEMINISM & MEN AS WOUNDING AND HEALING. John Rowan, 1987. Where do men fit into feminist spirituality? Psychologist Rowan gives us a powerful answer, affirming both male and female power in his redefinition of masculinity. (non-fiction)(B)

5. KING, WARRIOR, MAGICIAN. LOVER, Robert Moore & Douglas Gillette, 1990. Rediscovering the archetypes of the mature masculine identify. (non-fiction)(B)

6. FIRE IN THE BELLY, Sam Keene, 1993

7. IRON JOHN, Robert Bly. Trying to understand the masculine psyche through the Grimm Brothers fairy tales. (non-fiction)(B)

8. THE LAST OF THE WINE, Mary Renault.

9. HERO OF A THOUSAND FACES, Joseph Campbell, 1956. Classic. (non-fiction)(C)

VIII. SOCIAL CHANGE

A. FEMINISM

1. BACKLASH: THE UNDECLARED WAR AGAINST AMERICAN WOMEN, Susan Faludi, 1991. Important analysis of the antiwomen forces and their programs. (A)[WBP]

2. THE HEROINE'S JOURNEY, Maureen McDock, 1990. Life journey of Everywoman towards a sense of self in connection with the Goddess. A healing book (non-fiction)(A)

3. WOMEN'S REALITY. Ann Wilson Schaefer. Schaefer shows us how the "normalcy" we take for granted is a system that subjugates and exploits, by virtue of its every assumption of thought and habit. (non-fiction)

4. MASCULINE AND FEMININE, Gareth S. Hill. (non-fiction)

5. WOMEN WHO RUN WITH THE WOLVES, Clarissa P. Estes (A)[WBP]

6. THE TEMPLE OF MY FAMILIAR, Alice Walker, 1989. Walker asks "How can women affirm life in the face of abuse and injustice?" then goes on to tell us. Feminist process pantheism in story form, fiction)(B)

7. AMAZON, A NOVEL, Barbara G. Walker, 1992. Novel of an ancient Amazon warrior who appears in our modern world. (A)

B. GREEN POLITICS & R/EVOLUTION

1. EARTH IN THE BALANCE: ECOLOGY & THE HUMAN SPIRIT, Al Gore, 1992. A rationale and blueprint for saving the planet, by the Vice President of the US! And there is even mention of The Goddess! (B)

2. DREAMING THE DARK: MAGIC, SEX AND POLITICS, Starhawk, 1982. Good ideas about female/male relations, power, sex, spirituality, and of course, the Goddess and the God. (non-fiction)[WBP, RFB]

3. BIOSPHERE POLITICS. Jeremy Rifkin.

4. TRUTH OR DARE. Starhawk, 1987. Major theoretical and practical text on power in

society and personal relationships, and how we can build a new paradigm. [WBP, RFB]

5. SPIRITUAL DIMENSION OF GREEN POLITICS, Charlene Spretnak, Fritjof Capra, 1985-6. Shows Green politics to be compatible with ancient Goddess religion yet adaptable to needs of modern society. (non-fiction)

6. THE POLITICS OF THE SOLAR AGE, Hazel Henderson.

7. DESPAIR AND PERSONAL POWER IN THE NUCLEAR AGE, Joanna Macy, 1983. A powerful influence on feminist political activism, particularly peace and anti-nuclear.

8. SAVING THE EARTH: A CITIZEN'S GUIDE TO ENVIRONMENTAL ACTION, Will Steger & Jon Bowermaster

9. ANTAGONISTS IN THE CHURCH; HOW TO IDENTIFY AND DEAL WITH DESTRUCTIVE CONFLICT, Kenneth C. Haugk, 1988. An essential book for Pagans as well as Christians! (A)

10. RULES FOR RADICALS, Saul Alinsky. Simply the best political organizing book ever written. (non-fiction)

C. FUTURISM

1. THE POSSIBLE HUMAN, Jean Houston, 1982. Based on extensive consciousness research, Houston gives us a look at what we our potential might be, if we truly realized. Includes some practices for self-realization.

2. THE MOON IS A HARSH MISTRESS, Robert Heinlein, 1966. A Lunar colony society based on rational anarchy and group marriage declares its independence from Earth. (A)

3. THE BRIDGE BETWEEN MATTER & SPIRITUAL IS MATTER BECOMING SPIRIT, Paulo Soleri, 1973. An impassioned plea for a new religion of the Earth, by the architect of Arcosanti. (essays)(B)

4. LET ME EXPLAIN (1970) and BUILDING THE EARTH, Pierre Teilhard de Chardin. The best general explanations of Chardin's vision of future evolution to the Omega Point of planetary awakening. (non-fiction)(B)

5. THE PHENOMENON OF MAN, Pierre Teilhard de Chardin, 1965. One of the most significant and influential books of all time, embracing the entirety of evolution from Alpha to Omega. (non-fiction)(C)

6. NEW AGE & ARMAGEDDON: THE GODDESS OR THE GURUS? Monica Sjöö. 1992. A feminist Pagan critique of the New Age, and a vision for the future. (B)

7. THE FINAL EMPIRE: THE COLLAPSE OF CIVILIZATION & THE SEED OF THE FUTURE, William H. Kötke, 1993. 10,000 years of civilization brilliantly analysed, with a prescription for planetary salvation. (B)

8. POLITICS OF THE SOLAR AGE, Hazel Henderson.

D. COMMUNICATIONS & MEDIA

1. FOUR ARGUMENTS FOR THE ABOLITION OF TELEVISION, Gerry Mander

2. GUTENBERG GALAXY & THE MEDIUM IS THE MESSAGE, Marshall McLuhan.

3. THE MANUFACTURE OF CONSENT, Noam

Chomsky

IX COMPARATIVE RELIGION & WORLD MYTHOLOGY

A. THE CELTS

1. CELTIC GODS, CELTIC GODDESSES, R.J. Stewart, 1990. Beautifully-illustrated legends and lore of Celtic mythology. (A)

2. THE HORSE GODDESS, Morgan Llewellyn. Historical novel of Epona, and the coming of horses to the Celts from the Scythians.

3. CELTIC MYTH & LEGEND, Charles Squire, 1975. The most comprehensive compilation of Celtic legends and poetry ever written. It's all here. (mythology)(B)

4. CELTIC MYTHOLOGY, Proinsias MacCana, 1970. Paul Hamlyn series. (B)

5. THE CELTS, Gerard Herm, 1975. Germany's #1 best-seller, translated into English.

6. THE CELTIC WORLD, Barry Cunliffe, 1979. (non-fiction)(C)

7. THE DRUIDS: A STUDY IN KELTIC PREHISTORY, T.D. Kendrick, 1966. (C)

8. THE LIFE & DEATH OF A DRUID PRINCE, Ann Ross & Don Robins, 1989. The story of Lindow Man, found in an English pear bag in 1984, and the implications of the find.

9. CELTS & GALLO-ROMANS, J. Hatt.

10. MYTHS & SYMBOLS IN PAGAN EUROPE, H.R. Ellis Davidson, 1988. Early Scandinavian and Celtic religions. (C)

11. EVERYDAY LIFE OF THE PAGAN CELTS, Anne Ross

12. CELTIC MYSTERIES. John Sharkey

B. BRITISH ISLES

1. THE ARTHURIAN LEGENDS, Richard Barber, 1979. A well-illustrated selection of essential Arthurian literature. (A)

2. THE 21 LESSONS OF MERLYN, Douglas Monroe (fiction)(A)

3. THE CRYSTAL CAVE (1970): THE HOLLOW HILLS (1974); THE LAST ENCHANTMENT (1979): THE WICKED DAY (1983), Mary Stewart. Terrific novelization of the whole Arthurian myths, seen through the eyes of Merlin. (fiction)(A)

4. THE MABINOGION: PRINCE OF ANNWN (1974); CHILDREN OF LLYR (1971); SONG OF RHIANNON (1972); ISLAND OF THE MIGHTY (1936; 1964), Evangeline Walten, 1971-74. The Welsh national epic in novelized form. (4 volumes mythology)(B)

5. TAIN BO CUALGNE, T. Kinsella, trans. The Irish national epic: "Cooley's Cattle Raid."

6. IRISH FOLK CUSTOM & BELIEF, Sean O'Suilleabhain

7. THE DRUIDS, Stuart Piggott

8. PAGAN CELTIC BRITAIN, Anne Ross

9. THE FESTIVAL OF LUNASA, Maire MacNeill

C. GREECE

1. DIONYSOS, MYTH & CULT, Waite Otto.
2. ANCIENT GREEK RELIGION, Burkhardt.
3. THE BULL FROM THE SEA, Mary Renault, 1962. Great telling of the legend of Theseus and the Minotaur. (fiction)(A)
4. HERCULES, MY SHIPMATE, Robert Graves, 1966. Splendid telling of the Argosy.
5. THE LAST VOYAGE OF ODYSSEUS, Karen Carey, 1983. What happens after Odysseus returns home? (fiction)(A)
6. THE AMBER PRINCESS, Henry Treece, 1963. The story of the Trojan War and its aftermath, seen through the eyes of Electra, daughter of Agamemnon. (fiction)(A)
7. ARIADNE, June Brindl. Devastatingly told story of the last priestess of Crete. (fiction) 8. CASSANDRA, Krista Wolfe. Literary masterpiece telling the story of the Trojan War (the last battle for the way of the Goddess in the East), from Cassandra's viewpoint.
9. JASON AND THE ARGONAUTS, Ray Harryhausen. Movie of the quest for the Golden Fleece. (film)(A)
10. THE GREEK MYTHS. Robert Graves.
11. ELEUSIS, Karl Kerényi. (non-fiction)
12. THEMIS, Jane E. Harrison. (non-fiction)
13. GREEK MYTHOLOGY, John Pinsent, 1969. Paul Hamlyn series. (B)

D. ROME

1. THE GODS OF THE CREEKS & ROMANS, Karl Kerényi.
2. THE GOLDEN ASS, Lucius Apuleius (translated by Robert Graves) (scripture)
3. RELIGIOUS EXPERIENCE OF THE ROMAN PEOPLE, W.W. Fowler
4. ROMAN MYTHOLOGY, Stewart Perowne, 1969. Paul Hamlyn series. (mythology)(B)
5. THE MYSTERIES OF MITHRAS, Franz Cumont. (non-fiction)
6. ORIENTAL RELIGIONS IN ROMAN PAGANISM, Franz Cumont.
7. ROMANS ON THE RHINE, Paul McKendrick. (non-fiction)

E. EGYPT

1. EGYPTIAN MAGIC, E.A. Wallis Budge, 1901; 1971. (non-fiction)
2. EGYPTIAN RELIGION, E.A. Wallis Budge, 1900: 1959. (non-fiction)
3. ANCIENT EGYPTIAN RELIGION, Henry Frankfort. (non-fiction)
4. EGYPTIAN MYTHOLOGY, Veronica Ions, 1965. Paul Hamlyn series. (mythology)(B)
5. EGYPT BEFORE THE PHARAOHS, Michael A. Hoffman, 1979. The prehistoric foundations of Egyptian civilization. (C)
6. THE EGYPTIAN BOOK OF THE DEAD, translated by E.A. Wallis Budge, 1895; 1967.

F. SHAMANISM

1. THE WAY OF THE SHAMAN, Michael J. Harner, 1982. Accurate, comprehensive, and

readable book on the shamanic path. [RFB]

2. SOUL RETRIEVAL, Ingerman, 1991. An extremely approachable, down-to-earth description of how and why shamanic technique is useful as therapy. (non-fiction)(A)
3. WIZARD OF THE UPPER AMAZON, F. Bruce Lamb. (non-fiction)
4. FACES IN THE SMOKE, Douchan Gersi, 1991. An eyewitness account of Voodoo, shamanism, psychic healing and other amazing human powers over a lifetime of experiences among tribal peoples. (B)
5. SHAMANIC VOICES, Joan Halifax, 1979. An anthology of shamanic narratives from around the world. (non-fiction)(B)
6. IN THE SHADOW OF THE SHAMAN, Amber Wolfe. (non-fiction)
7. SHAMANISM: ANCIENT TECHNIQUES OF ECSTASY, Mircea Eliade, 1974. (C)
8. HUNA: A BEGINNER'S GUIDE, Enid Hoffman. (non-fiction)
9. SIBERIAN MYTHOLOGY, Unno Holmberg (mythology)

G. NATIVE SOUTH AMERICA

1. THE EMERALD FOREST & MEDICINE MAN. Movies about the world of the Amazon. (films) (A)
2. AMAZON BURNING, Petru Popescu, 1991. Based on the dairies of Loren McIntyre, who spent 40 years exploring the Amazon basin, discovering the source of the river in 1971. Recounts his astounding adventures among the time-traveling, telepathic Cat People. (A)
3. RAUNI: THE FIGHT FOR THE AMAZON, Jean-Pierre Dutilleul, 1979. An Amazon chieftain accompanies a video crew back to civilization in an attempt to save his people and forest. (video documentary from Mystic Fire)(B)
4. FROM THE HEART OF THE WORLD: THE ELDER BROTHERS' WARNING, Alan Ereira, 1991. The only outside contact with the Kogi: the last surviving pre-Columbian civilization of South America. (video documentary from Mystic Fire)(B)
5. SOUTH AMERICAN MYTHOLOGY, Harold Osborne, 1968. Paul Hamlyn series.
6. MEXICAN & CENTRAL AMERICAN MYTHOLOGY, Irene Nicholson, 1967. Paul Hamlyn series. (mythology)(B)

H. NATIVE NORTH AMERICA

1. THE SACRED HOOP, Paula Gunn Alien.
2. BLACK ELK SPEAKS, John G. Neihardt.
3. LAME DEER, SEEKER OF VISIONS, Lame Deer and R. Erdoes.
4. NATIVE AMERICAN MYTHS & MYSTERIES, Vincent H. Gaddis, 1976; 1991.
5. NAVAHO RELIGION, G.A. Reichard.
6. NAVAJO WITCHCRAFT, Clyde Kluckhohn, 1944; 1967.
7. TOUCH THE EARTH, T.C. McLuhan.
8. SEVEN ARROWS, Hyemehost Storm. (stories)(A)[RFB]

9. REDMAN'S RELIGION, Ruth M. Underhill.
10. BOOK OF THE HOPI, Frank Waters.
11. NORTHAMERICAN INDIAN MYTHOLOGY, Cottie Burland, 1965. Paul Hamlyn series. (mythology)(B)
12. DAUGHTERS OF THE EARTH, Carolyn Niethammer, 1977. The lives and legends of American Indian women. (non-fiction)(C)

I. AFRO-CARRIBEAN RELIGIONS

1. STARTING A RELATIONSHIP WITH THE LOA OF HOLY VOO-DOO, David Cimochowski. A Voodoo primer/cookbook.
2. JAMBALAYA: THE NATURAL WOMAN'S BOOK OF PERSONAL CHARMS & PRACTICAL RITUALS, Luisah Teisch, 1985. Neo-African religion by a Yoruba priestess of Oshun. (practice)(A)
3. FLASH OF THE SPIRIT, Robert Farris Thompson, 1983. African & Afro-American art & philosophy. (B)
4. AFRICAN MYTHOLOGY, Geoffrey Parrinder, 1967. Paul Hamlyn series. (B)
5. THE SANTERIA EXPERIENCE, Maria Gomez. How to care for your South America loas properly. (B)

J. NORTHERN EUROPE

1. THE WELL OF REMEMBRANCE, Ralph Metzner, 1995. Rediscovering the Earth Wisdom myths of Northern Europe. Ralph is a CAW member. (A)
2. MYTH & RELIGION OF THE NORTH, Turville-Petre
3. FINNO-UGRIC MYTHOLOGY, Unno Holmberg
4. ANCIENT EUROPE, Stuart Piggot
5. THE BALTS and THE SLAVS, Marija Gimbutas
6. SEX SONGS OF THE ANCIENT LETTS, Bud Berzinger, trans. 1969. 1,000 annotated short songs from the Pagan Latvians, some going back 4,000 years. Important historical material on some of the last Europeans to be Christianised. (non-fiction)(B)
7. GODS & MYTHS OF NORTHERN EUROPE, H.R. Ellis Davidson
8. GODS OF THE ANCIENT NORTHMEN, G. Dumézil
9. RITES & RELIGION OF THE ANGLOSAXONS, G.R. Owen
10. ANCIENT POPULAR RELIGION OF NORWAY, Axel Olrik

K. EASTERN RELIGIONS

1. THE GODS OF INDIA, Alain Danielou. (B)
2. THE PHILOSOPHIES OF INDIA, Heinrich Zimmer. (non-fiction)
3. ZEN MIND, BEGINNER'S MIND, D.T. Suzuki. (non-fiction)
4. JAPANESE MYTHOLOGY, Juliet Piggot.
5. AN INTRODUCTION TO ORIENTAL MYTHOLOGY, Clio Whittaker. (B)
6. FOUNDATIONS OF TIBETAN MYSTICISM, Anagarika Govinda.

7. THE TIBETAN BOOK OF THE DEAD, translated by C. Trungpa Rinpoche and Evans-Wentz (scripture)

8. FOLK RELIGION IN JAPAN, Ichiro Hori, 1968. (non-fiction)

9. THINKERS OF THE EAST; CARAVAN OF DREAMS; THE SUFIS, Idries Shah. Sufism.

10. THE WAY OF ZEN, Alan Watts.

11. TAO TE CHING: A NEW ENGLISH VERSION, trans. Stephen Mitchell, 1988. Taoism is the Paganism of China. This is a definitive translation for our time, and an excellent tool for contemplation. (scripture)

12. CHINESE MYTHOLOGY, Anthony Christie, 1968. Paul Hamlyn series. (B)

13. NEAR EASTERN MYTHOLOGY, John Gray, 1969. Mesopotamia, Syria, Palestine. Paul Hamlyn series. (mythology)(B)

L. FAERIE

1. LUD-IN-THE-MIST, Hope Mirrlees, 1970. A beautifully conceived novel of fantasy, magic and Faerie, dealing with the dichotomy of life and the terrible error of that division.

2. LITTLE, BIG, John Crowley, 1981. A masterpiece of modern fantasy, full of lessons (and cautions) on how to access Faerie and rearrange the course of history with magic. (A)

3. YARROW (1986), JACK THE GIANTKILLER (1987), DRINK DOWN THE MOON (1990), Charles de Lint. Contemporary fantasy novels of forays into Faerie. (A)

4. THE FAIRIES IN TRADITION AND LITERATURE, K.M. Briggs, 1967; 1978. (C)

5. THE WORLD GUIDE TO GNOMES, FAIRIES, ELVES AND OTHER LITTLE PEOPLE, Thomas Keightley, 1880; 1978. (C)

6. THE UNDERWORLD INITIATION, R.J. Stewart, 1985. Celtic shamanism and folklore are analysed to plot a guided journey into Faerie. (nonfiction)(B)

7. THE FAIRY-FAITH IN CELTIC COUNTRIES, W.Y. Evans-Wentz, 1911; 1966. (C)

M. ALTERNATIVE RELIGIONS, CULTS & SECRET SOCIETIES

1. RELIGIOUS & SPIRITUAL GROUPS IN MODERN AMERICA, Robert Ellwood, 1973. (non-fiction)(A)

2. ENCYCLOPEDIA OF MAN, MYTH & MAGIC, Richard Cavendish, ed, 1983. An amazing encyclopaedia covering every conceivable topic in these areas, replete with full colour illustrations. (24 volumes, ret)(A)

3. GLOBAL RITUALISM: MYTH & MAGIC AROUND THE WORLD, Denny Sargent, 1994. Common themes and archetypal symbols. Denny is a CAW member. (B)

4. THE SACRED FIRE, B.Z. Goldberg, 1932. Experience attending rites and rituals in the ancient world. (B)

5. A HISTORY OF SECRET SOCIETIES, Arkon Daraul, 1962. (non-fiction)(B)

6. THE WESTERN MYSTERY TRADITION, Christine Hartly, 1986. The esoteric heritage of the West. (B)

7. THE FORGOTTEN MAGE, Dolores Ashcroft-Nowicki, 1986. The 19305 lectures of Col. C.R.F. Seymour concerning the ancient Mystery religions and their relevance to magical initiation today. (C)

8. THE ANCIENT MYSTERIES: A SOURCEBOOK, Marvin W. Meyer, ed. 1987. Sacred texts of the Mystery religions of the ancient Mediterranean world. (scripture)(C)

9. THE DIVINE LIBRARY, Rufus Camphausen. 1992. A comprehensive reference guide to the world's sacred texts and spiritual literature

10. SECRET TEACHINGS OF ALL AGES, Manly Palmer Hall, 1925; 1977. (ref)(C)

11. RADICAL SPIRITS: SPIRITUALISM & WOMEN'S RIGHTS IN 19TH CENTURY AMERICA, Ann Braude, 1989. A thorough analysis of a hugely significant feminist religious movement with many parallels to ours.

12. THE NEW SATANISTS, Linda Blood, 1994. A former member of the Temple of Set reveals its inner secrets. (B)

N. CHRISTIANITY

1. ANNO DOMINI, Barnaby Williams, 1996. Intense and authentic novel of the first 300 years AD and the brutal war against the children of Yeshua (descendants of Jesus) by the founders of the Christian Church. (A)

2. THE DARK SIDE OF CHRISTIAN HISTORY, Helen Ellerbe, 1995. Documents in detail the tragedies, sorrows and injustices inflicted upon humanity by the Church. (A)

3. JESUS DOESN'T LIVE HERE ANYMORE, Skipp Porteous, 1991. His personal journey from Fundamentalist preacher to Director of the Institute for First Amendment Studies. (A)

4. EUNUCHS FOR THE KINGDOM OF HEAVEN: WOMEN, SEXUALITY, AND THE CATHOLIC CHURCH, Uta Ranke-Heinemann, 1988-90. Brilliant analysis of the centuries-old oppression of women by the Catholic Church, translated from German. (B)

5. THE BOOK YOUR CHURCH DOESN'T WANT YOU TO READ, Tim C. Leedom, ed., 1993. An anthology of freethinkers and others examining the beliefs and history of Christianity from its Pagan origins to now. (B)

6. DECEPTIONS AND MYTHS OF THE BIBLE, Lloyd M. Graham, 1975. As it says.

7. THE VIRGIN: MARY'S CULT AND THE RE-EMERGENCE OF THE GODDESS, Geoffrey Ashe, 1976; 1988. Important!

8. THE CULT OF THE BLACK VIRGIN, Ian Begg, 1985. A survival of the Great Mother.

9. HOLY BLOOD, HOLY GRAIL, Henry Lincoln, Richard Leigh, Michael Baigent, 1982.

10. THE ESSENE GOSPEL OF PEACE, Edmond Bordeaux Szekely, ed/trans. 1971.

11. ASIMOV'S GUIDE TO THE BIBLE, Isaac Asimov, 1968-69 (2 vols.) Superb reference source on Bible lore and history. (Ref.)(A)

X. MAGICK & METAPHYSICAL PRACTICES

A. BASIC MAGIC & RITUAL

1. HOME COOKING: RITES & RITUALS OF THE CHURCH OF ALL WORLDS, Oberon Zell, ed. 1997. Vol. I contains "Magick 101" principles and elements of the Magick Circle in a loose leaf format. (HOME, POB 1775, Laytonville, CA 95454, \$9) (A)

2. REAL MAGICK, P.E.I. Bonewits, 1971; revised 1979. Theory of magic and ritual by one of the founders of the contemporary NeoPagan movement. Superb! (non-fiction)(A)

3. RITUAL BODY ART: DRAWING THE SPIRIT, Charles Arnold, 1997. A grimoire extraordinaire for any magickal library! (A)

4. EARTH POWER, Scott Cunningham. (A)

5. WHEEL OF THE YEAR, Pauline & Dan Campanelli, 1989. Living the magical life through the cycle of the seasons. (practice)(A)

6. MAGICAL RITES FROM THE CRYSTAL WELL, Ed & Janine Fitch, 1984. A book of basic rituals for solitary Pagans. (rituals)(A)

7. THE EARTHSEA TRILOGY: A WIZARD OF EARTHSEA (1968); THE TOMBS OF ATUAN; THE FARTHEST SHORE, Ursula LeGuin. Fantasy series suitable for children and adults, presents profound truths about the nature of magic. (fiction)(A)

8. MASTERING WITCHCRAFT. Paul Huson, 1970. Basic how-to introduction to practical Witchcraft and magick. (practice)(A)

9. CANDLELIGHT SPELLS, Gerina Dunwich, 1987. (practice)(A)

10. THE MAGICIAN'S COMPANION, Bill Whitcomb, 1993. A practical and encyclopaedic guide to magical and religious symbolism. Tables of Correspondence. Intended as a supplement to Real Magic. (ref.)(B)

11. THE CONCISE LEXICON OF THE OCCULT & WICCA CRAFT, Gerina Dunwich, 1990; 1991. An impressive, up-to-date dictionary of common and uncommon occult terms.

12. NATURAL MAGICK, Doreen Valiente (B)

13. TRAINING & WORK OF AN INITIATE, Dion Fortune (non-fiction)

14. MAGICAL RITUAL METHODS, William Gray (non-fiction)

15. ALL RITES REVERSED, Antero Alli

16. FIRST STEPS IN RITUAL, Dolores Ashcroft-Nowicki (rituals)

17. ARIADNE: A WORKBOOK OF GODDESS MAGIC, Shekhina Mountainwater. Basics of how women weave magic.

18. DRUMMING AT THE EDGE OF MAGIC, Mickey Hart, 1990. The drummer for the Grateful Dead takes us on a fascinating trek seeking the elusive roots of the drum, and finds the Goddess. (non-fiction)(B)

19. THE DRUMMER'S PATH, Sule Greg Wilson. If your approach to ritual is more rhythmic than verbal, try this very readable book on musical invocation. Filled with personal anecdotes. (non-fiction)(B)

20. MAGICAL RITUAL METHODS, William Gray, 1971. (practice)(C)

B. QABALAH & CEREMONIAL MAGICK

1. THE WITCHES KABALLAH, Ellen Cannon Reed (A)
2. THE BLACK ARTS, Richard Cavendish, 1967 (B)
3. GARDEN OF POMEGRANITES, Israel Regardie
4. LADDER OF LIGHTS, William Gray
5. QUANTUM GODS, Jeff Love
6. SECRET LORE OF MAGIC, Irdries Shah, 1957.
7. MAGICK IN THEORY & PRACTICE, Aleister Crowley, 1929; 1976.

C. DIVINATION

Supplementary Studies & Suggestions

1. PALE BLUE DOT: A Vision of the Human Future in Space. Carl Sagan. 1994, ISBN 0-679-43841-6, 429pp.
2. CONTACT. Carl Sagan. 1985; Reissued August 1997 ISBN 1-56865-424-3, 352pp. Fiction about mankind's first contact with aliens by a world renowned scientist. Also available as a movie.
3. WHAT THE BLEEP DO WE KNOW. 2004 Movie. 109 mins. Examines alternate realities and interconnectedness.
4. SATANISM & WITCHCRAFT: A STUDY IN MEDIEVAL SUPERSTITION, Jules Michelet, 1992. (C)
5. SECRET HISTORY OF THE WORLD: As Laid Down by the Secret Societies. Mark Booth aka Jonathon Black. 2008. Similar in content to the Golden Bough, this book is well worth the time in audio form but may drag on in written form.
6. MEMOIRS OF AN EXORCIST. David Devereux. 2006. Exactly as the title states, well written book provides insights into a non-religious exorcist and the team he works with.
7. BRAVE NEW WORLD. Huxley, A. 1932.

1. THE ART OF DIVINATION, Scott Cunningham, 1993. A comprehensive book with detailed instructions for practicing over 100 divinatory techniques. (A)
2. ICHING: A NEW INTERPRETATION FOR MODERN TIMES, Sam Reiner (trans.) 1974. (or the software version, SYNCHRONICITY, Visionary Software)(A)
3. TAROT FOR YOURSELF, Mary Greer
4. MOTHERPEACE, Vicki Noble
5. PICTORIAL KEY TO THE TAROT, Arthur Edward Waite, 1959
6. THE TAROT, Paul Foster Case, 1947.
7. AMULETS OF THE GODDESS. Nancy Blair

Notes:

(Insert your own suggestions here, suggest them to your RINGs advisor for the next edition)

8. THE BOOK OF THOTH, Aleister Crowley
9. RUNES, R.I. Page

D. ASTROLOGY

1. CELESTIAL GUIDE, Jim Maynard, annual. Essential pocket astrological calendar/advisor. Includes basic interpretive ideas about planets, signs, moon cycles and aspects, as well as current data on day-to-day conditions.
2. HANDBOOK FOR HUMANISTIC ASTROLOGER, Michael Meyer. Highly recommended. (B)
3. THE ASTRDLOGER'S HANDBOOK, F. Sakoian
4. ASTROLOGY, Isabel Hickey. 1992.

How CAW works

By Peter Brabyn

To an outsider it can often appear that the Church of All Worlds (CAW) is over-administrated, it has a few different things that look like a hierarchical structure, each one separate from the others, sometimes apparently overlapping but essentially separate from each other. Without the knowledge of history, legal requirements and religious foundation it can be hard to make sense of it all, so I will try and help you manoeuvre your way through it and provide you with a little better understanding of how things work and why they exist within CAW Aust.

Let me start by saying that there is no rank system in CAW, no position that gives you more 'power' or a greater say than any other member. Each financial member has a single vote regardless of who they are or what seat they are currently sitting in. If you want a greater say, speak up and insist/ensure you are heard. If for some reason you feel you can't or this doesn't work, put it in writing and email the NMC (CAW.Feedback@Live.com), or volunteer to serve the membership by joining it.

The topics I will look at here are our National Management Committee (NMC), the Clergy Council, our Clergy and Ministers, the Requirement Invoking Network Growth System (RINGS) and nesting.

Apologies for the length, but this covers quite a lot of information that is not covered elsewhere.

There's no good place to put the next couple of items, so I thought before everything was best. They apply to multiple areas but are still relevant to the spirit of this article.

Conflict of Interest

This applies to all meetings, arrangements, contracts, financial undertakings and decision making processes. It is relevant to every member regardless of office held, or lack thereof. This includes the NMC, Clergy Council, nests, AGM's and other meetings of the members, their representatives and their associates.

All members of CAW are required to inform the members present at any meeting of any conflict of interest in a contract or arrangement, or proposed contract or arrangement and ensure that a record of the disclosure is recorded in the minutes of the meeting. They should understand that where such a situation exists, that they will not be able to vote on any motion relating to that contract or proposed contract or arrangement. In some cases they will need to be absent from the room when the matter is discussed and voted upon.

Personal Conflict

As for 'conflict of interest' above, personal conflicts should not be a part of the decision making process. If you have a personal conflict with someone and are asked for your opinion or to vote on something affecting them, you should disclose this fact prior to any discussion and consider abstaining from the discussion and/or any vote that may result.

National Management Committee (NMC)

The NMC exists first and foremost because it is a legal requirement of the *Associations Incorporation Act 1991*. According para 61 of the Act, all associations must have a management committee which comprises of the President, the Treasurer and at least one other member. Para 66 of the Act also specifies a need for a Secretary, either as a member of the Management Committee or as an employee or contractor. Our constitution also mentions the requirement for a Vice President.

So this means the absolute minimum management committee will be the President, the Vice President, the Treasurer and The Secretary. Each one should be a member of CAW that has not been convicted of an indictable crime or currently be an undischarged bankrupt (full details in the Act).

Members of the NMC can usually only be elected at an Annual or Special General Meeting (AGM or SGM) which is a meeting of all interested members, because of this it is a good idea to have more than four NMC members just in case someone can't fulfil their duties or needs to resign during the year. If there are members available, the NMC can promote within to fill any vacancies without calling a SGM.

The NMC is comprised of elected volunteers whose role it is to manage

the day to day business requirements of the Church for our members. It is not a hierarchy and its members have no special authority over the membership based on their volunteer membership to serve the Church in this way. The only time a member of the NMC has any additional power is when there is a tied vote within the NMC decision making process. At this time the chair of the meeting to make the decision (usually the President) may cast a deciding vote to reach a specific resolution.

If you feel you would like serve on the NMC you will need to have another member nominate you prior to the AGM, which is usually held in January at the Pagan Summer Gathering (PSG).

NMC members represent the membership in the day to day running of the Church. By electing them to these positions we, the members, are empowering them to employ their own decision making skills on our behalf. Because of this it is a good idea to have as many people as we can get to nominate for these positions as this gives the members the opportunity to choose those that we (the members) see as the wisest amongst us.

A member fulfilling two roles receives only one vote in all matters. An example of this would be if a member of the Clergy Council is appointed to the NMC, they only have a single vote in each decision.

The next section details the roles and responsibilities of each position within the NMC.

The Role of President

Overview

The President ensures that CAW (Aust.) is run properly and successfully. They represent and promote the organisation to both the media and to the outside world. It is important to note that they do not necessarily have any more power than other committee members in normal proceedings; they merely have an additional role to play as outlined below.

Our Constitution states that the President must be a member of at least 3rd Circle within the RINGS.

Responsibilities of the President

The main responsibilities of the President will be to liaise with the staff and volunteers of CAW Aust., as well as its members. It is important that the President clearly communicates with whoever is assisting them to ensure that all the tasks assigned to them are completed correctly.

A President has certain responsibilities in running an organisation.

Qualities that are very useful in being a good President include the ability to:

- act as a mediator in any conflict;
- look for solutions to problems that may arise;
- listen to differing points of view; and
- deal with different kinds of people.

It is also very useful if they can generate and facilitate any required change within the organisation. It is likely they will be recognised as a person with leadership abilities, both within CAW and the community, so that they can promote and improve CAW accordingly.

Another key responsibility of the President is to make sure that CAW (Aust) is heading toward its objectives. This means that the President needs to know of the objectives of the organisation and needs to ensure that it stays focused on those objectives; as such they should be in constant communication with the Clergy Council and may request assistance

from them in fulfilling these responsibilities.

Whilst it is the overall responsibility of the NMC, a President needs to make sure that the organisation's constitution is followed correctly and in its entirety. This is particularly the case, about the way the NMC runs the organisation and that the organisation complies with its legislation.

The Presidents role in Organisational Meetings

The President chairs all of CAW's meetings when they are present. If they are not present, then the Vice President should take their place. If neither is present, then the secretary or another committee member will act as Chair. They may also delegate another member to fill this role if they feel they are better suited to it during a specific meeting.

The Chair of a meeting needs to ensure that the meeting runs smoothly. By following the agenda, they can ensure that all business is discussed in an orderly manner and everyone has the opportunity to speak openly about whatever business is being discussed.

Duties of the President

The President has specific duties at meetings; these include organising any meeting agendas and notices. If the President receives an official notice from the members under the constitution to call a special general meeting, then they must call the meeting within the required time laid out in the constitution.

The President needs to ensure that the agenda for any meeting is properly prepared, and that all the members have been given notice of when and where the meeting is to be held. In the event of an NMC meeting, only the NMC and Clergy Council is required to be given notice of the meeting. The President also needs to ensure that the minutes from the previous meeting are accurate before they are presented at the upcoming meeting for confirmation.

The President (as the Chair) needs to open the meetings of the organisation and they need to make sure when they open the meeting, that there is a quorum (required number) present and that there is a quorum for the duration of the meeting. They

need to welcome the members and any guest speakers, visitors and new members that might be present.

The President will need to make certain that proper minutes are being kept of the meeting. They also need to sign them once they are read and confirmed as a correct record at the next meeting.

The President is responsible to close all meetings that they have chaired, after ensuring that all business has been dealt with.

Conclusion

Overall, the President has a very important role to play in the smooth running of CAW (Aust.). The main thing is that the President is aware of their roles and responsibilities, so they can endeavour to achieve them.

The Role of Vice President

Overview

The Vice-President of CAW (Aust.) has an important part in assisting the President fulfil their duties. The Vice President is also required to take the President's place if they are not present. This requires the Vice-President to have an understanding of what their role requires as well as what the President's role requires.

Our Constitution states that the Vice President must be a member of at least 3rd Circle within the RINGS.

Duties and Responsibilities of the Vice President

The Vice-President's role in running CAW (Aust.) requires certain qualities. These include the ability to listen to differing points of view and deal with different kinds of people. They may also be required to work with the President in facilitating change in the organisation.

The staff and volunteers of CAW (Aust.) may assist a Vice-President with their duties. It is important that the Vice President communicates with whoever is assisting them to ensure that they are clear what they need to do and that all the tasks assigned to them are completed.

A Vice-President has specific duties at an organisation's meeting in the President's absence; these are covered in the section above titled *The Role of President*.

Conclusion

Overall, a Vice-President has a very important part to play in running an organisation, particularly in the President's absence. The main thing is that a Vice-President is aware of their roles and responsibilities and those of the President, so they can endeavour to achieve them.

The Role of Secretary

Overview

The Secretary of CAW (Aust.) has an important part to play with the running of the organisation. While most of their duties can be more clerical, they are just as important to the organisation as any other office bearer.

Duties and Responsibilities of the Secretary

The Secretary has certain responsibilities in their role to play in running CAW (Aust.), there are some qualities that are very useful to be a good Secretary. Some of these include being good at letter writing, have computer skills and neat handwriting.

One of the Secretary's main responsibilities is to look after all the organisation's non-financial records and keep them up to date. The organisation is required to keep accurate records and the Secretary is required to ensure that they are properly kept and maintained. This includes all correspondences and a register of all current members and their contract information. The Secretary is usually required to deal with correspondence, and to properly maintain the organisation's common seal.

The Secretary needs to make sure that everyone in the organisation who needs a copy of the organisation's constitution has one. Usually the Secretary will give all the new committee members a copy of the constitution once they have been elected. The Secretary also needs to ensure that there is a copy of the constitution at any of the organisation's meetings for reference if required.

The staff and volunteers of an organisation may assist the Secretary with their duties. It is important that a Secretary communicates with whoever is assisting them, to ensure that they are clear of what they need to do, and that all the tasks assigned to

them are completed.

The Secretary's role in Organisational Meetings

The Secretary has a big part to play in the organisation's meetings. They will usually be required to assist the President with organising the meeting agenda before sending out the notice for the meeting. Sometimes, the agenda is included with the notice, and perhaps the minutes of the previous meeting as well. The Constitution will specify the notice required for each particular meeting.

Once the meeting has commenced, they may need to record the minutes of the meeting. The minutes will need to contain things like the date, location, time started and time finished, the names of everyone present and apologies of those who couldn't make it. They will also need to have all the motions, who passed and who seconded each motion, and the outcome of each with the number of votes for and against recorded.

After the meeting, the Secretary will usually re-write or type up the minutes for the following meeting. After they have been confirmed by the members that they are a true and accurate record of what took place, the chair of the meeting signs them and they become an official record of the meeting.

Conclusion

Overall a Secretary has a very important part to play in running CAW (Aust.). It is important that the Secretary is aware of their roles and responsibilities, so they can endeavour to achieve them.

The Role of Treasurer

Overview

The Treasurer of CAW (Aust.) has an important part to play in keeping track of the finances of the organisation. CAW (Aust.) will not last long if it is not financially stable.

Duties and Responsibilities of the Treasurer

The Treasurer has certain responsibilities in their role to play in running CAW (Aust.), there are some qualities that are very useful to be a good Treasurer. Some qualities include having an understanding of ac-

counting and other financial matters, and to be able to work with other committee members, staff and volunteers.

The Treasurer's main responsibility is to look after all the organisation's financial records and keep them up to date. The organisation is required to keep accurate records and the Treasurer is the one required to ensure that they are properly kept and maintained. These records include bank statements, invoices and receipts, and records of all payments made by the organisation. The Treasurer is the main person required to work with an auditor, if this is required.

A minimum of two signatures must be on each cheque drawn by the organisation. The Treasurer will usually be one of these signatories.

It is important that the Treasurer understands at all times where the organisation stands financially.

The Treasurer should perceive what is going to cause the organisation financial difficulty so that it can be addressed by the committee. It is important that the Treasurer does not let the organisation trade in insolvency (i.e. the debts can be paid as and when they fall due). Otherwise, personal liability could be transferred to all committee members.

The staff and volunteers of CAW (Aust.) may assist the Treasurer with their duties. It is important that the Treasurer communicates with anyone who may be assisting them to ensure that they are clear on what they need to do and that all the tasks assigned to them are completed.

The Treasurer's role in Organisational Meetings

The Treasurer has an important part to play whenever financial matters are discussed, they should understand the organisation's financial position so they can inform the committee where they stand. This is particularly the case when the organisation is looking at purchasing any assets or taking on any liabilities.

A Treasurer is required to bring financial reports to the organisations meetings.

These could include:

- A Balance Sheet

- A Profit & Loss Statement
- GST Reports
- A Summary of Finances
- BAS Reports

The Treasurer is also required to inform the committee what payments are to be made and what funding applications have to be submitted and they need to ensure that these are completed on time.

Conclusion

Overall a Treasurer has a very important part to play in running CAW (Aust.), particularly in regard to the organisation's finances. It is important that the Treasurer is aware of their roles and responsibilities, so they can endeavour to achieve them.

The Role of Non-Executive Committee Members (MAL's)

Overview

The Members-at-Large (MAL) positions are often misunderstood and many people do not realise what the responsibilities of these roles are.

Committee members fulfil the requirement to have at least four office bearers in an Incorporated Body. They are also important should positions become vacant in the Committee mid-term.

Duties and Responsibilities of the Committee Member

MAL's play an important part in ensuring Incorporation Law is met. They are an important part of the NMC and as such have full voting rights within this group.

Their role becomes more important when members of the NMC resign mid-term as they may step into the roles left vacant if required. They are instrumental in ensuring all NMC roles are filled and can be elected by the NMC to fill any vacated position without the need for an AGM or full membership election.

In addition MAL's should provide support and, if needed, assistance to the other members of the NMC to fulfil all of their duties and responsibilities and should be involved in all NMC decision making.

Clergy and Ministers

The Clergy Council

Overview

The Clergy Council is the pre-eminent religious body of CAW Aust.. It is comprised of all ordained clergy within CAW Aust. and should provide advice to the NMC, nests and the members on the spiritual direction of the Church and in all matters relating to spirituality and religion at a high level.

The Clergy Council also oversees the RINGS and progression through this system. They should be available to provide advice and guidance to members who choose to undertake this method of personal growth.

Priests and Priestesses (ordained)

Most of us no doubt consider ourselves to be the Priests and Priestesses of our own belief system, however to be a Cleric of CAW Aust. requires formal recognition. This does not in any way detract from how you should view your own spirituality.

Our Clerics are there to help guide us through whatever difficulties we may have on our journey through this life. They should be able to be called on to assist us in our own personal growth (through the RINGS or otherwise) and to provide counsel on a wide range of matters both spiritual and mundane.

They are not perfect, and do not pretend to be, but through their own personal growth, life experiences and personal connections they should at least be able to assist you with some stepping stones upon your own personal journey.

The Clerics of CAW should also work together as part of the Clergy Council to fulfil the roles of that body.

Members of the Priesthood may, as conscience dictates, attend NMC meetings, advise the NMC on matters touching upon concerns of the association, and participate in such decisions of the committee as voting members thereof (Ref: CAW Aust. Rule 30.2).

Ministers (not-ordained)

Ministers fulfil a lesser role within CAW. No doubt you have already heard of Youth Ministers or Prison Ministers being used within other

organisations where each Minister fulfils a role for a specific area. In CAW, this role is similar.

Each Minister should have a specific area in which they specialise. This may be working with youth, the elderly, a scholarly pursuit or somewhere else, there is no limitation to where you may feel your skills are best suited.

Ministry is also one method of working towards becoming a Cleric as it provides training/ practice in many of the duties of a Cleric, but generally only in one or two specific areas. Ministers who wish to move onto become Clergy should ensure that the Clergy Council is aware of this so that they may seek additional guidance from the Clergy as an Ordinand (potential Cleric/ Cleric in training).

Joining the Ministry/ Priesthood of CAW

Becoming member of the Priestly order is not something to be considered lightly. It is a position of service, and you should feel called to this position because you wish to help others, not because you wish to hold a title or feel this gives you some form of authority. Any modicum of authority you receive through the Priesthood of CAW will only be yours due to the respect you have earned and from the wisdom you have demonstrated on your way there, not from the title of Priest or Priestess.

If you do not feel you are well respected within the CAW community and others have not, at least once, thanked you for your wisdom or kind counsel, there is little point in applying at this stage. Take some time to grow closer to your fellow members and demonstrate some of these skills first, before you spend the time to apply. Unless you already fulfil the role you are applying for, the recognition of this work through acceptance of your application cannot occur.

If you are a current Minister or Cleric of CAW USA, this does not automatically entitle you to the same role within CAW Aust.. You will first need to 'grow closer' to our tribe prior to going through the same application process as detailed below for all our members called to service.

To become a Minister, you must have progressed through the RINGS to at least 4th circle, must complete a Ministry Application and provide a Ministry Proposal. You must also have been a current and active member of CAW Aust. long enough to have been seen to 'grow closer' to the CAW Tribe and be respected by them.

To become a Cleric, you must have progressed through the RINGS to at least 6th circle and must complete a Clergy Application, provide a Clergy Proposal and obtain written references. You must also have been a current and active member of CAW Aust. long enough to have been seen to 'grow closer' to the CAW Tribe and be respected by them.

Further requirements for both Minister and Cleric are detailed in the Clergy Handbook. If you wish to work towards becoming a Minister or Cleric of CAW Aust., please request a copy from your Clergy Council or from the NMC. The Clergy Handbook is available to all members, so even if you are mildly interested, feel free to ask for a copy.

All Clerics and Ministers of CAW Aust. must hold current 'Working with Children' authorisation.

Requirement Invoking Network Growth System (RINGS)

The RINGS is first and foremost a personal growth system. It is a way to grow closer to your fellow members and to advance your own knowledge of spirituality. It is not in any way a system of rank, however a basic understanding and progression is required for the positions of President, Vice-President, Minister and Cleric within CAW Aust.

Progressing through the RINGS is a personal choice, and many members feel this is not the path for them. That is most definitely their pejorative, we each find our own personal growth where we shall, and there is nothing to say this is THE way to do it, it is simply A way that suits some people.

The concept of the RINGS came about from the process of spiritual growth used in Robert A. Heinlein's "*Stranger in a Strange Land*".

The system of progression through the RINGS is well detailed elsewhere in the Membership Handbook.

Nesting

An excerpt from the Clergy Handbook:

Basic Principles of CAW Tradition Nests

"Nests are the basic grouping of CAW Tradition and are composed of at least three people who have a consistent commitment to the Tradition. At least one member, the Nest Coordinator, should have at least one year experience and the blessing of other long-term practitioners of the Tradition. A Nest may begin with no experience and work towards the ideals of Nesthood. Some Nests are families. Others are social networks, or ritual working groups. They are usually small and intimate. Sometimes several Nests may form a Branch."

The concept of the Nests came about from the process of "church" growth used in Robert A. Heinlein's "*Stranger in a Strange Land*".

Nesting in Australia

Due to the small size of CAW Aust., nesting has been few and far between. Our current membership or 'Branch' could be considered to be our primary nest, however this does not mean we are closed to this basic principle of CAW.

Nests should uphold the CAW Tradition and provide an opportunity for members and interested people to become actively involved in all that this means. They should teach, through example at least, many of the things outlined in our Membership Handbook and promote personal growth in their members.

An outline of nesting is provided in the article titled "So You Want to Start a Nest?"

If you feel you have a group interested in starting a nest, please contact the NMC or Clergy Council to discuss the application process

HOW CAN WE HELP?

Guidance on RINGS

Spiritual Guidance

Suggest Studies

Suggest Readings

Provide Counselling

Ritual Training

**Anything else?
Just Ask Us!!!**

HOW CAN YOU HELP?

**Become a better YOU!
(see above)**

Volunteer for NMC

Start a Study Group

Make Suggestions

**Get involved in
Decision Making**

**Train for Ministry/
Clergy**

**Get involved in
discussions**

Teach someone else

Become Waterbuddies

GET INVOLVED

Neo-Paganism and the Church of All Worlds

Some Questions and Answers

Q: What is Neo-Paganism?

A: Neo-Paganism is a revival and reconstruction of ancient Nature based religions adapted for the modern world. It is a religion of the living Earth—a religious motif especially appropriate to the Aquarian Age, as Christianity was the dominant religious motif of the Piscean Age. Neo-Paganism is a natural religion, viewing humanity as a functional organ within the greater organism of all Life, rather than as something special created separate and “above” the rest of the natural world. Neo-Pagans seek not to conquer Nature, but to harmonize and integrate with Her. Neo-Paganism should be regarded as “Green Religion,” just as we have “Green Politics” and “Green Economics.”

Q: Doesn't “Pagan” mean irreligious or heathen?

A: The word “Pagan” comes from the Latin *Paganus*, meaning peasant or country dweller. As a religious term, it is correctly used by anthropologists to designate the indigenous folk religions of particular regions and peoples, and by classical scholars to refer to the great ancient pre-Christian civilizations of the Mediterranean area (as in the phrase, “Pagan splendor,” often used in reference to classical Greece). Thus all traditional native tribal religions are Pagan, such as those of the American Indians, Polynesians, Africans, Norse, Celts, Gauls, Australian Aborigines, Hindus, etc. “Heathen” is not a specifically religious term at all, but simply refers to the people who lived on the heaths (where the heather grew), as in the British Isles. Since such people were usually Pagans, the two terms became synonymous as far as Christians were concerned.

Q: Don't Pagans worship the Devil?

A: No! “The Devil” is a specifically Christian concept, and no one outside of Judaism, Christianity or Islam recognizes him at all. Indeed, the very notion of a supreme God of Evil is entirely peculiar to Jahvistic monotheism, and utterly alien to most Pagan theology (though it is largely derived from the dualism of Persian Zoroastrianism, wherein Ahura-Mazda, the Lord of Light, is opposed to Ahriman, the Lord of Darkness).

The popular confusion arose as a result of the 1486 publication of the *Malleus Maleficarum*, or “Hammer of the Witches” by Dominicans Kramer and Sprenger, wherein they gave the first physical description of the Devil as he is commonly depicted today, based on a demonization of the Greek horned God, Pan. As Pan and other horned Gods, such as the stag-horned Cernunnos and Herne, were popular deities of the hunt and the animal kingdom, and widely wor-

shipped by European Pagans, Kramer and Sprenger's equation of that imagery with the Christian's Satan was used to justify the centuries of terrible persecution inflicted by the Church upon those who clung faithfully to their worship of the old gods.

“Satan” of the Old Testament was never described by such imagery, but was rather referred to as a fallen angel, a serpent, or a dragon. The word *Satan* is merely Hebrew for “adversary,” and is related to the Egyptian *Set* and the Roman *Saturn*. The word “devil,” interestingly enough, is Sanscrit in origin and means “little-god.” The root word, *devi*, is also the root of our words “divine” and “divinity.” During the Witchcraft persecutions of the late Middle Ages and on through the 17th century, whenever the defendant spoke of the Horned God being present at the Sabbats (which he was in the person of the High Priest, who costumed himself appropriately and assumed the role) the court recorder would substitute the word “Satan” or “Devil,” to have written the word “God” as spoken by the accused would have been considered blasphemous by the Christian court.

The deity revered by Pagans worldwide is not a God, but a Goddess: Mother Earth. She is called by many names in many cultures, such as Hertha, Terra, Pachamama, and the familiar Greek name, Gaea. In a greater expansion of Her identity, She is Mother Nature, the All-Mother, the Great Mother, and we, the animals and plants, and the Gods themselves, are all Her children.

Q: What is the relationship between Paganism and Witchcraft?

A: The spiritual leaders in Pagan tribal cultures are the *shamans*, or medicine men and women, who are both gifted and learned in talents and skills of augury, herbalism, hypnosis, psychic work and sorcery. They are the village teachers, magicians, spirit guides, healers and midwives. Among the Celtic tribes of western Europe, such shamans were known as *Wicce*—an Anglo-Saxon word meaning “shaper”—from which we derive our present term “Witch.”

During the centuries of persecution at the hands of the Christian churches, many of these shamans were martyred, along with many of the people they served. The recent revival of “The Craft” is based on scholarly reconstructions and some inherited traditions, in which the arts of the shaman are being taught to all members of the “covens.”

Thus Witchcraft is now emerging as a distinct religion and way of life for entire religious communities, rather than the specialized craft of the village shamans, as it once was. Today, the Craft in many diverse traditions is a flourishing Neo-Pagan religion. Like all Catholics are Christian but not

all Christians are Catholic, all Witches are necessarily Pagans but all Pagans are not necessarily Witches!

Q: What do you feel most Pagans have in common regardless of their tradition?

A: We're all children of the same Mother. Most of us work in a Circle, call upon the four directions as Elemental Spirit Beings, and celebrate a seasonal round (the Wheel of the Year) of eight main Festivals (Sabbats), aligned with the Solstices, Equinoxes and cross-quarters. We also tend to celebrate at the full Moon, and we're not afraid of the dark! Most of us regard Divinity as immanent (“Thou art God/dess”) and our theology tends towards polytheistic pantheism. We honor and value women as Priestesses (only Pagan religions have priestesses!). We draw our values from Nature, we regard life as sacred, and we believe in and practice Magic (probability enhancement). We regard sex as a sacrament, and rape in all forms as the primal “sin.” We are a part of a seamless whole with all of Nature, and we believe in a living cosmos, as opposed to the inanimate clockwork of the “Scientific” worldview. We are brought together by our innate longing for tribal community; reverence for all life; celebration of diversity; intellectual curiosity and honesty; magic; feminism; environmentalism; recognition of non-human sentience; good stories; great parties; much love; noble friends and worthy companions; splendid rituals; wondrous festivals; magnificent Priestesses and Priests.

Q: What is the distinction between Pagan “magickal” and “religious” practices?

A: This is like trying to distinguish between “prayer” and “worship.” It is impossible to separate out the magickal from the religious, as it is all a continuum. Magickal practices run the gamut from simple “Kitchen Witch” spells and charms—mostly concerned with individual healings, blessings, transformations, and other small workings; through “Circle Work” involving raising group energy for healings, community service, weather working, etc.; to larger group workings to save the planet—protecting endangered forests, peoples and species, etc.

The religious aspects include maintaining household altars and shrines (in a Pagan household, every horizontal flat space can become an altar, just as every wall becomes a bookcase!), meditations, conversations with the Gods, to rituals and celebrations, especially those of the great Sabbats of the Wheel of the Year. These latter often include great theatrical productions, with sets, costumes, props and music, wherein people take on the personas of Gods, Elementals, and other Archetypal Beings. Much of our Festivals include the revival of various an-

cient traditional customs and rites, such as the May Games, May Queen and King, Maypole Dance, Morris Dancing, Mummers Plays, Ostara Egg Hunt, Yule Tree & Log, and acted-out storytelling.

There is also a lot of political Paganism, especially in the area of environmental activism, as with Earth First!. This involves going out into the wilderness, holding circles in sacred groves, and perhaps chaining ourselves to trees to thwart the loggers; or blockading a nuclear power plant with circles and chants...

Q: What advice would you give to newcomers?

A: Cherish diversity! Find fascination in the strange and unusual. Live passionately. Explore everything, especially things forbidden. Read voraciously. Grow a garden. Establish and maintain altars in your home. Go camping and hiking in the wilderness. Work on yourself.

The great strength of our evolving community is in the love and dedication of Her people, as She calls forth from each of us our best and highest service. This service can unite us all, children of the same Mother, that we might finally find our long-elusive unity through diversity!

Q: What do you see as Paganism's role in modern society?

A: To heal the alienation between humanity and Nature, between man and woman, between spirit and matter, between the Darkness and the Light. Thus shall we save the Earth, and ourselves as well. This is, after all, what religion is *supposed* to do, isn't it?

Q: What do you see as the most important issues facing Paganism in the coming years?

A: How to deal with our exponential growth: we have vastly more neophytes coming in now than we have teachers to guide and instruct them. How to deal with an increasing public awareness of our existence: will we be hailed as a viable alternative to the crumbling madness, or perceived as a threat? How to deal with the increasing Fundamentalist backlash. How to deal with legal and political systems that have been put in place to outlaw much of what we are and stand for. How to come together in a worldwide religious community with power and influence. How to handle our inevitable success: we have been so used to being outsiders and underdogs that we will have to undergo a major attitude change as our basic paradigms become more mainstream.

Q: What does the Church of All Worlds believe?

A: The Church of All Worlds is not a belief-based religion, but a religion of experience. CAW members, or "Waterkin," try to avoid speaking of "belief" or "faith." We are committed to honoring each other's unique individual experiences and perspectives. We are not trying to become "true believers," but people of knowledge. "Be-

lief" is generally an expression of wishful thinking rather than true understanding, and positions of belief far too often form a basis for the persecution of unbelievers. If anything, CAW is a religion of heretics!

Q: What does the CAW teach about God?

A: CAW embraces the theology of *pantheism*, as we experience what has been called "God" as an immanent quality inherently manifest in every living Being, from a single cell to an entire planet—and likely the universe itself. We conceive of *Divinity* as the highest level of aware consciousness accessible to each living being, manifesting itself in the self-actualization of that Being. *Divinity* is a function of emergent evolution. Thus, every man, woman, tree, cat, snake, flower or grasshopper IS "God." We express this in the phrase, "Thou Art God," which was used by Robert Heinlein in his germinal novel, *Stranger in a Strange Land*, but may also be found in the Bible (*Psalms 82:6; John 10:34*), and in much basic thinking of Hinduism and Buddhism.

At the macrocosmic level, we recognize that the entire Earth is a vast living Entity: Mother Earth, Mother Nature, The Goddess. We also recognize that groups of living Beings organized into various ecosystems may manifest psychically as a single collective Entity; hence the local Spirits of particular places, and even tribal deities such as Jahveh. However, Gods, Goddesses and Spirits are *personae* with their own agenda, and should not be considered *merely* as aspects of human psychology, as the Jungians would have it.

Q: Is the CAW really a religion?

A: Absolutely. The word *religion* means "re-linking." A religion is a body of sacred myths, metaphors, observances and practices in a cultural context, which are designed to connect individuals with Divinity and heal the rift between dichotomized aspects of existence. We observe that the great dilemma of present-day human society seems to be the alienation caused by splitting apart man and woman, humanity and Nature, matter and spirit, light and dark, good and evil. The basic commitment of the CAW is to the re-integration or re-linking of people with ourselves, our fellow humans, and with the whole of living Nature around us.

There are many religions, and they are not all of the same mold. We have little in common with the religious mold as found in monotheistic or philosophical religions (Judaism, Christianity, Islam, Buddhism, etc.), but a very great deal in common with the Pagan religions of all peoples. Pagans create no artificial demarcation between the sacred and the secular. To a Pagan, religion is ultimately a whole way of life, not some acts performed once a week in a ritual. In this sense, Paganism is religion; the foundation, ground and source of all we may term "religious" and "spiritual." And the CAW is essentially and profoundly Pagan.

Q: Why must you create another

religion?

A: Pagan religions, unlike philosophical religions, are not exactly "created," but swell up from the hearts of a people to fulfill a need. Paganism is re-emerging today because natural religion is a spontaneous evocation of the spirit of Life, and will inevitably find expression in human cultures. The practices of the ancient Pagans occurred during a different era in culture, when we lived closer to the land and were more directly connected with farming. Much of what was practiced has been lost, due to millennia of persecutions, from the onset of the Bronze Age, through the Inquisition and Witch-burnings, to the present day. Therefore, we cannot accurately say we practice ancient Paganism, but a form we are "remembering and inventing" together. CAW's particular orientation requires a new religious vehicle for its expression simply because the values, knowledge, and experience we hold in common are found in no other integrated system currently in existence.

Q: What's different about CAW?

A: CAW may be the first religion to draw as much of its inspiration from the future as from the past, embracing science fiction as mythology with the same enthusiasm as we embrace the classical myths of ancient times. We are future-oriented, meaning we care about how we evolve and change, not only about how we got here and how we will come to an end. We embrace evolution, and in embracing the planet as a living organism, we embrace the evolutionary changes of the planet by bringing human consciousness into direct contact with the growing web of planetary consciousness through such things as the worldwide computer Internet. Unlike nearly all other religions, we are not focused on nostalgia for a Paradise Lost; we are actively involved in helping to save the present world as well as working to actualize a visionary future. With roots deep in the Earth and branches reaching towards the stars, we evoke and create myths not of a Golden Age long past, but of one yet to come...

Q: Is Neo-Pagan religion less dogmatic than others?

A: The dogmatic nature of the practitioners of any religion vary from person to person. We have met dogmatic and non-dogmatic Christians from the same church. The same goes for Pagans. Some may be dogmatic about the form of their practice, while others are not. Some believe that magic is stronger when actions are repeated the same way each time. Others make their rituals completely new each time. The general structure of Neo-Paganism, however, is so varied as to be impossible to dictate to any large number of people. As the saying goes, ask two Pagans a question and get three different answers. We generally believe the world is to be discovered, not dictated. We are not arrogant enough to think we have all the answers, and believe flexibility is essential in reflecting an organic, Nature-based

religion. Dogmatism stagnates. Only flexibility allows evolution to occur. Neo-Paganism is not a "cult." We do not have a messianic leader, follow prescribed patterns of activity, nor stick to closed communities.

Q: What does the CAW teach about sin and atonement?

A: Rather than focusing on "right" and "wrong," whose definitions will vary from person to person, religion to religion, and from one cultural phase to another, we look at the world in terms of cause and effect. If you hurt someone, you have damaged a relationship that will not be as viable for you in the future. If you abuse the planet, you will live in a damaged environment. We are responsible for our actions. It is not our role to pass judgement on one another. We believe that everything is interconnected and the events that occur in one's life as a result of ignorant or harmful action are usually judgement or "punishment" enough. If someone comes to bring harm into our own sphere, we will do what we can to stop them and teach them something different. We do not believe punishment has a lot of value in changing behavior, but teaching does. The Wiccan Rede, "If it harm none, do what thou wilt," means that we are responsible for our own wills, and our responsibility includes avoiding harm to self and others.

Q: What does CAW teach about good and evil?

A: We define "Good" in terms of Nature—that which is pro-life, pro-choice, pro-actualization, pro-evolutionary, pro-diversity, pro-enlightenment; counter-entropy. "Evil" would be that which is anti-Nature, anti-life, anti-choice, anti-actualization, anti-evolutionary, anti-diversity, ignorance; entropy. Good is that which enhances and maximizes options; evil is that which reduces them. We do not see these in terms of dualism, imagining that there are two antagonistic forces in the universe, but rather we perceive a continuum moving always in a direction towards greater manifestation of evolutionary actualization and increasing consciousness; i.e. Divinity.

Q: What does the CAW teach about life after death?

A: We have no certain knowledge about life after death, and therefore cannot teach about it. We feel it is more appropriate to be concerned with life after birth. Our orientation is towards living, not dying, and we hold no official dogma regarding an afterlife. We do have many interesting speculations and opinions on the matter, however, and the range of opinions held by our people runs the gamut from nihilism to reincarnation, with some feeling that whatever you personally believe in is possibly what you get. Overall, we tend to view life, death and rebirth as a continuum in an infinite spiral dance, recycling both matter and energy into ever more complex forms in the endless Circle of Life. In this view, those of us who are bound to this living world by strong ties of love have

returned time and time again to reunite with our loved ones in the unfolding of our collective Destiny, and we will continue doing so.

We do observe that "death" as experienced by human beings in Western culture does not normally occur in Nature. That is, seldom does a plant or animal just "die" and become inert for all time. Rather, under normal circumstances, plants and animals are killed and consumed as food by other plants, animals, or bacteria while their component cells are *still alive*. Thus the life-energy force becomes assimilated into whatever eats them, and is not actually terminated or destroyed. Humans have attempted to remove themselves from the Circle of Life by killing all the cells in our food through cooking, and by embalming our dead and sealing the corpses in life-proof vaults. Thus people are the only beings on Earth that do not normally partake of immortality! Some ancient Pagans customarily buried their dead, coffinless and unembalmed, under a young tree, or with the seed of a tree on their chest, so that their life-energy would be recycled into the growing tree. Many CAW Waterkin identify strongly with that practice.

Q: Neo-Paganism is close to the Earth. Does this include the rest of the cosmos? Regardless of how good we now treat the Earth, we must eventually leave for other worlds, if the species is to survive. Will Pagan religion follow us from its root planet to other worlds?

A: Paganism is Nature-based religion, and Pagans revere the Earth as a living Mother Goddess. The essential goal of any living organism is to reproduce; indeed, that is the prime criterion for defining "life." For a living planet, such reproduction must necessarily manifest in the seeding of other worlds with life to produce other planetary biospheres as offspring. Our future terraforming of sterile worlds such as Mars, Luna, Venus, and the Jovian moons will be, in effect, Gaea reproducing Herself. She can only do this through us, as only we, as a technological species, can construct the spacefaring arks to convey Her fragile protoplasm into the void beyond Her atmospheric shell and hatch Gaea's chicks out into the starry realm of the cosmos:

*And we who reach for the stars in the heavens;
Turning our eyes from the hedges and rows,
Still live in the love of the Lord and the Lady;
The greater the Circle, the more the love grows...*
—Ann Cass, *Circles*

Moreover, other planets will also have their seasonal cycles, from Solstices to Equinoxes, and the cross-quarters between. Many have their own moons—sometimes several—and the stars in their skies may be configured into constellations, forming signs of an alien Zodiac. Mountains, valleys, seas and rivers of other worlds too will have their sacred places, and their spirits thereof. And stories will come to be told of all this, and how it all came to be, and where it is all

going. Paganism is universal.

Q: What is the political affiliation and structure of your community? Where does CAW stand in regard to radical environmentalism?

A: Politically, CAW is basically Green. Many of us tend toward some form of Anarcho-Libertarianism, and some of us are actively involved with Earth First! CAW's aim is to make a connection to the Holy Biosphere of our Mother Earth: to protect Her, and to heal the rift between Wo/man and Nature. We do advocate protecting that which we worship, in whatever way feels right to you. If that means writing your Congressperson and signing petitions; if that means getting involved with tree planting and picking up litter; if that means having a sit-down at a nuclear power plant or chaining yourself to a tree; then do what thou wilt. All of these things are effective. All have their place. You have to take responsibility for your own actions. We support all levels of political action.

Q: Where does your community stand on sexuality issues?

A: The kind of sexuality that we support is the Goddess's charge: "All acts of love and pleasure are my rituals." We sanction all loving and responsible relationships between informed and mutually consenting adults, whatever their gender, number, or practice. We have many diverse life- and love-styles in CAW, with various folk gravitating towards their own preferred choices in such matters as sacraments; sexual practice, preference and orientation; politics, beliefs, etc. We are united by our love of our Mother, the Living Earth, of each other as Waterkin, and of all living beings as brothers and sisters; all children of the same Mother. We accept Robert Heinlein's definition of "love" as stated in *Stranger in a Strange Land*: "That condition wherein another person's happiness is essential to your own."

This means we honor and welcome all sexual orientations, genders and practices into our Nests and circles; we perform handfastings (weddings) for heterosexual, gay, bisexual, or transsexual couples, triples, and group marriages; and we support all aspects of personal and mutual choice. This absolutely includes the choice to have an exclusive, monogamous nuclear family; or even to be celibate; if that's what everybody concerned wants to do. We absolutely do not expect or require that others should engage in practices, sexual or otherwise, that they do not wish to, just because someone else does. Our informal motto is: "If you don't like it, you can't have any!"

And, in these days of AIDS, we fanatically advocate Safe Sex, whomever you do it with!

Q: How does Neo-Paganism view the roles of male and female?

A: Female and male are the two partners in the cosmic Dance of Life. Both are essential to the creation of new life, and neither should

be denigrated or subordinate to the other. There can be no Mother without a Father (at least among mammals!), and there can be no Father without a Mother (even among Gods). Female and male, Goddess and God, Priestess and Priest; partners and consorts, our fates entwined like the double helix of the DNA molecule.

And incidentally, this view of equality between the sexes should not be construed to preclude all-female or all-male working groups, or same-sex lovers. These things too are part of the great Balance, and it is the Balance itself which we honor, holding neither side above or below the other.

Q: What is the CAW position on birth-control and abortion?

A: It is ecologically, psychologically, spiritually and politically indefensible to bring unwanted children into the world. We are *pro-life*, regarding the *quality* of life for all beings to be of utmost importance. The CAW unconditionally supports the right of every woman to make her own decisions regarding her desire and ability to bear and responsibly raise a child. We declare and defend a woman's right to safe, effective, affordable and acceptable methods of fertility regulation of her choice, including a timely abortion if and when she should deem it necessary. We support the right of all women to access to appropriate health-care services that will enable them to go safely through pregnancy and childbirth and provide them with the best chance of bearing and raising healthy children. We work for the rights of women to maintain and expand their reproductive options.

Q: Do you welcome children and allow them full freedom of expression?

A: We are nearly always delighted to have our wonderful children participate in our rituals. The only exceptions to this are explicitly sexual rites, such as the Beltane May Games. While our children are encouraged to explore in a great range of personal expression, we do teach them ethics and responsibilities of freedom. Violent and destructive behavior, for instance, is not tolerated. We expect them to exercise considerable responsibility, and the older kids take a good deal of responsibility towards the younger ones. All the adults in the community pretty much relate parentally to the kids, and vice versa.

Q: What is the CAW position on mind-altering drugs?

A: Various psychotropic chemicals have been used as sacraments in virtually every culture on the planet: beer among the Sumerians and Egyptians, wine among the Greeks and Romans, mead for the Northern Tribes of Europe, fly agaric mushrooms for the Vikings and Tungusik shamans, tobacco for the North American Natives, Coca for the Inca, betel nut for the Melanesians, Cannabis for the Indo-Europeans, rye ergot for the Eleusinian Mysteries of Greece, "Flying Ointment" (datura and other psychotropic plants) for the Witches of Medieval Europe,

peyote for the Huichol and the Indians of the Mexican deserts, opium for the Mediterranean and Chinese cultures, ayahuasca for the natives of Brazil, magic mushrooms and toads for the Mayans and Aztecs...the list goes on and on.

These are all regarded as sacraments; that is, sacred medicine substances of great power. They are gifts of the Gods (some even say "flesh of the Gods"), meant to be used only with reverence, and in a sacred matter. The power of these sacraments lies in their ability to temporarily obliterate (or at least radically alter) mundane consciousness and allow communion with, and even divine possession by, the Gods. In traditional Pagan cultures, "profaning the sacraments" (using them in a non-sacred context) is considered blasphemy, leading to the destruction of the soul and psyche of any who would be so stupid as to do so. If such sacraments are to be used at all, it seems to be the unanimous collective wisdom of the Ancient Elders that they should be used in a sacred way.

Here at CAW, we avoid "advocating" anything other than responsible freedom. We follow "The Prime Directive" of non-interference, feeling that whatever a person wishes to do with their own body is nobody else's business. Informed consent is again the key!

Q: What is the CAW position regarding war and conscientious objection?

A: The CAW categorically supports the right of all who honor Mother Earth to non-violently oppose war in any and all forms. War is deicide, for it is destructive of the Goddess embodied in all living beings. War results from various human communities having forgotten their collective origin in the sacred Earth, and managing to demonize each other. War is the basic tool by which the patriarchal takeover and suppression of the Goddess was originally achieved, and subsequently maintained.

We also support the right to choose the path of the Sacred Warrior, to embody an ancient archetype who serves to protect the oppressed, the weak, the innocent, and holy places. Sacred Warriors revere life, even the life of their adversaries, preferring nonviolence to fighting. Martin Luther King and Gandhi were Sacred Warriors. They did not demonize their opponents, but sought to transform them by awakening the sacred within them.

We are all fragments of Gaea; to kill each other is to kill Her. Even our enemies are sacred.

Q: Where did the rituals used in this new religion originate?

A: Some are reconstructed from scraps of history that have survived through archaeological research, translation of texts, and direct lineage through families. Many are derived from the legends, songs, customs and folklore that have been embedded so deeply in our cultural heritage that even centuries of Christianity could not dislodge

them. Most rituals in the CAW are created by the participants for the purpose at hand. There are many, many rituals. They are countless in their variety, and new ones are being created everyday.

Q: How do CAW Waterkin practice their religion?

A: For Pagans, there is no demarcation between the sacred and the secular, and every activity is essentially a religious activity. Unlike the many people who practice their religion only for an hour on Sunday mornings, we Pagans try to live our religion 24 hours a day, every day of our lives. For us, taking our cans and bottles to the recycling center is as much a religious duty as prayer and ritual. And so are composting our garbage, protecting animals and children, growing organic vegetables, practicing birth-control and safe sex, using bio-degradable materials, physical exercise, psychic training, study and seasonal celebrations.

In our Branches and Nests we hold religious services, sensitivity sessions, council meetings, study-discussion seminars, campouts, pot-luck dinners, salons, "magical mystery tours," group "field trips" to concerts, plays and movies, and just plain good time parties. We celebrate the eight seasonal Pagan festivals with feasting, sharing, music and sacred drama. We come together for work parties to plant trees, fix roofs, maintain roads, work on the land, harvest our gardens and orchards, or whatever is needed. Our families, clans and tribe constitute our best friends and lovers, whom we would rather hang out with than anybody else. Many of us travel around the country, speaking to other interested people and groups on request. In all, we recognize that the essence of a religion is in the living of it.

Q: Simply, Why should I join CAW? What will it do for my spiritual well-being?

A: CAW is a network of individuals who share a concern for the Earth, a love of the Gods in Their many forms, a sense of community, an enjoyment of good ritual and intellectual banter, and our love and reverence for our Mother, the Living Earth. We hang out together largely because this is our favorite company, composed of our best friends, family and lovers, who have more fun together than with anyone else. If CAW appeals to you, you are welcome to join our company for as long as you wish. We exist as a tribe of people who find kinship, support, and inspiration with each other. As a group entity, we hope to create an atmosphere that will inspire all of us in our growth and evolution. Your spiritual well-being, however, is your own responsibility. We do not promise eternal salvation or an end to all your troubles. We are not cult leaders, gurus, or mothers telling children what to do, but cohorts on an exciting journey of discovery. "Enter freely and of your own will."

For more current information, check out our World Wide Web site: www.CAW.org.

Cloaks, Robes, Tunics & Jerkins

by Oberon

If you attend various Pagan festivals and other events, you have no doubt noticed the emergence of a distinctive fashion in Neo-Pagan garb. The basic items of this wardrobe consist of Cloaks, Robes, Tunics and Jerkins, all derived from generic clothing worn throughout ancient times by many tribes in Europe and other places. These items are incredibly simple to make. I offer here a basic design for each which can be readily adapted in various ways to suit your own individual tastes. You see, I have always had this vision of a Pagan festival where there is not a T-shirt or pair of jeans in evidence, and everyone not skyclad is wearing traditional costume...

Cloaks:

Go down to any fabric store that carries sewing patterns, and pick up the Simplicity pattern #7016 or the McCall's pattern #6774 for Cloaks. For material, I recommend 2 US Military surplus wool blankets, which are relatively inexpensive and come in several colors, depending on branch of service (the white Navy blankets can be died any color you like). The Cloak design requires 4 triangles which just happen to be the size and shape of diagonal cuts in 2 blankets. The curved section left over from the shoulder area is just right for a hood. To line your cloak, just use the same pattern for some other lining material, from cotton to satin, as you wish. Be sure to leave slits in the side seams for arm holes. Finally, your Cloak can be held together by ties, frogs, buttons, clasps or fancy cloak pins; whatever you like.

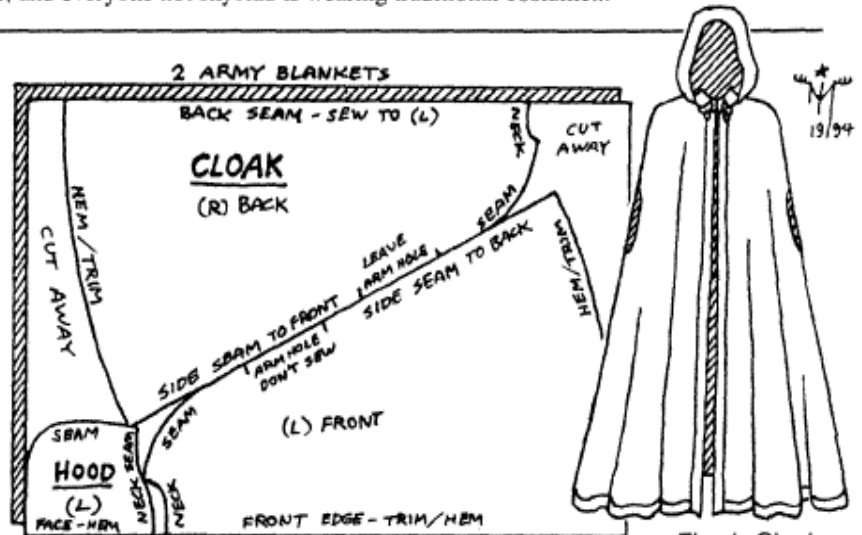


Fig. 1: Cloak

Robes:

A beautiful "Ankh" Robe is very easy to make. Just buy a length of whatever material and pattern you like (for CAW Waterkin, the basic colors should correspond with your Ring: Greens for Seekers; Reds for Scions; Blues & Purples for Clergy). The width should be 48" and the length should be twice the distance from your shoulder to the ground. Fold the material in half from end-to-end, and then again from side-to-side so you will have a quarter up.

Mark an armpit point (A) about a foot down from the first fold (shoulder), and far enough out from the second fold (centerline) to fit comfortably over your chest. (This is important: the main mistake people make on robes is failure to allow adequate chest space.) Inhale and measure your chest at its widest point, add 10%, and divide by 4 to give the distance out from the centerline. Then mark a straight line (A-B) from that point to the bottom outside corner (B), and another line (A-C) to the middle (C) of the outside edge. Then round off these lines and the armpit angle (A), add at least an inch for the seam; pin and cut out along the lines, and sew up the cut edges (I like to also sew halfway up the outside of the pointed sleeves for pockets). (If you are very large, the amount cut away here can be reduced proportionately; see lines 1-3 in diagram.)

The neck-hole is a simple T cut along the top fold, with the vertical cut in front. The horizontal cut should be 8" long, but the vertical cut is up to you (how much of your chest do you want to expose?).

The hood is made out of two of the leftover pieces cut out earlier, cut square on the front three sides, with a curved or diagonal cut at the back. The crucial dimension is that the neck of the hood must match the horizontal cut of the neck-hole in the robe, to which it will be attached; so each piece must be 9" across the bottom. After you sew the hood and robe together, fold back and hem all your edges (put it on, belt with a cord, and have someone pin up the bottom at ankle length). Arms outspread, the complete Robe will form an "Ankh." Trim may be attached at the ends of the sleeves, around the front of the hood, or around the bottom of the robe, and leftover materials may be used to add outside panels, pockets, etc. If your material is cotton, a "Ghost-Dance" style made be made by leaving a couple inches along your seams, turning the seams to the outside, and fraying the edges, like so:

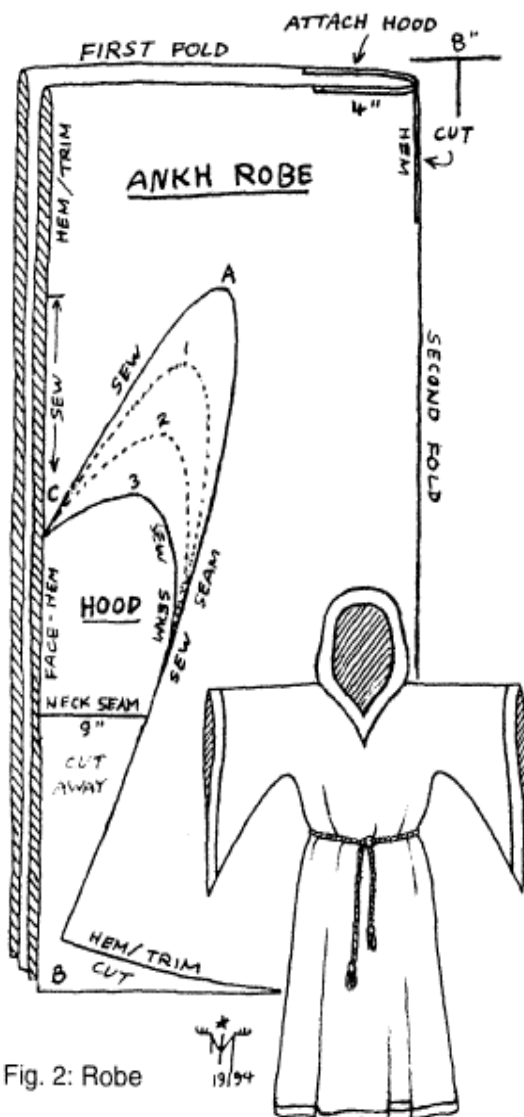


Fig. 2: Robe

Your Robe should be belted with a 9' Cord which can be braided yourself, or bought at an upholstery store. The color of the Cord traditionally indicates level of initiation in magical and Craft traditions. In CAW, again, these colors are: Green for Seekers; Red for Scions; and Blue/Purple for Clergy.

Tunics & Jerkins:

These are really easy. Get a length of material twice the length of your arm from shoulder to fingertips, and 48" wide (Tunic) or narrower for a Jerkin. For a Tunic, fold the material in half from end-to-end, and then again from side-to-side. Use the same pattern as on the Robe to cut out underarm sections (B-A-C) (you may, however, want to reduce the butterfly sleeves proportionately by marking (C) halfway up the side). Round off the armpit angle (A), pin and cut out along the lines, and sew up the cut edges.

To measure the width of material for a Jerkin, inhale and measure your chest at its widest point and divide by 2. A Jerkin is sleeveless, so there is nothing to cut away; just sew up the outside, leaving a slit at the bottom and a foot or so for an armhole.

The neck-hole is a simple T cut 8" wide along the top fold, with the vertical cut in front. I like to make the front cut much deeper, then fold back the sides into triangular lapels; add grommets and lacing for a very sexy look. Leather is ideal for a Jerkin.

Hem and trim as with the Robe, and use left over materials, if desired, to add outside panels, pockets, etc. (If your material is cotton, a "Ghost-Dance" shirt may be made of a tunic by leaving a couple inches along your seams, turning the seams to the outside, and fraying the edges.) A wide overbelt completes the effect.

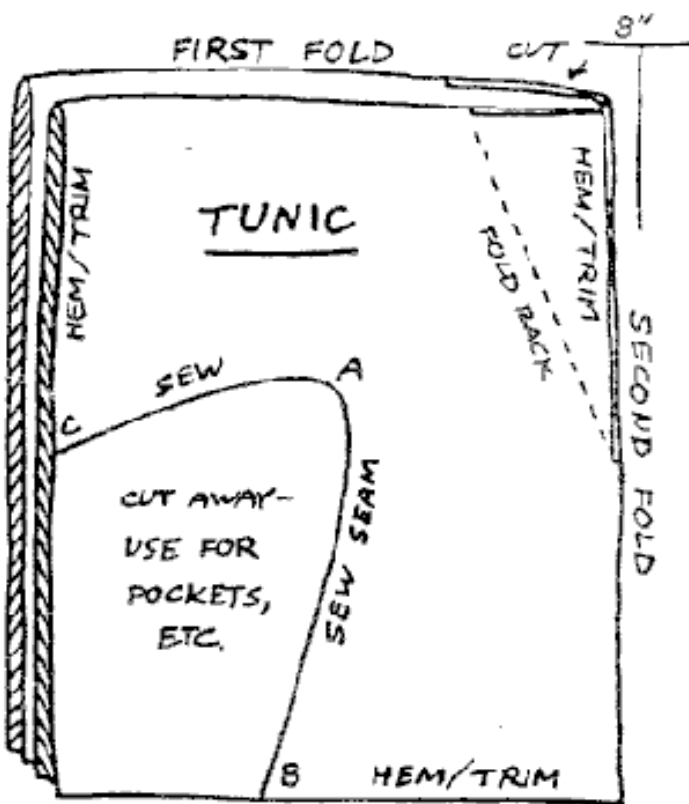


Fig. 3: Tunic

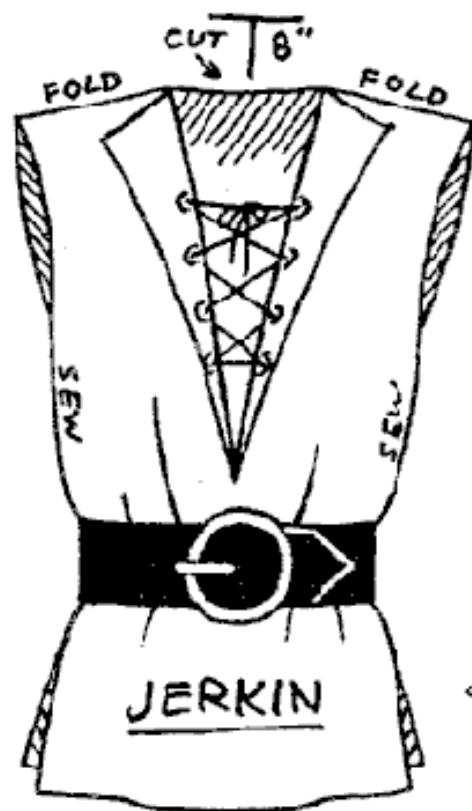


Fig. 4: Jerkin



Australian Membership Affirmation

CHURCH OF ALL WORLDS, INC. (Aust.)

**In dedication to the celebration of Life in its many forms,
I hereby declare my commitment to a way of life that is ethical,
benevolent, humanistic, life-affirming,
ecstatic and ecologically sane.**

**I subscribe to means and methods that are
creative rather than destructive,
tolerant rather than authoritarian,
gentle rather than violent,
inclusive rather than exclusive.**

**I pledge myself to harmonious eco-psychic awareness with
the total biosphere of Holy Mother Earth.**

**Like an ancient tree,
I would have my roots deep in the Earth
and my branches reaching for the stars.**

**I acknowledge my personal responsibility for myself,
to my fellow humans,
and to the whole of nature;
and I recognise this total responsibility,
in each of us,
as the source of our infinite freedom
to become who we are and do what we will.**

**I dedicate myself to my own inner growth and development
that I may be of greater service to myself
and the world around me.**

**For these reasons I recognise Divinity both within and without,
and I say to myself and others:**

“Thou art Goddess; Thou art God.”