

Isis Moon

Folklore, Myth and Magick

Volume 2 Issue 1

Bealtaine 2009

Special Dates

OCTOBER

18 - Dark Moon at 11.12am
24-25 - Bealtaine Camp
31 - Bealtaine

NOVEMBER

3 - Full Moon at 5.44am
4 - Full Moon Gathering at covenstead
17 - Dark Moon at 5.44am
28 - Dark Goddess workshop
27 - Sacred day to Hathor

DECEMBER

2 - Full Moon at 6.01am
2 - Full Moon Gathering at covenstead
12 - Temple End of Year BBQ
16 - Dark Moon at 10.32pm
21 - Mid Summer Solstice at 12.04 pm

JANUARY

1 - Full Moon at 5.43pm
15 - Dark Moon at 5.42pm
23 - Temple Resumption BBQ
30 - Full Moon at 4.48pm
31 - Lughnasadh

FEBRUARY

3 - Lughnasadh Observance
12-14 - NZ Pagan Festival

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Bealtaine Blessings

Welcome to the Bealtaine 2009 edition of Isis Moon. Although the weather can still be unsettled at this time of the year, it is evident that Summer is on its way - Bealtaine, after all, is the Sabbat that marks the commencement of Summer.

Compared to previous years, in Adelaide we have received a decent amount of rain over the Winter months, however, the plight of the River Murray is never too far from our thoughts as another season of water restrictions approaches. Still, we are reminded to count our blessings as in other parts of the country, the fire season has arrived early.

With Bealtaine being a Celtic fire festival, it is through this means that we invoke the power of fire for purification and fertility. The Sun is the prime promoter of life on Earth, so at this life-oriented celebration, honorary fires were lit in recognition of its vital radiation and to enhance its waxing powers.

The jumping of the balefire is a tradition that can be found in many countries. It was considered that the jumping of such a fire would bring a suitable husband or wife, or even it would ensure safe travels. Cattle were said to have been driven through the ashes of the fire or between two balefires to ensure a good milk yield. Even pregnant women were recorded jumping such fires to ensure an easy delivery.

In Sweden, the balefire was to be lit by two people striking their flints together. This is symbolic of the sexual union of God and Goddess. In Norway, the balefires are known as "Balder's Fires" in honour of their own Sun God. Old brooms were often burned in the balefire and new ones,

which had been made during the Winter, were brought out and dedicated to their purpose.

The balefires in Scotland were believed to have to be started from a 'need-fire', so called because its sole purpose was to cook upon. The need-fire was the only non-ritual fire permitted to burn on Bealtaine Day.

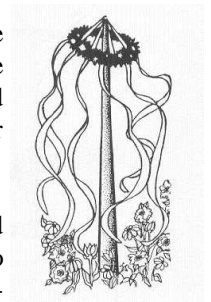
It is traditional to take home a piece of the Bealtaine balefire and start the first cook fire of the Summer season with it. To use old fire was to invite bad luck, perhaps even bringing the Winter back to stay. The tradition of taking part of the fire is that you must not ask for it, just take it.

Here in Australia, Bealtaine is often coupled with the commencement of the Fire Ban season so it is important to check with local authorities as to whether the lighting of such fires are allowed. With the horrendous Victorian fires that occurred earlier this year still fresh in our memories, much care should be taken. If in doubt, substitute the balefire with a candle flame as you celebrate this time of increased creativity and fertility.

Bealtaine Blessings

Frances

Temple Founder and HPs



Fires of Love

(by Ian R Thorpe)

Embrace the purifying flame,
 throw off the cloak of inhibition.
 Stoke the good fires of Beltane
 and let the flames fuel love's passion.
 The Sun climbs high to summer glory,
 unfolds the leaf and swells the bud,
 delivering all of nature's dowry
 and a promise, now misunderstood.
 From atom's heart to human heart
 spring passes the vitalising flame
 and in each nucleus a spark
 sets passion's ardent torch aflame.
 Goodfellow lies with Queen of Mai,
 the Goddess smiles on merry begot.

Buttermilk and Raspberry Pancakes

You will need:

- 1 1/2 cups flour
- 2 teaspoons baking soda
- 3/4 teaspoon salt
- 2 cups buttermilk
- 6 tablespoons unsalted butter, melted
- 2 large eggs, at room temperature, separated
- Fresh raspberries, for garnish



In a medium bowl, stir together the flour, baking soda and salt. In a larger bowl, combine the buttermilk, butter and egg yolks, and in a further bowl, beat together the egg whites until stiff peaks form.

Add the dry ingredients to the buttermilk mixture and stir just until combined. Using a rubber spatula, gently fold the beaten egg whites into the batter just until combined.

Heat a lightly buttered griddle or skillet. For each pancake, gently spread 1/4 cup of the batter on the hot surface to form a 10 cm circle. Cook over moderately low heat until the top is set, about two minutes. Flip the pancakes and continue cooking until golden, about one minute longer.

Transfer to a large plate and keep warm while you cook the remaining pancakes. Garnish with fresh raspberries and serve.

A Magickal Herb

WISTERIA: (*Wistaria Cinensis*)

Associated with Mercury and Neptune
 Element of Air.
 Herb of Protection

The deliciously spice-scented mauve to violet coloured flowers of the Wisteria usually arrive late Spring and early Summer.

An herb of scholars and students, the wearing of Wisteria oil is believed to promote mental clarity as well as aiding in the retention of information. A tea made from the flowers is believed to be beneficial when preparing for sitting examinations.

Wisteria is for women who have problems with their femininity and sexuality, and for men who deny the softer and more feminine part of themselves. It also relieves fear of intimacy in both men and women.

The oil can further be used as an anointing oil for prayer and meditation, as it also aids in channelling.



"Oh, do not tell the Priest of our
 art
 For he will call it sin,
 But we shall be in the woods all
 night,

conjuring Summer in!
 We bring good news by word of mouth
 For women and cattle and corn
 The Sun is coming up from the South
 By Oak, and Ash, and Thorn."

Rudyard Kipling

Queen of the May

As Bealtaine coincides with the month of May in the Northern Hemisphere, the crowning of the May King and Queen* often forms part of the Sabbat celebrations. The Queen, dressed in white, represented the Goddess in her Maiden aspect, whereas the King represented the young Bright Lord who would chase and catch her, then to celebrate the sacred marriage that was a magickal rite to encourage the fertility of Earth in the season of growth.

In older times, "bringing in the May" was a time when young men and maidens, after following May Eve festivities by spending all night together in the forest, would bring back Spring flowers to decorate their villages. They might also find a young tree to cut and bring to the village center where it would be festooned with ribbons for the Maypole Dance. The dance is a fertility rite, in itself, for as the dancers weave around the phallic pole, they weave their magick for fertility and abundance.

Ancient celebrations of May Day have been portrayed in stories from Arthurian legend, and in fact are part of the Lerner and Loewe musical *Camelot*, when Queen Gwenevere with her Ladies and Knights, leads the singing of "Tra-la, it's May, the lusty month of May, that lovely month when everyone goes blissfully astray..."

Another folk tradition is the magick of the May Dew, as mentioned in a Mother Goose rhyme:

*The fair maid who, the first of May
Goes to the fields at break of day
And washes in dew from the Hawthorne tree
Will ever after handsome be.*

The Catholics managed to co-opt May Day, as has been the case with so many other festivals, and render it chaste in the bargain, by declaring it sacred to the Virgin Mary. Each year young Catholic girls hoped they might be the special

one chosen to crown the local church's statue of the Virgin with a floral wreath as Mary the Queen of May.

(*In the Southern Hemisphere, as Bealtaine occurs at the end of October, the May King and Queen may alternatively be called the King and Queen of Summer).



Crowns of Flowers

A popular craft at Bealtaine is a wreath of flowers that can be worn during the celebrations. These can be fun to make, either as permanent wreaths of silk flowers, or if enough fresh flowers are in bloom in your area, a fresh flower crown.

The base for fresh flower wreaths might be vines or supple branches of flowering shrubs that can be formed into a circlet and bound with floral tape, light wire or twine. Then extra flowers can be easily woven into the circlet.

For a wreath of silk flowers, you can start with a circlet of heavy coated floral wire, however a wreath can also be quickly made by starting with an ivy or leaf garland.

Cut a piece long enough to form a circle that fits your head nicely with just a bit to spare so you can neatly wire the ends together. You will have a good base of leaves into which you can easily twist stems of a variety of silk flowers, securing them with a bit of floral tape where necessary.



A cascade of narrow ribbons tied at the back makes a pretty finish.

(Source: www.starcraftsob.com)

Who is the Dark Goddess?

At the Australian Wiccan Conference, held over the Spring Equinox in Adelaide this year, the Temple's High Priestess, Frances, provided a talk on the Dark Goddess. The following is an excerpt of that presentation and subsequent article that will appear in the November edition of "Insight" magazine.

Within modern Pagan practices it is common for only one aspect of the Dark Goddess to be acknowledged – that of the Crone or wise woman. Or we may shun Her simply because we associate the word “dark” with “evil”. Neither provide an accurate representation of this aspect of the Goddess who, if anything, provides us with a reality check that life is not always “sugar and spice”, and if we are going to evolve spiritually, we have to face the uncomfortable.

Within Jungian psychology, the term “dark” represents the repressed shadow aspect of our consciousness and, as Demeter George points out in her book *“Mysteries of the Dark Moon”*, it is often our own conditioning that shapes our interpretation of the Dark Goddess and what She represents with respect to images of the Divine Feminine in general such as the ‘outcast daughter’, ‘wicked stepmother’ and ‘domineering mother in law’.

Within modern Paganism it is not uncommon to categorise the Goddess into the Triple aspect of Maiden, Mother and Crone, with the latter reserved for “dark” Goddess. The Crone is not only the wise woman who is the Keeper of the Cauldron of Knowledge and the Holder of the Keys to the Mysteries, but She is also the Old Hag. In this guise, She forces us to not only acknowledge but to also embrace our demons. Some of Her names include Baba Yaga, the Morrighan, Hekate, Cerridwen and the Cailleach.

The late Shekhinah Mountainwater identified with a “Dark Maiden”, who was the enchantress, the sorceress as well as the seductress. Persephone, Sekhmet, and Pele are some of the names of the Dark Maiden.

Probably the most terrifying aspect of the Dark Goddess, the one we try to ignore, is that of the “Dark Mother”, the one who creates, destroys only to create again through Her eternal power of transformation. Kali Ma is probably one of the better known (often through destruction) Goddesses who fall into this category.



“Dark Goddess” by Laura Pelick

Working with the Dark Goddess calls for truth. She projects images of us that we often do not wish to acknowledge, let alone accept. She challenges us to break free of conformity, of our past, and to step beyond our comfort zone. She was with us at the beginning of time – even before time itself for she is its creator. It is She who greets us at the end of our days when we return to Her.

Vicki Noble, in an article for *“Woman of Power”* magazine, commented:

“The Dark Goddess is no light weight. She promises trouble, an end to form as we have known it, the death of the ego ... she is impersonal yet she erupts from deep within the human psyche with unexpected passion and rage. She is transformation in the extreme, and her power is regenerative and healing. Like a trickster, she frees us from the trappings that bind us to our tiny personal worlds; like the knife she cuts away all that is unessential and not truthful.”

As Her faces and names represent the unknown change and even death, it is no wonder the Dark Goddess is shunned, ignored or even perceived through rose tinted glasses by our modern culture. However, we need to come face to face with Her, to lift the veil and see what actually lies within because through all Her guises, She reflects aspects within our own selves.

By Frances Billingham

A History of Fire Worship

Fire worship is a religious devotion to fire as a sacred element. The veneration of fire is one of the earliest forms of religion. Almost every mythology has an account of the way fire was brought to mankind.

The Greek Titan Prometheus is said to have stolen the fire from Mt Olympus (or ignited a torch from the burning rays emitted from the chariot of the Sun God, Phoebus), and given it to man.

A legend among the Polynesian describes the descent of hero Maui to the Underworld, where he learns the art of making fire by rubbing two sticks together.

The Indian tribes of America, like the tribes of West Africa, paid homage to ancestral fire spirits. The Aztecs of Mexico acknowledged in their worship

the Fire God Xiuheuctli. The Incas of Peru also worshiped a Fire God.

Various Semitic peoples were believed to propitiated the Fire God Moloch with the sacrifice of their first born children, and ritual worship to their own Fire Gods were made by the Egyptians and other peoples of the ancient world.

Fire worship occupied a central position in the religious rites of the early Indo-European peoples. Among the pre-Hindus, sacrifice to the fire was one of the first acts of the morning devotion, and the hymns addressed to the Fire God Agni (pictured above) outnumbered those to praise of any other God.



Fire worship also were generally practiced among the ancient Slavic peoples, and the Celts offered prayers to Bridget, the Patroness of fire, hearth and fertility.

The worship of fire had its fullest development, however, in ancient Persia, where from earliest times the ceremonial keeping of the flame was the chief characteristic of the Zoroastrian religion. Fire was believed to be the Earthly manifestation of the Divine, the heavenly light. The term for a priest in Zoroastrian scriptures is *athravan* meaning "belonging to fire".

(source unknown)

Dark Goddess Workshop

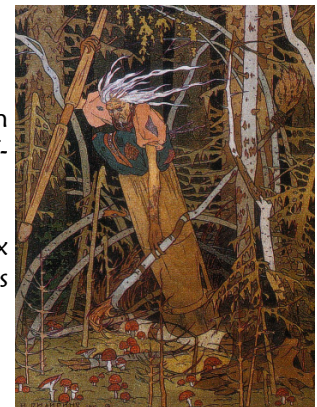
On Saturday, 28 November 2009, you are invited to journey into the realm of the Dark Goddess in order to undergo personal transformation and self-empowerment. Are you ready to let go of the past to embrace the future?

During this interactive workshop, we will be looking at the myths of six aspects of the Dark Feminine, and working with these powerful Goddesses in order to reshape our lives for the better.

Investment: \$80.00 (includes A4 bound workbook and all craft materials)

Venue: Temple of the Dark Moon covenstead (located at the rear of a private residence, Parafield Gardens (within walking distance of Bus Stop 37, Salisbury Highway) – details provided upon receipt of registration).

Registrations close 10 November 2009. Limited places available.
PO Box 2451, SALISBURY DOWNS SA 5108



Magickal Retreats Overview

Unlike previous years where a Bealtaine ritual is to be held at the covenstead, this year the Temple of the Dark Moon will be holding a magickal retreat to in the Southern Summer. The venue that we have been hiring since Samhain 2008 is a spacious farm house located deep within Mt Crawford forest, near the town of Lobethal. Situated on top of a hill, it is surrounded with both natural and pine forests, and offers stunning views of St Vincent's Gulf.



Bushland near the farmhouse

The first magickal retreat held was to acknowledge Samhain in 2008. This retreat involved an exploration of the valley beneath the house, mask making and a ritual that was held under the pine trees. At the 2009 Samhain magickal retreat, the Sabbat ritual was replaced by the



Ereshkigal and Inanna about to enter the Journey to the Great Below

Temple's Inner Court re-enacting Inanna's descent in to the Great Below. After an afternoon that consisted of workshops and craft making, participants were challenged to look deep within

themselves in order to be released from the darkness of the Underworld.

Following on from this theme of developing a ritual drama, at the Mid Winter retreat we answered the Call of the Wild Hunt that included participants observing the setting of the Sun over the Gulf, being challenged by the Dark Goddess, as well as witnessing the birth of the Solar year the following morning.

Aside from rituals and the re-enacting of associated myths, these retreats offer the opportunity for Temple members and invited guests to spend a wonderful weekend away from the stresses and anxiety of modern living. Participants are given the opportunity to make crafts as well as ritual objects that can be used in future events, as well as relaxing with like minded people in a beautiful surrounding.

During the upcoming Bealtaine retreat (to be held over the weekend of 24 and 25 October), many of the traditional elements of Bealtaine will be included as we welcome in the Summer, such as the Maypole, and the reciting of part of Rudyard Kipling's poem "A Tree Song" (on page 2).

These retreats are designed to be held on a non-for-profit basis, where the costs charged are aimed to cover the hire of the venue, as well as the provision of all ritual props and craft materials, workshop notes, as well as

all meals – which include lunch and a hearty two course feast on Saturday, as well as a fully cooked breakfast on Sunday, all prepared by the Temple's Inner Court.

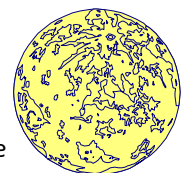
With the farmhouse already booked for similar retreats throughout 2010, commencing with Samhain, details of these future events can be obtained

from the Temple of the Dark Moon from March onwards. There are a limited number of vacancies available for each event.



Craft making afternoon

FULL MOON GATHERINGS



October saw the conclusion of the public Full Moon Gathering's held in Botanic Park. We would like to thank everyone who supported these events throughout 2009. They will resume again April 2010.

During the Summer months, the esbats are held at the Temple's covenstead and are open to Temple members, current students and invited guests.

2010 Outer Court

Applications are now being taken for anyone interested in taking part in the Temple of the Dark Moon's Outer Court training programme.

Commencing later January 2010, after the Summer break, the Outer Court will consist of six indepth lectures relating to Craft lore and magickal application with respect to the Southern Hemisphere. Each lecture contains a variety of assignments that are to be completed prior to advancing to the next lecture. The Outer Court will also ritual experience with the Temple's Inner Court on a regular basis.

The objective of the Outer Court is to provide a thorough insight into traditional Wicca as well as an understanding of what membership into a more traditional orientated coven entails. Dedication into the Temple's Inner Court where the option of training within the Wiccan priesthood may be obtained.

Desirable applicants are those who have undertaken some at least some training with the Temple already or have some knowledge and appreciation and interest of the magickal and spiritual influences that shape our practices. We do, however, also recognise prior learning/experience, regardless of whether this has been undertaken with another group/coven or as a solitary. As the Temple is hierarchal based, it is also important that applicants acknowledge and respect this structure, as well as being able to abide by our Coven rules.

More information about the Temple of the Dark Moon as well as both the Inner and Outer Courts can be found on our web site, or can be provided via post upon receipt of a stamped self addressed envelope.

There will be limited positions available for the Outer Court. Anyone seriously interested in participating is encouraged to contact our High Priestess to arrange a meeting as there will be specific requirements to be undertaken prior to 2010 commencement.

*The journey can only begin
when we allow it.*

Temple News

As another extremely busy year is starting to wind down, already plans for the next are taking place. But a reflection on 2009 is in order.

The year itself saw Temple two births, a beautiful baby boy to our Coven Maiden in July, and later our newest Dedicant gave a birth to a girl. Our congratulations to all involved.

Three camps were held, being summarised on page 6, as well as in August a ritual and feast took place in the honour of the Great Goddess Hekate. As this event was very well received, it will be held again next year.

The first public Autumn Equinox observance was held in Bonython Park which was well received. Coupled with a picnic and general socialising, this family friendly event will also be held again.

Cont over page

REGISTRATION FORM

Please complete and return to:
Temple of the Dark Moon
PO Box 2451, SALISBURY DOWNS
SA 5108

Name:.....

Address:.....

..... P/Code:

Contact Phone:.....

Email:.....

Dark Goddess workshop: \$50.00 deposit/\$80.00 full payment.

I would like more information about:

- The 2010 Outer Court.
- The first 2010 Study Circle.
- Further workshops or courses.
- Correspondence course.

Cheques/money orders to be made payable to "F. Billingham".

Temple of the Dark Moon

The Temple of the Dark Moon is an active "progressive" Alexandrian Wiccan coven located just 20 minutes north of Adelaide's CBD in South Australia. We are comprised of both an Outer Court as well as an Inner Court.

We perceive Wicca to be a continually evolving spiritual and religious path. We believe in the true spirit of the Wiccan Rede, as well as operating under the axiom of "perfect love and perfect trust". We also adhere to the balance of both masculine and feminine energies.

We acknowledge the Wiccan degree system as being a "benchmark" in the spiritual training of those seeking priesthood instruction however we also consider spiritual evolution to be an individual process.

As a collective, we support a number of charities, including child sponsorship through World Vision and the Animal Welfare League. A percentage of all moneys received by the Temple are forwarded to these charities.



Temple News cont.

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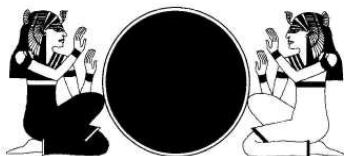
The Winter Full Moon Gatherings in the Park have continued to be a success, providing the community with open gatherings to celebrate the Esbats with other like-minded people.

Throughout the year a number of trips were made to the Animal Welfare League thanks to the generous donations of both Temple members as well as attendees of our various events. Unlike similar organisations, the Animal Welfare League relies solely on donations.

Instead of holding The Wytch's Circle this year held over six consecutive weeks, a Study Circle is currently in progress where meetings take place monthly. With easier access to theory these days, the main focus of the Study Circle has been on practical application, not only within ritual but also the crafting of magick. For those who wish to obtain a deeper theory base, particularly with respect of Wicca, applications for the Outer Court are now being taken.

The new year appears to be just as busy with our High Priestess being invited to attend and perform the opening ritual for the New Zealand Pagan Festival in February. Magickal lectures to be held alternative months throughout 2010 are also planned.

Aside from the above, our High Priestess also intends to have her first long awaited book ready for publication. A busy time indeed.



Temple of the Dark Moon
PO Box 2451, SALISBURY DOWNS SA 5108

Web Site: www.templedarkmoon.com
Email: darkmoon@ace.net.au

If you would like to be added to the Temple of the Dark Moon's contact list to be notified of workshops and events, or to be provided with more information on our correspondence course, please let us know.

Name:

Address:

..... P/Code:

Email: