

The Matres, triple-form Celtic Mother Goddesses. Artwork reprinted from the Wheel Of Hekate, Vol. I, Issue III, Samhain 1587 Pisces (1987 AD)



consciousness behind the energy that forms and gives life to all that exists -and in Correllian Wicca we believe that anything which exists lives. Universal Deity is above and beyond all individual aspects and manifestations, including the Universe itself. Universal Deity is the Creator, Sustainer, and Essence of all things.

Universal Deity is beyond any form of depiction, is neither masculine or feminine in character, and in truth is so far beyond our understanding that we can only try to imagine It's full nature. To illustrate this we often refer to Universal Deity as "Mother-Father God," showing that Universal Deity includes both the concepts of the Goddess and the God within Itself.

In addition to Universal Deity, we also have Personal Deity.

Personal Deity is any aspect of Universal Deity with which we can make an emotional connection. We call them "Personal" Deities because we relate to them in a personal manner, as opposed to the more abstract nature of Universal Deity.

Universal Deity is like a diamond. The diamond is only one stone, but has many facets. Look at the diamond closely from any one angle, and you will discover patterns in the facets that are not apparent from a greater distance. Examine the facets with a jewelers loop and you will discover formations within the stone that you would never see looking at the diamond as a whole.

Similarly Universal Deity is one force -"One Power in the Universe" -but has many facets, which are Personal Deities. Through the many individual conceptions of Personal Deity, we can learn things we would never understand through the abstract nature of Universal Deity. Personal Deities translate the abstractions of Universal Deity into human terms that humans can understand and identify with. The nature and cycles of Universal Deity are interpreted through the mythology of Personal deities, and identified with and internalized through the emotional connections we make with these separate aspects of Deity

Universal Deity is without any form of limitation. Any attempt to depict or define Universal Deity limits our conception -making that conception a Personal Deity; a limited aspect of Universal Deity. There are more Personal Deities -that is to say limited aspects of Universal Deity -than it would ever be possible to count.

Personal Deities range from the great powers of the Universe :Goddess and God -through Deities Who aid specific functions :Asphalta, Goddess of the roadways -to the Higher Self of everything which exists -for everything which exists is a limited aspect of Universal Deity.

In general Deity might be thought of as a single Universal power having increasingly limited points of reference, some of which include;

Universal Deity -All That Is.
Goddess and God -The Polar Powers, Yin and

LESSON VII

INVOCATION

An invocation is a kind of prayer addressing Deity, or a particular aspect of Deity, and asking for Deity's presence or aid.

In Correllian Wicca we have two basic ways of looking at Deity: **UNIVERSAL DEITY**, and **PERSONAL DEITY**.

Universal Deity is conceived as being everywhere, in everything. Universal Deity is the Divine

Yang, Spirit and Matter, etc...

The Seven Great Powers -The seven principle archetypes of Deity.

Specific-purpose Deities -Patrons of various activities, such as arts, sciences, etc...

The Higher Self of all things -The individual spirit of any creature or thing.

We interact with Deity at all of these various levels and others. When we wish to formally initiate that interaction -as at the beginning of a ritual or ceremony- we "Invoce" that Deity.

"Invoce" comes from the Latin "vox" or "voice" and means to "give voice to" our prayer -but that doesn't mean that an invocation always has to be said out loud. An invocation can be made silently, in the heart, as well -Deity, being inside us all, will hear.

An invocation formally invites the Deity to be present, and often requests a specific blessing or aid. Often, an invocation will describe the qualities of the Deity being addressed. An invocation can also express thanks for past blessings from the Deity.

Invocations are often quite beautiful. They can be poetic, and are sometimes highly artistic. But the best invocation is one that honestly conveys heart-felt emotion toward the Deity.

In any religion, and certainly in Wicca, your personal relationship to Deity is of primary importance. We have many forms of Deity, but we know that They -like we ourselves- ultimately reflect a single Power Which flows through all things. That single Power -Universal Deity- is ultimately loving, creative, and always acts toward the good; consequently all Personal Deities are also ultimately loving, creative, and act always toward the good. Everything you experience has a reason whose purpose is good -you may not

always see that good, but it is always there.

You never need to fear Deity in Wicca. Deity does not judge you or persecute you -Deity will only ever wish to help you. Though our actions come back to us through Karma, this is not a "Divine judgment" so much as a necessary balance -it is there to help all beings grow. Deity may give us difficult lessons in life, but this too is motivated by love, to help us grow -never to "punish" us. Whatever may afflict you, Deity wishes to help you move past it -for Deity wishes you only growth and happiness, in whatever Personal form you picture Deity.

ASPECTS OF DEITY

There are as many forms of Personal deity as we could ever imagine -for any image can serve as a Personal form of Deity, if that image can embody an aspect of Deity for YOU.

All forms of Personal Deity will correspond to one or more of seven basic archetypes, sometimes called the "**SEVEN GREAT POWERS**", or various similar names. You will see Deities grouped in larger numbers -often groups of twelve -but these will only tend to duplicate the seven basic forms.

Most of the world's cultural **PANTHEONS** include dozens or hundreds of Deities, duplicating the seven basic archetypes many times over. This is because smaller local cultures and their pantheons come together and grow into larger, heterogeneous cultures, while retaining their distinct original traditions. In the chart below we have not attempted to deal with all of the Deities of a given culture, but rather with the major Deities of these cultures and Their correspondences to the seven basic archetypes.

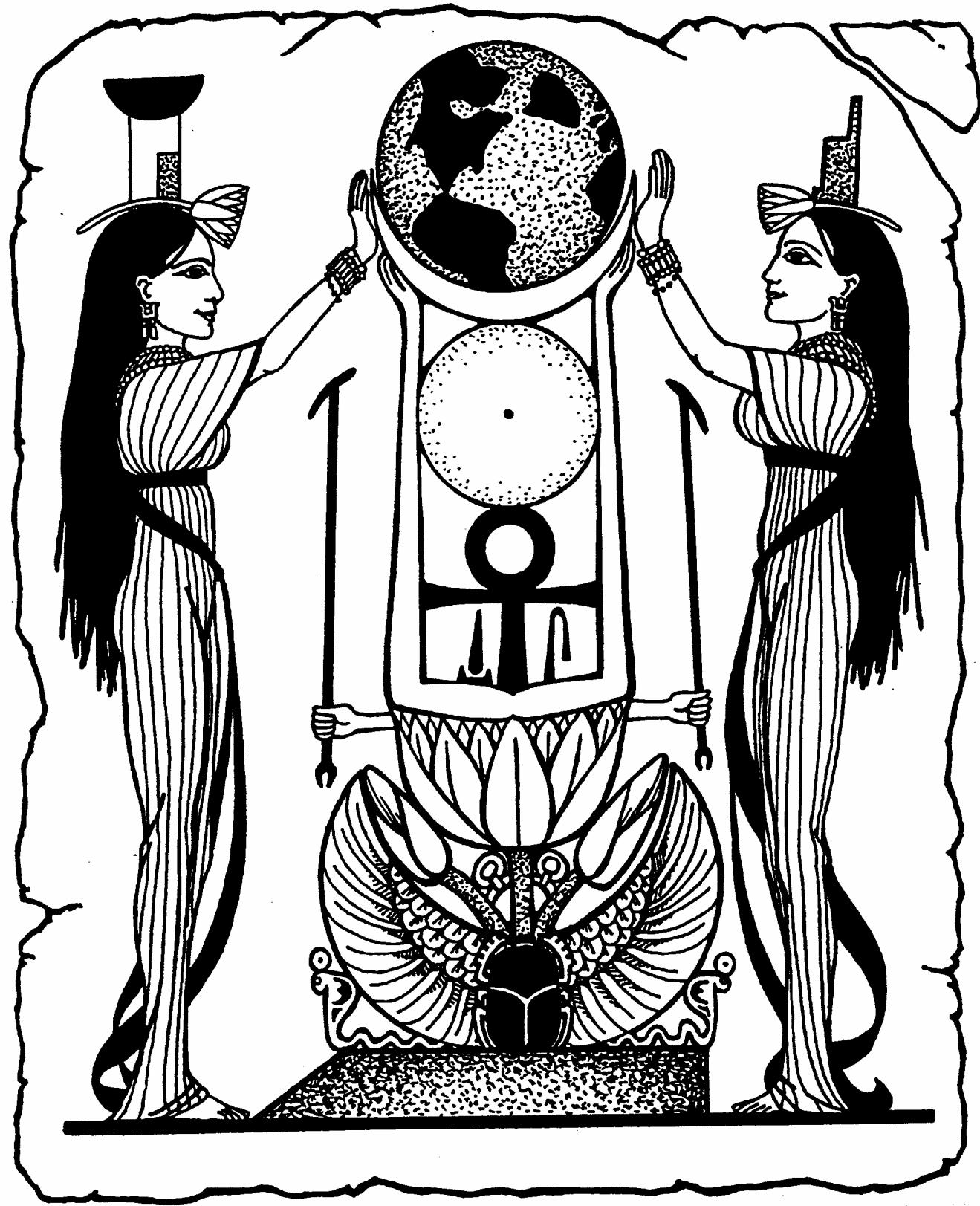
PATRON DEITIES

THE SEVEN ARCHETYPES

Archetypes of the Goddess- Maiden, Mother, Crone
Archetypes of the God- Hero, Lover, King, Sorcerer

CULTURAL CORRESPONDENCES

<u>ARCHETYPE</u>	<u>HERO</u>	<u>MAIDEN</u>	<u>LOVER</u>	<u>MOTHER</u>	<u>KING</u>	<u>CRONE</u>	<u>SORCERER</u>
<u>PLANET</u>	Mars	Venus	Sun	Moon	Jupiter	Saturn	Mercury
<u>GERMAN</u>	Tyr	Freya	Baldur	Frigga	Thor	Hella	Odin
<u>IRISH</u>	Ogmios	Brigid	Aengus	Boan	Nuada	Morrighan	Dagda
<u>GREEK</u>	Ares	Aphrodite	Apollo	Hera	Zeus	Hecate	Pluto
<u>ROMAN</u>	Mars	Venus	Apollo	Juno	Jupiter	Carmenta	Saturn
<u>AFRICAN</u>	Ogun	Oshun	Shango	Yemaya	Obatala	Oya	Ellegua
<u>EGYPTIAN</u>	Horus	Hat-Hor	Ra	Isis	Amon	Sekhemet	Osiris
<u>HINDU</u>	Ganesha	Durga	Visnu	Lakshmi	Brahma	Kali	Shiva



The reason we have so many forms of Personal Deity, is so that people can make a personal, emotional, connection to Deity. The abstract nature of Universal Deity is difficult for most people to comprehend or form an attachment to. Personal Deity, on the other hand, portrays aspects of Deity in terms that are very easy for humans to understand, and which have strong emotional appeal for us. We have many, many Personal Deities, because each person is different and has different needs for Deity to fulfill. Deity is all things to all people -consequently Deity must have very many Personal forms.

The particular aspect of Deity that a person best interacts with is called their **PATRON DEITY**. The Patron Deity is the form of Deity you work with most. For some people the relationship with their Patron Deity will be intense and highly emotional. They will receive dreams and visions from the Patron Deity, and may learn to channel oracles from the Patron in time.

For other people the Patron acts as an inspiration and an example, helping the **DEVOTEE** to develop the qualities which the Patron personifies. There are Deities Whose principle qualities are virtues like wisdom, courage, or magical ability, Whose devotees hope to develop these same traits by choosing Them as Patrons. Other Deities have virtues like creativity, happiness, or self-expression, and Their devotees too hope to gain these qualities by choosing one of Them as Patron.

Not every person will have one particular Patron



Deity. Nor does having a Patron Deity mean you do not interact with other Deities. All forms of Personal Deity are aspects of Universal Deity, therefore They can never conflict -though people can conflict over Them, and They can appear to conflict if YOU believe They must.

Many people will have several Patron Deities. Sometimes all of these will be given equal status, other times there will be one principle Patron Deity, and other lesser Patrons. This is not unusual, and works perfectly well.

HOW DO I CHOOSE A PATRON DEITY?

Actually, your Patron Deity will choose you.

The Deity will do this in one of several ways: you may be drawn to the name or image of the Deity, and not really know why. The image of the Deity or Its attributes (such as a totem animal) may show up in your life repeatedly. You may have a vision of the Deity. You may just "know."

Or you can choose a Patron because you admire that Deity, or wish to acquire Its qualities.

You can have as many Patron Deities as you need. Or you can have no Patron Deity at all -it is not required. As time passes you can add or change Patron Deities. They are there to help you, not to bind you.

CARE AND FEEDING OF YOUR PATRON DEITY

Once you have a Patron Deity, you should talk to It, pray to It, and make offerings to It on a regular basis. A good offering is the light of candles. Other good offerings are items that represent sustenance or devotion. A bowl of water, a bowl of flour, a bowl of salt -this is a typical offering for some devotees. Incense, flowers, candy -all these are good offerings too. What is offered really doesn't matter so much as the attitude of the devotee -the offering should be made with love and genuine devotion. We expect to receive blessings from our Patron Deity, we make offerings back to It not because the Deity needs them -It does not -but to show our gratitude and our own willingness to give back and share.

Remember your Patron Deity is a Deity, and interact with It in the manner you consider appropriate to Deity. The Deity will take Its cue from you -if you treat It as being aloof, It will respond in kind, because It sees that's what you want from It.

OTHER KINDS OF PATRON DEITIES

Not only do people have individual Patron Deities, but professions and other activities may have Patron Deities as well. There are many Patron Deities for education, for example, or for music. These too will correspond back to the Seven Great Powers -for example Sesheta, ancient Egyptian Goddess of writing and education, is a Maiden Goddess.

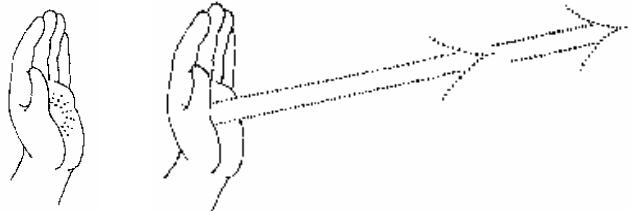
Moreover, individual festivals also have Patron Deities. Commonly these will be one or more of the

Seven Great Powers, any of Whose individual forms will do. For example the Crone is Patron of Samhain, and may be invoked simply as the Crone or in the individual forms of Hekate, or Morrighan, or Hella -or many others. The Maiden Goddess is the Patron of Candlemas, and can be invoked as Maiden, or in individual forms such as the Irish Brighid.

WHAT IS AN INVOCATION?

An invocation then, is basically a kind of formal prayer. It may be directed to Universal Deity, to a Personal Deity or Patron Deity. It should come from the heart, and reflect genuine emotion.

When you invoke a Deity, you should imagine that Deity strongly. You may visualize the Deity in your mind, or imagine It manifesting before you. Some people visualize the Deity as amorphous light, or as a ball or column of light. Or they may imagine the light of Deity descending into a statue or picture of the Deity. All of these or any other visualization that helps you to focus on Deity's presence as you invoke It, is good.



Hold this image as long as you feel you comfortably can.

Now imagine that beam of red light retracting back into your palm.

Now do the same thing with the other hand. Whenever you exercise one palm Chakra, you should make sure to do the other too. This is because you will often need to use them together, and both should be equally developed.

When you've finished both hands, you may do Exercise #10, if you wish. If you feel fatigued, Exercise #10 will help revive you. If you're not doing Exercise #10, then you're ready to close. Imagine again your seven balls of violet light at the Chakras, and close them down normally, as per the instructions in Exercise #7. Now clear and release as always.

Do this exercise for a few days, or until you can do it easily, then replace it with Exercise #12.

EXERCISES

At this point in your development you should be doing Exercises #7, #8, and #9, on a daily basis, plus Exercise #10 periodically. You should be finding your capacity for the exercises greater, your time faster, your visualization clearer. Chakras are like muscles, the more you use them, the stronger they get, the more you can do with them. That is why it is important to do these lessons on a regular basis, and to take them in order, so that you will build up the strength of your Chakras gradually and in a consistent manner.

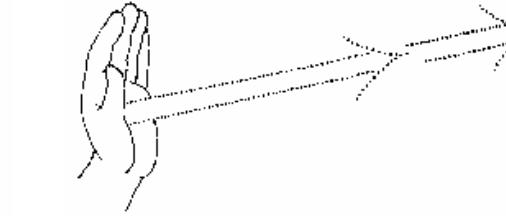
The next exercise is meant to be added to the daily routine, following Exercise #9. On days when you do Exercise #10, it would follow this exercise.

EXERCISE # 11

You may feel a bit like you're back where you began, as Exercise #11 is meant to strengthen the palm Chakras, as were the first three exercises in these lessons. Exercise #11 however, is much more intense than Exercises #1, #2, and #3, and using it will bring your capacity to handle energy to a much higher level.

Do Exercises #7, #8, and #9 as usual, opening your Chakras and turning them first white, then violet. When you have done this, let the image fade -just as before the Lemon Exercise. When you open your Chakras this way, you greatly increase the energy you can access for what you are doing.

Now, raise your hand -either hand is fine. Lift your hand so that the palm is vertical, and facing a wall preferably 5-6 feet away. Imagine a thin beam of red light coming out from the center of your palm, and going to the wall -rather like a "laser" beam. See the beam of light as clearly as you can, the red as bright as possible.



Exercise #12

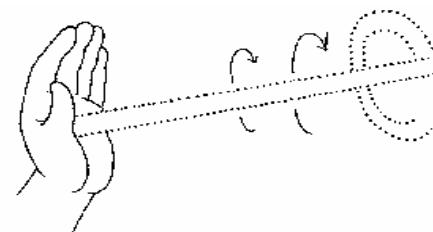
As so often happens in these exercises, Exercise #12 begins just like Exercise #11.

Do Exercise #11 just as you normally would, up to the point where you have created the beam of red light from your hand to the wall.

Now, keeping the image of the beam of light clear and strong, begin to move it. You do not need to move your hand to do this, but let the beam "pivot" where it connects to the palm.

Use the beam to draw simple designs on the wall. Imagine the designs being made in the same red light of which the beam is composed. Try to hold the image of the design, even as you go on to draw the next one -this will become easier as you go, and if you can't do it at first, don't worry about it; it will come.

When you have mastered simple designs, you should try using the beam of light to write words, using



cursive letters. This will increase your skill with the technique.

When you feel you have done enough, retract the beam of light into your palm, and let the image of

the designs you have drawn dissipate.

Remember to do both hands.

You may now do Exercise #10 if you wish. If not go straight to shutting down your Chakras as described above. Clear and release as always.

Do Exercise #12 until it becomes easy for you. Do not feel you must always use a wall -try drawing the designs in mid-air as well.

If you like, you can try Exercise #12 separately from the other exercises -on the bus, in the store, out of doors, anywhere you wish. Simply send out your beam of light and start drawing. Be sure to clear and release afterwards though. Understand that this would be in addition to, not in place of your daily session.

When you feel that you are ready, go on to Exercise #13.

Exercise #13

Exercise #13 is exactly like Exercise #12, except that instead of using red light, you will use a multi-colored light. By "multi-colored light" we mean that you should see many different colors in the light at once, rather like a psychedelic tie dye. Using this multi-colored light, do Exercise #13 just as you would otherwise do Exercise #12.

The color of the light -that is, energy -which we use is extremely important. Color reflects the vibration of the energy, and thus its individual nature. In general, energy is perceived as being white in color, in its natural state. White light thus is a good, all-purpose energy to use for just about anything you might want to do. Like clear Quartz Crystal, white light amplifies what you put in without adding anything of its own. For many purposes this is good. When you transform the balls of colored light you have opened in your Chakras, you are strengthening and amplifying the energy of the Chakra.

Sometimes however, it is best to use colored energy, as its particular quality may help in what we are doing. For example when you transform the balls of light in your Chakras from white to violet, you are attuning them to the level of violet energy -violet energy is extremely spiritual, and comes from the highest level of the being, thus causing each Chakra to attune to its own highest nature and greatest good.

In these exercises we are using red energy. Red adds strength and vitality. We are using it here to add a needed "push" to help us use a Chakra in a new and unaccustomed way. Thus, red energy makes the exercise easier by giving you extra energy to do the exercise with. The "multi-colored" energy used in Exercise #13 serves to help develop all aspects of the given Chakra at once, and is the same principle as the rainbow we used in Exercise #3.

You will learn more about color as you go, and how it effects energy. Not everyone perceives the color of energy in quite the same way -just as not everyone sees color exactly the same way with their physical

eyes; consider the color-blind for example. Some people develop highly individual methods of interpreting the vibration of energy through color. The system we are using is the most common. If your own experience varies, that's OK -it's just different. You should still be able to do the exercises with the colors as described.

SPELL OF THE MONTH

THE WITCH'S BOTTLE

The Witch's Bottle is a very ancient type of spell, which has countless variations. The idea of performing a spell and sealing it in a jar is as old as the manufacture of jars, and may be regarded as a portable version of burying a spell in the Earth -the jar here representing the womb of the Mother.

Many examples of this sort of spell have been found by archeologists, though modern versions tend to be rather different from ancient ones -partly due to the difference in materials readily available for magical working. In ages past anthropomorphic jars were especially popular for this sort of working, the jar itself then taking on the character of a spirit helper to aid the spell's unfolding. Sometimes the whole jar would be

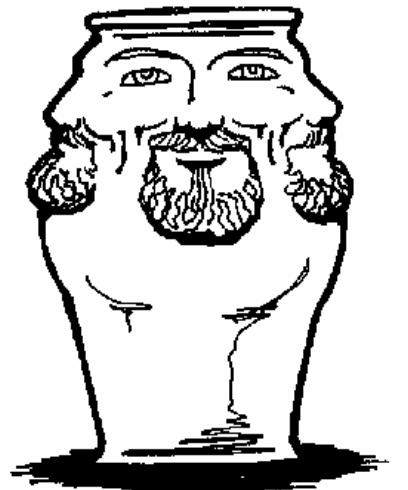
made in the
likeness of a
human being, or
a n i m a l ,
sometimes only
the face would be
shown. The so-
c a l l e d
BELLARMINE
JARS, bearing the
likeness of the Old
God -often in triple
f o r m - w e r e
commonly used
for this sort of
undertaking and
are strongly
associated with it.

Today, we
commonly use
any sort of jar or
bottle that appeals
to us, or is
convenient to use.
Decorative jars
are often favored, but ordinary glass jars and bottles -
either plain or self-decorated- serve just as well.

For this particular Witch's Bottle, you will need
the following things:

A small jar -such as a baby food jar, or a medicine bottle.

A larger jar -such as a canning jar, or a decorative



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Bellarmine Jar

canister.

A bit of paper and ink -red ink would be preferable.
Some herbs -a combination of Parsley and Sage might be a good general choice.

A bit of essential oil -vanilla might be a good choice.
Some stones -aquarium gravel would be good, as it is small and easy to handle.

A quantity of water.

Choose a time when you will be able to work unhindered. If possible it is best to make the bottle during the Waxing Moon.

Assemble your materials.

Begin by clearing and releasing, as always.

It may be beneficial to light some candles -for extra energy. You may even want to cast a full circle, now that you know how -but that isn't really necessary.

Take your piece of paper -it can be any kind of paper you wish: ordinary writing or typing paper will do, but you may find a bit of nice stationary or parchment helps set the mood better, thus assisting the needed Shift of Consciousness.

On the paper write what it is you wish the spell to accomplish. Because the bottle is a sturdy artifact which can be kept as long as you wish, it is especially useful for long term desires -such as prosperity, peace in the home, balance, etc...

Write your desire on the paper in the form of the following incantation:

"There is One Power in the Universe, and I am a perfect manifestation of that Power. As such I create for myself (insert wish here). I manifest this in accordance with the free will of all, and with harm towards none. By all the power of Three times Three, as I do will, so mote it be."*

As you write this, try to concentrate on the thing you are desiring. Focus on it. Imagine yourself having this thing, as if it were already accomplished -already yours. Feel confident, and know that it will come about.

Now, fold the paper until it is small enough to fit easily in your smaller jar.

Say to yourself:

"Behold, I align myself to the powers of the Universe."

Imagine a stream of white light coming down into you from above your head, filling your body. This is the light of Spirit -the Goddess. She will help you with your working.

Hold the paper in your hands, and imagine it surrounded by a ball of bright white light.

Again focus on your wish. Imagine it already yours, already accomplished. Speak the incantation out loud:

"There is One Power in the Universe, and I am a perfect manifestation of that Power. As such I create for myself (insert wish here). I manifest this in

accordance with the free will of all, and with harm towards none. By all the power of Three times Three, as I do will, so mote it be."*

Now place the paper into the smaller jar, and seal the lid.

Say:

"Even as I seal this jar, so too I use my will to seal my wish just as tightly into manifestation."

Now place the smaller jar into the larger jar. Fill the space between the outside of the small jar and the inside of the large jar with rocks, about half way up. This is why aquarium rocks are good -they are small and easily handled.

Now add water until the jar is larger jar is filled.

Add three drops of oil to the water.

Now sprinkle with the herbs.

Imagine the larger jar filling with white light. See that light shining forth from within it like a miniature sun, sending out energy in all directions. Now say something to the effect of:

"Earth supports Water. Oil feeds Fire. Air feeds herbs. May the powers of all the Elements feed my spell and carry it forward in their eternal dance. As I



do will, so mote it be."

Seal the larger jar tightly, and never open it again.

Clear and release as always.

Put the jar in your home -in an obvious place if it is decorative, out of the way if it is not. Leave it there and allow it to bring the quality you have manifested into your life.

Alternatively the jar may be buried, or left out of doors.

* "Three times Three" -if you remember reading about Pythagoras in Lesson #5, you will recall that Three in numerological theory represents magic and the art of creation. Three times Three, or Nine, represents creation unfolding into infinity. Since Ten reduces back to One, Nine represents the furthest extent of creation before returning to the Creator.

GOD OF THE MONTH THE GOD



As we see in the Vangelo Delle Streghe, in Wicca the God is perceived as an emanation of the Goddess. Created by Her, the God is the Goddess' son. Created from Her, the God is the Goddess' brother. United with Her, in the embrace which creates and sustains the Universe, the God is the Goddess' lover.

On the level of Personal Deity, the God and His many forms are Deities Who can be accessed and worked with just like the Goddess. On the more abstract level, the God represents the principle of manifestation. The Goddess is the Creator, the God is the Creating, together They are the Creation. Goddess is essence, God is form. Goddess is Spirit, God is Matter. Goddess is eternal, God is temporal cycles. Goddess is Life, God is Living. The union of the Two produces the world we know.

The God is the moving essence of the Goddess.

Because the God is connected to physical manifestation He is often associated with Light -for the physical world is made of energy, or light, slowed down in frequency and vibration. Often therefor the God is

represented by the Sun, while the Goddess is represented by the Moon.

The God governs the quality of Time. For this reason Goddess and God are sometimes thought of as Mother Nature and Father Time. It is as Lord of Time that the God is considered Lord of the Dance of Life - Time, the sequencing of events, is what allows the Dance. It is through Time that energy can be slowed enough to become matter. The nature of Time is illusory, being more a matter of perception than reality, but through it events are structured and take on ordered meaning allowing change and growth to occur. In the Vangelo Delle Streghe the Wheel of Fortune (Fate and Karma) is described as the Goddess' spinning wheel - the Goddess spinning the thread, but the God turning the Wheel. This is because the Universe proceeds from the Spirit, but is carried forward by Time.

In this same way the God governs the Wheel of the Year -the Goddess gives it form, but the God moves it forward. As Lord of the Year the God has two basic forms: the Young God of Life, Lord of Summer and of day, and the Old God of Death, Lord of Winter and of night.

God of Summer, Lord of life, strength, and creativity, the Young God represents the Sun at the height of its powers in the Light Half of the year, and the God in His evolved or outward-turning state, when he focuses on growth and expansion.

God of winter, Lord of death, dreams, and magic, the Old God represents the Sun in its waning state in the Dark Half of the year, and the God in His Involved or inward-turning state, when He turns from physical to spiritual pursuits.

In ancient times people pursued farming in the Light Half of the year, under the Patronage of the Young God (Who embodied the fertility of the fields and the nurturing power of the Sun). In the Dark Half of the year people had to rely on their stored food, and upon what they could catch by hunting, under the Patronage of the Old God.

The Wheel of the Year eternally rotates between these two principles.

In mythology the God is sometimes portrayed as a single figure Who grows from the Young God to the Old God, spending Summer as the Young God with the Mother Goddess in the land of the Living, and Winter as the Old God with the Crone Goddess in the Otherworld -As in the myth of Adonis Who spends Summer with Venus but Winter with Persephone, or Tammuz Who spends Summer with Ishtar and Winter with Allat. Sometimes He is portrayed as two separate figures, with the Goddess being the One to spend part of the year with the Young God, and part with the Old God: as in the myth of Blodeuwydd Who spends Summer with Lugh and Winter with Hafgan. Both variations tell the same story: in the Dance of Life the soul is moved forward through a continual cycle of Death and Rebirth.

Beyond this these two aspects of the God



*Art reprinted from The Five Mystic Secrets
by LaVeda Lewis-Highcorrell,
1586 Pisces (1986 AD).*

further breaks down into four archetypes. The Young God breaks down into the Hero and the Lover, while the Old God breaks down into the King and the Sorcerer. All forms of the God will fall under one or more of these four archetypes, just as all forms of the Goddess fall under either Maiden, or Mother, or Crone.

The Hero is the Champion Who overcomes all obstacles and embodies creativity, vitality, and self expression (Astrologically: Mars).

The Lover is the Consort of the Goddess, the Dying and reborn God Who embodies all virtues (the Sun).

The King is the God of justice and cosmic order, prosperity and expansion (Jupiter).

And the Sorcerer is the Divine Fool, the Magician Who rules over magic, prophecy, and the Otherworld (Mercury). The Sorcerer is also called the Horned God, because He is often shown with horns or antlers, and is identified with the forest (as a symbol of the Otherworld).

GLOSSARY

UNIVERSAL DEITY -The different faces of Deity are ways of understanding Universal deity. All of the faces of Deity in the end reflect the same universal power, as in fact do we and all of creation. That universal power is infinite and beyond our power to know in its totality, so we make understandable images through which we may interface with it. That infinite power is Universal Deity -the spirit of Deity that is beyond all names and images.

PERSONAL DEITY -A Personal Deity is any one of the many faces we ascribe to Universal Deity, to make Deity easier to understand. Where Universal Deity is all-encompassing and abstract, Personal Deities are individual aspects of Deity portrayed in very human terms. Personal Deities are there to help us understand Deity, and make a personal, emotional, connection to Deity.

SEVEN GREAT POWERS -The Seven Great Powers are the seven basic archetypes to which Personal Deities tend to correspond. They are also likened to the seven planets of Ptolemaic astrology. The archetypes are these: Goddess -Maiden, Mother, crone. God -Young God, Hero (Sun) God, King, Sorcerer.

PANTHEONS -A pantheon is a grouping of Deities associated with a particular time or culture. For example the "Egyptian Pantheon," or the "Roman Pantheon." The Deities of these pantheons usually began separately, as local variations, then grew together over time. For this reason, though the Deities of a given Pantheon will correspond to the Seven Great Powers, They will appear to duplicate each archetype many times. Some people prefer to work with one or another pantheon exclusively. This is a matter of personal preference. Other people believe that you should never mix Deities from one pantheon with Deities from another pantheon -this is a superstition, and experience shows that it is simply not true.

PATRON DEITY -A Patron Deity is the particular Goddess or God that one feels most at Home with. Some people have more than one Patron Deity, but usually one will predominate. Any Deity that you are drawn to can be your Patron Deity. One's Patron Deity is prayed to for guidance, visions, blessing, etc.

DEVOTEE -a Devotee is a person who is particularly devoted to one Personal Deity Who is their Patron. A person can be a Devotee of more than one Deity at a time.

BELLARMINE JARS -Bellarmine jars were large jars decorated with the face of a bearded man, said to be one Cardinal Bellarmine. Often the Jar actually had

three faces of the same man, sometimes conjoined. It is believed that they actually represent the Horned God. Bellarmine jars were particularly favored for bottle magic.

Exam for Lesson VII

You may take the exam online at WitchSchool.
<http://www.witchschool.com>