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Foreword:

This book and collection of knowledge is the Doctrine and Grimoire of Sanctuary of the Phoenix. It is a collection of Pagan religious texts from various Paths and the teachings of our High Clergy.

This book is the cornerstone of our Sanctuary and the teachings of our founding High Clergy; setting our precedent for how we as Eclectic Pagans are expected to live and worship within our Sanctuary and what our beliefs and values are.

As these writings progress, we will be including religious teachings of various Pagan Paths and how we can apply those teachings in a devout spiritual manner.

Message from the High Priest:

Paganism is at the very origin of belief and spiritual faith. Over the ages, many of our religious texts and verbal teachings have been lost to time through relentless waves of hatred to those of our faith and the countless genocides and ethnocides to people of a Pagan faith. Our established history, older than writing itself has become fragmented as a result.

In modern times, many new religions were formed to practice similarly to our ancestors, and some reverently work to reconstruct lost Paths. In our Sanctuary, we see the devout Nature of Paths ancient and new and take what we can learn of our Gods, Goddesses, and Nature so we may apply it in a modern context with spiritual devotion and loving core values.

Message from the High Priestess:

For Eons, Pagans have roamed this planet. They have worshipped and shown appreciation for the plentiful bounty this world has given them. It is at the center of their very being. Gods and Goddesses have guided them while teaching loving, loyal, and generous morals. Pagans were taught to love one another, as well as the opportunities and resources in front of them. Loyalty for one another and your kin is integral for the hearth and home. Generosity for other beings, human, flora, and fauna alike.

Much has changed since the first humans traversed this planet. Humans have gained the technology and convenience of modern day amenities, that makes it easier to eat, sleep, and live our lives that many of us have forgotten where we come from and have lost that appreciation for the world around us. As a Sanctuary, we see the importance of looking back and appreciating our ancestors for the foundations they built for us, while also paving the way for future generations to learn about Paganism in its purest and most simplest forms.

Testament of Shadows

Introduction

The Path is yours

Spirituality and Faith are inalienable rights amongst us all. We have the right to believe as we wish, however, we must be mindful that pushing that which one believes on others is in defiance of Nature and a violation of our inalienable right to believe freely. Whether you are new to our Sanctuary or on your own unique spiritual journey, may the words of this book bring you comfort, enlightenment, knowledge, and empowerment. The words of this book are the doctrine of our Sanctuary and the spiritual guidance for our Clergy and Coven members.

To those who read further and chose to follow a Path within our Sanctuary, we bid you welcome.

We believe in spiritually educating devout Pagans to practice their craft safely and provide a religious body for devout Pagans who wish to have an organized faith and the earthly benefits of such kinship in fellowship and spiritual guidance.

Blessed Be.

Chapter 1

Testament of Shadows

The Testament of Shadows is a collective volume of works. A library of Pagan knowledge and spiritual beliefs. The self-titled book Testament of Shadows serves as a cornerstone of the entire volume. Testament of Shadows contains our doctrine, core virtues, introductory instruction, and Sanctuary religious beliefs.

The Books of Paths are a collection of books containing information on various paths including but not limited to doctrines, mythologies, deities, rituals, rites, and commentaries.

The Grimoires are a collection of books on spells, rituals, rites, ceremonies, blessings, and additional knowledge.

The Book of Shadows is your personal notebook to make notation of all Magickal information of your studies from these sources and any other sources you independently research.

Your Path is the beliefs you hold within Paganism. It is the portion of your faith that is not written in your Book of Shadows, it is what you live in your spiritual truth.

Together, these form the Testament of Shadows. Everyone will be on their own unique path of study in their own spiritual truth.

The Testament of Shadows may never contradict the Spiritual Mission of Sanctuary of the Phoenix.

Chapter 2

Community

The Sanctuary of the Phoenix Pagan Community is made of our Guests, Coven, Clergy, and everything in between. Our Pagan Community is guided by mutual respect.

The Sanctuary of the Phoenix Pagan Community is a space between being a guest and making a spiritual commitment to be part of the Coven and or Clergy.

Our Pagan Community is also the interface to how we interact with other Sanctuaries and Covens as well as the greater Pagan Community.

The Sanctuary of the Phoenix Pagan Community is designed to be a more inclusive component of our Sanctuary.

Just as some Pagans may enjoy the structure and beliefs of our Coven, some Pagans simply desire to be on their own spiritual journey and share time well spent with other Pagans who are on their own spiritual journey. Such individuals may never desire to make a spiritual commitment to the Sanctuary, and this is acceptable and respected.

Sanctuary of the Phoenix is a Pagan Sanctuary liberated from Abrahamic notions and teachings. We welcome all to join us in peace to learn what is of use to them if it is understood we are purely a Pagan Sanctuary.

So it may be known, we have come together as equals in a community to share these mutual respects in our Online and Offline spaces:

1. Be kind and courteous

Be kind and respectful to each other in our community.

We are made of Pagans from many paths, and people who are curious about or transitioning to Paganism.

Healthy debates are natural, but kindness is required.

2. No hate speech, bullying, or discrimination

Make sure everyone feels safe. Bullying of any kind isn't allowed.

We do not accept racism, bigotry, extremism, sexism, homophobia, transphobia, supremacy of any ethnicity / gender / biological sex, ableism, discrimination of sexual orientation or gender identity.

3. Religious Services

Only Religious Services authorized by Sanctuary of the Phoenix shall be provided or promoted in this space.

We may hold Rituals, Blessings, and Divination from various Paths or an Eclectic mix of Paths.

These are open to anyone with a willful desire to peacefully participate or observe.

4. Relevant Focus

We are to respect that we are of many Paths and diverse beliefs, please keep interactions in kindness and focused on Paganism.

This Sanctuary is liberated from Abrahamic notions, teachings, and beliefs. Come in peace, and respect this is a space of Paganism.

5. Respect everyone's privacy

Being part of this community requires mutual trust. Authentic, expressive discussions make communities great, but may also be sensitive and private. What's shared in our community should stay in our community.

As not everyone is out of the broom closet, please do not share anyone's identity.

6. No Spam or Promotions

We ask visiting Individuals, Sanctuaries, Covens, and Communities to refrain from recruitment activities. If you wish to share a Community Event, contact the High Priest or High Priestess. No Advertising. No Selling.

7. Shared Content Notice


Links, content from other pages, content that is watermarked, or content that contain links may be posted but are subject to moderation. Especially if the source goes against our Spiritual Mission.

8. Clarification on Participation

To elaborate on #4, we are fine if you as a community member choose to hold Abrahamic Beliefs, Notions, Observances, etc. While our Sanctuary, Coven, and Clergy are liberated from such beliefs and do not allow our spaces to be used to advance such beliefs, we also try to keep an open door to allowing anyone to learn and share relevantly to our focus in our Spiritual Mission.

Chapter 3

Origins

ur spirituality begins with traditions handed down verbally, in various “Cave Art”, and monuments in Neolithic times, as old as 200,000 B.C but written as early as 20,000 B.C in Proto-Sumerian etchings on stone tablets. Only fragments of our spiritual origins remain due to the slaughter of those who held the oral traditions of Neolithic Paganism and the intentional destruction of written record. Historically, a conquering nation would assimilate the Deities of those they had conquered into their libraries and embrace all Deities they had learned of into their society. They wanted the Gods and Goddesses on their side and treated them reverently.

Through this practice, the devotions of many Deities were shared across the known world, and through interactions with various societies the names of various Deities were transcribed in various languages. Many nations had given their own attributes to the Deities favoring their lineage as civilization had taken root and spread as a way of life. Civilization had undergone many transformations before the academically recognized Sumerian culture surfaced seemingly out of nowhere. Before the establishment of Monarchies was a time where Priests and Priestesses were those who interpreted justice.

In the early times of Monarchy, it was common for one who wished to be a leader to present themselves being born from a goddess, and at times even an incarnation of a Deity. This practice gave rise to the beginning of monotheism as some rulers decided they alone should be worshipped.

Eventually, spirituality was misused and concocted into propagandist idealism by desecrating and corrupting Pagan beliefs into formations that became known as Abrahamic Belief Systems in 70 A.D. Even in the oldest Abrahamic texts, they twisted Pagan stories of creation and parables into a new idealism as they also wrote a new narrative of time to erase the Pagan past from common knowledge. Then began the mass destruction of holy Pagan sites, Pagan religious texts, and Pagan artifacts by various Abrahamic faiths through the ages. To this day holy sites, texts, and artifacts that are discovered are destroyed if not protected from people of Abrahamic beliefs who practice the erasure. Through the Middle Ages, Pagans were tortured until they converted or were murdered at the hands of Christians. Even in Colonial America, the accusation of being Pagan would end in the death of the accused. In modern days, Pagans around the world are still persecuted and the genocides continue.

Over time, many pagan paths became corrupted and obscured by the Abrahamic influences of colonizers, we seek to liberate Paganism from Abrahamic influence, and restore all meaning we can to the best of our ability.

This chapter is not about the various Pagan accounts of creation, but the progression of events that bring us from the beginning of spirituality to our modern day. As Pagan religious texts become included into this doctrine, the Pagan accounts of creation from various Paths will be taught.

Chapter 4

Core Values

In our Sanctuary, we have core values that guide us in how we are intended to live and how to be devout and Orthodox Pagans. It is our teachings as to what in our faith we view as good and evil, an outline of our morality. Our core values are a determining factor in our practices, the Paths we observe, the holidays we observe, and the measure of how we should aim to conduct ourselves in our daily lives.

Our Core Values (Shared Values) have three components, our Tenets, Aspirations, and Moral Values.

Our Tenets are a list of basic principles we observe.

Our Aspirations are a guidance on how we should try our best to live in our daily lives.

Our Moral Values are learned mostly through our teachings.

Our core values are designed to bring us together in a consistent message as a Sanctuary and Coven.

You alone are responsible to yourself for your spiritual truth and actions. Your choice to observe of these core values or not is your choice made of free will. These core values are not to police your existence, but to guide you in understanding our teachings and how we strive to conduct ourselves in our lives and our spirituality.

Our Tenets:

Tenet 1. Do as you will and harm none, unless in defending yourself or your family.

You are free to do as you please so long as it causes no harm. You can defend yourself if necessary and there is no path to peaceful resolve when there is an imminent threat of harm against you. For example, we may not provoke someone to attack us, but if someone were to attack us, we may defend ourselves.

Tenet 2. Do not judge the lifestyles of others or their spiritual Path unless it brings you harm.

How other people choose to live their life is not your concern unless it brings you harm. Some examples, if someone were to steal from you, then it has caused you harm and you may judge them as a thief and take proper action to remedy the situation.

If you are proselytized to by a Christian, you have a right to verbally defend yourself.

Abrahamic faiths command our death, so their attempts to convert you is a harm.

Leave them in peace to their own spiritual truth.

If someone in your life identifies within the LGBTQ+ community, it is not your place to judge in that regard.

Tenet 3. Do not utilize Magick to interfere with free will.

We do not condone using Magick to interfere with the free will of other individuals. An individual's will is a true gift of the Deities, and we are to respect that free will with the exception of protecting ourselves or those weaker than us from harm.

Tenet 4. Use no Hex or Curse on anyone who causes no harm.

We are not to take such extreme defensive actions unless they are necessary.

Tenet 5. Protect Children, The Elderly, Nature, and those weaker than yourself.

Protect your community. It may be your kin, a stranger, or simply the geographical location you are in.

Our children are our guarded future. Protect them from harm with all of your ability.

Nature is defenseless, and we must exercise reasonable protection and conservation of our Earth.

If someone who is weaker than you are in distress, help and protect them within your means and ability.

Tenet 6. Celebrate life and honor the deceased.

Life is precious, as are those who had lived. Celebrate life, especially new life. Honor the deceased, especially the recently deceased.

Tenet 7. Do not use Magick you do not understand.

Only use Magick you understand. Some Magick can have dire consequences practiced improperly. If partaking in a ritual for Magick you are learning or possess no understanding of, follow the guidance of those leading the ritual.

Tenet 8. Cultivate a respectful relationship with Nature.

We are the protectors of Nature. It is our duty to be a voice for the voiceless and stand for the defense of the natural world. It is our sacred duty to foster a respectful harmony with this earth.

Tenet 9. Maintain an accountable responsibility for yourself, your words, and your actions.

Our words and actions are our responsibility to be accountable for. Our words and actions can impart Magick, and what we sow will be reaped. Your word is your bond, always use true words.

Tenet 10. Live life in accordance with The Testament of Shadows.

Learn from the Testament of Shadows. It is a source of knowledge and guidance for those of our Coven. It is to impart wisdom and to aid in living a devout Pagan life. The Testament of Shadows is a mix of our teachings, your independent study, your spiritual truth, and your Book of Shadows. There may be a commemorative book, but it is a doctrinal concept that encompasses your spiritual truth.

Aspirations:

Based on the 42 ideals of Ma'at and other common Pagan ethics, we have found that these are qualities we should all aspire to maintain. These are the very foundations of many modern belief systems, and they began in Ancient Paganism.

1. I honor virtue
2. I benefit with gratitude
3. I am peaceful
4. I respect the property of others
5. I affirm that all life is sacred
6. I give offerings that are genuine
7. I live in truth
8. I regard all altars with respect
9. I speak with sincerity
10. I consume only my fair share
11. I offer words of good intent
12. I relate in peace
13. I honor animals with reverence
14. I can be trusted
15. I care for the earth
16. I keep my own council
17. I speak positively of others
18. I remain in balance with my emotions
19. I am trustful in my relationships
20. I hold purity in high esteem
21. I spread joy
22. I do the best I can
23. I communicate with compassion
24. I listen to opposing opinions
25. I create harmony
26. I invoke laughter
27. I am open to love in various forms
28. I am forgiving
29. I am kind
30. I act respectfully of others
31. I am accepting
32. I follow my inner guidance
33. I converse with awareness
34. I do good
35. I give blessings
36. I keep the waters pure
37. I speak with good intent
38. I praise the Goddesses and the Gods and/or Nature
39. I am humble
40. I achieve with integrity
41. I advance through my own abilities
42. I embrace the All
43. I live with courage
44. I live with honor
45. I value fidelity
46. I hone my discipline
47. I show hospitality
48. I maintain self-reliance within my ability
49. I strive to be industrious
50. I maintain perseverance

Moral Values:

Our Virtues are a bit more complex than our Tenets, however, Tenet 10 imparts that we live our lives in accordance with The Testament of Shadows. In this collection will be a range of religious materials for different Paths and the teachings from High Clergy. This big picture of our teachings are what guides our Moral Values, but there are some that can be easily communicated.

We do not accept bigotry or discrimination of any kind. This includes, but is not limited to racism, extremism, gender or biological sex supremacy or discrimination, sexual orientation discrimination, gender identity discrimination, homophobia, transphobia, discrimination of any disability, and any other reason protected or not by the US Government. We are all equal and worthy of life and fair treatment.

We are to aspire to be strong, compassionate, kind, charitable, fair, honest, and loyal.

We are to devote our lives to our Deity/Deities and/or Path(s) or Nature.

We are to do our best to be upstanding in society, but to forgive the mistakes of the past and allow for individuals to make amends when possible and it causes no further harm or distress.

As we hold ourselves to a socially upstanding presence, we believe that everyone in our Sanctuary should be of service to the communities they live.

Crimes that come to our attention such as murder, pedophilia, rape, and molestation will immediately result in a member having their membership suspended or revoked for everyone's safety and reported to authorities if it had not been already, individuals who are acquitted or a case is dismissed or never brought will have their membership reinstated. This Moral Virtue is to maintain a safe environment for our Sanctuary, Community, and Coven.

As we believe in self-redemption, High Clergy reserves the right to deem rehabilitation of an individual regarding the Sanctuary and only if it brings no harm or threat thereof to any other members. Societal amends must have properly fulfilled by the terms of their sentencing. The conviction must be demonstrated that it may have been potentially wrongful, that the sentence was excessive, a systemic prejudice, had been expunged, 10 years had passed without a related incident, or the individual is able to demonstrate they have become rehabilitated. Any individual, guilty of any crime, may retain spiritual services and spiritual guidance through our Clergy. We are to provide religious services to everyone who seeks us out to the best of our ability and safety. It is planned that this decision eventually be handed to our Seminary Clergy to process with final approval and review from High Clergy or an individual appointed by them in these matters. The safety of the members of our Religious Institution as a top priority. Removal of membership, or the reinstatement of is a serious decision that needs to meet the safety of all our members.

As a Religious Institution, we must find a balance between serving all faithful and ensuring everyone is safe as well as treated fairly. As we grow and learn how to best manage this, our stance on this matter will evolve.

We understand families may be of mixed spiritual backgrounds, however, we as a Sanctuary and Coven aspire to not in any way observe, approve, or condone any Abrahamic influences. This does not explicitly apply to individuals who are simply a member of our community aspect who is neither Coven or Clergy.

Though we strongly prefer Coven members stand their ground on this matter so they may be devout of Pagan faith, it is only a requirement for High Clergy at this time. This however will eventually extend to all the members of our Clergy and Coven and will be elaborated on when this time does come. We do currently expect all Clergy to lead by example in being a devout Pagan and should strive to attain only observing Pagan Holy Days and non-Abrahamic Secular holidays to be such an example. Clergy found to be mixing Abrahamic faith in their spiritual teachings will be removed from ordainment for impiety. Clergy removed from ordainment are welcome to remain in the community in most cases and may be eligible for reinstatement after amends.

We embrace days of observance and awareness such as "All Snakes Day". There is no issue observing Secular holidays that are not of an Abrahamic basis and origin. The only exception, if one wishes to see it as an exception, is Halloween which is more based on Samhain traditions that were appropriated and has become so secular it no longer holds any religious significance for most people of an Abrahamic faith. In this way we can embrace our spirituality, learn about Pagan Paths, and celebrate in the spirit and values we share with non-Pagans. Our Sanctuary also observes an 8 Sabbat Cycle for those who hold such beliefs.

When we happen to interact with individuals of an Abrahamic faith, we are to hold an olive branch in one hand, and a shield in the other. We are to show them the love and kindness of our Pagan values, but not give them a platform for their bigotry. We are to remind ourselves that we are the ones who desire peace, and they are the ones who have lifted the sword against us. It is our Sanctuary desire that one day they will cast out the hatred and bigotry towards Pagans from their doctrines and that we may peacefully coexist. We reject any attempt of their proselytization, and we do not attempt to convert them as we respect their free will to their own spiritual truth. If there is a sincere interest, we share some of our values and direct them to have a discussion with Clergy if they have further interest. We keep our spiritual door open and allow for individuals to choose the Spiritual Path they believe is right for them of their free will.

Our hearth is family and is to be carefully tended. When we are given the gift of family it is as precious as our beliefs and Paths. Families have all shapes and sizes, and some families are born of the heart. Close friends who become family and a love for your community. Some may marry into a family, and some may grow their family through adopting or having children. Our hearth is ours to tend with those who are our family. Tend the fire well so it may nourish, protect, and comfort. As traditionally, the hearth was the place in the home that a family would gather, a place of warmth where we would prepare our food and drinks, so too is it now a place in our heart and in the hearts around us that provides the warmth of family and nourishes our soul. However, if individuals in the family only desire to poison the hearth, it is acceptable to prune relationships to maintain harmony.

As the Phoenix is born from their ashes, we too rise from the ashes of our lives. The name of our Sanctuary is a message of self-redemption and self-improvement through devout Paganism. Some of us may have come to Paganism from another faith or may have had personal battles, some of us may be fighting personal battles right now. Many of us may have already been Pagan but seek a deeper meaning or connection to community, Divinity, or Nature. The Phoenix represents our ability to rise above, refreshed and renewed. The Phoenix is also a symbology for the growth of Paganism in a manner of rebirth from the ashes of millennia of strife towards those of our faith.

We believe that you alone can know your spiritual truth. The journey is yours, whether you are solitary in practice or practice communally in a Coven, an Eclectic Pagan, follow a specific Path, or are spiritually connected to Nature. Your relationship with Deity and/or Nature is yours. Even if your spiritual journey does not observe Devout Paganism, you are welcome to gain knowledge and learn in peace of what in our teachings is of use or interest to you through our community and our public services. For those on a journey of Devout Paganism, we provide a Coven and private services, so we may come together in reverence and devotion as well as learn, study, share, and practice Rites and Rituals in devout reverence.

Regarding the religious instruction of youth and children, we firmly believe that no spiritual commitment shall be made before adulthood. A commitment to learn should not be made lightly and not without the permission and blessing of their parents, custodial parent, or guardian and at the sincere interest and free will of the youth.

To preserve and promote a Pagan Family Faith Tradition, we are to share knowledge of the Devout Paganism observed by the family unit so the youth may be informed and participate willfully in an open learning experience as well as family rites, rituals, and traditions.

We believe for youth under 13, that a commitment to explore while providing a generalized education in Notions, Paths, Deities, and Nature in an official capacity as a Sanctuary, Community, and Coven in a manner that provides knowledge of the greater sphere of Paganism without any influence of what Path they should observe and only with parental or guardian consent. Over 13, we like to allow children to focus on the paths that most interest them as they move towards making a commitment to learn.

Furthermore, we believe it is our duty to protect and defend our children from spiritual harms, especially ones caused by those of non-Pagan faiths. We are to defend the right of youth to identify as Pagan openly if they willfully choose to do so. We are to protect them from influence or persuasion to make any spiritual commitment before they reach adulthood.

We are to reverently shield them from any attempt of Proselytization by Abrahamic Influences or exposure to Abrahamic Beliefs until they have reached adulthood and are willfully able to make their own spiritual decisions for their own journey. Children are to be shielded and protected from Abrahamic notions, observances, practices, and beliefs in every avenue of life. A child should only be made aware of Abrahamism from the perspective of a Pagan so they understand and recognize the dangers and can recognize when they are being targeted or discriminated against.

It is our position as a Sanctuary to respect the spiritual upbringing a parent chooses to provide for a child and respect their parental discretion until adulthood. As a Sanctuary we do understand there are family units of a mixed faith, broken families with imposing or conflicting parents and family members, or that some families prefer not to educate their children in a spiritual manner as to allow them to make their own discoveries in their free will. We as a Sanctuary are to respect these choices with flexibility to the Pagan faithful in such family units while maintaining discretion as to not allow any disruption or disinformation to impact our devout faith within the Sanctuary or any of its functions.

However, we do view Abrahamic Exposure to children as a form of spiritual abuse. While it may not meet the legal definition of abuse or neglect, it is an indicator to our clergy that something else may be potentially going on and we become more observant in such awareness.

We believe in the Energies of Divine Masculine, Divine Feminine, and Divine Unisex or mixture of those Divine Energies. We believe these Energies are more of a Spectrum, and that any of us in our own spiritual journey can be at any point on that Spectrum. We believe that we can focus our energy on any point in that spectrum if we willfully desire to do so.

We believe that Biology does not dictate our spiritual being. We believe that our earthly bodies are sacred as the vessel of our spirituality and able to interact our will with the world around us. We believe the willful union of 2 spirits is a sacred thing no matter their earthly biological sex. We maintain that there is a Magick of creation in childbirth and it is also sacred. High Clergy must always be of 1 individual focusing the Divine Masculine and 1 individual focusing the Divine Feminine to maintain spiritual balance for the Sanctuary. While we prefer that Anointed Clergy of an area be of 1 individual focusing the Divine Masculine and 1 individual focusing the Divine Feminine, we are more relaxed about this requirement currently. In areas where Anointed Clergy is temporarily a single individual, it is necessary to utilize both energies to achieve a balance, a Priest, Priestess, or Priestx may proxy as the missing Anointed Clergy to achieve balance. If no proxy is available, one must utilize both energies to maintain as much of a balance as spiritually possible.

On the matter of religious diets, follow firstly any guidance from your path. Furthermore, as we are in tune with nature, it is most optimal to have diets derived from sustainable hunting, gathering, and farming. Especially personal hunting, gathering, and farming. Fresh and natural foods only processed by trusted hands. In our modern world which has been built to alienate and make harder our way of life, it is advised to limit processed foods, and when possible, select certified organic foods when our budgets allow.

We should strive at a religious priority to provide the least synthetic, least processed, least genetically modified food options for children. Our children are our fast-growing future, it is best to provide them the most natural foods we can reasonably provide. For those who must supplement through the nursing stage, organic certified formulas should be used unless there are definitive health conditions, nutritional needs, or familial Path diet reasons to choose alternative options.

The modern world is not in harmony with our ancient ways of nutrition, but we can find nutrition that is most in line with our faith and our ability to budget. Government agencies such as WIC (US) have no consideration of our dietary restrictions as we are not Abrahamic, and they only offer concession in limited areas to individuals of Abrahamic faith out of prejudice. To combat this prejudice, it is important we peacefully and constructively communicate our religious diet to Public Institutions and Agencies when needed, especially when they make religious exceptions for others. Until such time as these dietary restrictions are equally respected, it is acceptable to utilize whatever you can from such agencies for the nutrition of your child. Knowing it is their systemic prejudice and discrimination forcing you to deviate from your religious diet if you must. If in your Path you have no desire for a dietary devotion to your faith, it is not required.

High Clergy is prohibited from entering any Abrahamic place of worship or establishment. With exceptions to attend weddings and funerals as an observer. This is to maintain spiritual purity while respecting the unions of loved ones and respecting the deceased. This will eventually extend to all our Clergy and to all our Coven members.

Sanctuary of the Phoenix does not in any way condone or otherwise approve of the exploitation of the faithful for personal gains. This includes but is not limited to Healers, Paid Blessings, Divination, and Mediums for hire. For example, charging for a tarot reading to enrich yourself. We believe such gifts are tools of faith and should be a function of faith at the optional donative capacity of the believer to willingly support the faith community and not for the financial gains of an individual. It should be clarified that Provisioning is acceptable. We all need books, tools, and materials that do not come freely.

Chapter 5

The Role of Clergy

All Clergy is tasked with the reverent duty to provide religious services. Clergy also provides spiritual guidance upon request. Due to the nature of our Sanctuary and Coven, some members may prefer to study and practice without a need for Clergy or an organized body of faith. No Clergy, regardless of title, has any authority over your spiritual decisions. Clergy is to lead by example, educate, provide religious instruction, lead in ritual, and to provide support and services to the Sanctuary, Community, and Coven. High Clergy, our High Priest and High Priestess, are the leadership of Clergy. They approve services and ceremonies, approve and develop instruction, develop rituals, and are the primary instructors of the Sanctuary and Coven. High Clergy is also charged with maintaining order within the Sanctuary and Coven and managing membership in the Coven and Clergy. Our Clergy is to instruct in living a Devout Pagan life consistent with our Sanctuary and Coven Values. Our Clergy is also to provide spiritual guidance, instruction, and services to those who practice in solitary upon willful request.

We have two modes of Clergy. Provisional Clergy and Seminary Clergy.

Provisional Clergy are appointed by High Clergy to assist in the Spiritual Mission of our Sanctuary.

Provisional Clergy are generally members of our Community aspect.

Seminary Clergy are individuals from the Coven who have devoted themselves to be Clergy exclusively for our Sanctuary and have made a spiritual commitment to our Sanctuary.

Chapter 6

Membership

Membership is defined as any individual who has willfully joined the Community, Coven, or Clergy. Anyone who is a member of the Community, Coven, or Clergy is a member of the Sanctuary.

Sanctuary of the Phoenix is a Directorship, no members have any right to vote or hold interest in the organization or its properties intellectual or real.

Our Seminary Clergy will retain some rights pertaining to Elections, Disciplinary Actions, and Bylaw updates. This will be communicated later when it has been fully decided and voted on.

Chapter 7

Your Book of Shadows

A book of shadows is a personal and sacred tool of the craft. It is a journal of your studies and techniques.

As many who form a Book of Shadows include the Wiccan Rede in the beginning, it is simply "**An Ye Harm None, Do What Ye Will**".

You are not required to use it in your book of shadows or follow it.

Included in this book as Chapter 7.1 for convenience is a variant of "The Rede of the Wicca" that many enjoy using beyond the 8 word "Short Rede".

Chapter 7.1

The Wiccan Rede

Bide within the Law you must, in perfect Love and perfect Trust.
Live you must and let to live, fairly take and fairly give.

For tread the Circle thrice about to keep unwelcome spirits out.
To bind the spell well every time, let the spell be said in rhyme.

Light of eye and soft of touch, speak you little, listen much.
Honor the Old Ones in deed and name, let love and light be our guides again.

Deosil go by the waxing moon, chanting out the joyful tune.
Widdershins go when the moon doth wane, and the werewolf howls by the dread wolfsbane.

When the Lady's moon is new, kiss the hand to Her times two.
When the moon rides at Her peak then your heart's desire seek.

Heed the North winds mighty gale, lock the door and trim the sail.
When the Wind blows from the East, expect the new and set the feast.

When the wind comes from the South, love will kiss you on the mouth.
When the wind whispers from the West, all hearts will find peace and rest.

Nine woods in the Cauldron go, burn them fast and burn them slow.
Birch in the fire goes to represent what the Lady knows.

Oak in the forest towers with might, in the fire it brings the God's insight.
Rowan is a tree of power causing life and magick to flower.

Willows at the waterside stand ready to help us to the Summerland.
Hawthorn is burned to purify and to draw faerie to your eye.

Hazel-the tree of wisdom and learning adds its strength to the bright fire burning.
White are the flowers of Apple tree that brings us fruits of fertility.

Grapes grow upon the vine giving us both joy and wine.
Fir does mark the evergreen to represent immortality seen.

Elder is the Lady's tree burn it not or cursed you'll be.
Four times the Major Sabbats mark in the light and in the dark.

As the old year starts to wane the new begins, it's now Samhain.
When the time for Imbolc shows watch for flowers through the snows.

When the wheel begins to turn soon the Beltane fires will burn.
As the wheel turns to Lughnasadh night power is brought to magick rite.

Four times the Minor Sabbats fall use the Sun to mark them all.
When the wheel has turned to Yule light the log the Horned One rules.

In the spring, when night equals daytime for Ostara to come our way.
When the Sun has reached its height time for Oak and Holly to fight.

Harvesting comes to one and all when the Autumn Equinox does fall.
Heed the flower, bush, and tree by the Lady blessed you'll be.

Where the rippling waters go cast a stone, the truth you'll know.
When you have and hold a need, harken not to others greed.

With a fool no season spend or be counted as his friend.
Merry Meet and Merry Part bright the cheeks and warm the heart.

Mind the Three-fold Laws you should three times bad and three times good.
When misfortune is enow wear the star upon your brow.

Be true in love this you must do unless your love is false to you.

These Eight words the Rede fulfill:

"An Ye Harm None, Do What Ye Will"

Chapter 7.2

Wiccan Rede Origins

There are many variations of the Wiccan/Witches Rede. It has a great amount of convolution in dating it or what version was first. There are variations of the "Short Rede" and the "Long Rede".

This is our current variant of a "Long Rede" edited to reflect Pagan sensibilities. What is known, is in 1964 Doreen Valiente gave a speech at a dinner party sponsored by the "Witchcraft Research Association" in which many of these concepts seem to originate. In 1974 "The Wiccan Rede" was published in Herman Slater's neopagan magazine called "Earth Religion News". I am still trying to find a historical copy of this page.

In 1975, Lady Gwen Thompson published "The Rede of the Wicca" in the neopagan magazine "Green Egg Magazine". Thompson had made a claim in that publication that her grandmother Adriana Porter who had passed away in 1946 was the real author and that "The Wiccan Rede" was a distortion of her writings. This claim has been strongly debunked.

This is also during a time when Wicca was still a Philosophy and not quite a Theology yet. Due to this, there are in many variants especially from the influence of Doreen Valiente in Wicca, that are not "Pagan" by a true definition. This is also confirmed in 1978 when Doreen Valiente published "Witchcraft for Tomorrow" which also included a similar writing titled "The Witches Creed".

Our version is a variant of "The Rede of the Wicca". Our variant is based on another variant heavily circulated in publications and online. When we can obtain or view the 1974 "Earth Religion News" publication of "The Wiccan Rede" and view the 1975 "Green Egg Magazine" publication of "The Rede of the Wicca" we will update and amend this information with our findings.

Chapter 8

Your Altar

Your Altar is your Personal or Familial Sacred Space. It is a space you set aside indoors or outdoors for your practices. We do plan to come out with more Path guidance as to options of setting up in Altar within a specific Path. However, in a General and Eclectic sense there is no right way or absolutely needed things. It is just a sacred space. It can be as simple or elaborate as you want. It can be as expensive or as financially modest as you desire. Some individuals just keep a space clean and set aside for their works, while others may make temporary Altars if they are not able to maintain or to safely have an Altar. In a temporary sense, some have opted to simply use a bandana or cloth they can stow away and out of sight. While some people do use tools in their works, and some paths have specific placements, we do not find it to be an absolute rule of thumb for every Pagan or Practitioner. Your Altar is a space you use to set intentions and manifest will, conduct blessings, conduct spellwork, give offerings, and the tools are simply extensions and focal conduits of this concept. Don't be hard on yourself if you can't afford that statue or that candle, all you really need is yourself, the rest is just amplification. Use what you got if that is all that you got and you will have all that you need.

Chapter 9

The Books of Paths

The Books of Paths are a collection of general Path specific instruction.

As we are an Eclectic Sanctuary allowing the mixing of any Pagan Path or a strict devotion to any Pagan Path, we have included our notions on Eclectic Paganism as Chapter 9.1 in this book. General knowledge and practice of various paths shall be in other books of this collection. We will make an ongoing effort to collect and compile all the information we can about as many Paths as we can in an accurate manner within our theological values as well as keep our information updated and revised as necessary.

Chapter 9.1

The Eclectic Path

The Eclectic Path is becoming more popular among Pagans. Our Sanctuary is an Eclectic Pagan Sanctuary which means we work in a mix of Paths as a Sanctuary and respect that an individual may be on one Path or a mix of Paths. An Eclectic Pagan is an individual following a mix of Paths. They may follow pieces of Paths making an overall Path they follow, or they may even mix entire Pagan Paths to make a Path they follow. This is what we refer to in our Sanctuary as an Eclectic Path.

There are many combinations that can occur. This means in general every single Eclectic Pagan is likely to have unique beliefs that they alone follow in the manner they do. In Ancient times, many Pagans were what we would now call Eclectic. As societies exchanged ideas, they also exchanged deities and religious views as well as philosophies. Some cultures would rename deities they had experienced elsewhere into a more localized name even, going so far as to expand their respective pantheons. There was a view in ancient times that many Pagans held where they would prefer to have all the various Pagan deities on their side, so they would integrate the beliefs of other cultures into their own as they gained such knowledge. The Eclectic Concept is honestly an extremely old concept, perhaps as old as belief systems itself. We do not tell anyone which Paths they should mix, or what Path(s) are right for them. Our duty is to empower a Pagan to continue their independent studies and grow their beliefs while providing religious instruction and services. When seeking out what Path(s) is right for you, it is very common to take an Eclectic approach as you are learning about various belief systems. You may grow to have an affinity with just one Path, or you may find answers through the Path you create for yourself. Both are just as valid in our Sanctuary. We advance Paganism as a whole, not just a specific Path or Teaching. In many ways, our Sanctuary is just as much a Teaching as it is a Religious Institution. This is because we work hard to improve the accuracy and authenticity of a given Path while at the same time sharing a Theological foundation to bring us all together through our Testament of Shadows. Our differences are celebrated, and our commonality is our common bond.

Chapter 10

Observances

The 8 Sabbats:

Imbolc – Cross Quarter

Northern Hemisphere: Sun at 15° Aquarius – 315° Solar Ecliptic Longitude

Typical Date Range: February 3rd – 5th

Southern Hemisphere: Sun at 15° Leo – 135° Solar Ecliptic Longitude

Typical Date Range: August 6th – 8th

Summary:

Details coming soon.

Ostara – Vernal Equinox

Northern Hemisphere: Sun at 0° Aries – 0° Solar Ecliptic Longitude

Typical Date Range: March 19th – 22nd

Southern Hemisphere: Sun at 0° Libra – 180° Solar Ecliptic Longitude

Typical Date Range: September 21st – 24th

Summary:

Details coming soon.

Beltane – Cross Quarter

Northern Hemisphere: Sun at 15° Taurus – 45° Solar Ecliptic Longitude

Typical Date Range: May 4th – 6th

Southern Hemisphere: Sun at 15° Scorpio – 225° Solar Ecliptic Longitude

Typical Date Range: November 6th – 8th

Summary:

Details coming soon.

Litha – Summer Solstice

Northern Hemisphere: Sun at 0° Cancer – 90° Solar Ecliptic Longitude

Typical Date Range: June 19th – 23rd

Southern Hemisphere: Sun at 0° Capricorn – 270° Solar Ecliptic Longitude

Typical Date Range: December 20th – 23rd

Summary:

Details coming soon.

Lughnasadh – Cross Quarter

Northern Hemisphere: Sun at 15° Leo – 135° Solar Ecliptic Longitude

Typical Date Range: August 6th – 8th

Southern Hemisphere: Sun at 15° Aquarius – 315° Solar Ecliptic Longitude

Typical Date Range: February 3rd – 5th

Summary:

Pronounced (LOO-nuh-sah)

First Fruits – the first harvest Sabbat of the year.

Sacred to the God Lugh and the Goddess Tailtiu.

We celebrate the bounty of the first harvest, berries and grains.

Colors: Yellow, Gold, Orange, Brown, Green.

Direction: West.

Altar Tools: A Boline or a Scythe to represent the harvest. A Cup or Chalice to represent the abundance.

Symbolism: Corn, Wheat, Bread, Lugh's spear, Solar Symbols, Corn Dollies, Sacrificial God Symbols.

Stories: John Barleycorn.

Autumnal Equinox

Northern Hemisphere: Sun at 0° Libra – 180° Solar Ecliptic Longitude

Typical Date Range: September 21st – 24th

Southern Hemisphere: Sun at 0° Aries – 0° Solar Ecliptic Longitude

Typical Date Range: March 19th – 22nd

Summary:

Details coming soon.

Samhain – Cross Quarter

Northern Hemisphere: Sun at 15° Scorpio – 225° Solar Ecliptic Longitude

Typical Date Range: November 6th – 8th

Southern Hemisphere: Sun at 15° Taurus – 45° Solar Ecliptic Longitude

Typical Date Range: May 4th – 6th

Summary:

Pronounced (Saa-win)

Details coming soon.

Winter Solstice

Northern Hemisphere: Sun at 0° Capricorn – 270° Solar Ecliptic Longitude

Typical Date Range: December 20th – 23rd

Southern Hemisphere: Sun at 0° Cancer – 90° Solar Ecliptic Longitude

Typical Date Range: June 19th – 23rd

Summary:

Details coming soon.

Esbats

An Esbat is generally accepted as any meeting of a Coven that is not for a Sabbat. This could include initiations, moon rituals, rank advancement, and general business handling.

Path Observances

Many Paths of Paganism also have observances of their own. We will be compiling many of those observances into this list over time.

Heathen

Modern Yuletide:

Northern Hemisphere: Starts on day before December Solstice

Southern Hemisphere: Starts on day before June Solstice

Yuletide is a modern creation. in our variation we observe 12 nights +1 day starting on the day before winter solstice relative to the hemisphere you are located in. The additional day is a day of rest. In antiquity, after Yule there would be gathering of the remains of the Yule Log to be the starter for the next year's Yule Log. It was also a day in antiquity when contracts entered would begin and take effect.

Night of Yule	Meaning
1 st Night of Yule	Mother's Night Sacred to Mothers, Frigg, Freya and the Disir
2 nd Night of Yule	The Wild Hunt Sacred to Odin and Ancestors
3 rd Night of Yule	Darkness Sacred to Mani
4 th Night of Yule	Compassion Sacred to Aegir, Njord and Freyr
5 th Night of Yule	Friendship Sacred to Community
6 th Night of Yule	Health Sacred to Eir and Healing
7 th Night of Yule	Children Sacred to Thor and Protection of Children
8 th Night of Yule	Hunting Sacred to Skadi and Ullr
9 th Night of Yule	Fathers Night Sacred to Fathers and Odin
10 th Night of Yule	Light Sacred to Sunna
11 th Night of Yule	Family in Arms Sacred to the Valkyries and Warriors
12 th Night of Yule	Wassail Sacred to all Divine, Friends, and Oath Night
Day after Yule	Day of Rest Sacred to Recovery and New Beginnings

The meaning behind most Nights of Yule are subject to reforms as we further develop meanings that work best for our Sanctuary.

Currently we follow a mix of traditions, observances, and meanings derived from the many variants in the greater Heathen community.

Ancient/Traditional Yule

Ancient/Traditional Yule is always on the first Full Moon after the first New Moon after the Winter Solstice and lasts for 3 Days/Nights.

Awareness Observances:

Awareness Observance	Calendar Date
Feast of Lovers / Heart Day	February 14 th
All Snakes Day Celtic Pagan Awareness Day Irish Paganism Awareness Day Irish Heritage Day	March 17 th

Full Moons

Month	Moon Name
January	Wolf Moon
February	Snow Moon
March	Worm Moon
April	Pink Moon
May	Flower Moon
June	Strawberry Moon
July	Buck Moon
August	Sturgeon Moon
September	Corn Moon
October	Hunter Moon
November	Beaver Moon
December	Cold Moon

Celtic Tree Months

Tree Month	Calendar Dates
Reed	October 28 th to November 24 th
Elder	November 25 th to December 23 rd *
Birch	December 24 th to January 20 th
Rowan	January 21 st to February 17 th
Ash	February 18 th to March 17 th
Alder	March 18 th to April 14 th
Willow	April 15 th to May 12 th
Hawthorn	May 13 th to June 9 th
Oak	June 10 th to July 7 th
Holly	July 8 th to August 4 th
Hazel	August 5 th to September 1 st
Vine	September 2 nd to September 29 th
Ivy	September 30 th to October 27 th

** Graves' version uses the dates November 25 to December 22 to add an extra day between months. This is to make "A Year and a Day".*

We omit this. The reason we omit this is due to inconsistencies. The Celtic New Year was Samhain is an example of such inconsistency.