THE GEORGIAN NEWSLETTER

YULE 2009

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SPOTLIGHT

~Rowan Moonstone~

GNL – Where are you from originally? Where do you call home now?

Rowan - Born and raised in Spartanburg SC. Now make my home in Colorado Springs, CO, but "HOME" will always and forever be in the Great Smokey Mountains.

GNL - When did you "discover" Wicca.

Rowan - I have always been pagan. Just didn't know what it was called. In the early 80's, a friend brought over a copy of the Last Whole Earth Catalog. I saw an ad for Circle Network News in the back and sent off for a sample copy. When it arrived, I read it cover to cover and was literally gobsmacked. Holy cow! There was a NAME for what I was.

And other folks did it too. Yipes. I subscribed to everything I could find, including the Georgian Newsletter. I sent off for the long distance lessons and when I found I couldn't do them on my own to my satisfaction, begged Pat to contact Georgia and give her my name. We met in a McDonald's by the hospital in Colorado Springs and talked for 5 hours. I finally talked her into taking me on as a student.

GNL - What tradition did you start in? if any? How long have you been interested in the craft?

Rowan - My first training was with Erin Angel and Gracie Weber, two Fam Trad witches in Oklahoma City. I then found Georgia who took me on as a Georgian student. I've been interested in the Craft ever since I found out there was such a thing.

GNL - Are you a Georgian? Who introduced you to the Georgians? Are you an initiated Georgian?

Rowan – Yep. Georgian 3rd degree initiate. HPS of Anam Taith coven in Colorado Springs.

GNL -. What's your favorite Sabbat? Why is that?

Rowan - I love Imbolc. It's softer than Yule or Samhain and is one of the few festivals for which we have a lot of surviving customs and lore from Ireland.

GNL - Children? (how many?), grandchildren?

Rowan - Nope. 3 furry monsters, Bran the moose (20 lb black cat), Sneakers (Devin's red familiar with white feet) and Princess Poppy Berry, lynx point Siamese kitten from hell. Two lovely little great nieces that are the joy of my life.

GNL - Describe your life a little these days, what great is going on?

Rowan - Recovering paralegal now managing a chiropractic office. I find that working part time is much more fulfilling than doing the daily grind. I have time to work on restoring my lovely little 1895 Victorian cottage with delusions of Queen Annedom. We're slowly restoring it to Victorian grandeur. Of course, having a coven to run with 3 3rd degrees, a second degree, 3 first degrees and a pre-initiate can be challenging as well.

GNL - Got any hobby's or special skills, maybe super powers or something?....you know, get bit by a radioactive wombat or something?

Rowan - No radioactive wombats, but Devin and I have written a novel that I need to finish and submit for publication one of these days. Friends who've read it have enjoyed it.

GNL - Attended/Missed many Mt Meets? Or other gatherings you would strongly suggest others attending?

Rowan - Haven't made it to Mt. Meet. I have attended several United Earth Assemblys in Amarillo as well as many years of Dragonfest (before it got so huge) and now am on the Group of Directors (GOD) of Front Range Pagan Festival. I dream of starting a small hotel based festival like UEA at some point, but so far, haven't move forward with it.

ANNOUNCEMENTS!

It is always of the greatest pleasure that I get to put so many announcements into the newsletter!

Dedication:

~1st degree: Aslin of Star Borealis Coven, North Florida, on November 21

~2nd degree: E aka Eli aka Elizabeth received her 2nd degree initiation on Friday, November 6, 2009. I was very happy to have Michael S as the HP along with Gypsey and Rayna assisting. Elizabeth received her 1st degree initiation from Pat back in 1982 and life travels had interrupted the study of Georgian. She is now back with us and I am very, very glad.

~3rd degree: 3rd degree initiations of Gypsey and Michael S on Saturday, November 7, 2009. With Canu as the HP and Rayna assisting us both, their elevation was magical and wonderful and a culmination of many years of work and study.

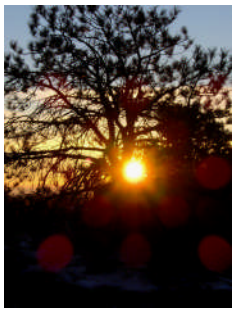
~Birthdays~

Marla – Nov 4
Jacy's birthday is Nov. 23, 1992
Rayna – Nov
Cosette - Nov
Tony - Dec 7
Canu - Dec 14
Mary Davies – Dec 14
Serenth – Dec 16
Tabitha – Dec 22
Sundragon – Dec 24
Azrael will be 8 on Dec 27th

Wiccaning

I am pleased to tell you all about our newly wiccan'd child of the Goddess. August 20th 2009, our seven year old Azrael was wiccan'd. She has been taking part in rituals for some time now and we are delighted to make her participation as a child of the goddess and a member of Children Between the Worlds formal. She is the Daughter of our students, Draco and Spiritmother. She has chosen the craft name of GoldenHawk! Josh-wa-ah and myself are delighted to have her officially part of us. Lady Kundalini

A photo of sunrise at Garden of the Gods in Colorado Springs, Yule of 2008.



Orchid and Wolfmaiden with the “Bert and Ernie” pumpkins

Photos courtesy of Rowan Moonstone!

A YULETIDE TALE

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Behold a small larch-wood shack in a Norwegian fishing village. It is dark -- completely dark, as it has been since mid-November -- and bitter, bitter cold. Sif Egvindsdottir, pregnant, stumbles out of her bed. She is worried. She is unmarried and desperately poor.....she fears having to give birth in an unheated shack, alone and without help.

Fortunately, it is merely another cramp, such as pregnant women have; it was not the dreaded labor, after all; she returns to sleep. Once she is safely asleep, I arrive.....silently opening the door to the shack, I creep to the fireplace, and leave a small sack there. Leaving, I close the door behind me silently, and stealthily creep away.....

The next morning, Sif Egvindsdottir finds the sack, and enough gold therein to take care of her all that winter. Four days later, the baby boy was born of Sif at the very moment the first twilight was seen in the little fishing village..... For I saw it all from my home, whence I went from Sif's house.

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A small hut on the shores of western Anatolia.

The days end early now, even down here in sunny Asia Minor. 'Tis rather chilly these days, also!! Sunset on the Sea of Marmara. The fading sky tells Sophia that it is THAT time. Her husband, Petros, is still out to sea..... but midwives cost money!! Where and to whom can Sophia go for help??

Sophia's cries end the shortest day of the year for her; it is bitter. Then I come. I drop a small sack down her chimney. That sack isn't cheap on an Orthodox Bishop's salary, I assure you!! But it is enough to hire a midwife for Sophia's child when he is born, and to ensure it a fair entry into life ..... which occured at dawn, a few hous after my departure.....

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An urban shack in Imperial Rome. Pompeia, freedwoman, has no illusions about help with her expected baby. She KNOWS that she can expect little or no help with it. Her man, still yet styled "the slave Cassius" by law, is still under the thumb of his master..... Cassius managed to buy Pompeia's freedom, but naught more as he could not buy his own.....

Thinking about her yet beloved Cassius, and his child that she is about to bear into freedom -- but desperate poverty -- Pompeia cries herself to sleep..... and then I come.

This time, I come with her husband, the freedman Cassius, upon whom I bestow a small sack containing not only coins, but also a scroll -- the certificate of freedom for the former slave.

I bid Cassius enter the bed and gently waken his wife. When he does so, I depart silently.....

As dawn breaks, Pompeia's boy-child Apollinus is born.....

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A shanty on the south side of Colorado Springs. Maria is awaiting the arrival of her baby. Again, the anguish as the time approaches; again, I come like a thief in the night; again, the small sack to give a young'un a decent chance in the world. One of the things the Catholic Church defrocked me for was the sale of my chalice -- to make up the sack for Maria among other things -- and my suggestion that the Catholic Church do the same.

But, screw 'em. What good would golden artworks have done Maria, anyway?? Our spendable coins aren't made of real metals anymore ..... haven't been in __years__!!

In Community Hospital, at dawn, young Jesus is born..... and Maria "made it" quite well also. The sight of dawn met Maria well. It met Me well also.

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Can you tell who I am??

I am Odin.

I am Jupiter Hospitaler.

I am Nicholas.

I am Stephen Handen, sometime Catholic Priest in this city. I am also known by many other names: Grandfather, Grey Man, Old One: the Old Sun in the experience of the Old Year.

The boy-child is known by many names, also, and yet is One: Thor, Jesus, Horus, Mithras: the New Solar Year, our future and our life. As the Childe is born, we are renewed, as the Sun is also renewed unto us; and My mission is fulfilled in very deed: He is here!! Behold his star blazing hotly in the East!!

May Your Power blossom, Gentle Sire: may it blossom until you become puissant enough to enforce:

PEACE ON EARTH: BENEVOLENCE TO EVERYONE.

Now let your Servant depart in peace.....

Written by our priest, Lord Wotan
Submitted by Lady Rowan Moonstone

Georgian Elder Gathering
10/24/09
Clarion Hotel, Bakersfield, CA

In Attendance (Note: e-mail addresses are listed at the bottom of the file – mkr).
Marla Roberson, Dorothy Morrison, Tony Giustozzi, Emilie Giustozzi, Randy Weiser—aka Puck Shadowdrake, , Allen Bayne "Old Fart", Roberta "Bobby" Kennedy "Old Bat", Peggy Douglass—aka Star Shadowdrake, Cindy Nicola—aka Vivenne, Tabitha Pierzchala, Dana Doerksen, Rayna Arden Owens, Canu Arden Owens, Erin Adams, rogerallenward, Beverly Huss, Loye Pourner, Kate Holland, Peggy Ray, Jamie Turaney, Shawn Showens Robert Gildert, Darlene Gildert.

The following is a "knit together" version of the notes, as taken by Canu, Dana, roger & Tabitha. The individual note sources are included as originally put down at the end of this document.

Session I
Welcome

1. Quarter candles and Visioning candle lit
2. Explanation of bead project (Note: these were put in the evening ritual and given to all participants as symbols of what we wanted to accomplish. –mkr).
    a. Cowrie—visioning
    b. Jasper—growing
    c. Spiral—life
    d. Star
    e. Seeds—growth
3. History of Elder Gathering—Marla
    a. In 2005 some Elders discussed getting together to discuss the tradition via the Georgian Chat List. Possibly to meet in Las Vegas. Issues of Initiation and HPS/HP gender transmission arose during the discussions. That plan eventually fell apart.
    b. At the 2008 Florida Pagan Gathering, the idea was reopened among some of the Elders and planning for the event began. Rayna suggested holding the event in Bakersfield.
    c. Marla did the overall planning for the event, while Cindy was the point person on the ground in Bakersfield.
4. Passing out of the mugs from Georgia. Elder gathering mugs were presented to all Georgian elders present at the gathering.
5. Introductions and what people want to see from the *gathering (Unless otherwise indicated, all persons listed are Georgian 3º Elders)*
    a. Loye: (CA) HP of Coven Symbolic. The person in charge of the *Georgian Newsletter*. He recently inherited Mountain Meet from Bobbie
        i. Hopes to see some uniformity throughout the tradition
    b. Shawn "Kerridwyn" Showens: (CA) Elder, Coven Symbolic
        i. Want to see the BoS in a more usable order
    c. Peggy Ray, 2º: (CA) she, her husband Jeff and their daughter Jamie (currently in pre-Initiate training) are all a part of Coven Symbolic.
        i. Would like to pursue further study in Georgian
    d. Jamie Turaney, Dedicant: (CA)
        i. Looking for a cohesive way to learn—sees materials as disorganized and wants to learn the tradition right the first time.
    e. Marla Roberson: (Pendleton, SC) down from Pat & Bobbie through Georgia Reavis
        i. Wants to see cohesiveness amongst us; notes that we are in a different time, and times change. Where are we going in the future? Marla is going to continue teaching and hopes to meet everyone.
    f. rogerallenward "Ganesha", 1º: (Pasadena, CA) Was just initiated by Marla and Tony the previous evening. He is also involved in other magickal traditions, including 3º Minoan Brotherhood.
        i. He hopes to see real communication among everyone.
        ii. Wants family
    g. Tony Giustozzi: (Norman, OK) Married to Emilie. Tony is the computer geek who has cleaned up the audio of Georgia's set of Pat's lesson tapes and is making copies for distribution to the elders this weekend.
        i. Wants better cohesion with lessons

ii. Would like to see a better self definition of who we are as Georgians

h. Emilie Giustozzi: (Norman, OK) Married to Tony. She and Tony have inherited Prairie Meet, which features the "Iron Witch" contest. Emilie is the Point of Contact for that gathering.
   i. Wants to know the origins of the materials and to find the "wheres and whys" of how the materials came about
   ii. Would like to see consistency for teaching, yet wants to retain some flexibility for individual Covens

i. Erin Adams: (OK) Self-proclaimed "WitchGeek."
   i. Looking for cohesiveness
   ii. Wants greater understanding of materials
   iii. Hopes to glean wisdom from other elders to pass to next generations of Georgians

j. Canu Arden Owens: (Miami, FL) HP of Beachfyre Coven; Down from Rayna and Coven Moonstar
   i. Would like to get personal knowledge of each other and grounding of who we are
   ii. Wants to see some cohesiveness, but openness to allow for flexibility
   iii. Hopes for better use of Elders' list
   iv. Wants to understand the materials
   v. Happy to assist in initiations if needed

k. Rayna Arden Owens: (Miami, FL) HPS of Beachfyre Coven
   i. Wants to connect with everyone; to put faces to names
   ii. Wants to continue teaching and in the process collect information into some sort of core material
   iii. Hopes to develop common language for expectations
   iv. Wants common ideas, but not consistency/conformity like other "G" traditions

l. Dana Doerksen: (Seattle, WA) Down from Zanoni Silverknife and Robert Reeder and Stephanie Raymond
   i. Wants to know what the core materials are and to have a copy of them because they weren't passed to her

m. Tabitha Pierzchala: (Washington, DC) is hoping to start teaching in her area, having taught to military personnel in Iraq. Down from Zanoni.
   i. Considers Georgian to be American Eclectic, as opposed to British Traditional Witchcraft and wants to explore Georgian Tradition as such
   ii. Looking to have the core material that we agree upon and we grow from, while still accounting for individual flexibility

n. Robert Gildert, 2º: (CA) married to Darlene. Member of Coven Symbolic, student of Loye and Katie
   i. Wants to see where we are going as a family, and
   ii. Wants to see how Georgian elders interact (after all the stories he's heard)

o. Darlene Gildert, 2º: (CA) married to Robert. Member of Coven Symbolic, student of Loye and Katie
   i. to see if things could be simplified or re-imagined to accommodate people with learning disabilities

p. Dorothy Morrison: (VA) Author. Started her training in Texas and, got to Bakersfield shortly after Pat died. Bobbie, Herb, Debby Barry all taught her. Not sure if she is a Wiccan anymore. Considers herself an outlaw witch.
   i. Notes that Pat gave us license to practice as we please.
   ii. Would like for everyone to have the same core materials, yet wants to retain flexibility and autonomy.
   iii. Doesn't want to see the old stuff get tossed out—in fact, she wants to gather together the old materials that may be lost to today's Georgians—but she does hope to see new things added.
   iv. Notes that at 3º, you decide how to apply what you have learned
   v. Wants to fill in the missing pieces in the BoS materials
   vi. Hopes the Elders make some practical decisions based on what is the right thing to do, as opposed to the popular thing to do
   vii. Cautions that we be careful of who we embrace as students and initiates—we don't have to take

everyone just because they ask us to teach them.

viii. Wants to define the terms Book of Shadows and Grimoire and differentiate the two

q. Cindy "Vivienne" Nicola: (Bakersfield, CA) Down from Puck, Bobbie, Zanoni, etc.—different initiators for each degree. Thinks of herself as a rule breaker.
   i. Feels that the BoS be set in stone for training purposes, as opposed to a bunch of disparate Grimoires. Agrees with Dorothy that aside from the core materials, the rest of the materials that have been added are a grimoire.
   ii. Add as you like, but do not change the core materials so people can be fully trained to take on any other workings, feel at home in the ritual of any other Georgian coven, other trads, etc
   iii. Would like to categorize rituals by degree. Some might be miscellaneous. "We need to reorganize the material so we can teach from what we have."
   iv. Full traditional BoS should be given at 3rd for posterity
   v. Looking for some consistency
   vi. Noted that Pat's grammar being bad, but not mis-spelled—"It's Elizabethan!"

r. Peggy "Star Shadowdrake" Douglass: HPS of Circle of the Samhain Moon; received 3º last year
   i. Wants to get the work started so that it can continue on the Elders' list
   ii. This meeting should be about core things, the rest we can discuss after we leave the gathering.
   iii. Would like to see different points of view in the tradition. "Let us share what we know."

s. Randy "Puck Shadowdrake" Weiser: HP of Circle of the Samhain Moon. Down from from Bobbie, Cindy, and Pat.
   i. Excited that the Elders actually got together to discuss and share what we know as Elders
   ii. Wants to take trad to next level
   iii. Settle down the core materials so we can figure out what makes a Georgian
   iv. It's perfectly okay that we all do things a little differently—it's okay to make it up as you go.

t. Roberta "Bobbie" Kennedy (Old Bat): (Bakersfield, CA) the oldest active Georgian HPS at the Gathering—Met Pat in 1971 and was initiated by him in 1972. She knew Pat better than anyone else at the gathering. Married to Allen (Shonsu)
   i. Pat would say to take what he is giving you. He had a purpose in the organization of the lessons.
   ii. hope this all continues
   iii. love to all
   iv. Feels we should do the lessons in the order that they were given
   v. Notes the BoS is jumbled—it was written as they went along and pieces were added at the last minute. Also, when hand copying, there were times people would forget where they left off and begin copying again at the wrong spot
   vi. Talked about Julianna, who passed three years ago. She had a lot of Pat's things
   vii. Reminded us that Pat always thought you should change things if necessary. Times change, but don't throw the baby out with the bath water
   viii. Wants the lessons set so that if a student changes teachers, it would be easy to tell where the student was at and what was left to teach.
   ix. Wants the original materials available.
   x. Noted that Pat had additions to the rituals that he kept on notecards. Those bits haven't been incorporated into the BoS.
   xi. Pat not only encouraged copying of the BoS core materials, he encouraged adding to it.

u. Allen "Shonsu" Bayne (Old Fart): (Bakersfield, CA) married to Bobbie
   i. Looking for cohesiveness, community and family
   ii. still believes the core Georgian materials are what make our strength, but we have trouble describing that
   iii. wants a core BoS with closely enough matching materials that students can go across the country

and not feel hobbled by not knowing what's going on, to feel welcome and at home—on the other hand, he wants it to work that different flavors allow for sharing and exchange (so folks can steal new ideas and ways of working…)

iv. Wants students to be able to suggest doing things another way.
v. Noted that Milton Burl is the Georgian Patron Saint due to his habit of borrowing/stealing from other sources, but we admit where we stole it from.
vi. Also noted that the people who would be yelling at this type of gathering didn't come.

v. Rosewynd, 2º: (CA) studied at the same time as Loye; down from Raina (not Miami Rayna, the other one…) refused her 3º and does not want to teach; is happy to be a solitary
   i. I came here to "warm my hands at the hearth of my family."
   ii. "Although I have my opinions, I have no interest in making decisions or policy."

w. Katie "Aunt Katie": (CA) HPS of Coven Symbolic. Down from Bobbie and Alan; Karen and David are her teachers. She's a lifelong student, not a teacher.
   i. Wants to have a core of materials
   ii. Would like to find a way to teach and learn for folks that aren't good with the written word

PHOTO SHOOT AND BREAK

Session II

Teaching Materials and Practices

1. Discussion: we should try to agree on how a student progresses through the lessons so there is some cohesiveness and if you change teachers they know where you left off.
2. Three Goals:
   a. Have a cohesive BoS
   b. Have a cohesive Charge of the Goddess
   c. Have a cohesive set of lessons
3. .Dedication Rite/Pre-Initiate Lessons discussion.

a. It should be noted that many parties had observed that uncommitted types tend to flake by the 7th or 8th Pre-Initiate lesson.
b. Some give out the Pagan Way materials prior to Georgian Pre-Initiation materials, as a way of discussing general Pagan topics without giving Georgian-specific information to Seekers.
c. Puck/Star: We do the Dedication at Lesson 7 in Circle of the Samhain Moon
d. Marla: I use handouts compiled from tapes, Pagan Way materials and other stuff
e. Dorothy: I give out materials with magickal theory, mental theory, etc because I have a need for structure; I want to see other folks do that with the rest of the lessons.
f. Bobbie & Shonsu: don't give out materials to students until they've taken Dedication ritual. Only then do they get Pre-Initiate lessons and materials, because they've demonstrated commitment.
g. Kerridwyn.: Didn't learn anything specifically Georgian till after Dedication. Prior to that, the teaching was Wicca 101. She teaches the same way.
h. Rayna: propose that students be screened in different ways, but won't be given all the 13 lessons until after taking a Dedication ritual.
i. Canu: define "Dedication"—is it to the Craft, the Coven or the Georgian Tradition, or a mix thereof? May be very appropriate to have a Dedication to Georgian for students that want to receive the materials and become part of the Georgian Tradition.
j. Cindy: if you've already been dedicated to the Craft, this Dedication is to the Georgian Tradition; if not, it's both.
k. Puck: *When, Why, If?* By Robin Wood—assign to all students, including answer all the questions and discuss to demonstrate commitment to the learning.
l. Marla: Are we in agreement that Dedication should happen before Lesson 8?
   i. All: YES

ii. After Dedication, lessons 8-13 and then they are eligible for Initiation to 1º, but it is not guaranteed
iii. Tools: Coven-driven? Do students need to make them?
    1. Consensus seems to be yes, students need to make and/or obtain and/or customize them as part of their training
iv. Cindy: what do we want to do about teaching underage teenagers?
    1. Tabled for further discussion because it's a big issue

4. Marla: what does the 2º material consist of? I was taught lessons 14-23E and possibly 24, which is questionable.

a. Tony: According to the Lessons I have, 2º Elevation happens after Lesson 22, but the materials go on through 25 before the 3º Lessons start
b. Bobbie: some of them can be consolidated due to repetitions/redundancies
c. Consensus: **GO THROUGH LESSON 25 AND THEN CONFER 2º ELEVATION**
d. Cindy: After 2º, you can teach 1º if supervised by an HP or HPS of the higher degree.
e. Star: our 1ºs write supplemental materials for the pre-initiates
f. Discussion: can folks teach people at lower levels with or without supervision? Consensus: supervision should be part of it, and teaching those coming after you, is beneficial. Only Elders can elevate 2ºs to 3º.

5. What constitutes an Elder?

a. Suggestion made to create an Eldering Ritual, which will be given to candidates after their year and a day of being 3º.

6. Rayna: can we clarify who these people that are learning by teaching are actually teaching? I understand it's WITHIN the coven. General agreement around the table, but Cindy pointed out the discussion was assuming an ideally composed coven. What to do when the situation is different? MENTORING by Elders of both the teachers and students—at the very least, use the Elders List as a resource to answer questions that come up.

a. 2º can teach 1º
b. 3º can teach 2º
c. Elder can teach 3º
d. Makes sense that 1º can teach pre-initiate.
e. All this *SHOULD* be under supervision of a 3º in good standing inside of the coven if at all possible. If not possible, then the teacher should contact the elders and get a mentor prior to teaching.

7. SUMMARY – Teaching Materials and Practices

a. Prededication lessons 1-7
b. Dedication Rite after lesson 7.
    i. Seeker is eligible for First-degree Initiation after lessons 1-13, taking dedication and completing a year and a day of study. HPS/HP will decide if student is ready or needs further study. Initiation is not guaranteed to anyone.
c. Student should finish tools before 1º initiation—presenting their tools is an important part of the initiation.
d. Candidate is eligible for Second-degree Elevation after completing lesson 25.
e. Candidate is eligible for Third-degree Elevation after completing lesson 52.
f. Elder status is conferred after having been 3º for a year and a day.

v. Lots of discussion about using the online resources to come up with solutions to problems

8. Rayna: Hiving is or is not mandatory at 3º? **Consensus: HIVING IS NOT MANDATORY—PEOPLE SHOULD BE ABLE TO DO WHAT IS BEST FOR THEM.**

9. . Marla: **Is it mandatory to have a HPS and HP in circle for Initiation? Consensus: NO.**

a. Bobbie: you can adopt people into your family, which is the solution Pat came up with. Single-gender Initiations *are* valid.
b. It is noted that Silverknife Line requires opposite sex Initiations and Elevations, with clergy of both genders present at the rites.
c. Bobbie confirmed the Pat used Elders from other Traditions to Priestess or Priest if suitable Georgians were not available.
d. Canu: what do we mean by adoption? Marla: I was trained by Georgia saying "I can train you, but only if I adopt you as my daughter—I say before the Initiation ritual that 'I am Initiating you as my adopted son or daughter.'"
e. There was no formal rite of adoption in the BoS to magickally take someone into your family prior to an Initiation or Elevation. The practice has basically been rather informal.
f. Consensus: "ADOPTION" IS NOT NECESSARY, IT IS OPTIONAL. JUST PERFORM THE CEREMONY WHEN THE CANDIDATE IS READY, REGARDLESS OF THE GENDER MIX INVOLVED.

10. To address the presence of LGBTIQ folk in our Tradition and to allow for their needs the statement "Traditionally, both genders were present at Initiation." is proposed to be added to the core materials.
a. If Initiating or Elevating a transgender person, perform the rite with the language/actions that confirm them in the gender they are becoming.
b. Discussion that the ideas/laws about gender parity, etc…is dated and that given today's society that adoption and same gender working/teaching are completely acceptable.

11. Laws
a. Canu: can we agree that the leaders of each coven are responsible for interpreting the Laws for their groups and can we discuss re-interpreting them at a later date on the list? **Consensus: YES.**
b. Discussion: can we make our own Georgian laws? **Consensus: YES—IN A YEAR OR TWO HENCE, HOWEVER THE GEORGIAN LAWS AS IS SHOULD BE KEPT FOR POSTERITY.**
c. **HOMEWORK:** read the laws, decide on which set to work from and become familiar with them for revisiting them later.

12. Period of time necessary between degrees.
a. Tony: can we define what is the period of time necessary between degrees? Audio says at least 6 weeks between 2º and 3º. Other folks say 6 months and then others say a year and a day. Everyone said "more than a week". What is the ideal?
b. Tony's idea is that Pat meant the specified length of time is between taking a degree and beginning studies for the next degree. This allows teachers time to have a break and regroup before plunging into the next set of studies. PEOPLE LIKE THIS IDEA.
c. General consensus: **A YEAR AND A DAY IS BEST—AND, THE TEACHERS NEED THE BREAK MORE THAN THE STUDENTS.**
d. PROPOSAL: a year and a day minimum from commencing Pre-Initiate studies to time candidate is eligible for 1º. Transition time between next degree studies up to individual coven/teacher's decision. **Consensus: AGREED.**
e. **Cross initiations? CONSENSUS SEEMS TO BE NOT TO DO IT ANYMORE,** but to grandfather those done that way in, unless there is clear agreement among the Elders in order to address some sort of egregious situation where a cross initiation or initiation without regular training is mandated. The reason is to ensure teaching same materials—the core of what defines us as Georgians---and teaching/demonstrating respect for the tradition.

13. What makes a Georgian?

- **a. The Georgian Lessons**
  - i. Lessons should be knitted together and how do we do that? Clean up audio. Tony volunteered to do this. Written transcription is another option.
- **b. The Georgian *Book of Shadows***
- **c. Georgian Initiations & Elevations**
  - i. You should go to 1st degree initiation blind, naked and bound—and ignorant of what is going to happen. This is a birth.
  - ii. Before 2nd and 3rd, you should discuss the ritual with the candidates before hand so they know what they are about to swear.

LUNCH

Session III

Web Page & Yahoo Groups

1. Needs content submitted, but nobody has sent stuff. Send content to Marla.
   a. Not going back to the old content management system. It didn't work.
2. Are groups being run well? Consensus: yes
3. Forum style with topics? Only works well if it's actively moderated.
4. Georgian Chat, Georgian Initiates and Georgian Elders are the only chat groups. They are moderated by Cindy and Marla.
   a. The other yahoo group that claims to be Georgian is NOT run by a Georgian, it's run by someone who was removed from Georgian. (Note: This is NOT Z's list but another list – mkr)
   b. Should Cindy take down the Elder Gathering list? Yes.
   c. We will stay with Yahoo!Groups, even though we cannot get an archive or dump of the messages from the groups.
5. Suggestion: get a 3rd list owner for ease of administration. Checking to see if Rowan Moonstone is the third list owner (after Marla and Cindy).
6. Webpage: $30/year for domain name registration, $10/month for hosting. We need donations to fund it. (Note: I received $130 at the Gathering. This will go to purchasing the domain names and the website hosting. Canu has volunteered at some point to take on the website hosting. At that time, I'll continue to use the money for the domain names unless Dana needs some of it for copying the newsletters. –mkr)
7. Add a click link for PayPal donations on the web page. (Note: Marla will do that when the webpage is updated. – mkr)
8. Who's keeping the Lineage registry? (Currently Marla has it)
   a. Dorothy proposes that Registrar issues Initiation Certificates from Registrar by email—Puck is responsible for these. Puck volunteers to serve as Registrar.
   b. Send Initiation announcements to the Registrar at an address to be created, probably Georgian.Registry@gmail.com (Note: now created - mkr). How is it handled for privacy issues? By three people holding the registry—Marla, Cindy & Puck. Discussions on Elder's list.
   c. We want every initiation to be registered. We especially want every 3rd degree to be registered. When a new 3rd is registered, then the registrar will send them an electronic copy of Bobbi's hand written BOS so they will have an original reference to go back to.

Georgian Church

1. Does it exist? Jeannie is the legal owner of the Georgian Church, a California religious corporation.
2. Do we still want the church to exist?
   a. It was very important to Pat, so we should try to keep it going somehow.
   b. Cindy: Pat started the Church, but we are carrying on the Tradition.
3. How much would it cost to re-charter the church?
4. Check into it and see what it would cost. Dorothy: I guarantee you if Jeannie has the information, we won't be getting it from her. There may be benefits tax/legally if we have the church. Herb Mitchell e-mailed on the Elder list the church is still on the

books of the State of California. We passed around the print out of the California registration. Church is listed with the State of CA as the Georgian Church. Finish discussion later.

5. Rayna proposes to form a group of people who would be interested in figuring it out, as a way of honoring Pat's legacy. Rayna, Dorothy, Canu, and Bobbie will work on it. Rayna will head that up. Bobbie will visit Jean personally.
6. N.B. After the evening ritual, Roger suggested that Bobbie sprinkle some of the dirt at Jean's doorstep to help with her visit.

Session IV

Distance training

1. Good to continue recognizing distance training. It's a part of our tradition. OK to offer. No one has to do so. What do we think about distance teaching? How would it work?

2. Discussion: it's up to the teacher. That's how the tradition started and doing it is part of the Georgian legacy.

Newsletters

1. Dana has a "mostly complete" set of early newsletters, but they haven't been kept archivally. She wants to have them scanned, but there is the time and expense issue. Wants to have it done by a document service. Consensus seems to be that folks will chip in to pay for Dana to have it done in Seattle. Will figure out what she has and then network with others to try to make a complete set for preservation—she lives only about an hour from Herb, who should also have a very large set of them.

Book of Shadows

1. Before we talk about specific BoS entries, it's best to let everyone have all the manuscripts that are in electronic format, so people can talk apples to apples. Maybe we should talk about the different versions to figure out what is going on.
2. Hand copying in different sessions seems to have led to missing parts of the BoS. Also, Pat had "inserts" in rituals that were on notecards that never made it into the book, proper.
3. Concern about sigils and symbols in both 3º lessons and on tools (1º lessons).
    a. Dorothy: "There are perks to making a mess."
    b. The Runes are for the God, the Goddess, Protection and Judgment.
    c. Discussion of runes and planetary rituals, as not being understood by many Georgian initiates and elders. Dana noted that many of the blinds in these elements are easily recognized by those trained in Ceremonial Magick traditions.
    d. Sigils/Planetary rituals are, in some Books, 1º material! These are things that should not be first degree materials.
    e. Emilie: maybe we could make supplemental materials to explain these things.
    f. Rayna: that's your job as HPS to recommend these sources to your students. Franz Bardon, etc…
4. Idea of splitting the BoS into sections.
    a. Dorothy: "mine has always been in sections."
    b. "Bobbie: mine was just copied this way and that way. I got it as Pat was putting it together, this is essentially the way he wrote it."
    c. Emilie: we should share what we have so we can organize it. Bobbie: "there's a difference between seeing something in a BoS manuscript and being allowed to copy it."
5. Tabitha: "I'm seeing a general consensus that most everybody wants to see the BoS better organized and the spelling mistakes corrected."
    a. Georgia is against correcting those errors. Zanoni is as well. Reasons given—historical spellings and blinds.
6. Dorothy: " I would like to propose we give the corrected material and then when they take 3º, we give them the historical document." Proposal that the original be the photos of Bobbie's BoS which

Tony and Erin were taking photographs of during the Gathering.

7. Proposal to have a BoS working group to fix them. Put the manuscripts on a LINUX box, secure them and distribute the passwords. Will use Canu's server.
8. **Five BoS Tasks**
    a. **1st task: collecting and combining manuscript.**
    b. **2nd task: spelling and grammar--Cindy.**
    c. **3rd task: organization into degrees**
    d. **4th task: finding content that may be missing from rituals and entries**
    e. **5th task: adding rituals for Saging of men (like Croning for women), Eldering rite of passage ritual, Dedication ritual and a Full Moon Rite.**
9. **BoS Working group:**
    a. Emilie—Coordinator. Send her suggestions, content, etc…
    b. Cindy, Erin, Stevie, Star,
    c. Canu and Tony —IT persons. Tony's day job is taking care of other people's data. Canu has a server and is providing secure storage and access to the BoS and lesson data. They know how to safely take care of our information. We should let them do their job and not try to micromanage how they are going about it.
    d. Dana specifically for ceremonial stuff

10. Tabitha: Idea-have the registrars be the keepers of the digital repository (i.e. the digital copy of Bobbi's BOS and other documents of historical value). When someone is officially registered as 3ºs the registrar will send out the digital archive to them. Rayna: it also works the other way—Lady Rowan is interested in knowing how to separate the Georgian materials from her own personal additions, because she's lost track after so many years of use.

11. Rayna: can we agree that if something appears in 2 or more different lines' materials it's probably Georgian. Consensus: yes.

12. If we add personal stuff, it should be credited who it came from. Puck: Simple solution: credit your sources as you create your manuscript. (footnotes)

13. Sideline: is the Elder list for 3ºs or actual Elders, who have served a year and a day after taking 3º? The 3rd can be invited to the Elder list. Tabitha: but there's a lot of stuff that you don't get till after you take your 3º and that is the time to copy that material and learn it before you become an Elder.

Cords

1. Emilie: in Oklahoma, this is how we've do it, because it's how we were taught—at 1º, you get the three colored cords (red, white & blue) and you can wear them and then you get a silver cord at 2º and a gold cord at 3º. Georgia remembers giving the silver cord as a sign of the Goddess and as a sign of being in her line. Deborah Wright gave Shawn and Tony gold cords. Carol gives white, blue and red at first, then silver at second and gold at third.
2. Cindy: in Bakersfield: For 1º you get a white cord; 2ºs get a red one; at 3º you are given either black or dark blue; when made HP you get black with gold in it; for HPS you get black with silver in it. For Crone: silver. For Sage: gold. They do braid them, but Pat specifically says not to, "because it bundles/bunches up the energy so that you can't use it." You buy all at the same time, but use only according to degree. Bakersfield had a specific coven cord of red and blue for initiation.
3. Rayna: in Florida, we use all 3 cords for binding during 1º Initiation and then we give them to the Initiate. Those are the only cords we use.
4. Puck: in Michigan, we give the red cord at 1º for rebirth; white at 2º for the moon; black or blue at 3º. We also have a coven cord, which is braided—a cord made from a piece 27 feet in length twisted/braided to make a 9 foot cord. At Dedication, we give a green cord for coming from the ground up.
5. Dana: 1º white; 2º pick your own color; 3º red.
6. Bobbie: Pat used to say the only reason we use the cord colors this way is so you can distinguish rank of members of this group, so if you need to ask for help, you know who to ask.

Jewelry

1. Do we have jewelry? Should we have it?
2. Dana was given specific jewelry/adornment for each degree.
3. Cindy: the only thing I don't allow in Circle is a watch. Bobbie: and a cell phone.
4. Marla: roger's question this time around is about the Witch Necklace. Do we all use it for meditation purposes? Do we wear it?
    a. Emilie: I wear mine in Circle.
    b. Puck: thanks to Loye, we have Coven Symbols as well.
    c. Bobbie: the Witch's Necklace was something you made
    d. Shonsu: even then, they weren't standardized.
    e. Bobbie: I think that's an individual thing and you use what you feel comfortable with.
5. Amber and Jet? Consensus seems to be HPSs should wear it.
    a. Is there a corollary for the Men? Use Amber and Jet as well—they symbolize the moon and the sun.

Degree Symbols

1. Does everyone have them in their BoS? Consensus seems to be Yes.

Brief discussion about having an Elder Gathering again.

1. Consensus leans towards every 2 years.

Discussion about the ritual.

1. Pre-ritual discussion @ 7:30pm.
2. Rite to start around 8:00pm.

Georgian Elder Gathering Email List

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N.B. There was another sign-in sheet passed around, I believe it was put together by Loye, that asked for more information, but I did not receive a copy of it to transcribe. (Note: I have it and I verified that all the above names are on it. – mkr)