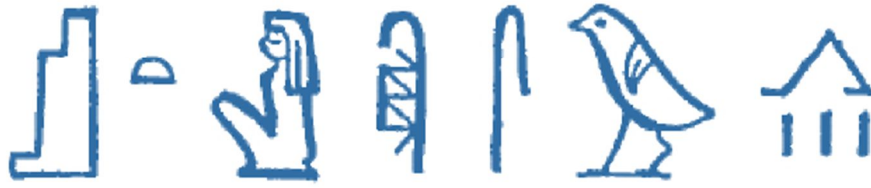
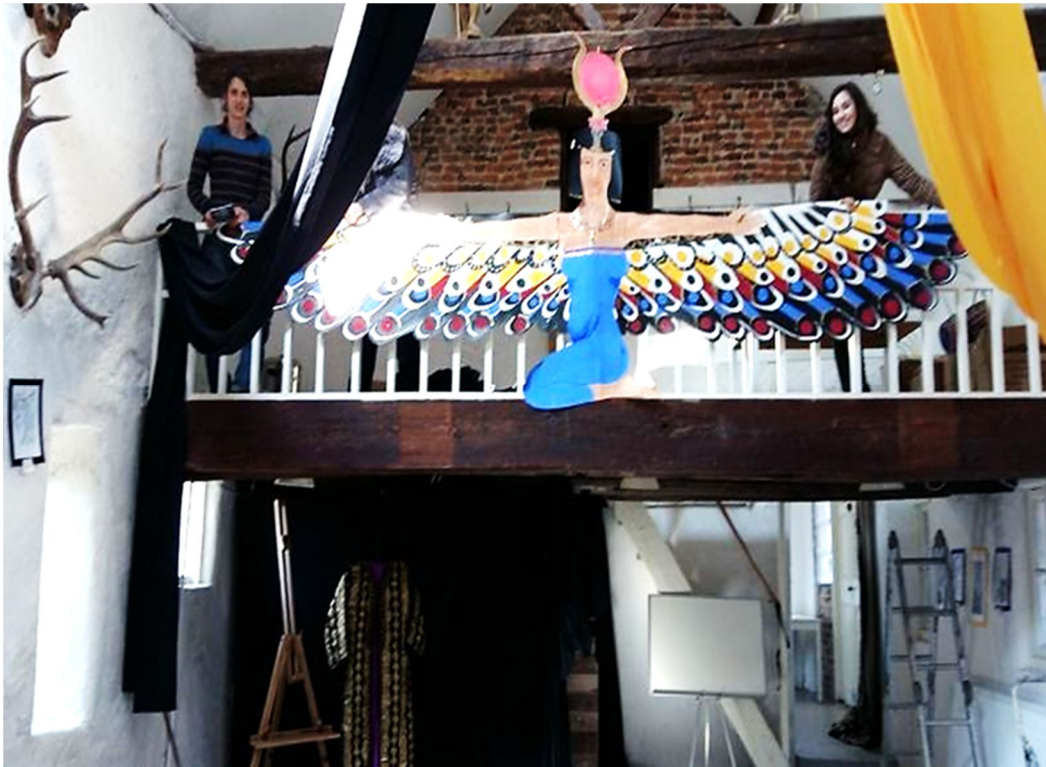


Isian News, Isian Voices



Aset Shemsu - The Retinue of Aset



Issue 1

Lughnasadh 2018

FOA Foundation Centre Publication
Rediscovering the Love and Compassion of the Goddess!

Cover photo: A banner created by Pamela Currey for the 40th Anniversary of the FOI. The picture was taken in the theatre at Huntington Castle where the gathering for the anniversary took place. The photographer was Minette Quick.



Eimear Burke playing the harp in the Temple. Photo courtesy of Cáit Branigan.



© *We All Have Wings of Spirit*, by Olivia Robertson, graphic FOI Homepage

Table of Contents

	Page
Eimear Burke plays the harp in the Temple at the Foundation Centre	2
Editor's note by Cáit Branigan	4
Foundation Centre Attunement notice	5
Oracle of the Month by Olivia Robertson	6
The Love of the Goddess and the Worship of the Gods by Caitlín Matthews	8
Bealtaine: a poem by Sarah Nolan	19
An Fól Priestess at Large in the Sacred Land by Deirdre Wadding	20
Hail 'Εκάτη! by Dorn Simon	23
Bealtaine Festival 2018 at the Foundation Centre in Ireland by Minette Quick	24
Summer Solstice Festival 2018 at the Foundation Centre by Minette Quick	26
The Inner Sun by Minette Quick	28
Greenwood Magic: a poem by Deirdre Wadding	30
Invocation to Hekate and Hekate to Me: poems by Maolíosa Kelly	32
Olivia Robertson and OBOD: Three Generations of Connection by Pat Booker	34
Prayers to the Seven Sisters of Hathor by Amy Auset Rohn	37
Images of the Temple of Hathor at Dendera, Egypt by Amy Auset Rohn	39
"The Greatest Invocation to Isis in all of Literature" by Pat Booker	41
Centre listings	45
Contact and submission details	50
Fellowship of Isis Manifesto	51

Isian News, Isian Voices Issue 1: Lughnasadh 2018

Editor's Note



Welcome all to our first edition of Isian News, Isian Voices, a new newsletter of the Foundation Centre of the Fellowship of Isis.

Firstly, may I express my heartfelt gratitude to all of our contributors who have shared articles, poetry and art in this edition. I would also like to thank Pat Booker, for her assistance with layout and design

Isian News, Isian Voices arose as a response to calls from members to have more communication with the Foundation Centre and with the global community of the Fellowship of Isis.

We have created this newsletter in the spirit of Olivia's wishes, to have a true fellowship with one another and recognition of the gifts, talents and contributions that each member makes to this vessel of spiritual community. We also acknowledge the work of others who are already producing fine publications online with FOI.

This newsletter is yours! We hope that you will utilise it to show us your work and to share with us your news and information regarding Fellowship events. We hope, also, to hear of your Oracles and Visions mediated through your communion with the Divine. Through this sharing, we may build strong seeds for the future from which great work may be done: spiritual and artistic, poetic and visionary.

The newsletter will be quarterly so we hope to have our next edition at Samhain 2018. There is a call for contributions further into the newsletter.

Wishing you a rich and abundant Summer! In Love, Beauty and Truth,

Cáit Branigan

Foundation Centre Attunement

As most members of the Fellowship of Isis will know, Olivia decided upon an attunement time for the global Fellowship community of 6:30-8:30 GMT, every morning and evening.

Attunement times are a wonderful way of reconnecting to our hearth shrines, our lseums, to one another and, most importantly, to the Goddess. They allow us a moment of pause in a busy and chaotic world, to realign our hearts, minds and soul to our true vocation, whatever its outer expression. It allows us to pause in the embrace of the wings of Isis, in the deep serenity and peace of the Divine in all of its manifestations.

To complement the morning attunement, we will be adding a monthly attunement time from 9am to 10am Irish time, when a Priestess will open the temple and remain in reflection for the period of the attunement. This will hopefully facilitate a deeper connection between the global membership and the temple at the Foundation Centre, allowing the energy to flow to you from the temple and from the temple to you. Although this happens at all times anyway, we are hoping to provide the space for a conscious communion.

The next date for the attunement will be August 16th at 9am.



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The Oracle of the Month

No FoI publication can be complete without the words of Olivia Robertson. Therefore, we are reprinting here a very special Oracle.

This is from the first ever issue of the FOI newsletter, published in the Summer of 1976.



© Goddess Dana by Olivia Robertson, photo by Minette Quick

Oracle of Dana

Priestess: "I feel the Presence of Dana. The light of gold is behind her. She has a great rainbow coloured aura. These are her words:

Oracle: "The earth has its jewels. For know that though the lesser cannot comprehend the great, yet the greater comprehends, permeates and suffuses the lesser. And this is what is meant by the immanence of the Divine Spirit. Many of you have sought urgently to rise to the heights and to meet Me there. Yet am I also found in the depths. I am the all-pervading Spirit that sparkles in the crystal, that is the treasure in the depth of the well, that comforts the lonely in heart, and is trampled underfoot by the proud who bruise the humble weed. And this knowledge also is the message of the New Era. The possession of the treasures of Nature without and within comes not through conquest, not through bitter struggles, not through suppression and rejection: but through the Alchemy of Transmutation. Growth is extension in consciousness.

"Seek for the buried treasure of the earth, the jewels of Wisdom and Love. I will help all those who seek My aid."

© Olivia Robertson, *Cesara Publications*

Subscribe to the Oracle of the Month:

http://groups.yahoo.com/group/Fellowship_of_Isis_Oracles

THE LOVE OF THE GODDESS AND THE WORSHIP OF THE GODS

- a talk for the 40th Anniversary of FOI's Founding
by Caitlín Matthews



ORPHANED OF THE GODDESS

The Manifesto of FOI begins with: *'Growing numbers of people are rediscovering their love for the Goddess.'*

How those words have echoed down the last 40 years!

Like many other people born in the 1950s, I had a sense of growing up in a world in which many things could come into being, although you would need a fine imagination to envision this. The Second World War had left the city of my birth in ruins, resources were scarce, life was pretty drab and the food was awful, but a sense of spiritual liberation was abroad, and a chance to rise up and seek ways to remake our world in a better pattern.

Spiritually, things were very conventional on the surface: people went more commonly to church then, but just under the surface, there were the buds, shoots and rootings of a wider tree that nourished the soul. As a child, I was mostly unaware of these flourishings about me that were all present in the city of Portsmouth. I only knew that when I went to church that the imagery and nature of deity seemed alien compared with my experience. When I went into nature, when I lay in bed at night pondering these things, it seemed to me that my intimation of the divine had a feminine nature. By the time I was twelve, I had made my own liturgy and rituals to this feminine divinity who had a number of different aspects.

Of course, all over the world, we know that this same sense of the divine as Goddess, not God, had once been commonplace: in other parts, the Goddess had never gone away - or rather, people had not absented themselves from her. Our loss of that sense of a divine feminine in our worship and in our daily lives, had resulted in us being orphaned of the Goddess - something that has profoundly affected our development as human beings and our world in general. It left the administration and practice of spiritual expression without priestesses of any kind. It resulted in a socio-economic pattern in which the balance of the sexes was severely skewed. Throughout the 60s and 70s, a rising wave of feminism, which was taken up by men as well as women, was making headway, campaigning for equal rights, equal pay and a place at the table of life.

Here at Huntington in Clonegal, consciousness of the Goddess had already taken hold in a big way. Well back before I was born, the Goddess was at work within the Robertson family,

who had been brought up to welcome spiritual integrity and inspiration wherever it was encountered.

In her appreciation of a talk given by Derry at the Wexford Festival in October 1974, two years before FOI was launched, Nicola Gordon Bow stated that:

'Mr Durdin Robertson has been instrumental in the creation and gradual development of a shrine and centre for creativity - of a musical, poetic and magical nature where the Bardic Tradition of our forefathers can be continued in the harmonies of music and song, where things of beauty can be carved, painted and depicted, and ritual festivals celebrated.' (from *The Cult of the Goddess*)

So we can already see how an understanding of the Goddess with her civilizing and inspiring works was at work here, wherein the inspiration of the Muses, a respect for the ancestral traditions of Ireland, and a desire to live a ritual life, all blended together. For no spiritual belonging can exist without these three: divine inspiration, respect for the land and the ancestors, and a ritual liturgy to hold it in place.

THE HEARTH OF THE GODDESS

The first I knew about the Fellowship of Isis was from the pages of an occult magazine in the adverts section in 1977. John and I had been together for just a year and were both working in a library in London. We noticed that our friend, Geoffrey Ash, had joined the FOI. Knowing that he was a Catholic, we were intrigued: what kind of fellowship was this that could accept someone who belonged publicly to one of the major religions and yet still welcome him as a devotee of the Goddess? Accordingly, we went off to study the Manifesto to discover more, both joining in that year.

The manifesto was and is so all-embracing that people of all walks of life and religious traditions could align themselves with its principles and still not be constrained. It did not demand a unified belief system nor did it exact any dues. Individuals followed their chosen deities, in the tradition of their choice. This breadth of vision was what I had been yearning for, and it encouraged me to engage more deeply and with greater confidence in my personal practice. It proved to be a meeting ground of real soul-friends, people whom I now regard as my spiritual family.

Our founders Olivia, Derry and Poppy, now the spiritual ancestors of all FOI members, understood that no-one can continue in any spiritual way without support, and this is where the liturgy arose, offering a way for all to study and learn by way of rituals that could be performed alone or with others. The scholarship of Derry was the essential mine from which these rituals were quarried, but it was the inspirational vision of Olivia that wove them together.

Of all the words that I read of those early liturgies, none affected me as much as idea that the domestic home was 'a hearth of the Goddess.' When Olivia wrote of devotees shrine-keeping in a bedsit, she was addressing me, who had been living in bedsit land in Kensington

since I came to study at drama school. It was the first time I had left home and I couldn't afford much space, so my first rental was a room that was a converted bathroom - it had just room for a bed, a sink, a wardrobe and a gas ring. When our tutors told us to go home and practice our exercises, I had to admit that I hadn't even enough room to lie down in order to do some of them, so I was simply directed to use the landing instead! In so straightened a space, the sacred indwelling of it was really important to me.

It was an era when a tarot pack was not a common thing and there were very few outlets where you could buy lovely statues and icons of Goddesses. I had a simple wooden shrine case with folding doors in which a figure of Mary stood. Small enough to be held between your two hands, this figure had to serve as the only image of the Goddess. I would light a candle before it and then go to bed at night, having said my prayers. That daily service was often all I could manage while I was a student as my acting day started early and finished late.



I had been a member for the Fellowship for some years but didn't come to Ireland to visit the castle until the early 1980s and it was then that Olivia ordained myself and John. I was not one of those who had ever spent a lot of time here, although I had friends who had been deeply involved with the early developments of the FOI, including Vivienne O'Regan who ran the Centre of Isis and Sophia of the Stars in West London. While I lived in London, I attended her Lyceum, and a later the Lyceum of Astraea run by Felicity Wombwell in North London. John and myself were commissioned to form a Lyceum by Olivia in 1989, forming the Lyceum *Domus Sophiae Terrae et Sancte Gradalis*.

I think our Lyceum was the first to choose a Latin title, something that delighted Derry, who himself was a keen Classicist. It was he who noted the new calendar date of the foundation of the Fellowship as starting from the coming of Cesara, in Latin, of course! Now Cessair or Cesara was a primordial being who, according to Irish myth, brought with her fifty women in a ship when the world was flooded, landing here on Irish shores. This event was dated by Archbishop of Armagh, James Ussher, who in the early 17th century attempted - in the face of little information from geology or science - to date the beginning of the world. The date that was adopted by the Fellowship and which appeared on all publications, including early copies of *Isian News*, concurrently with the temporal date of each issue, bore the name of Cessair. It also became the imprint name for all publications issued from Huntington - Cesara Publications. So the equivalent year in 2016, in Cesarian terms, is 4364 *Anno Deae Cesarae*, from the year of the landing of the Goddess Cesara on Irish shores.

I chose to bring up this seemingly tiny detail to your attention because this renaming of time not only marked the foundation of the Fellowship of Isis, in the year 4328 Anno Deae Cesarae, 40 years ago on the Vernal Equinox, but also something more important than that. From that time to this day, we have been living in Our Lady's time, in sacred time. Our every day, week, month and year has been given in her service: it is not the same as living in ordinary, temporal time. The opportunity has been given to us to live with a scope and a devotion in which ordinary life is hallowed.

“All of us whose forebears were orphaned of the Goddess have been given a very great gift.”

All of us whose forebears were orphaned of the Goddess have been given a very great gift. All who live now and those who follow us can offer our service and ministry, comporting ourselves as her devotees, so that our words, deeds and thoughts may be reflective of hers, as her garments - for it is humanity that can give hands, feet and voices to

deity so that the care of the Goddess may be known upon earth. The Goddess returns to the shores of our soul through our service - not just the fifty women who arrived with Cesara 4364 years ago - but thousands more - men as well as women who, scattered throughout the earth, all do their part.

Our numbers have increased considerably since then, of course. There are many members who cannot be with us today but who are celebrating in their own groups, temples, and groves. What is it that brings us together? What holds us together?

THE BLESSINGS OF THE EIGHT RAYS

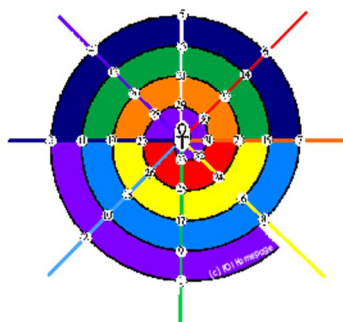
Throughout world religion, the number eight gives rise to precepts or pathways by which people can live: In Buddhism, the Noble Eightfold Path requires

- ❖ **Right understanding:** Understanding that the Four Noble Truths are noble and true.
- ❖ **Right thought:** Determining and resolving to practise Buddhist faith.
- ❖ **Right speech:** Avoiding slander, gossip, lying, and all forms of untrue and abusive speech.
- ❖ **Right conduct:** Adhering to the idea of nonviolence (ahimsa), as well as refraining from any form of stealing or sexual impropriety.
- ❖ **Right means of making a living:** Not slaughtering animals or working at jobs that force you to violate others.
- ❖ **Right mental attitude or effort:** Avoiding negative thoughts and emotions, such as anger and jealousy.
- ❖ **Right mindfulness:** Having a clear sense of one's mental state and bodily health and feelings.
- ❖ **Right concentration:** Using meditation to reach the highest level of enlightenment.

Similarly in Christianity, there are the Eight Beatitudes, from the Sermon on the Mount:

- ❖ "Blessed are the poor in spirit, for theirs is the kingdom of heaven.
- ❖ Blessed are they who mourn, for they shall be comforted.
- ❖ Blessed are the meek, for they shall inherit the earth.
- ❖ Blessed are they who hunger and thirst for righteousness, for they shall be satisfied.
- ❖ Blessed are the merciful, for they shall obtain mercy.
- ❖ Blessed are the pure of heart, for they shall see God.
- ❖ Blessed are the peacemakers, for they shall be called children of God.
- ❖ Blessed are they who are persecuted for the sake of righteousness, for theirs is the kingdom of heaven."

(Gospel of St. Matthew 5:3-10)



Graphic© FOI Homepage

But in the Fellowship we have another eightfold path. Olivia's conceptualization of the soul's belonging to the Goddess was enshrined in what became known as the Cosmic Web: this diagram with its four spirals emanating from the centre of an eightfold web, she said: 'illustrates the emanation of Life from the Divine Matrix, Womb of the Goddess, and the Path of Return thereto with harvest of attainments.' The spirals were named for Tiamat, the great creating Goddess of Mesopotamia who took the form a dragon, while the eightfold web was named for the Goddess, Ishtar, whose sign was the eight-pointed star.

Each of the daughter foundations of the Fellowship - the College of Isis, the Noble Order of Tara and the Spiral of the Adepti, Spiral of Alchemy and Druid Clan of Dana - all follow this Web, and to it are assigned the rainbow rites that offer us pathways to initiation and the coming-in of spiritual gifts that shape our souls.

Each of these pathways offer possibilities of progress, but according to our individual aptitudes and needs, as Olivia wrote:

'The spiral is open-ended. There is no correct way to travel through it. You can start at the centre of extreme idealism, and work your way through to wider horizons. Or you can start with a wide view, enter from outside, and travel through a series of experiences until you reach centre.... using rites on the diagram (the Candidate) should choose them in the order most helpful to his or her own chosen Path.'

Each path on this Cosmic Web is assigned to a colour of the Rainbow: that is the seven rays familiar to many from Theosophical and Hindu teaching, with the colour white, giving us 7+1 or the octave.

Eight is the number of the pleroma, the fullness of the cosmos, combining the 7 Classical Planets' blessing, with the wisdom of the Earth itself, for Olivia assigned the 8th pathway to the earth and to the rainbow.

Quick Key for the Cosmic Web by Olivia Robertson

Connections	Planets	Numbered Rites	Cosmic Rays
o. North to Center: Winter Solstice Earth Nature	Earth & Pluto	5 The Spheres 13 Earth Magic 21 Pisces & Ceridwen 29 Scorpio & Kundalini	0 & 8th White/ Rainbow
I. N.E. to Center: Imbolc Fire Power	Mars	6 Demeter & Persephone 14 Mars & Morrigan 22 Aries & Durga 30 Sagittarius & Brynhild	1st C.R. Red
II. East to Center: Spring Equinox Water Love	Venus	7 Eros & Psyche 15 Venus & Vishnu 23 Taurus & Isis 31 Capricorn & Terra	2nd C.R. Orange
III. S.E. to Center: Beltane Air Truth	Mercury	8 The Labyrinth 16 Mercury & Sophia 24 Gemini, Artemis & Apollo 32 Aquarius & Juno	3rd C.R. Yellow
IV. South to Center: Summer Solstice Light Initiation	Jupiter	1 Rite of Rebirth 9 Space Magic 17 Jupiter & Hathor 25 Cancer & Tiamat 33 Mystical Awakening	4th C.R. Green
V. S.W. to Center: Lughnasadh Ether Science/Occultism	Saturn	2 Ordination Rite 10 Time Magic 18 Saturn & Astarte 26 Leo & Sekhmet	5th C.R. Blue
VI. West to Center: Autumn Equinox Bliss The Arts/Ritual	Uranus & Inner Sun	3 Wedding Rite 11 Sun Magic 19 Uranus & Sarasvati 27 Virgo & Dana	6th C.R. Indigo
VII. N.W. to Center: Samhain Night Mystical Awakening/Devotion	Neptune & Moon	4 Awakening of Osiris 12 Moon Magic 20 Neptune & Ngame 28 Libra & Kwan Yin	7th C.R. Violet

This Cosmic Web with its eightfold structure and its four spiral paths has proved to be an enduring framework for our life and liturgy. It offers each soul a series of approaches to

Deity, for the soul cannot shape itself without the aid of the Gods and we need the pathway of their Mysteries.

THE MYSTERIES

We are here to celebrate the fullness of the years with this celebratory anniversary. Some of us who have been alive over these 40 years may see another generation or three, depending on our age, but we also acknowledge that some of us here will not see another 40 years. Our service is to teach and seed the work and worship of the Fellowship to other generations. In a changing world, we have to ask a few questions. Where will the Fellowship have most influence and be most effective in the future?

To some extent, this for us is the Grail Question: 'Whom does the Grail serve?' It is one which each of us must answer. 'How may I best serve? Where do my skills and the world's needs meet? How can I help weave the spiritual and physical worlds closer together, so that the sacred can be respected in all places?'

I believe we have to return to our founders' vision. They understood that the most grievous error over the last 2000 years has been the denial of Deity, the denial of the Gods - the female as well as the male Gods. By the practice of following deity within our heart, we are lead to discover the gifts and truths that the Gods distribute to the universe. This abundance overflows like a never-ending river that irrigates everything with the life-giving water of creative ideas.

“We live in a time where, for many, the Gods do not exist. We also have dominant religions that are predicated on a vision that leads to 'the end of the world.' There are few visions more damaging to the cosmos or to the human spirit than this.”

We live in a time where, for many, the Gods do not exist. We also have dominant religions that are predicated on a vision that leads to 'the end of the world.' There are few visions more damaging to the cosmos or to the human spirit than this, for it leads, on the one hand,

to a carelessness for our whole Cosmos and environment, and on the other hand, it belittles the power of eternal Deity. Such a belief in 'the end of the world' causes its believers to live in fear - one of the greatest obstacles to union with the divine. Such a belief causes disempowerment for all: our society becomes infected with expedient and short-term solutions to problems. By even considering the end of the world as a mission to which we are inevitably travelling, Deity itself is reduced and diminished to a monotheist demiurge who creates, only to destroy again: a figure that we recognize in the Gnostic Yaldabaoth, William Blake's Old Nobadaddy, or Philip Pullman's The Authority in *His Dark Materials*. Deity is much, much more than this sorry travesty.

Living in a time and society that has this vision underlying it, it is vital that we do not ourselves fall into this trap. It is essential to keep before us the true vision - that the nature of Deity is abundant, ever-flowing, rhythmic: unending, enduring, ever good and beautiful. The way that we have communion with Deity is through the soul, for the soul of every creature

has seeded within it all the ideas and essentials that Deity has already comprehended. As Proclus, the 5th century Neo-Platonist, wrote:

'Let us celebrate Deity as unfolding into light the whole intelligible totality of the Gods, as the unity of all unities, more ineffable than all silence, and more unknown than all essence, as holy among the holies, that is concealed in the Gods themselves.' (Proclus, *Theology of Plato II, 11.*)

The Gods who lead our soul, guide us to the essential truth of Deity through memory, experience and virtue. Many of the myths of the world show us this truth. But let's note that, in our time, myth is being used to mean 'a falsehood,' but a proper understanding of myth is rather as a guide to truth. Myth is language that speaks of the divine metaphorically - it is not to be taken literally: in its patterns and stories, it reveals greater truths to us.

Let us take just one of them: among the Greeks, Kronos and Rhea are among the first Gods. The name of Kronos is a corruption of Kore-Nous or 'Virgin Intelligence' yet, rather than allowing that intelligence to be shared with his children, Kronos swallows his progeny, for he is a static God who does not proceed creatively. But his consort, Rhea, is very different. Her name means 'flowing', and she is the one who hides the infant Zeus who finally enables her children that have been swallowed up to be released from Kronos' belly. It is she who becomes the fountain-head of all souls. Like Sophia, Rhea releases souls from the entrapment of stasis and ending, enabling them to flow again. And in her son, Zeus, that Virgin Intelligence which his father Kronos tried to lock up, is permitted to come forth and join with Rhea's flowing and life-giving power.

The Greeks saw Rhea as manifest within Demeter, the Mother: and in Kore, the Maiden, Persephone becomes symbolic of every human soul who takes its journey to divine union. It is a helpful myth, for it speaks of that journey and gives us lots of clues.

The soul's journey into life is through memory, experience and virtue. We forget and remember; we live and experience the vicissitudes of life which turns into knowledge within us; and by our striving to speak, think and do well - in imitation of the Gods - our virtue brings us to Deity, because we mirror forth the truths and essentials of Deity according to our circumstances and understandings. We are guided on our journey by taking different initiations. This is what Damascius, the last head of the Platonic Academy, wrote about this initiatic journey of the soul:

*The soul descends into generation, in the manner of Kore,
She is scattered by generation, after the manner of Dionysus,
Like Prometheus and the Titans, she is bound to body.
She frees herself by exercising the strength of Heracles,
Gathers herself together through the help of Apollo
And the saviour Athene, by truly purifying philosophy, (practices)
And she elevates herself to the causes of her being with Demeter.*

(Damascius, Commentary on the Phaedo of Plato 1, 130)

Here the Gods lead the soul to Deity, taking it through many initiations until it becomes one with Demeter/Rhea again. This is a cycle, not an ending, for the soul comes into incarnation and goes out of it, passing to and fro in a migration that the ancient Irish called a *tuirgin* - described in *Cormac's Glossary* as: 'A birth that passes from every nature into another,' or 'a birth of the true nature.' We can think of it as a circuit of births in which we draw closer to Deity.

Such a circuit of lives is influenced and guided by the Mysteries, which give us the points at which we engage with the myths of the Gods: they are our template, a Cosmic Web on which we are never lost, but through which we work out those adverse parts of ourselves that have built up over many lifetimes, so that our soul's wings might unfurl.

LOVE AND VOCATION

What does all this have to do with daily life, and the future that lies before us? By holding in our hearts the vision of our founders, we envision the world in a different light, as part of our soul's journey - the point at which love and vocation come together. The Manifesto recognizes this journey:

'At first, this love (of the Goddess) may seem to be no more than an inner feeling. But soon it develops; it becomes a longing to help the Goddess actively in the manifestation of Her divine plan. Thus, one hears such enquiries as, "How can I get initiated into the Mysteries of the Goddess? How can I experience a closer communion with her? Where are her nearest temples and devotees? How can I join the priesthood of the Goddess?", and many other such questions.'

The Fellowship has squarely faced these questions by making provision for these Mysteries to be experienced through the liturgy, but that initial longing 'to help the Goddess actively in that manifestation' has to remain the wellspring of our work. It is vital that we each understand our own role in it.

Our manifesto, thanks to Poppy's wonderful suggestion, contains an important clause: that, 'All members are equal, and are not subject to anyone. All work with the Goddess - or Goddess and God - of their own Faith. Every Being - human, animal, bird, tree - element - is an eternal offspring of the Divine Family of the Mother Goddess.' Though many of us have specific tasks within Fellowship, we each carry equal importance. Our individual vocations contribute to the wellbeing of the universe: they are the unique blessing that we came into this life to deliver. These are what make the difference to our future, when our souls are guided by Deity to play our part. One person may be drawn to work with the environment, another through the path of science, others will be inspired to work with animals, with the education of children and so on.

“A priest, priestess or devotee is a servant of all, not the one who is served.”

How we each follow our soul's vocation does not confer status upon any of us. I am often disturbed when I attend events around the world to hear some women introduce themselves to the circle as the Goddess, or as a Goddess - of course, this is

hubris. I hope and believe that what they really mean is that they are available to be a garment of the Goddess: someone whose hands, feet, heart and voice are given to Her service. A priest, priestess or devotee is a servant of all, not the one who is served.

The real sense in which we become divine is through the attunement of our soul to the Gods: like a sympathetic string that, though unmoving in the music, vibrates with the string that is being struck, so we too come closer in communion with Deity by sharing that vibration - not only in prayer, song, meditation, dance and ritual, but through the working out of our vocation.

The soul's true likeness to Deity is shown in other ways. As the Manifesto says, 'The Fellowship believes in the promotion of Love, Beauty and Abundance. No encouragement is given to asceticism. The Fellowship seeks to develop friendliness, psychic gifts, happiness, and compassion for all life.'

The ascetic, self-flagellations of some traditions are not required of us. As members of the Goddess, our part is to repair the imbalance and damage that is done through such practices, as well as through human default, by fixing our attention on how the Goddess moves our soul. Her divine plan brings us into *Ma'at*, justice, balance and harmony, quelling *Isefet* or the chaos that threatens to upset it.

Those who live by 'the end of the world' scenario look dour and driven. But those who live by the doctrine of ever-abundant Deity and the guidance of the Gods have a different demeanour. Olivia wrote that you could always recognize a member of Fellowship by their cheerfulness, which is a word she liked a lot and often used.

It is also worthy of note that, while under different forms of monotheism, we suffer wars of religion; under polytheistic cultures in our history such religious wars are hard to find. The Goddess of peace and concord, of the civilizing arts and sciences, does not require us to go to war on her behalf. This is an influence that we wish would spread further, but we are not missionaries. So how is our influence experienced in the world?

Many in this dear world of ours have souls that are forgetful. These are like Osiris when he lies prone in his coffin: souls without sign of life. Like Osiris, souls await to be re-awakened and re-membered. And our prayer goes to all who have no hope, health or happiness of soul, who have neither guidance nor goodness, for whom the divine abundance is more a taunt to their poverty of spirit, rather than a promise of their natural heritage. For them we pray, 'Awaken, O souls at the touch of Isis who brings together what is scattered into one place and breathes back life into what is dead. With the wings of Horus, arise, O souls, and fly about the world! - In the name of Deity, may it be so!'

Our task is to be the gatherers who re-member, the ones who by our work and worship reveal the Goddess as the seed at the heart of all life, in the soul's centre. Respecting the soul in whatsoever state it is, recognizing the likeness of the Goddess in the features of all we meet, cherishing that seed of the Goddess in all life - this is our task. There is a simple way that we can daily engage with this - through mediation.

The Love of the Goddess can be mediated to all, from the Planetary Being that is the soul of our planet, to the very cells of our world that make up its physical substance. We do this by mediating what we understand of Deity to every part of our planet, so that, whether the soul that receives this mediation is developed by spiritual practice, or is evolving and growing, or in need, or in ignorance and denial, no being is left out. Much as an older sibling cares for a younger one by being their way-shower and supporter, so the love of the Goddess, our Mother, is shared with all that is. This is our 'eternal offering,' to the whole of her family.

The spiritual heritage that passes into our hands has been recovered after being buried for so many centuries: to love the Goddess, to worship the Gods, to venerate Deity. It may seem a difficult task in a time that turns its back upon such matters, but consider yourselves as heroes and heroines - just like the Gods and heroes of the living myths. Remember that seemingly impossible quests have been successfully accomplished by the unfolding of the soul's power, with the divine help that is with us always, and with the love that is poured out upon us from the Goddess.

Now for our Mother Centre, I invite you to pray and mediate that love:

O Beloved Land of Ireland, O Genius and Juno of this Temple, we give thanks for all the wisdom that you have awoken in us. We ask a blessing upon all the guardians of this holy place who maintain it still, and we honour the ancestors and founders of this fellowship who have gone to be with their Ka. We ask a blessing upon all who live in this land: the sidhe, the people, animals and vegetation: may health, joy, and abundance be their portion!

We give thanks to all the divinities who have revealed themselves to us, and to all those unseen - the guardians of temples and sacred places, the keepers of the secrets of primordial Deity. All you invisible, we bless your guiding presence as we gather in reverence and wonder. And to all our members of our Fellowship of Isis gathered here, and those at their hearths and shrines, and those yet to join us, may joy, health, love and peace be theirs this day and forever!



INVOCATION OF MAAT

We seek the divine order of Maat. Holy Maat whose feather lightly upholds truth and justice throughout the universe, we call to you. May you dwell with us as we gather, protect us with your outstretched wings and help us find the harmony and peace that exists in the ever-living realms of the First Time.

Bealtaine

Nature stirs midst budding trees
Birds make nests with twigs & leaves
The Awakening has begun
The Hope & Rebirth of the coming sun
Young Oak King & Maiden consummate their love
Wildlife follows suit with fertile bellies they hop & hoot
The ancient fires on the hills are lit
Clearing of dross jump fire pit
Animals driven through the Smokey plume
To safeguard & protect in the rising moon
Life Awakens growth renews
The Cycle of the Wheel turns once more
From death to rebirth & lots in store
Days of lazing in the mid-day sun
Outside in garden to Angelic bird song
Warmth on bodies Bright sunlight
Trips to plan long days til night

by Sarah Nolan



Peacock from Clonegal. Photo courtesy of Pat Booker

An FoI Priestess at large in the Sacred Land

By Deirdre Wadding



On the recent Summer Solstice, I had the honour of participating in the Dawn Ceremony at the Hill of Tara, one of Ireland's primary sacred sites. There was a broad spectrum of Irish society represented there, all ages, many nationalities and many spiritual perspectives.

I was there with my Irish Pagan Priestess 'hat' on as that is my primary daily personal practice. However, in discussion on that very issue, with regard to the many strands of belief and spiritual practice within the Fellowship, with my sister Priestess and co Hierophant in recent days, the question was raised. Do I wear only one or all of my spiritual 'hats' when I am out performing ceremony on the Sacred Land?

This is a key question with regard to the role of the Fellowship of Isis Priest/ess in the wider community. Although our training is that of a ceremonial Temple Priesthood, dedicated and ordained to a specific Order, do we carry it into our other spiritual practices if we have such?

For myself, my initial training in ceremony and ritual, in mediating power and energy and in holding space came through Wicca back at the start of my twenties, now 35 years ago. That was not to be my path however and after a few years I began attending a Fellowship of Isis Iseum and paid my first visit to the Temple and Huntington Castle in 1988 in my mid-twenties. It was to be another 16 years and much spiritual exploration later before I would be ordained at the Temple by our much loved, much missed Lady Olivia Robertson.

By that stage, I was a proudly committed Irish Pagan and studying Celtic Shamanism. The Fellowship is a multi-faith organisation, something all members are made aware of. It is dedicated to the honouring of the Divine Feminine, that being the task asked of Lawrence Durdin Robertson, one of our three founders, also a serving Anglican Minister. I could say looking back now that I not so much chose as was called or drawn to the Fellowship with dreams foreshadowing it for a long time in advance. For the last 14 years now, I have been committed to my role as Priestess and since 2009 as Hierophant, and I

draw great spiritual sustenance from it which in turn supports me emotionally and through challenges in my practical day to day life.

I have however, always tended to think of myself primarily as a Celtic Shamanic, or more specifically, an Irish Pagan Priestess.

I would not have said that when I hold space for a ceremony at Tara or Lough Crew or Uisneach or anywhere else on the Sacred Land that I was carrying my ceremonial Temple Priesthood role in.

Yet, sparked by the discussion with, and observations of, my sister Priestess, I have been reflecting on exactly that.

What role has my Fellowship of Isis Priesthood when I officiate, celebrate, and worship at the Sacred Sites of my beloved native Land.

I began to question my sense of wearing only my Irish Pagan 'hat' at such times. Am I not one person, carrying all these roles and all their associated experiences? Can I truly say that my Temple Priestess self is left behind or moved aside? I don't think I can! Ultimately, my Priesthood, be it Fellowship, Witch, Celtic Shamanic or Irish Pagan is who I AM not just something I do. I live and breathe my devotion to the Goddess and all of the ways that are part of that are part of me.

I am grateful for the reflection and self-questioning which the sisterly conversation sparked.

My realisation is that I cannot separate the role, however I can and do switch modes so in fact, it would be more accurate to say I am in ceremony on the Sacred Land in a different idiom, an Irish Pagan idiom. That is a different thing to wearing only one of my many 'hats'!

And so, back to Tara and the beautiful Summer Solstice Sunrise. We could not have asked for a better day. It started cool, at 4.30 am, but bright and clear. The co-ordinator of the ceremony had asked for us to walk the figure of eight around the two mounds at Teach Chormaic to lead the procession of participants as we drummed and chanted.

Many little groups, in reflection or drumming and chanting as well as solitary figures in meditation or singing or simply communing with the Hill, were dotted around as we made our way up.

We were led off by one of the younger women, a truly beautiful, talented, gifted soul, then drumming and chanting, I and another Priestess led the procession. As the sun began to rise in a great orange ball of fiery energy, breaking through a bank of cloud, an evocative tune was played on the pipes. It was immensely moving being there in the footsteps of the Ancestors.

Then it was time to honour and remember our friend J.P. Fay, a figure known to all who visited the Hill of Tara. Many of the regulars referred to him as the ' King of Tara '. He had died three weeks earlier on the night of the full moon. In true Bardic mode, poems to honour him were recited by a number of close friends. We also sent out love and healing to all and particularly to a friend in Bali working on healing her cancer. She herself is a true Bard with a close affinity to Tara.

The task of closing fell to me and we gave honour to the Sun and all it represents, to Light and Life and Love and, of course, to our much missed friend J.P. who would usually have led the ritual.

The sun blazed on all day in a clear blue sky and many of us stayed around for the day, chatting, singing, drumming, eating, giving thanks, walking the Hill. There was a really warm, friendly festive atmosphere.

The highlight of my day was having a tame young rook named Fay (after J.P.) perch on my hand, walk up my arm and sit on my shoulder. As a Priestess with huge devotion to The Morrigan this was thrilling.

I return to my reflection on roles. Within the Fellowship and in the wider community we carry all that we are. It makes me wonder....within the Fellowship of Isis we have (naturally, in a multi-faith organisation) Pagans, be they Wiccan, Hedgewitch, Druid, Shamanic etc, Christians, Jews, Buddhists and other faiths represented.

For those of you, like me, who have a multiplicity of role, how do you see it?

Are you carrying your Fellowship role into your other work and spiritual practice or do you see those strands as distinctly separate?

Hail 'Εκάτη!

'Εκάτη Cosmic World Soul
Ye here be honoured 'tis the goal
All through the birth month
Anthesteria the ancient Greeks call

Each and all of your supplicants
Coming together to praise your significance
From Hellas through to Brazilia
Glastonbury to Australia
Germany through to Paraguay

Where Thrace once stood, devotees stand
In awe and honour of thee
Creating a modern Temple for you presently
So vast your reign still doth reach
Few know not your name to speak

Cosmic as the infinite universe
Life-giving, all-consuming, encompassing
nurse
Leader, Mother, giver of choices or curse
Flames in hand through history
Forever providing us your mystery

Manifesting through the Earth
Swimming among the fish in the Sea
Under the Earth is where I mostly be
Yet with me you always remain
Even during those times I go insane
'tis 'Εκάτη that always cares to explain
Those hidden fragments written within
Like the Chaldean Oracles once hinted
wherein

The word of mouth spoken about
The Goddess of large amounts
That even the King of the Gods himself
couldn't deny
Or even explain why
His admiration for thee
As he set you apart, inclusive and free

So you became unto us, the Titaness
A Greek renowned yet not Greek at all
From Thrace as we gather from fragments
call
Languages aplenty, even from region to
region
Changed as your reverence reigned
Those who laid down Deipnon shadowing
moon
Goodwill or fortune can come soon

True devotees heard your call
Walking a treacherous path, oft fall
Naturally trusting their Goddess Queen
To whom they can depend on, lean
For whether above or below
In the dark or blazing light
You are the Goddess who heard
Persephone's plight

Dorn Simon

BEALTAINÉ FESTIVAL at FOUNDATION CENTRE in IRELAND 5th May 2018

by Minette Quick



Photo of the Old Abbey, © Minette Quick

The weather was glorious and, with the encouragement of some warmth at last, everything about us was bursting into full growth as we made our way towards the Rose Garden and looked up to the distant hills still capped in light mist. From the apple blossom in the orchard to the daisies at our feet, it was pure delight to behold it all. Passing over the small stream beside the Garden, a delicious trickle of sparkling water made its way down through luxuriant watercress beds and raised our spirits as we joyously sang our way along the Yew Walk and down to

the majesty of the Grove of Dana and stood amongst the mighty trees to invoke her presence on this beautiful day.

There we were also delighted to join in blessing an offering to be taken later to be passed through the renewing flames of the Bealtaine Fires and Women's Circle held each year at the Hill of Uisneach in Ireland, sacred to the Goddess Erui, where it is traditionally held that She as Queen of the Land consecrated the earliest of the ancient kings.

Just beside the Abbey is a wonderful ornamental cherry which never fails to

enchant in a profusion of beautiful pink blossom at this time of year, and here within its walls, members of the Noble Order of Tara invoked first the Goddess Erui and then the Goddess Maeve, 'She of the Wild Hills'...

Seeking permission as ever from Persephone to enter the Temple, we gathered at the Well to listen afresh to the words received by Olivia from the Goddess Dana so many years ago, but still electric in their relevance. Her words touched all hearts and certainly encouraged not only members of the priesthood to step forward bravely to invoke the assistance in their lives of their chosen Deities, but opened us all to receive an individual Blessing with sacred water from the Well - to the strains of a unique and beautiful song written specially for Bealtaine by our presiding priestess.

It seemed to me that the whole message on this occasion was to be strong in ourselves amidst the troubles of the world. The Goddess Erui spoke with powerful words to this in her Oracle.

And then in contrast the fairies spoke of their potent love of those who delight in nature and honour their traditions within the hidden elemental kingdoms they inhabit and serve tirelessly. Without their secret ministrations, nothing on this beautiful earth would grow and thrive.

Minette Quick

6th May, 2018

A lovely aspect of our Festivals is the way in which all the apparently different offerings prepared by the priesthood in advance seem to mesh together seamlessly on each occasion. This time much was through the medium of poetry, some written quite recently, some years earlier, but each in response to deep personal experience, the fruit of devotion.. And then our gentle guided Journey took us through the ethers to climb the Hill of Uisneach, to sit in solitude beside the capstone to seek the counsel we needed... where else at Bealtaine!

Our final ceremony began with the Alchemical Marriage of the May Queen and the Young Oak King, each of whom were first asked what they brought to this Season. Then from the joining of their hands in the energetic union of the Inner Sun, they each then silently turned outwards to extend its powerful blessing on All, first to those not able to be present in person, then out to all for whom we sought healing at this troubling time for so many throughout the world.

Thanks were given to Deity for their inspiring presence with us, and short sessions of counselling/energetic healing were offered before we emerged into the bright sunshine and brilliance of nature once more, to thoroughly enjoy a lovely tea amongst friends in the village.

SUMMER SOLSTICE FESTIVAL FOUNDATION CENTRE – IRELAND: 16th June 2018

by Minette Quick



Photo of the roses by the stream © Minette Quick

These few days before the Solstice proper, the weather had been overcast and somewhat heavy, with a forecast of occasional showers. But 'joy of joys', a burst of bright sunshine suddenly broke through just as we joined in singing a wonderful new chant in Irish to the Sun, Moon and Earth, and set off to connect afresh with the special places in the grounds held dear within the Fellowship.

Straight ahead, under a clear blue sky, the surrounding hills perfectly framed the summit of Mount Leinster as we approached the rose garden to invoke Rosa Mundi, whilst all about us glimpses could be seen of tangles of roses climbing and tumbling in profusion in all their summer glory.

These processional walks through the grounds are ever fresh and the warmth of the sun was a joy. Approaching and entering the Grove of Dana, a quieter, cooler energy reached out to us as we invoked and listened in peace to another lovely song in Irish, before

continuing on and across the formal gardens to the Abbey, to renew our dedication to Ériu and Maeve for the protection of our precious environment.

The perennial presence of Persephone beside the Garden entrance to the Temple, her spring and summer reign now fully established, nevertheless reminds us that everything is cyclical. The height of summer once attained, gradually but inexorably wanes with the light, and this was later expanded upon in our play.

But to the senses of our many visitors, entering the energy of the Temple must provide a great contrast to the everyday world outside; for each of the altars is dedicated to the living presence in Spirit of one of the many powerful Feminine Deities revered all over the world in past ages, but rediscovered for our time in the Western world by the Co-Founders of the Fellowship, who sought to re-establish an awareness of the Divinity of the Universal Feminine as Goddess, Mother of All, in equality and unity with the Divine Masculine.

The wisdom of the Oracles received by Olivia, and expressed in story through the Liturgy, continues to awaken and rekindle this connection to the ever-present Divine, in whatever loving and compassionate form we may resonate with. This wisdom seeks to establish throughout the world the truth that all share equally in the divine birthright, together with all that it implies. None are denied this birthright, its divine spark is embodied within all upon the planet, and is expressed throughout every detail of creation.

To this end all our ceremonies are devoted - readings from the Oracles, the tradition of Invocations and individual Blessings from the Goddess with sacred water from Brigid's Well - all call upon Divinity to inspire and support us, awaken us from painful dreams, calm our fears, guide and care for us, and through us to Bless the World.

At the High Altar this time, the Goddess Sophia beseeched us through her priestess, to turn and open our attention to respond to that which is right before us in each moment, and in her powerful phrase, "Stop walking backwards into the future..."

This was followed by a quiet and beautiful song allowing for reflection upon the wisdom of Sophia.

Our guided journey took us deep into peace and release, and the Mystery Play presented the truth that the changing seasons on the 'wheel of life' which we feel so keenly at both Summer and Winter Solstice, are in fact both offering us complementary gifts and blessings. These gifts were beautifully described, first by a 'priestess of light', then by a 'priest of darkness', each willingly cooperating, fulfilling and completing their roles on the cycle with all its mystery of life, death and constant renewal. As Nature unfolds its ever-changing drama each year, it surely provides the ultimate demonstration of ever-present creativity and true Divinity.

As ever, love and light were sent to those in need of care, and thanks given to Deity for their presence amongst us, we repaired to the village for tea and replenishment in enjoyable company.

Minette Quick

THE INNER SUN

Article © Minette Quick



The Homing Tree by Minette Quick

*"You, who are the source of all power,
Whose rays illuminate the world,
Illuminate also my heart
So that it too can do your work."**

It should, perhaps, be said at the outset, that I had developed an ongoing relationship with The Sun for some years in connection with a group of close friends at an ancient sacred site near my home, where we experienced many wonderful events including being given the gift of specially energised 'Sun Water' back in 1998. This water, full of vibrant elemental life, came in two forms, suitable for human and animal consumption, and was subsequently circulated freely in Ireland, on through Europe and also in the United States. The energies were given on the understanding that they extended as they were *shared*, and '*worked towards wholeness.*' And it would seem that the gift of the Inner Sun which I first experienced in the Summer of 2000 is also, essentially, to be shared.

Lady Olivia was conducting a guided visualisation down in the Temple at Clonegal Castle, at the Festival of Lughnasadh. I suddenly became aware that a great golden disc had slipped right inside my entire heart and chest area, and flooded my body with glorious heat, as if I

were sitting on a beach with the hot sun beating down upon my back. It was truly magnificent! With this I heard Lady Olivia's voice speaking of feeling the Inner Sun within... It was there already! Basking in this amazing experience the single word 'Amenhotep' surfaced in my mind, and I resolved to ask her later what that could mean. Before leaving the Temple that day, I stood in the sacred place between the two pillars in front of the High Altar of Isis and again the name 'Amenhotep' arose clearly.

After the ceremony, we all repaired as usual to the local pub in the village, where we all sat in groups round the tables, enjoying the company, and sharing our experiences. I found myself sitting with Lady Olivia to my left and was chatting to others over tea, and recalled an earlier occasion when I'd experienced a strong vibration, coming up from the Earth whilst standing in the Temple, and that on mentioning it later in the pub, I'd noticed that it came up again, very strongly through my feet.

This time I felt the Inner Sun begin to build once more within me and spontaneously raised a hand to my right, behind the person I was speaking to, without touching her back, and asked if she could feel it. "It's amazing", she said, "It's like sitting on the beach in the sun!" 'Pass it on,' I said, and so it passed on round the table in that direction, each one simultaneously receiving and giving. As Lady Olivia felt she needed healing heat in her back, I placed my left hand behind her as well and finally the circle was complete with eight or so people connecting strongly to the Inner Sun. So strong was it that I could actually feel it pulsing out until eventually it totally embraced the whole room and everyone in it. Little did I realise at that time just how strong it had become....

The next day, feeling very excited by this experience, I phoned several friends in Ireland and in the U.K. To my amazement, when I began to tell my story to my friends in Co. Leitrim, in the North West of Ireland, they burst out to tell me that they too had experienced this, at exactly the same time as we had been sitting in the pub! Everyone I phoned had experienced the same thing!

From then on the presence of the Inner Sun became a most welcome feature of Festivals at the Castle, and it put in a regular appearance particularly at the gatherings in the pub, and sometimes at a private house sitting round a big log fire. I came at its own behest and in a slightly different way each time, often meeting specific needs in a totally unexpected way – but it undoubtedly contributed to the strengthening of the bonds of friendship between those who came regularly and to the continuing warm welcome extended to those visiting from afar.

*

***The Rune 'Sowelu'- meaning 'Wholeness, Life Force, the Sun's Energy'** was drawn on the day of the Blessing of the Sun Water, and was accompanied by this beautiful translation of the salutation of the Sun, known as the Gayatri prayer in India, where it is still in daily use in its original Sanskrit. (See Ralph Blum's Book of Runes, published by Headline Book Pub. PLC)*

[This article was originally published in Isis-Seshat in May 2004 at the request of Lady Olivia Robertson]

Greenwood Magic

I see us in a wood beneath great boughs of green
You come to me as warrior
I come to you as Queen
Queen of the Night
Queen of the Wood
Queen of the Open Heart
Do you stand before me willingly?
Do you pledge your sword and heart?
The whole Wood waits its voices stilled
To see what you will do
Will the Ancient Magic live again?
It all depends on you
Lay down your weapons
Your armour, your defence
Before you stands the Queen of Night
Great Mother's Priestess
I wear Her crown upon my head
I bid you kneel before me
Honour the Lady I represent
To honour Her, adore me
Now I open up my robe to you
Reveal to you my flesh
See the Lady's power now flow through Her Priestess
I take you deep into myself
Lose yourself in me
For in my heart lie many lands
And many a vast dark sea
Travel through these lands to me
Until you stop at last
Beneath the boughs of woodland green
Where I hold you to my breast
A leafy crown for your noble head

I give to you my ring
For you have walked the Sacred Path
And now you are a King
And now, the beings of the Wood
They laugh, they dance, they sing
They know the Magic lives again
The Queen has found her King

by Deirdre Wadding



Photo courtesy of Cáit Branigan

Invocation to Hekate

I am the witch that burns,
That burns up the sky and the sea,
I am the witch that burns look through the dark and you'll see me.
I am the witch that burns all the illusion away,
Breathe deeply into me; call my name, three times three:
Hekate, Hekate, Hekate,
Hekate, Hekate, Hekate.
Hekate, Hekate, Hekate,
Open your heart; I will set you free,
I am the witch that burns all of your pain away, cut you to pieces and drain
your blood,
Contort your body, lose your mind, give it all to me.
Ill burn away, I will set you free.
Call my name, three times three,
Hekate, Hekate, Hekate,
Hekate, Hekate, Hekate,
Hekate, Hekate, Hekate.
Faceless black void seems like it's all bare, nothing's there.....
Here I am to be found, don't be scared, stand your ground.
Show me your courage; show me your grit, SHOW YOUR TRUST IN ME.
Allow me to overcome you, wear you to the ground, I enter into your soul,
There is no separation, we are one.
You say you are my priestess, you say that you are mine.
"I am yours, my queen, I am yours take what you need."
Bat then dragon, flying through the night,

Hekate teach me your potions,
Hekate teach me your skill,
Hekate, I'm yours for the taking, bend me to your will.

Hekate, Hekate, Hekate
Hekate, Hekate, Hekate,
Hekate, Hekate, Hekate.

Channelled to Maoliosa Kelly by Great Queen Hekate

Hekate to me

I am the bitch from the black sea, the black sea of eternity.
I am older than the stars and brighter than the moon.
I have been lighting the way, since the beginning of time.
I am known by many names: Hekate, light bringer, dark maiden, lovely one.
I have been adored, desired and despised.
I am finder and seeker.
I am also no-thing, of the void.
My powers are many, my gifts are too.
I am with you, in your psyche since the beginning of your time,
For our hearts are joined.
We have always known the truth, I am yours and you are mine.

Maoliosa Kelly

Olivia Robertson and OBOD: Three Generations of Connection

By Pat Booker

On the 3rd of June this year, Philip Carr-Gomm announced his intention to appoint a successor as Chosen Chief of The Order of Bards, Ovates and Druids. He will serve until June 2020, and then pass the role to Eimear Burke. Eimear is well known to members of the FOI, being an Arch-druidess in the Druid Clan of Dana and serving on the Circle of Brigid. However, she is not the first Chosen Chief of OBOD to have a connection with the Fellowship. She will, in fact, be the third to have known Olivia Robertson and to have spent time at Clonegal.

Olivia had an early interest in Druidry. When she was a young girl, she and her brother would visit an old Druid hermit called Daniel Fox who lived on the banks of the Slaney. He had total clairvoyance and could see people from ages past. He spoke to Olivia and Derry of the old ways and initiated Olivia as a Druid by asking her to drink from an ancient well of which he was the guardian.

In the 1960's, Olivia's interest in Druidry led to a friendship with Ross Nichols, the first Chosen Chief of OBOD, who often gave lectures and seminars at Clonegal. Remembering the Druids of the day, Olivia stated:

"They were more like well-educated archaeologists. Scholars and gentlemen. I remember it used to irritate me frightfully; Ross was the only one who was decent enough to give women a role. The other Druids hadn't any Goddess at all."



Olivia in conversation with Ross Nichols, the first Chosen Chief of The Order of Bards, Ovates and Druids

It was in Ross Nichols' house on the Gledstanes Road in West London that Olivia first met Caitlín Matthews and then a young Philip Carr-Gomm. Though he would later become Ross Nichols' successor as Chosen Chief of OBOD, his role as a 16-year-old was somewhat more humble – he got to wear a blue tabard and pass around the peanuts. Nevertheless, he obviously made an impression as Olivia invited him to come to Clonegal for a visit. Philip remembers his arrival in Ireland as follows:

"I first went over to Ireland when I was 17 or 18, then – at late 18 or 19 - I went over to live at Huntington Castle where Olivia was. I remember as the boat came to Ireland there was this huge rainbow and it was just wonderful. I felt I was going to live there forever."

Had he decided to stay forever, the option was there. Philip recalls on his third visit to the castle announcing he was due to leave the following day:

"Poppy looked at me with her large eyes and simply said "Why must you go?" And I told her I had to return for my second term at university. "Where would you be happier?" she asked, continuing to look directly at me. "Why, here of course!" I said, as I started to sense my world turning upside down. "Then stay," was all she said. "But I can't! I can't stay here forever," I replied, and she just said, "Yes you can, you can stay here for the rest of your life if you like." And in that moment I took the decision to stay, and in doing that my life changed utterly."

Philip remembers the extraordinary generosity of this offer, made with no strings attached, to a young man who contributed nothing practical to the household:

"That conversation epitomises the character and soul of Poppy, Derry and Olivia. It was a statement, in the final analysis, of unconditional love, of complete acceptance."

During his time there, Olivia taught Philip her special method of guided meditation, which opened to him *"worlds I had never until then been really sure existed"*. She also helped him to develop his imagination through the Reverse Occam's Razor principle which he recalls with particular fondness:

"In this house of dreams, Olivia insisted we defy the principle of 'Occam's razor', which tells us to favour the simplest and most logical explanation for any phenomenon. Olivia felt this was a very dull approach: 'Always choose the most esoteric, the most fanciful and exotic explanation,' she declared. If the door suddenly swings open of its own volition, a sudden breeze is the least likely cause, a ghost eager to join our company is the far more likely explanation according to this wonderful rule for life."

When the time came to leave Clonegal and be reborn into the everyday world, Philip found the process difficult. He speaks of two further important visits – one, twenty years later, with his wife Stephanie for their handfasting, and another to say goodbye at Olivia's funeral.

With Olivia having been such a friend and influence, it is no wonder that Philip chose to honour her when he appointed an FOI member as his successor. In a video announcing his decision to pass on the role, Philip concludes a list of Eimear's qualifications to be Chosen Chief by saying:

“And as well we have a shared history in our connection with Ireland and with Olivia Robertson..... We've both been influenced by her teachings, her perspective, her philosophy, so that feels really good, I think.”

As an OBOD member, I do not recognise the Druids whom Olivia remembered from the early 1960's, those who “had no Goddess at all”. Nowadays, the Goddess is abundantly and joyfully present in our training and our celebrations. The dedicated scholars of her recollection still exist, but these days the scholarship is mixed with exuberance and delight. Modern OBOD Druidry, though it may be serious, is never stuffy or sombre. Of course, many factors contributed to this transformation, but it seems certain that the inspiration of Olivia Robertson played a major part. Long may her influence continue!

Sources:

- Full text of Philip Carr-Gomm's article in memory of Olivia Robertson: <https://www.philipcarr-gomm.com/essay/memories-olivia-robertson-memorial/>
- Link to the Druidcast podcast in which Philip celebrates the 40th anniversary of the founding of the Fellowship of Isis: <https://www.paganmusic.co.uk/druidcast-a-druid-podcast-episode-109/>
- Link to the video interview between Philip and Eimear Burke, announcing the succession: <https://www.youtube.com/watch?v=7YDIXhSET8A>
- Olivia Robertson quotation drawn from the interview with her published in **A Legacy of Druids : Conversations With Druid Leaders Of Britain, The USA And Canada, Past And Present** by Ellen Evert Hopman

Many thanks to Philip Carr-Gomm for kind permission to quote him and also for fact-checking this article.

Prayers to the Seven Sisters of Hathor

By Amy Auset Rohn

I absolutely adore Hathor. Before I even knew her name she called to me. I was in a channelling class preparing to share deep words of wisdom from Archangel Uriel when, instead of the Archangel, another being appeared. When I asked for a name she said, "I am Hathor." I didn't know this name and dismissed her...not once but three times! Each time she patiently returned with the statement, "I am Hathor," until I finally said, "All right, you are Hathor!"

Her presence then descended into me from my crown chakra and my heart was beating so fast and hard inside my chest and I couldn't catch my breath. Needless to say, no words of wisdom came through....other than a powerful introduction to the Goddess Her Self. That was at least 15 years ago and since then she has been by my side, guided me with my music, and introduced me to the other Egyptian neteru.

I decided recently to write an invocation to honour Hathor and her seven sisters. I invite you to sit with each of them and let them fill your heart...and let your own invocation to them flow out onto paper. If you do, I'd love to hear them!

Prayer of invocation to She From the Land of Silence:

"Shhh! Be still and wait," she said. The silence was suffocating, but oh! Wise Goddess! Gratitude flows like rivers from my eyes for your patience in teaching me the power of silence! Blessed are you among the Wise Ones and blessed am I to be lifted into the sacred silent space beside you."

Prayer of invocation to the Lady of the Universe:

"Oh, how you sparkle and shine! Oh, how you draw our gaze up and remind us of our size and our immense power in spite of it when we feel so small. Keep me. Guide me. Keep reminding me to gaze up at your beautiful body, sparkling with the light of a thousand souls, so that I may open my heart to you and your light is reflected in me."

Prayer of invocation to Sky Storm:

"I see you coming! I see how you breathe in and pull power and strength from the air around you to unleash your holy storm. You pull your strength through a wormhole that is the path of least resistance. Remind me to breathe. Remind me to stop trying so hard to fly against the winds of change and instead to move into what pulls me effortlessly along my way. Remind me that sometimes it may seem that I need to pull strength out of thin air but

that I am strong enough to do it, for your spirit is with me. My heart is full of gratitude for your loving presence to show me the way.”

Prayer of invocation to She From the Land of Khem:

Dark, black, silky skinned goddess, Keeper Of Secrets, creatrix of possibilities let me bury myself within the deep richness of your fertile black body and breathe in the scent of your perfume, like wind, like sand, like memories. Settling into your warm earthen embrace, sand on my lips... I remember myself and I am made whole in you, Great One, She From the Land of Khem.”

Prayer of invocation to She with Red Hair:

“Crimson. Blood red. Heartbeat of knowledge. Beautiful Wallflower. Your strength lies within the silky curls of red sunset that adorn your head. Teach me the value in my uniqueness and the blessings of my unique gifts, as reflected by the unique differences of each sunset that adorns your head as you put your hair into braids and curls and let it unfurl in the warm breeze across the desert sand. Help me to remember that in being and embracing my differences I am empowered to make a difference.”

Prayer of invocation to She with the Bright Hair:

“With you I have it all. My beauty like yours, shines on through aging and through the ages... timeless, ageless, always shining. Hair sprinkled with light that shimmers like sun reflected from your golden mirror, a gift from your heart to mine. Let me not grow apathetic but remain steadfast and shining, hair bright... the auburn, the brown, the grey. Always growing. Always shining. Always free.”

Prayer of invocation to She Whose Name Flourishes in Skillfulness:

“May your name be praised, She Whose Name Flourishes in Skillfulness! May your name be remembered for your great gifts! May I be as one with you, our names linked by Destiny. May my name be praised. May my name be remembered for my great gifts and skills to work great things in the lives of others. May my name be remembered with yours for the I give thanks to you for my name. I give thanks to you for my gifts. May my name and my gifts bring joy and honour to you.”

Amy Auset Rohn

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www.thegoddessinside.com

Images of the Temple of Hathor at Dendera, Egypt

By Amy Auset Rohn





“The Greatest Invocation to Isis in all of Literature”

Book XI of the Metamorphoses of Apuleius

By Pat Booker



FOI delegates performing an Isian mystery play at The Parliament of the World's Religions in 1993

© Photo from Olivia to share on the FOI Homepage

When Olivia Robertson and other FOI delegates appeared at the Parliament of the World's Religions in 1993, they demonstrated the worship of the Isis with prayers and a mystery play. At the climax of the play, Gayle Mack spoke the words of the invocation of Isis from The Metamorphoses of Apuleius. The dramatic finale was an Isian procession, based on a description from the same work. It is a work which Olivia Robertson described as containing “the greatest invocation to Isis in all of literature”. She referred to it in many of her writings and often used excerpts in liturgy.

Surprisingly, this much revered text appears as the final chapter in a work known for broad comedy and unrestrained sexual content. The Metamorphoses, better known as The Golden Ass, is the only Roman novel to survive in its entirety. It tells the story of a foolish young man called Lucius. His desire to experience magic leads him to acquire magical potions dishonestly, so that he may transform himself into an owl. Unfortunately, it goes wrong and he turns himself into an ass instead.... And has no idea how to turn himself back! In his donkey form, he has many adventures, undergoes hardships and witnesses much bawdy behaviour.

However, in the final chapter, Book XI, the tone changes abruptly. After much suffering, Lucius awakes in terror and sees the moon at her height. This turns his thoughts to the Goddess:

"I knew that cloaked in the silent mysteries of nocturnal darkness, the supreme Goddess exercises her greatest power; her guidance governs human affairs; not only cattle and wild creatures but even lifeless things being quickened by her power and her

light's divine favour; all individual bodies on land, in sea or air, waxing with her as she waxes, and waning in obedience to her waning."

He bathes his head in the sea seven times, as Pythagoras states seven is a number particularly suited to religious endeavours. He then invokes the Goddess by her many names:

'Queen of Heaven,

*whether you are known as bountiful **Ceres**, the primal harvest mother, who, delighted at finding your daughter Proserpine again, abolished our primitive woodland diet, showed us sweet nourishment, and now dwell at Eleusis;*

*or heavenly **Venus**, who at the founding of the world joined the sexes by creating Love, propagating the human race in endless generation, and worshipped now in the sea-girt sanctuary of Paphos;*

*or **Diana**, Apollo's sister, you who relieve the pangs of countless childbirths with your soothing remedies, venerated now at Ephesus;*

*or dread **Proserpine** herself, she of the night-cries, who triple-faced combats the assault of spirits shutting them from earth above, who wanders the many sacred groves, propitiated by a host of rites;*

*oh, **light of woman**, illuminating every city, nourishing the glad seed with your misty radiance, shedding that light whose power varies with the passage of the sun;*

in whatever aspect, by whatever name, with whatever ceremony we should invoke you,

have mercy on me in the depths of my distress, grant good fortune, give me peace and rest after cruel tribulation.'

The Goddess herself appears to him, in a form which devotees of Isis will recognise:

"Firstly her long thick hair in tapering ringlets was loosely spread over her divine neck and shoulders, and her head was crowned with a complex garland of interwoven flowers of every kind. At the centre, over her brow, a flat disc like a mirror or rather a moon-symbol shone with brilliant light. Coiled vipers reared from the right and left of her coronet which was bristling with erect ears of corn. Her multi-coloured robe was of finest linen, gleaming here pure white, here a saffron yellow, there flaming rose-red, with a woven border flowing with flowers and fruit, and what dazzled me most of all was her jet-black cloak with its full sheen, wrapped gleaming about her, slung from the left shoulder, knotted at the breast, and sweeping over her right hip. It hung in sweetly undulating complex folds down to a tasselled fringe, and along its borders and over its surface fell a scatter of glittering stars, round a full moon at the centre breathing fiery rays."

She addresses him as follows:

"Behold, Lucius, here I am, moved by your prayer,

I, mother of all Nature and mistress of the elements, first-born of the ages and greatest of powers divine, queen of the dead, and queen of the immortals, all gods and goddesses in a single form; who with a gesture commands heaven's glittering summit, the wholesome ocean breezes, the underworld's mournful silence; whose sole divinity is worshipped in differing forms, with varying rites, under many names, by all the world.

There, at Pessinus, the Phrygians, first-born of men, call me Cybele, Mother of the Gods; in Attica, a people sprung from their own soil name me Cecropian Minerva; in sea-girt Cyprus I am Paphian Venus; Dictynna-Diana to the Cretan archers; Stygian Proserpine to the three-tongued Sicilians; at Eleusis, ancient Ceres; Juno to some, to others Bellona, Hecate, Rhamnusia; while the races of both Ethiopias, first to be lit at dawn by the risen Sun's divine rays, and the Egyptians too, deep in arcane lore, worship me with my own rites, and call me by my true name, royal Isis."

Telling him that she has taken pity on him, Isis advises the foolish young man to join a procession of her worshippers the following day, and to eat the garland of roses which her priest will be holding. When he does so, Lucius is restored to his human form, and goes on to join the cult of Isis, and later, the cult of Osiris.



Lucius regains his human form, as painted by Bartolomeo di Bertoli in 1345

While *The Metamorphoses* can scarcely be viewed as a documentary, many of its elements may be grounded in the author's life. As regards magic, Apuleius once stood trial for using magic to get a wealthy widow to marry him. His defence speech, the *Apologia*, still exists. As regards bawdy behaviour, he writes with such knowledge and relish that we can confidently say he was no prude. Finally, as regards the worship of Isis, Apuleius was known to be an initiate of a number of cults and mysteries, and many scholars agree that book XI was grounded in his own experience of Isis worship in the 2nd century Roman Empire. Certainly, Olivia Robertson believed that he was a Priest of Isis, and that he gave us a true and beautiful account of her rites.

Sources:

- The translation used here is by A.S. Kline and is free to download and use for non-commercial purposes from <https://www.poetryintranslation.com/klineasapuleius.php>
- The original Latin text of the novel is widely available online.

Note:

I have tended to refer to the novel by its title of *The Metamorphoses*, as the better known title. *The Golden Ass*, is a later coinage by Saint Augustine.

Centre Listings

To have your centre listed here, send details to: submissions@fellowshipofisis.com
Please put **Isian News, Isian Voices** in the subject line. Next closing date for submissions will be: **30th September, 2018**.

Please note: As a result of the fantastic response to our call for members to list their centres in the newsletter, going forward we will ask that descriptions be limited to 50 words maximum, not including contact details.



© *We Reap to Share* by Olivia Robertson, graphic FOI Homepage

Centres are listed by country. There is also a separate section for online and correspondence centres at the end.

Chile

- **Iseum Templo de Isis:** Santiago y Algarrobo. Our priesthood training is open for new candidates from 21st September 2018, Autumn Equinox. Please write to our email for details. Nuestro entrenamiento para el sacerdocio abre puertas el 21 septiembre 2018, equinoccio de otono.

Contact Andrea Angelos templeisischile@gmail.com

Website: www.templodeisis.org

- **Iseum Alas de Isis:** Santiago, Chile. Our iseum is open to receive new devotees who are looking for a way to initiate a contact with the divinity.

Priest: Ludovico Rojas Diaz

Mail iseum: iseum.alasdeisis@gmail.com

England

- **Domus Sophiae Terrae et Sancta Gradalis, (House of Earth Wisdom and the Holy Grail)**, BCM Hallowquest, London WC1N 3XX, UK (based in Oxfordshire)
Contact: Caitlín Matthews tigernag@gmail.com.
- **Iseum of Cerridwen:** Based in Portsmouth, UK. We celebrate the eight turning points through the year by holding open public ceremonies just to the North of Portsmouth. We also offer Druid teaching and perform baby naming, handfasting and other rites of passage.
Contact: Stormwatch at Stormwatch@gmail.com **Website:** www.genesisorder.com
- **Lyceum of Universal Learning:** Havant, Hampshire. We facilitate a lifelong learning ethos alongside an outreach of a Healing World Network. Our outreach intends that fellow co-creatives develop a fresh and mindful way of thinking/feeling that exists in all natural order. Universal Learning does this by harnessing the wheel of the seasons gifts and with a 'whole and free now' ethos. We offer local and global celebrancy, workshops and online critical incident support.
Contact: Priestess Hierophant Gaynor Linnecor: worldhealing@ymail.com
Website: <http://www.royalmaze.uk/>
Facebook: <https://www.facebook.com/healingworldoutreach/>
- **Grove of the Avalon Sidhe:** This is a grove of the Druid Clan of Dana, based in Glastonbury and open for training and regular ceremony and celebrations in the Glastonbury area and online. With Ard banDrui Danu Forest.
Contact danu@danuforest.co.uk
- **Lyceum of Our Lady of the Stars:** Glastonbury. This group is dedicated to my primary Goddess Nuit, and Her consort, Geb of the Green Earth. I am also a priestess of Elen of the Ways. I hold ceremonies in honour of these deities, which all are welcome to attend. The details are on the Facebook page.
Contact Annabelle at <https://www.facebook.com/groups/350230325389068/>
- **Iseum of SilverHearth (previously known as WomanSpirit):** Based in Maldon, Essex, UK
Open to contacts for forming of new circle and celebrating seasonal festivals.
Contact Rachel Mayatt on rachel.mayatt@outlook.com

Greece

- **Iseum Temple of the Goddess:** Koukaki, Athens. Regular gatherings for prayer, rites and celebrations. Tours of sacred sites in Athens. Accommodation for visiting priesthood, preferential fees in our Goddess Hearth. Please enquire by writing to our email. **Contact** Andrea Angelos templeisichile@gmail.com

Republic of Ireland

- **Lyceum of the Three Mothers:** Findneimid, Balcarrig Hill, Ballycanew, Gorey, Co. Wexford, Ireland.
Contact: Cait Branigan. Email: cbranigang@gmail.com

U.S.A.

- **Iseum of the Rekhset Akhu:** Based in Chicago, Illinois, USA. Our mission is to highlight the interrelatedness of the communities of the living and the dead and to cultivate transfigured spirits (*Akhu*, plural, in ancient Egyptian) within ourselves in our lifetimes through devotional relationships with the Kemetic *Neteru* (the gods of ancient Egypt), temple ritual magic done publicly and privately, and workings of apotropaic and healing magic. Accepting applications from local students desiring one-on-one and small group-based training.
Contact Rev. Anna Applegate at priestess@rekhsetakhu.com
Website: <https://www.rekhsetakhu.com>

Lyceum of Alexandria-Mishigami: Based in Chicago, Illinois, USA. We fuse a Kemetic Polytheist outlook with our members' disparate magical disciplines and offer a variety of public FOI Liturgy-based rituals and events for the Chicago Pagan and metaphysical communities. We also offer FOI Clergy training locally and via online methods for global spiritual seekers.

Contact Rev. Demetria Nanos at hail_isis@yahoo.com

Facebook page: <https://www.facebook.com/FOIintheChi/>

- **Iseum Of the Sacred Lotus:** Located in Easton Pennsylvania USA. A living temple to Isis. We assist in developing a closer relationship with Isis. We are not a Kemetic reconstructionist group, we honour the past and Isiac history by incorporating that inspiration into modern practice. This Iseum is a chapter of the Temple of Isis in Geyserville California. We offer clergy training, devotee & student study and offer Isian services to the public in the form of meditation rituals. Initiated members assist with charity work and public service such as ritual & meditation at festivals, etc.
Contact: Rev James Isidorus 917-536-6303 **Email:** AusetGypsy@gmail.com
Web: <https://m.facebook.com/TheIseumOfTheSacredLotus/>
- **Iseum of Hathor, Lady of the West:** Chesterfield, Virginia. Active in training Adepts for 9 years. **Contact** : Reverend Donna M. Swindells: ibgreenie3@yahoo.com
- **Lyceum of Dionysus, Ariadne, and Aphrodite, Star of the sea:** Chesterfield, Virginia. Active in training Adepts for 9 years. Two Priests & four Priestesses will be graduating this 2018 later this year.
Contact: Reverend Donna M. Swindells: ibgreenie3@yahoo.com

Wales

- **Centre of Pandora:** Blaenberem, Mynyddcerrig, Llanelli, SA15 5BL. All Goddess worshippers welcomed.
Founder / Priest: Rufus Brock Maychild **Email contact** rufus.maychild@gmail.com

Online and Correspondence Centres

- **The Iseum of the Divine Isis Within** has a website for those seeking to begin their Priestess of Isis training. Contact Auset using the links below for further details.
Website: <http://www.thegoddessinside.com/priestess-of-isis-intensive/>
Fb page: <https://www.facebook.com/Iseum-of-the-Divine-Isis-Within-197325982435/>
- **Crossroads Correspondence Lyceum:** Home-study programs dedicated to the intuitive arts and mysteries of the Goddess, including Priesthood ordination and Magi/Adept degrees. **Website:** <http://www.cryceum.com>
- **The House of the Fountain of Life: Lyceum of the Waters of Fire**
La Casa de la Fuente de la Vida: Lyceum de las Aguas de Fuego.
Dedicated to the Celtic and Iberian World and Mysteries and is an Authorized Center from which we share the Curriculum of the College of Isis.
We are currently taking Students. Estamos Aceptando Nuevos Estudiantes.
Contact: Ness Bosch **Email:** centro.foi.nessbosch@gmail.com
Web: <https://centros-foi-nessbosch.jimdofree.com> **Also on Facebook.**
- **The House of Love and Thunder: Iseum of the Power of the Heart**
La Casa del Amor y el Trueno: Iseum del Poder del corazón.
Dedicated to the World of Ancient Egypt and is the center from where we focus in related to the Egyptian theme studies. From the Iseum we share The Priesthood of Hathor created by Ness. The Iseum also coordinates Internationally the Guardians of the Flame of Hathor.
Contact: Ness Bosch **Email:** centro.foi.nessbosch@gmail.com
Web: <https://centros-foi-nessbosch.jimdofree.com> **Also on Facebook.**
- **The Grove of Excalibur and the Lady of the Lake La Arboleda de Excalibur y la Dama del Lago.** Dedicated to the Druid World and is the center from which we study to the European Druid Culture. Formations focused on this path are being prepared and will be taught from this center.
Contact: Ness Bosch **Email:** centro.foi.nessbosch@gmail.com
Web: <https://centros-foi-nessbosch.jimdofree.com> **Also on Facebook.**

➤ **The Priory of Universal Waters Priorato de las Aguas Universales.**

Dedicated to Water and Ecology. It is the Center from which we share love and respect for the waters, a Mystery School of the water element. Members with love for Water and Eco minded welcome.

Contact: Ness Bosch **Email:** centro.foi.nessbosch@gmail.com

Web: <https://centros-foi-nessbosch.jimdofree.com> **Also on Facebook.**



Photo courtesy of Pat Booker

How to find us on the internet:

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FOI Translations:

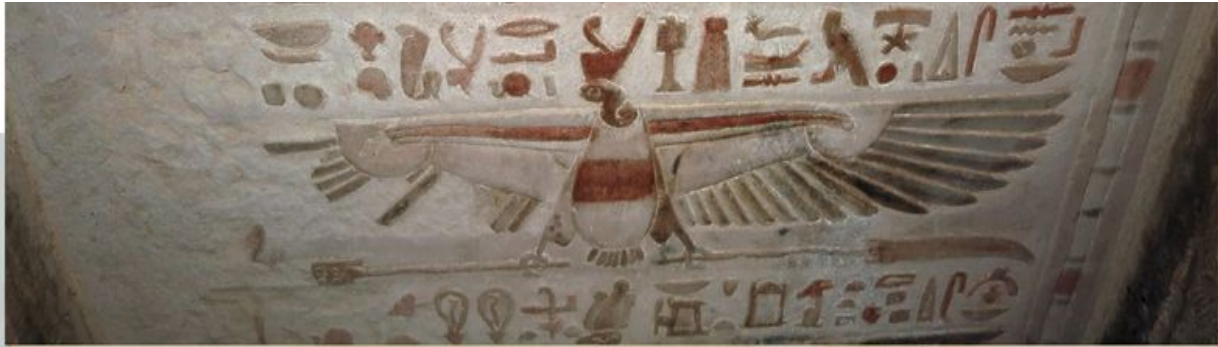
http://www.fellowshipofisis.com/espanol/foi.html	FOI en Español
http://www.fellowshipofisis.com/deutsch/foi.html	FOI auf Deutsch:
http://www.fellowshipofisis.com/translations.html	Manifesto in various languages

How to submit contributions for future issues

Please send articles, poetry, artwork or letters to the following address:

submissions@fellowshipofisis.com and put **Isian News, Isian Voices** in the subject line.

Next closing date for submissions is: 30th September, 2018.



The Fellowship of Isis Manifesto

Growing numbers of people are rediscovering their love for the Goddess. At first, this love may seem to be no more than an inner feeling. But soon it develops; it becomes a longing to help the Goddess actively in the manifestation of Her divine plan. Thus, one hears such enquiries as, "How can I get initiated into the Mysteries of the Goddess? How can I experience a closer communion with her? Where are her nearest temples and devotees? How can I join the priesthood of the Goddess?", and many other such questions.

The Fellowship of Isis has been founded to answer these needs. Membership provides means of promoting a closer communion between the Goddess and each member, both singly and as part of a larger group. There are hundreds of Iseums and thousands of members all over the world, since the Fellowship was founded in 1976 by Lawrence, Pamela and Olivia Durdin-Robertson. Love, Beauty and Truth are expressed through a multi-religious, multi-cultural, multi-racial Fellowship. The good in all faiths is honoured. The Fellowship of Isis has no particular affiliations.

The Fellowship is organized on a democratic basis. All members have equal privileges within it, whether as a single member or part of an Iseum or Lyceum. This manifesto applies also to the daughter societies: the College of Isis, the Spiral of the Adepti, the Spiral of Alchemy, the Noble Order of Tara and the Druid Clan of Dana.

The Fellowship respects the freedom of conscience of each member. There are no vows required or commitments to secrecy. All Fellowship activities are optional and members are free to resign without question. Membership is free.

The Fellowship reverences all manifestations of Life. The God also is venerated. The Rites exclude any form of sacrifice, whether actual or symbolic. Nature is revered and conserved. The work of the Noble Order of Tara is for conservation of Nature.

The Fellowship accepts religious toleration, and is not exclusivist. Members are free to maintain other religious allegiances. Membership is open to all of every religion, tradition and race. Children, listed as "Children of Isis", are welcomed, subject to parental consent. The "Animal Family of Isis" accepts members' animal and bird friends through centres.

The Fellowship believes in the promotion of Love, Beauty and Abundance. No encouragement is given to asceticism. The Fellowship seeks to develop friendliness, psychic gifts, happiness, and compassion for all life. The Druid Clan of Dana develops Nature's psychic gifts.

The College of Isis has been revived after its suppression 1,500 years ago. Like Aset Shemsu, The F.O.I. itself, it has always been alive in the Inner Planes. It is from these Inner Planes that its return has been inspired. Magi degrees may be conferred through Lyceums of the College. Correspondence courses are offered. There are no vows nor secrecy.

Iseums are the very Hearths of the Goddess, or Goddess and God to Whom they are dedicated. These are listed, along with Lyceums. Tara Priors and Dana Groves are also listed regularly. All these centers are for FOI members only.

All members are equal, and are not subject to anyone. All work with the Goddess - or Goddess and God - of their own Faith. Every Being - human, animal, bird, tree - element - is an eternal offspring of the Divine Family of the Mother Goddess.