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INTRODUCTION

Contemplative Wicca is an exclusively contemplative practice of Wicca that is based on science, the concept of Oneness, and the traditional Wiccan veneration of nature. Contemplative practice both informs and is supported by this theology. Although there have been other similar integrations of nature and religious belief, this particular combination of tenets provides a unique and forward-thinking theological viewpoint upon which to base spiritual practice, and extends the current discussion of Wiccan practice and belief.

Today, with environmental disaster looming, it is imperative that we find a new way to live our lives, with new guiding values that will help us to heal the earth and each other. Because it is difficult to use the currently existing religious systems to make sense of the world and society of today, many people have turned from mainstream religions and are seeking spiritual meaning on their own. The extant religions are heavily encumbered with trappings from societies and worldviews long gone, and are not amenable to the radical alteration that is necessary to address our changed circumstances and the issues that arise from them. Science and exploration have changed our worldview considerably, and what is needed now is a new system of religious thought and practice that will help us make meaning in our world, and live in it peacefully and sustainably. A contemplative, nature-based religion is especially well-suited to address the issues we now face.

A pagan theology would fulfill those requirements, but traditionally, very little formal theological thinking has been done by pagans. This is primarily because there are innumerable groups and individuals with differing beliefs and practices and no central authority. Additionally, many pagans are against formal dogmatizing, authority, and organization, seeing it as too restrictive. Nevertheless, in recent years, some have begun to construct pagan theologies, and having a basic statement of belief and a clear definition of Wicca would go very far in establishing it as a real, legitimate religion to outsiders as well as providing a better self-understanding for practitioners. If we can present ourselves unambiguously and with confidence, we are more likely to be given credibility by others. This same self-understanding also can enable us to better understand and appreciate other faith traditions and cooperate with them in interfaith as well as academic settings.

Contemplative prayer is the core of many religions. This same contemplative core allows Contemplative Wicca to meet other faiths at their own cores, at the center of spiritual life, and to foster interreligious dialog. Time spent in meditation helps us to see and experience the Oneness that is so necessary to move spirituality into the future.

Oneness is the spiritual path of the future, and contemplative practice both provides the spiritual experience and supports the theological concept, guiding our behavior and our worldview. Monotheism is essential to this theology because it provides the logical underpinning for the notion of the oneness of all things. If we can see God as the God of all that is, and can see that we are simply one family, along with all of creation, then the benefits of monotheism far outweigh any drawbacks. The monotheism I advocate is not strict monotheism, rather it is monotheistic panentheism, a unity where God is both immanent and transcendent, the ground of being.

Today, however, the myths and creeds of popular religion have come under increasing (and deserved) attack, and many people have rightly left them behind. If religion is to survive for the benefit of mankind, and not for its destruction, reflective religious forms such as nonduality can no longer be confined to the elite (Michaelson, 2009, p. 97).

Wicca sees nature and humans as sacred, and human society as collaborative rather than hierarchical. We are part of nature, and cannot be separated from it. Advances in science have enabled us to see the many ways that we are only one part of nature, not above or separate from it. Through contemplation, we can experience this, and can see the face of God more clearly.

Science can show us how God works in creation, and provides the best support for the belief that we are all one. Pagans often see science and religion as complementary; and viewing science as a partner to theology can allow pagans to see science and theology as united in one endeavor, rather than as separate and conflicting disciplines. This lack of conflict between science and religion makes paganism well-suited to forming a new system of religious thought and practice, so needed in our modern society. We need both science and religion. Science tells us what, how, and when,

but religion tells us why. The two types of knowing are incomplete without the other.

Aggression has always been a part of Western society. Now that war and national expansion are no longer acceptable or necessary, but sadly, still common, we need to learn how to live more peacefully and share our prosperity. This can be accomplished by leaders heeding the ideas and advice of those who live in a contemplative manner and who can show us a new way to look at the world and each other, a way that involves thoughtfulness and cooperation rather than aggression. Although the contemplative way of life is not possible for everyone, its message can bring healing to our planet if we heed those who follow this quiet path, whatever their tradition. There are many today who no longer subscribe to the old spiritual traditions, and the theology proposed here could provide guidance for those who seek a new spiritual path.

This book is offered as an exploration of a theology of Contemplative Wicca, intended to contribute to the discussion of Wicca among pagan scholars and serious practitioners who may be seeking to incorporate contemplative ideas and meanings into the construction of their faith. Here I shall explore what it means to pray and worship in this way, what kind of God inspires such prayer, what it means for daily life, and for the practice of Wicca.

NOTE: It is important to note that meditation and contemplation are considered the same thing, for the purposes of this book. When I use the term “mysticism”, I include both ecstatic and contemplative prayer, and throughout this text I use the terms contemplation, contemplative, and mysticism, mystical, interchangeably, as mysticism includes contemplative practice. I do not consider magic to be a part of mysticism. For a full explanation of these terms, see page 68.

Chapter 1

WICCA

This chapter will discuss pagan theology, including the importance for pagans of doing theology at all, and outline the practice of Contemplative Wicca including its similarities and differences with other forms of Wicca. The main substance of the book will deal with the nature of God, ethics, magic, and prayer. There will be no discussion of specific rituals, rather, the ideas that support contemplative practice will be examined.

Why is it important for Wiccans to do theology?

Paganism has many and varied denominations, and none have a central authority. Practitioners are free to conduct a solitary practice, and many do. Beliefs and practices vary from group to group and individual to individual, and very little formal theological thinking has been done by anyone. This is why there is so little real pagan theology; there is nothing meaningful one can say except regarding individuals or small groups. Nevertheless, those small groups and individuals should formulate their theologies so that the religion will not remain so unformed and appear to have no identity or substance to outsiders (York, 2003, p. 157). In recent years, some have begun to construct pagan theologies, and a seminary has been in operation for pagan clergy since the 1990s. Pagans, however, cannot construct one theology that would apply to all pagans. With the differences between denominations and individuals, what can be accomplished is coherent theologies that apply to individual groups and denominations, or a very general theology that would encompass all or most nature-based religions.

An attempt was made toward this goal in 1974 by the Council of American Witches, who drew up a statement of thirteen basic beliefs (Adler, 1986, p. 101). The Council disbanded shortly after this, and since then there has been no similar group with the authority to alter this document. This is due primarily to the fierce independence endemic to pagan groups that prevents agreement on very much, and that causes distrust of large organizations of any kind. These two pagan attributes are central to nearly all pagans, but they also have the unfortunate effect of preventing any sort of larger unity or cohesion, even to engage in beneficial activities such as legal work to ensure religious

freedom for pagans. At this time, it seems there is no viable council or group to perform this type of unifying work, so the original 1974 statement still stands. The statement can be viewed in the Appendix.

Having a basic statement of belief and a clear definition of Wicca would go very far in establishing paganism as a real, legitimate religion to outsiders as well as provide a better self-understanding for practitioners. If we can present ourselves unambiguously and with confidence, we are more likely to be given credibility by others. This same self-understanding can also enable us to better understand and appreciate other faith traditions and cooperate with them in interfaith as well as academic settings. This greater clarity also improves public understanding and acceptance of Wicca and paganism in general.

Learning about other faith traditions should also be part of theological study, and other faith traditions can provide great richness of thought and practice that can influence Wiccan thought and practice, to its benefit. Although many pagans abjure the more traditional faiths, particularly Christianity, this is not necessary. It is important to remember that truth can be found in all faiths, and new insights and illuminating practices can be incorporated into a person's Wiccan practice without losing any integrity. Indeed, there is nothing to fear from studying traditional faiths, and mining them for their gems of wisdom. By the same token, such breadth of knowledge and understanding can enable Wiccans to realize they do not have to accept all the standard Wiccan or pagan ideas or practices, and to formulate their own.

Similarities with Traditional Wicca

Nature

There are two aspects of Contemplative Wicca that are most like other forms of Wicca. The first is that the religion is nature-based, the second is the celebration of the Wheel of the Year, the cycle of nature. It is upon this foundation that Wiccan ethics can be based, as we will see later.

Wicca sees nature and humans as sacred, and human society as collaborative rather than hierarchical. We are part of nature, and cannot be separated from it. We are part of all its cycles, including the food cycle. We take the lives of plants and animals in order to survive, and eventually we become food for some other organism, whether a large predator or tiny microbe, and complete

the circle. All this should be done reverently, and eating should be seen as a sacrament, even as death is sacramentalized in nearly every religion. We are not above nature, and have no right to dispose of it profligately (Taylor, 2010, p. 20). This cycle of taking and giving life binds us to all of nature, and is cause for both humility and joy.

We are also bound to nature by the simple acts of breathing, drinking water, and walking on the earth. The air has been breathed by many organisms since it developed, recycled through successive lives over countless years. The same has been done with the water and the earth, elements breaking apart when an organism dies, and being used again as food to build new ones. Everything we do depends on the support of our environment. Advances in science have enabled us to see the many ways that we are only one part of nature, not above or separate from it. When we can experience this, it can help us to see the face of God more clearly.

I find science to be one of the best sources of theological thought and inspiration. When nature is approached with a knowledge of how it works, it is even more awe-inspiring than when approached in ignorance. Science can show us how God works in creation, and provides the best support for the belief that we are all one. Fortunately, pagans often find a great harmony between science and religion, and form theological ideas from this. This lack of conflict between science and religion allows pagans to live happily and productively in both worlds, and foster human progress (Kraemer, 2012, p. 61). Viewing science as a partner to theology allows pagans to see science and theology as united in one endeavor, rather than as separate and usually conflicting disciplines. It is this happy partnership between science and religion that makes paganism so well-suited to forming a new system of religious thought and practice that is so needed in our modern society.

Sabbats and Moons

Contemplative Wicca follows the wheel of the year as many other pagan denominations do, with eight Sabbats and thirteen moons. The cycle of Sabbats celebrate the turning of the seasons, and the oneness of all creation. The celebration of these holidays, however, is contemplative, with minimal ritual and most of the time spent in meditation. This can be done as a solitary practice, or as a group engaging in a Zen-like group meditation. For those who are members of a coven, all Sabbats and moons can be celebrated together, but it seems more fitting to celebrate at least the waning moon alone. This is in contrast to traditional Wicca, where more ecstatic practice is used, and ritual is far

more active, including drumming, dancing, music, and so forth.

All contemplative circles can be begun with a casting of the circle, and a reading or sharing of a thought for the group to use to focus their meditation. The rest of the time would be spent in silent meditation, and the circle would be opened at the end. Doing much more ritual than this would take away from the contemplative quality of the circle.

Differences with Traditional Wicca

Goddess and God

One very central aspect of paganism is shared by Contemplative Wicca, but with a difference. Contemplative Wicca uses the same goddess and god symbol set as in traditional paganism, but the understanding of them sets Contemplative Wicca apart from standard polytheistic paganisms. Contemplative Wicca is monotheistic, seeing God as One. Here, the goddess and god are seen as simply different aspects of God, not as separate gods themselves. These symbols are ritually useful in a nature-based religion, as they very aptly assist in the celebration of the earth and the seasons.

Most pagans worship both a male and a female god, and many worship multiple gods. This makes sense as people also need God to be accessible, understandable. If God is so completely other, then it is hard to imagine what It is at all, much less pray to It. It is much easier for people to anthropomorphize and refer to God as He or She at least to some extent, especially in ritual or group prayer situations. In an embodied universe, God is manifested in the particular things all around us, and in each of us; so even though God is One, It looks like many (Michaelson, 2009, p. 4). Michaelson (2009, p. 62) even suggests that monotheism is incomplete unless it includes the many. Another way to think of the many aspects of God is to consider them representations of different people's experiences of God. There are as many experiences of God as there are individuals, and each are valid. God is just as real when It appears to some as a woman and to others as an elephant-headed boy. Since God is ultimately ineffable, the multitude of representations of God actually help us see that God is found everywhere and anywhere (Michaelson, 2009, p. 105). Michaelson (2009, p. 106) also points out that, since God is ineffable, it is equally wrong to either deny or ascribe an attribute to God. God is Its own category.

The important thing to remember is that referring to God as male or female is merely ritually

expedient, and does not need to limit the single Godhead in people's minds. Monotheism is not just seeing the godhead as a unification of the distinctions between various gods; there is only one god. When reflecting theologically, it is important to realize that God is One.

Monotheism and Panentheism

Contemplative Wicca has more differences than similarities with traditional Wicca, the two most important being the practice of contemplative rather than ecstatic prayer, and the belief in one God. Monotheism is essential to this theology because it provides a logical underpinning for the notion of the oneness of all things. "Polytheistic discourse had become meaningless because, among other things, it was too anthropomorphic and, more decisively, it reflected a fragmented rather than unified view of the cosmos. Only a uniquely one god can be uniquely god, let alone transcendent" (Werblowsky, 1985, p. 12). If God is divided into various smaller gods, how can we achieve unity? Monotheism can be feared as an excuse for authoritarianism and intolerance, and it has been used as such. However, if we can see God as the God of all that is, and can see that we are simply one family, along with all of creation, then the benefits of monotheism far outweigh any drawbacks.

Animism is a popular theological position among pagans, where the practitioner sees certain trees, mountains, springs, etc. as divine entities, each worthy of worship in its own right. This is perhaps the most fragmented and primitive form of polytheism. Although animism views all things as divine, thereby promoting a greater valuing of nature, the concomitant lack of transcendent awareness keeps animists focused on what is immediate to them and prevents a larger view of life, a spiritual nearsightedness that prevents seeing the cosmos and all its inhabitants as one. The same concerns apply to more formal polytheisms, such as Greek or Nordic polytheisms. God is present in all things, and all things, including us, are made of the same stardust and partake of the same life. In an ultimate sense, we do not have separate lives, but are all part of the life of the cosmos. From this vantage point, polytheism simply does not make sense.

Martin (2004, p. 148) states that for many, "monotheism is the antithesis of Goddess spirituality" because it is seen as a model for a hierarchical power structure. Taylor (2010, p. 206) points out the "enduring conflict" between monotheism and polytheism centered on monotheism's historical abuse of power and habits of social and environmental oppression. Christ (1997, p. 111) is unable to see paganism as monotheistic due to its history of goddess persecution. This, however is not a

necessary aspect of monotheism. The sacred is everywhere, not only above, but below as well, and God is present both beyond and within all that is. As you can see, the monotheism I advocate is not strict monotheism, rather it is a form of panentheism, a unity where God is both immanent in creation and transcendent as the ground of being. This will be discussed at greater length in the next chapter.

Monotheism is more evolutionarily advanced than polytheism in that monotheism provides a better survival strategy by promoting the unity of all people, while polytheism provides a platform for tribalism and divisiveness.

Monotheism by inclusion, on the other hand, is a very different, in fact syncretistic process. Gods there are many, but when unifying tendencies assert themselves, for whatever social and cultural reasons, the gods begin to merge, with either one name being the real one (as in Apuleius), or all names being equal since none is ultimate. The Divine, whether personal or not, is so infinite and absolute that an infinite number of manifestations and hence an infinite number of names of the nameless are only to be expected. As soon as you move away from total mystical silence (known already to the ancient pagan philosophers, as Odo Casel has shown many decades ago in his dissertation *de philosophorum silentio mystico*) and from the concept of the Divine Nothing, to the sphere of speech and utterance, then names galore become inevitable. But their justification resides precisely in the assumed underlying unity—a unity which may itself be beyond the very possibility of word and name. Some people believe in a transcendent unity of religions. Others proclaim the transcendent unity of names. Our age takes it for granted that polytheism is obsolete; that the only polytheism still possible is monistic sham-polytheism (I call it "sham" because in the multiplicity of its manifestations it is held to express an underlying unity); that the most acceptable and respectable form of polytheism is precisely that generated by a fundamentally atheist religion (MahSyâna), and that to talk about god is to use the singular in either the exclusive or the inclusive version (Werblowsky, 1985, p. 10).

The cosmos points to only one God because the universe is a cohesive whole with all parts coordinated together. If there were multiple gods, then there would be multiple purposes, and such conflict that ultimately would be incompatible with life. The fact that we are here in a universe that

is mostly harmonious indicates the presence of a single guiding force that I choose to call God. Basing our religion on the earth alone is not enough. God needs to be much bigger, to be a God of the universe, in order to have ultimacy and be worthy of worship.

Ethics

Wicca traditionally has not had a strong position on morality and ethics, and this needs to be rectified in order to have a cohesive set of principles to guide our lives as well as to present to outsiders. A good foundation for ethics is our view of nature and humans as being sacred, and of human society as collaborative rather than hierarchical, as well as monotheism with its concomitant idea of Oneness.

Christ (1997, p. 119) points out that society's prevailing Darwinian view of nature as competitive arose at the same time that Europeans were colonizing the rest of the world and developing an industrial economy. It can now be seen that such thinking has brought about the current threat to our environment. This competitive view is deeply wrong, as we are best served by cooperating with nature.

Michaelson (2009, pp. 39, 214) suggests that a practice that unites body and mind could help to lead us away from further environmental damage, and eventually reverse our dire ecological situation. Because paganism is an earth-centered religion, there is no other way for practitioners to live than ecologically. Christianity can teach its followers to be either lords of the earth or environmental stewards, but paganism does not allow such leeway, and the faithful must follow the ecological path. For this reason it is a clearer and better path to wholeness and sustainability than religions with scriptures that can be misinterpreted. When we come to see the unity of all things, we cannot imagine causing environmental destruction; it would be unthinkable to destroy ourselves, our friends and families, our world. This view of ourselves and our planet needs to be brought forward if we are to avert catastrophe. We have the knowledge and means to change and improve our human and environmental situation; what we lack is the will. We do not have the will because we continue to labor under outmoded notions of what is important. If we can learn new values and adopt them in our lives, we can change the world. It is in this area specifically that religion can help us, by showing us how to find meaning in our lives and our world. The religion particularly suited to this task is Contemplative Wicca, with its thoughtful consideration of spiritual issues, veneration of nature, and

promotion of a collaborative social structure. These ideas will be discussed further in a subsequent chapter.

Prayer: contemplative vs. ecstatic ritual

Contemplative Wicca is the practice of contemplative prayer and ritual using a Wiccan frame of reference. Ecstatic prayer and ritual is not used at all, which sets it apart from traditional pagan and Wiccan practice. Wicca has a strong tradition of solitary practitioners, and it is this model of witchcraft that can provide a reference point for pagan contemplative practice. Contemplative prayer involves silent, often solitary, attention to God. There is usually little or no ritual, and the purpose is to bring the devotee closer to God and allow them to hear God's quiet voice. This means that the usual rituals that include chanting, drumming, and dancing would be supplanted by silent prayer and meditation. Groups can practice Wicca in a contemplative manner by conducting rituals that are minimal, and delegating most of the time for silent prayer or meditation. The more usual activities of feasting and singing can be done afterward during fellowship. Solitaries have the liberty to honor Sabbaths and moons simply by meditating on the meaning of the festival, or by doing visualization work, for example.

Contemplative prayer is usually quiet and often solitary, while ecstatic practice involves some combination of singing, dancing, drumming, and a group of people. Both types of prayer can bring us close to God, but do so by different paths. Ecstatic prayer can induce a mystical experience through the devotee's physical efforts, while contemplative prayer is simply a still waiting for God to speak, which can take some time. Contemplative prayer is rigorous and difficult, while ecstatic practice can seem more like a party. Participation in ecstatic practice does not require deep thought or reflection, but contemplative practice does. The two different paths may also require different types of personalities to be practiced with greater success.

Those who are drawn to solitude and quiet are often also drawn to the spiritual life, and find contemplative prayer appealing, indeed, they sometimes feel compelled to follow this form of spirituality. For them, ecstatic practice is not attractive and may not even work. Although anyone can profitably undertake contemplative practice, it is more difficult for those who prefer the company of others and who are drawn toward action. For these people, contemplative prayer can be arduous or even irrelevant. Contemplative prayer is not easy for anyone, but those who are

drawn to it often cannot let it go, and are able to persevere in spite of setbacks.

The people who are drawn to contemplative prayer are definitely in the minority. In Western society, most people are extroverts, preferring the company of others over solitude, and they have held most of the power in society because there are more of them and they are more aggressive (Aron, 1996). This has been to everyone's benefit as, in the past, people needed to explore the world and extroverts were brave enough to do it. War and other conflicts were common in the past, and extroverted leaders were able to defend the interests of their people and increase their influence and prosperity in the world. Now that war and national expansion are no longer acceptable or necessary, but sadly, still common, we need to learn how to live more peacefully and share our prosperity. This can be accomplished by leaders heeding the ideas and advice of those who live in a contemplative manner and who can show us a new way to look at the world and each other, a way that involves thoughtfulness and cooperation rather than aggression. Although the contemplative way of life is not possible for everyone, its message can bring healing to our planet if we heed those who follow this quiet path, whatever their tradition. Contemplative Wicca offers such a quiet path for Wiccans that is every bit as valid as traditional practice.

Many have been drawn to pagan practice precisely for the opportunity it affords to engage in ecstatic prayer. For them, it was a joy to find a meaningful religion that did not involve sitting quietly in a stuffy church listening to interminable, dull sermons and cloying, simplistic songs. For the first time they could express their joy in God and be accepted. Why would they ever change their way of worship back to something even remotely like the way they had left? They don't need to. God is there for them, as It is for everyone. Besides, people may prefer one method of worship over another, but still avail themselves of other methods from time to time as the need arises. Once in a while it is helpful or appropriate to engage in a period of reflection and quiet prayer, or sing in a joyful group ritual, even if this is not the accustomed method used to find the sacred.

The core of all human religions is mystical experience. All religions have a meditative tradition, regardless of the types of rituals that they practice. This has implications for Contemplative Wicca in two ways. With its emphasis on meditation, Contemplative Wicca has little overt ritual as well as very little dogma, making it barely distinguishable from any other contemplative practice. The second is that Contemplative Wicca is a natural bridge to other faiths in its basis on meditation and

its absence of ritual and dogma.

Because there is so little to compare, the first point prevents Contemplative Wicca from comparing itself to other religions too favorably, thereby precluding rivalry and animosity against the “other”. Time spent in meditation helps us to see and experience that all is One. Additionally, this lack of ritual keeps group prayer experiences very unadorned, and the practitioners without the need to argue over superficialities. The minimal dogma also leaves little to argue over internally and little to defend to outsiders. This is not to say that theologians won’t be able to find arguable points, and to carry on arguing as they have always done. Nevertheless, contemplative practice should lead us to the place where severe theological wrangling is irrelevant.

This same contemplative core allows Contemplative Wicca to meet other faiths at their own cores, at the center of spiritual life, and to foster interreligious dialog. The simplicity of belief allows the practitioner to approach others with sufficient openness to learn from them and find new avenues of spiritual growth, and to promote unity. Living at the contemplative core helps us to see that the purpose of religion is not to differentiate ourselves from others, but to see and experience our togetherness as children of the same God, and citizens of the same cosmos.

Magic

It is necessary to address the issue of magic and spells, as this is an integral aspect of Wicca, and part of many people’s practice. It is part of Contemplative Wicca as well, but with important differences.

Magic and prayer are related, and use some of the same techniques. As with all else, magic must be guided by the concept of Oneness. When we see that we are one with the universe and with God, we can appreciate the fact that the seeking after individual power is neither appropriate nor even possible. It is fortunate that the attainment of magical skill is so rare and difficult, because when people think of magic, they think of just the superficial effects, and they are attracted to the power. They do not understand or accept that such power requires real work over an extended period of time in order to develop the necessary spiritual and moral base, as well as the mental and intellectual strength and experience.

The goal of magic is to gain control over objects and persons, while the goal of mysticism is to see

God and attain union with It. Without a spiritual center, it is easy for magic to lack moral guidance and either become ineffective or too dangerous to wield. I propose an understanding of magic that would include a spiritual core, and whose purpose would be to align oneself with nature and natural phenomena. The practitioner would work within natural law to attain harmony, not seek to circumvent the laws of physics to create a sensation. My notion of magic is taking advantage of events and turning them, rather than performing feats of wonder and obvious power. It is possible to do this through visualization. By visualizing the desired end, the attention can be trained to look for things that may otherwise go unnoticed and unused, and turn them to advantage. This type of magic takes a great deal of time, and only works when one's object is in keeping with the normal order of nature. Clearly, this is a very mild sort of magic, and not at all spectacular like that wielded by storybook sorcerers. Many may not even consider it magic, but it is the spiritual way of magic.

Conclusion

It is important for Wiccans to practice theological thought and discourse in order to clearly form our own thinking and guide our lives, as well as to engage with other faiths in interreligious dialog. This practice can lead society to new ideas and ways of living that provide greater benefit than we are experiencing now from our dominant religions. Contemplative Wicca's distinctive differences in the Oneness of God and the universe, and exclusive use of contemplative practice are its most salutary attributes, as they provide the basis for seeing the unity of creation and each other. Coupled with this, the notion of the sacredness of nature give the foundation for a system of ethics that, although difficult, could move us forward to a more harmonious society.

Although Contemplative Wicca diverges from traditional pagan forms in important ways, its basis in the sacredness of nature and its use of the Wheel of the Year and Goddess and God imagery, allow its adherents to follow the Wiccan path. Unfortunately, it is the very things that Wiccans would most take issue with, the notion of Oneness and exclusively contemplative practice, which would assist Contemplative Wicca to connect with other monotheistic faiths in a positive way.