

Sister Karol's

Book of
Spells, Blessings
& Folk Magic



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WEISER
BOOKS

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PREFACE

You might be wondering how a nun got interested in spells and magic. You might also be surprised to learn that it happened quite naturally, fitting perfectly into everything that I learned and believed in, growing up Catholic. I was born and raised believing in God, angels, saints—a spirit-filled world in which we had the ability to talk to them, ask for whatever we needed, and sense a divine presence with us wherever we were. At Saint Stanislaus Grade School in East Chicago, Indiana, we attended Mass every morning before class, where we watched a priest transform bread and wine (in the mysterious language of Latin) into the body and blood of Christ. *Abra-cadabra*. Catholic magic. I grew up thinking if bread and wine could be transformed into something divine, so could the rest of creation. The holiness in all creation can be found in those who have eyes to see what they believe.

In 1981, I moved to New York City to begin doctoral work at New York University—a city unlike any other on the face of this earth, where diversity is treasured as its heart and soul, and

I ended up celebrating everyone's holidays and holy days because they were my neighbors and friends. I celebrated Hanukkah, Yom Kippur, and Rosh Hashanah with Jewish friends, and solstices and equinoxes with Wiccan neighbors. We all celebrated the same times of year in different ways, recognizing the holiness in the food we ate, the seasons of the year, and the love we shared, which transformed everything into moments we'd never forget. I found more in common with different religious beliefs than disconnected, feeling enriched by the differences, making many my own. That's when my interest in spells and magic became part of me in ways that only grow deeper.

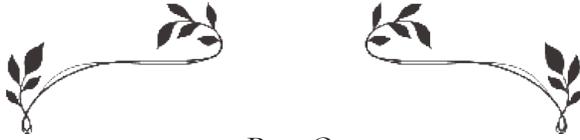
Wanting to write a book on spells, blessings, and folk magic was born from my interest in what we all believe, and my desire to find ways we can cherish and revere as holy the beliefs of others who know a different experience of God. I wanted to find ways to bring us together at a time when so many forces threaten to tear us apart. I believe in one God who reveals divinity in different ways to different people, with all ways equally divine, none truer than others. There are as many paths to God as there are people who walk this earth, and not all of them lead to church.

In this book, I talk about what my life of prayer looks like, what I do, and how it works to help me—in the words of Saint Richard of Chichester—“see more clearly, love more dearly, and

follow more nearly” the inner voice I hear to help bring joy into the world. I collected all my favorite spells, blessings, and folk magic recipes, the prayers most effective in granting my wishes, and I give them to you here. My wish is that you, the soulful reader, will see more clearly how everything is holy, just as it is, and how we are all called to revere and celebrate the divine life in all creation.

My hope is that you love reading this book as much as I loved writing it, and that it may become a prayer book for you, as it is for me. My greatest hope is that you might even consider making your own prayer book of spells, blessings, and folk magic because our world needs all the love and joy we can put out there. Mostly I pray this book grants you peace.

BLESSED BE



Part One



IN THE
BEGINNING



This book is about prayer and how important ritual becomes at certain times in our lives. Those who've grown up in ancient religious traditions—Judaism, Pre-Christian, Catholicism, Buddhism, Islam—know instinctively the powerful way ritual prayer blesses every moment of every day. At its very best, religion teaches us to revere everything as holy, just the way it is. Even those who are decidedly not religious in the traditional sense occasionally feel the need for divine intervention, blessing, and inspiration, especially in life's most profound turning points like birth, marriage, sickness, and death. They too believe in the power of prayer to help good things happen, bring comfort in times of sorrow, enlighten next steps when we feel lost and confused. As a matter of fact, the fastest growing "religion" today is giving birth to a new kind of "none," those living at the heart of what the Dalai Lama sees as a spiritual revolution, a shift in consciousness touching the heart of those who seek to save their soul without religion. This book is written with everyone in mind, especially "nones."

Who are these “*nones*”? “*Nones*” are those who find divine inspiration not in organized religion—which increasingly appears to be a divisive source of hatred, discrimination, and violence—but in a level of profound concern about one’s own spiritual life and the well-being of others. These “*nones*” are also missionaries of peace on earth and resisters of injustice. At their very best, they bow before the divinity in all creation. While “*nones*” may hold in contempt the God of organized religion made in the image and likeness of their believers, more importantly they appear drawn singleheartedly to a sacred presence in all of life that surrounds, inspires, and guides, felt as soulful, and experienced as divine. The call these “*nones*” hear to pray is deeply personal and the longing for ritual soulfully profound. At the deepest level of what it means to be human, I suspect we all share a desire at some points in life to live closer to our God. We feel called to pray. We all long to find heaven in all the hell on earth.

The spells, blessings, and folk magic in this book are for both believer and nonbeliever. There are favorite rituals and prayers for believers in God, Jesus, Mary, angels, and saints, and there are what I fondly call spells and folk magic: home-made prayers and rituals for those who see holy spirits present in nature, neighbor, and the ordinary events of daily life. Because none are mutually exclusive, in all of these spells and blessings you’ll find both—the soulfully personal mixed with the

deeply traditional—potentially the most powerful prayer of all. When we mix matters of the heart with spiritually charged rituals, divine intervention occurs. We make magic.

Long before religion became organized in churches and its powers centralized exclusively in men, practicing religion at home was the norm, most likely led by women. Every household had its deities, its altars, its daily rituals, with meals most sacred, sources of Holy Communion. All of life became part of ritual prayer. Ancient religious texts are full of household spells, blessings, and folk magic for the most ordinary things, such as healing a foot, silencing a barking dog, preventing snakebite, having a good singing voice—and a personal favorite—making a man tongue-tied. At first, some concerns appeared trite and unworthy of divine attention, until I read on to see how sacred ordinary life was to our earliest ancestors. All of life was holy, charged with the presence of God, and everything became sacred for those who knew how to see. These commonplace rituals became folk magic for the soul, all meant to strengthen our connection to the divine mysteries of everyday life. Everything came with a purpose; everything became part of life's mystery. Those are the good old days. Connecting daily to what is holy in heaven, on earth, and in one another is an ancient soul-saving grace.

Roman Catholicism preserved the primitive instinct in finding everything holy by assigning saints and angels very specific

duties responding to every human need. For example, Saint Lucy specializes in curing eye problems. Veronica is the patron saint of laundry. Teresa of Avila, the sixteenth-century mystic, became the advocate for writers and reliever of migraine headaches. Saint Dymphna, patron of those suffering mental illness, is also known to protect from those who drive us crazy. Saint Clare is the patron saint of television; Saint Francis of Assisi, the protector of animals; and Saint Joseph, most famous for buying or selling new homes (if you bury his statue upside down in the backyard). If you can't find something you fear lost, Saint Anthony is your man. *"Beloved Saint Anthony, please come around. Something's lost and can't be found."* I'm not the only one who still attests to the fact Saint Anthony never fails to find what's lost. Even non-Catholic friends testify to Saint Anthony miracles. Few things feel more miraculous than lost items found.

In addition to a communion of saints, I grew up surrounded by angels, still believing that at birth we're all assigned a guardian angel who helped prepare our soul for this lifetime, a spirit guide, remaining at our side forever. In Saint Stanislaus Grade School, nuns even instructed us to scoot over at our desks, making room for our guardian angel. While that advice felt more like divine incentive to behave, I still feel an angel at my side always, at least one. The divine point in all these beliefs reveals everything is holy just as it is, and maintaining a connection with

divine spirits throughout the day grants peace. We really can, in thought and deed, find heaven in all the hell on earth. We can make wishes come true.

There's no official explanation of why the earliest pre-Christian prayers were known as spells, except for the primitive belief that's exactly what deities do when we call-stop by for a spell. The spell itself has everything to do with God's visit and what happens when divine intervention occurs. Those who pray in ordinary ways do so in times of crisis as well as with the simplest matters of everyday life. Because rituals come from the soul, they are naturally, supernaturally, experienced as divine, full of grace, full of magically favored moments. Lives are changed by such mysterious activity. Even if we don't get what we want immediately, something happens, and what we want to happen gradually becomes real. That's the power in spells and therein lies the magic. When deities stop by for a spell, something changes in us; we somehow feel better. We may not know what happened, but we feel noticeably different after prayer, lifted up and calmer, with what Buddhists call "evenness of mind." In ways we don't understand completely, prayer blows a little wind beneath our wings and we feel better. Abracadabra.

In the 1970s, I felt drawn to the rituals, spells, and folk magic of ancient Pagan and Wiccan traditions, finding myself comfortably at home. As Catholics, we also celebrate the winter

solstice with Christmas, and spring equinox with Easter. The use of water, incense, oils, fire, candles, and vestments was familiar to me in Catholicism, as was the timing of our holiest days with the seasons of the year and phases of the moon. Our most sacred rituals are celebrated at life's most profound turning points: birth, marriage, sickness, death, forgiveness, initiation into adulthood, ordination into priesthood. I looked at ancient spells in which candles and incense were burned and ritualistic activities repeated for three, seven, or nine days for effectiveness and saw Catholic novenas repeated for three, seven, or nine days as well. I saw *repetition* revealed as a sacred ingredient in prayers being answered and spells making magic. Repeating rituals celebrated for thousands of years opens the door to the most divinely charged activities of all. That is why Catholicism reveres the Eucharist—commemorating the Last Supper—as its most sacred ritual, uniting believers in the Body of Christ. In pre-Christian rituals, calling on the divine energy present in all of nature—heaven and earth—becomes the magic ingredient in summoning divine intervention. Tuning into a world charged with the presence of God is what we do when we enter into ritual prayer with spells, blessings, and folk magic. We open the door to divine intervention, and our lives are transformed in the process, granting us peace to bring to ear.

In growing up Catholic, I became possessed by an enchanted spiritual life, born and raised with a mysterious vision of this

world. Long before the age of reason (believed to be seven years old), we learned from nuns and priests—God’s representatives—about a three-in-one God, made up of a Father, a Son, and a Holy Spirit (known for years as a Holy Ghost), the most mysterious of the three. I grew up believing in ghosts and spirits as divine, sources of everlasting goodness in this world. There was also Mary, Mother of God, Mother of Jesus, spouse of Saint Joseph, and our spiritual Mother. We had family in heaven and on earth. Following the Holy Family were choirs of angels, Cherubim and Seraphim, and a communion of saints, one whose name we were given in baptism, as a spirit guide and personal advocate. We entered this life well-equipped spiritually, knowing we were never alone. We saw how thin the veil is between this world and the spirit world, and how easily accessible it is when we pray; the door to the spirit world opens and we enter. Anytime and anywhere, holy spirits stood ready and willing to help when called upon. Mix all of the above together for a lifetime and it becomes you. Add to the mix the daily prayers and rituals in being a nun for over fifty years and it becomes you even more. At least it totally became me. So much so it now became this book. Abracadabra.

All the soulful questions asked and prayerful requests received make up this book. Rarely does a day go by when I don’t receive requests for prayerful support. Like ancient folk magic, calls for prayerful assistance are as ordinary and diverse as passing a test,

finding an apartment, healing the sick, comforting the grieving, selling a house, getting a job, binding those who hurt us. Some requests are speechless. The phone rings and friends ask, “Would you light a candle for me today?” Enough. They know. Most want to know the prayers and rituals I find helpful, as well as prayers to saints known to grant specific requests. Many are also drawn, as I am, to the prayers and rituals of other religious traditions as well. New York is the richest city in the world in giving its residents a consciousness of everyone’s holidays and holy days, encouraging us to celebrate in spirit, realizing how we tend to celebrate in similar ways on certain days. We all light candles to illumine darkness. We burn incense with the hope of our prayer rising to heaven, repeating ancient prayers, litanies, novenas, chants, rituals, all charged and saturated with centuries of prayerful energy. Such are the spells and blessings found in this book. Something, it is hoped, for everyone. A ritual for every occasion.

Far more than just a little religious recipe book, here you’ll also find everything needed to make your own *Book of Spells, Blessings, and Folk Magic*, the most important book of all. In *Part One: In the Beginning*, thought is given to understanding the impulse or “call” to pray; what prayer is, where it comes from, and what to do when we hear the call. Because creating sacred space is the first step, you’ll also find described common elements of sacred spaces with encouragement to build your own

home altars and shrines. Nearly all I know who hear the call to prayer also hear the call to create “home altars”; ordinary space made sacred where candles are lit, wishes made, and personal treasures collected—photos, crystals, statues, feathers, flowers, stones, seashells, urns of ashes from dearly departed loves ones, including pets. If you’ve been drawn to pick up this book, I suspect you already have at least one altar or shrine at home on top of a bookshelf, dresser, or table. You’ve already created sacred space at home for deities to stop by for a spell. This book is meant to find you.

At the heart of this book is an attempt to explain the magic in ritual and how divine power changes our lives; how to create magically favored moments in which miracles happen. Everything we experience, especially the worst of times, is capable of being transformed, even begs to be lived differently, with ritual prayer opening the door to divine intervention, to the grace of feeling better. Questions of where the power in ritual comes from as well as why, when, where, and how to ritualize prayer top the list. Here you’ll find common magic-making elements in ritual prayer, as well as a seven-step process in creating your own spells and making your own magic. Step by step is how it happens; slow and steady is how the magic in ritual works. Making the invisible visible is what we do in ritual prayer. Out of the depths of the soul we call on deities for divine intervention and

find revealed next steps, even if the next step is do nothing but wait. Clouds of unknowing are full of revelation for those who wait hopefully, and dark nights of the soul become enlightened, teaching how to see in the dark. Wherever we are in our life's journey is the stuff of magic; the holy place where transformation does its work. We bring our self to the altar, entering the spirit world just as we are, letting it be.

In *Part Two: Spells, Blessings, and Folk Magic*, you'll find old and new rituals for nearly every occasion. Some reflect ancient Christian rites; others draw on sacred rituals predating Christianity. Some are Roman Catholic in origin (but will work for all); Wiccan, Native American, and Jewish rituals are included as well. Valuable insights from nontraditional New Age experiences are also integrated. Some—like the “Ten-Cent Christmas Tree Blessing” (p. XXX)—are pure and simple fun. All responded perfectly at one point in time to someone's prayerful request; all reveal the mystery and magic I find in the rituals of Catholicism, and all contain the pure joy and fun I know and love in rituals shared with family, sisters, and friends. Most importantly, all offer opportunities for you to taste and see for yourself how divine, how comforting, how mysterious, and how much fun ritual prayer can be.

The heartfelt prayer on every page of this book is for you, the prayerful reader, to begin here and now creating your own

Book of Spells, Blessings, and Folk Magic. Think about where and when you hear the call to solitude and prayer. How do you open your soul's door and get in touch with deities? How, when, and where do you experience divine activity? Look at the turning points in your life and see how you were transformed, or not. The soul is the place, the holy of holies, where all spells and blessings begin, where we folks begin to make magic. Ritual prayer is the sacred key in opening the soul's door and welcoming deities in for a spell; opening the door to divine intervention.

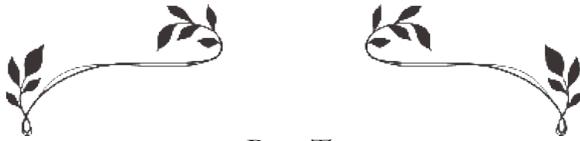
In the life of a writer, nothing is more sacred than blank pages waiting for words to appear. In the spirit of writing your own book, I encourage you to note favorite prayers and blessings. Add your own spells. Feel free to change the prayers and rituals in this book to suit your needs. Making rituals your own, as I have done here, is the most powerful magic of all. The thought of millions of *Books of Spells, Blessings, and Folk Magics* leads me to believe our world would be far less a mess if that happened. An endless flow of divine energy freeing compassion to work through the world is what's needed to make peace on earth. We are the magic stuff of miracles, put on earth in this lifetime to reveal, as did Christ, Buddha, and Muhammad, how divine it is to be fully human. We are all called to priesthood when we hear the call to prayer, called to be angels on earth who take religion into our own homes, hearts, and hands and put our life on the altar.

Transforming into heaven all the hell on earth is what happens when we call on deities daily to stop by for a spell, praying to be guided in revering everyone as divine, seeing in everyone the face of God. Namasté. Divine intervention in daily life is all we need to see everything as holy, just the way it is. Everything comes with the purpose of transforming us into our best self, into divinely human stuff capable of changing the worst into the best of times. Ritual prayer, like personal prayer, is all we need to open the door to the spirit world and invite God in for a spell; all we need to make the magic of summoning divine intervention. In the end, I pray this *Book of Spells, Blessings, and Folk Magic* will do for you what it does for me—allow you to taste and see how divine this life can be, even in its darkest, most devastating, most confusing, and most mysterious moments. I pray this book grants you peace (and everything else you want).

*There is no day that
I do not hear
the Voice.*

– JOAN OF ARC





Part Two



SPELLS, BLESSINGS,
AND FOLK MAGIC



What you'll find in the pages ahead is my prayer book, a collection of favorite rituals with an explanation of how they work. I find all bases covered here, and it's my hope you do too. The most important element in creating magic is making the ritual your own, which I have done, and encourage you to do the same. Follow intuition. Read through the directions for spells and decide what works best for you. Feel free to change anything—add, take parts out, think of something better—most important is making rituals your own. Everything is holy in making magic and nothing is inappropriate when we let the spirit—the angel in our soul—guide us. Making rituals our own is what makes folk magic so powerful.

I also encourage paying attention to the critical need for *pauses of silence* in ritual prayer. Pace yourself. Give yourself time to align with the presence of deities stopping by for a spell. Keep attention focused on the sacred activity of making magic, making your wish come true. Pauses of silence allow us to hear the voice of God and be led to next steps. Moments of silence allow time to listen for the voice of God and holy spirits who

communicate in thought, ideas, images, feelings, insight, understanding, and dreams, all of which can only be heard, seen, and felt in moments of silence. In planning your spells and blessings, therefore, pauses for silence before, during, and after the ritual are moments full of grace.

Last but not least, I encourage you to approach all ritual prayer in a spirit of gratitude, not attitude. In the beginning, we are grateful for the presence of deities, and in the end we are grateful for whatever happened. The holy spirit of gratitude makes miracles. The spirit in which we approach the altar bears directly—positively or negatively—on the outcome. Count your blessings and have fun. Approach all prayer in a spirit of gratitude and joy. Rituals lend themselves to playful spirits looking to engage us. It is my hope you enjoy all these spells and blessings as much as I do. I also hope you make your own prayer book, your own book of spells, blessing, and folk magic, bringing all the joy you find into this world. Meanwhile, enjoy mine.

Candle-Lighting Wish-Come-True Spell

The act of lighting a candle and making a wish is a spell and blessing all by itself. It's also a powerful way to pray when that's all the time you have. The divine power in fire and the soulful power in heartfelt wishes make this simple spell work like magic. Nature and necessity always make magic whenever we light a candle and make a wish. So whenever you hear even the faintest call to pray, light a candle and make a wish. And never light a candle, for whatever purpose, without dedicating it to someone or something, even if it's a two-word prayer of "thank you" to the deities who hear our call and appear every time we light a candle. In a similar manner, never extinguish a candle without confirming your wish with "*Amen*" or "*Blessed be.*" Keep in mind every time you light a candle and make a wish you are taking part in divine activity. Deities appear to hear your prayer. You are making candle-lighting magic.

BLESSED BE

Three Kings House Blessing

This blessing is done in the home every New Year, preferably on January 6, the Feast of the Magi, who experienced an epiphany on that day. It's a perfect time to pray for a New Year epiphany in our lives also, one of the best days for blessing every day of the New Year to come. The focus of all New Year house blessings is on purifying the home of any negative energy from the year past, charging the home with the divine energy of peace and love for the year to come. This blessing is also divinely fitting when moving into a new house or apartment. In a similar manner, its purpose is to purify the space of lingering negative energy, filling the space with divine energy of all you wish to come true. Houses are sacred places for souls to be at home. It is divinely fitting at the beginning of every year to invite God home for a spell and pray for a blessing. We pray for deities to stay at home in our home, making our house their house, a place where love is shared and magic made.

ON THE ALTAR

- pin or knife for carving
- 1 white candle
- 1 green candle
- oil for anointing

incense

holy water

evergreen branch

white chalk

background music (“We Three Kings” is a favorite)

DIRECTIONS

1. **CANDLE LIGHTING.** Before anointing, carve the year past into the white candle and the New Year date into the green candle. If you are moving into a new home, carve the date you moved out of your previous home in the white candle and the date you move into the new home on the green candle. In anointing the white candle, focus and be grateful for the best of times in the previous year, praying for all negative energy from the worst of times to be removed. In anointing the green candle, focus with gratitude on your hope for the year to come, praying for protection from all harm. Light the candles. Pause for a moment of silence. Offer a prayer of thanksgiving for the year past and a prayer of gratitude for the year to come.
2. **INCENSING.** Light the incense from the green candle, allowing smoke to rise. Take the incense throughout the house, incensing the corners of each room, especially

closets and around doorways. Incense everyone and every living thing, including pets and plants. Focus on purifying your home and your life from all negative energy. Return the incense to the altar and let it burn.

3. BLESSING. Take the evergreen branch (or whatever you choose) and sprinkle holy water throughout the house, blessing the same areas you incensed, including pets, plants, and everyone present. While blessing with holy water, pray your home and all who live within be blessed and protected in the year to come. Return holy water and branch to the altar. Then take the chalk, and above the doorway to each entrance, write K+M+B+*current year*. Return chalk to the altar. Let the candles and incense burn. Your house is blessed.
4. CLOSING. In concluding the blessing, promise to make an offering of gratitude for a healthy and happy New Year: a donation of time or money to the homeless or another proportional act of kindness. Never underestimate the divine power in “Blessed Works of Mercy” (p. xxx), particularly at the beginning of a New Year.

BLESSED BE

”

*Make thine home, thine abode, where
an angel would desire to visit, where an
angel would seek to be a guest.*

—EDGAR CAYCE, READINGS 480-20



Full Moon Holy Water Blessing

This ritual is an old folk blessing for making water holy, done best under a full moon. Ocean water, rain water, water from lakes and streams, bottled water, and even tap water become holy for ritual use. In this ritual, we honor the holiness of water.

ON THE ALTAR

- 1 bowl of water
- rock salt
- 2 white candles
- oil for anointing
- incense
- bell

Place the bowl of water and salt in the center of the altar with a candle on each side.

DIRECTIONS

1. **CANDLE LIGHTING.** Anoint both candles, focusing on purifying the heart and centering attention on the divine activity of making water holy. Light both candles. Pause for a moment of silence, calling on the presence of God to work through you in bringing out the holiness in water. Here you can offer a favorite prayer, poem, or song. On one occasion,

those gathered began chanting the hymn *“Peace is flowing like a river, flowing out of you and me, flowing out across the ocean, setting all the people free.”* Pausing for moments of silence provides psychic space for God to speak and us to listen.

2. INCENSING. Light incense from one of the candles and let it burn, allowing smoke to rise. Take the bowl of water, hold it over the incense, focusing on the holiness in water, praying *“Blessed Be.”* Do the same with a small bowl of rock salt, repeating *“Blessed Be.”*
3. BLESSING. Take the bell and ring it three times over the bowl of water and three times over the bowl of salt. Then take three pinches of salt and add to the water. Extend your hands in blessing over the bowl, praying from Saint Francis’s *“Canticle to the Sun”* (p. xxx).

*Praised be my God, for our sister, the moon,
and for the stars,
those You have set clear and lovely in the heavens.
Praised be my God, for our sister water,
who is life to us,
bumble and precious and clean.
Praise be my God, for our brother fire,*

*through whom you give us light in the darkness,
He is bright and pleasant and mighty and strong.
Praise You and bless you God,
We thank you and pray to serve you with great humility.
Amen.*

4. CLOSING. In closing, set the water bowl under full moonlight for three days—day before, day of, and day after the full moon. Store holy water in an airtight container, keeping it on the altar for spells and blessings.

BLESSED BE

New Job Spell

This spell is for the jobless and unhappily employed. Focus is on a door of opportunity opening, leading to work you love. In preparing for this spell, be very specific about what you're asking for and equally careful to remove doubt, fear, and negative feelings attached to your prayer. Doubt and fear prevent spells from making magic. Envision yourself doing work you love and focus on the job you want. The magic in this spell comes from the vision of what you're praying for and the pure belief it will come to you. Envision yourself in the new job you want and pray for your wish to be granted. New Job Spells are best done as the full moon approaches, on Sundays or Wednesdays.

ON THE ALTAR

5-inch circle of yellow or gold cloth
7 gold stars
7 sunflower seeds
business cards/symbols of work wanted
5-inch gold cord
resume
pin or knife for carving
2 yellow candles
anointing oil

incense
3-inch square white paper
green ink pen

DIRECTIONS

1. CANDLE LIGHTING. Before anointing, carve your initials on one candle and a symbol of the job you want on the other. While anointing with oil, envision yourself doing the work you want. Light the candles and pause for a moment of silent prayer. When you are lighting the candles, deities are present. Offer a prayer of thanksgiving.
2. INCENSING. Light the incense, passing its smoke over the items on the altar. Then take your resume or job application, hold it over the incense, and pray, "*As I wish, so might it be.*" Take the business cards or symbol of the work you want, hold it over the incense, praying "*As I wish, so might it be.*" Then hold your open hands over the incense, allowing the smoke to pass through your fingers, praying for the third time, "*As I wish, so might it be. Blessed Be.*"
3. THE SPELL. Take the white paper, and with the green ink pen, draw a circle in the center. Within the circle, write the job and salary you want. Fold it three times, seal with a kiss, and place in the center of the yellow cloth. Add the gold

stars and sunflower seeds, tying them together in the yellow cloth with gold cord, making your new job charm. Using the gold cord, tie three knots, repeating after each, "*Blessed Be.*" Place the charm on top of your resume and "let it be" on the altar. Keep candles lit.

4. CLOSING. Before bedtime, or if candles need to be extinguished, do so while praying, "*As I wish, so might it be. Blessed Be.*" Place the charm under your pillow for nine nights, praying your dream comes true. If you have job interviews during that time, take the charm with you. If it's a job you want, leave a gold star and a sunflower seed behind. If not, just leave. After nine days, sprinkle the charm contents near the work you want. Bury the white paper nearby as well. Keep the charm cloth and gold cord in a sacred place for future job magic.

BLESSED BE

Memorare

This ancient Catholic prayer, known by heart, has been repeated by generations for centuries. Mary is known to grant all requests. As children, we were told by saintly nuns, *“If you don’t get what you want from God, go to the Mother of God.”* This prayer is charged with divine energy, believed to grant instant peace, also a soothing sedative on sleepless nights.

*Remember, O Most Gracious Virgin Mary,
never was it known
that anyone who fled to your protection,
implored your help,
or sought your intercession
was left unaided.
Inspired with this confidence,
I fly unto you,
O Virgin of Virgins, my Mother.
To you do I come,
Before you I stand.
O Mother of the Word Incarnate,
in your mercy,
bear and answer me.
Amen.*

BLESSED BE

Blessed Mother Broken Heart Blessing

Whatever the cause, few things in life need blessing more than a broken heart. Soulful breaks long for the kind of relief only Blessed Mothers can provide. In times that try the soul, the lighting of a candle can be a healing blessing in itself, as are favorite prayers, psalms, poems, and other sacred writings known to bear healing power. As Catholics, we grew up knowing no one knows what broken hearts feel like more than the Blessed Mother, the Mother of God; and whether we are Catholic or not, Mary never says no to broken hearts. This blessing calls on the Mother of God, and Mother of our Soul, to heal our broken heart and grant us peace.

ON THE ALTAR

statue/icon/image of the Virgin Mary

3 blue candles

1 white candle

pin or knife for carving

anointing oil (rose scented)

incense

white felt heart, cut in half

needle and blue thread

recording of Schubert's "Ave Maria"

Place the Virgin Mary statue or image in the center of the altar. In front, make a triangle with the blue candles, placing the white candle in the middle.

DIRECTIONS

1. CANDLE LIGHTING. Before anointing the blue candles, carve the word “HOLY” on each. Anoint all three with oil, focusing on all sadness and heartache being comforted. Carve your name into the white candle, and while anointing, focus on opening your broken heart to Mary’s healing power. Light the three blue candles, pause for a moment of silence, and then pray the “Memorare” (p. xxx).
2. INCENSING. Light the incense from the blue candle at the top of the triangle. Hold the white candle over the incense, breathe in the smoke, and focus on Mary’s healing power moving through you. Do the same, holding both halves of the white felt heart over the incense, focusing on Mary binding your broken heart with love. Pause for a moment of silence. Schubert’s “Ave Maria” works magic here.
3. BLESSING. Light the white candle, representing you, from the top blue candle, praying, “*As I pray, so might it be, Blessed Mother come to me.*” Then take the two halves of the white felt heart and stitch them together with blue thread,

repeating with each stitch, "*Blessed Be.*" Leave the stitched heart on the altar with incense and candles burning until bedtime.

4. CLOSING. Let the candles burn until they extinguish. Before bedtime, take the felt heart, hold it over the altar, and repeat the "Memorare." Place the felt heart under your pillow for nine days, praying the "Memorare" every night before bedtime. After nine days, bury the felt heart in a flower garden or a household plant, humming Schubert's "Ave Maria."

BLESSED BE

Lucky Winner Gambling Spell

This spell was revealed by a woman sitting next to me in a New Orleans casino, learned from her grandmother and handed down through generations. She won \$2,500. She said it also works “really good” at Church Bingo and should be done five minutes before departing for any gambling adventure. I also have a testimonial from my best friend since kindergarten, Veronica Hargrove. Before departing for a casino trip, she did this spell and won \$5,000. Our mutual best friend, “Bone,” won \$500, which her husband used to buy a new toilet.

Take a green candle and carve dollar signs on all sides. Light the candle, make a wish to win, let it burn for five minutes, and then blow it out. Rub your hands in the smoke, envisioning money coming to you in whatever game you play. Don’t wash your hands until after gambling. Keep the candle on your altar for future use. It also enhances good luck to share your winnings to the charity of your choice. The law of Karma guarantees it will come back to you ten times over.

BLESSED BE