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2020

# 60s Our Original Intentions

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UUID: 0e0ecc33-0ed0-458c-8e35-1caf6f93927e

**Recommended Citation:**

Muntean, Fritz. "60s Our Original Intentions." 2020. Fritz Muntean Collection. New Age Movements, Occultism, and Spiritualism Research Library. Valdosta State University. Valdosta, GA. <https://hdl.handle.net/10428/6748>

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A great deal of what happened from then on was informed by what we'd been exploring from the fall of '62 onward:

- the Graves' Three-Fold Goddess;
- the Jungian archetypal balancing act;
- the religious dimensions of altered states of consciousness;
- the colourful ceremonial regalia;
- the emphasis on well-crafted poetry;
- the spontaneous playfulness;
- the sense of magical experimentation;
- the cheerful eroticism;
- the serious efforts to shoehorn all of this into a coherent and relatively stable ethical framework.

The psychedelic experiences of its founders and early adopters gave NROOGD an countercultural emphasis that was distinctly different from the British-based strains of Wicca on which it was, at least in part, intentionally based. And this, in turn, I believe, had a positively enormous effect on the subsequent development of several important aspects of Contemporary Paganism, from generic Gardnerian to Reclaiming, and even further if one but knew.

IMO, and FWIW, the people who rallied with me around the ribbon-bedecked May Pole of modern Pagan Witchcraft in the early 1960s were primarily sybarites. We were all there, I believe,

- to fuel the fires of a religiosity that claimed 'all acts of love and pleasure' as its sacraments,
- to challenge the broader culture's long-standing misgivings about both nature and 'natural' ways of living,
- to overcome its distrust of the ecstatic and impulse-driven life.