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[Main page](#)
[Contents](#)
[Featured content](#)
[Current events](#)
[Random article](#)
[Donate to Wikipedia](#)
[Wikipedia store](#)

Interaction

[Help](#)
[About Wikipedia](#)
[Community portal](#)
[Recent changes](#)
[Contact page](#)

Tools

[What links here](#)
[Related changes](#)
[Upload file](#)
[Special pages](#)
[Permanent link](#)
[Page information](#)
[Wikidata item](#)
[Cite this page](#)

Print/export

[Create a book](#)
[Download as PDF](#)
[Printable version](#)

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[العربية](#)
[Čeština](#)
[Cymraeg](#)
[Deutsch](#)
[Español](#)
[Français](#)
[Italiano](#)
[Македонски](#)
[Norsk](#)
[Português](#)

[Edit links](#)

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Article [Talk](#)

[Read](#)

[Edit](#)

[View history](#)

Dianic Wicca

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Dianic Wicca, also known as **Dianic Witchcraft**,^[1] is a [neopagan](#) religion of female-centered [goddess](#) ritual and tradition. While some adherents identify as [Wiccan](#), it differs from most traditions of Wicca in that only goddesses are honored (whereas most Wiccan traditions honor both female and male deities).^{[2][3]}

While there is more than one tradition that calls itself Dianic,^[3] the best known is the female-only variety,^[1] founded by [Zsuzsanna Budapest](#) in the United States in the 1970s.^{[2][3]} It is notable for its worship of a single [Goddess](#) and focus on egalitarian, matriarchal [feminism](#).^[3] It is named after the [Roman goddess Diana](#), but Dianics worship goddesses from many cultures, seeing them as "aspects" of a [monotheistic](#) goddess.^[2] Dianic Wicca is an [eclectic](#) combination of elements from [British Traditional Wicca](#), Italian folk-magic as recorded by [Charles Leland](#) in *Aradia*, [feminist](#) values, folk magic and healing practices from a variety of different cultures.^{[2][3]}

| | |
|---|------------------------------------|
| <div></div> <div>Dianic Wicca</div> | |
| <div>Symbol of the Goddess with the Pentacle.</div> | |
| Abbreviation | DW |
| Type | Wicca |
| Orientation | Feminist orientated Wicca |
| Theology | Goddess movement |
| Governance | Female-orientation Priesthood |
| Region | United States |
| Founder | Zsuzsanna Budapest |
| Origin | 1970s United States |
| Members | Around 1,000-2,000 |

Contents [hide]

- [Beliefs and practices](#)
 - [Differences from mainstream Wicca](#)
- [History](#)
- [Denominations and related traditions](#)
 - [McFarland Dianic](#)
- [See also](#)
- [References](#)
- [Further reading](#)
- [External links](#)

Beliefs and practices [\[edit\]](#)

Dianic Wiccans of the Budapest lineage worship the [Goddess](#), who they see as containing all goddesses, from all cultures; she is seen as the source of all living things and containing all that is within her.^[2] Dianic covens practice [magic](#) in the form of [mediation](#) and visualization in addition to spell work. They focus especially on healing themselves from the wounds of the [patriarchy](#) while affirming their own womanhood.

Rituals can include reenacting religious and spiritual lore from a feminist standpoint, celebrating the female body, and mourning society's abuses of women.^[5] The practice of magic is rooted in the belief that energy or 'life force' can be directed to enact change.^[6] However it is important to note that rituals are often improvised to suit individual or group needs and vary from coven to coven.^[7] Some Dianic Wiccans eschew manipulative [spellwork](#) and [hexing](#) because it goes against the [Wiccan Rede](#). However, many other Dianic witches (notably Budapest) do not consider hexing or binding of those who attack women to be wrong, and actively encourage the binding of [rapists](#).^[2]



Diana (or Artemis, by her Greek name) as a protector of women and wild nature^[4]

Differences from mainstream Wicca [\[edit\]](#)

Like other Wiccans, Dianics may form [covens](#), attend [festivals](#), celebrate the eight major [Wiccan holidays](#), and gather on [Esbats](#).^[2] They use many of the same [altar tools](#), rituals, and vocabulary as other Wiccans. Dianics may also gather in less formal Circles.^[8] The most noticeable difference between the two are that Dianic covens of Budapest lineage are composed entirely of women.^{[2][3]}

When asked why "men and gods" are excluded from her rituals, Budapest stated:

It's the natural law, as women fare so fares the world, their children, and that's everybody. If you lift up the women you have lifted up humanity. Men have to learn to develop their own mysteries. Where is the order of Attis? Pan? Zagreus? Not only research it, but then popularize it as well as I have done. Where are the Dionysian rites? I think men are lazy in this aspect by not working this up for themselves. It's their own task, not ours.

— during a 2007 interview^[8]

There is therapeutic value inherent in Dianic ritual—many women use it to overcome personal trauma and raise awareness about violence towards women, earning comparisons to feminist [consciousness-raising](#) groups in the 1960s and 70s.^{[9][10]} In fact, some groups develop rituals specifically to confront gendered personal trauma, such as battery, rape, incest, and partner abuse. In one ethnographic study of such a ritual, women shifted their understanding of power from the hands of their abusers to themselves. It was found that this ritual had improved self-perception in participants in the short-term, and that the results could be sustained with ongoing practice.^{[11][12]}

Dianics pride themselves on the inclusion of [lesbian](#) and [bisexual](#) members. It is a goal within many covens to explore female sexuality and sensuality outside of male control, and many rituals function to affirm lesbian sexuality,^[13] making it a popular tradition for women who have come out.^[6] Some covens exclusively consist of same-sex oriented women and advocate [lesbian separatism](#).

Dianic Wicca developed from the [Women's Liberation Movement](#) and covens traditionally align themselves with [radical feminism](#). These covens reject trans people who were [born male](#).^[13] Some groups also directly challenge [gender identity](#).^[10]

History [\[edit\]](#)

Aradia, or *The Gospel of the Witches* claims that ancient Diana, **Aphrodite**, Aradia, and **Herodius** cults linked to the **Sacred Mysteries** are the origin of the all-female **coven** and many witch myths as we know them. Dianic Wicca began on the **Winter Solstice** of 1971, when Budapest led a ceremony in Hollywood, California.^{[2][3]} Self-identifying as a "hereditary witch,"^{[2][3]} and claiming to have learned folk magic from her mother,^{[2][3]} Budapest is frequently considered the mother of modern Dianic Wiccan tradition.^[3] Dianic Wicca itself is named after the Roman goddess of the same name.^[14]



Denominations and related traditions [edit]

- Traditions derived from Zsuzsanna Budapest - Female-only covens run by priestesses trained and initiated by Budapest.
- Independent Dianic witches - who may have been inspired by Budapest, her published work (such as *The Holy Book of Women's Mysteries*) or other woman's spirituality movements, and who emphasize independent study and self-initiation.

McFarland Dianic [edit]

McFarland Dianic is a Neopagan tradition of goddess worship founded by Morgan McFarland and Mark Roberts which, despite the shared name, has a different theology and in some cases accepts male participants.^{[3][15]} McFarland largely bases their tradition on the work of **Robert Graves** and his book *The White Goddess*.^[15] While some McFarland covens will initiate men, the leadership is limited to female priestesses.^[15] Like other Dianic traditions, "McFarland Dianic covens espouse feminism as an all-important concept."^[15] They consider the decision whether to include or exclude males as "solely the choice of [a member coven's] individual High Priestess."^[15]

See also [edit]

- **Feminist theology**
 - Goddess movement
 - Thealogy
- Pachamama
- Sacred feminine
- Sacred Mysteries
- Shaktism
- Gynocentrism



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External links [edit]

- Dianic Wicca, Official Website^[?]
- Z. Budapest^[?]
- International Goddess Conference^[?]
- Temple of Diana^[?]
- The McFarland Dianic Tradition^[?]

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|-------------------|---|----------------------------|---|--------------|--|
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| | | | 1734 Tradition • Celtic Wicca • Church and School of Wicca • Cochrane's Craft • Coven of Atho • | | |

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