

= Eddie Buczynski =

Edmund " Eddie " Buczynski (January 28 , 1947 ? March 16 , 1989) was a prominent American Wiccan and archaeologist who founded two separate traditions of Wicca : Welsh Traditionalist Witchcraft and The Minoan Brotherhood .

Born to a working @-@ class family in New York City , Buczynski initially planned to become a Roman Catholic priest , before abandoning this idea and embracing his homosexuality by moving to Greenwich Village and associating with the city 's gay scene . Befriending the Wiccan Leo Martello , he was introduced to Herman Slater , with whom he began a relationship . Together they opened an occult supply store , The Warlock Shop . Initially initiated into the New Haven coven of Gwen Thompson , a part of the New England Covens of Traditionalist Witches (NECTW) , he rose to the position of acting high priest before leaving to found his own tradition , Welsh Traditional Witchcraft , in 1972 . Although the tradition proved a success and soon spread , Buczynski himself moved on to Gardnerian Wicca , which he was initiated into in 1973 .

In 1974 he was ordained into the Church of the Eternal Source , a Kemetic Pagan group , but moved on again in 1977 , when he founded the Minoan Brotherhood as a Wiccan tradition for gay and bisexual men . Turning to academia , from 1980 to 1985 he studied for a bachelor 's degree in Classical archaeology at Hunter College , which he followed up with a master 's degree in the subject at Bryn Mawr College from 1985 to 1988 . Buczynski was diagnosed with HIV / AIDS in 1988 , and died from a related *Toxoplasma gondii* infection the following year , converting to Roman Catholicism briefly beforehand . In 2012 , the practicing Pagan Michael G. Lloyd published a biography of Buczynski entitled *Bull of Heaven* .

= = Biography = =

= = = Childhood : 1947 ? 1964 = = =

Eddie Buczynski was born on January 28 , 1947 in Brooklyn , New York City to working class ? lower middle class parents . His father Edmund , after whom he was named , was the youngest son of Polish parents and had been raised in a Brooklyn tenement with his four brothers and two sisters . Enlisting in the Naval Armed Guard in 1943 , he fought in the Second World War aboard two Liberty ships , the SS John Howard and the SS José Martí . Edmund Junior 's mother , Marie Mauro , was the granddaughter of southern Italian migrants , and had grown up in a Brooklyn apartment . She first began communicating with her future husband in 1944 as pen pals , before meeting him when he returned home on leave . They proceeded to marry against their parents ' wishes on April 27 , 1946 , following the culmination of the war . Settling down in their hometown , their first child was born nine months later . Following the outbreak of the Korean War , in which the U.S. sent troops to combat North Korea , Edmund senior was called back to active duty with the Navy Reserves before being permanently discharged in October 1951 . Returning to New York City , he moved his wife and child from Brooklyn to the middle @-@ class neighborhood of Ozone Park , Queens .

In 1952 , Buczynski began elementary education at the Old School Elementary in Queens , where he gained consistently good grades and particularly enjoyed music , reading , drawing and painting . In August 1954 , his mother gave birth to his first brother , Frank , whom he would remain fond of despite the seven @-@ year age gap . Although his family were nominally Catholic , Buczynski took an early interest in the pre @-@ Christian religions of Ancient Egypt and Classical Greece , which he read about in books . He began devising and performing his own rituals to the deities of these religions , sparking his lifelong interest in Contemporary Paganism . His interest in Pagan religion only increased following his father 's sudden death from a heart attack , aged 31 , in August 1958 . His mother would go on to remarry , this time to a man named Edward Nascato , in 1961 .

Eddie eventually decided that he wanted to become a Roman Catholic priest , largely following in the footsteps of his uncle , Father Michael . Receiving his Catholic confirmation in early 1961 , in

September of that year he began his studies at the Monsignor McClancy Memorial High School in East Elmhurst , a Catholic institution . Bullied for being effeminate and homosexual , Eddie disliked the school , and was ultimately expelled for being overly critical of their religious instruction . In September 1962 he enrolled at John Adams High School , but was again bullied ; becoming increasingly rebellious , he took up smoking cigarettes and marijuana and undertook several failed suicide attempts . Family life became increasingly strained following the birth of a half @-@ brother , Tommy , in September 1962 , and in March 1964 he dropped out of high school and decided to leave home .

= = = Herman Slater and embracing Wicca : 1964 ? 1972 = = =

From Ozone Park , he moved to Manhattan , where a counter @-@ cultural community had built up around the Greenwich Village and the Lower East Side that contained an array of gay people , hippies , occultists and others adopting bohemian lifestyles . Without money , he resorted to working as a rent boy , and made use of both marijuana and LSD . Although he briefly returned to Catholicism , in 1971 he read a copy of *Witchcraft Today* (1954) , a book authored by Englishman Gerald Gardner , the founder of Gardnerian Wicca , and it reignited his interest in Pagan religion . In the autumn , he tracked down Leo Martello (1931 ? 2000) , a prominent gay rights activist and Pagan Witch who practiced his own Italian @-@ focused form of the Craft known as the Strega tradition . Although he felt that Buczynski was too inexperienced in magic to begin practicing Strega Craft , Martello befriended and shared his contacts with the young man , and took him with him on a visit to Herman Slater (1935 ? 1992) , a fellow New Yorker who was of Jewish heritage . Like Buczynski and Martello , Slater was gay , and a romantic relationship soon developed between Buczynski ? who was attracted to bears ? and the older man . Buczynski moved in with Slater to an apartment in the Brooklyn Heights in June 1972 .

That year , the couple decided to open up an occult store , named *The Warlock Shop* , at 300 Henry Street in Brooklyn Heights , New York City ; alongside this venture , they also founded a company , *Earth Religion Supplies , Inc* , which would later go into publishing . Officially opening on June 21 , 1972 , the back room of the shop would also be used for weekly lectures and would be rented to various occult groups who wanted to assemble there .

Still eager to be initiated into a Pagan Witchcraft , or Wiccan , tradition , Buczynski began contacting various covens requesting initiation , including the Gardnerian Wiccan coven run in Louisville , Kentucky by Fran and Gerry Fisher and the Algard Wiccan coven that had been founded by Mary Nesnick ; the former refused due to the long @-@ distance between them and the young man , while the latter declined due to Buczynski 's homosexuality . He then approached Gwen Thompson (1928 ? 1986) , matriarch of the New England Covens of Traditionalist Witches (NECTW) , asking for initiation , although declined to inform her of his sexual orientation . Thompson took a liking to the young man , and welcomed him into her coven , where he proceeded to adopt the craft name of " Hermes " . They developed a strong friendship , much to Slater 's dismay , and Buczynski soon rose to a second degree position , adopting an adapted craft name of " Hermes Dionysos " and becoming High Priest of Thompson 's coven . Thompson ultimately became attracted to the young man , and repeatedly asked him to have sex with her , to which he refused . Their friendship broke down , and he was expelled from her North Haven coven .

= = = Welsh Traditionalist Witchcraft : 1972 ? 1973 = = =

Having left Thompson 's tradition , Buczynski decided to form his own form of Wicca , which he claimed had actually dated back to the Palaeolithic and transmitted to him by a figure whose anonymity he had to protect . Referring to this new tradition as Welsh Traditionalist Witchcraft or the Traditionalist Gwyddoniaid , it was heavily influenced by the Welsh mythology contained in texts like *The Mabinogion* and the Arthurian legends which fascinated him , despite his lack of Welsh heritage . It took as its basis the structure of the Gardnerian tradition , with its *Book of Shadows* being largely based upon that which he had obtained through his work with Thompson , accompanied by sections

taken from the recently published Lady Sheba 's The Book of Shadows . Officially founded in October 1972 , later that year an outer court was founded through which to teach interested persons who were not yet initiated . Notably , he welcomed LGBT people and non @-@ caucasians into his tradition at a time when they were denied entry to most other Wiccan covens . Although taking an open attitude to spiritual seekers , Buczynski prevented the occult investigator , Hans Holzer , from entering the outer coven when the latter requested admission to undertake research for his book The Witchcraft Report ; like many in the Pagan and occult community , Buczynski was wary of Holzer 's intentions and the sensationalist claims he purported in his publications .

A number of teenagers who were interested in Wicca had begun hanging around at the Warlock Shop , and they too were initiated into the Traditionalist Gwyddoniaid , after gaining parental permission . Proceeding through the outer court of Buczynski 's coven , they eventually hived off to form their own coven , the Children of Branwen , in December 1972 , with prominent members including Robert Carey , Denny Sargent , and Karen and Eddie Chiecho . Buczynski initially attended some of the group 's meetings , in order to instruct these students in the Craft , but soon found his time preoccupied with his own primary coven , leaving the coven under the control of high priestess Kay Smith . She would subsequently go on to found a Welsh Traditionalist coven for adults , leaving the position of high priestess to Melda Tamarack .

Through their work at The Warlock Shop , Buczynski and Slater came to meet and befriend Judith and Thomas Kneital (also known by their craft names of Theos and Phoenix) , who had recently taken control of the Long Island coven of Gardnerians in New York after the former high priest and high priestess , Raymond Buckland and his wife Rosemary , had decided to divorce . In early 1973 , the shop hit financial difficulty , and the Kneitals personally lent several thousand dollars to Slater and Buczynski in order to help them out , which Buczynski promptly paid back . Their business quickly recovered , and they employed a young man from New Orleans named Robert Carey to work in the shop ; he was a close personal friend of Candy Darling , and used to visit The Factory , where he was known as " Chanel 13 " . The increasing relationship between Slater and Buczynski and the Kneitals led to socialising between their two covens ; despite their differing class backgrounds (the Gardnerian Commack coven being largely middle class and the Welsh Traditionalist Brooklyn Heights coven being largely working class and counter @-@ cultural) , they got on well . In February 1973 , Buczynski requested initiation into the Gardnerian Craft from the Kneitals , but they refused , being cautious of what uses he would put the Gardnerian liturgy to .

Still friends with Martello , Buczynski initiated him up till the third degree of the Welsh Traditionalist tradition , in return receiving third degree initiation into the Strega tradition . At the same time , he was facing problems within his own tradition as one couple running their own Welsh outer coven , Claudia and Gerard Nero , had decided to abandon Buczynski 's tradition and receive initiation into Gardnerianism from the Kneitals ; they had ultimately decided to do so after becoming increasingly sceptical of his historical claims to Palaeolithic roots . They took their initiates , including Margot Adler , with them , much to Buczynski and Slater 's annoyance , leading to a breakdown of the friendship that they had had with the Kneitals . His tradition nevertheless continued to grow and spread , and in January 1973 , the tradition joined the Council of Earth Religions (COER) , a pan @-@ Pagan umbrella organisation founded the previous year to work for the common defence of the movement . His primary inner coven grew to a size that it had to divide into two at Midsummer 1973 . His high priestess , Kay Smith , decided to take lead of one of them , while Eddie remained in the other , being joined by a new ritual consort named Judith . By August , there were two outer court covens of the Welsh tradition in New York City , and one each in Philadelphia and in Hopewell , Virginia .

= = = Gardnerian Wicca : 1973 ? 1974 = = =

After the Kneitals had rejected his request for initiation into Gardnerian Wicca , Buczynski met with another Gardnerian high priestess , Patricia Siero , who instead agreed to initiate both him and Slater . Siero herself had been initiated by Fran Fisher , high priestess of a coven located in Louisville , Kentucky , in June 1973 , who in turn had claimed initiation from Rosemary Buckland .

The weekend after returning from Kentucky , Siero initiated Buczynski and Slater through all three degrees of the Gardnerian tradition , entitling them to operate as high priests of their own covens . Buczynski decided to do so , founding his own Gardnerian coven with an older German woman named Renate Springer as high priestess that operated in the Brooklyn Heights area . Nevertheless , the Kneitals refused to accept Buczynski 's Gardnerian credentials , asserting that Rosemary Buckland had never actually initiated Fran Fischer up to the third degree . As a result of the Kneitals ' claims , the Gardnerian community in the Northeastern United States widely refused to accept the Brooklyn Heights coven as legitimate , and Siero decided to take up the Kneitals ' offer for re @-@ initiation ; as a result , she disowned the initiations of Buczynski and Slater which she had carried out . Springer was uneasy at the situation , and decided to depose Buczynski from his position as high priest , replacing him with one of her initiates , Gilbert Littlebear .

Despite the internal " Witch Wars " that Buczynski had become involved in , he continued to propagate information on Wicca and Paganism in the media , giving talks for a group known as the Friends of the Craft , which had been co @-@ founded by Slater , and helping to organize the " OCCULT " exhibit which was held at the Museum of American Folk Art . Activity also continued at The Warlock Shop , and in December he and Slater published the first issue of a Pagan newsletter called Earth Religion News , which would run for several years . They would subsequently publish a short book about Wicca that Buczynski had authored , entitled the Witchcraft Fact Book . Both he and Slater also befriended Raymond Buckland , the prominent English Wiccan who was credited with introducing the Gardnerian tradition to the United States ; at the time Buckland had ceased to operate in that tradition , and was in the process of developing Seax @-@ Wica , a tradition inspired by the medieval religion of Anglo @-@ Saxon paganism , which both Buczynski and Slater approved of despite opposition from the Kneitals .

His interest in Gardnerianism was however maintained , and in December 1973 he founded a second Gardnerian coven , and invited Jane Cicciotto , then working as the Warlock Shop 's book keeper , to take up the mantle as its high priestess . Meeting at Jane 's apartment in Brooklyn , which she shared with her husband Burt , Buczynski continued to maintain his own legitimacy within the tradition despite Siero 's denunciation of his original initiation . Making various alterations to the established liturgy in the Book of Shadows and increasing coven democracy , he recognized that these changes meant that the coven was more Neo @-@ Gardnerian than orthodox Gardnerian , and as such he decided to proclaim that the coven adhered to no specific tradition , instead referring to it simply as " The Wica . " Trouble hit the coven when Burt Cicciotto , a recovering heroin addict , proceeded to steal \$ 3000 for the Warlock Shop , and disappeared . Embarrassed , Jane stood down as The Wica 's high priestess , with leadership of the group falling to another married couple , Ria and David Farnham , who moved the covenstead to their home in the Bronx ; involving a lengthy commute for most of the coven members , Buczynski and Slater ceased their active involvement with the group , which had dissolved by June 1974 .

= = = Church of the Eternal Source and the Huntington Coven : 1974 ? 1975 = = =

In 1974 , Buczynski got in contact with Harold Moss , the founder of the Church of the Eternal Source (CEW) , a Kemetic Pagan group which he had created in 1970 . Fascinated by the religion of Ancient Egypt which the CES wanted to revive , Buczynski joined the order , being ordained as a priest on July 19 . Adopting the ritual name of " Un @-@ Nefer " , he devoted himself to the worship of the goddess Isis , organizing a temple based in New York and beginning the publication of a newsletter , which he titled Esbat . His relationship with Moss , and with the CES ' secretary Ron Myron , was however strained . Although Moss was himself a homosexual , he disagreed with Buczynski 's effeminate nature , while Myron had taken a dislike to Buczynski as soon as the latter had been ordained , in particular believing that he didn 't spend enough time responding to enquiries .

Problems had also arisen in Buczynski 's relationship with Slater . Living and working together at the same premises , they had begun to argue regularly , and had both been taking part in sexual activity with other men , particularly in the gay bathhouses which could then be found in New York .

By the summer of 1974 they had broken up , and although they briefly remained roommates , Buczynski soon collected together his belongings and moved back in with his mother and step @-@ father in Ozone Park , where he converted the basement into a bedroom for himself . No longer working at The Warlock Shop , he found himself broke and isolated from the city 's occult community , ultimately ceasing active coven work by September 1974 . Eventually , he obtained a part @-@ time job at the BookMasters bookstore at 1482 Broadway in Times Square , and it was while commuting home on the subway one night that he met Bennie Geraci (1950 ?) , a native of New Orleans who had moved to the city . Buczynski and Geraci soon entered into a relationship , with the former moving into the latter 's small rented flat in Rego Park , Queens , which was shared with four other men . In January 1975 , he lost his job due to the economic recession , but was able to secure a job as an office boy at J. Aron and Company , a commodities trading corporation based in Wall Street .

Buczynski 's continuing disagreements with senior members of the CES led him to resign from the priesthood on August 1 , 1975 . The New York Temple that he had led subsequently folded . Returning his interest to Wicca , he befriended a Gardnerian high priestess named Sheila Saperton , who had been initiated into the Craft years before by Raymond Buckland . Saperton had become increasingly interested in Buckland 's newly developed tradition of Seax @-@ Wica , and founded a Seax coven from her home in Huntington Station on Long Island . Although never initiated into Seax @-@ Wica , Buczynski associated with the group , and attended many of their rites . Eventually however , the group tired of the practices of Seax @-@ Wica , and instead transformed into a Gardnerian coven , with Buczynski becoming high priest . Claiming that a mysterious witch known only as Jana , who had been involved in the New Forest coven back in Hampshire , England , had been communicating with him and providing him with a legitimate lineage , he began making further changes to the coven structure . Both Buczynski biographer Michael Lloyd and researcher Philip Heselton have expressed doubt that Jana was ever a real figure operating in England , instead suggesting that she was perhaps an invention of Buczynski 's to legitimize his practice of Gardnerian Wica .

Buczynski welcomed a number of friends and flatmates , including Geraci , into the Huntington coven , and later stated his desire to personally initiate Geraci up to the third degree ; Saperton disagreed , citing the traditional Gardnerian prohibition on anyone initiating a member of the same sex . Buczynski thought that her attitude was homophobic , and subsequently abandoned both her and Gardnerian Wica . Meanwhile , he and Geraci moved out of their crowded apartment into a new flat in Middle Village . Despite same @-@ sex marriage not being legally recognised at the time , they undertook a private wedding ceremony to marry one another , although were non @-@ monogamous , and would go together to gay bath houses to partake in sexual activity with other patrons , resulting in Buczynski 's contraction of several sexually transmitted infections .

= = = The Minoan Brotherhood : 1975 ? 1979 = = =

Buczynski had become increasingly dissatisfied with Gardnerian Wicca and other forms of contemporary Paganism which he felt treated homosexual and bisexual individuals as inferior to their heterosexual counterparts . He was perturbed that while many covens and other groups did allow gay and bi men and women to join , they were required to work in a ritual framework that was explicitly heterosexual . He argued that this was inconsistent with the fact that a number of pre @-@ Christian societies in Europe and the Middle East had cults containing an exclusively homosexual priesthood . He was particularly interested in such cults that were found in the Minoan civilization of Bronze Age Crete , and began to voraciously read books on the subject . He would later place many of these texts on the required reading list for new initiates , including among them academic works of history and archaeology like Arthur Evans ' The Palace of Minos , Martin P. Nilsson 's A History of Greek Religion and George E. Mylonas ' Eleusis and the Eleusinian Mysteries , books on mythology such as Robert Graves ' The White Goddess , fictional novels like Mary Renault 's The Bull from the Sea and Thomas Burnett Swann 's How Are the Mighty Fallen , and such works on occultism as Gerald Gardner 's Witchcraft Today .

Explicitly founded as a " Mystery / initiatory cult which erotically celebrates Life through male love " , Buczynski 's Minoan tradition took the rituals of Gardnerian Wicca as its basis , but adapted them , with a new liturgy being written by him and placed within a ritual text known as the Book of the Mysteries . He adopted the eight annual Gardnerian Sabbat festivals , but associated them with ancient Mediterranean religious festivals . Insisting that even though his coven would contain only men , it should still embrace gender polarity , he set up the Cretan Snake Goddess Rhea as the tradition 's primary deity . Accompanying her , the tradition was also founded to venerate her son , the Cretan Bull God , thereby being duotheistic in nature , like most other Wiccan traditions .

The Minoan Brotherhood was officially inaugurated on January 1 , 1977 . Naming this first group the Knossos Grove coven , it initially began at his and Geraci 's shared flat , where they were joined by their friend Joseph Cupolo . Setting up a lineage recording system to take into account which new initiates were being brought into the Brotherhood , the first man to be welcomed in was Kim Schuller , who was soon followed by Bruce @-@ Michael Gelbert . Not long after , Cupolo moved to New Orleans , where he founded a second coven , known as Phaistos Grove . In 1977 , Buczynski began attending the Sheridan Square Gym , and it was here that he met Gene Muto the following year . A stage director and part @-@ time bartender , Muto entered into a sexual relationship with Buczynski , which Geraci accepted as per the rules of their open relationship . However , when Buczynski announced that he had fallen in love with Muto , it marked the end of his relationship with Geraci , who decided to move back to New Orleans in February 1979 . Muto proceeded to move in with Buczynski at his apartment on West 13th Street , but did not share his boyfriend 's magico @-@ religious beliefs , instead being a far left atheist . He felt that Buczynski was wasting his life on Witchcraft , and encouraged him to aim for an academic education ; Buczynski proceeded to attain a graduate equivalency diploma (GED) . The Knossos Grove had meanwhile begun to deteriorate , rarely meeting from late @-@ 1978 through early 1979 . He did however bring in Tony Fiara in late 1979 , who would go on to play a significant role in the Minoan tradition , which was then being eclipsed in size by the Radical Faerie movement . That year , Buczynski decided to stop using his flat as a covenstead , which he moved to the Earth Star Temple , the back room of The Magickal Childe , Herman Slater 's new shop .

= = = Entering academia : 1980 ? 1988 = = =

In 1980 , Buczynski and Muto went on a package holiday to Greece , further inspiring the former 's interests in the region 's ancient cultures . Deciding to explore this topic further , he enrolled to study for an undergraduate degree in Classics and Ancient History at Hunter College , a part of the City University of New York (CUNY) located in Manhattan 's Upper East Side , beginning there in September 1980 . At the university , he became friends with one of his mentors , the classical archaeologist Claireve Grandjouan , and was saddened by her death before he had completed the course . He devoted himself to his studies , which he greatly enjoyed , and was sufficiently successful to be placed on the Thomas Hunter Honors Program . In June 1982 , he returned to Greece in order to take part in his first archaeological excavations , which were run by the American School of Classical Studies at Athens (ASCSA) . Returning to New York City , he began to take all of the modules that he could which were devoted to field archaeology , considering a potential career in the profession . In the winter break between 1982 and 1983 , he once more returned to the Mediterranean , touring Greece and Italy with Muto . He would subsequently be laid off from his job , but gained work in the Hunter College Classics Office . His increased interest in academic archaeology came at the expense of his involvement in the occult , and in the Spring of 1981 he stepped down from his leadership of the Knossos Grove coven , handing control over to Tony Fiara . As his studies at Hunter College came to an end , he decided to continue his education to a postgraduate level , and successfully obtained a scholarship from the Andrew W. Mellon Foundation .

The university which he decided upon was Bryn Mawr College in Bryn Mawr , Pennsylvania , a socially liberal , gay @-@ friendly institution originally founded on Quaker principles . There , he enrolled in the Department of Classical and Near Eastern Archaeology , and began work on

attaining his master 's degree . To study there , he had to move away from Muto and New York City , settling in Thornbrook Manor apartments , Montgomery Avenue , with his cats Maybelle and Grimalkin , renting a flat that was larger than that in which he and Muto lived in New York . At Bryn Mawr , he worked hard , and remained a popular student among both staff and pupils ; his dissertation was devoted to the role of marine objects within Minoan cult . Where possible , Muto and he met up , going on holiday together to Egypt and Israel in the winter of 1985 . In August 1986 , Muto then obtained a job in Atlanta , Georgia , and so the couple decided to cease renting the New York apartment . Deciding to found a coven of Minoan practitioners at Bryn Mawr , he put out adverts for interested persons , but received only one response , from a young man named Kevin Moscrip , whom he initiated in the spring of 1986 . However , he decided to put a stop to Moscrip 's training prematurely when he began to become increasingly concerned by the HIV / AIDS epidemic that was then sweeping through the Minoan tradition and the country 's wider gay community . In the winter of 1986 , he and Muto traveled to Colombia where they visited the Cartagena , but the following March Buczynski took ill , and although some of his friends suspected that he might be exhibiting symptoms of AIDS , he refused to get tested . That summer , he and Muto went for a vacation in Cape Cod , before he submitted his dissertation in September 1987 .

In November , Buczynski was taken seriously ill with pneumonia , requiring hospitalization . It was there that the doctors diagnosed him with the AIDS virus , having acquired HIV at some point during the 1970s . After returning to his flat , his mother and step @-@ father came to visit and help care for him . He spent Christmas that year on Crete with Muto , before his studies at Bryn Mawr came to an end in 1988 ; he was awarded his degree at a ceremony on 15 May , after which Muto whisked him off for a holiday in Cancún , Mexico .

= = = Final months : 1989 = = =

Although he had wanted to study for a doctorate and proceed with a career in archaeology , Buczynski was dying . He became ill with the *Toxoplasma gondii* parasite , which was able to invade his body due to its extremely weakened status . He suffered partial paralysis on his right side as well as brain lesions , leaving him irritable and withdrawn , and required hospitalization . Upon release , it was decided that he would move to Atlanta to be with Muto in January 1989 . By this stage , he was unable to attend to basic tasks on his own , including eating and dressing himself , and required almost constant care , from both Muto and from carers based at St. Joseph Hospital . He began to talk with the Roman Catholic priest based at the hospital , eventually deciding to return to the faith of his birth , and undertaking his confession of reconciliation in February . In March , his condition deteriorated , and he was admitted to the hospital , falling into a coma and dying on the morning on Thursday , March 16 .

= = Personal life = =

Buczynski could be hot tempered , with Lloyd describing him as " street @-@ smart , intelligent , opinionated , flamboyant , charismatic , driven , and ... often governed by mercurial emotions . He could be fiery , and he had a vicious temper when someone angered him , which admittedly was not easy to accomplish . "

= = Legacy = =

Following Buczynski 's death , Lady Rhea asserted that anyone initiated through one of his traditions could refer to themselves as an " Edwardian " Wiccan in his honor . Buczynski would come to be declared one of the Saints of Antinous by a Pagan group based in Hollywood , California , known as the Temple of Antinous .

In 2012 , Michael Lloyd published a biography of Buczynski through Asphodel Press . Entitled *Bull of Heaven : The Mythic Life of Eddie Buczynski and the Rise of the New York Pagan* , it contained a foreword by Margot Adler . The book 's launch party was held at Sala One @-@ Nine , a tapas

restaurant at 35 West 19th Street in Manhattan , which existed on the site of Slater 's Magickal Childe store . The event was reported on by a journalist from The New York Times , Corey Kilgannon , who noted that there was a " strapping man " dressed in a headdress and loincloth working at the door , with around 80 attendees inside , most of whom were Pagans . Among them included Bennie Geraci , Carol Bulzone , Kaye Flagg and Margot Adler , a number of whom gave speeches before a memorial service to Buczynski was held , in a ritual that Kilgannon thought resembled something from Stanley Kubrick 's film Eyes Wide Shut .

Bull of Heaven was positively reviewed by Pagan studies scholar Ethan Doyle White in The Pomegranate academic journal , who asserted that the book was " eloquently and engagingly written " , and was important for documenting the life not only of Buczynski , but also of other important figures in the New York Pagan scene , like Herman Slater and Leo Martello . He praised Lloyd 's research as " thorough and far @-@ reaching " , although was critical of the poor quality of the images . Noting that the book 's scope would invite comparison with Chas S. Clifton 's Her Hidden Children and Adler 's Drawing Down the Moon , he labelled it a " must read " for those interested in the history of American Paganism and gay liberation , summing it up as " the finest independent Pagan studies scholarship to have been produced in the United States to date . " Elsewhere , he characterised the book as " first @-@ rate " .