

Fall, 2011



EarthTides Pagan Network News



Living in Maine, Celebrating the Earth

Starcat's Corner: Playing With Water

by Starcat

Our Elements Study Group's exploration of water was put on hold for the summer. One of the facilitators recommended that we each do a brief private ritual to honor the pause and to avoid



Wellcome Images

inadvertently having a summer filled with rain. Instead, I chose to dive right in – sometimes literally. Warm weather meant the swimming season got underway early, and I found myself swimming frequently, and enjoying how it inspired me to meditate on my emotions.

In the lake, river, or ocean, I let myself float, enjoying the feeling of being buoyed up by this cool refreshing element. I swam against the river's cur-

rent, strengthening my muscles, then enjoyed the ease of swimming back downstream. At the beach, I joyfully surfed the waves on my boogie board, letting them fling me toward the shore again and again. In the lake, I played with family and friends, jumping off the float, attempting headstands and other tricks, and diving for the Frisbee.

Through my summer explorations, I came to a new level of understanding of my emotions and their role in my life. It seems a human tendency to assign meaning or blame to our emotions, especially negative ones. When the ocean waves were strong, they could tumble me over and over until I came up coughing and spluttering, or they could give me a wild laughter-filled amusement-park ride. The waves didn't care which it was. When I dove down deep, underneath the waves, all was calm and still. Like the ocean waves, our emotions are a part of our experience, but we don't need to try to hold to them. In fact, when we let go and go along for the ride, flowing with

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Altars Alter

by Snowhawke

I was looking through old photos of altars that my grove created as part of our rituals. I was struck by their variety and beauty. It never fails that when we co-create our ritual space, the altars always hum with beauty. They are also perfectly appropriate and effective.

But what is the point? Are we crafting altars for beauty's sake? No, it goes much deeper than just making something beautiful.

When crafting sacred space we begin with the altar. It is a tool that begins the process of stopping the external distraction and moving towards local engagement. It is the first step in taking the time to stop and remember what is sacred in our life. It is the beginning of re-establishing our connection to that which we hold as sacred.

So how do we craft these altars?

The first step is determining where the altar should be. In ritual space that we have used many times, it may be tradition for the altar to be a certain spot. But often my grove works in places we haven't been before. We are out in Nature. Determining the location for the altar has everything to do with listening to the Spirits of Place. We begin with crafting relationship to the environment and the spirits there. And when I say spirits, I don't mean anything "supernatural". I mean everything we can perceive, the trees, rocks, wind, streams, rivers, animals, flowers, sedges, moss, Nature. And Nature does include

the unseen – the spirit guardians of the land, the fey, nature spirits and the ancestors of the land. We start with listening. Listening tells us if we our presence is accepted by the land. Listening tells us what the boundaries are and gives us an idea of how we move

in this place. And by move, I mean how we act, our motions and our attitude, our way of being.

Once we find our place within the place, we begin with the focal point of the altar. We use our collective hearts and minds to place items in a way that express our connection with that which is holy. It isn't complicated, although some altars can be quite elaborate. We build in physical reality a place of sanctity.

Our altars are always appropriate for the

place and the time of year. Since we are in Nature, the items on the altar will naturally reflect the essence of the season. For this time of year, the fallen leaves from the hurricane, wild blueberries and blackberries, abandoned bird nest, an apple, whatever is around that calls to us. We only use these items temporarily and we ask permission to use them at all. Many times I have reached for a stone or feather or mushroom, only to have my nemeton find an edge, and I listen to that soul, leaving them in place, I move on. I don't impose my will. I don't rip wild flowers from the ground, killing them for my own purpose.

We often bring items from our own human life that help us remember the sacred. Photos, obituaries, chalices, drawings, poems, censers, plates of pre-

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Beltane Tote-Bags and EPN Shirts—STILL ON SALE!



You saw them at Beltane, but maybe you didn't have enough money with you... Not to worry! We still have some of our incredible "Beltane on the Beach" organic cotton canvas tote bags celebrating **25 years of "Pole Dancing."** Better still, NOW they are **ON SALE!**

The bag is larger than a paper grocery bag, measuring 18" wide x 17.5" high x 7" deep with 13" handles. These are available for sale for only \$10.00.

Also, we still have a few of our beautiful EPN T-Shirts available for sale. These are also **ON SALE** now for only \$10.00 (existing sizes and colors only).

Don't want to wait until Beltane? Not to worry! We can ship a bag or shirt to you for only \$6.00.

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more shipping for each ordered more than one. (i.e. 1 costs \$10.00 plus \$6.00 shipping. Two would be \$20.00 plus only \$9.00 shipping. Three would be \$30.00 plus \$12.00 shipping. Get the picture?)

Send your orders now to: EPN, P.O. Box 161, E. Winthrop, ME 04343. E-mail: epn@maine.rr.com. ☼

About the EarthTides Pagan Network

The Maine Pagan community is diverse, independent and geographically distant. We worship in groups or alone, but sometimes need contact and a shared forum to express our ideas and concerns for this community.

The EarthTides Pagan Network was established in 1989 as a support resource for Maine Pagans. All solitaries and groups are welcome to join.

A subscription to this newsletter is available for a suggested donation of \$11.00 per year for the electronic version

sent via e-mail and \$15.00 to continue to receive the paper version (as of the Summer 2010 issue). Single copies may be obtained by sending a \$1.50 donation and a self-addressed, stamped envelope to: EPN, P.O. Box 161, E. Winthrop, ME 04343. E-mail: epn@maine.rr.com. ☼

Submission deadline for the Winter edition is 12/1/11

About the EarthTides Pagan Network News

This newsletter comes out four times a year, around the beginning of the seasons. Literary, poetic and artistic contributions are welcome, as are opinion pieces. Please keep submissions to no more than two pages, double-spaced. Please submit on disk or e-mail to blacklion@felinedreamers.net.

Subscribers' names, addresses and other personal information are kept confidential except to other network members. EPN will aid in establishing contact between individuals, but accepts no legal responsibility for the results.

The opinions expressed by our contributors do not neces-

sarily reflect those of the EarthTides Pagan Network, its officers, volunteers, or members. All signed articles and artwork are the property of their creators, and ads are the property of our advertisers; these may not be used elsewhere without permission.

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Lessons from Mother Earth...a continuing series

by Star Weaver

Last week I spent many hours weeding my flower and vegetable beds. Those of you who garden know that this can be a never-ending task. I find most of the time I spend gardening to be fairly meditative. When I am in this frame of mind—hands in the Earth, thoughts centered on nurturing and sustaining my plants—the Divine Mother often speaks to me, sometimes directly and sometimes through realizations that emerge from my task. Last week was no exception.

Much of what needed to be removed from the

bed where I was working was crab grass, and other things with extensive root systems. In the few years I've been gardening, I've learned enough to know that it is not

enough to remove the surface pieces of this vegetation. I must dig down and remove as much of the root system as I can. Crab grass puts out long runners,

both above and below ground. If the gardener simply cuts the grass at the surface, it immediately comes back. In fact, I've sometimes thought that cutting stimulates more rapid growth, rather like pruning a forsythia.

Even deep and extensive weeding is not enough to remove it completely—crab grass and other weeds almost always come back—it is just a question of how long it takes to regrow, and pop up somewhere else. Eternal vigilance on the part of the gardener is critical.



things that we have identified as no longer serving the health of the whole. As a Wiccan, I have often participated in, and led, rituals designed to support the participants in releasing or removing from their lives things that no longer serve them. I've written words on paper and burned it, inscribed candles and lit them, left things with Persephone—the number of ways this task can be accomplished in ritual is virtually unlimited. A well planned and conducted ritual can be a powerful tool in helping participants with the challenging process of personal growth.

However, when the ritual work is not supported

by personal work in daily life, it is analogous to cutting a weed off at the surface without also removing with the underlying root system. The result will be visually pleasing for a short period of time but it will not really produce lasting change. Lasting change can only come when we engage in the challenging task of digging down to the

roots and pulling them out as deeply and extensively as we can. Even this will not produce permanent change—a small amount of maintenance will likely be required.

I believe this is true for both weeding gardens and weeding out of our personal lives the things that no longer serve us. A ritual in which one has left behind something that no longer serves can produce a powerful, almost euphoric, sense of release and well-being, but will rarely produce permanent change in and of itself. Ritual work needs to be supported with other tools which promote long term change. The

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Faerie Tidings: The Wickerman's Last Dance

by Starcat and BlackLion

*Thankful for harvest
And thankful for sun
Earth, air, fire, and water
Are one.*

*Blessings we offer
And blessings we reap
This night, over the bonfire
We leap!*



The chanting in the fields at Farmer Brown's place is punctuated by laughter and giggling. Through stalk, leaf, branch, and soil, we seek tasty morsels for our community feast. We harvest the bounty, sharing each other's energy in song and sweat. We've come to help with the autumn harvest at the biggest farm in Tidingdale. Everyone pitches in to bring the vegetables and fruits before the first frost finds them. The air is crisp and chilly, and the sun peeks through the clouds on occasion. Our hard work warms us and the young children bring us mugs of fresh water from the well. Everyone has a task – pickers, sorters, and luggers among them. Each family will get to load their baskets and bags with fresh produce to take home, as well as enjoying the evening's feast and bonfire.

Some folks are hauling wood for the bonfire and decorating the barn for the feast, and the cooks started this morning with bread and biscuits and pastries. We are pickers this year. As we plunge our hands into the soil, hauling out fresh round potatoes of multiple hues – brown, purple, white, yellow, and red – we fill the luggers' baskets again and again. Maude waits patiently for us in the field, munching grass, ready to haul the cart home later tonight. We catch a glimpse of her frolicking a bit with the yearling foals who live here on the farm.

As the sun begins to dip below the trees and we

feel a nip to the air, our long day of labor winds down, and the celebration will soon begin. As we troop up to the farmhouse to wash our hands and faces, a patchwork cat comes to rub on our legs, wanting us to deliver her greetings to our three felines back at home. She leans on us, lifting her paw delicately and purring a merry song. We stroke her head and promise to give our cat friends her best.

We see that people are starting to gather, milling about near the barn. A big bonfire has been set up in the yard, and with a whoosh, the farmer's daughter sets it aflame. The smell of fresh bread, steamed and roasted vegetables, and other delicious delights wafts

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Starcat's Corner (cont'd)

(Continued from page 1)

what is happening inside us, things often go much more smoothly.

After being ill with cancer for several months, BlackLion's Dad passed away this summer. As I watched the immediate family go through their good-byes and begin the grieving process, I was again struck by the way emotions come and go like water.

In the weeks after his Dad died, BlackLion had days when he was living in the moment, enjoying flowing with his life. He also had times of not wanting to do anything, or when sadness and tears overwhelmed him. He too was a surfer of sorts, letting his feelings express themselves naturally, neither clinging to them nor denying their power.

As part of my water study, I began to use my mindfulness practice in a new way. Along with the technique of breathing into the moment and letting thoughts pass by, I consciously paid closer attention to how I was feeling. Instead of reflexively attaching the emotions to thoughts, such as "I feel disappointed that the party was cancelled," or "I'm anxious because I don't know how I'll pay this bill," I deliberately detached the feelings from logical reasoning. If I felt sad, I let the sadness flow. Anxiety was simply itself, and moved on through, assisted by some deep breathing.

A wise friend once told me that if we truly felt and expressed our emotions with no restrictions, even the most passionate rage or deep despair would

flow through in less than fifteen minutes. After practicing with letting my emotions flow, I think he really knew what he was talking about. This doesn't mean we're free to vent our emotions on other people – I'm talking about a more introspective process, which is much less damaging to one's relationships. As I went deeper into the waters of my elemental emotions, I found that I would return to a state of

calm equilibrium much more quickly when I was able to let go and truly immerse myself in what I was feeling.

As with any spiritual practice, the focus is on the journey, not some final destination. By speaking of returning to a calm center, I'm not say-

ing we should rid ourselves entirely of negative emotions. Without our dynamic range of feelings we'd soon find ourselves in the desert, thirsty and dry. Yet this practice of releasing control can certainly help us swim through the river of our days, rather than being swept away by the current.

The same holds true for our positive emotions. We have a tendency to want to cling to our feelings of joy or elation, to make them last longer. If we release our fear of losing those good feelings, and instead live them as they happen, we'll enjoy them more fully. Letting go and allowing the water to buoy us up allows us to swim much longer than if we flail against it, striving and reaching.

Our emotions are similar to our physical senses. They are tools we can use to explore our experience.

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© bruno monginoux - www.photo-paysage.com



Faerie Tidings (cont'd)

(Continued from page 5)

toward us, beckoning us onward. When we reach the barn doors, we see long tables and benches arranged in rows inside. We find ourselves seated near Martin and Mabel and the rest of the Maple clan. We lift a mug of cider to them in salute and good cheer. Lively thanks for the land's bounty is given by all, and then we dig in. There is zucchini bread, zucchini pie, roasted carrots and parsnips, hearty pot pie, breads, biscuits, jam and butter, baked beans, smashed potatoes, lentil soup, gazpacho, pickles, Brussels sprouts, steamed kale and chard, green salad, sweet potato casserole, mushroom gravy, stuffing, and lots of zucchini. Our tummies are full, but the cooks urge everyone to leave room for dessert, bringing groans and sighs of anticipation. Hot drinks in hand, everyone soon gathers around the blazing bonfire. Our musician friends assemble and begin a rousing jig. A passel of kids carry out the Wickerman, who was constructed at Summer Solstice and has been holding the wishes of all who met him.

The lively jig gets everyone dancing, and groups take turns whirling the Wickerman about. We focus our hopes and wishes for the next turn of the Wheel, raising energy together joyously. As the music builds to a crescendo, the effigy is set ablaze to a chorus of

cheers and blessings. The Wickerman burns quickly, releasing our wishes up towards the heavens. Everyone falls quiet, ready now for rest and perhaps some apple-blackberry cobbler or a hunk of hazelnut pound cake. We pitch in to help with the offerings, carrying plates of food to the four directions and blessing them reverently. After a while chatting with our friends and neighbors, and too many pieces of pie, we thank our hosts for their hospitality and generosity.

We find our donkey-friend Maude dozing peacefully in a corner of the barn, and hitch her to the cart. We share a few apples and a carrot with her, energizing her for the trip home. We wrap ourselves in warm wool blankets for the journey. The cool air and the sparkling jewels of the night sky lull us and we sway to the movement of the cart as we make our slow way up the hill. We doze as Maude finds the familiar path home, glad that she remembers the way. We wake in our own dooryard, to the sounds of our wind chimes. Yawning, we tuck Maude into her stall with a warm covering, thanking her for the ride. We decide to unload the cart in the morning. The three cats show up on the porch, ready for bed themselves, but curious to hear the patchwork cat's friendly message. Their purrs are loud and comforting. It's time for bed. Blessed Harvest! ☸

Altars Alter (cont'd)

(Continued from page 2)

pared food, sickles and other tools, items that have meaning for us.

And why do we gather and bring these things? Why build the altar at all? The mere act of crafting an altar, alters our state of mind. We move from the mundane to the sacred in an instant. Building the altar tells us, this isn't social time anymore. This is our time to do our spiritual work, to connect to the land, the people and the gods, to find our place in the flow of Nature so our actions aren't counter to the currents and tides of Mother Earth. Altars remind us we are walking in the holy land, that we are always wrapped

in the divine nature of deity. We aren't outside that which is sacred. They remind us of our commitment to live ethically and to walk gently on the Earth. They remind us that our lives aren't separate, but rather entwined. We aren't alone. We are a tribe, a circle. And when we are a circle, it is an altar big enough for us to stand on. We are strong.

Blessings of the harvest

Snowhawke /\

<http://snowhawke.wordpress.com/> ☸



Lessons from Mother Earth (cont'd)

(Continued from page 4)

actions taken in a single ritual may begin the process of changing our lives, but in and of themselves they are insufficient.

Let's take, as an example, a man who is underappreciated in a boring and dead-end job. He participates in a ritual and magically leaves on the altar of Persephone his current job, asking instead for a job which more fully utilizes his abilities and gifts. The realization that one needs to leave a work situation is an important realization to come to through ritual. However, the ritual act of leaving behind the old job is not enough to ensure the attraction of something better (although it may be enough to ensure the loss of the old job). This ritual act needs to be supported by work in all the Elements. He can use the gifts of Air to visualize the kind of new job he would like. He can use the gifts of Fire to bring his Will to bear in this process of transformation. He can use the gifts

of Water to identify and heal the emotional damage he may have experienced in the old job. He can use the gifts of Earth to create a dynamite new resume and conduct a comprehensive job search. And finally, he can use the gifts of Spirit—the love of the Divine—to support his spirits during this process.

Cynthia Jones of Diana's Grove Mystery School defines ritual as a "multi-sensorial prayer that lays new patterns in the soul." Creating and laying new patterns is indeed the work of ritual. Invoking the discipline and will to follow those new patterns on a daily basis is the work of life. Paths that are not followed regularly, or are abandoned once they become challenging, quickly become overgrown and choked with weeds. Lasting change, in the garden and in life, can only be achieved by engaging with both the surface work of laying new patterns and the deep work of following them daily. ☸

Starcat's Corner (cont'd)

(Continued from page 6)

They are a part of us, but they don't have to rule us. When we realize this, we see how free we are. Rather than trying to hold back our emotions like a dammed-up river, we can let them flow and change. We can sit on the riverbank and enjoy dangling our feet in the water, or we can jump in for a swim, floating along with the current or practicing our butterfly stroke. Yet we know that our consciousness, our complete self, is bigger than this one aspect. We welcome water into our experience, balancing it with the other elements and recognizing that our whole being is a complex combination of many factors.

When we work consciously with water in this way, observing and experiencing our emotions without being carried away from our deep self, we can be cleansed of many formerly chronic worries. Living in the present and flowing with our emotions without trying to cling to or overanalyze them allows us the freedom to play and learn and flourish. We let go of expectations of ourselves and others which have kept

us trapped in a backwater of anticipation and disappointment. We experience people and situations more clearly. We can allow them to be what they are, no more and no less. Water cleanses and heals us, and our emotions can do the same. When used as a tool for spiritual growth and realization, our emotions can help us find and walk – or swim – the path we most desire to travel. Dive into water and its lessons, and revel in the experience! ☸





Networking

The people and groups listed here have volunteered to serve as points of contact for those seeking Pagan community. Any person or group may be listed here by contacting EPN to arrange such a listing.

EPN has no interest in serving as the "Pagan police," and explicitly supports the autonomy of each person and group in matters of faith, belief and worship. The Maine Pagan community encompasses a wide variety of people and practices, and seekers are cautioned that any person or activity that makes you uncomfortable is probably wrong for you.

For more in-depth information on many of the groups and contacts in the network, see the EPN website at earthtides.org. ☉

BANGOR AREA

Eastern Maine Pagan Pride Day (EMPPD). Monthly meetings and additional fundraisers, leading up to EMPPD. Bangor. Keri Alley, (207) 947-7290. Keri Alley, coyotewalkingtree@gmail.com or Teresa Cassinelli, asetmoonglow@gmail.com.

Temple of the Feminine Divine. Legally recognized "church" with ordained clergy offering public Sabbat rituals, library, meditation space, ordination program, rites of passage, and religious counseling. Bangor. (207) 941-0261. TOFDBangor@aol.com.

DOWNEAST

Leslie Linder. Public rituals, classes, and workshops (including online), handfastings and Wiccanings. Ellsworth. leslielinder@hotmail.com. www.universalclass.com/ircrn/13095.htm.

KENNEBEC VALLEY

Red Tail Alliance. Twice-monthly open traditional Native American Sacred Circle meetings and Full Moon Ceremonies (Shoshone). Starks. Carmen Gauthier, (207) 696-8262. redtailali@peoplepc.com. www.redtailalliance.org.

Bill and Johanna Chellis. Pantheists working with the circle, wheel and labyrinth. Augusta. (207) 685-3860.

LAKES AND MOUNTAINS REGION

Snowhawke/Kevin E. Emmons. An active Druid priest offering public classes, one-on-one mentoring, prison ministry, press contact, Druid sweat lodges, and free training material including a year-long course in Druidry. Casco. (207) 655-1211. snowhawke@gmail.com.

Kerry of Forest Sanctuary. Clergy services include rites of passage, coordination between hospitals and prisons, formal or informal training, and therapy. Jay. forestsanctuary@yahoo.com. www.forestsanctuarymaine.org.

Ananta Androscoggin/ Rev. Peter W. Jokinen. Offering use of the Groves of the Greene Man's Denne facilities for ritual, private or public events, handfastings, and weddings. Contact person for Pagan Newswire Collective. Greene. (207) 946-7732. greeneman@fairpoint.net. www.fairpoint.net/~sirpeterj.

Silver Circle. Open Sabbat and Esbat rituals and instruction in eclectic Wicca and Pagan paths. Lewiston, Livermore, Bath-Brunswick. (207) 897-9673. angash-sash60@yahoo.com or elfmanofnemedd@yahoo.com.

Lorelei Greenwood of Cynwyd (KIN-wood) Circle. Teaching basic Wicca with Shamanic leanings, offering occasional public rituals and gatherings and rites of pas-

sage. Lewiston/Auburn. (207) 577-5946. firebornspirit@yahoo.com.

PORTLAND AREA

The Red Temple. Monthly gatherings for Pagan women. Westbrook. Kat Schorr, kat@wiccanlife.com. www.redtemple.ning.com.

SOUTHERN MAINE

Govannon Thunderwolf (Brian J. Schrader). Offering a sympathetic ear, instruction, and a place to relax. Biddeford/Saco. (207) 283-6494. wizard76@hotmail.com.

Jo Stories. Counseling, teaching, handfasting, coven membership, courses, and public rituals. South Windham. Jostories@aol.com.

13 Moons Coven. Open full moon magical rituals with a focus on Egyptian deities and mythos. Kennebunk. temple@13moonscoven.org. www.myspace.com/13moonscoven or 13moonscoven.org.

Taliesin and Star Weaver (Dirigo Reclaiming). Classes in the Reclaiming tradition, workshops, rituals by invitation, Tarot readings, and a sympathetic ear. York County. dirigoreclaim@earthlink.net. www.elementsofmagicaliving.com.

Circle of the Silver Cauldron, Atlantic. Eclectic Wiccan coven emphasizing creativity and self-development; offers open Sabbat rituals. Saco. (207) 282-1491. oldewtch@maine.rr.com. www.silvercauldroncoven.com

STATEWIDE

Ancient Riders, Maine chapter. The Ancient Riders is a group for motorcycle enthusiasts who are Pagan; all paths and bikes are welcome. www.ancientriders.org

Maine Pagan Clergy Association. Support and networking for self-described Pagan clergy, avenue for licensure, and workshops. info@mainepaganclergy.org. www.mainepaganclergy.org.

ONLINE RESOURCES

EarthTides Pagan Network (EPN), earthtides.org

EPN Mailing List, (open to newsletter subscribers only), to join go to: groups.yahoo.com/group/earthtides

Maine Pagan Clergy Association (MPCA), www.mainepaganclergy.org

Maine Pagan Mailing List (MEP), to join go to groups.yahoo.com/group/mepagan

Maine Pagan Social Networking Site, to join go to mainepagans.ning.com

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New membership Renewal

Mail to: EPN, P.O. Box 161, E. Winthrop, ME 04343.



Calendar of Events

NOTE: If you'd like your event included in our calendar of events, please send us an e-mail, with Calendar Listings as the subject, to grove@ctel.net before the deadline for the issue in which you'd like it listed. Each issue of the newsletter lists the next deadline on the front page.

If you would like an extra copy of this calendar to post on a public bulletin board, please feel free to photocopy it freely. If you know a business in your area which would like to post one, please send the information to the above e-mail address and we'll add it to the mailing list.

As a service to the Pagan community, we seek to list as many events as possible that would be of interest to Maine Pagans. You need not be a member of EPN, or even a subscriber to this newsletter, to list an event here. All we ask is that events be non-profit -- that is, that any

fees for participating not exceed the reasonable cost of putting on the event -- and submitted to us by e-mail or post by the publication deadline. (Those planning for-profit events are welcome to avail themselves of our very affordable advertising opportunities.)

We make no claim as to the value or safety of any of these events, and caution our readers to rely on their own best judgment when assessing any situation, particularly those involving strangers. That said, we also encourage you to participate in as wide a spectrum of the Pagan community as you can, both for your own enjoyment and because our community needs your positive energy and good fellowship.

For up-to-date calendar events, see the EPN website at earthtides.org ☼

— September —

23 Autumnal Equinox ☼

23-24 Common Ground Country Fair. Unity. If you've ever been to the Fair, you know — and if you haven't been, anyone who has will tell you — it's an event like no other, that brings together so many people from so many walks of life, all in the spirit of celebrating the rural and agricultural traditions of Maine. EPN will be in the Social & Political Action tent once again this year. Come visit! FMI: <http://www.mofga.org/TheFair/tabid/135/Default.aspx> ☼

23 Temple of the Feminine Divine Mabon. Bangor. All are at the Unitarian Universalist Church in Bangor and all begin at 7 pm. People of ALL genders and ALL faiths are welcome. Contact information: Answering machine: (207) 941-0261 Mailing address: 31 Central St., Bangor, ME 04401 Now online with calendar at website: <http://www.templeofthefemininedivine.org> Email: webgoddess@templeofthefemininedivine.org ☼

25 Uranus at Opposition ☼

27 New Moon ☼

— October —

7 Kennebec County Pub Moot. Augusta area, 7pm. Held on the first Friday of every month. Hope to see you there! Location TBA. FMI: check our Facebook page, Pagan Pub Moot Maine. <http://www.facebook.com/pages/Pagan-Pub-Moot-Maine/104146562954178>. ☼

8 2nd Annual Eastern Maine Pagan Pride Day. Old Town. This event is open to the public and kid friendly! The goal of the Pagan Pride Project is to create pro-pagan social events and to educate the general public about the various flavors of Paganism. Our Pagan Pride Day event will have Performers, Vendors, Workshops, Forum Discussions and Red Tent (a sacred space for Women). The Maine Pagan Clergy Association will be hosting an open community Harvest Ritual at the end of the day. Admission is a non-perishable food item which will be donated to a local food pantry. WHEN: October 8 from 1pm-6pm. WHERE: Herbert Sargent Community Center - Old Town, ME. For more information: www.emppa.org. ☼

11 Full Moon ☼

19 Pumpkin Massacre - Women, Vegetables, Knives, Chocolate. Email Cynthia@silvercauldroncoven.com for details. ☼

21-22 Orionids Meteor Shower ☼

24 13 Moons Coven Ritual for Anubis. Kennebunk. We ask those attending to begin showing up at 5 PM. Ritual will begin around 6 PM. All are welcome to attend so far as our space will provide. Children are welcome so long as you feel that they will be able to stand still for a 30

minute ritual. Those under the age of 18 will need to attend with a parent or guardian or work out arrangements with us beforehand. If you have any questions or need directions, please contact us at 13moonscoven@gmail.com. You can also check out our MySpace page at www.myspace.com/13moonscoven and we are on Facebook as well. 13moonscoven.org. ☼

26 New Moon ☼

29 Jupiter at Opposition ☼

29 Final Fire. Greene. Be part of the community on Saturday, October 29 at 2PM (ritual begins at 4) as we bless the SummerKing for his sacrifice and set him to burn. Drumming and a fire will follow the Samhain ritual. Overnight camping is available (and recommended if you intend on imbibing). Please bring all appropriate camping gear. There is no fee for this event, but donations to the Groves of the Green man's Denne are always welcome and appreciated....At Midsummer Revel we created a wicker man, the SummerKing, who has been standing in a sacred place under the summer sun, energizing the prayers and gratitude of our community. It is the fate of the SummerKing to lay down his life at harvest for the good of all. Willingly does he place his head upon the block, giving of himself that we may prosper. On this day, we shall honor his sacrifice and set him to burn. WHEN: Saturday, October 29, 2011. Social time begins at 2PM. Ritual will begin at 4PM. WHERE: The Groves of the Green Man's Denne, Greene, Maine. For more information: www.lorelei-greenwood.com/wp/events/. ☼

29 Divination Night, An SMPPD 2012 Fundraiser! Kennebunk. SMPPD will hold it's first fundraiser for it's 2012 Pagan Pride event, a Divination Night near Samhain! 13 Moons Coven has offered the use their private home in Kennebunk and will be acting as hosts for the event. All are welcome, especially any who wish to practice their divination skills and take advantage of the tradition that the "veil between the worlds" is easiest to penetrate near Samhain. We ask those attending to begin showing up after 5 PM. Multiple spaces will be made available for readings, and there will be ample time for socializing, mirth and merriment. If you have any questions or need directions to the event, please contact 13 Moons Coven through their temple website located at <http://www.13moonscoven.org/contact.html> ☼

31 Temple of the Feminine Divine Samhain. Bangor. All are at the Unitarian Universalist Church in Bangor and all begin at 7 pm. People of ALL genders and ALL faiths are welcome. Contact information: Answering machine: (207) 941-0261 Mailing address: 31 Central St., Bangor, ME 04401 Now online with calendar at website: <http://www.templeofthefemininedivine.org> Email:



Calendar of Events (cont'd)

webgoddess@templeofthefemininedivine.org. ☯

— November —

4 Kennebec County Pub Moot. Augusta area, 7pm. Held on the first Friday of every month. Hope to see you there! Location TBA. FMI: check our Facebook page, Pagan Pub Moot Maine. <http://www.facebook.com/pages/Pagan-Pub-Moot-Maine/104146562954178>. ☯

10 Full Moon ☯

13 Maine Pagan Clergy Association Quarterly Meeting. Casco. Board meeting 2:30pm, general meeting 3:30pm, educational programming, if scheduled, at 4pm. Potluck afterwards. E-mail mtngoddess2001@yahoo.com for details and directions. ☯

17-18 Leonids Meteor Shower ☯

21 13 Moons Coven Ritual for Isis & Osiris. Kennebunk. We ask those attending to begin showing up at 5 PM. Ritual will begin around 6 PM. All are welcome to attend so far as our space will provide. Children are welcome so long as you feel that they will be able to stand still for a 30 minute ritual. Those under the age of 18 will need to attend with a parent or guardian or work out arrangements with us beforehand. If you have any questions or need directions, please contact us at 13moonscoven@gmail.com. You can also check out our MySpace page at www.myspace.com/13moonscoven and we are on Facebook as well. 13moonscoven.org. ☯

25 New Moon ☯

— December —

2 Kennebec County Pub Moot. Augusta area, 7pm. Held on the first Friday of every month. Hope to see you there! Location TBA. FMI: check our Facebook page, Pagan Pub Moot Maine. <http://www.facebook.com/pages/Pagan-Pub-Moot-Maine/104146562954178>. ☯

10 Full Moon ☯

10 Total Lunar Eclipse ☯

11 Silver Cauldron Open Ritual for Yule. Saco. All Silver Cauldron Coven open celebrations are held on Sunday afternoon. We meet at 3:45 PM, and begin preparation for ritual at 4 PM, and rituals will be outside if at all possible so please dress accordingly. If you have a need to show early, Please let us know ahead of time... As much as we would love to have you visit early ... we are unable to be proper hosts due to our time constraints with pre-ritual set-up. Directions? Comments? Questions? Please email us through our website: www.silvercauldroncoven.com. ☯

13-14 Geminids Meteor Shower ☯

21 Temple of the Feminine Divine Samhain. Bangor. All are at the Unitarian Universalist Church in Bangor and all begin at 7 pm. People of ALL genders and ALL faiths are welcome. Contact information: Answering machine: (207) 941-0261 Mailing address: 31 Central St., Bangor, ME 04401 Now online with calendar at website: <http://www.templeofthefemininedivine.org> Email: webgoddess@templeofthefemininedivine.org. ☯

22 Winter Solstice ☯

24 New Moon ☯

— January 2012 —

3-4 Quadrantids Meteor Shower ☯

6 Kennebec County Pub Moot. Augusta area, 7pm. Held on the first Friday of every month. Hope to see you there! Location TBA. FMI: check our Facebook page, Pagan Pub Moot Maine. <http://www.facebook.com/pages/Pagan-Pub-Moot-Maine/104146562954178>. ☯

9 Full Moon ☯

23 New Moon ☯

Monthly & Weekly Events

Abrahamadabra Oasis Social Hour Every second Tuesday. Come join us for our monthly social! Abrahamadabra Oasis is an official body of the Ordo Templi Orientis (O.T.O.) located in Portland, Maine. Its mission is to provide and support the growth of a Thelemic community in northern New England. 276 Woodford Street in Portland, 6:00 PM. See www.abrahamadabra-oto.org for more info.

Acorn Circle: 5:30 – 7:00 PM the fourth Wednesday of each month @ Sam's Restaurant in Lisbon Falls. Acorn circle is an eclectic American Wiccan group with degree training & worships at Sabbats and Esbats. All training is free and done entirely on a voluntary basis. To join the group and/or to get more info, e-mail vernalnox1@yahoo.com. Adults only.

The Groves of the Greene Man's Denne, 31 South River Road, Greene. Available for group or individual worship. FMI: www.fairpoint.net/~sirpeterj or greeneman@fairpoint.net.

Healing Circle on the last Tuesday of the month from 7-9pm at 584 Maple Ridge Rd in Winslow. You can find more info by calling (207) 692-4957 or via the web at www.becomeonewithspirit.com or www.becomeonewithspirit.com/news_letter.htm.

Lewiston Auburn Pagans presents... LAP Meet and Greet. Every Sunday at Governor's in Lewiston from 7-9pm. We meet to network with other Pagans and spread education of our paths. See www.witchvox.com/vn/vn_detail/dt_ev.html?a=usme&id=52018 for more info.

The Magick Closet presents...Free Weekly Seminar: Which Witch is which? Every Monday night from 7:00 PM to 8:30 PM at The Magick Closet, 995 Forest Avenue, Portland, ME. Must call for admission, (207) 221-6820.

Pagan Home-schoolers. Each Wednesday before the full moon, a group meets in Standish from 9:00 to Noon. Call 207-642-5045.

SpiralScouts Moonrise Circle #218 Meeting First Sunday of Every Month in Steep Falls at 2pm. We are looking for other families interested in sharing this Scouting experience. Children ages 3-18. Registration Required. Please contact Carolyn_lh@yahoo.com for directions and more information.

USM Pagan Chaplaincy sponsors regular rituals open to USM students, faculty and staff as well as the wider community. Stress-relieving meditations are at noon on Wednesdays at the Interfaith Chaplaincy office ("old farmhouse" on the Portland campus). For more information, e-mail cynthia.collins@maine.edu.

Wisdom House Shrine Discussion Group/Open Ritual. Sundays at 1:30pm in Presque Isle. For more information see www.witchvox.com/vn/vn_detail/dt_ev.html?a=usme&id=62236.

Be thankful for the bounty at harvest-time!

**EPN
P.O. Box 161
E. Winthrop, ME 04343**

Common Ground Country Fair is
right around the corner!

September 23-25, 2011

Unity, ME

Come visit us at the EPN booth!

