

Samhain/Yule, 2004



EarthTides Pagan Network News

Living in Maine, Celebrating the Earth



The Reason for the Season

Surely you have seen them; various churches (usually Fundamentalist) who proclaim, "Jesus is the Reason for the Season". Some of these folks may be upset over the commercialization of the season. Others, would have you believe that, if not for Jesus, there would be nothing to celebrate at this time of year. It was not until around 400 years after the supposed birth of Jesus that the Christians either celebrated his birth, or determined the date to use.

It is interesting to note that each culture throughout the world has had a celebration associated with a Sun God which has been held around the time of the Winter Solstice. The ancient Egyptians had Osirus, The ancient Romans and Greeks had Apollo. The Persians had Mithras, the Norse had Balder. Phoenicians had Baal, and the Celts had Bel.

Jesus seems to parallel (some might say, imitate) many of the attributes previously associated with these other Gods. For example; Osirus and Mithras were each supposedly born on December 25. Mithras was born of a virgin, healed the sick, worked miracles and sacrificed himself to redeem mankind. Descending into the underworld, he conquered death and rose to life again on the third day. By drinking his blood and eating his flesh (by proxy, from a slain bull) his devotees could conquer death. Sound familiar?

Why is it that humans throughout the world tend to celebrate at this time of the year? Goodness knows, at this time of year people are heading into the coldest and bleakest time of year. If you don't think that is a major concern, ask the next homeless person you meet. In ancient times there were no new crops to eat, it was hard to keep warm, and without the education to understand the solar cycle, it would appear that the days will continue to get shorter and colder. Is this truly something to celebrate?

As the educated in each culture came to understand the cycles of nature, they realized that the winter solstice was the turning point, beyond which days would again lengthen. Although it would take a while for the temperatures to reflect that change, the beginning of longer days represented hope for all people that better times were in store. Since the Sun has been associated within each culture with a particular God, that God has also come to represent hope for better times.

Regardless of the name you give the God at this time of year, Yule is a season of hope and a season of rebirth. We celebrate Yule to reaffirm our connection and commitment to the natural balance, and the spiritual source of that balance. Without such a reaffirmation, we lose our connection with our roots, our history, our future, and our awareness of our unity with the Divine, by whatever name or names.

This, then, is truly the "Reason for the Season". We join together in a spirit of hope, to welcome back the sun, to be an integral part of the mysteries of life, death and rebirth. In the process, we transform ourselves and our community, and we are renewed as we are reborn. May you have a joyous Yule!

Blessed Be. Fred Griffith

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Samhain: Feast of the Dead

You're are cordially invited to a
FEAST of the DEAD
October 31, 2004

Please invite honored guests who have passed over and
bring food to share that is pleasing to your guests.



So reads our annual Samhain invitation. This is one of my
favorite sabbats, a time to celebrate with friends and family on

both sides of the veil. I especially like the party atmosphere, the feeling of camaraderie with the spirits who join us, the awareness that I am greater than my body, and will live on after my flesh and bones have returned to Mother Earth.

Our group assembles at dusk, guided to our place in the woods by luminarias – candles in paper bags – and many jack-o-lanterns. Inside, the house is illuminated by beeswax candles, and the table is set with many more places than we have living bodies to fill. I have saved several marigold plants from the garden – xempaxochitl, the Aztec flower of the dead – and they decorate the table in orange pots with pentacles drawn on the sides. We cast a circle and begin the celebration.

Everyone comes in costume, as elaborate as possible. This way, we are never sure who are the guests and who are the ghosts. Did you know that the word “guest” comes from the Old English word “geist” which means ghost or spirit? Eye masks and painted faces prevail so people can have their mouths uncovered for eating the feast.

And what a feast it is! Celebrants really go all out when it comes to offering special foods to their guests: stuffed cabbage rolls, crispy fried chicken, elegant curried cauliflower, spicy red beans and rice, rich chocolate torte, fragrant apple pie, plus several bottles of excellent wine and jugs of tangy cider. We fill our plates, serve our guests, and enjoy the blessings of taste and smell, the skill and generosity of the cooks, and the presence of our honored spirits. One by one, we introduce our guests, tell how we are related and why we choose to honor them this night. We feel quite familiar with all our guests by the end of the meal.

Then, we adjourn to the living room where a fire is dancing behind the glass window of the wood stove. Now comes the time to ask our guests for advice and information, or for whatever messages they may have for us. Many of us have our preferred methods of divination – tarot, pendulum, runes – and we proceed to do readings for each other, asking our guests to guide our hands and instruct our energies so that we receive the information most useful to us. It is both a solemn and jolly time.

Calls of “great-grandmother Belinda needs a refill on her coffee,” and “did Uncle Harry just pat me on the head,” punctuate the conversation. Sometimes, celebrants ask specific questions about jobs, relationships, or health, or they merely say “Does anyone have a message for me?” Many bring notebooks to record their questions and the answers they receive, and take the opportunity to review last year’s notes at this time.

(Continued on page 6)

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. 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 Yule newsletter is: December 10, 2004.**



Aesir to Zeus : Book Reviews by Arwen Evenstar

The Earth Path, Starhawk's newest offering, teaches its readers how to become attuned to the earth's rhythms, and see nature as a sacred text on which to base both faith and religious practice. The author offers lots of meditations and rituals, as well her own experiences, and provides an excellent framework for true earth-based spirituality. Highly recommended. Harper San Francisco, \$19.95.

Witches and Witch Hunts, by Wolfgang Behringer, sheds new light on the history of European witchcraft, and presents more contemporary material on witch hunts in Africa. This book is a must-read for anyone interested in solid research on the persecution of witches, both during the Middle Ages, and more recently. Blackwell, \$27.95.

Celebrating the Seasons of Life: Beltant to Mabon, by Ashleen O'Gaea is one of two books planned to cover the Wiccan ritual year. It includes observances specifically designed for both indoors and outdoors, some specifically designed for children, and has enough information about each season (meaning, symbols, foods, flowers, and more) to enable the reader to create celebrations that will be meaningful for all. New Page, \$14.99.



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operated!*

Earthbound: Daily Meditations for All Seasons, by Brian Nelson, offers short pieces for each day of the year. While not specifically Pagan (it's published by the Unitarian Universalist Association and will appeal to people of all faiths), it certainly does allow for a year of earth-centered practice, with meditations on the beauty of nature, activism, and some wonderful literary references. Each piece ends on a challenging note, encouraging the reader to move from thought to action. Skinner House, \$15.00.

About the EarthTides Pagan Network News

This newsletter comes out eight times a year, around the Sabbats. 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 anu_dudley@umit.maine.edu

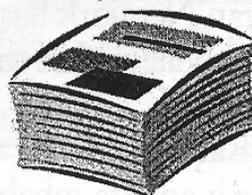
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Starcat's Corner A Turning Point

The dark time of the year, between Samhain and Yule, is upon us, and I can certainly feel the change in the air. Not just the weather, with chilly days and longer nights, but also in my own activities and desires. On the one hand is "bringing in the last harvest," which in our modern world translates to getting the house and garden ready for winter, getting in the last hikes and other outdoor activities while the weather permits, and perhaps canning or freezing vegetables. Then, of course, there are the traditional preparations for the winter holidays, and the celebrations with

family and friends. But in balance to that hectic activity is the desire to turn inward, to begin a hibernation of sorts.

The ability to accept and be comfortable with paradox has been cited as a sign of enlightenment. Samhain is a sabbat that can certainly help us with that notion. It is the final harvest, when the days are getting shorter and the dark half of the year begins. It is a time for letting go, for releasing that which we don't need and letting it die away, much as the trees release their leaves. But Samhain is also known as the Celtic New Year, when we can sow our hopes and wishes for the next turn of the wheel, like the winter crops that were sown at this time of year, to lie dormant for the winter months and begin to spring up near Imbolc (in the British Isles, though not until later in this harsher climate).

Samhain is a turning point, a time of transformation, a gateway. It is one of the times when the veils between the worlds is thin. We honor our ancestors, and can contact them if they wish, perhaps to ask for their advice. We can use divination to help us choose a path or see into a possible future. Samhain Eve is known as a "time outside of time," and some beliefs extend that to all the days between Samhain and Yule.

This time of year is a good one for meditation and introspection. Take the time to sit quietly and allow your conscious thoughts to drop away. Find a comfortable position and focus on your breathing. You may hear wise words from the Goddess in her Crone aspect, or from an ancestor or spirit guide.

You might catch a glimpse of future events. Or at the very least, you'll become centered and relaxed, and you'll be honoring your body's natural desire for rest and quiet at this time of year.

Many of us have busy lives, with obligations and chosen projects that fill up our days. Yet it is important to balance this activity with rest. The darkest time of year is a perfect time to remind ourselves that it is necessary to take time to ourselves, to recharge our batteries. Perhaps we don't wish for a complete hibernation, but as the days grow short, plan at least some uninterrupted time at home.

As you relax into your mini-hibernation, take the time to embrace the paradox at the heart of this turn of the Wheel of

(Continued on page 6)





Greenwitch: Calling Spirits With Herbs

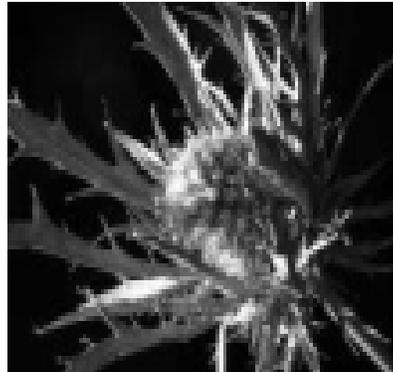
The Green Nation is very helpful in welcome at our Samhain celebrations. plants, Love-Lies-Bleeding, lovely herb with the fat, droopy red matic dried bouquets. These I pick at reddest, and dry them carefully for my head and wear it when inviting addition, I make a few dried flower



Love-Lies-Bleeding

calling spirits and making them feel Every spring, I plant a few amaranth (amaranthus hypochondriacus) that flower clusters that makes such dra- their peak, when they are fattest and Samhain. I like to make a garland for spirits to the Feast of the Dead. In arrangements for the feast table.

I also plant a few thistles in my gar- at Samhain. At the same time, I dig dry it. To call spirits to the Samhain



Thistle

spoon- dried thistle and one of dandelion root and pour boiling water over them. Cover the bowl for five minutes or so to let the herbal infusion strengthen. Then, uncover the bowl, stir deosil with your athame, and, using a fan or smudging feathers, waft the steam about the room to invite the spirits to draw nearer.

Be well,
Marigold

den, and harvest the dried pods for use dandelion root, chop it in pieces and celebration, take a special bowl, add a



Dandelion Root

EarthTides at Common Ground Country Fair

Much to some Christian's chagrin, the EarthTides Pagan Network again had a booth at Common Ground Country Fair in Unity, Maine (about 30 miles east of Waterville). Since 1991, EarthTides has had a booth each year in the Social/Political Action area of the fairgrounds.



Although some churches have protested the inclusion of Pagan spirituality and the exclusion of mainstream fundamentalist churches, we were again welcomed with open arms. Is it because we are inclusive and diverse? Is it because we recognize and appreciate the sacredness of the Earth? Is because we are not obnoxiously trying to force our beliefs down other's throats?

For whatever reason, it was good to be at the fair again. We had a great time singing, telling bad puns, and enjoying the reactions folks had to the sayings on the bumper stickers! What's more important, this was a wonderful opportunity for us to educate the public about Paganism, to help folks connect who might not otherwise know each other existed and to help a lot of people find the reference books and calendars they needed for the coming year. Thanks to EVERYONE who helped to make this possible! Fred Griffith



Samhain: Feast of the Dead (Continued)

(Continued from page 2)

If the weather is fine, we may go outside and enjoy a bonfire with our guests before heading home. We then open the circle, thank our guests for joining us, and promise to merry-meet again at the next Samhain.

A funny thing happened one year as a car-load of celebrants drove home. Unfamiliar with the road, they appeared to drive a little erratically and were stopped by a young state trooper. As he peered into the car, his flashlight illuminated four middle-aged women in bizarre costumes with their faces painted in strikingly colorful patterns. Since incense had been burned during the divinations, they smelled rather suspicious, so he asked them to get out of the car so he could search it. They laughed uproariously as they lined up outside the car, appreciating the absurdity of the situation. The poor young officer searched through the baskets and bags in the trunk, finding a collection of magical supplies and occult objects that he had probably never seen before, and would likely never see again. Finding no illicit substances, he let them go, and they laughingly blessed him and drove off into the night, leaving him, no doubt, wondering if he had encountered humans, or some mischievous Hallowe'en spirits!

May your Samhain be bright and dark,

Marigold

Starcat's Corner (Continued)

(Continued from page 4)

the Year. Release something that you no longer need, allowing it to die away and be gone from your life. That will create a space, which you can then fill with a wish or hope for the new turn of the Wheel. Let go of the old while inviting in the new. Some people like to make a vow of some sort, like a resolution for the new year. It could relate to letting go, such as abstaining from alcohol or sugar from Samhain until Yule. Or it could be a part of a new goal, like taking a class or volunteering your time for a worthy cause.

After a very busy and stressful year, I plan to devote more time to my yoga practice, and to explore some new avenues for creativity. I also hope to release some fears and worries that are lingering in my psyche. What will you release and draw to you in the coming months? If you don't know, then all the better, for now is the perfect time to rest in the moment between seasons, allowing yourself to be open to the energies of beings from beyond the veil, and to divine your soul's calling. I wish you the best, this season. Blessed Be!

Starcat



Crossing the River Styx



New T-Shirt Design!



This past September, a T-Shirt sporting the original EPN Logo debuted in the EarthTides Booth at Common Ground Country Fair. This is the first time the original design has ever been used on a T-Shirt, and it sold like crazy!

The EarthTides Pagan Network logo was created by Maine craft artisan Leigh Griffith around 1990. It has been "digitally remastered" for this project..

We still have some shirts available in Large, X-Large and XX-Large, in Sand, Gray Birch and Natural. We can also have other sizes made up to order.

Prices are \$15.00 each except for the XXL which are \$17.00.

Please order by sending a check to:

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

Greenwitch: Holly

Ilex Aquifolium, that wonderful shiny, dark green leaf with the barb-like tips, is one of the Green Nation's gifts to us at this season of outer dark and inner light. Holly is named for Mother Hulda, Goddess of the Dark World, and its evergreen nature reminds us of the eternal turning of the Wheel of the Year, that there is no death, only passage. Magically, it is the premiere herb for protection and luck.

This is the celebration of the rebirth of the Child of Promise, and we can also celebrate our own "Inner Child" of Promise. Newborn babies have traditionally been sprinkled with holly water (water in which holly has been soaked, especially if left under a full moon overnight), thus bestowing protection and luck. Why not sprinkle ourselves at this time of year as we rebirth our goals and endeavors for the coming year. Hanging holly, and other evergreens, about the house also welcomes nature spirits to enter, share our festivities, and bless our wishes for the new year. Be well.

Marigold





Twelfth Night: The Hidden Feast

On the twelfth day after Christmas comes Epiphany when, in Christian practice, the Christ child received the gifts of the Magi, acknowledging his divinity. As with so many Christian beliefs, this holiday was borrowed from much earlier pagan traditions. But Marian Green, in *A Witch Alone: Thirteen Moons to Master Natural Magic*, remarks that most modern witches ignore this date. A quick check through the indexes of the several dozen books on Wiccan practice on my own bookshelf confirmed this observation. Green's was the only book I owned that mentioned Twelfth Night at all! After reading her discussion of this celebration, I think it is time for Wiccans to "Take Back the Twelfth Night!"

Twelfth Night celebrates the cycle of the God's story. Born at the Winter Solstice, the Child of Promise grows. Each of the twelve days represents a year in his life until he becomes a young man at Twelfth Night. This is the initiatory celebration when he learns of his heritage as the Son of the Goddess, claims his name and his magical tools, and receives the blessing of the Goddess, his Mother. He then sets forth on his yearly path in search of the Goddess, who transforms herself once again into the Maiden. Epiphany, or Twelfth Night, are the Three Wise Men from the East, who bring precious gifts of the gold of material power, and the frankincense of royalty, and the bitter myrrh of the sacrificial tradition, and at Lughnasadh in Wiccan tradition.

The power of the number twelve is of primary significance to this holiday. Twelve is symbolic of cosmic order and linked to no-count twelve hours on the clock face and twelve months in the year. Number with the circle, itself the prime completion, Twelve is complementary dynamism and inner stability and outer activity. Astrologically, the twelve signs of the zodiac are divided into three types. For example, the earth element is expressed at Capricorn, Taurus, and Virgo. Twelve, then, equals the perfect totality of the universe.



Parallels with the Christian strong, especially relating to the direction of initiation, the frankincense of royalty, the bitter myrrh of the sacrificial tradition, and at Lughnasadh.

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How do we celebrate Twelfth Night? I would be interested to know if any of our readers have ceremonies for this holiday, and I hope you will write or email telling me what you do so I can share this information in future EarthTides issues. Green suggests one practice as part of the cyclical honoring of the sacred directions as the year passes around the Wheel. She recommends facing the direction of north northeast (Yule is North), setting a star on top of your staff which is twined with golden ribbons and evergreens, and welcoming the Three Wise Ones who come bringing gifts for the new cycle.

This may be a holiday where you focus on initiation (rather than at Imbolc), consider taking a new name, new tools, maybe even a new or renewed mission for the next revolution of the Wheel. Meditating on your own renewal and dedication, visualize the gifts you are receiving as the Goddess's precious child, and go forth with joy, eagerness, and curiosity for what the next cycle will bring. So Mote It Be.

- Marigold



Kitchen Witch - Ginger Bread

There are many reasons why ginger bread is traditional at this time of year, besides the fact that it tastes so good! Its magical uses include spells for love, money, success, and power, all things we seek for our "inner Sun Child" as he begins his journey around the Wheel of the Year.

Medicinally, ginger (*Zingiber officinale*) is warming and thus an ideal antidote to the season's cold temperatures. What better way to bless and warm your home than to make a ginger bread house?

If you are architecturally inclined, you might make one in the image of your own home. If not, you can visualize your home as you mix and cut the dough, bake it, construct it, and finally put on the decorations. Eating the house at the end of the Yule Solstice feast gives everybody the chance to internalize the blessings baked into it.

First, create a cardboard pattern for the house. Keep it small enough so the dough will bake without unduly browning the edges before it is done (six inches is a good size). Remember that you will need two roof pieces, and the gable ends of the house will need to be pointed on top to support the roof. Fit the pieces together to make sure they are proportionately correct.

Preheat the oven to 375°.

| | |
|------------------|----------------------|
| 1/2 cup molasses | 2 cups flour |
| 1/4 cup sugar | 1/2 tsp. baking soda |
| 3 T. butter | 1/2 tsp. salt |
| 1 T. milk | 1 T. powdered ginger |

Heat the molasses to the boiling point and remove from heat. Add sugar, butter, and milk. Sift together the flour, baking soda, salt, and ginger. Add to the molasses mixture, visualizing a harmonious, healthy home. Add more flour, gradually, if necessary to make the dough firm enough to roll out (i.e., not too sticky). Do not knead this dough for kneading makes it tough. On a floured surface, roll the dough about 1/8 – 1/4 inch thick. Place house pattern pieces on dough all together (to make sure you have enough room) and cut out pieces with a knife. Place on greased cookie sheets and bake 5-7 minutes until lightly browned on the edges. (Pay attention and do not let them burn, which can happen quickly.) Remove to wire racks and cool completely.

Prepare confectioner's sugar icing and use it to generously "glue" the sides and roof pieces together. Let this dry before adding decorations to prevent the walls and roof from slipping. Cover roof and walls with icing and decorate with candies.

Bright Blessings on Your Home.

Marigold

How We Practice: Solstice Gifts

Each year at Yule, we open presents from Mother Yule and Father Time. These are gifts we have waited for since the last Winter Solstice when we created them, wrapped them, and set them aside for next year's celebration.

During our Yule Solstice ceremony, we take some time to think about what we want for ourselves, our families, or our communities in the coming year. We write this item, or list of items, on a piece of paper while visualizing ourselves receiving these gifts. Then we fold the paper, place it in a box, and wrap it up with bright paper and colorful ribbon, with a gift tag that says something like: "To _____, from Mother Yule and Father Time. Happy Solstice 200_ (next year)." We pack them up with our holiday decorations so we'll be sure to find them next year.

At Winter Solstice, we unwrap these presents, and it is always such a delight to see how many of the items on our list we actually did receive over the course of the year. Thank you Mother Yule and Father Time for your loving gifts to us. Blessed Be,

Marigold



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.

DECEMBER

18 Saturday

Embracing the Dark, USM Pagan Students Association, 7th Floor Glickman Library, USM Portland. Join us as we explore the spiritual aspects of the dark, at the darkest time of the year. Drumming, dancing, and good cheer to follow. Instruments, bards, dancers welcome! Free and open to all paths. For more information, contact usm_psa@yahoo.com.

Open Yule Ritual, Forest Sanctuary, Jay. Guests welcome after 5 p.m.; ritual at 6 p.m. Come and celebrate the Solstice with friends, food, ritual, and the celebration of community. Winter sprites and playful spirits welcome. Bring yourself, your laughter, and a small gift to exchange. Potluck follows. For RSVP's, information or directions, please send an e-mail to: forestsanctuary@yahoo.com.

Open Yule Ritual, Immanent Grove, Sidney, 7 p.m. We'll share potluck snacks after circle; please bring your own plates, cups and utensils, since we prefer not to use disposables. For further information, please contact sharonemery1@hotmail.com. For directions, please contact grove@ctel.net.

20 Monday

Winter Solstice (Eve) Celebration, Houlton Unitarian-Universalist Church, Monday, Dec. 20, 2004. Drumming begins at 6:30 pm. For information and/or directions, please call Fred and Leigh Griffith at 532-2455 or email at: griffith@mfx.net

JANUARY

30 Open Imbolc Ritual, Silver Cauldron, Saco. For details e-mail oldlucy@maine.rr.com or call 282-1491.

FEBRUARY

5 Saturday

Open Imbolc Ritual, Immanent Grove, Readfield, 7 p.m. For further information, please contact bfdrac@verizon.net.

MONTHLY EVENTS

Druidry/Pagan Practice and Training, Bar Mills. For further information, contact Kevin at shazthod@sacriver.net. These are two-hour sessions, held one Sunday afternoon per month, and open to beginners and more advanced practitioners; participants of all Pagan paths are welcome.

Pagan Coffee Klatch, Quilting Bee and Clothing Swap, Gardiner. For further information, contact Jani @ [<fritti.cat@verizon.net>](mailto:fritti.cat@verizon.net).

Westbrook Maine Pagans offer several regular events. For further information, please contact Christopher Willow, 7crows@maine.rr.com.



Networking

The people and groups listed here are mentioned because they have done two things: They have volunteered to serve as points of contact for those seeking Pagan community, and they have signed the EPN Standards, which pledges them to follow a set of basic rules of ethical conduct. Any person or group may be listed here by subscribing to this newsletter and agreeing to those Standards; please contact 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.

Groups and individuals who seek networking opportunities but are reluctant to sign the Standards are encouraged to take advantage of our advertising columns.

> together to share their work and honor the Deities who inspire them.

AUGUSTA AREA

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

Immanent Grove. A fellowship of practicing Pagans of all persuasions. Members pursue their own personal relationships with the Gods. We're interested in corresponding with experienced Pagans who would like to work with us. Harper and Arwen, Immanent Grove, Box 2328 Middle Road, Sidney, ME 04330

OXFORD HILLS AREA

Khyrohn Ni Mara. Eclectic Wiccan focusing on healing through herbs and drumming. RR1 Box 2606, N. Waterford, ME 04267. 583-4215.

PORTLAND/YORK COUNTY

Temple of Brigantia. Wiccan group honoring the Goddesses and Gods of Britain and Rome. Offering open Full Moon rituals and accepting selected candidates for apprenticeship. Jane/Cassius, 646-6634 or temple@janeraeburn.com

Circle of the Silver Cauldron, Atlantic. Eclectic Wiccan coven emphasizing creativity and self-development. Great Day celebrations open to the community. Thea or Harry, 282-1491 or oldewtch@maine.rr.com

SPECIAL INTERESTS

Deaf Pagans. I would love to meet Deaf adults who are Pagan and other Pagan parents of Deaf children. Ede, 353-6202 (V/TTY) or ede@clinic.net

PanCraft. Pagan artists, musicians and others beloved of the Muses get together to share their work and honor the Deities who inspire them. Harper and Arwen, Box 2328 Middle Road, Sidney, ME 04330

ONLINE RESOURCES

EPN website <http://www.earthtides.org>
 Maine Pagan Resource Page, <http://www.janeraeburn.com/maine>
 Maine Pagan Clergy Association website, <http://www.maine paganclergy.org>
 Maine Pagan Mailing List, to join send blank e-mail to mepagan-subscribe@egroups.com
 EPN Mailing List (open to newsletter subscribers only), to join send blank e-mail to:
earthtides-subscribe@egroups.com
 Maine Pagan Politics List, to join send blank e-mail to meppolitics-subscribe@egroups.com

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