

Samhain, 2007



EarthTides Pagan Network News

Living in Maine, Celebrating the Earth



The Owl and the Goddess

The owl is a popular image at Hallowe'en and Samhain, an image both revered and feared throughout history because of its dual symbolism of wisdom and death. Although these two aspects may seem to us today as unrelated, even opposite to each other, a closer look reveals them to be closely associated, indeed part of the eternal cycle of life, death, and rebirth.

In modern society, the owl has largely been reduced to a pop icon with little or no direct relationship to its original symbolic significance. The so-called wise old owl appears as the advertising logo for Wise potato chips. An owl is sometimes pictured with a mortar board and tassel, the traditional head gear of the scholar, to represent many educational products. Those who have read Winnie the Poo will recall the character of "Wol," the only resident of the Great Wood who could read, but who spelled badly and used long, important-sounding but made-up words. If there ever were any actual wisdom associated with the owl, it seems to have been long since forgotten.

Much more familiar is the owl's association with darkness and death. Almost universal is the belief that the hooting of the owl foretells misfortune. The owl is often seen as the bird of

sorcerers, representing evil, deception, and black magic.

As such, it is the requisite companion of the young wizardry students in the Harry Potter series. This connection has a long tradition. The Roman word for owl - *strix* - was the same word used for "witch." In the Middle Ages, the owl came to be known as the "night hag," a witch in bird form.

But older than the Medieval "night hag" was the prehistoric image of the owl as nourishing mother. Hundreds of clay figurines of bird goddesses have been unearthed in the Near East and Eastern Europe. The eyes of these goddesses stare straight ahead as if seeing all that is in life and death, while their bodies bear



V-shaped chevrons, diamond-shaped lozenges, and serpentine patterns denoting fertility and generative powers. Some bird goddesses are clearly identifiable as owls. One notable statuette from Crete (ca. 1450 B.C.E.) depicts an owl-headed goddess suckling an infant. Others show owl mothers - identified by their large, round eyes and prominent curved beaks - in the form of vases and pitchers. These objects have breasts through which liquids could be poured, and seem to have been associated with ceremonies. Throughout Neolithic

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Starcat's Corner: Positive Magick

This is the darkest time of year. The days are short, and the nights are getting cold. We are bracing ourselves, physically and mentally, for the cold winter to come. Darkness, however, doesn't have to mean pain or negativity. We create our circumstances through our attitudes, and the energy we put out into the world. Be positive, and instead look to darkness as a respite, the night during which we rest, reflect and restore our spirits.

Magick isn't just what we do during a ritual or when we are in a cast circle. We live our magick all the time, expressing our unique creative energies wherever we go and whatever we do. Even those of us who are longtime practicing pagans can get into a pattern where we are focused on lack, problems and

negativity in our lives and the world. We complain or lament, and express, through words and actions, our ego's fears and worries. Yet by doing so, we are attracting more of those energies to us. Don't we know better than that?

I'm not saying it's easy, or that we should put on a false front of happiness and contentment. If we experience emotions such as anger or disappointment or fear, we can express them in a way that allows them to move through us and then out again. If we cling or become attached too strongly to our notions of lack and negativity, we will manifest more of those situations in our daily lives. If we bury those emotions without dealing with them at all, we are holding onto them in our bodies, and they can manifest as illness and dis-ease. It's the Threefold Law in action. That which you put out into the world, or into your inner world, returns to you threefold.

It's easy to get caught in a pattern of negativity without realizing it. Take a day where you focus on listening to yourself. Without trying to change them, just listen to the words you say to others throughout your day, and the thoughts in your head. Observe the things you are creating with your words, particularly if they are negative in tone: "I'm having such a bad day today." "I don't have enough money." "He's late again; he's always so inconsiderate." "I hate this weather." "I don't feel well." "This isn't what I wanted."

(Continued on page 3)



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, 07 issue
is November 9, 2007.**



Starcat's Corner: Positive Magick (Cont'd)

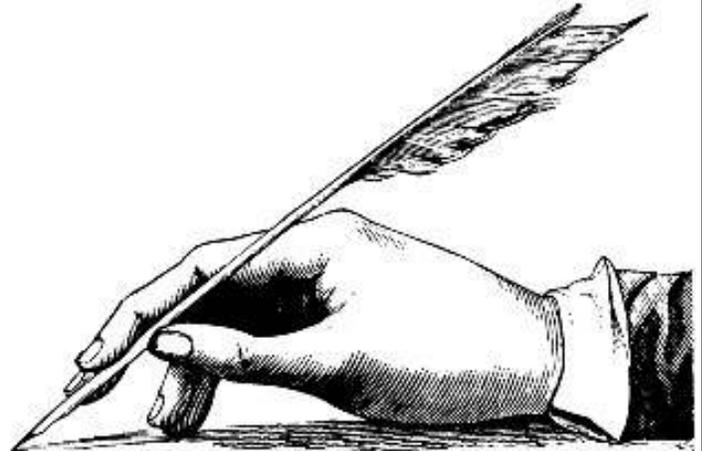
(Continued from page 2)

The next step is to begin to turn those thoughts and words around. When you notice this behavior, stop yourself gently, without being angry or disappointed that you were being negative. Think of a creative way to phrase what you're saying or thinking, one that will begin to change or improve your situation: "I'm learning a lot from these challenges." "I have what I need." "I'm supported by the abundance of the universe." "He wants to spend time with me and will be here when he can." "The rain is feeding the trees and plants." "I'm taking care of my body and encouraging healing." "I'm focused on manifesting my desires." It will feel a bit awkward at first, but practice "acting as if." Imagine that your words and thoughts are immediately going to work to create a better day. The more you practice, the more it will become a mental habit.

When you have thoughts or emotions that you consider negative, don't leap to judge or censor them. Don't become attached to them or identify yourself as a victim, either. Simply let them be. Mentally say to yourself "thank you for that information" or "thanks for sharing." Allow yourself to continue to learn how to be fully you, how to best express your energies in the world.

At this dark time of the year, rather than worrying about the cold or wishing for the warmer and sunnier days, take time to rest. Sleep longer. Stay at home and

do things that are comforting to you: take a hot bath, read a good book, watch a favorite movie, eat hot soup and fresh bread, have your favorite dessert, do yoga. If you feel sad, have a good cry and then let it go. Write or draw your difficult or uncomfortable feelings, and then burn the paper to release those energies back into the cosmos. Invent private rituals to connect with the Divine and with your soul's deepest wishes. Think of new ways to rejuvenate and restore your spirit. By being creative and nurturing yourself, you will experience joy and wonder and learning, and soon your daily life will reflect and embody that which you most wish to create. - Starcat



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 computertutor@mf.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.

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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Common Ground Fair—2007



Since 1991, the EarthTides Pagan Network has had a booth at Common Ground Country Fair in Unity, Maine (about 30 miles east of Waterville). Each year, our booth has been located in the Social/Political Action area of the fairgrounds.

The Common Ground Country Fair provides us with a great opportunity to help Maine Pagans network with others, and to share the truth about Wicca and other forms of Paganism with the public. Apple Valley Books graciously supplied hundreds of books, buttons, bumper stickers, and calendars which we sold at the booth. The Griffith family also contributed shirts and candles to sell. Proceeds from these sales help to cover EPN's costs for the booth, and many other expenses throughout the year.

This year was no exception. We talked with over 500 people. For the first time in years, we had as many self-described Pagans as possible indicate where they live with over 160 making their mark.. There were also many who were searching for information, or just wanted some of the great buttons and bumper stickers! .

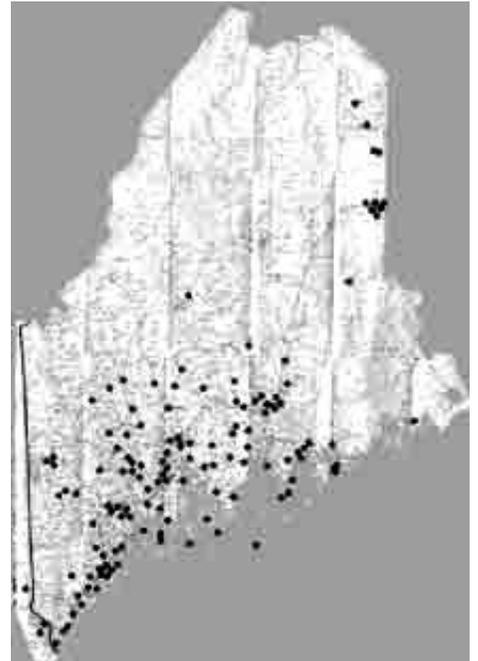


The weather was great all three days of the fair and was likely responsible for a record 62,000 fair attendees.

Our presentation, a panel discussion on "Paganism in Maine" drew a good crowd even though it was held at lunch time on Sunday.

The proceeds from sales and donations covered the cost of the booth, our ad in the fair guide and more.

Thanks to everyone who made this year's fair such a success!



Black dots show where fair attendees indicated that they live. Not everyone who came to our booth made their mark on the map.



Beltane Tote-Bags!

If you did not get your 25th anniversary Beltane Tote-Bag at Popham Beach, or at Common Ground Country Fair you are still in luck! We still have these organic cotton tote bags with forest green print. Be sure to get your bag so you too can celebrate **25 years of "Pole Dancing"**!

The bag is larger than a paper grocery bag, measuring 18"wide x 17.5"high x 7"deep with 13" handles. While they last, these bags will be available for sale at Common Ground Country Fair for \$12.00. What better way is there to carry your stuff around?

You may order bags by emailing: griffith@mfj.net. Want one shipped? Add \$4.50 for shipping for a total of \$16.50. Send checks to: EPN, P.O. Box 161, E. Winthrop, ME 04343.





A Nation of Christians Is Not a Christian Nation

By JON MEACHAM Copyright by the New York Times—Reprinted with permission. Originally Published: October 7, 2007

JOHN McCAIN was not on the campus of Jerry Falwell's Liberty University last year for very long — the senator, who once referred to Mr. Falwell and Pat Robertson as “agents of intolerance,” was there to receive an honorary degree — but he seems to have picked up some theology along with his academic hood. In an interview with Beliefnet.com last weekend, Mr. McCain repeated what is an article of faith among many American evangelicals: “the Constitution established the United States of America as a Christian nation.”

According to Scripture, however, believers are to be wary of all mortal powers. Their home is the kingdom of God, which transcends all earthly things, not any particular nation-state. The Psalmist advises believers to “put not your trust in princes.” The author of Job says that the Lord “shows no partiality to princes nor regards the rich above the poor, for they are all the work of his hands.” Before Pilate, Jesus says, “My kingdom is not of this world.” And if, as Paul writes in Galatians, “there is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female: for you are all one in Christ Jesus,” then it is difficult to see how there could be a distinction in God's eyes between, say, an American and an Australian. In fact, there is no distinction if you believe Peter's words in the Acts of the Apostles: “I most certainly believe now that God is not one to show partiality, but in every nation the man who fears him and does what is right is welcome to him.”

The kingdom Jesus preached was radical. Not only are nations irrelevant, but families are, too: he instructs those who would be his disciples to give up all they have and all those they know to follow him.

The only acknowledgment of religion in the original Constitution is a utilitarian one: the document is dated “in the year of our Lord 1787.” Even the religion clause of the First Amendment is framed dryly and without reference to any particular faith. The Connecticut ratifying convention debated rewrit-

ing the preamble to take note of God's authority, but the effort failed.

A pseudonymous opponent of the Connecticut proposal had some fun with the notion of a deity who would, in a sense, be checking the index for his name: “A low mind may imagine that God, like a foolish old man, will think himself slighted and dishonored if he is not complimented with a seat or a prologue of recognition in the Constitution.” Instead, the framers, the opponent wrote in *The American*

Mercury, “come to us in the plain language of common sense and propose to our understanding a system of government as the invention of mere human wisdom; no deity comes down to dictate it, not a God appears in a dream to propose any part of it.”



While many states maintained established churches and religious tests for office — Massachusetts was the last to disestablish, in 1833 — the federal framers, in their refusal to link civil rights to religious observance or adherence, helped create a culture of religious liberty that ultimately carried the day.

Thomas Jefferson said that his bill for religious liberty in Virginia was “meant to comprehend, within the mantle of its protection, the Jew and the Gentile, the Christian and the Mahometan, the Hindu, and infidel of every denomination.” When George Washington was inaugurated in New York in April 1789, Gershom Seixas, the hazan of Shearith Israel, was listed among the city's clergymen (there were 14 in New York at the time) — a sign of acceptance and respect. The next year, Washington wrote the Hebrew Congregation of Newport, R.I., saying, “happily the government of the United States ... gives

(Continued on page 7)



Faerie Tidings: Parting the Samhain Veil

By BlackLion and Starcat

As we slowly crunch along the forest trail, we notice that the vivid hues of autumn leaves have begun to turn toward more somber browns. The trees prepare for their winter's rest, reflecting on the vibrance of seasons just passed, and those of long ago. The sun sets early this time of year and the shadows grow long as we continue our annual trek to the sacred clearing.



The path has become somewhat overgrown and we clear away dead branches and brush as we pass. This path is not trodden often. A swirl of memories accompanies the evening fog, thickening as we move up the hillside. The air is colder and damp with the dew. Despite the chill, we sweat as we labor along, our heavy packs bearing rocks for a new cairn, along with offerings for our ancestors.

We have gathered an assortment of rocks from places special to one of our kin who has recently decided to move on: smooth stones from the streambed below the cabin, a rock from under the oak tree where Trefoil would whittle for hours, pebbles from the well-tended gardens, and crystals from Trefoil's Cave of Wonder. We also bear small baskets that we wove especially for our ancestors. Each is filled with the offerings that he or she would most enjoy: lavender, zinnias, apples, pumpkin seeds, bright ribbons tied in bows and intricate knots, seashells, sage bundles, flint arrowheads, and chocolate.

As we crest the hill, the air shimmers and we

feel the energy flowing as we enter this magickal space. A knowing and a welcoming emanates from the tall standing stones. We notice that the space has remained undisturbed, each mushroom in the ring whole and unbroken. We set our packs down outside the circle, gladly unladen ourselves, and offer thanks to the guardians of the dale for their work.

The sun has just set behind the western ridge. Dusk arrives, prickling the hairs on the back of our necks — Samhain is here and the veils have parted. We have entered the space between worlds, where our ancestors can speak to us freely. Eyes wide, we turn briefly to each other, and then riffle through the packs to lay out the tools we'll use in our ceremony.

We light sticks of dried mugwort, and using the smoke and our athames, we circle the entire hilltop, welcoming the Divine and the spirits of the elements to this ritual. After consecrating the grounds, we begin our cairn-building. Each rock, stone, pebble, and crystal is placed just so, guided by the wishes of Trefoil, whose energy surrounds us this night. The placing of each stone becomes a silent moving meditation, and time passes unheeded. The stars wheel above us and the moon has now risen enough to aid us in our chosen task. An owl calls softly further down the hillside as we place the last stone, marking the joining of Trefoil's spirit to the ancestral circle.

To honor every ancestor, we proceed widdershins, placing our offerings delicately at the foot of each cairn. We offer a prayer, a joke, a song, or a story, according to each kin's preference. When we finish the procession, we once more give our thanks and an offering to the fae guardians of this special place.

Each Samhain, we sleep and dream at the place of our kinfolk to gather wisdom for the coming year. We silently collect dead branches from outside the circle, and start a small fire. We heat water for a tea of special herbs, which will be our only repast this evening. Laying out our bedrolls in the ring of mushrooms, we sit in meditation, sipping our tea and focusing our intention on becoming united with the ancient songs. Despite the chilly fall air, we feel warm in the magick circle, held in the arms of our kinfolk as we finally drift

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Celebrate Samhain

Presented by Pentacle Press and SpiralScouts International - Granite Tribe
An all-ages celebration of the final harvest and ancestors past...

Saturday, October 27, 2007
10:00am-5:00pm (festival) +
7:00pm-10:00pm (ball)

Peterborough Unitarian Universalist Church
Corner of Main St. & Summer St.,
downtown Peterborough, NH

For more information: www.CelebrateSamhain.com
 or email us at: info@CelebrateSamhain.com

Faerie Tidings: (Cont'd)

(Continued from page 6)

off to sleep.

* * * * *

Sunlight beams into our eyes, glistening through the treetops. We awaken to the sounds of ravens calling and chipmunks gathering acorns. Our eyes twinkle as we glance around the now-empty clearing. We stretch and soon arise, quietly gathering our bedrolls and packs, our heads still full of the dreams we've gleaned from the wise ones. We bid farewell to the guardians, who will keep this dale safe and hidden for another year. We head down the hill, striking a new trail, towards the cabin and a hot breakfast.

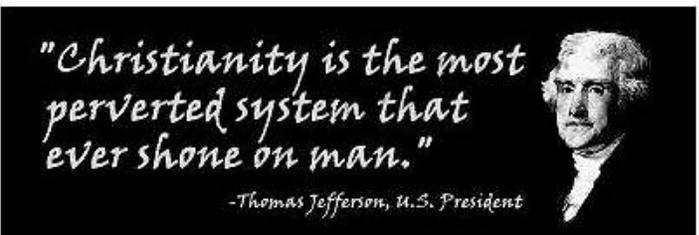
Not a Christian Nation (Cont'd)

(Continued from page 5)

to bigotry no sanction, to persecution no assistance. ... Everyone shall sit in safety under his own vine and fig tree, and there shall be none to make him afraid."

Andrew Jackson resisted bids in the 1820s to form a "Christian party in politics." Abraham Lincoln buried a proposed "Christian amendment" to the Constitution to declare the nation's fealty to Jesus. Theodore Roosevelt defended William Howard Taft, a Unitarian, from religious attacks by supporters of William Jennings Bryan.

The founders were not anti-religion. Many of them were faithful in their personal lives, and in their public language they evoked God. They grounded the founding principle of the nation — that all men are created equal — in the divine. But they wanted faith to be one thread in the country's tapes-



try, not the whole tapestry.

In the 1790s, in the waters off Tripoli, pirates were making sport of American shipping near the Barbary Coast. Toward the end of his second term, Washington sent Joel Barlow, the diplomat-poet, to Tripoli to settle matters, and the resulting treaty, finished after Washington left office, bought a few years of peace. Article 11 of this long-ago document says that "as the government of the United States is not, in any sense, founded on the Christian religion," there should be no cause for conflict over differences of "religious opinion" between countries.

The treaty passed the Senate unanimously. Mr. McCain is not the only American who would find it useful reading.

Jon Meacham, the editor of Newsweek, is the author of "American Gospel" and "Franklin and Winston."



The Owl and the Goddess (Cont'd)

(Continued from page 1)

Europe and the Middle East, the owl became an emblem of the uterus, nurturing and protective.

But the owl mother also presided over death. Her rending beak, sharp talons, and far-seeing eyes both protected and devoured life. While we in modern society tend to think of life as linear, and life and death as sharply differentiated, prehistoric peoples seem to have viewed life and death as intimately intertwined and interrelated. In ancient times both were presided over by a wise, nurturing, and all-knowing Owl Mother.

Some historians propose that, as patriarchal societies developed, they tended to fragment the Great Mother Goddess into a myriad of single-purpose goddesses, thus demoting and weakening them within these new societies. Rather than being all-inclusive divinities, historians suggest, these new goddesses represented only a few characteristics or powers of their previous omnipotent selves. One example is that of Athena, Classical Greece's goddess of war and wisdom, who in an earlier period was depicted as an all-embracing mother goddess dispensing abundance and protection to her grateful



children. Her totem had been, from earlier times, the owl, a symbol of her wisdom and agency in the cycle of life, death, and re-birth. In later times, the owl was split in two: the benign owl of wisdom gained through education and experience, and the malevolent owl of dark knowledge, demons, and death.

The tale of Blodeuwedd, found in the traditional Welsh hero cycle, The Mabinogion, suggests the survival of the owl's power as avatar of the Great Mother. In this story, Blodeuwedd, whose name meant "flower face," was created by the goddess Arianrhod to be the wife of her son. Soon after marrying, Blodeuwedd fell in love with another and, in order to conceal her infidelity, plotted to kill her

husband. As punishment for her deed, she was turned into an owl, never to see the light of day. Some see in this story the survival of the annual "blood wedding" in which the Goddess weds her son/king and later sacrifices him to fertilize the earth. Her "flower face" of beauty, sexuality, and fertility becomes the "flower eyes" of the owl of death and transformation, the Maiden ever blending into the Crone of death.



Bright and Dark Samhain Blessings,
Marigold

EPN T-Shirt SALE!

EPN still has a few more of our beautiful T-Shirts available for sale. This design sports the original EPN logo and is available in Birch, Sand and Natural.

SALE PRICES!

\$12.00 M,L,XL

\$14.00 2X, **\$15.00** 3X

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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@fairpoint.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 second page.

If you would like an extra copy of this calendar to post on a public bulletin board, please feel free to photocopy this page. 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 sub-

scriber 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.

October

26 **Full Moon**

31 **Samhain Eve**

November

1 **Samhain**, and Mercury Direct

9 **New Moon**

11 Maine Pagan Clergy Association quarterly meeting 4:00. Details at <http://www.maine paganclergy.org/calendar.htm>

December

9 Yule Celebration with Silver Cauldron Coven in Saco. Info at: Directions@silvercauldroncoven.com

21 **Winter Solstice Celebration** at Houlton Unitarian Church—Potluck @ 6pm, Drumming starts 7 pm, Ritual at 7:30 pm. For more info call: 532-2455

Monthly Events

Coffee Talk: These are open to all, every other week at Thirteen Moons in downtown Millinocket. The next one will be held on Sunday 10/29. Thirteen Moons is located at the corner of Penobscot and Central Streets in the downtown area. E-mail lilywillowspirit@yahoo.com for further information. These meetings are for a positive sharing of ideas, getting to know each other, etc....no negativity please.

Beans, Leaves & Deities: Pagan Coffee Chats – 2nd Saturdays through April 2007, New Portland Church, Portland, ME. Coffee, tea and meet other Southern Maine Pagans. All Pagan paths are welcome. Our goal is to provide a safe, fun and welcoming space for local Pagans to

meet, network, share ideas and enjoy a cuppa. One hour topical discussion followed by social time. FMI: call 671-4292, jgrandbois@gwi.net. www.beansleavesdeities.blogspot.com.

Open Circles in Lubec. Third Thursday of each month at 7:00 PM. Circle meetings are open to all like-minded individuals. Different subject each month. For details & directions, call 733-4999.

Druidry/Pagan Practice and Training, Bar Mills. For further information, contact Kevin at shazhod@sacoriver.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 at fritti.cat@verizon.net.

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 & workshops 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.

Monthly Full Moon rituals in Phippsburg. Whispering Grove Labyrinth of Spiritual Community is an open community not affiliated with any particular tradition or religion. Contact: 207-389-2423 or labyrinth@whisperinggrove.com.

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



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 agreed 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 expectations; 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.

AUGUSTA AREA

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

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. Contact Thea or Harry, 282-1491 or oldewtch@maine.rr.com

SPECIAL INTERESTS

Pagan Motorcyclist's Maine chapter of "Ancient Riders", For info: www.ancientriders.org

ONLINE RESOURCES

EPN website <http://www.earthtides.org>

Maine Pagan Forum

<http://www.maine pagan.com>

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

On-line Locations of Pagans

List of voluntarily supplied Pagan folks in Maine. Check it out, add yourself, meet some fellow Pagans in your area! <http://www.frappr.com/mep>

BE A PART OF EPN

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E-MAIL ADDRESS: _____

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This is a (check one):

CITY: _____

New membership Renewal

STATE: _____

Mail to:

ZIP CODE: _____

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



Election of Officers

As mentioned in the last newsletter, the time has come to fill two officer positions which are expiring at the end of December, 2007. These are the positions of **President** and **Treasurer**. In addition to specific duties appropriate to their position, the person elected to each of these positions will also hold a voting membership in the EarthTides Pagan Network Board of Directors.

Treasurer: We have had only one candidate indicate an interest in this position. Flo Drake has offered to serve as Treasurer for another three years. Flo has served as the Treasurer of the EarthTides Pagan Network for the past six years. Bills have been paid promptly and all moneys have been carefully accounted for.

President: We have had no candidates indicate interest in this position. This is a very important position because the President provides the

leadership and direction for the organization as a whole. The current President (who has filled this slot for the past six years) feels that it is time to get some new ideas, leadership and inspiration into this position. You know who you are!

For each of these positions, you may submit a "write-in" candidate on your ballot. You may even vote for yourself! Please be sure to submit your ballot to be received no later than Dec. 7, 2007.

Ballots will be collected at the EarthTides P.O. Box and counted by two officers who are not standing for election/reelection this year. The results of the election will be announced in the Yule issue of the EarthTides Pagan Network News.

Should you have any questions, please contact: computertutor@mf.net or call 532-2455. Thanks!

Official Ballot

EarthTides Pagan Network

2007 Election

Please mail Ballot to arrive no later than Dec. 7, 2007.

Treasurer:

Mark an "X" or Check mark "✓" in the box to the right of one candidate's name for each position.

Flo Drake - Readfield, Maine

Alternative

Candidate: _____

President:

Write in name, address and phone number of alternative candidate

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

EPN
P.O. Box 161
E. Winthrop, ME 04343
www.earthtides.org

Be sure to Vote for your new Officers!
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