



Fall, 2010

EarthTides Pagan Network News

Living in Maine, Celebrating the Earth



My Pagan Abilities

by Jane Raeburn

"One can never consent to creep when one feels an impulse to soar." — Helen Keller

"Recognize that the other person is you." — Buddhist proverb

One of the things that drew me to Paganism was the acceptance and welcome I found there – not just for me, but for lots of people who feel “different” in more conventional settings.

These days, I’m the one feeling different. Thanks to an accident of heredity, I’ve been handed

an incurable physical disability that began in my 40s and is getting worse each year. I get to deal with this in every part of my life, but right now I’m concerned about the Pagan part.

A friend recently invited me to attend a Pagan event with her – Twilight Covening, a long-weekend intensive put on by the EarthSpirit folks in Massachusetts. I know some people who’ve gone and found it valuable, so I was interested enough to check out the Web site. Here are some quotes from the descriptions of available activities:

- For a clan focused on energy work: “Participants should be able to stand comfortably for at least half an hour.”
- For a clan on ritual and energy work: “Please do not sign up for

this clan if you have ... mobility challenges.”

- For a clan on singing and chant: “We will do some moderate hiking.”

- For a clan that is building an oven and baking bread to build a connection with Earth and Water: “People with health, mobility or physical touch issues should not apply for this clan.”

You get the picture. After exploring the site, I came away with a strong feeling that I was not welcome, and told my friend I

wouldn’t be going.

As the Pagan community grows and its leaders age, we ARE going to have more people among us with disabilities. There may, indeed, be more than we think already – I know more than one Pagan with disabilities who simply stays away from community events because he or she does not feel welcome. That makes me sad – and, because it’s now my problem as well, it makes me angry.

What I want to do is to turn my negative experience into a positive one. I’d like to propose a few standards for inclusion.

If you are putting on an event – a ritual in your home, a public workshop, a larger event – **pay attention to what physical abilities are needed to participate.**

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View from the Aerie: Fall Back: Re-evaluating the Wheel of the Year

by Cynthia “Raven” Grimm

For a few years, I’ve been evaluating the Wheel of the Year and struggling with the fact that our seasons simply don’t match up with the modern Pagan calendar. The energy of shifting seasons, the actual times we harvest, and other earth-based events just don’t seem to fit the neo-Pagan dates on the Gregorian calendar in this country at this time.

I had pushed this idea to the back of my mind, figuring when the time was right, it would come to the forefront. I received an e-mail from a friend recently that unlocked that file in my brain and told me it was time to start working on reconstructing my Wheel and its timely spokes.

For me, Samhain has never felt like the new year. I have always felt the year began at Imbolc or Ostara. To me, Imbolc (which means ewe’s milk) symbolizes labor as the earth prepares to bring new life to our world. In ancient times, Imbolc was celebrated at the first sign of spring, generally when the ewes began lactating, meaning the spring lambs would soon be born. The date of February 1st or 2nd was adopted in the 20th century with the creation of Wicca.

This date marking is also true of Beltaine, Lammas/Lughnassadh, and Samhain. The Celts did not hold these celebrations by looking at a calendar. The celebrations were driven by earth-based events. Beltaine was celebrated after the last frost as gardens were planted. Lammas or Lughnassadh was celebrated at the height of

the harvest to give thanks to Lugh or other fertility deities for the plenty of the season. Samhain was celebrated after the last harvest of the season.

Another issue with the Wheel as most modern Pagans celebrate it, is that there is no evidence that any ancient

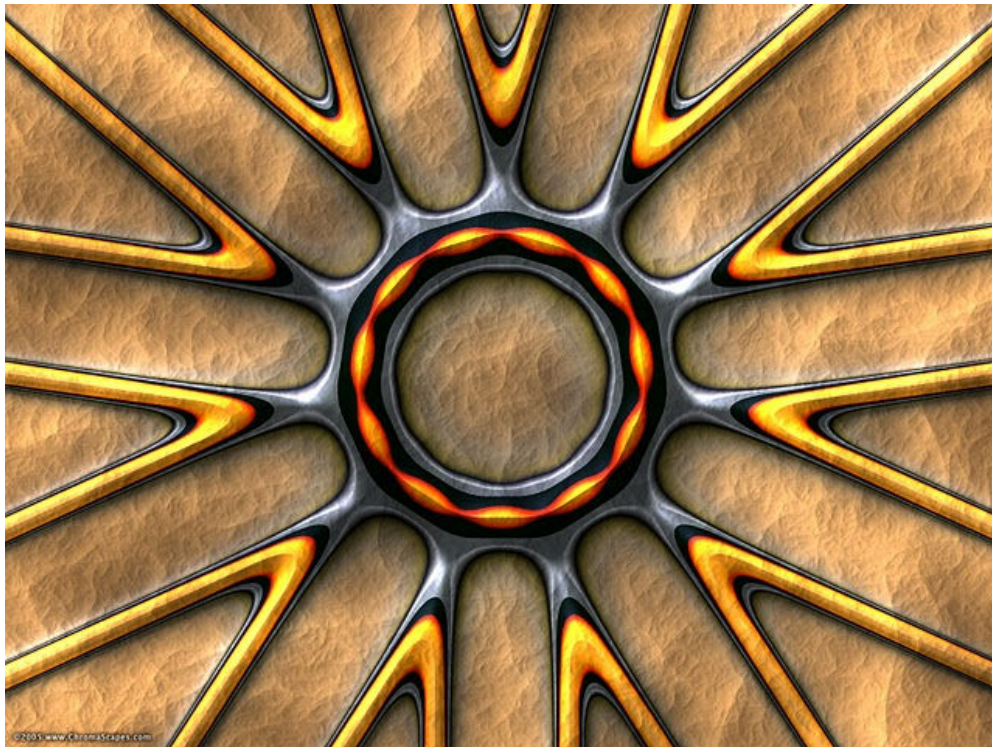
religion celebrated the specific 8 Sabbats that are in the Wiccan Wheel. For those of us who draw our religious or spiritual practices from our spiritual or birth ancestors, it doesn’t feel quite right to be following the calendar dictated by Gardner or Crowley.

I haven’t figured out just yet what my

new Wheel will look like. I expect it will take me a couple of years to fine-tune it until it feels natural to me. I do know that my Wheel will be based on the traditions of my Irish ancestors and that the specific celebrations will be on non-specific dates. For instance, instead of celebrating Beltaine on May 1st, I may celebrate it on the first full moon or the first new moon after last frost. Or I may celebrate it on the day that it feels like the earth’s energy has shifted and it is time to move my seedlings outside.

This shift in my Wheel also has another meaning. This means that I am committing to once again hold personal rituals to celebrate each of the days on my Wheel. I’ve been pretty lazy about celebrating Sabbats for a while now. I think this is mainly because the timing did not feel authentic to me. I’ll still participate in my Clan’s rituals and attend open rituals, and, of course, you’ll still

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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. If you want more than one item, just add \$3.00



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 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 12/1/10**

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.

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A Southerner's Perspective on Living in Maine: The Wheel of the Year: Lammas to Samhain

by Mary MoonStar

Lammas

In the greater Pagan spiritual tradition, Lammas marks the beginning of the harvest season. The blazing sun has been intensely pouring forth energy and light for many weeks now. All living things have been absorbing this energy and transforming it into growth and nourishment. My experience living in Maine strongly supports our understanding of this part of the Wheel of the Year.

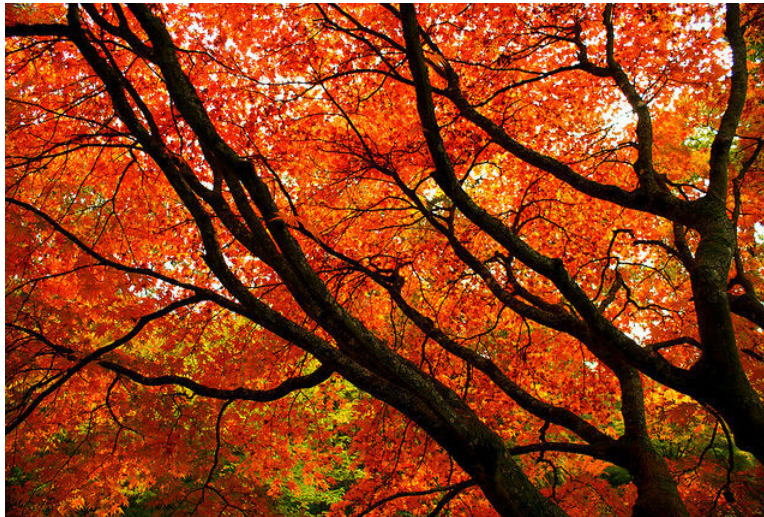
Local farmers' markets are filled with fresh produce in an abundance and diversity not seen since this time last summer. Greens and squashes of a seemingly infinite variety, beans, peas, beets, tomatoes, corn, and berries spill forth from the earth as every plant seeks to fill its genetic destiny before the Wheel turns again.

I find myself reflecting on how lucky we are as humans to be able to obtain the nourishment we need to support our living bodies in so many different forms, tastes, and textures. We are not limited, as some animals are, to a handful of food sources. Instead we are blessed with the ability to receive nourishment from many different foods—both plant and animal. We are able to bring our creativity—another gift of the Divine—to the process of preparing our food and thus multiply the taste and texture of what we eat. In this country, founded and built by immigrants from around the world, we are doubly blessed. We have access to cuisines from across the planet, each with its own special tastes and preparation techniques. Our potential for abundance is truly outstanding.

The birds continue to make a joyful noise in our yard, and make good use of our feeder. I notice that we are seeing slightly smaller birds than we are used to and conclude that the adolescents who hatched last spring are exploring and learning about their environment. They fuss and squabble at the feeders, unlike their elders who

appear to have learned how to share. But the young will learn. Already they know how to supplement their diets with what we provide. They will survive the coming cold and bear their own young next spring. That is my fervent wish and prayer.

The flower garden continues producing beauty and I am conscious now of the many bees that are still finding



food in our flowers. A couple of years ago I was worried about the bees, so their sounds are pleasant and reassuring. This is also the season of dragonflies, sometimes known as mosquito catchers. They are one of my favorite airborne insects and I always encourage them to greater efforts in their search for food. This is one aspect of the circle of

life that does not cause me a little frisson of grief when something dies. I'm sure mosquitoes have a biological imperative to fulfill, but as far as I'm concerned, Mother Nature could have taken the day off when she created them.

We have an abundant harvest of frogs this season. Each time I visit our small garden pond and waterfall I count at least a dozen, in various stages of growth. I don't really understand the frogs, so they fascinate me. When we wake up the pond each spring, draining the water, cleaning out the dead plant matter that accumulated before the water froze, there are no frogs. So where do they come from? We are reasonably certain that the pond, which is not all that deep, freezes solid in the winter, so I don't think they hibernate in the detritus at the bottom of the pond. Certainly the fish that inhabited the pond the year we bought the house did not survive the winter. So where do they go when the cold winds come, as I know they inevitably will? It is a mystery to me and counts as one of the miracles of living in this sacred place.

August in Maine is filled with delightful weather and yet under the surface is the sure knowledge that it will not last. A week or more ago I found a red maple leaf floating in the pond, and the trees that I have learned are among

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The Hunter

by Lorelei Greenwood

(For Richard F. Brown)

The harvest was fairly good this year, but meat is hard to find, so the Hunter

ventures out into the wild woods. Hearing the cries of empty bellies at home

ringing in his ears, he follows the tracks of the great Stag. A stirred leaf

here, a broken twig there, little by little, he stalks the elusive deer, focused

and tense with readiness but fully aware of his surroundings. A rabbit and a

clutch of pheasants hang from his belt, but still he hunts, looking for larger

prey. Minutes turn to hours, and the sun sinks ever lower in the sky.

And finally, above him on a hilltop stands the proud King Stag, wondrous in his

majesty. His keen nose has scented the Hunter even before being spotted by those

deep brown eyes. He paws the ground as though daring the Hunter to come within

range, and the Hunter gives his silent reply by stepping slowly forward.

With a snort of defiance, the Stag turns and runs through the trees, the Hunter

close behind. The tines of his splendid antlers rattle against the branches as

he dodges and weaves, determined to throw off his pursuer. But the Hunter is

fleet of foot and canny, and knows his prey well, so not without effort, he

continues, bow at the ready.

The forest rings with the sound of pounding hooves as the Stag runs on, lungs

working like the bellows of a blacksmith's forge, breath like a mist in the

chilly Autumn air. His eyes wide with fear, his heart beating fast, he runs on,

knowing it to be of no use, but running nonetheless. And on they go, speeding

over hills, past glacier-strewn boulders, over small streams and forever through

the trees. The race is long and well-run, but at last the proud creature stops,

sides heaving, mighty head hung low, the late Autumn sun gleaming on the Stag's

sweat-stained hide. Slowly, with respect, the Hunter approaches.

"Brother," he says, "I stand before you in honor and in supplication. By your

death shall my family live. Your sacrifice will be respected and your death

quick and as painless as I can make it. You will not be long parted from our

Mother who gave us birth and receives us at our lives' end. Thank you for your

gift."

And with great care, the Hunter aims his bow and shoots well. The great Stag

falls at once, gracefully giving his life for the benefit of another. The Hunter

kneels at his side, hand on the Stag's shoulder, holding him in compassion as

the life quickly flows from the body. With a final exhalation, the Stag lays

still. In the silence, the Hunter bows his head, and he strokes the great Stag's

rust-brown hide. Then, with a mighty heave, he swings the body up over his

shoulder, and heads for home. ☼



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Starcat's Corner: Transitions: Fire and Water

by Starcat

This year I've been participating in an in-depth study of the elements with a group of longtime Pagans. This article is the third in a series about the transitions between the elements and how they interact with one another.

These transition points, also known as The Borderlands, are full of potential. Through exploring them, we can find ways to use their abundant energies to help us along the spiritual path.

Last time I wrote about the connecting point between Air and Fire. Moving deosil around the circle, we now come to the transition between Fire and

Water. Everyone knows that fire and water don't mix. Or do they? At this corner of The Borderlands, they have made an uneasy truce. The passionate action of Fire begins to die down a bit and we explore the emotional inner landscapes that Water brings to bear. We are ready to finish our creative projects, bringing them to fruition and enjoying the feeling of deep sighing release at their completion. Once we set them free, we can turn to dreams of what comes next, letting our intuition mingle with our desires and point the way. We find time to rest and heal from the busiest part of the cycle.

The intersection of Fire and Water lies in the southwest. The weather features long hot dry spells and sudden downpours. In the desert, water is hidden, but it's there. As in the southwestern United States, great rushing rivers have carved and sculpted beautiful dreamlike canyons. The animals we encounter are tough and mystical: snake, coyote, hawk, desert fox, wild horses. At night, a myriad of stars fills the wide-open sky. We dream of our heart's desires and in our imagination the dry gullies fill with life-giving water once again. The transition between Fire and Water is full of the energy of Lammas, when the first harvest is safely in and we revel in the long hot summer days, yet sunset comes earlier each day and we begin to feel a hint of fall.



Looking at the realm of time, this particular transition point represents the afternoon, stretching out from noon to sunset. Our energies begin to flag a bit, and we may sneak away for a brief catnap or siesta. As we quiet toward dusk, we wrap up the tasks of the day, beginning the

transition into evening time. Our activity begins to slow and we turn inward, exploring our inner landscape. The moon, which was so recently full, now begins to wane. We are able to banish the energies which no longer serve us, using our creative energies for healing and renewal.

The stage of life represented by the intersection of Fire and Water is that of later adulthood, as we approach the passage to crone or sage. We make peace with what we have accomplished in our lives and seek to share our wisdom with our communities. Feelings which may have been hidden come to the surface. Sometimes the passage can be challenging, as our passionate feelings find expression and we search for our new role. Perhaps we are ready for a quieter lifestyle, yet the demands of family and career still jostle for our attention. Or maybe we seek to keep up the fiery pace we're used to, only to find our aging bodies unable to sustain our earlier pace. The early-autumn plants are in full harvest mode, with fruits and vegetables ready to be gathered. Yet at the same time, the leaves are beginning to turn toward fall colors, and the earth and her creatures prepare for the colder weather soon to come.

Some of the resources we can use to explore the Fire to Water transition include the following spiritual practices, tools, and symbols:

- Fire and Water combine to form steam. This transition is the perfect time for a healing sauna or sweat lodge, perhaps followed by a massage or Reiki session. Approach your cleansing ritually,

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EPN 2010 Treasurer's Report

I called the Winthrop Credit Union and here is the story: Savings \$1423.77— one CD that I just rolled into another 12 month cycle is now worth \$2055.70. The other CD due to mature on 9/8/10 is worth \$1006.82. Checking, which I know better than they because a couple of checks are still in the mail, is now at \$25.41. I like to keep the checking account lean because it doesn't earn any interest

and it is very easy to transfer from Savings into Checking whenever we need to write a check that exceeds the balance.

Respectfully submitted,
Flo Drake, Treasurer ☺

An Autumn Evening

by Lorelei Greenwood

Shelling peas into a bowl on a fine Autumn eve.

The temperature is cooling down - you start to wear long sleeves.

The robins start to call goodnight - you take the peas indoors.

The cats all purr around your legs - they always want what's yours.

Baking chicken scents the air, the bread is set nearby;

This Autumn feast is near complete as stars first grace the sky.

A bottle of your finest mead from golden honey made

Now poured into the waiting cups as darkness blooms from shade.

The chicken baked, the fresh peas steamed, the bread all cut and buttered;

The water poured, and honest thanks are spoken, not just

muttered

For here we are at Harvest-time when shelves are full of plenty,

And far away in memory are bellies sad and empty.

Delicious meal is finished now; the dishes washed and dried.

The cats get skritch'd - no snacks for them, although they truly tried.

And now the fire's laid and lit - you bask before the glow
And think on the coming Winter, of shoveling and snow.

But colder times are weeks away - Fall's glory is around

you

With russet leaves and golden grain and ritual to ground
you.

Immerse yourself in Autumn-time, the beauty and the glory

For soon enough, the snow shall come and tell a different
story. ☺





Pagan Pub Moots Come to Maine

by Kat Schorr, Harper Meader, and BlackLion

Kat writes:

Pagan pub moots are a lively opportunity for Pagans to gather regularly at a local pub to eat, drink, and be merry! Now, how can you argue with an idea like that? Everyone is welcome, no matter your beliefs, tradition, or any other defining factor. It's really a relaxed atmosphere where you can be yourself, chat about what is going on in your life, share your thoughts on Pagan discussion topics, meet new people, and catch up with old friends.

My first experience with a Pagan pub moot was over a decade ago when I was an exchange student in Oxford, England. I didn't intentionally seek out Pagans, but they found me! I struck up a friendly conversation with a classmate and as time passed and our friendship grew, I felt comfortable sharing with him my Pagan beliefs. It shouldn't have surprised me that he was also Pagan.

My new friend and I really hit it off and he asked me to meet him for drinks. I met him at the pub that he bartended at, which was called "The Star." After he finished his shift, he brought me over to a large rowdy table full of people and introduced me. It was the local Pagan pub moot! I was given a warm welcome and invited to pull up a chair and join in on the fun. I couldn't have been more nervous and excited!

I knew that pub moots existed, but I wasn't expecting to find myself at one that night! I had an amazing time! We drank a lot of Guinness, ate some great food, and talked about the differences between American and British Pagans, among many other things, staying late into the evening until the bar shut down. Even all these years later, I never forgot how much I enjoyed that evening, toasting the Old Gods and sharing stories and laughter with strangers, who, by the end of the night, felt like old friends.

While Pagan pub moots have been embraced by our neighbors "across the pond" in Great Britain for at least a

couple of decades now, there are still a rare find in Maine. That is, until one of our own local Pagans decided that it was time to bring pub moots to Maine!

Harper writes:

My partner Arwen and I had been batting around the idea of pub moots for years, and in fact used to have BYOB gatherings intended to mimic the British moots that we had heard of. This year we decided to give the real thing a try, so after exhaustive research into pubs in Kennebec County (a dark and lonely job, but somebody had to do it) we settled on The Gin Mill, a relatively new bar upstairs from a great independent barbecue restaurant. Some other strong contenders just seemed to be a little



too crowded. Our first moot was in June, and we've been holding them on first Fridays since then. I started a page on Facebook called "Pagan Pub Moot Maine" with a discussion board for each county, and have been encouraging others to start moots around the state.

As for the Kennebec County moot, the response and turnout has been heartening. All I have had to do is invite a few friends, encourage them to spread the word, and show up to claim a table, wearing something easy to spot in a crowd. People from all over the state have stopped by, even a couple of long-lost cousins! The staff have been friendly, remembering us and anticipating our return even though we occasionally shout out a toast or transfer our beers to drinking horns. My hope is that it will take on a life of its own, with folks coming because of rumor, friend of a friend, even reading about it in EarthTides.

BlackLion writes:

When I first heard that a pub moot was being held in Maine, I thought it would be a fun idea to perhaps get one going in my area. After looking for other folks who were interested in the York and Cumberland County areas, I helped plan and arrange the first pub moot in southern Maine. After some rearranging of dates and places, the

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Faerie Tidings: Under the Harvest Moon

by BlackLion and Starcat

The kitchen looks like a tornado has hit – jars, lids, boxes, bags, paper, stems, seeds, skins, juice, and other debris are strewn about. Our whirlwind canning session was a success. We pickled beets, carrots, and beans, stewed tomatoes, made raspberry jam, apple butter, and sour pickles, mustard pickles, garlic pickles, dill pickles, bread & butter pickles, and zucchini pickles. They are all lined up neatly on the pantry shelves – the only clean part of the kitchen. We laugh at each others' disheveled clothes, mussed hair, and stained aprons as we collapse into the rocking chairs on the porch for a well-deserved rest and cold glasses of iced tea. Although it is chilly outside, we are still moist from our sweaty efforts in the steamy kitchen. The cleanup will have to wait until later.

The brisk breeze in the air helps cool us off. The sun is shining, slowly setting earlier and earlier each day. The warm afternoons have transformed themselves into cool early evenings. On the porch swing are the three cats, piled on top of each other. It appears they landed there halfway between wrestling and preening, ready to resume their previous activity when one of them wakes up. They are lined up in an alternating pattern – black-orange-black, like early Samhain decorations.

We recently received an embossed invitation to a fancy-dress costume ball. As we recover from canning day, we discuss the possibilities for our outfits. We could go medieval, with pointy hats, silken scarves, and shiny bells; or perhaps Victorian, with lace trim, feathered fans, and lots of buttons; or maybe we could be more somber, with dark fabrics, high collars, and top hats. Whatever we decide on, we'll be dressed to the nines. Just the prospect of creating new outfits is as refreshing as the iced mint tea.

After a spell of daydreaming, we begin to get a bit chilly. Holding onto our icy glasses seems more of a chore than a pleasure. We wish the cats good napping and make our way inside to start cleaning up the kitchen, and ourselves. We decide to draw a large hot bath, to help remove the grime and warm ourselves up once again.



After a long, soothing soak, our tummies grumble when we begin to smell the savory pot of beans we left cooking in the cauldron all afternoon. We saved some of the fresh veggies for a salad, to accompany the beans and the freshly-baked Anadama bread we made this morning. We are glad we were thinking ahead and being kind to our future selves. The repast will be delicious! We dry off and pad downstairs in our fluffy bathrobes and fuzzy slippers, putting the finishing touches on the meal by whipping up some French-style dressing for the salad. We use the smoked paprika our friends gave us at the community Mabon celebration.

When we are well fed, and the cats have had their share, we dress ourselves again, donning our old comfy sweaters and our hooded cloaks. We tote along a blanket, some vanilla mead, cranberry-ginger cordial, and the rest of the loaf of bread.

The cats follow us out the door, then disperse to their own early-evening pursuits. We stop by the barn to offer a carrot and an apple to Maude, the donkey. She gives us an appreciative

bray, then we make our way along the wooded trail toward the beach for a seaside gathering. The Harvest Moon had risen and watches us as we tromp along merrily, whistling unknown tunes.

As we near the beach, we see the inviting glow from the big driftwood bonfire, and soon we can hear our friends the musicians playing familiar tunes. The party has already begun, but we shan't have missed much. Our arrival is greeted with shouts and smiles and exclamations of joy. Accompanying the musicians, we can hear the heavy waves crashing upon the sandy beach. We were visited by the Storm Faeries two days ago and their wild dances have stirred the waters more than usual. We put down our burden and join in a merry game of Run-from-the-waves. Some of them manage to catch our bare toes with their cold foamy grasp, but we soon warm ourselves with firelight and sips of mead. Toasts are made and bottles passed from hand to hand around the raucous circle. As the old adage says, a pint saved for friends is a pint shared 'rounds. We dance and play long into the night, and as we trudge home under the moonlight, we see the glowing eyes of the three cats, come to escort us back home to our cozy cottage. ☼



My Pagan Abilities (cont'd)

(Continued from page 1)

- Next, consider whether there are **alternatives to your plans that would be more inclusive**. Is it possible to move the event to a wheelchair-accessible space? Can those who prefer not to go on the hike – for any reason, not just physical ability – do something equally meaningful as an alternative? How can your warrior workshop include the person who has a warrior's soul in a less-than-agile body? Can the space be arranged so the leaders' mouths are visible to those who need to lip-read? Who in your community might be available to provide a ride? Is there a space available that's on a public transit route?
- For extra credit, **consider how your event can help** those with imperfect bodies (that is, all of us) build connections between physical and spiritual worlds, so that ALL participants leave feeling they have been encouraged and welcomed.
- Finally, **communicate in an inclusive way**. How much different would my experience have been if

the Twilight Covening people had indicated which clans would be *best* and *most welcoming* for people with mobility issues? For smaller community events, of course there need to be compromises. Many of us do not have wheelchair-accessible homes, including me (and yes, that's going to be a problem eventually). Be as clear as you can about what is and is not available, and offer to work with individual participants to find ways around barriers.

I know many leaders in Maine and elsewhere who do these things as a matter of course. They make sure there's a suitable chair or parking space for a mobility-challenged participant. They provide a guiding arm to a blind Pagan, or make sure someone helps the hard-of-hearing person understand the ritual.

Most of all, they treat EVERY Pagan as a whole and worthwhile person. This article ends with my gratitude to them, and my own resolve to remember these lessons in my community work. ☸

View from the Aerie (cont'd)

(Continued from page 2)

find me at Popham Beach on or about May 1st dancing around the Maypoles with my community. I'm looking forward to renewing my connection to the earth, the changing seasons, and the Divine influences working with them.

As I continue on this journey to find my Wheel, I will share my discoveries here. I know there are others who feel as disconnected from the Wiccan Wheel of the Year as I do. Perhaps my journey will help you to find the Wheel that feels right for you. For now, may your harvest be bountiful and your joy be plentiful. Blessed Mabon, Samhain, and whatever other Sabbats you celebrate this fall to you and yours. ☸

Pagan Pub Moots Come to Maine (cont'd)

(Continued from page 8)

first Cumberland County Pagan Pub Moot was held on August 23, 2010 at the Sebago Brewing Company in Gorham.

Thirteen folks (including one "on-the-way") attended the inaugural event and there was much merriment and good-tidings spread around. Some people knew each other very well and others were friends of friends. At the end of the night, we had all enjoyed each other's company and companionship. The next event is planned for the

next Full Moon Eve, on September 22, 2010 at the same location. Plans for other venues will be discussed as well.

We've also heard some rumors that a York County pub moot is being planned. Why not start one in your area? Head to the "Pagan Pub Moot Maine" page on Facebook and get connected with other Pagan folks in your area and around the state. ☸



A Southerner's Perspective on Living in Maine (cont'd)

(Continued from page 4)



the first to change colors have already begun that change. The Wheel turns on an almost daily basis and although the days may be warm, the trees know that their period of hibernation is coming as surely as they know at Imbolc that the season of growth is approaching.

As I write this, we are in the third day of a late summer heat wave. Everywhere I go, people complain about the oppressive heat. I agree that it is hot, even for me—a born and bred Southerner. And yet, compared to summers on the Gulf coast, this is not so bad. As you read this, recall the three or four hot days Maine experienced as August transitioned into September. Now add at least 10% more humidity and expand those days into weeks and you begin to get an idea of what a Gulf coast summer is like. There this kind of heat lasts from Litha to Mabon and was certainly one of the many reasons I wanted to move north.

Mabon

We circle again to the time of balance—day and night come to an ephemeral point of equality, teeter there for a brief exquisite moment and then begin the rush into darkness. I like the times of balance—the equinoxes and the quarter moons—the times when we can remind ourselves that balance is possible, even though maintaining it is sometimes an all-consuming task.

Spiritually I believe that balance is one of our ultimate goals and one of the most challenging. It is so easy to spill off the point of balance and into the excesses abundant on either side. Sometimes we choose to do it intentionally—to purposely indulge ourselves in glory days of excesses of all kinds—both emotional and

physical. There is nothing wrong with that—Goddess knows I do it myself with depressing regularity. And sometimes the circumstances of the Wheel of Life played out in our lives push or drag us away from that exquisite balance and we find ourselves wallowing in excesses that we have not chosen. No matter how we come to the place of imbalance, we will eventually choose to seek that point of balance again. We will seek it even though we know that when we find it our sojourn there will not be long. But we need to remember how balance feels in our bodies, minds, and spirits so we can use that knowledge to support us when the Wheel turns again.

Along the Gulf coast, we are finally reaching the days of wine and roses weather wise. Assuming that no hurricanes are looming—something that is never really safe to assume—the days finally begin to resemble summer days in Maine. Days are warm but generally not oppressively hot. Nights cool down slightly. If you are going out after dark, you might even need a sweater. Life picks up its pace. Autumn gardens are planted and begin to thrive. The fall festival season begins in southern Louisiana and one could spend every weekend visiting a different local food and music festival and still only cover half of what is offered.

Here in Maine, we experience our first frost sometime in mid to late September, and our first hard freeze before Samhain. These are rare events along the Gulf coast. A cold winter might include one or two frosts in January, and an extremely cold winter might include a hard freeze, in which case weather reporters will remind us to protect our pipes and plants and to please bring our pets indoors. But most winters do not include that extreme of weather. Most winters bump along without ever reaching, even in January, the temperatures we experience here in Maine before Samhain arrives.

This is one of my favorite times of year in Maine. One of the many reasons I love living here is because I love color, and autumn in Maine fulfills my wildest dreams in that respect. I hope I never stop marveling at the beauty of autumn color here. The reds, oranges, yellows, and golds of this season fill me with delight and sometimes I just have to stop and look, and look again, and then look a third time. I try hard to resist the urge to take photos of every beautiful tree or patch of color I see, because that would be a full time job. Yet it is hard because the beauty is so striking and I want to preserve it

(Continued on page 12)



A Southerner's Perspective on Living in Maine (cont'd)

(Continued from page 11)

so I can see it over and over. It is like a tonic, strengthening my soul for the less vivid months ahead.

Before I became a Maine Pagan, I did not truly appreciate the significance of what happened during autumn. But now I understand at a more visceral level that the trees and plants know—they know in their cells—that change is coming. They read the light as surely as you are reading this and they know that change is coming and there is no way to resist or ignore it, and so they adapt. Gradually and surely they pull their energy from their twigs and branches and limbs into their trunks and then down into the body of Mother Earth. She changes everything She touches, and everything She touches changes. The Wheel turns, the light shifts, and before we know it green has brightened into red and yellow—the season of gathering darkness approaches.

I love autumn days when the sky is bright blue and the air is crisp and almost, but not quite, cold. We begin to adapt to the cooler weather too. Long sleeved shirts come out of storage, sweaters and jackets are moved to the front of closets, and we begin to consider what other preparations for winter we might need to make before the real cold sets in.

One of the things that continues to amaze me about this season is how long the color lingers on the trees. I know that people who live away strive to visit Maine during the peak season for autumn color—generally Columbus Day Weekend. But living here, I'm not sure I can identify a peak of the season. As I write this at the beginning of September, color is already starting to appear and it will continue, in varying shades, hues, and intensities, until well after Samhain. This is a season that really doesn't exist on the Gulf coast. My home in New Orleans has a maple and an ash tree in the yard. Both trees sort of turn color and lose their leaves, but it is a process that happens in November, or even December, and lasts less than two weeks.

I have learned a great deal through watching and living the ebb and flow of the Wheel of the Year in Maine. This summer marked the end of my third year here and I feel like I have just begun to scratch the surface in exploring the beauty, diversity, and soul of this wonderful land. I have enjoyed sharing with you my thoughts and impressions about the differences in living the Wheel of the Year in my old home on the Gulf coast and my new home in Maine. I thank you for providing me the opportunity to put these impressions on paper and the audience to appreciate them. Blessed be. ☸

Starcat's Corner (cont'd)

(Continued from page 6)

setting intentions for healing and self-exploration. If you don't have access to a sauna, a hot tub or bathtub surrounded by candles is a delightful alternative. Sip some hot tea or perhaps a bit of cider, and let yourself drift into daydreams.

- In the Tarot, the card that represents "Fire of Water" is the King of Cups. This King is the wounded healer, bringing his power to bear in a gentle and imaginative manner. He is a caregiver who uses his intuition to serve, yet he has hidden depths of passion. When this card appears, you are advised to wield your creativity and intuition with calm confidence no matter the situation.
- The mythical creatures related to this transition are selkies. Also known as silkies or selchies, they have both a seal form and a human form. As

seals, they live in the ocean, yet they can remove their seal skins and live with humans on land. Selkies are attractive and seductive, often taking a human lover. Yet they cannot stay on land for long without pining for the sea. Selkies show us how to balance our passion for connection with the need for introspection and solitude.

- A sample affirmation to use when working with this transition is: "I passionately embrace my dreams and discover creative ways to heal myself."

As we move from Fire to Water this fall, take time to observe how these two elements interact with one another. Find new ways to integrate this dynamic energy into your daily life. In the Winter edition of Starcat's Corner, we'll complete the series with a look at the transition from Water to Earth. ☸



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/l/crn/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. angashsash60@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 passage. Lewiston/Auburn. (207) 577-5946. firebornspirit@yahoo.com.

PORTLAND AREA

Beans, Leaves & Deities. Monthly coffee talks with open discussion. Portland. Joie, beansleavesdeities@yahoo.com. www.beansleavesdeities.blogspot.com.

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) . Sympathetic ear, counseling, instruction, handfastings (weddings), etc., 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.

BE A PART OF EPN

NAME: _____

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E-MAIL ADDRESS: _____

This is a (check one):

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. 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—

19 Silver Cauldron Mabon Open Ritual in Saco, ME. Silver Cauldron Coven invites you to their Mabon ritual! During this Second Harvest of the Season ritual we will be honoring the Celtic Deities Manannan Mac Llyr and Rhiannon. The ritual will be followed by a pitch-in feast. They will provide cutlery, table service, and drinks - and leave the rest to the humor of the Deities, so feel free to participate in Divine laughter by bringing a precooked, assembled, fully prepared dish or two to share. Directions? Comments? Questions? Please email the Silver Cauldron Coven through their website: <http://www.silvercauldroncoven.com>.

22 Cumberland County Pagan Pub Moot. Come join us at the Cumberland County Pagan Pub Moot. We plan to get together and enjoy company, spirits, and spirit. Location: Sebago Brewing Company in Gorham, 29 Elm Street, Gorham, ME. FMI: blacklion@felinedreamers.net.

23 Abrahadabra Oasis presents...Philosophical Furnace. The "archetypical" magick circle of Magicians, Sorcerers and Witches learning and sharing lore and techniques. Please see our website for more information: www.abrahadabra-oto.org Or email: secretary@abrahadabra-oto.org Event Location: 991 Forest Avenue Suite #203 in Portland Event TIME Details: 6:30pm to 8:30pm

24-26 EPN at the Common Ground Country Fair in Unity, ME. EPN will be in the Political & Social Activist Tent. Come visit, sing songs, do divination, and enjoy the Saturday workshop at 2:30pm.

25 Open Mabon ritual. ~Forest Sanctuary~ invites you to their Mabon ritual, to be held on Saturday, September 25th, with guests welcome at 5pm, introductions at 5:30, and ritual starting promptly at 6pm. Events will be followed by a potluck dinner. If you cannot make ritual, please feel welcome to join us for the potluck afterwards. Jay, ME. Come and celebrate the Autumn equinox with friends, food, ritual, and the celebration of community. If you will be attending, please send an e-mail to: forestsanctuary@yahoo.com You can also explore our website at: <http://www.forestsanctuarymaine.org> in order to learn more regarding what to expect during open rituals and general guidelines.

— October—

1 Kennebec County Pub Moot. Pub Moot at the The Gin Mill, 302 Water Street, Augusta held on the first Friday of every month, starting around 7, hope to see you there! They have an awesome beer list, btw...first one in grab the big round table if it's free!

2 Eastern Maine Pagan Pride Day. This is a family friendly event! PPD runs from noon - 4PM. Admission to the festival is at least one non-perishable food item per person to be donated to a local food pantry. We are also

collecting gently used pagan books to send to pagans in prison. We'll be on the beautiful Penobscot Riverfront in Old Town, right next to the City Park Grille.

We believe that solitary practitioners are just as important as circles, covens, groves, and clans. But it's harder to spotlight exactly what a solitary practitioner does. We are inviting all solitary practitioners to bring a "portable altar" with them. We will have a guarded "no touching" room set aside for solitaires to display their own personal flavor of paganism.

We invite any local circles, covens, groves, clans etc to demonstrate their particular flavor of worship by hosting a short (half an hour) harvest-themed ritual. Ritual participation may either be open to the festival attendants, or closed, but available for respectful viewing. All rituals must be done outside.

Vendors, merchants, performers, pagan groups, and individuals who would like to offer workshops or FMI contact coyotewalkingtree@gmail.com or reshet@emppa.org.

21 Cumberland County Pagan Pub Moot. Come join us at the Cumberland County Pagan Pub Moot. We plan to get together and enjoy company, spirits, and spirit. Location: TBD. FMI: blacklion@felinedreamers.net.

24 13 Moons Coven Ritual to Anubis—This month, as Samhain draws near, we will honor Anubis, God of the Underworld and Guardian of the Veil of Death.

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.

30 Samhain Ritual and Spirit Dinner at the Allen Avenue Universalist Unitarian Church in Portland. 6:30pm - 9:00pm. Held by A2U2 Pagan Group. Samhain is the end of the Celtic Calendar and final Harvest Ritual. It is the time that we recognize and honor those who have passed on.

The Spirit Dinner is when we put out a plate for a loved one that had passed on and serve a dish that relates to them. Then we get to tell a story about that loved one. The ritual will be outside on the grounds. There will be related activities for the kids while the ritual is going on.

— November—

5 Kennebec County Pub Moot. Pub Moot at the The Gin Mill, 302 Water Street, Augusta held on the first Friday of every month, starting around 7, hope to see you there! They have an awesome beer list, btw...first one in grab the big round table if it's free!

14 MPCA Quarterly Meeting. Board meeting 2:30p, general meeting



Calendar of Events (cont'd)

3:30p, educational programming, if scheduled, at 4p. Potluck afterwards. E-mail oldelucy@gmail.com for details and directions.

20 Cumberland County Pagan Pub Moot. Come join us at the Cumberland County Pagan Pub Moot. We plan to get together and enjoy company, spirits, and spirit. Location: TBD. FMI: blacklion@felinedreamers.net.

21 13 Moons Coven Ritual to Isis & Osiris.—13 Moons Coven will be celebrating the climax and epilogue of the Samhain season. Please join us as we present a theatrical ceremony retelling the Legend of Isis and Osiris.

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.

— December—

3 Kennebec County Pub Moot. Pub Moot at the The Gin Mill, 302 Water Street, Augusta held on the first Friday of every month, starting around 7, hope to see you there! They have an awesome beer list, btw...first one in grab the big round table if it's free!

12 Silver Cauldron Yule Open Ritual, Saco, ME. Silver Cauldron Coven invites you to their Yule ritual! The ritual will be followed by a pitch-in feast. They will provide cutlery, table service, and drinks - and leave the rest to the humor of the Deities, so feel free to participate in Divine laughter by bringing a precooked, assembled, fully prepared dish or two to share. Directions? Comments? Questions? Please email the Silver Cauldron Coven through their website: <http://www.silvercauldroncoven.com>.

19 13 Moons Coven Ritual to Isis: Mother of Horus—We find ourselves in the darkest portion of the year, when weary souls are tested and

hope for better times ahead may seem out of reach. Yet it is always darkest before dawn and as we stand upon the verge of the Winter Solstice, the promise of new light and hope shall be reborn!

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.

20 Cumberland County Pagan Pub Moot. Come join us at the Cumberland County Pagan Pub Moot. We plan to get together and enjoy company, spirits, and spirit. Location: TBD. FMI: blacklion@felinedreamers.net.

— January 2011—

7 Kennebec County Pub Moot. Pub Moot at the The Gin Mill, 302 Water Street, Augusta held on the first Friday of every month, starting around 7, hope to see you there! They have an awesome beer list, btw...first one in grab the big round table if it's free!

16 13 Moons Coven Ritual to Heka—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.

18 Cumberland County Pagan Pub Moot. Come join us at the Cumberland County Pagan Pub Moot. We plan to get together and enjoy company, spirits, and spirit. Location: TBD. FMI: blacklion@felinedreamers.net.

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.

Beans, Leaves & Deities: Pagan Coffee Chats – 2nd Saturdays, New Portland Church, Portland. 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, or www.beansleavesdeities.blogspot.com.

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

Temple of the Feminine Divine Red Tent (Women Only) Second Saturday of every month at TOFD, 31 Central St, Suites 203-205, Bangor, ME 04401. FMI: 207-941-0261

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.

Join us at Common Ground Fair, Sept. 24-26!

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

COMMON GROUND
COUNTRY FAIR



CELEBRATE RURAL LIVING WITH MOFGA

SEPTEMBER 24, 25 & 26, 2010

UNITY, MAINE

GATES OPEN AT 9:00 AM

Maine Organic Farmers and Gardeners Association • P.O. Box 170 • Unity, Maine 04988 • 207-568-4142
www.mofga.org

Come join us in the Political Action tent at the Common Ground Country Fair in Unity, ME from Sept. 24-26!

See mofga.org for more information!