



EarthTides Pagan Network News



Living in Maine, Celebrating the Earth

Lughnasad's Dark Mother: The Implacable One

The sabbat of Lammas belongs to Kali-Ma, the Dark Mother and Hindu Triple Goddess of creation, preservation, and destruction. In her Crone aspect as Terrible Mother, she embodies the mystery of the harvest – to live, one must consume the living. As the archetypal birth and death mother, she is the Implacable One, the giver of life and

the devourer of her children, at once both the womb and the tomb.

This grim visage may seem at odds with the thankful, joyful celebration we expect at Lammas, the first harvest festival. But people from many cultures across time have believed it necessary to acknowledge the Great Mother's mortal harvest as willingly and con-



sciously as they accept her abundant blessings. In this regard, Kali-Ma is recognized as "Becoming," which is the true nature of existence, because all things arise and disappear in endless cycles through her eternal agency.

Kali-Ma is always a trinity, appearing in the sacred colors known as "Gunas:" Virgin white, Mother red, and Crone black. Joyful festivals accompany her worship in Hindu tradition, celebrating

her love of her children and her abundant blessings to the earth. But it is her fearsome destroyer image that is most familiar to us in the West. The naked, gaunt, black creature with the wild hair, necklace of skulls, and red tongue protruding from her mouth, squats over the prostrate body of Shiva, her consort, devouring his entrails as her yoni de-

vours his erect penis. But these gruesome attributes are all symbolic of Kali-Ma's power of Becoming – the necessary act of tearing down and consuming in order to create anew. The skulls represent her magic alphabet from which she derived the mantras that brought everything into being. Her gaping mouth and salacious tongue represent both her sacred speech and her power to destroy, transform, and recreate. As she squats over her consort, she devours him at the very moment she generates new life within herself.

We see this visage repeated in many traditions throughout the world. The Greek Gorgon is seen forever running around the Wheel of the Year with her mouth wide open and tongue stuck out, and the Medusa's petrifying aspect fea-

Inside this issue:

Ancient Riders	2
About the EarthTides Pagan Network	2
Aesir to Zeus	3
About the EarthTides Pagan Network News	3
Kitchen Witch: Lugh's Corn Casserole	4
Starcat's Corner: Healthy Communities	4
How to Share the Gospel With Pagans	5
Green Witch: The Xochi Garden	5
Court Watch	6
Calendar of Events	10
Networking	11
Common Ground Fair	12

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(Continued on page 2)



Ancient Riders

Ancient Riders of Maine, a fellowship of Pagan Motorcycle enthusiasts, had planned to hold a Blessing of the Bikes this spring. Unfortunately, the



rider intending to perform this had serious technical difficulties with his steed. By the time that was resolved, the other active member was in the same, er, boat. Consequently, this idea has been scrapped, although there has been some unscheduled cursing of the bikes. More encouragingly, a member from out of state will be moving to Maine soon, and another member has appeared in

the meantime, so we're gaining momentum. If you're curious or interested, check out www.ancientriders.org

Meanwhile, whoever's quick enough to snap a photo of me riding in my utilikilt can have a free ride!

Harper



Sun Goddesses-(Con't)

(Continued from page 1)

tures the opened mouth, staring eyes, and dozens of tongues in the form of snakes writhing in her hair. Aztec tradition features the moon goddess, Coyolxauhqui, depicted in some carvings with eyes staring and tongue protruding, and in others as a dismembered, running figure, mouth open, tongue extended, in the act of reassembling herself through forward motion. Likewise, Tlazolteotl, the so-called "Filth Goddess", embodies the Terrible Mother as she squats in the birth and/or defecating position, staring ahead with a fearsome howling expression on her black face. These and other goddesses world-wide have reminded observers for thousands of years of the Becoming nature of the Great Mother who destroys life in order to create it.

At Lughnasad, we celebrate the wake of the sun and grain god, Lugh, doubly sacrificed through the harvest and the waning year. As children of the Dark Mother, we partake of the sacrifice both as the harvester and as the harvested. We celebrate the eternal cycle of Becoming.

Bright Blessings, Marigold

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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 sug-

gested 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.

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Submission deadline for the Mabon issue is August 12th, 2005.



Aesir to Zeus: by Arwen Evenstar

Taking Up the Runes, by Diana Paxson, is probably the best book on the topic I've come across. Paxson speaks from her own depth of experience, as well as other major source material. For each rune, she offers traditional meanings drawn from ancient rune poems, contemporary meanings drawn from major authors, and a section on interpretation and use, taken from her own experiences. Part II presents a full selection of runic rituals, including some lovely poetry to use. The book is designed to be used as the basis for individual or group study. If you only want to get one book on runes, this is the one. (Weiser, \$24.95)

Exploring the Northern Tradition, by Galina Krasskova, focuses on Norse, German, and Anglo-Saxon beliefs. The author presents the Asatru or heathen world view, the various deities honored by this fast-growing tradition, and both group and personal rituals. This good guide for beginners includes an excellent list of suggested readings. (New Page, \$14.99)

Sons of the Goddess: A Young Man's Guide to Wicca by Christopher Penczak is written to offer something special for young men interested in exploring this spiritual path. The author offers male archetypes, and an empowering male perspective, as well as some good solid information. (Llewellyn, \$15.95).

Exploring the Pagan Path: Wisdom from the Elders, edited by Kristin Madden, is a great idea. While other authors have interviewed elders, and compiled their answers, Madden has actually used this source material to construct a complete guide to living a Pagan life. The book is divided into three sections: Explore, which includes basic chapters which define the religion and explain how to get started on the path. The second section, Learn, goes a bit further, dealing with solitary and group work, including ritual construction. The third section, Live, offers expert advice on "coming out", teaching others, and political action. All that, plus a glossary, list and explanation of various traditions, and excellent suggestions for further reading add up to a winner. (New Page, \$15.99)



About the EarthTides Pagan Network News

This newsletter comes out eight times a year, around the Sabbats. Literary, poetic and artistic contributions are welcome, as are opinion pieces. Please keep submissions to no more than two pages, double-spaced. Please submit on disk or e-mail to anu_dudley@umit.maine.edu

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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Kitchen Witch: Lugh's Corn Casserole

This recipe comes from *The Wicca Cookbook*. It's a nice dish to bring to a Lammas potluck circle when you know everybody else is bringing - what else - bread!



- 4 cups canned or frozen corn
- 1 clove garlic, sliced
- 4 eggs 1 green bell pepper, chopped
- 2 tablespoons sugar
- 2 serrano chilies, seeded and minced
- salt and pepper
- 4 ounces extra-firm tofu (or substitute skinless, boneless chicken)
- 1 tablespoon olive oil 1 tablespoon butter
- 1 16-oz. Can tomatoes, diced
- 1 large yellow onion, chopped
- 2 teaspoons minced fresh oregano

In a food processor, mix corn, eggs, and sugar until well blended. Season with salt and pepper. Lightly butter a 2-quart casserole dish. Spoon in half the corn mixture. Set aside.

Heat olive oil and butter in a large skillet until butter is melted. Sauté onion for 3 minutes until soft. Add garlic, bell pepper, and chilies. Sauté until pepper is soft. Add tofu or chicken, tomatoes, and oregano. Season again with salt and pepper. Let stew for about 20 minutes to combine the flavors.

Preheat oven to 350°. Spoon this filling over the corn mixture in the casserole dish. Spoon the rest of the corn mixture over the filling. Bake for 25-35 minutes until golden brown on top and bubbling.

Be Well, Marigold

Starcat's Corner: Healthy Communities

What does the word "community" mean to you? In earlier times, it would have meant the family and neighbors who lived near you. You would have relied on each other to help provide food and shelter throughout the year. Most of the families probably would have worshipped together and shared the same basic value system. At this time of the year, you'd be working together to gather the first harvest and keep the rest of the crops watered and weed-free.

These days, community may mean that same physical community of neighbors, but you may also think of your intentional community, those with whom you choose to spend time because of common interests and beliefs. These communities of choice can create healthy opportunities to interact with others in a comfortable way. But chances are that you belong to several communities: your coven and the Maine Pagan community, but also your colleagues at work, people who pursue the same hobby (such as a musical group or chorus), or groups of people who do volunteer



work.

If you have children, you've probably also found yourself involved in a community because of them, through school or their other

activities. As home schoolers, my family has for the most part been free to choose other home school families with common interests with whom to create community. But my son's recent interest in team sports (yep, I'm a soccer mom) has gotten us involved in a group of families in our town. Many different types of people all get together to support their kids as they learn to play together as a team. I like the diversity of being a part of groups I wouldn't necessarily choose to hang out with. I'm finding I really enjoy being an "ambassador of the freaks" to the mainstream community ("well, they don't eat meat or send their kids to school, but they seem to be a nice family").

You may or may not choose to be open about being Pagan within some of these groups, but nevertheless you bring your beliefs and ethics with you wherever you go. How do you see your place in your communities? How can you

(Continued on page 6)



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How to Share the Gospel with Pagans

Recognizing that believing Christians feel they have an obligation to share their religion with others I have observed that many believing Christians tend to ignore their own strengths, and to put their worst face forward when dealing with those who do not share their faith. This is especially true when they are dealing with Wiccans, Druids, or other "Pagan" religions. I have thus written this in the hope that it will help Christians understand better who and what Pagans really are, and, in the process become more effective in sharing their beliefs.

Don't Attack

First and foremost, never, and I repeat, never attack. The overwhelming majority of Christian tracts attack Pagan religions, calling those who practice them "evil", "devil-worshippers" and "calling for them to repent before they are doomed to hell forever." When asked what they meant to accomplish by writing what they did, the two purposes that are always mentioned by the authors of these tracts are...

1. to protect Christians from being "lured away" from the true faith.
2. to persuade Pagans to return to Christ.

Unfortunately, attacks such as these usually fail totally on both counts.

I have never yet seen anyone converted back to Christianity by threats and attacks. I say "back" for a good reason. The great majority of Pagans in the U.S. come from Judeo-Christian family and cultural backgrounds, and have made a conscious decision to worship the way they do - usually after a long period of study, reflection, and practice. They thus have a strong personal and spiritual commitment to their religion. A scripture-filled attack usually does little more than confirm that they made the right decision to become Pagan.

Most Pagans also see the need to attack others as a sign of fear and lack of self-confidence on the part of the attacker. Pagans say, "Fear conquers understanding. Understanding conquers fear." If a person has a strong grounding and foundation in their own religion, they will not need to fear or attack others. A fiery assault on Paganism may make you feel better about your faith, but Pagans see it as a sign of spiritual immaturity and will take neither the person, nor the message, very seriously.

Finally, attacks often have a way of backfiring. The overwhelming majority of Pagans are fundamentally good and decent people, who live their religion to the best of their abil-

(Continued on page 7)

Green Witch: The Xochi Garden

In Nahuatl, the language of the Aztecs, xochi (pronounced so-chi) means flower. Xochiquetzal, "Flower Feather," is the goddess of love, fertility, and pleasure, and the only sacrifice required by her is a bouquet of marigolds on her altar. Marigold, in Nahuatl, is *xochixempetl*, and it is a sacred flower reserved for ceremony. In this, it shares meaning with Hindu tradition,



for Hindus also use marigolds to decorate altars and statues for rituals and sacred occasions.

In Western tradition, marigold, *Calendula officinalis*, has long been regarded as having magical powers. (Calendula comes from Kali, the Hindu triple goddess.) Cunningham notes that it is ruled by the sun, represents

the element of fire, and can be used to invoke protection, prophetic dreams, and psychic powers. It can also aid in legal matters. For the latter, carry a flower in your pocket and, what the heck, pin one on your lapel as well!

For me, marigold is a sacred flower, named for Western tradition's Great Mother, Mary, and I enjoy growing lots and lots of it in my garden every year. Thank Goddess there are so many varieties to choose from! I grow the really tall Mexican variety, which gets to five or six feet if started early enough and with plenty of heat. In front of that I like to add calendulas, which grow to about three feet, whose flowers can be harvested and made into a healing salve. Then in front of these, I grow the little French brocades, which bloom in a lovely coppery, mahogany color with gold accents. I love the pungent, sweet scent of marigolds and try to handle them often to help them release their fragrance as I pass by. This is my sacred garden, my offering to Xochiquetzal, to strengthen my intention to have abundant pleasure, love, and creativity in my life.

So Be It. Marigold



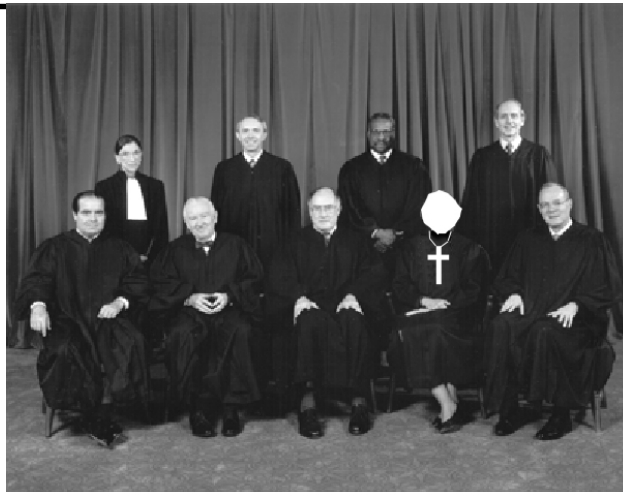
Court Watch

Much as I hate to get political, I must admit that I find myself getting very concerned over the future of the court system in the United States. As if it wasn't bad enough with President Bush appointing right-wing zealots as judges at the district and appellate levels, now he has the opportunity to do the same thing in the U.S. Supreme Court.

With the retirement of Supreme Court Justice Sandra Day O'Connor, and the anticipated retirement of Supreme Court Justice William Rehnquist, the Bush administration could turn the country, our freedoms and all of our rights over to the control of the radical right. President Bush has suggested that his models for future appointments are Justices Antonin Scalia and Clarence Thomas, the most conservative members of the court.

The radical right believes that Bush owes his election to the support of conservative Christians. Far-right leaders like Jerry Falwell, Pat Robertson, Pat Buchanan and James Dobson now want pay-back for their support and are determined to force Bush to create a far-right majority. The radical right believes that this is their chance to impose a narrow, far right agenda on the rest of America.

A far-right majority on the U.S. Supreme Court would create what I would consider to be a disastrous far-right judicial philosophy for decades to come. Many of the legal and social justice gains made since the depression would be overturned and rolled back. In addition to overturning abortion, the radical right wants the courts to restrict the Voting Rights Act, reduce the power of the government to



protect Americans' air and drinking water, eliminate remedies for Americans victimized by abusive employers, corporations, or government agencies, remove basic legal equality for gay and lesbian Americans; and dismantle protections against religious coercion by employers and government officials.

How long would it be before employers would be legally able to discriminate against anyone who is part of a minority? How long before the restrictions of the "Patriot Act" would be applied to Pagans? How long before the state could legally take children away from their Pagan parents "for the good of the state"?

Call me "Chicken Little" if you wish. I can only hope you are right! I have no answers, but I believe that we must do something now, before it is too late. I don't want to see this country deteriorate into a fascist theocracy.

Fred Griffith

Starcat's Corner: Continued

make each community a healthy and productive place to spend time? You may be the one who makes sure the group follows earth-friendly practices, like recycling. Or perhaps you've introduced the concept of consensus to a volunteer group that's having trouble agreeing on a plan of action. Maybe, like me, you're the parent who brings healthy snacks when it's your turn to feed a group of eight and nine year olds.

As a person actively pursuing a spiritual path, rest assured that your wisdom will be sought. I've noticed that people are often drawn to Pagan clergy members, even when they have no conscious knowledge of that role. After the events of September 11, 2001, I found myself involved in discussions, at work and elsewhere, with people who were looking to me for reassurance and help making sense of the

"To invoke the infinite and holy God to assert the moral superiority of one people over another, or one political party over another is blasphemy".

National Council of Churches, 1992

tragic events. It was a service I was happy to provide, while at the same time I found it amusing to be consulted in a priestess capacity by Christians and atheists.

No matter which communities you're involved with, it's important to be true to yourself and your path as you interact with others. As pagans we don't proselytize, but neither should we subsume our beliefs in order to go along with the crowd. If you just be yourself, politely and diplomatically, you'll gain far more respect than if you're aggressive about your way being "the only right way," or than if you constantly change your actions in order to blend in with those of other community members. Being in community is certainly a lot of work, but it can also be very rewarding,



How to Share the Gospel with Pagans—Continued

ity, and raise their children to become mature, responsible members of their communities. They usually have numerous friends and relatives who recognize them as such, and who often don't appreciate strangers' attacks any more than the Pagans themselves do.

I know of a young woman and her son who arrived at a charity organization which provides food and shelter to the homeless. She looked a little different, had a nose ring and was wearing a pentagram necklace. A man working at the mission recognized her as a Pagan who had participated in an "open circle" and confronted her, demanding to know why she was there. He became very hostile, calling her an evil devil-worshipper in front of everyone present and shouting that "her kind" had no business coming into a

Christian center and that she would receive nothing from them.

It turned out that the woman and her son had come to the mission to donate food for the holidays, and after doing so left without a word to the man who had berated her so publicly. Other workers had stood by the woman, however, and they had plenty to say to him. They spoke of her generosity in donating food despite his rudeness. They said that his conduct was "un-Christian" and hardly the kind of example that would encourage the young woman to attend a Christian church. In the end, he had little choice but to turn

away looking like the perfect fool he had been.

Get your facts straight

In Stephen Covey's book, *The Seven Habits of Highly Effective People*, he tells us to "Seek first to understand, then to be understood". If you are going to have any chance at all in sharing your message, it is critical that you understand clearly what Pagans actually believe, even though you don't agree with those beliefs. Most religious tracts have been written by hostile outsiders who have little or no personal experience with Pagans. As a result, they really have no idea what Pagans believe or how they worship.

To start with, Pagans do not worship the devil. For most Pagans, the Christian devil has no more meaning than the Christian god does. There may be some people in this world who actually participate in "devil-worship" as Christians see it, and those people may do some very sick, disgusting things, but you would find that Pagans are as offended by such people as Christians are.

Pagans do not renounce Christ. Most Pagans have a great deal of respect for Jesus. It's just that they also have a lot of respect for other Gods and/or Goddesses as well. As such, neither Christ nor the Christian devil are even mentioned in Pagan initiations, or in any other Pagan worship for that matter.

Since Pagans do not worship the Christian devil, Pagans do not hold "grotesque Satanic rituals" on Halloween or any other day. Halloween, which has been most commonly associated with Pagans is referred to as Samhain (pronounced sow-en), a Celtic word meaning "summer's end". The ancient Celtic people saw this as the end of one year and the beginning of the next. As such, many Pagans celebrate the new year at this time. Others celebrate the new year at Yule.



To most Pagans, Samhain is a sacred day. It is a time when the last harvests are gathered in before winter's arrival. It is also a time when family members who have passed away are remembered and honored. It is considered a time to look back on the year's accomplishments and make plans for the future. Finally, it is the time when Pagans reflect on their own mortality, and a time to focus less on physical concerns and more on spiritual ones. Samhain is only one of eight times through-

out the year that Pagans celebrate - each focusing on a particular season or phase of life.

Pagans do not sacrifice children, animals, or anything else. Did they do so in the ancient past? Possibly. Sacrifices were part of nearly all ancient religions, including the Biblical Hebrews. The Old Testament provides detailed descriptions of what should be sacrificed, and how it should be done. To sacrifice is to give up something valuable to you in order to gain something even more valuable or important.

People in ancient times took this literally, rather than in a spiritual sense. Since they were mostly farmers and shepherds, the logical sacrifices were some of their crops or their animals. In many cultures human sacrifice was seen as the ultimate offering to God. The Bible says that Abraham was told by Jehovah himself to sacrifice his only son as a sign of his faith. While Abraham ultimately did not have to

(Continued on page 8)



How to Share the Gospel with Pagans—Continued

(Continued from page 7)

do it - it was clear that the meaning of human sacrifice was known - to him, and he did as he felt he had been commanded to do. Now such sacrifices are no more approved of in Paganism than they are in Christianity.

Pagans have no interest in luring you or your children out of the church. This is because Pagans do not proselytize. Pagans have no missionary program and generally don't teach their religion unless asked to do so by someone who has sought them out. Pagans also tend to screen those who come to them because they are seeking instruction for the wrong reasons - rebelling against parents and their parents' faith, desire for power, to be "cool" or "different". To Pagans, one's religion is a very personal and sacred matter, something never to be forced on another.

Pagans do not proselytize also because they generally do not believe that Paganism is the "only true way." Pagans are more concerned with what kind of person one's religion helps them to become than the particular religion followed. They see religion as a road leading to the summit of a mountain (the summit being the ultimate goal of religion). People tend to start at different points of the mountain's base and work their way up. There are many roads that lead to the summit. Christianity and Paganism are only two of



them. There are many others.

The closer to the summit one gets, the closer the roads become to each other, until they all meet at the top. Now, if you are preparing to share the gospel with Pagans, you clearly don't agree with this view, but you need to understand it. If you don't understand this, promoting Christianity as the "one true way" may make you look like someone who is "mistaking the road to be the destination."

A final note. Don't attempt to tell Pagans what they "really" believe in, especially if your information is based on Christian tracts. Imagine being told by a Buddhist that the Last Supper is clear evidence that Christians practice a form of ritual cannibalism each Sunday. When you attempt to explain to them the actual meaning of the Last Supper, they interrupt you to say, "It says right in the Bible that Jesus himself said 'Eat, this is my body' and 'Drink,

this is my blood.' Eating a man's body or drinking their blood to take on their attributes is a common idea among savage peoples that practice cannibalism!"

They then tell you that you may think that the Last Supper has a deep spiritual meaning, but that it's actually a barbaric rite and quote teachings from the Buddha that "prove" it.. When you press them to tell you exactly how they could possibly "know" such a thing - obviously you, as a practicing, believing Christian, should know far more about the subject than they possibly could - they reply that they read it in a pamphlet called "How to respond to the Christian missionaries" by a well-known Buddhist proselytizing organization (yes, this is a real example from a real tract).

Accept the Fact that there is a Dark Side to Christian history - and then Focus on the Positive.

When you begin to talk about Christ to Pagans, don't be surprised if you get a number of negative comments about the Christian church. Unfortunately, many people including Pagans are touchy about being attacked for their faith and, being human, may do some attacking of their own. Some may comment on the cultural genocide conducted by missionaries - and the armies that always accompanied them, others may touch on the intolerance of other faiths, or the denigration of women by the church.

When presented with negative comments such as these, it is easy to become a "defender of the faith", rising to the church's defense, saying that these statements are simply not true, or denying that "real Christians" could

ever do such a thing. Every charge is either denied or explained away "...there are evil people who used the Lord's name for their purpose, but that doesn't make Christianity evil".

When looking at another faith, it is easy to see the negative side and harder to see the positive. The Inquisition (usually called "the burning times" by Pagans) did exist, and many innocent people, Christians as well as Pagans, were burned, tortured, hung and maimed in the name of the church.

Women were denigrated through much of Christian history and in some sects still are today. The Church even debated whether women had souls. People and their cultures were massacred by missionaries and their armies. Christians still put hate-tracts against Pagans on the Internet. They also

(Continued on page 9)



How to Share the Gospel with Pagans—Continued

discriminate against Pagans at work, in housing, and child-custody cases. These are clear examples of the degree to which intolerance exists today.

I would love to be able to say that Paganism doesn't have it's dark side, but the Celts were not all tree huggers. There were, and are today, many people who call themselves Pagan and then do some very unsavory and unpleasant things. The Roman emperors who declared themselves gods existed, as well as many other cruel and barbaric customs among different Pagan peoples. There are many unpleasant, negative facts about almost any religious group that does or has ever existed on the earth. But to focus on them is to miss the point.

Instead of "defending of the faith", focus instead on the transforming power that Jesus can have on individual lives, and the positive factors of the faith. You will find out that very few Pagans have any hostility to Christ whatsoever. Any hostility you will encounter will be towards those who claim to speak for God and are not willing to let others worship their own way in peace. Pagans are aware that there is a powerful and very positive side to Christ's teaching. It will be your task to emphasize the positive.

Treat Pagans as People First

All too often in the past, Christians have approached Pagans in, what was at first, a friendly manner. After getting to know someone, the topic of religion comes up. Often there will be invitations to do things with their church, each invitation being a higher pressure sales pitch. When it becomes clear that one is firmly committed to one's religion, the "friendships" cool off rapidly, phone calls cease, and later one is treated with open hostility by the very people who had acted friendly at first.

This type of behavior belittles Christianity and makes Christians appear to be hypocrites. Pagans generally do not approach people just to share their religion, and if they become friends with someone it is real friendship, with the person. Now there are also many Christians who value

friendship, and who accept Pagans, even if they don't accept Pagan religious views. But one should ask oneself before beginning, "Can I be a genuine friend to those I would teach and stay a friend even if those people don't accept the message"?

Many Christians would be astonished that many Pagans support the right of students to meet together for prayer in a public school classroom if they wish to. As long as that right applies to all, then why not? If a group of Pagan children wanted to have a drumming circle in a classroom after school they should also have the right to do so. If Muslim

students wanted to meet and discuss their religion in a classroom after school, they should also have this right. And for those who don't have any religious belief - they have the same right NOT to participate.

Accept that You Can't Win Them All

Realize that you will not convert everyone you meet, and know when to stop. Don't take it as a personal failure if someone you are teaching decides not to join your church, and don't take it as a deliberate rejection of you. In most cases, neither is true. If a Pagan tells you that they have found their own path, and wishes you well on yours, then you need to let go. You don't have to accept their beliefs, or agree with them, but since you never know what the future may hold, suspend judgment. That is the spirit of religious tolerance (which never did mean you have to accept another religion - merely that everyone has a basic right to believe according to their conscience.

In closing, remember the Golden Rule - which in one form or another runs in all religions. Treat Pagans you would teach with the same respect, as people, that you would want for yourself. You may very well find yourself dealing with missionaries of other faiths one day (it happens - evangelical movements are growing rapidly among Muslims, Buddhists, for example). These guidelines should serve you just as well when you stand on the other side of the discussion - as the person they would convert.

Bright Blessings! (a Pagan closing often used in writing)

This article adapted from an editorial written by Gwydion (last name unknown). Reprinted by permission from the Witches' Voice, <http://www.witchvox.com>. Unfortunately, the author's email has been long lost, but we will add contact info for him if it ever becomes available.

“The church, by becoming the state, surrenders the possibility of acting as an intermediary. It yields its essential role as the protector of the people of God; it ceases to be able to preach resistance. One might even say that in the grasping for power, the institutional church gives up the right to die for its beliefs in exchange for the right to kill for its beliefs.”

Stephen L. Carter—The Culture of Disbelief p.82



Calendar of Events

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

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

As a service to the Pagan community, we seek to list as many events as possible that would be of interest to Maine Pagans. You need not be a member of EPN, or even a subscriber to this newsletter, to list an event here. All we ask is that events be non-profit -- that is, that any fees for participating not exceed the reasonable cost of putting on the event -- and submitted to us by e-mail or post by the publication deadline. (Those planning for-profit events are welcome to avail themselves of our very affordable advertising opportunities.)

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

JULY

29-31 Friday—Sunday

Lammas Retreat at Forest Sanctuary in Jay.
For further information, contact forestsanctuary@yahoo.com.

31 Sunday

Lammas at Silver Cauldron in Saco. 4:00 PM. For further information, contact oldelucy@maine.rr.com, 207-282-1491, or frausull@adelphia.net, 207-642-3778.

AUGUST

20 Saturday

Potluck at Forest Sanctuary in Jay
Details: forestsanctuary@yahoo.com

28 Sunday

Pagan Pride Day
Pagan Pride has been confirmed at USM in the Woodbury Campus Center on Aug 28th from 10:00 AM - 5:00 PM Kid-friendly event. Vendors, activities, For information, contact renaehodgkins@yahoo.com.

SEPTEMBER

September 17

Autumnal Equinox at Forest Sanctuary in Jay. For further information, contact forestsanctuary@yahoo.com.

September 18

Mabon at Silver Cauldron in Saco. 4:00 PM. For further information, contact oldelucy@maine.rr.com, 207-282-1491, or frausull@adelphia.net, 207-642-3778.

23-25 Friday—Sunday

COMMON GROUND COUNTRY FAIR in Unity. To Volunteer at the booth and for details: E-mail: griffith@mfx.net

October 29

Samhain at Forest Sanctuary in Jay. For further information, contact forestsanctuary@yahoo.com.

MONTHLY EVENTS

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 @ <fritti.cat@verizon.net>.



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

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

OXFORD HILLS AREA

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

PORTLAND/YORK COUNTY

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

Circle of the Silver Cauldron, Atlantic. Eclectic Wiccan coven emphasizing creativity and self-development. Great

Day celebrations open to the community. Contact Thea or Harry, 282-1491 or oldewtch@maine.rr.com

SPECIAL INTERESTS

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

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

ONLINE RESOURCES

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

Maine Pagan Resource Page,

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

Maine Pagan Clergy Association website,

<http://www.maine paganclergy.org>

Maine Pagan Mailing List, to join send blank e-mail to mepagan-subscribe@egroups.com

EPN Mailing List (open to newsletter subscribers only), to join send blank e-mail to:

earthtides-subscribe@egroups.com

Maine Pagan Politics List, to join send blank e-mail to meppolitics-subscribe@egroups.com

BE A PART OF EPN

Stay connected with the community! Annual subscription is \$11.00 for 8 issues of this newsletter.

NAME: _____

ZIP CODE: _____

ADDRESS: _____

E-MAIL ADDRESS: _____

CITY: _____

This is a (check one):

New membership Renewal

STATE: _____

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

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

Join Us at Common Ground Country Fair!

COMMON GROUND COUNTRY FAIR - 2005

The MAINE ORGANIC FARMERS & GARDENERS ASSOCIATION'S
 27th Annual Celebration of Rural Living

September 23 – 25, 2005

Unity, Maine

See the Calendar Section for information about volunteering at our booth!

Follow the signs in Unity to the fair.

Then come join us at our booth in the Social-Political Action Area!

COMMON GROUND
 COUNTRY FAIR



CELEBRATE RURAL LIVING WITH MOFGA

