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# Henge Happenings

The Henge of Keltria, PO Box 48369, Minneapolis, MN 55448-0369

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Issue #53

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## FROM THE PRESIDENT

### The State of the Henge: A Review of the Nineties

The dawning of the nineties found the Henge as a single Grove with a newsletter. This newsletter began its life as a publication for the Pagan special interest group of the local Mensa chapter and evolved into a journal. It was through this journal that word of the Henge and its practices raised interest across the country and eventually across the seas. The growing interest prompted this small group of Druids to begin to commit to paper their beliefs and practices which inspired the Keltrian Book of Ritual, the monumental task of creating a correspondence course and eventually the establishment of the Henge as a non-profit church incorporated in the State of Minnesota in 1995. The growth witnessed in first half of the decade was amazing. The Henge was growing by leaps and bounds with the steadfast core group working madly to keep up with the demand and keep the journal on time and expanding. They then found themselves faced with some interesting situations and choices.

Like most fledgling church organizations, the Henge of Keltria depends on volunteer efforts to keep the wheels grinding. This is a labor of love on everyone's part, which means no one receives a living wage from the church. Nurturing the Henge of Keltria's growth became a second full time job even with all of the volunteer help available. A dilemma presented itself when one of the church's co-founders began to excel in his mundane career. Along with this success came added pressures, longer work hours, and the need to move repeatedly, which almost eliminated the "spare" time dedicated to the new church. After much thought, discussion and consideration of long-term goals, it was decided that financially secure leadership would be of better service to the church and the Neo-pagan community in the long run. With the security of hearth and home safeguarded, full time could be given to a future Henge of Keltria in retirement not so far away. What ensued was a time of incubation with full support of the Board of Trustees. It certainly seemed tragic at the time since the Henge was no longer growing as fast, however; good has come out of it.

CONTINUED ON NEXT PAGE

In the early nineties, although the Neo-pagan movement was growing exponentially, not much was available in terms of reading material or practical instruction for those who wanted to begin celebrating the Gods and Goddesses of the ancients. It was necessary to begin instruction with Neo-paganism 101 and educate people in the basics. Now, in the new millennium, so much more material is available and we find that inquiries are coming from people who have already educated themselves in the basics and have shopped around for what suits their spiritual needs the best. This means that the Henge leadership can concentrate on the specific meanings of Druidism and how the Henge of Keltria honors and celebrates these qualities.

In the mid-nineties, for a while, the Henge appeared to be heading in the direction of becoming an umbrella organization for various Druid Groves. However, with the incorporation of the Henge as a church and the well-informed public seeking information, the requirements evolved as well as the long-term visions for the Henge. The Henge continues to evolve and the future form is never crystal clear. It continues to grow in resources for both Groves and Solitaires. More importantly, the direction of the Henge is now and always has been driven by the energy of involved members. Start a Group, write for Henge Happenings, attend the Gathering of the Keltrian Tribe, meet with other Keltrians whenever you can. We are only as successful as our members.

- Wren

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SORRY, MEMBERS ONLY  
MATERIAL

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# PASSAGES

Pauline Campanelli, painter and author, passed over on Nov. 29 at her home in Pohatcong Township, N.J., a few miles south of Phillipsburg due to complications from childhood polio. She was 58.



She was known in the Pagan community for her books, *Ancient Ways: Reclaiming Pagan Traditions* (Llewellyn, 1991), *Wheel of the Year: Living the*

*Magical Life*

(Llewellyn 1989) and

*Pagan Rites and Passages*



May she have gained wisdom in this life and remember her lessons in her next life.

SORRY, MEMBERS ONLY  
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SORRY, MEMBERS ONLY  
MATERIAL

# THE BARD'S PATH

## RAINING STARS

It's raining stars tonight,  
Fiery arrows piercing the  
Ebon velvet canopy -  
One, three, six together,  
A hail of streaking fire  
Pouring out of the sky  
In a flash, and gone  
Almost before the eye can see,  
Almost before the heart can thrill.  
Some faint in the distance,  
Some green, some red, some orange,  
Most plummeting toward the horizon,  
Some rare rogues rising into heaven,  
Punctuated with the occasional  
Extended blaze of a close one  
Bursting out of existence  
In brilliant, silent exclamation,  
As the heart on the ground  
Overflows with unbearable joy.  
Tonight, with each dying star,  
With the rain of light in the eye,  
There is nothing to do but rejoice,  
Nothing to do but give thanks,  
Witness to the celestial spectacle.  
As the sky glows orange in the east,  
As the stars fade and the sky hints at blue,  
The last, incredible in its beauty, slices cleanly  
Through Orion's belt, like a Gift.

© 2001, C. Leigh Nic Fhionghaile

### Submission Information

*All submissions to Henge Happenings become property of The Henge of Keltria, Inc., a nonprofit religious corporation. Categories for submissions are based upon who they are from: Officers, Elders, Coordinators, Groves, Members and the Henge Office. Members submissions are further divided based upon subject matter, Bardic, Seer, Druid, or Solitaire Special Interest Groups.*

## THE PORTAL

At the summit of an imposing, lone hill  
the Grande Megalith reigned from its throne  
translucent shadows pointed towards my direction  
its misty path, all but blocking the sun

As one confronting destiny, I was humbled  
I felt unworthy of such an honour bestowed  
before me stood a doorway, once lost forever  
now, a magical throughway to the secrets of Olde

The welcoming horizon was darkened violet  
just beyond a clearing, was midnight blue  
with a tentative step, the circled parted  
the Elder murmured – We've been waiting for you

The chanting which began was hypnotic  
in tandem, around the fire they danced  
I joined my rightful place amid this ritual  
each of my senses intensely enhanced

I moved with the grace of one inspired  
silver stars were iridescent, up high  
forbidden things passed between their glances  
here was the vortex of all things right

The pause swelled, something was yet to happen  
I felt certain, but I wasn't sure when  
I closed my eyes, anticipating each moment  
the one I yearned for, grasped my hand

My Other was cloaked in the colours of the forest  
the moon accentuated his beautiful face  
golden torque's were placed upon our collars  
all knelt before us in this mystical place

All hands extended to touch what transpired  
the rhythm undulated, as we became one  
all forms swirled around us in ecstasy  
with a burst of thunder, the rain had begun

The gods were appeased, the earth again fertile  
not a word could enhance this holy deed  
the eyes of my Other whispered tenderly  
I live in you forever and you, in me

© 2001, Ni Bhrigid

## I WALK

I have walked as a babe in the womb of my mother  
I have walked as a child full of wonder and awe  
I have walked as a teen in the heat of passion  
I have walked as a young man full of despair and disgrace  
I have walked as a man full of hope and dreams  
I have walked as a father whose child has been taken

I walk as a leader of men  
I walk as a worker of Iron  
I walk as a seeker of truth and wisdom  
I walk the path of a Druid  
I walk as a husband with much love  
I walk at peace with myself and the worlds

I will walk as an Elder of my Kin  
I walk as an ambassador of our ways  
I walk to create beauty in this life  
I walk to defend our Mother  
I walk to bring pride to the tribe and my people  
I walk to be a child of Danu

*Coisiche MacNuada  
(Brock Silverhand)*



GATHERING OF THE  
KELTRIAN TRIBE  
JULY 19-21, 2002  
NEAR SYRACUSE, NY

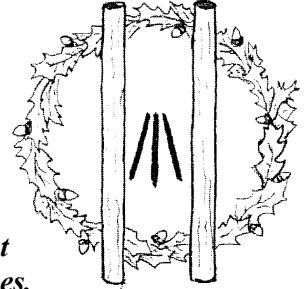
DETAILS FORTHCOMING!

### GATHERINGS

*Do you have a gathering you are planning on attending? Let the other members of the Henge know and maybe you will be able to meet them at that gathering. (We can't all make it to the Gathering of the Keltrian Tribe.) We will post information about gatherings here. - Editor.*

## BELIEFS OF THE HENGE OF KELTRIA

1. *We believe in **Divinity as it is manifest** in the Pantheon. There are several valid theistic perceptions of this Pantheon.*



2. *We believe that **nature is the embodiment of the Gods and Goddesses.***

3. *We believe that **Natural Law reflects the will of the Gods and Goddesses.***

4. *We believe that **all life is sacred** and should neither be harmed nor taken without deliberation or regard.*

5. *We believe in **the immortality of the spirit.***

6. *We believe that **our purpose is to gain wisdom** through experience.*

7. *We believe that **learning is an ongoing process** and should be fostered at all ages.*

8. *We believe that **morality should be a matter of personal conviction** based upon self respect and respect for others.*

9. *We believe that **evil is not a matter of inheritance but of intent**, therefore actions are not in themselves evil. Rather, it is through the **intent behind actions** that evil can manifest.*

10. *We believe in the **relative nature of all things, that nothing is absolute, and that all things, even the Gods and Goddesses, have their dark sides.***

11. *We believe that **individuals have the right to pursue knowledge and wisdom** through his or her chosen path.*

12. *We believe in a **living religion** able to adapt to a changing environment. We recognize that our beliefs may undergo change as our tradition grows.*

# THE DRUID'S PATH

## FORMING A KELTRIAN STUDY GROUP LAYING THE FOUNDATION OF THE GROUP

By BAISTEADH

The formation of a Keltrian Study Group is the first step for many on the path to forming a Keltrian Grove. While a Study Group is not a Grove by definition, it does have many of the same responsibilities as it grows toward a Grove. For this reason, the same amount of effort that goes into forming a Grove should be considered when forming a Study Group. This article will highlight the process that was involved in founding Harvest Moon Study Group so that others may evaluate the process as they contemplate forming a Study Group or actually use the ideas in the formation when the time comes. Please note the Henge of Keltria Bylaws highlight the official requirements for Study Groups and Groves. Please refer to the Bylaws as needed during the process. This article contains suggestions that may or may not be required, but are suggested. Most of these ideas have been adapted from the Henge of Keltria Grove Leader Handbook.

### DECIDING TO START A STUDY GROUP

The first step in forming a Study Group is the decision to actually start one. When making this decision it may be helpful to form a Study Group Statement of Purpose. This will help you to define your goals, resources and basis. This is also a good time to decide on a name that reflects this purpose. Keep in mind that when you apply for Grove status you may change the name (and/or Purpose) if you and the other members decide to do so. This is really a way to define what direction the Study Group is intended to flow towards. This is an important step as there are many reasons for forming a Study Group.

There are also many types of people who may be interested in joining the Study Group. To avoid problems and hurt feelings it helps for both the Study Group and potential members to see if the goals match between the Group and the individual. If there are areas where the goals of the individual do not match, these may need to be addressed to ensure the success of both. Honesty is always a wise policy. This is not to say that goals will not change over time, they may, but rather to provide a clear understanding of what the Study Group was formed to do. If the goal changes, than that can be addressed in a future revision. However, it is advisable that only enough detail to state in general the goal be made in the Purpose. More detail can be added to the Study Group Policies, which will be discussed later.

The process for Harvest Moon Study Group was a long one. I have contemplated the formation of a Study Group for over four years. When the time came to seriously pursue this endeavor, I had already formed an idea of what goals I had in mind. It was important to me that the activities of the Study Group are such that my children could be involved in the


### Study Groups

To be listed as a Henge of Keltria Study Group, you need two members who get together regularly (once a month is enough) and want others to join them. We will then list your Study Group on the Keltria Web page and will forward E-Mail Inquires to you. It is a great way to seed a Grove. Send the name, contact information, etc for your study group to the Henge Office.

Group. It was also necessary that the Group provide regular celebration of the rituals and Feasts of Keltrian Druidism. In my work with my children I have focused on the formation of spiritual development, the study of Keltrian Druidism and the three paths of Seer, Bard and Druid. This type of training would apply to a Study Group as well and could easily be refocused in an adult gathering with only minor changes. The furthering of my own studies is an important consideration as well. My own path is that of a Bard. While I assume the role of a Druid to lead ritual and training, I also focus on the recording of my work so that others may benefit from my experiences. This is the Bardic focus of my path. It is also apparent from Celtic history that the Bards played a primary role in the training of the people. They were the recorders of lineage, tellers of myths and the primary interface with the people in regard to these activities. This is not to say that all Group leaders need to focus on the Bardic path, but rather that it does fit in with the goals of Harvest Moon Study Group.

## FINDING A NAME FOR YOUR STUDY GROUP

When thinking of a name for my Study Group, I kept these goals in mind. To me the Harvest Moon represents a quiet spirituality. It is a sense of awe and gratitude for the processes that lead to the Harvest and the quiet presence of the divine in the Harvest. It is the feeling inside when I glance at the Harvest Moon that inspires me to continue on my path. It is the time of the year when we focus on our inner work and studies. Since this is the primary goal of my Study Group the name was a natural fit.



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## COMPOSING A STUDY GROUP PURPOSE

Once I had formed the name and the goals my next process was to write out a formal Study Group Purpose. It is given here for illustrative purposes:

### Harvest Moon's Purpose

Our Study Group was formed to provide a home for the celebration of our rites, rituals and the Feasts of the Keltrian year. We are dedicated to the Pantheon of the Tuatha de Dannan, the pursuit of the individual's right to his/her own unique spiritual development and the pursuit of knowledge.

We intend to fulfill these goals by the regular practice of Keltrian ritual, the regular gathering for instruction and regular interaction with the Tuatha de Dannan both in and outside of ritual. We are dedicated to providing a place for others to join us in these pursuits so long as that joining serves the needs of the Study Group and the individual.

## MAKING AND USING A STUDY GROUP SYMBOL

The next step in this process was to form a Study Group symbol. This was intended to direct the focus of my family Study Group from a family group to accepting others to join us. I decided on a symbol of a full moon with a sickle in front of it. We began by drawing this on a large sheet of paper and decorating it. It was then hung on the wall behind the altar as a central focus during our gatherings and in our daily lives as we passed by it. You do not need a symbol to start a Study Group, but it may help to provide a quick, visible reminder of your goals. You may wish to create a Study Group poster or a fabric banner to display. Or you may wish to incorporate your Group symbol onto Group stationary, paperwork or even your altar cloth or other ritual tools. You may even wish to paint it on candles that can be given to those who choose to become Group members to give them a take home reminder.



## DEFINING THE STUDY GROUP POLICIES

The next step is to draft Group Policies. The reasoning for this is that you need a basis to communicate in more detail the functions of the Group, the responsibilities of the members and the expectations from the members in regard to behavior, attendance and expectations. If you are forming your Group by yourself, you should write these up before you recruit or accept other members. If you are starting a Group with others, it is best to consult them in the drafting of these policies and try to reach consensus.

Remember that for the Group to be associated with Keltria, you must agree to follow the Bylaws of the Henge of Keltria. Obtain a copy if you have not already done so. Read the Bylaws and be sure to address any areas of disagreement to see the extent to which you disagree. This may mean you may not be a fit into a Keltrian Study Group if you disagree. You may need to consider affiliation with another group, a waiting period before taking on this task to see if your affiliation fits in the future or a discussion with a mentor to see if the differences are minor enough to work around.

If you skip this part of the process or put it off, you risk some potential problems. These include losing members due to unrealistic and/or unmet expectations. You may also encounter problems that arise between members due to not having clear policies on expected behavior among members and/or leaders. This may lead to antagonism, arguments and other discouraging behavior that most everyone wishes to avoid from the start. To help avoid these issues be sure to address such things as:

- Who will be the leader of the group
- Who is responsible for training
- What the focus of the group and training will be
- What part other group members will play in the formation of policies
- Who is responsible for ritual leadership
- What level/s of participation are expected (attendance, roles in ritual, etc.)
- Policies on who is permitted to join and what they are permitted to join in

- What moral and/or behavioral expectations exist
- Initiation and Elevation issues (what the Group provides vs. what are the individual's own responsibilities)
- How the offices and roles are decided
- How policies are to be amended and/or changed or updated
- Requirement of membership in the Henge of Keltria, at what point this is required
- Who is responsible for the cost of materials, what fees are to be collected, for what purpose, how this is done and who keeps track of Group monies

Taking the time to draft the Policies and review them for accuracy helps to prevent errors and misconceptions. This is a stage at which you may wish to seek assistance from the Henge Office and/or to refer to the sample Policies in the Grove Leader's Handbook. While this process is more important with the formation of a Grove, the policies of the Study Group may one day evolve into the policies of a Grove. It is good practice to work out as many of the inconsistencies and gray areas as possible in the beginning.

## FINDING OTHER STUDY GROUP MEMBERS

There are many ways to find other members if you have decided to pursue the possibility. You may have begun with just yourself, a few friends or family members or just be ready to increase the size of the Group. Before going into the specifics of finding new members, we will pause to reflect on the issues involved with Groups and new members.

Generally Neopagan Groups are different from the religious paths that practice rituals in a church, syna-

VISIT THE HENGE OF KELTRIA WEB SITE



**<http://www.keltria.org/>**

Frequently asked questions, reading list, mailing list, membership information and more!

gogue or other building. We generally practice in our own homes or yards. This means that you need to be somewhat selective in whom you allow to join your group. Not only for the obvious reasons of physical safety, but the possibility of psychic or psychological harm to yourself or other members of the Group. There are also legal risks involved. Be very cautious, but there is no need to be overly cautious. With a few general precautions in place and some planning you should be able to avoid problems.

## SCREENING POTENTIAL MEMBERS

The first precaution is screening. While some may disagree with the screening process, it is in place for the reasons of safety mentioned above. It is not designed to invade privacy or put those who comply in risk of public exposure. Certainly you need to respect the privacy and safety of the other members as well. There is no requirement to screen potential members it is merely a suggested practice. It provides a benefit to the potential member as well. During the screening process it will become apparent if the potential member has goals similar to those of the group. If the goals of the individual are in sharp disagreement with the group, the fit will eventually fail for both unless someone changes goals. This is not the easiest thing to do and should not be expected from either party. It may be best for all involved to discuss this and make it clear that change is not to be expected. Both parties must agree to disagree or part ways. If you must turn folks away it is wise to be clear about your reasons (so long as doing so does not place you or him/her at risk). You do not need to provide a lengthy reason. You may simply state, for example, that "your goals do not match the goals of the Group."



When screening potential members you may wish to meet at a neutral place such as a Public Park or restaurant. Group applications can be forwarded through the Henge Office if you wish. Or you may only give out a phone number and first name. Be aware that Internet technology could allow others to gain access to more information by the use of using your phone number to search for more information. Use your best judgement. You may wish to keep a PO box or unlisted phone number (or voicemail box) for Group contact and business purposes.

## USING WISE JUDGEMENT

As Neopagans, we are aware of the inner voices that guide us. Listen to your instinct. If something doesn't seem right do not force it to be so. Most people you meet are honest and trustworthy. It is the rare person who is not so. Remember that as a leader of a Group you have a responsibility to balance the need for friendship with the duties of leadership. Keeping a responsible distance from members may be called for both for you and the safety of the member. The bond between student and teacher is to be based on mutual respect, honor and accountability. Treat it as you would any professional relationship and you will be rewarded with success. If you are unsure of how to do this, seek the guidance of a mentor, review the Henge of Keltria Bylaws for guidance or seek out other guidance from a respected leader either by personal conversation or reading a book on the topic. Do not be afraid to bring up issues to your champion as they arise. Experience has saved many a person from traveling a difficult road traveled by another.

Group members are not meant to be substitutes for professional counseling, family members or significant others. While these situations may arise, you are advised to use extreme caution before engaging in them. These paths are fraught with many potential dangers.

If you or a member of the Group is in need of assistance in solving a personal problem or hardship it is best for all involved to seek help outside of the Group. Even if a member of the group is a professional counselor it will blur the boundaries of the members to risk a counselor/client relationship in a Group. It has the potential to create confusion and frustration, which may in the more severe cases lead to

harm to self or others. Groups are not designed to handle the services of professional counselors. Leaders are not trained to be such counselors and it is in everyone's best interest to recognize when a relationship has crossed a boundary that has the potential for damage. If things should lead in this direction, kindly suggest that the individual seek outside help and keep clear boundaries. Make no claims to give more than you are capable of and do not seek such help from others. Asking a Group member to help you harms your status as a leader and puts you at risk of public criticism. Solve your problems on your own time, not Group time. Engaging in counseling puts you at risk for legal ramifications, harm to yourself and/or harm to others should something go wrong. It is not your job to give advice in this role for personal issues. Listen like a friend and leave the individual to seek advice from a trusted friend or professional.

Groups that share a spiritual bond form relationships that are similar to those of members of a family. However, they are not family and there should be a clear boundary in place that helps everyone to see at which point the relationship has grown to be unhealthy. Seclusion from family or other parts of general society is unhealthy. It leads to problems too. The goal of a Study Group should be to provide a place to worship, folks to worship with and training. It is not a replacement for family, counseling or to find/replace significant others. Keep focused on the goals you have formed in your Group's Purpose statement and Policies.

Forming a sexual relationship with another member of a Group also presents similar risks. Remember that while there is no rule against any of these practices (except those outlined in the Henge of Keltria Bylaws), they all lead to potential problems. As humans, we implicitly trust our leaders. This trust may cause us to behave in ways that we feel are not right. This influence may lead us to disregard our inner guidance and behave in ways that hurt others or ourselves. It is because boundaries that normally exist to protect us may be blurred by the trust of a teacher/student or leader/follower relationship that extreme caution is advised in all three of these situations. Sexuality is an inherently personal possession. Not only are there health risks and physiological risks involved but legal risks may be present also (in the case of marriages, or underage individuals, etc.). Do not put yourself or another at risk for harm for the sole

purpose of pleasure. Think carefully before you act and be aware of all the risks involved with your actions. Ethical leadership will be discussed in more detail in another article. This serves as a general guidance.

## WHERE TO FIND MEMBERS

A common Neopagan saying is "when the student is ready, the teacher will appear." Certainly this works in many cases. However, you may want to make the process easier with a bit of "advertising." *Be cautioned once again to use your best judgement in matters such as posting personal information (addresses, phone numbers, etc.).* There are several media available to members of Keltria to get the news out about your Group. These include the Henge of Keltria website, Henge Happenings and the Henge Office. If you have Internet access, the website is a natural choice. It allows you the flexibility to screen potential members via e-mail in the beginning of the contact phase. It also reaches many folks, both members and potential members. Henge Happenings is another resource. There is space in each issue for news about Study Groups forming or already formed. Use this opportunity to share with others the activities of your Group.

In addition to the Henge resources, many communities have additional resources as well. Bulletin boards at health food stores, new age bookstores and community bulletin boards provide advertising as well. Keep in mind that you will have less initial opportunity to screen in these resources. You may also wish to participate in local pagan gatherings and events. Or you may wish to hold classes or seminars at local new age bookstores. Folks whose interest is peaked will be inclined to contact you about future offerings.



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## LEADING RITUALS

The best resource for leading rituals is the Henge of Keltria Book of Ritual. You do not need any special training to perform Keltrian rituals. Simply obtain a copy of the Book of Ritual, read it and begin to do the rituals. In the beginning it may feel awkward. You may have to read from the Book of Ritual but eventually you will become confident and familiar with Keltrian ritual. Be sure to ask questions if they should arise about ritual. You may inquire with the Henge Office, another member of Keltria or the Keltria E-mail List.

Consider who will lead ritual and how other members of the Group will participate in ritual. At first you may wish to lead by yourself if you are more trained than the other members are until such time as another member becomes trained enough to assist. You may wish to choose another member who holds enough initial experience from the start to assist also. Be cautious in whom you choose and how much authority is given to a ritual leader. Generally there is no difference between leading ritual and leading a Group. There may be a point when other members become adept enough at leading ritual that you wish to choose a replacement for yourself so that you may be freed to focus on training. To avoid problems it is always wise to clearly spell out in the beginning who is responsible for what and to what extent they are responsible.

## TRAINING

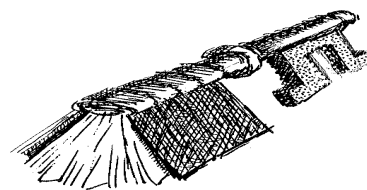
What type of training will happen in a Study Group depends on who is leading the Group and the goals of the Group. A Group formed to practice Keltrian ritual and decide if this path fits would focus on that type of training. They would read and discuss Keltrian publications, the recommended reading list and Keltrian ritual. This would be somewhat informal and the folks would be somewhat equal until such a time as the Group decides to move towards Grove formation. They may then seek a Keltrian mentor or champion to answer questions and offer guidance, or may wish to wait until Grove formation to do so.

A group who possesses a member with previous training in Keltrian Druidism would have a different

focus. In this type of a Group classes could be held on Keltrian Druidism in particular with the intent of Grove formation.

## CONCLUSION

This is the first in a series of articles that will follow the formation of Harvest Moon. It will cover the general issues involved in forming a group and some concerns, thoughts and ideas to help others in the process. Watch for more detailed information later.



### E-MAIL?

If you have electronic mail, please make sure the Henge Office has your E-Mail address. Send your E-Mail address, membership name and membership number to [Henge-Office@keltria.org](mailto:Henge-Office@keltria.org).

Also join the Keltria-L Mail List. To subscribe just E-Mail [Keltria-L-subscribe@yahoogroups.com](mailto:Keltria-L-subscribe@yahoogroups.com). Please include your membership number in the subject of the message.



MAO HOWELL STUDIOS

PRESENTS

The STORYTELLER

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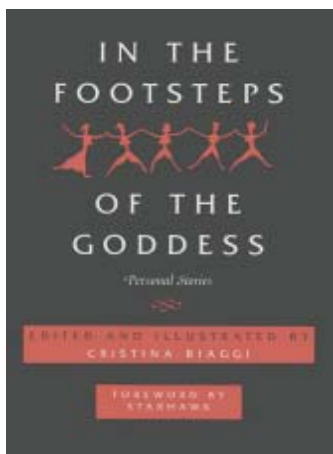
# REVIEWS

REVIEW OF CRISTINA BIAGGI'S

## IN THE FOOTSTEPS OF THE GODDESS

REVIEWED BY BAISTEADH

In a world where one could fill a library with books about male God/s, this book is truly a blessing. There can never be enough books on the Goddess/es. What sets it apart from other Goddess based books is that this is a collection of personal experiences of the Goddess. Don't get me wrong, there is male perspective here as well since some of the experiences are from males. But the focus is decidedly on the female deity.



The vast variety of experiences speaks to each of us as we all experience deity in a highly personal form. Each of us thirsts for the ultimate experience and here is enough variety to wet the taste buds for all types of experiences. Be they the overly mundane and plain or the highly charged and life changing variety. Every experience is valid and beautiful in this collection.

By and far the best reason to read this book is to see that others have shared experiences of female deity also. In sharing this experience we allow others to feel their own experience is valid and worthwhile. We don't have to contain it all to ourselves (although we may if that is our choice). Whatever path you walk this a refreshing view of the feminine forces that surround us. Make a cup of your favorite tea, kick off your shoes, sit back and enjoy this book. That is what it was meant for.

**Highly Recommended.**

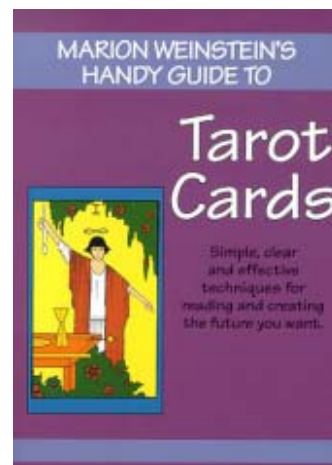
[Hardcover - 192 pages 1 Ed edition (June 1, 2000)  
Knowledge, Ideas, & Trends; ISBN: 1879198304]

A REVIEW OF MARION WEINSTEIN'S

## HANDY GUIDE TO TAROT CARDS

REVIEWED BY BAISTEADH

New to divination or Tarot cards? Feeling frustrated with the other Tarot books on the market that are full of theory and overwhelming to apply? Want to sit down right now and within a few hours do a Tarot reading for yourself? If any of these apply, then this may be the book for you. I have read many books on Tarot and none have encouraged me as much as this one.



Learning the Tarot is a daunting task to say the least. There are so many decks, each with its own subtle and intended meanings for the cards. Not only is the deck a concern, but learning a Tarot spread and the meaning of the placement of the card is also fraught with multiple spreads and multiple meanings for positioning. Even if the general meaning and structure is similar for spread type. Pile on the added study of the origin and history of the Tarot and it appears there is more than one night's work ahead to learn to read the cards.

This is not to say that the task should be taken lightly. Certainly all of the other books can be and are helpful to anyone learning Tarot or wanting to expand. But everyone needs a place to start and this book is a really refreshing place to start. In it you will find similar information to other books on Tarot. Such as what Tarot is, what it can do and how readings are done. There is information on traditional meanings of the cards (albeit in general terms) and the classic Celtic Cross spread.

The key difference is that it presents the information in a concise manner and leaves it up to the reader as to whether further study will be needed. There is enough information to understand the basics of reading a Tarot spread here. Where the information differs from the majority of books on Tarot is that instead of explicitly defining each card and its meaning, a method for divining the meaning from personal observation is given. Combined with keeping a journal of readings it would make an excellent place for beginner's to start. Views may differ on how the cards are read, whether traditional meanings are more relevant than personal observation. I, however, feel that if a person were to read this way and keep notes comparing the readings to those you would get from using another book, you might be surprised at how close they are.

This book also covers doing readings for yourself, others and what to expect if you go to someone for readings. Other topics include outside influences and intercession.

**This book is recommended for beginners on the topic of Tarot Cards.**

[Paperback - 106 pages (April 4, 2000)  
Earth Magic Productions; ISBN: 1890733059 ]

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## HENCE ADDRESSES

The Official Address for all Henge Mail is:

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The Minneapolis address should be used when listing the Henge as a resource in articles or in books.

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will be processed by the Henge Office faster than mail sent to the Minneapolis address. Please use the Quincy address for correspondence with the Henge Office.

Please remember, the Henge of Keltria is a volunteer organization; allow four to six weeks for responses. When inquiring about past mail, please be kind.

## FROM THE MAILBOX

By TONY



Inner Traditions announced that *Taliesin: The Last Celtic Shaman* by John Matthews (with additional material by Caitlín Matthews) is due to be released in April. I'm looking forward to reading it.

Also of interest, being released in April is *Earth Walks for Body and Spirit: Exercises to Restore Our Sacred Bond with the Earth* by James Endredy (with Foreward by Victor Sanchez). Although based upon developed from practices of the Huichol Indians of Mexico, it promises to provide exercises for rediscover our sacred relationships with each other and the Earth.

Those of you that haven't seen the *Solar Lunar Calendar* may wish to contact them at 14150 State Highway 1318, Soldiers Grove, WI 54655, via E-Mail at [sunmoon@mwt.net](mailto:sunmoon@mwt.net), or on the web at <http://hawkdancing.com/solarlunar.shtml>.

This issue of *Circle Magazine* (Winter 2001) Features "Sacred Places" and has a useful article on "Working with the Media." Contact Circle (information elsewhere) for your copy.

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## Magazines

**Circle Magazine** (originally known as *Circle Network News*) provides articles, news, rituals and other information pertaining to Wiccan traditions, Shamanism, Goddess Spirituality and other forms of contemporary Paganism. Published quarterly, Subscriptions for US subscribers are \$19 for bulk mail and \$25 for first class delivery. Circle Sanctuary, P.O. Box 219, Mt. Horeb, WI 53573, circle@mhtc.net, www.circlesanctuary.org, phone: 608-924-2216.

**The Seeker** is the monthly publication of the Magical Education Council of Ann Arbor, Inc., in support of the magical, mystical, earth-centered religious community in and around Ann Arbor. MECAA, P.O. Box 3326, Ann Arbor, MI 48106, jmm@cyberspace.org, phone 734-665-3522.

**Celtic Connections: The Journal of Celtic and Related Subjects** is £11:00 for an annual subscription. Payment to David James sent to Sycamore Cottage, Waddon Portesham, Nr Weymouth, DT3 4ER United Kingdom. U.K. Sterling only please.

**PanThology: Paganism-Witchcraft-Magic-Wicca.** Subscription is \$10.00 (US\$ Cash only; Aust\$ Cash or Postal Order) to PanThology, LPO Box 300, Australian National University, ACT, 2601, Australia.

**New Moon Rising: A Magickal Pagan Journal** is published quarterly. Subscription is \$15 in US by Bulk Mail and \$20.00 to international addresses. Contact Dragon's Breath, Ltd., P.O. Box 1731, Medford, OR 97501-0135; dbl@celts.com or www.celts.com.

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## Gatherings

**Michigan**, February 21-24, 2002, **ConVocation. Sharing the knowledge of the ages.** For information, contact Magickal Education Council, P.O. Box 431309, Pontiac, MI 48343-1309 or via the web at <http://www.convocation.org>.

**Ohio**, February 28-March 3, 2002, **WinterStar Symposium.** Atwood Lake Resort. For information, contact Association for Consciousness Exploration, 1643 Lee Road, #9, Cleveland Heights, OH 44118; E-Mail: ace@rosencomet.com, phone: 216-932-5421 or via the web at <http://www.rosencomet.com>.

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