
Henge Happenings

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

Issue #55

Editor: Tony Taylor

Keltria-Office@Keltria.org

Lughnasadh 2002



FROM THE PRESIDENT

...AND A GOOD TIME WAS HAD BY ALL.

Kudos and thanks go to Garrán an Eich Órbhuí, for hosting this year's Gathering of the Keltrian Tribe in Syracuse, New York. Special thanks go to TopazOwl for her planning and overseeing of the weekend and to Ravendancer for her services as Grove Tender. Our thanks also extend to Grey Wolf and Bear who proved themselves fire-tenders extraordinaire. This is an amazing site complete with a labyrinth, hot tub, gazebo and a grand fire pit. The other amenities are too numerous to mention; the staff members were pleasant and welcoming. All of this was located just minutes from the airport, which was the epitome of convenience.

From the initial tri-line Oil Blessing shortly after arriving to the Closing Song sung while holding hands around the breakfast table Sunday morning, the weekend was filled with wonderful workshops, food, fun and fellowship. We celebrated a Mistletoe Rite gathered around the fire pit. Divinations are not usually part of the Mistletoe Rite, however, we thought it appropriate to have one since this was our annual event. TopazOwl blessed us with some stunning revelations to reflect upon for the coming year. Grove of the Golden Horse's Seer, Beirdd, has shared his interpretation on page 11 of this issue.

With the area being so dry with little rain, we were very grateful to be allowed to have responsible fires. We raised healing energy in our ritual work, and worked up a little extra to encourage the rains to come. TopazOwl informed me later that in the early hours of Monday morning, it did indeed rain which was a relief to local farmers concerned about their crops.

The Annual Meeting was a laid back affair with discussion of plans for ordination of Keltrian clergy. More information will be released as it becomes available. Congratulations go to Page from Apple Branch Grove on her reelection to the Board of Trustees. Her participation is much appreciated by all.

The President's Report brought news of yet one more change of address for the Henge office. Trustee and Elder, Tony Taylor, has accepted a promotion that will take us

CONTINUED ON PAGE 4

FROM THE TREASURER

A note from the Henge Treasurer:

Groves are reminded that the Henge of Keltria by-laws require groves to file quarterly financial reports to the Henge office. This need not be complicated. Your report simply should include the date and amount of money taken in or spent for grove purposes. Expenditures might for things like candles, incense or other ritual materials. If you have questions about this, please let us know. Thanks.

Karl Schlotterbeck

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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 Solitary Special Interest Groups.

FROM THE SECRETARY

ANNUAL MEMBERSHIP MEETING 2001 HIGHLIGHTS

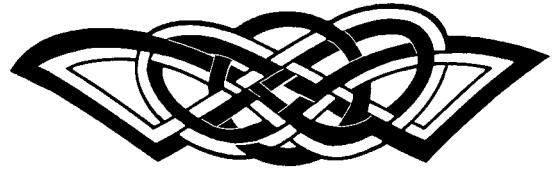


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FROM THE SECRETARY
CONTINUED FROM PAGE 3

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FROM THE PRESIDENT
CONTINUED FROM PAGE 1

to West Virginia. This is a beautiful part of the country, so we are very excited. In the best of all worlds, this will be our last major move. We're hoping to find a place that will accommodate a possible site for a future Gathering of the Keltrian Tribe.

We do like the idea of the Gathering moving to different parts of the country, so we will continue to cheerfully entertain proposals from Groves and Study Groups.

Even though we have just returned and barely recovered, it's not too early to be thinking about next year. We are soliciting proposals for the Gathering of the Keltrian Tribe 2003. Proposals should be in by Samhain so the Board of Trustees can make a decision by Yuletide.

Walk with wisdom,
Wren

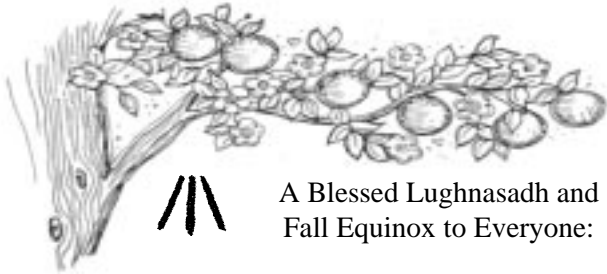
ELECTION RESULTS 2002:

Page	- 16 votes
Daniel Hansen (write-in)	- 1 vote

Congratulations to **Trustee Page** on being elected for another term!

FOCUS ON GROVES

APPLE BRANCH GROVE



A Blessed Lughnasadh and
Fall Equinox to Everyone:

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Life Line
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Lughnasadh Feast of Harvest
Summer Feast of Fruiting
Beltaine Feast of Flowering
Spring Feast of Flowing
Imbolc Feast of Awakening
Samhain Feast of Death

Ancestors
Nature Spirits Triad
Nature Spirits
Gods' Triad
Lugh
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Minnesota - Minneapolis/St. Paul Area.

Harvest Moon Study Group. Please contact Rain@keltria.org or the Henge Office for information.

Missouri - Springfield Area.

Heartwood Study Group. Please contact sylvanus93@hotmail.com or the Henge Office for further information.

AVALON GROVE

Avalon Grove is in Woodbury, Minnesota.



For details or to participate, please contact the grove leader, Deidre at deidre3@aol.com or at Avalon on Camelot, P.O. BOX 25583, Woodbury, MN 55125-0583

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THE BARD'S PATH

HONOURING THE ANCESTORS

BY CAILLTE AOUS BUNAIGH

Mid-October in Poland and the constant trickle of people in and out of the local cemetery has begun. They carry gardening tools, buckets, scrub brushes and bags of votive candles. The usually silent graveyards bustle with activity. Everywhere you look, people are bent over trimming grass, scrubbing gravestones until they shine (car wax works wonders on granite), carefully arranging flowers and candles.



By the evening of November 1st - All Saints' Day (a national holiday) - everything must be in place. And everyone is expected to be in the cemetery where their closest relatives are buried (if more than one cemetery is involved, visits can be made during the two weeks prior, with the most important relative(s) reserved for November 1st). With all preparations completed by mid-afternoon, by the time night falls the cemeteries are transformed into sites for the annual reunion with friends and family (past and present). Outside the walls of the cemetery, food carts try to find space amongst the flower and candle vendors. Inside, people of all ages visit the graves of friends, family and famous Poles. They bump into neighbours, relatives and old friends and exchange memories of the dead. They wander hand in hand, choosing their favourite gravestones. Children become restless and play tag along the stone walkways. Thousands of candles reflect off polished granite and marble. Gravestones of all shapes and sizes topped with candles like a field of petrified birthday cakes. The festive atmosphere continues late into the night.

This tradition has been taking place in Poland for hundreds of years. It has been strengthened by the Communist era during which people would cling to such practices in spite of - or perhaps because of - the fact that they were, technically, a "religionless" country. A country which is still more than ninety per cent Roman Catholic today, where All Saints' Day is

one of the most important holidays of the year (second only to Christmas Eve).

These factors may be the main reasons no such customs to honour the dead exist to any great extent in North America. Add geographical, time and nationality issues and the picture becomes more complete. Our family members more often than not live many miles away from each other. And who has time these days to drop everything for a family visit to the graveyard, even if we do live close by? While multiculturalism (Canada's cultural mosaic and the United States' melting pot) adds interesting dimensions to our lives, many of the old traditions have been lost.

And what is the cost? As Keltrians we all agree on the importance of our ancestors. Despite the fact that we are all members of a fast-paced society, focused on the present tense, we are at least somewhat aware of the cost of neglecting to honour our ancestors. It is part of the reason we have chosen the Keltrian path, which calls upon the ancestors each time a ritual is celebrated.

While the way we honour our ancestors may not reach Polish proportions, Samhain (All Saints' Day's predecessor) is one of our eight annual Feast Days. As the day when the veil between worlds is thinnest, it provides us with the best time to remember the dead. Aside from holding a Samhain rite we may create our own individual traditions (e.g. a candle to light the way - with or without pumpkin -, a plate of food and/or a drink left out for the ancestors, an altar with tokens of those who have passed on, a memory-sharing time with friends and/or family, the good old visit to the cemetery). Anniversaries of births and deaths provide us with more opportunities to celebrate the lives of our ancestors, remembering that we have blood ancestors as well as spiritual ancestors (those who make up our spiritual/religious heritage).

While many countries have special traditions to honour the dead, strengthening community while celebrating souls, we in North America are not so lucky. We must look to our own cultural background, adopt traditions from other cultures that fit us best, or create new traditions for ourselves. Realizing what the past has to offer, coming to terms with the idea of death and other vital gifts are waiting.

THE KEEPER OF THE WATCH

There was once a Time of magnificent legend
 a Time when crimson warriors suffered and fell
 and their cries resounded: "Who calls my name?"
 I whispered: Fear not... I am no one

When the world became new and rejoiced
 I submerged myself in shadows, only to wait
 and when the Great Wars raged and crested
 It was I who was there

My tributes now rest at the bottom of the ocean
 on majestic, broken ships I've left my name
 Oh... how I've grown weary from my eternal con-
 quest
 I am the final breath, the last embrace

I long to reveal an indescribable beauty
 yet, how maligned and misunderstood am I
 I am but a door, betwixt and between
 the Keeper of the Watch, the receding tide

I cannot be set free, I am condemned to roam
 if I had a soul, it would be known as Sorrow
 my existence is of the loneliest sovereign
 It is my destiny to tear at the heart

I am the ship that rocks the black sea
 I come in the night, lest you call out in fear
 and all my gentle persuasions seem somehow lost
 I am neither here nor there, yet everywhere

*Touch me... breathe me... there's things you could
 know*

call me... so I can show you even more
 - things that were once lost but are found again
 I am the doorway to another world

I am the Flight of the Soul, the final rapture
 the infinite moment and the remaining breath
 - when all has been abandoned, I will cradle you
Thou knowest now... my name is Death

© 2002, Ni Bhrigid

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

Wrinkled twinkling eyes of blue gazed brilliant into mine,
As we sat amongst the bluebells carpeting the emerald wood.
His hands were wispy, weathered, lined, clutched tightly on his staff
Oak staff, and oaks our canopy — against all time they'd stood.

“But I am not an oak,” he said, as if he'd read my thoughts.
”Eventually all things must fail, must fade just like a ghost.
But listen now, and do recall that though our time is gone,
And no one here remembers us, it's now we need you most.”

He waved the staff before my eyes, and no more words were said,
But visions of another time swirled darkly through the trees.
We watched as kings rode swiftly by on steeds of thunderous black,
The clash of armies, steel on steel, and shouts upon the breeze.

Darkly robed and feathered folk dashed in and out of line,
Raising arms and chanting spells around a blazing fire,
Calling down the wrath of gods upon the enemy side,
Sending forth a tempest as the flames danced ever higher.

As quickly as they'd come, they'd gone, and now beneath the trees,
Squirming, sun-kissed children gathered 'round a weathered crone.
She pulled a small, etched item from within a threadbare pouch,
And spun a well-known tale that memory'd carved into the bone.

Among these children somewhere was the one who'd come to know
The secrets of the pouch revealed, in turn repeat the lore,
And dance alone in firelight wrapped in speckled, feathered cloak,
And scan the stars for portents as nine waves broke on the shore.

And then the old man next to me appeared in youthful guise,
Clothed in the furs and silk and gold that status showered down.
He stood behind a carved oak chair and whispered to the king,
While all around the chieftains carefully catered to the crown.

We watched as he held power in his grasp and cast our fate.
As he spoke out in his smooth voice, every eye was set on him,
For everyone within that hall was ever-so-aware
That Druids always spoke the Truth, and this night's words were grim.

The staff passed back before my sight and blue eyes fixed on me,
The green cool shade of oak trees fell across my puzzled brow.
He rested one gnarled, withered hand across my shoulder, then
He asked me, “Well, child? Do you see the task before you now?”

I could not tell him yes, because I didn't understand,
The visions and my life's confusion showed up in my stare,
But he just smiled that gentle smile, reached down and took my hand,
And said, “It's your turn now, but when you need us, we'll be there.”

The old man lives, somewhere beyond the reaches of my mind,
Whispering words to me about the lives that I won't claim.
Somewhere between the boundaries of time and space we flow;
Where spirit dwells, above all language, I still know his name.

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PASSAGES




On Tuesday, July 9th, 2002, my mother, Mary Cathryn Timpany, left this world for the next. She was born and raised in Lake City, Florida. She met my father, a Marine Sergeant, at the conclusion of World

War II. As a military wife she traveled the world, never really settling down until later in my father's career when he was stationed in southern California.

My mother was an avid fan of music and its ability to shift one's attitude. Her instrument of choice was the organ. She could also be found in the yard planting and replanting flowers, trees, and all manner of fruits and vegetables. Perhaps the two things I remember the most of my mother were her connection with animals, particularly cats, and her ability to "create" a good time for herself and whom-ever she was with.

Mother, may you walk with wisdom in the realm of the ancestors.

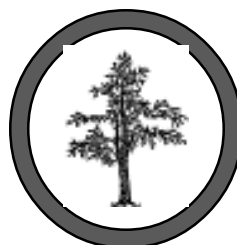
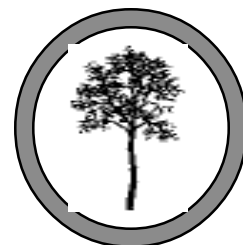
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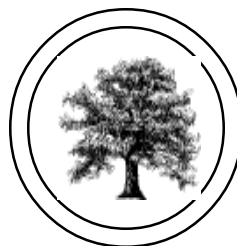
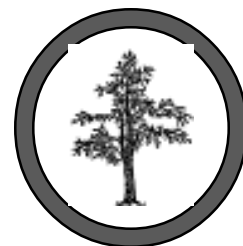
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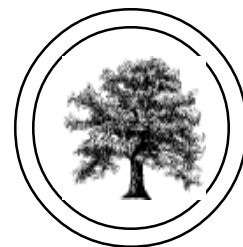
Congratulations to Jason on his graduation. On June 16th, he received his Doctor of Chiropractic. Well done! Our best wishes to him as he begins to develop a practice. Jason, also known as Catdubh, is leading the Atlanta Area Keltrian Study Group.



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THE SEER'S PATH

THE DIVINATION

BY BEIRDD

During the recent Gathering of Keltrian Tribes, Henge secretary and Golden Horse Grove Leader, Topaz Owl, also served as “taibhsear” (seer) and underwent a version of the “tarbh feis” in order to provide a divination. During this rite, she was covered with a dense, heavy blanket while others continued to chant and pray. Once the time for incubation was over, she was able to relate several images she experienced in the darkness and heat. I was not present for the divination, and Topaz Owl has asked me to act as an objective interpreter of her vision. I hope her trust in my insight will prove to be divinatory, as well.

During her experience, the seer experienced four distinct images. They were perceived sequentially, with no overlap or obvious relation. These images were:

1. A giant wave that washed over the land, yet did no damage.
2. A battle between sides represented by the colors red and white, at which culmination came a strong sense that much had been lost, but everything gained.
3. A raven flying east out of the setting sun.
4. The Druids present at the Gathering ministering to others with healing and compassion.

The first thing that strikes me is the number of images. Visions often come in multiple images, with each one confirming a single theme from a slightly different view. On closer examination, there is a sense that the number of images and their general content have provided a particularly Druidic postmark for the overall vision. In the first three images, we have Sea, Land, and Sky represented by the tidal wave, the battlefield, and the bird. In the fourth image we see Power being used; some may refer to it as Fire or Spirit. I have the sense that, despite the sequential appearance of the images, the fourth is actually at the hub of the three denoting the Realms.

In the first image, a tidal wave washes over the land. When it recedes, everything seems as it was. Or is it? The seer said it “did no damage;” “no harm was done to the land.” Yet there must be some effect of such an event. On the surface, this is an image of cleansing and purification. When one considers the awe with which the Celts held the sea, as well as the

questions it leaves us even in our age, another possibility arises. When one is engulfed by the mystical/spiritual, it is also like a tidal wave that, when gone, leaves the individual seemingly untouched, but deeply altered. Paradox is surely a hallmark of the encounter between worlds.

The second image also carries a mystery. The Seer was unsure at first as to the symbolism of the colors red and white. In Celtic symbology, these two colors often appear together. Their potency is witnessed in how their pairing has survived through the evolution of literature and legend: Merlin’s prophetic dragons, the wells around Glastonbury/Avalon, even the hair and ears of Otherworldly canines. The Seer has since expressed the sense that these colors represent nature/earth and spirit respectively. They could represent this world and the Otherworld or, perhaps, body and soul. They probably cover all of these possibilities, and more. Whatever the detail, the battle represents a tension coming to a head. Here, as in the image of the tidal wave, there is a paradoxical conclusion: “much has been lost and everything gained.” There must be massive deaths on the battlefield, yet the sense of victory is palpable and relegated to neither the red or the white. In my opinion, we have here the view of camera two on the same scene or, rather, message of the vision as a whole. Does this carry through to the third image?

The third image is of a raven flying east out of the sunset. The raven is a carrion bird; both the herald and the consumer of death. Its home is the land of death, the lands from which no one returns, the island of the West. And here it is, flying out of the realm of death,

at sunset, the moment of death. Is this some dire warning, the herald of some sort of attack? Yet this oracular bird is bringing its message in the daylight, feeble though it may be, and it is moving eastward, toward the land of the living. In this image it is straddling worlds that are usually in tension, yet there is no prey, only the message. Death seems to be reconciling with life.

The fourth image of the working Druids seems straightforward: Druids are to work to bring healing and compassion. Because of these events? Despite these events? Causing these events? In the end, these questions are useless. It is the nature of visions that they can only be realized after the events they portend have passed. It is also their nature that they speak to us on multiple levels from the cosmos to the universe of the individual soul. Keltrians may see in the individual scenes a tidal wave bringing an enlivened respect for the ancestors, a battle which results in a costly victory that, nevertheless, should bolster those who fight in defense of the natural environment, a soaring vision of Lugh, the Morrighan, or other gods. The fourth image is the simplest to envision, yet the most difficult to do. It is our paradox. In my experience, the best path to take is that which interprets the visionary message within the heart of the individual person. Then we become the deep set roots and foundation stones, the tides, and the winds that bring healing and compassion, change and cooperation between people, nations, worlds, and realms.

Beirdd
Garrán an Eich Órbhuí

Advertise in Henge Happenings

Henge Happenings now accepts advertising. For a copy of our advertising guidelines, please send a SASE to The Henge of Keltria. Attn.: Advertising Guidelines, c/o Taylor, 68 Faxon Lane, Quincy, MA 02169.

FROM THE MAILBOX

BY TONY



Jon Hughes wrote that he is planning a series of tours in Europe and the United States to promote the beliefs of the Druidic Tradition and facilitating lectures and rituals based in the Druidic Lore.

Jon is the author of *Celtic Sex Magic: For Couple,*

Groups, & Solitary Practitioners due to be released in the Summer of 2002. *Celtic Sex Magic* is advertised to be "the first ever account of this ancient path, from a practising Welsh Druid now living in Ireland..." I'll be looking for it when it comes out. ISBN 0-89281-908-1.

Inner Traditions reports it is releasing *Ogham: The Celtic Oracle of the Trees: Understanding, Casting, and Interpreting the Ancient Druidic Alphabet* by Paul Rhys Montfort in September. It will be \$14.95. ISBN 0-89281-919-7. Also, another book by Jon G. Hughes will be released in October. *Celtic Plant Magic: A Workbook for Alchemical Sex Rituals*. \$19.95, ISBN 0-89281-924-3. Interesting....

Very exciting, Caitlín Matthews will release two new books this fall. In September, *Mabon and the Guardians of Celtic Britain: Hero Myths in the Mabinogion* and in October, *King Arthur and the Goddess of the Land: The Divine Feminine in the Mabinogion*. \$14.95 and \$16.95 respectively. ISBNs are 0-89281-920-0 and -89281-921-9.

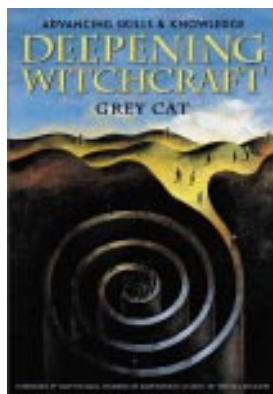
Check out *PaganNet News* (advertisement elsewhere in this issue). Interesting articles, including one on "The Astrology of Beltane". I enjoyed it and found a lot of good contact information focused in the Virginia, North Carolina area but including happenings from Washington to Florida.

Circle Magazine, continues to be the premier Neopagan magazine. It's Spring 2002 issue focused upon Goddesses. Articles on Quan-Yin, Epona, Pele, Gaia, and Flora and Maia accentuate this latest issue. Well worth a read.

ADVERTISEMENTS

Frank MacEowen new book *The Mist-Filled Path: Celtic Wisdom for Exiles, Wanderers, & Seekers* has just come out on New World Library. The book has received five star reviews from such Celtic writers as R.J. Stewart, John and Caitlin Matthews, as well as from shamans in other traditions, such as Malidoma Some' and don Oscar Miro-Quesada. The book is available through Barnesandnoble.com, Amazon.com, and other major booksellers.

DEEPENING WITCHCRAFT: ADVANCING SKILLS AND KNOWLEDGE BY GREY CAT

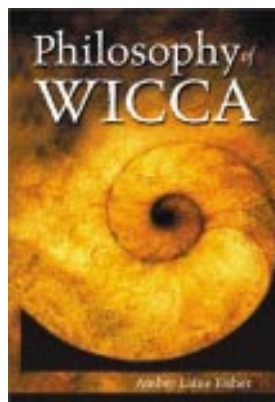


Deepening Witchcraft: Advancing Skills and Knowledge focuses on the needs of Pagan leaders. Grey Cat brings her extensive leadership experience to one of the first books to offer guidance to students of Witchcraft looking for something beyond the basics. Beginning with an in-depth introduction to analytical thinking, *Deepening*

Witchcraft addresses essential skills for the advanced Student. It explores connections between historical Paganism and its modern inception, digging for the sources of modern Wicca. (Grey Cat has been a board member for *Ar n'Draiocht Fein*/ ECW Press ISBN 1-55022-495-6, \$19.95.

PHILOSOPHY OF WICCA BY AMBER LAINE FISHER

Philosophy of Wicca shines a new light on the philosophical underpinnings of nature-based faiths. This book details Wiccan beliefs and reveals the how and why of this burgeoning religion. Beginning with the idea of Deity and its manifestations, Amber Laine Fisher explains how Wiccans relate to the Divine. ECW Press, ISBN 1-55022-487-5. \$19.95.



Gatherings:

Georgia (September 19-22). Thirty-fourth Pagan **Gathering of the Tribes**. For more information contact: Fall Pagan Gathering of the Tribes 2002, a Deep South Gathering, P.O. Box 674884, Marietta, GA 30006-0006; Phone: 770-516-8500; e-mail: Gathering@tylwythteg.com or on the web at <http://www.tylwythteg.com/Gathering.html>.

Ireland (Dates vary). **The Order of Druids in Ireland (O.D.I)** hosts ceremonies or gatherings for each of the celebrations of the eight-fold year. For further information contact Michael McGrath, The Order of Druids in Ireland, Druid House, Dominic Street, Kilkenny City, Eire, Ireland or via phone at 353-56-51948.

Georgia (October 10-13, 2002). **FallFling 2002**. Dancing, drumming, and workshops at Dragon Hills, Georgia (near Carrollton). For information contact: Linda Kerr, P.O. Box 186, Auburn, AL 36831-0186. Phone: 334-821-4683, email: murgen@netzero.net or on the web at <http://www.faeriefaith.net>.

Publications:

PaganNet News is available by Mail. \$5.00 for a Sample Issue. Contact PaganNet News P.O. Box 61054, Virginia Beach, VA 23466, pni@paganet.org or <http://www.paganet.org>.

POW! is the newsletter of the Pagan Occult Witchcraft Special Interest Group of American Mensa Ltd. Contact POW SIG East, P.O. Box 5269, Laurel, MD 20726 for further information or dneiburg@starpower.net.

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.

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