
Henge Happenings

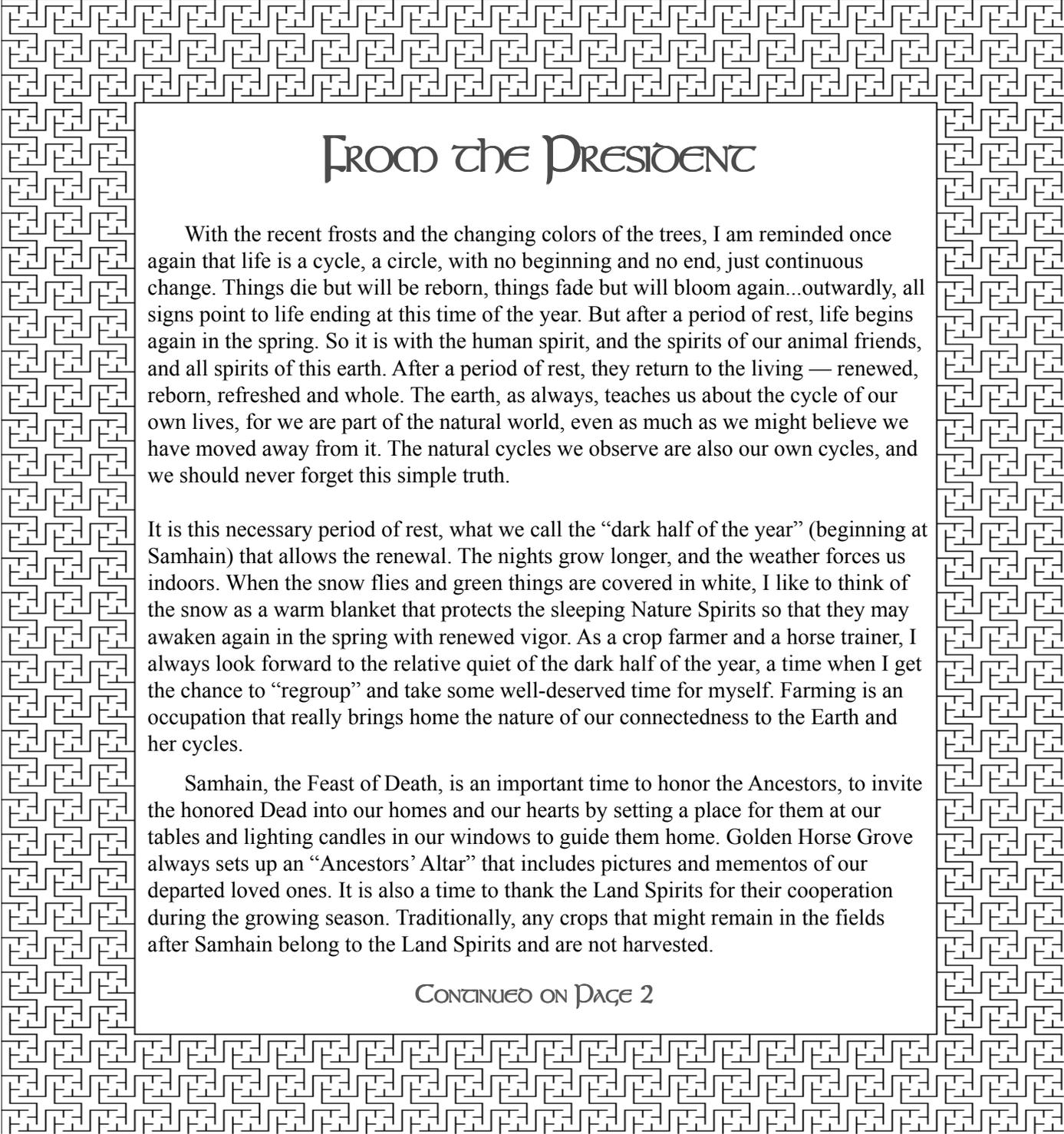
The Henge of Keltria, PO Box 4305, Clarksburg, WV 26302-4305

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FROM THE PRESIDENT

With the recent frosts and the changing colors of the trees, I am reminded once again that life is a cycle, a circle, with no beginning and no end, just continuous change. Things die but will be reborn, things fade but will bloom again...outwardly, all signs point to life ending at this time of the year. But after a period of rest, life begins again in the spring. So it is with the human spirit, and the spirits of our animal friends, and all spirits of this earth. After a period of rest, they return to the living — renewed, reborn, refreshed and whole. The earth, as always, teaches us about the cycle of our own lives, for we are part of the natural world, even as much as we might believe we have moved away from it. The natural cycles we observe are also our own cycles, and we should never forget this simple truth.

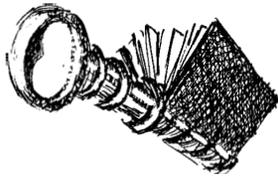
It is this necessary period of rest, what we call the “dark half of the year” (beginning at Samhain) that allows the renewal. The nights grow longer, and the weather forces us indoors. When the snow flies and green things are covered in white, I like to think of the snow as a warm blanket that protects the sleeping Nature Spirits so that they may awaken again in the spring with renewed vigor. As a crop farmer and a horse trainer, I always look forward to the relative quiet of the dark half of the year, a time when I get the chance to “regroup” and take some well-deserved time for myself. Farming is an occupation that really brings home the nature of our connectedness to the Earth and her cycles.

Samhain, the Feast of Death, is an important time to honor the Ancestors, to invite the honored Dead into our homes and our hearts by setting a place for them at our tables and lighting candles in our windows to guide them home. Golden Horse Grove always sets up an “Ancestors’ Altar” that includes pictures and mementos of our departed loved ones. It is also a time to thank the Land Spirits for their cooperation during the growing season. Traditionally, any crops that might remain in the fields after Samhain belong to the Land Spirits and are not harvested.

CONTINUED ON PAGE 2



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FROM THE PRESIDENT
(CONTINUED FROM PAGE 1)

As the Earth prepares to sleep, we also turn our spiritual focus inward. The Bards and Fili would call this a time of “incubation.” We go inside ourselves and take stock of the most recent cycle of our lives as it concludes. We consider what we would like to bring into our lives during the next cycle, and try to determine how to improve ourselves and improve the energy we attract. From this self-examination, this incubation in the darkness, we create the rest of our lives.

Samhain is also the Celtic New Year – a reminder that the Ancients also considered every ending a beginning. May the New Year bring you the best that life has to offer in every way, and may the Dagda’s Cauldron of Undry sustain you in mind, body, and spirit through the dark time.

Blessed Samhain!
TopazOwl

FROM THE VICE-PRESIDENT

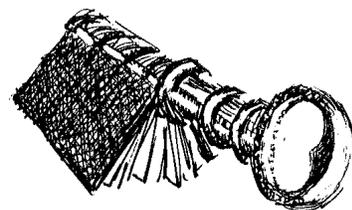
... AND A GOOD TIME WAS HAD BY ALL...

Over the long Columbus Day weekend, Tony and I made the trek from West Virginia to Georgia to attend Fall Fling. It was a small, but lively gathering of stalwart Pagans who braved the water elements to create community for the weekend.

Our workshop “Introduction to Keltrian Druidism” was in the 10:00 AM slot on Saturday and was well attended for so early in the morning. During the weekend, we met Druids from other paths and indulged in “talking shop”, which was a pleasure. We headed for home on Sunday feeling like we had made some new contacts and developed some interest in the Henge.

We are already making plans to attend more gatherings beginning in the spring. Our itinerary will be published in a future issue of Henge Happenings so that perhaps we can see some of our members in person. It is a great pleasure to serve the Henge of Keltria in this way.

*Walk with Wisdom,
Wren, Vice-President*



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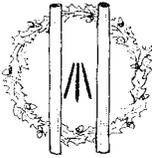
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FOCUS ON SOLITAIRES



SOLITARY KELTRIAN RITUAL

ADAPTED BY C. LEIGH MCGINLEY

Although Keltrian ritual is designed for a group of people and is most often performed by a Grove, one person can just as easily perform the rituals in a Keltrian way. Many Keltrians are solitary, by choice or by chance. Some current Keltrian Grove Leaders were solitary for many years, and performed these rituals alone with just a little alteration to make them appropriate for a “Grove of One.” Below you will find a basic ritual walk-through for a Solitary Keltrian Ritual that can be used for your own personal practice. It will also aid you in making an easy transition from a solitary ritual to a group ritual, should the opportunity arise.

In solitary ritual, the timing and flow of the rite will be different than in a larger group ritual, so the songs included in group ritual are not really required or necessary. However, if you want to sing (or simply chant the words to the songs), feel free to do so! After all, you are the leader of this rite. (It will, however, help to know the songs should you ever get the opportunity to join other Keltrians in ritual, or lead a Grove of your own.)

References to page numbers in this ritual indicate pages from the Keltrian *Book of Ritual*.

Preparation as in Group Ritual (see pg. 23, “Individual Preparation”)

Altar setup as in Group Ritual (see pg. 5, “Ritual Tools” and photo pg. 8)

What follows is the standard opening and definition of sacred space for each and every Keltrian ritual.

BLESSING:

In group ritual, there is a processional to the ritual site that begins the ritual. A solitary will most likely not process to his/her chosen ritual area. However, you can begin your ritual and announce your intent to the universe by anointing your own brow with the tri-line pattern at the altar while saying:

May I be blessed in Body, Mind, and Spirit.

Next, face your altar and offer a salute to those it represents by drawing the Keltrian Druid Sigil in the air (see pg. 25 for a graphic of the sigil). We have seen the sigil drawn very powerfully with two hands, the index fingers simultaneously drawing each half of the circle wreath, and then each stave. The center Awen symbol can then be drawn with three fingers of the right hand.

TIME AND SPACE:

Pick up your bell branch, walk to the South-western side of your ritual space and say:

Out of Tír Andomain, I call the Bards, Seers, and Druids of the past to hear these bells and join with me in this, my sacred rite.

Ring the bell branch three times.

Traveling sunwise, walk to the Northern perimeter of your sacred space and say:

Out of Midé, in the days of the Henge of Keltria, I call the Seers, Bards, and Druids of the present to hear these bells and join with me in this, my sacred rite.

Ring Bell Branch three times.

Continue traveling sunwise to the Southeast and say:

Out of Magh Mór, I call upon the Druids, Bards, and Seers of the future to hear these bells and join with me in this, my sacred rite.

Next, continue walking sunwise to the East, traveling inside the circle you have just completed (continuing a spiral motion) and say:

I walk to the East...

Stop at the East, face East and say:

I stand in the light of the mythical city of Finias. Finias, from which the Sword of Nuada came. I call upon the East to join with me and enter into the Otherworldly Tree.

Ring Bell Branch three times.

Continue moving sunwise around the circle, passing inside the place where the Future was called, continuing the spiral, while saying:

I walk to the South...

Arrive at the South and say:

I stand in the Light of the mythical city of Gorias. Gorias, from which the Spear of Lugh did come. I call upon the South to join with me and enter into the Otherworldly Tree.

Ring Bell Branch three times.

Continue the spiral:

I walk to the West...

Arrive at the West and say:

I stand in the shadow of the mythical city of Murias. Murias, from which the cauldron of the Dagda did come. I call upon the West to join with me and enter into the Otherworldly Tree.

Ring Bell Branch three times.

Continue to the North, saying:

I walk to the North...

Arrive at the North and say:

I stand in the shadow of the mythical city of Falias. Falias, from which the Lia Fáil did come. I call upon the North to join with me and enter into the Otherworldly Tree.

Ring Bell Branch three times.

Upon completion, walk around the circle once again, spiraling in to finally reach the center of the circle and say:

I walk to the Center; I stand at Uisneach. Here I plant the Otherworldly Tree. All time is now. All places are here. I am at the center of time and space.

Ring Bell Branch three times.

Then place the Bell Branch in the center of the circle, next to the fire area or candle as appropriate. (In the case of indoor ritual or hard ground, some Keltrians find it useful to use a pot of earth, such as a small flower-pot, to "plant" the Branch upright.)

Say:

So be it!

Next, you will want to mention to the spirits around you (and to the Gods) why you are performing this ritual at this time. This is a short, simple statement, for example:

I have come to the grove on this day (night) to celebrate Samhain, the Feast of Death.

TREE MEDITATION:

A standard Tree Meditation can be found on page 40 of the Book of Ritual.

The purpose of the Tree Meditation is to allow you to relax, ground and center, and help you get into a frame of mind for ritual. In solitary ritual, the Tree

Meditation does not have to be a guided meditation, as it is in group ritual. Rather, the solitary Keltrian can learn the basics of the standard Tree Meditation, and then simply close his/her eyes at this point in the rite and walk through it in his/her mind. Even silently reading the guided meditation from this ritual book in an active way can bring you to the proper frame of mind (and help you learn the meditation as well). If you feel the need for a guided meditation, you might consider making a tape of your own voice guiding the meditation that you can play at the appropriate time in the ritual. With practice, the Tree Meditation becomes second-nature, and you may find that eventually it takes no time at all to become your “tree self” once you set your mind to the task.

Of course, as a Solitary, you would end the meditation just before the part that is intended to establish a group mind. You would eliminate the 9th paragraph, and simply open your eyes as a tree. In the reversal, you would simply eliminate any reference to others, and at the end, open your eyes again as a person.

As you become more adept at the Tree Meditation through practice, you may want to try another popular method of achieving tree-consciousness, which can be found on page 41, paragraph 3 of the Book of Ritual.

PARTING THE VEIL:

Pick up your seashell from the altar and use it to invoke Manannán mac Lir, the Guardian of the Gate to the Otherworld. This is to ask him to “Part the Veil” or “Open the Gate” so that those of the spirit world might pass freely to the ritual space. Hold the shell before you in both hands and say these words or something similar:

O Manannán, Lord of the Headlands, Son of the Sea, Patron of Merchants and Sailors, guardian of the Veil between our world and the Otherworld, I, [magickal name], call to you. You, who commands Wavesweeper; Manannan of the Red Beard, I beseech you, let the mists be-

tween the worlds dissolve so that the Old Ones may commune with me. -- So be it!

Return the shell to the altar.

THE TRIAD INVOCATIONS:

Pick up the cauldron of water from the altar, and, holding it before you in both hands, say the following words or something similar:

Ancestors, Old Ones, mothers and fathers of my people, I, [magickal name], reach across the Veil with my words and call to you. You who have anchored my faith, you of times long ago, I call you with the water. I call you with water that is the mighty oceans, with water that is gentle rains. I call you with the water of this sacred vessel, and bid you enter into this water, so that I may be blessed by my communion with you. -- So be it!

Anoint yourself on the brow with the water from the cauldron of the Ancestors, saying:

With this water, I am given the blessings of the Ancestors.

Return the cauldron to the altar.

(Note: Many Keltrians use three fingers on the brow all at once to represent the tri-line, while others use one finger and draw the tri-line on the brow one line at a time. Use the method that feels right to you.)

Pick up the cauldron of earth and invoke the Nature Spirits into the cauldron, holding the cauldron before you in both hands and saying these words or something similar:

I, [Magickal Name], call you, Nature Spirits: spirit of the bear and of the deer, spirit of the fox and of the hawk. I call the spirits of vegetation: spirit of the oak and of the mistletoe, spirit of the

wildflowers and the grasses of the field. I call, too, the mountains and the caves. I call the Hidden Ones: sprites and fairies, dwarves and gnomes. All spirits of this time, of the present, rooted on this earth with me, I call you into this vessel of earth, so that I, your brother/sister, may be blessed by your presence here. -- So be it!

Anoint yourself on the brow with the earth from the cauldron of the Nature Spirits, saying:

With this earth, I am given the blessings of the Nature Spirits.

Return the cauldron to the altar.

Pick up the cauldron of incense (be extremely careful; this cauldron can get very HOT), hold the cauldron in both hands before you, and say these words or something similar:

O Gods, the preservers, the time-keepers, I, [Magickal Name], send my voice across the waves to you. I beckon you from the ancient sídhes and stone circles. Hear my words! I call you, Tuatha de Danaan, tribe of the Mother, Danu. Come, ride the air to this sacred place and become one with the air of this cauldron, so that I, a member of your tribe, may be blessed by my communion with you. -- So be it!

Pick up the feather and waft the smoke from the cauldron of the Gods toward your brow, saying:

With the air of the sky, I am given the blessings of the Gods.

Return the cauldron to the altar.

This ends the standard defining of sacred space that is used at every ritual.

What follows now is an example of a solitary Samhain rite, which is formulaic and can be used in proper alteration to fit any Feast. See the group ritual examples for ideas for each Feast.

Tools: Standard ritual tools; black candle, white candle (see Grove's Choice)

You can decorate your altar with autumn leaves, gourds and pumpkins, Indian corn, "Hallowe'en" - style decorations — whatever feels right to give you a sense of the Feast of Samhain. (For Imbolc, you might choose to decorate the altar with a Brigid's Cross or another symbol of the returning sun. For Lughnasadh you could decorate with products of the harvest, such as a sheave of wheat or fruits of the season. Be creative! It all helps you to achieve a ritual mindset.)

EXPLANATION OF RITE:

Once you have defined sacred space, as above, you may begin the body of the rite by speaking aloud your reason for being in that sacred space at this time. (Remember that, although you may feel like you are alone, there are many beings around you that you can't see who are drawn to your rite and might be listening for your intent, so speaking it aloud is a good practice.) A good example would be:

I have come to the Grove this day (night) to celebrate Samhain, the season of endings. At this time, I prepare for transformation; death to rebirth as reflected in this season. On this feast, I honor The Mórrigán, Battle Goddess of Chaos and Death. And I honor The Dagda, the Good God. I have chosen to honor The Mórrigán on this occasion because she is the embodiment of death and chaos. I have chosen to honor The Dagda on this occasion because, as "All-Father," he portends a return to order, and sustains me through the

dark time with his Cauldron of Undry. To the Druids, this is a time to celebrate the Gods within us: the Dagda as the wise grandfather, the Mórrigán as the crone. We set places for our ancestors at our tables. We make goals for the new year.

The idea of this is to spend a few moments considering the implications of the season and the God and Goddess to be honored. Then say:

I will now call the God and Goddess to be honored at this feast.

CALLING THE PRINCIPALS AND LIGHTING THE SACRED FIRE:

Take one altar candle and invoke the Mórrigán from the incense cauldron into the candle flame. Say:

O Mórrigán ...

Take the other altar candle in the other hand, and invoke the Dagda into the candle flame. Say:

O Dagda...

Bring the candles together, and kindle the center fire (or center candle) with the God and Goddess candle flames, saying:

...with the flames of your spirits, I kindle the sacred fire.

Return the candles to their respective places on the altar.

DEVOTIONAL:

Now is the time for a devotional, if you have one. See page 32 of the Book of Ritual for ideas. These are items dedicated in service to the principle God and/or Goddess invoked at the feast. There will be times when you don't have a devotional, and that's okay. It is not a requirement for ritual.

THE OFFERING:

The offering is an actual gift to the Gods. See page 32 of the Book of Ritual for an explanation of the Offerings.

You may place your basket on the altar plate with your offering inside for the blessing. Take the sickle in your right hand and the sacrificial branch in your left hand (or the other way around if you are left-handed). Hold them over the offertory. Say:

Mórrigán, Dagda, be strengthened by the energies of these gifts I send to you. So be it!

Touch the sickle to the branch while holding them over the offertory. This is properly performed by bringing the cutting edge of the sickle straight down from above the extended branch until they touch.

Once the blessing is done, you may place the offertory in the sacred fire, if outdoors. If indoors, you may wrap the offertory in white linen to be burned at a more convenient time...perhaps at your next outdoor ritual.

THE DIVINATION:

Say aloud:

I will now see what messages the Gods have for me.

As a Solitary, you must perform every role in the ritual, including acting as your own Seer. Some people find this difficult, but there are several relatively easy ways to divine for oneself. Take your time. Use cards, a scrying mirror, ogham – if you're outside, you can simply look around you for omens – use anything that speaks to you, anything with which you are comfortable. You may want to write down your impressions or your reading for later examination. At a later time, you may even want to share what you received during ritual with a trusted friend, especially if you feel the need for an impartial interpretation.

Grove's Choice:

This is the place in group ritual where the Groves can be creative, and it is no different for a Solitary practitioner. It should be something that is appropriate for the season, of course. For our example, we will use the Grove's Choice from the Group Samhain ritual of this ritual book, adapting it for your solitary use.

Pick up the black candle and light it from the Mórrigán's candle. Meditate on this candle a moment and the qualities of the Mórrigán, then say:

This candle represents the Mórrigán, dark crone of death.

Project into the candle any negative qualities you wish to rid yourself of in the coming year. Once that is done, say:

O Mórrigán, at this season of endings, bring an end to the negativity within my life. So be it!

Blow out the black candle.

Pick up the white candle, light it from the Dagda's candle. Meditate on this candle a moment and the qualities of the Dagda, then say:

This candle represents the Dagda.

Call upon the Dagda's wisdom and generosity and ask him to instill you with positive qualities in the coming year. Project your wishes into the white candle. When that is done, say:

O Dagda, at this season of beginnings, bring new beginnings to my life with these wishes. So be it!

Blow out the white candle.

REMEMBRANCES:

These small tokens in some way represent the two Principals of the Feast. For Samhain, we use a black feather (or raisin) for the Mórrigán and beef jerky (or granola) for the Dagda. Remembrances for other

Feasts and Patrons can be found on page 33 of the Book of Ritual.

Using raisins and granola, we will walk through the remembrance portion of the rite.

Pick up the bowl of raisins from the altar.
Say:

Mórrigán, goddess of endings and beginnings, I remember thee through the raisin.

Before eating the raisins, set a few aside as a libation, either onto the ground or into a libation bowl on the altar. Then eat the remaining raisins. Over the coming year, think of the Mórrigán anytime you see raisins.

Pick up the bowl of granola from the altar.
Say:

Dagda, I remember thee through the bounty of your Cauldron that sustains me through these dark times.

Before eating the granola, set some aside as a libation, either onto the ground or into a libation bowl on the altar. Then eat the remaining granola. Over the coming year, think of the Dagda anytime you see granola.

THE BLESSING:

The chalices, one of mead and one of water, may be placed on the altar plate for the blessing.

(Note: There are two schools of thought on the chalices for Solitary ritual. In group ritual, Keltrians use two chalices for the blessings of the principals; however, some Keltrians feel that only one chalice is necessary for a Solitary ritual, filled with the practitioner's choice of either water or mead, into which the blessings of the principals are then combined. Others feel that there is a balance to be maintained with two chalices, even for Solitary ritual, and so use both the water and the mead. This ritual walk-through will use two chalices, but, as a Solitary, it is your choice as to whether you use one chalice or two in your own Solitary ritual.)

Hold forth the sickle and the branch as before, now over the chalices. Slowly bring the sickle blade to the branch while asking for the blessing of the cups. Say:

O Mórrigán ...O Dagda...I have given you my adoration and praise. Now I ask that you give me your blessings. Mórrigán, bring to me your transformation. Dagda, bring to me your bounty. So be it!

Touch blade to branch. Pour a small amount of each chalice on the ground, or, if indoors, into a libation bowl — to be taken outside after ritual and then poured on the ground. (You may use the same libation bowl as you did for the remembrances.) Indicate the cups and say:

Behold, the waters of transformation and bounty!

Drink from both or either chalice to receive the blessings of the Principals.

THE CLOSING:

Remember to announce your intent to close the rite to those spirits who have joined you. Say:

I have shared in the blessings of the Gods, but now it is time to depart.

RETURNING THE PATRONS:

Take the Goddess altar candle and say:

Mórrigán, I thank you for your blessings. The time has come to return to the air with your brethren. Let your spirit return to the Cauldron of Sky. So be it!

Touch the flame to the incense cauldron, then snuff out the candle.

Take the God altar candle and say:

Dagda, I thank you for your blessings. The time has come to return to the air with your brethren. Let your spirit return to the Cauldron of Sky. So be it!

Touch the flame to the incense cauldron as before, then snuff out the candle.

From this point in this example, the following is standard closing technique and order for every Keltrian ritual.

THANKING THE TRIADS:

The Triads are dismissed in the reverse order of the way they were called.

Pick up the Cauldron of Sky as before. Say something similar to:

I thank you, Gods of my People, for your presence at this rite. Through our communion you are strengthened as I am. Now has come the time to close this rite, so go if you must or stay if you will. In love I bid you farewell. So be it!

Replace the cauldron on the altar. Thank the remaining of the Triads in the same fashion — the Nature Spirits, and then the Ancestors.

CLOSING THE VEIL:

Pick up the shell and hold it out as before. Say, for example:

O Manannán mac Lir, Lord of the Headlands, Keeper of the Veil, I, [Magickal Name], give you thanks for Parting the Veil during this rite so that the spirits of the Ancestors, the Nature Spirits, and the Gods could pass more freely between the worlds. But

now it is time for this ritual to end, so, if you must, allow the Veil to thicken again. So be it.

Replace the shell on the altar.

REVERSING THE TREE MEDITATION:

Reversal on page 41 of the Book of Ritual. Reconnect with your tree-self, and eliminate references to groups as you reverse the meditation. This is a time to drain off any excess energy you might be retaining from the ritual. Give it back to the earth and sky.

PARTING STATEMENT:

This statement, said aloud, will help you return to a mundane state of consciousness and will allow any lingering spirits to understand that the ritual is truly over. Say:

I have received the blessings of [Goddess name] and [God name], patron and matron of this Feast. Now let me go forth, refreshed by our communion and strengthened in my knowledge. I walk with the blessings of the Gods. I walk with wisdom.

It is our hope that, by this example, you will understand how simple it is to convert a group Keltrian ritual into a solitary Keltrian ritual.

Though there are some disadvantages to being solitary, there are sometimes great advantages as well. One of the advantages that we can see is that you will be trained in all aspects of Keltrian ritual, and so have no trouble taking any role that may be requested of you should you have the opportunity to join other Keltrians for ritual in future. Happy learning!

[Ed. Note: This information will be included as a new appendix in the next Edition of the Henge of Keltria Book of Ritual.]

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THE DRUID'S PATH

THE HENGE OF KELTRIA BOARD OF TRUSTEES RECOMMENDED READING LIST

This list is not a complete guide nor is it an official recommendation of the Henge of Keltria. For a book to be included on this list, one Trustee, of the Henge of Keltria's Board of Trustees, recommends it. In some cases another Trustee may disagree with that recommendation.

CELTS & DRUIDS

- Chadwick, Nora *The Celts* (Out of Print Aug 2003)
Cunliffe, Barry *The Ancient Celts* Top 5
Ellis, Peter Berrisford - *The Druids* (Description)
Top 5 (Out of Print Aug 2003)
Green, Miranda J.- *The World of the Druids* Top 5
James, Simon - *The World of the Celts*
Markele, Jean *Women of the Celts*
Piggot, Stuart *The Druids*
Powell, T.G.E. *The Celts*
Rees, Alwyn and Brinley *Celtic Heritage* Top 5 (Out of Print Aug 2003)
Ross, Anne *The Pagan Celts* (Out of Print Aug 2003)
Spence, Lewis - *The History and Origins of Druidism: A Long-Lost Classic Resurrected* (Out of Print Aug 2003)

Mythology

- Time Life Staff - *Heroes of the Dawn: Celtic Myth (Myth and Mankind)* (Out of Print Aug 2003)
Davidson, H.R. Ellis *Myths and Symbols in Pagan Europe*
Ellis, Peter Berrisford *Dictionary of Celtic Mythology*
Ellis, Peter Berrisford *Dictionary of Irish Mythology* (Out of Print Aug 2003)
Matthews, John (ed.) *A Celtic Reader* (Out of Print Aug 2003)
Rolleston, T.W. *Celtic Myths and Legends*
Squire, Charles *Celtic Myth and Legend* (Out of Print Aug 2003)
Smyth, Daragh - *A Guide to Irish Mythology*
Stewart, R.J. *Celtic Gods Celtic Goddesses*

SURVEY OF RELIGIONS

- Adler, Margot *Drawing Down the Moon: Witches, Druids, Goddess-Worshippers, and Other Pagans in America Today*
Hopman, E. and Bond, L. *Being a Pagan: Druids, Wiccans, and Witches Today* (formerly *People of the Earth: The New Pagans Speak Out*)
Smith, Huston *The World's Religions*

BARD'S PATH

- Markham, Ursula *The Elements of Visualization* (Out of Print Aug 2003)
Fontana, David *The Elements of Meditation* (Out of Print Aug 2003)
Hurlstone, Kenneth A *Celtic Miscellany: Translations from the Celtic Literatures*
Matthews, John *The Bardic Source Book: Inspirational Legacy and Teachings of the Ancient Celts*
Stewart, R.J., Williamson, Robin - *Celtic Bards, Celtic Druids* (Out of Print Aug 2003)

SEER'S PATH

- Bain, George *Celtic Art: The Methods of Construction.*
Cowan, Tom *Fire in the Head: Shamanism and the Celtic Spirit*
Davis, Courtney - *Celtic Borders & Decoration* (Out of Print Aug 2003)
Harner, Michael, *The Way of the Shaman*
Hopman, Ellen Evert *Druid's Herbal for the Sacred EarthYear*
Lust, John B. - *The Herb Book* (Out of Print Aug 2003)

Matthews, Caitlin & John *The Encyclopedia of Celtic Wisdom* (Out of Print Aug 2003)
Matthews, John *The Celtic Shaman : A Handbook (Earth Quest)* (Out of Print Aug 2003)

DRUID'S PATH

Carr-Gomm, Philip *The Druid Way* (Out of Print Aug 2003)
Darkstar, Erynn & Bwca, Taine - *Cauldron of Posey: Lecture on Irish Magick Cosmology and Poetry*
Freeman, Mara - *Kindling the Celtic Spirit: Ancient Traditions to Illumine your Life through the Seasons*
Haugk, Kenneth C. - *Antagonists in the Church: How to Identify and Deal With Destructive Conflict*
Kondratiev, Alexei - *The Apple Branch: A Path to Celtic Ritual*
Sutton, Maya Magee & Mann, Nicholas R. *Druid Magic: The Practice of Celtic Wisdom*
Madden, Kristin - *Pagan Parenting: Spiritual, Magical, & Emotional Developments of the Child* (Out of Print Aug 2003)
Matthews, Caitlin *The Elements of The Celtic Tradition*
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Taylor, Tony and Pat *The Henge of Keltria Book of Ritual*
Webster, Richard - *Success Secrets: Letters to Matthew*

JOURNALS AND MAGAZINES

Keltria: Journal of Druidism and Celtic Magick

MAGIC

Bonewits, Isaac *Real Magic: An Introductory Treatise on the Basic Principles of Yellow Magic*
Weinstein, Marion *Positive Magic : Occult Self-H*

THE BARD'S PATH

ECLIPSE ON AVALON

By NI BHRIGIO

A great table was set in his honour
candles were lit before the sun went down
he lay his crown before an empty chair
“For tonight, I am my Father’s son”

“On Samhain night, I summon thee Father
depart from thine ancestors to be at my side
I close my eyes and remember thee well”
... and the wheel spun backwards twenty times

To a distant hill where the boy stood witness
as a battle raged amidst the standing stones
metal clashing metal and beating hooves
a panorama beneath a blood red sun

The druid held his hand to keep him steady
“A great moment passes, let ye not look down
thy fate is in a book already written
on thy tender mantle shall ye wear a crown

But knowest now, thou shall not find solace
not on this day nor one day more
the night comes and has forsaken thee
a ship of mourning awaits the shore”

And on this battlefield forgotten
a king lost his grip on a silver sword
spirit pulled at his limbs and tore his clothes
and reluctantly freed him from familiar form

The druid waved his wand so the boy could see
the sky became night and all light was gone
the fallen became spirit and faded like stars
the moon was eclipsed on Avalon

He opened his eyes and stood at the window
and lit a candle before the sun went down
“On Samhain night I wait at my Father’s table
for tonight, I am my Father’s son”

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FOCUS ON GROVES

GARRÁN AN EICH ÓRBHUI



APPLE BRANCH GROVE



DEER HAVEN GROVE
[STUDY GROUP]

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Submission Information

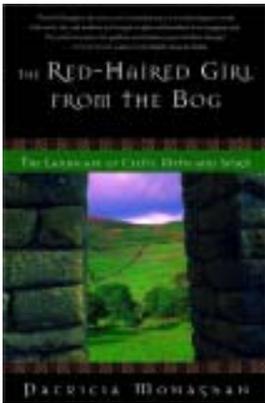
All submissions to Henge Happenings become property of The Henge of Keltria, Inc., a nonprofit religious corporation. Categories for submissions are based upon who they are from: Officers, Elders, Coordinators, Groves, Members and the Henge Office. Members submissions are further divided based upon subject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

REVIEW

The Red-Haired Girl From the Bog: The Landscape of Celtic Myth and Spirit,

By PATRICIA MONAGHAN

Review by Karl Schlotterbeck



This is a beautiful book woven like a Celtic knot. Patricia Monaghan roams over the land of Ireland and describes not only the land, but the myths that have been told there through the ages – on the land where they occurred – well as her own personal story of “going home.” To her perceptive eye, the Ireland of the myths is just under the surface of the Ireland of today.

This book has the old stories, new stories (including the relighting of the Bealtaine fire for the new millennium at Uisneach), and the derivation of words – told in a way that shows their interpenetrating life.

As she says, “It is impossible to utterly separate goddess from nature from poetry from song in Ireland. She remains alive not only in the land but also in the words that name and define that land.” The land is alive to her and she brings it alive to her readers as well.

The land is clearly sacred to her – sacred in a way that calls for interaction. As she concludes “. . . I must wake up to whatever place I find myself, wake up to its seasons and weather, its heritage and special beauties, its ultimate and indisputable holiness.”

Highly recommended, especially for anyone who has visited Ireland or would like to.

Published by New World Library, Novato, CA, (March 2003). Hardcover \$22.95, 295 pages; Dimensions (in inches): 1.09 x 9.31 x 6.34. ISBN: 1577311906.

FROM THE INTERNET

By TONY



Isaac Bonewits new book, *Rites of Worship: A Neopagan Approach* (ISBN 1-59405-501-7), (Earth Religions Press)

should now be available. Phoenix, Weiser, Book People, New Leaf, and other major distributors are handling it, however, it didn't show up on Amazon.com search on August 1st. Bookstores can contact <Bartel@erpress.com> for details on ordering. Isaac is a former member of the Henge and founding Archdruid of *Ar nDraiocht Fein*.

Current Archdruid of *Ar nDraiocht Fein*, Skip Ellison, has a new book on ogham in publication. *The Druids' Alphabet: What Do We Know about the Oghams?* appears to be a "must-have" book. The ISBN is 1-59405-503-3. Skip expanded his popular spiral-bound book into a trade paperback edition.



FROM THE MAILBOX

By TONY

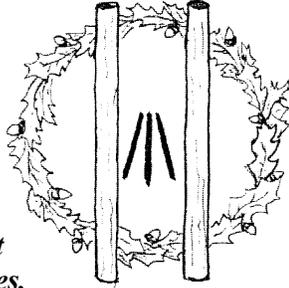
The Luna Press published their new 2004 calendar. It includes fresh work from 23 artists, poets, and writers. It has the definitive astronomical and astrological data. Retail \$23.00. See www.thelunapress.com or contact Luna Press directly at P.O. Box 15511, Kenmore Station, Boston, MA 02215-0009.

PUBLICATION ANNOUNCEMENT

Coming this fall (2003) from Citadel Press:
The Pagan's Muse: Poems of Ritual and Inspiration edited by Jane Raeburn, and including a poem by our very own Madam President, TopazOwl (writing as C. Leigh McGinley)

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.

Available only to
Members of the Henge