

THE NEWSLETTER OF THE PAGAN FEDERATION INTERNATIONAL

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News from PF International, May 2005

The conference season has started and on Saturday 21st of May, we had our fifth Dutch Conference. Yes, our FIFTH conference. It really does not seem that long ago since we invited Vivianne Crowley over for our first one. This year we had another former eminent PF officer as guest speaker: Prudence Jones. She treated us to a stirring lecture about Arabian Paganism and illustrated how Paganism most definitely influenced Islam. No doubt, we will be receiving a full report of the conference soon, with accompanying photographs. Watch this space.

Of course, it is great to organise conferences and moots, and it is even more fun going and meeting speakers. Still, the real core business of the Pagan Federation is centred on our own activities FOR the community, pagan or not. For PFI, the concept of, for example, a hospital visitor scheme is still somewhat daunting. Yet as the community becomes larger, we are becoming more aware of our role as carers.

We have however been able to support some of our members who have been helping less fortunate communities. One such scheme, which PFI adopted in 2003, is "**Chakana**". Here is an update of May 2005:

Development organisation "Chakana": Pagans help Pagans

About two years ago, Pagan Federation International informed the pagan community about the initiative founded by Hilvert Timmer, namely the development organisation Chakana. This organisation carries out agro-ecological projects among the isolated Indians of the Bolivian Highlands. During recent years, Chakana has become a professional organisation and broadened its range of activities. They are still very active in both, Bolivia and the Netherlands. In the latter country, the supply of information and raising the awareness of consciousness about the problems in the Andes Mountains are important issues. The three Dutch volunteers know well what to do, because of its – still ongoing – scientific researches in Bolivia.

The core business of Chakana is the execution of development projects in Bolivia. Three agricultural technicians are responsible for the implementation of a diverse range of activities. Besides the construction of greenhouses and ir-



Strong irrigation channel in the
Achocalla Community
Photo: H. Timmer

rigation systems in various communities, the following projects are to be carried out, or have already begun:

- the foundation of a centre for a women's association, in which they will reintroduce the art of traditional weaving.
- the construction of an irrigation canal in favour of two isolated communities at 4500 meters.
- the construction of water reservoirs in a dry area at the shores of sacred Lake Titicaca.

In the greenhouses, that we mentioned two years ago, the population cultivates already many vegetables. Instead of the lack of vegetables and food in general, they can survive again in the rural area, where they live closely with Mother Earth, their ancestors, rituals, traditions, llamas and myths. They are now able to maintain their traditions instead of the necessity of migrating to the cities to find a difficult and mind puzzling life. This is one of the main aims and concerns of Chakana.

As for our own respect towards nature, traditions and other pagan aspects, we feel connected to the struggle of these pagan brothers of the high Bolivian mountains. If you would also like to contribute to the maintenance of the traditions of a still lively pagan worldview, you can become a *Friend of Chakana*.

Please contact Hilvert at PFI
hilvert@paganfedertation.org
or even better, go to their website
www.chakana.nl
or write to
hilvert@chakana.nl.



We hope to adopt more programmes like this. During the summer, I will be keeping my ears and eyes open for new projects. If you know of any communities who could do with some help, please, let me know.
Bright Blessings,

Morgana
email: Morgana@paganfederation.org
www.paganfederation.org

The Goddess in Avalon

By Nathascha Heijen



*Last Yule, my partner Mario and I met Kathy Jones after the ceremony in the Goddess Temple. After that, I got really inspired by her works and I interviewed her about the Goddess in Glastonbury. To learn the ways of the Goddess in this ancient and sacred place, also known as the Isle of Avalon, Kathy lived there for the last 29 years. As a Priestess of Avalon, she has played a key role in bringing back awareness of the Goddess into Glastonbury. She wrote several well-loved Goddess books, including *The Goddess in Glastonbury* and *The Ancient British Goddess*. She co-founded the Glastonbury Goddess Temple and co-organises with her sister Tyna Redpath the fabulous Glas-*

tonbury Goddess Conference. *With Ren Chapman and Brian Charles she offers a three-year training for who desire to become a Priestess of Avalon. She also teaches Esoteric Soul Healing and animates Ariadne Productions, a community-based theatre company dedicated to ritual drama. Kathy Jones sure is committed to the Goddess in all her expressions and to the life of the Spirit manifest.*

Glastonbury Goddess Temple

Nathascha: *Kathy, you are a co-founder of the Goddess Temple in Glastonbury, and hold ceremonies throughout the year, in which all are welcome, both women and men. The ceremonies work with the energy of the Nine Morgens. Can you tell us how this originates?*

Kathy: Legend knows Glastonbury as the Isle of Avalon and the Nine Morgens rule the Isle of Avalon. Geoffrey of Monmouth recorded them in the tenth century in his *Vitae Merlini*, the Life of Merlin. The Glastonbury Goddess Temple is dedicated to the Lady of Avalon and to the Nine Morgens. We are reclaiming their energies and qualities from the far past and trying to bring knowledge and awareness of them into the present.

Nathascha: *Is it a typical Avalonian way of working with the Goddesses?*

Kathy: There is no such thing as a typical Avalonian way of working with Goddesses, as it is only in the last twenty years that we have been calling her presence back into the town. There is no lineage for priestesses from the past to the present day. Modern day women and men reclaim the path to the Goddess. They experiment, learn, play and develop a new relationship to Her. Men quite well visit the ceremonies, too.

Nathascha: *How can men contribute to the Goddess, what is their role?*

Kathy: In my belief, men have an equal but different role to play in their relationship to the Goddess. As women, we experience Her deep within our bodies, in our cycles, in childbirth etc. Men also find Her within, but in a different way. They are Her guardians and the keepers of her nature. The number of participants for the ceremonies held in the temple is steadily increasing.

Nathascha: *What is your vision for the future of the Glastonbury Goddess Temple?*

Kathy: Our present Goddess Temple is three years old and we are already bursting at the seams on our festival days and ceremonies. We hold a vision to create a much larger purpose built Goddess Temple in the landscape of Glastonbury with more spaces for ceremony, healing, birthing etc., for all kinds of activities. For this, we need to raise a much larger sum of money and we are actively fundraising. Donations of time, energy and money, from those who love the Goddess and wish to hasten Her return to our consciousness and into the world support the Goddess Temple entirely.



Heather Ridgeley and Carol Morgan carrying one of the Nine Morgens



Tyna Redpath and Kathy Jones with their bouquets

Goddess Conference

Nathascha: *You are also one of the people that help organize the Goddess Conference, held each year in Glastonbury since 2000. How did this idea come to life and what is its message to the world?*

Kathy: The Goddess Conference is now in its tenth year. My sister and co-organiser Tyna Redpath and I founded the first Conference in 1996. Inspired by the Goddess, the idea first came in

about 1993 for a Goddess gathering in Glastonbury. However, it was not until 1995 that the Goddess said: the coming year is the time for first event. We planned and organised for a year to create the first Conference and had a wonderful, exciting time.

Goddess Ground

Over time, the principles of the Goddess Ground on which the Conference runs have grown and developed. Goddess Ground tells you about our intentions for the Conference and the basis on which we make decisions. These are guidelines and we retain the right to be flexible and to make exceptions and changes for the good of the whole conference as necessary.

We wish to

- invite women and men from all over the world who love the Goddess, to come to Glastonbury to join us in celebrating Her living presence upon the Isle of Avalon, at Her festival of Lammas and to create an open, loving space in which we can all experience Her.
- provide an interesting and varied selection of ceremonies, rituals, talks, workshops, performances, exhibitions and celebrations of the Goddess, and a forum to present Goddess ideas and artwork in a friendly, Goddess-loving atmosphere.
- take participants to some of the special places on the Isle of Avalon.
- present to the outside world the Goddess work of British resident women and occasionally men. The Goddess Conference is one of the few places in Brigit's Isles to openly present women's Goddess creativity. We also invite selected women from abroad with particular Goddess interests and connections to Glastonbury to present their work at the conference.
- provide a fee structure, which allows the widest range of women and men as possible to come to the conference and which pays well those who do the work. There are therefore early-bird tickets, which allow us to pay for printing brochures and advertising the event early in the year. date



The Tor from Wearyall Hill

All images in this article: www.isleofavalonfoundation.com

Inanna's Song

To you the first lines of my song:

Earth Mother!

Thank you for whispering to me in times of need:

'Dearest, the skies bears no limit,
but please! – ground your feet'

I call upon Albatross
King of the High Winds
Precious and Strong:

Thank you for lending me your shape to shift in
To soar far and wide, with your Spirit so free

Then Puma
Lean, Agile, Silent, Soft
Trotting at my side
Through the darkest night

Wishing you all safe passage into the increasing light
While we ride the waves of time once more

Dreaming hopeful – Yet unwritten songs

© Hanna Rijs
Lunteren, May 21st. 2005

related full price tickets, and bursaries for single parents, unemployed, disabled etc. There is also work in exchange for tickets. Approximately one third of those taking part in the Conference will either be paid presenters, in receipt of bursaries, or people working in exchange for tickets. We wish to prosper the lives of women who are expressing their Goddess given creativity.

- provide a market place primarily for artists, performers and participants who are presenting their Goddess creativity at the conference, so that they can reach a wider audience.
- meet the Needs of Children and Young People. We welcome children and young people to the Goddess Conference.
- give Special Support. If you have a sight-, hearing- or mobility-difficulty, we have an experienced Melissa to facilitate as comfortable a passage as possible for you through the Conference. Contact her through Registration.



Fruit Feast on the Tor

Spiritual Seeker

Nathascha: *How did you first encounter the Goddess? What is your story?*

Kathy: My story is long so I will give the short version. I have been a spiritual seeker since I was twelve years old and have been exploring spirituality in many forms from that age. It was in my late twenties that the patriarchal religions, in which I was brought up, broke down and no longer worked for me. As I became part of a powerful women's group, I began to thirst for a divinity in feminine form.

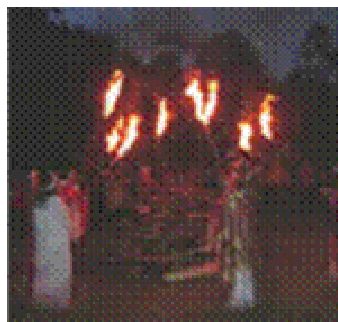
She began to speak to me through ancient myths and legends from the far past, and I began to write sacred dramas in which the ancient Goddesses were brought to life again and embodied on stage by performers. For about fourteen years, I wrote, directed and produced many goddess sacred dramas. For each one the Goddess spoke to me and asked me to retell Her story in a new way, taking Her out of the patriarchal myths and remaking Her story into something of relevance for today.

As I explored goddesses of many other lands, from Greece to Crete, to Tibet, to China, I realised, that I knew nothing about goddess in my own land of the British Isles. I researched and wrote a small book, *The Goddess in Glastonbury*, which was an early exploration of who She is in my own landscape.

I then went on to write *The Ancient British Goddess*, an exploration of goddesses in Brigit's Isles, which revealed the names of hundreds of Goddesses, once honoured here and now forgotten. I have since written seven more goddess books, which can be found on my website,

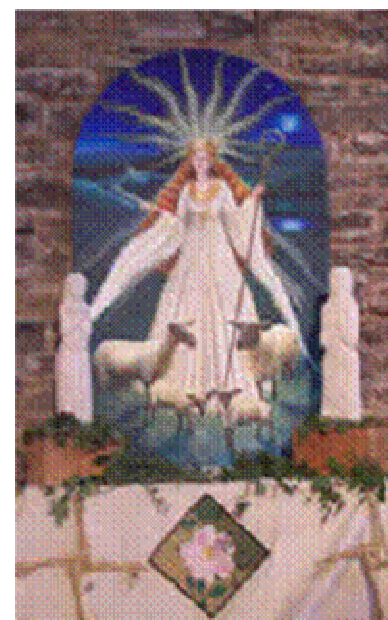
www.kathyjones.co.uk.

**Lady of Avalon,
Goddess in My Own Land**



Lighting the Lamma! **Nathascha:** *Which Goddess inspires you most and why and what is her name?*

Kathy: I have close relationships to several different goddesses. For example Ariadne the snake goddess, is an inspiring deity for me





In The Cart

and Ariadne Publications publishes all my books. I have close ties to Kuan Yin and Green Tara. I love Brigit, the Lady of healing, but my most inspiring source is The Lady of Avalon and Her expression through the Nine Morgens. I love Her with a passion. She is for me a transforming divinity of great love and compassion, who changes everything She touches.

Nathascha: *You are the author of In the Nature of Avalon, a book that describes the visible aspects of the Goddess in the British landscape. Can you remember your first discovery of the Goddess in the British landscape? Would you please describe it to us?*

Kathy: I first began looking for the Goddess in my own land, by remembering the legends about strong feminine characters associated with the town of Glastonbury. There was St. Brigit who is a diminution of the earlier Sun Goddess Bridie, and, there were other mostly "bad" women, such as Morgen La Fey and Guinevere. From feminist history, we know that wherever there is a bad mythic woman, She usually hides the face of an earlier much-loved Goddess. I also knew that I had to look at the shapes of the landscape of Glastonbury where I lived. Because, if the Goddess is anywhere, She has to be here in the land beneath our feet. I got hold of an ordnance survey map of the area, which shows the contours of the hills and the shapes of rivers etc.

I looked at the map with my partner Mike and he first noticed the shape of a giant Swan in the landscape. This was exciting, because the Swan is one of Bridie's totem creatures. Bridie is particularly associated with the maiden aspect of the Goddess. At a higher contour level there could be seen the side view of an ancient Crone, riding on the back of the Swan. It had also been said that viewed from the southeast, the form of a giant Mother Goddess lying down on Her back was visible in the shapes of the hills that make up the landscape and Her form began to appear from the map. She lies across the land with Her Vulva open to the southwest as the Lover. So here in the landscape were four aspects of the Goddess, the Maiden, the Lover, the Mother and the Crone, which mirror the four seasons of the Goddess's nature.



Charis Cave and Hana Evans carrying Bridie

Nathascha: *Tell us how you were "led" and what has "driven" you to go seek and discover.*

Kathy: I feel that the Goddess has actually been leading me all my life to re-discover Her, to remember Her and Her essential place in our lives. She is my destiny, although when I was younger, I did not know about Her. I think many of us have reincarnated especially at this time to help bring Her into manifestation again in our lives, to become conscious of Her at this time of great need on our planet, when we are harming Her nature. I have visited the Tor many times, and I have walked the labyrinth. The energies around the Tor are amazing. There is a special kind of "magic" about the Tor... It is very transforming!

Nathascha: *In your opinion: what causes this? Or is it something everyone has to "feel" for themselves?*

Kathy: I think everyone has his or her own version of the powers of the Tor. For me it's a powerful magical hill, which contains many mysteries. It vibrates with sometimes-tangible energy. It links the cosmic Upperworld, the everyday Middleworld and the hidden Underworld. Transforming energies continually flow through it in all directions, affecting everyone who walks on it. It links the everyday world to the world of Avalon and it is a central feature of the Isle of Avalon, which also encompasses all the other hills and valleys that make up the Glastonbury landscape. In

Avalon, the Temple of the Goddess can be found on top of the Tor. On the sides of the Tor is the entrance to the Underworld, guarded by Gwyn ap Nudd, Lord of the Underworld, where the ancient Underworld Goddess can be encountered. On the slopes of the Tor are the terraces of the Labyrinth and in journeying through the Labyrinth we reach both, to the Upper worlds and the Lower worlds.

Nathascha: *What does the Tor mean to you personally? Do you have your own "Tor-transformation" story that you want to share with us?*

Kathy: I have many experiences on the Tor, from my first visit when I was about twenty-seven years old, when I found the top of the Tor unattractively covered in cow-dung and I thought, "What a horrible dirty place. What is all the fuss about?" A year or so later, when I was visiting Glastonbury, I had a dream, in which as I fell asleep I went inside the Tor and spent the night there. I met all sorts of very strange creatures that made me laugh. In the morning when I woke, I decided to move to Glastonbury and have lived here ever since for the last twenty-nine years.

Glastonbury has become a very well known place among pagans and other spiritual seekers. It is said to be the Avalon of the Heart, and the heart chakra of Mother Earth. During my stays in Glastonbury I felt these heart energies throughout my entire being and somehow I feel deeply connected to this place and to the Goddess in the form of the Lady of Avalon.

Avalon & Glastonbury

Nathascha: *Kathy, you have visited sacred places all around the Earth. Is there any other place where the Lady of Avalon's energies are so alive and kicking as they are in Glastonbury? And can you tell us why She is connected to Glastonbury in particular?*

Kathy: For me Glastonbury is the primary physical location for the ancient Isle of Avalon. Glastonbury is the Outerworld counterpart to the Inner world of Avalon. Avalon is a state of consciousness, a mythical realm, where the Goddess is loved and adored, and yet once upon a time physical Avalon was and it still is here. It is here for those who are able to pass through the Veil to Avalon and experience its energies. Here the Veil between the worlds is thinner and so, more people are able to pass through into Avalon as they walk the landscape here. I believe Avalon can be accessed in other places, too, but not so easily. Avalon can be found in uninhabited beautiful, fecund landscapes, where the Goddess's nature can be strongly experienced. She can be found for example in the hills and valleys of Wales as the Lady of Affallach.

In order to become a Priestess of Avalon, I believe that it is important to have a direct connection to Glastonbury, which gives modern day access to Avalon. I am currently writing a new book on what it means to truly become a Priestess of Avalon, which further explores the nature of Avalon and the path of the priestess. I hope this book will be published later this year. We live in a dualistic world that is looking for balance. For every positive energy, there is a counterpart in the shadows. This goes also for Glastonbury.



Glastonbury Field



Glastonbury Street

Nathascha: *Do you have a story about that? What lesson did it reveal?*

Kathy: In my experience, the Lady of Avalon is a transforming Goddess and She brings us face to face with our Shadow selves, those parts which are in great need of healing. I have known this several times in my own life. When I had a breakdown after the failure of a relationship and later, when I had breast cancer. In my experience of having a dangerous, spreading cancer, She took me to places of pain in myself, which I did not know existed. She revealed to me primary wounds, from early in this life and other lives, that had prevented me from experiencing love in my heart from other people. Through the experience of breast cancer, I understood in the core of my being that I am loved.

The Lady takes us to those places where we are wounded, revealing them to us in ways that we can find very painful, all so that they can be healed. I believe everyone who comes to Glastonbury is on this healing journey. And so, when people visit, they can find themselves having a glorious time for the first few days, and then reeling away as the Dark Lady of Avalon shows Her face. Therefore, I don't see it so much as a dualistic energy, but as being the nature of Her transforming energy.

Paganism today is much more "in the open". All around the world, the number of pagans is increasing rapidly. Are we finally going back to our roots: Nature? Technology has brought us a lot in terms of economical progress, but it also alienated us from our true Self and the connection we have with our Earth Mother. Every newly born pagan takes on his or hers responsibility towards our Earth Mother, to care for her and to look after her. But we are still in the minority and the clock is ticking. According to the Mayan calendar, we will experience the end of a cycle of 26.000 years on December 21, 2012. It is said that duality will transform into balance. There will be no more time and space as we know it.

Nathascha: *Will you tell us your point of view on the 2012 hot item?*

Kathy: I don't have a view. Many dates have been set over the years for great changes, most of which do not manifest in the ways we expect. I prefer to enjoy how life unfolds without fearing the future.

So far the interview with Kathy Jones, a strong and inspiring woman, and her service to the Goddess. May she be a guiding light for all of us! Mario and I run Celtic Inspiration, which renders services and sells products, which relate to the Goddess. We also offer small pilgrimages to Avalon. The next pilgrimage we planned for July 29th – August 4th. We will lead you on your Outer and Inner journey through Avalon. Simultaneously, the Glastonbury Goddess Conference will be held in Glastonbury which makes it an unforgettable journey. For more information visit us at www.celtic-inspiration.com or contact us at info@celtic-inspiration.com.

“Progressive Witches”

An Interview with Janet Farrar and Gavin Bone

By Boreas

Boreas: *You have been part of the witchcraft revival for a long time. Where do you think Wicca is heading in the years to come?*

Gavin: It's changing and evolving. It has been since the 1950s. Therefore, we're going to see that process of continued evolution occurring... What we're going to see is a lot more emphasis on the spiritual and spiritual development within Wicca and within Witchcraft, within the witchcraft movement. Eventually it's going to have to establish itself in a public form. So we're going to see blankets of Wiccan and Pagan churches occur. These only occurred in the United States. These aren't dictatorial organisations, they're blankets. What I think we see in the United States is ecumenical groups, ecumenical councils. And there are almost always some teams Wiccan or Pagan on those councils. And we're going to see that in Europe. It's inevitable, it's part of the process.

Janet: You can't stay with your past. The Witchcraft during the days of Gerald Gardner has no real place in 21st century society. You're going to see coven-based religions. In other words, each coven will be a complete unit to itself.

Gavin: It will work in its own way. It will have its own system of working. Develop its own way of doing things. According to the membership.

Boreas: *While still networking...*

Gavin: While still networking. I mean, it will still have a tenuous identity of being Wicca. It will still have the Rede. It will still have the basic idea of the God and the Goddess, working magic. I think we'll see much more emphasis on what's going on in Wicca towards healing, alongside the spirituality. I think we're going to start to see much more in the way of public rituals, when you have a Coven as a central core, then you get outer courts, you get people who don't want to make the same level of commitment, but who want to practice the festivals. And I think we'll see that as well.

Janet: Even the rituals inside the covens will not be the same from Coven to Coven to Coven. And that includes initiation. A lot of people wonder what happens in our own group. And the answer is: That's not your business! That's our business. Our initiations... you will not find them written down in any book. They belong solely to our own coven. So what we write now in books, we're saying, the Craft is experiential. It should not be set in dogma.

Boreas: *I hope so.*

Gavin: (Laughs.)

Janet: We know, sir, because we travel the world so much. We're seeing it happen from country to country.

Gavin: We're seeing these changes now going to occur.

Boreas: *Progressive Witchcraft is your latest book. I heard that it has provoked quite a stir in part of the Wicca movement.*

Janet: Yes! I hope so!

Polarizing

Boreas (laughs): *It seems to polarize the community in a way. I've heard people say: "I love this book. It's great, it's something new, it's giving us a new direction." And I've heard people say "Oh my god! It's taking away all the old stuff. This is not good!"*

Janet: (Laughs.) Yes, yes, yes! This is what we wanted! We want to be controversial, because it's the only way to make people think. People have stopped thinking; they're following like sheep. The only fault we have with the book – and our own publisher is really apologizing about that – is in the final proofreading stage...



We're saying, the Craft is experiential. It should not be set in dogma.

Menhir, Slab and Ritual Circle. Lespurit Ellen, Bretagne, France.
Foto: Celeb Lebthron, 2005

Gavin: Bad proof reading! (Laughs.)

Janet: ...it was a bad proof reading. They're really upset about it and they apologize profusely, but we stand by every inch of the actual written material of the book. Because it is the way we are developing the Craft today. We are expanding it beyond the closed Witchcraft that it used to be.

Gavin: We're not telling people what to do in the book, we're very clear about that. When people want to follow Gardnerian and Alexandrian traditional ways, that's fine. But we are saying in the book that there are other ways people can practice Wicca in other ways. It doesn't have to be Alexandrian or Gardnerian. Now, what's interesting is that some people don't like that.

Frightening

Boreas: *Yeah, it seems to frighten them.*

Gavin: It frightens them that there can be other ways of doing things, but that is the pagan way of looking at things.

Janet: Especially when you have somebody like myself, who's been doing this since 1970 and - technically - is an Alexandrian priestess. But I've also been completely accepted by Gardner's old priestesses, that included people like Doreen Valiente, Eleanor Bone, who I knew very, very well, and - what's her name - Lois Bourne. You know, Lois, Gavin and I, we get out, we communicate and we talk to each other. I know much more from Doreen Valiente than I ever learned from Alex Sanders. On top of that, we are honoured by the Strega. We have looked into Voudoun, Santeria et cetera. And when people say what tra-

dition are you now, I say, I am not any tradition. I'm a witch. I'm a witch and I'm proud of being a witch. And part of my witchcraft honours all the other traditions but Sanders was only a small part of what I've learned.

I've learned much more since I left Alex Sanders than I ever learned with him. And part of that comes from living in Ireland and part of it is – and here I say, we are very lucky as to get the chance - we travel the world. And we meet witches from different cultures in different countries right across the globe. And every single one of them has got something to offer. I could not stick in the rigid tradition that I started out, because for me there's no spirituality in it – for myself, personally. For myself it lacked spirituality. And that's what I went looking for. I looked for the spirituality that would suit me as a human being. You can't be a witch unless you serve spirit, spirituality. Even Doreen Valiente said there are many people out there who call themselves witches and, I'm sorry – and this is Doreen's words not mine – I'm sorry, very few of them are witches. Hard but true.

Connecting

Boreas: *I agree. Your Drawing-Down-the-Moon technique is quite amazing. We tried it ourselves and I like that basically you boil it down to energy. When you break it down into the chakras it becomes more logical to me...*

Gavin: Yes.

Boreas: *Do you think that everyone is able to connect with deity that way?*

Gavin: No, I mean, there are different ways, different ways of connecting with deity. At the moment our emphasis is going into what we call trance prophecy work. We started originally by looking at the Anglo-Saxon practice and what we were looking for was the origins of Drawing Down the Moon (DDTM). And one of the things we found was that there was very little taught about it.

Janet: We have checked with some of the original Gardnerians, and they said, no, there was never any teaching about it...

Gavin: What we discovered was that DDTM was one technique of many other different pagan techniques. So we thought there are different ways. What we teach in workshops now is based on the Anglo-Saxon technique, which is doing underworld descent. In Vou-doun they use drumming. They use invocation. They use the drumming to actually trance people out. What we're looking into is trance work here. Some is very similar to shamanistic practice. And one of our main emphasises has been this return to shamanistic practice within Wicca. When Wicca started, it tried to take what was around in the culture at the time, to give it a system and it used ceremonial ritual magic, which is Christian based.

But about from the 80s onwards, many people started to discover shamanism and I was one of those people. There are quite a few people in the States who we know are Wicca who studied with Michael Harner. And so we've been looking at – really – what is it the core, what is at the base level of all magical work? It's not enough for the Witch to know how to drive the car. A witch has got to know how the engine works. So what we teach is how the engine works. And that is the level we've got to go to now. Now, when you take any form of working magical system, you can only take anything. Even a physicist will tell you that everything is energy and you take everything back to that level. And this is what we've done and we found it doesn't matter what tradition somebody is from. They will understand that. This is why we teach that technique.

Janet: Some people are very upset that were going to give away the secrets.

Gavin: But we aren't actually giving away any secrets that weren't already going to be. They say, why are you using the Indian chakras? We say, well, just because the Indians actually listed them doesn't mean that everybody hasn't got them! Everybody has this system of energy.

Organic

Boreas: *It's like organs.*

Janet: Well, they are. They are tied to your endocrine system.

Gavin: Yeah, they're tied into your body organs and everything.

Janet: As above, so below.

Gavin: So there's a reflection in the physical body as well, which is very important. Our emphasis on deity is because a lot of people give lip service to the idea of the god and the goddess. But very few people went about doing that connection work. And that connection work with deities only started in the eighties. It wasn't something that was taught in Wicca. People just were told: "Well, the true goddess in witchcraft is Aradia, the true god is Cernunnos," and that's it. And they weren't taught to connect with them. And what we have found is that if you are bringing deity through people – which is really what DDTM is about – then you need to connect yourself to deity to do it. So you need to recognise that those deities are spirits.

Don't forget, in the Victorian age spiritualists used to be witches, in peoples eyes. Mainly because that was considered to be part of being a witch: acts of medium ship. But it's almost like mediumship has been divorced of Wicca for a long period. So we're trying to bring that aspect back in. And that's what DDTM was; it was an act of mediumship, where the priestess brought deity through, to actively speak and direct people in that spiritual order. And that's what we're trying to teach again.

Affecting

Boreas: *How do the gods you personally work with affect your everyday life?*

Gavin: We don't divorce them from everyday life.

Boreas: *Do you have and example what this looks like?*

Gavin: Aaah... If you ever come to our cottage, you'll see. (Laughs.) Because basically, Freya is a cat goddess our house is full of cats. So, it's about Janet getting up in the morning and feeding the cats. It's not something we divorce.

Janet: In one room we have an altar dedicated to Bast and we have the same number of statues of Bast on the altar as we have cats now. Every time someone gives me a new statue, a new stray cat moves in. And directly opposite her is Freya's altar. And not only we worship there. For example, every Monday, Bast insists on fresh flowers and a saucer of milk and kitty cat nibble on her altar. Every Friday, Freya wants flowers and she'd like a glass of wine or a drop of mead or glass of beer, whichever is available. And I've even seen the cats make offerings. I got up in the morning and sometimes there's been half a bunny rabbit in front of Bast's altar – and maybe it's the head end – and the back end is in front of Freya's altar. And then maybe the next week, Freya gets the head end and Bast gets the back end. So they actually leave offerings and filth in front of the altar. The goddesses reside in the statues now and they manifest in various ways. We get used to physical manifestations of the gods.

Gavin: One of the reasons for our emphasis on trance work is because our principal deity is Freya, who is a trance goddess, a goddess of Seidr. So, it's the thing we're teaching people.

Janet: We teach our own people physical manifestation within very short time, so that they can all see and all experience it simultaneously. And it is one of those rewarding things, when you find somebody who says, "Well, I never see anything," to actually see something physical materialise in front of her, that everyone has a shared experience. And that's great fun to do. Cause once they've done that, they understand what energy is and how energy can be used. And a lot of people say it's dangerous to do this, but no, it's not.

Not unusual

Boreas: *It's unusual...*

Janet: It's not unusual. It's what Witchcraft should be about. That's what people should be taught. The elders should be teaching their people how to do this.

Boreas: *Do the elders know?*

Janet: Some of them do, but a lot don't!

Gavin: Yeah, except Witchcraft is evolving, it's moving, it needs to actually go beyond what was originally taught by people like Gardner and Sanders. They got to see that there's something much more than that.

Janet: As you said to us, we taught you a technique, you have used it, and you've had results.

Boreas: *Yes.*

Janet: So, it's easy to do. All you need is someone to tell you how to do it.

Boreas: *I was... overwhelmed.* (Laughs.)

Janet: (Laughs.)

Boreas: *Have you been in Germany before?*

Janet: No, this is my first time.

Gavin: I stayed in Germany in the late 70s. I was in the army. So this is really my third time. My first time as a pagan! (Laughter.)

Boreas: *You've seen the Externsteine yesterday. What are you taking back with you from the Externsteine?*

Janet: I think Irminsul was a stone pillar. I do not think it was a tree. There are references to it being a rock.

Gavin: A stone pillar. I think the middle pillar, that's actually Irminsul.

Boreas: *The modern German version of 'sul', 'Säule', means pillar.*

Gavin: Yeah. So, I think that was quite an important experience. It's still there...

Janet: Same applies to me. I love the place. I think it's very sad that it has been defaced, especially a few of the carvings. One is definitely older than the Christian. And I think it's sad that it has been defaced and there is anger in those rocks. A shared experience would have been preferable to defacing. And Christianity could have shared it with the pagans, without defacing something that is sacred to them as well. But as long as there are pagans who go there and view it with an openness in their heart, the stones remain.

There's something they say in Ireland: As long as the hills remain and the rocks remain, love will last. And as long as the pillar stands, the old tradition will still survive in this country.

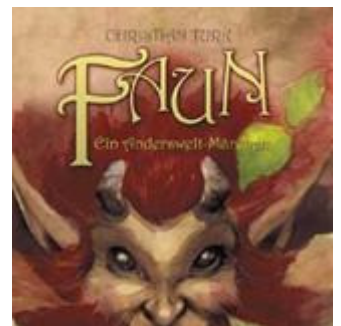
Boreas: *Great last words! Thank you for the interview.* 🌟

Boreas is also an author. The following is a translation of the official biography text from his latest book:

Christian Turk, born 1973, is a freelance artist and writer from Germany. He loves to include pagan and spiritual themes in his



Menhir, Lespurit Ellen, Bretagne, France
Foto: Celeb Lebthron, 2005



work. His Fantasy illustrations have graced covers of children's books and computer games and he has written and drawn several comics in the German-speaking countries. Lately, his illustrations have appeared in the official PFI magazine Pagan Dawn. He is also working on a new comic book series.

www.arun-verlag.de/arun/novitaeten_fruehling/faun.html

Ban on Symbols? A Follow-Up to "Religious symbols to be banned in the European Union..." from Pagan World 25

By Dominick



The Dutch Minister
for Justice,
Mr. J. P. H. Donner
www.parlement.com

I still owe the readers the further developments of what happened after I wrote to the European Commissioner for Justice, Franco Frattini and to the Dutch Minister for Justice, Mr J. P. H. Donner. The last letter was answered first. Although it took some time before it finally arrived, Minister Donner had signed his letter himself. He wrote (my translation):

As you may have learned from the media, the European Union gave up the union wide ban on the use of nazi symbols. The ministers of Justice and the Interior of the EU Member States have decided this, because a ban on extreme right symbols would conflict with the Freedom of Expression of Opinion within the European Union. It was however decided to talk further about a package of rules to abate racism.

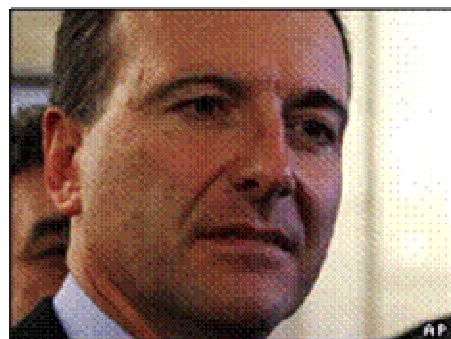
The Minister stated that he read the substance of my letter with much interest and expressed his appreciation about the opportunity to read my views. However, I am sorry that he did not seize this very opportunity to say something about the possibilities of expressing one's (often very old) culture, tradition and religion by using the symbols.

I had to wait even a little longer for the answer on behalf of the Vice President of the European Commission. Maybe due to this extra time, this letter included some necessary differentiations. On request and behalf of the Vice President, the Director General for Justice, Freedom and Security, Mr Jonathan Faull sent it. Here some quotes that might interest our readers:

The information and reflections contained in your letter with regard to a possible ban of Nazi-type symbols have received my fullest attention. Your considerations very appropriately illustrate the complexity of the matter. [...]

The terms of the proposal do not expressly prohibit the use of Nazi-type symbols, but they provide for a list of intentional conducts committed by any means which should be punishable in all Member States as a criminal offence. [...]

If the above mentioned conduct, or any other of the conduct listed in the proposal, were carried out while using racist symbols, such use could be considered as part of punishable behaviour [...]



European Commissioner
for Justice

Coming back to the specific question you raise in your letter, the Commission is certainly conscious of the importance of the considerations you make, and we will take them into account when further discussing the use of Nazi symbols in the context of the abovementioned proposal.

Well, together with my letter from 18th January to Mr Frattini, I consider this answer rather important for the future. For all those who express their old traditions, culture, religion and freedom of expression of one's opinion. As long as they have no clear intention to harm another person or group of persons, as expressed by The Wiccan Rede. These expressions, also through traditional symbols, should be respected in the entire European Union! Therefore, for the moment being, there seems to be no need to start a procedure before the European Court of Human Rights. Still, I think, it 'helped' that the Commission and the Ministers from the Member States knew that a copy of my letter was already waiting there too, to start such a procedure if necessary.

I am not familiar with the wordings of the German and Austrian national laws that already restrict or forbid the use of "nazi-symbols". Please, do not send them to me! Is there a connection in these laws, with the clear intention of racism, or with the harming of groups or persons? If so, nothing should prevent people to use, for instance, swastika's or runes as an expression of their culture, religion or spirituality, be it Northern, Saxon, Hindu, Theosophical and so on. If not, German and Austrian citizens, if prosecuted on the basis of their national laws for the aforementioned use of such symbols, could, with this explanation of the European Commissioner for Justice, which should also represent the opinion of their Ministers for Justice and the Interior!, successfully apply to the European Court for Human Rights.

It shows, that it is better to do something than just talk about it.

"Having A Pagan Friend, Relative or Employee" A Guide For Non-Pagans

*From an original leaflet by Cecylina Dewr ©1998
Revised in 2005 by Bron Rhuddyn*

Someone close to you practices a Pagan religion, with which you may not be familiar. This leaflet is simply to provide useful information to help understand how this person may behave and view the world.

What is a Pagan likely to practice and believe? Because Pagans generally follow a flexible spirituality, there may be even more variants between Pagan religious beliefs than there are between the various denominations of Christianity, Judaism and Islam. The most commonly practiced types of Paganism in the UK are Wicca, Heathenry, Druidry, or eclectic Paganism. These traditions exist in the same way that a Christian can be Catholic, Anglican, Methodist, or simply Christian. All of these are somewhat different from each other. Due to this, the following statements may not be true for every Pagan you encounter. However, there are some practices common among Pagans; you may like to ask your friend or associate if their practices differ from the following:

- 1) Pagan religions are usually polytheist (a belief in many gods and goddesses) and hold the physical world in high regard.

- 2) The Pagan belief in a number of Gods and Goddesses usually leads to an assumption that men and women are equal.
- 3) Pagans usually celebrate religious ceremonies alone or with small groups; large congregational worship is rare. Festivals normally mark either seasonal changes (start of summer etc) or honour specific deities.
- 4) These celebrations may be called Sabbats, Blots, Dromena etc, depending upon the tradition. The groups marking these events may call themselves covens, groves, hearths, circles etc (again depending on tradition.)
- 5) Many Pagans wear jewellery symbolic of their religion. The most common symbol is the pentacle, a five-pointed star once popular with the Greek Pythagoreans, for whom the pentagram embodied perfect balance and wisdom. Other jewellery that may be worn includes the Celtic triskelion, Thor's hammer, the labrys (a double-headed axe), crescent moon symbols, the Eye of Horus and various others.
- 6) Pagans are commonly animists, seeing all plants, trees, animals, rocks etc as having sentient spirits. This often leads to a concern with ecology and the environment, and a commitment to "Green" issues.
- 7) Most Pagans believe in magic, though not all practice it on a regular basis. Exact beliefs are variable, but normally involve trying to influence oneself or the world by raising various natural energies, or through the intercession of Gods and other spirits. Magic is conducted in an ethical context.
- 8) Pagan views of the Afterlife do vary, but many believe in reincarnation of some form. Often there is an understanding of an otherworldly place inhabited between incarnations, or in which certain spirits reside. Mythology speaks of places such as Valhalla, the Fields of Aalu, the lands of Annwn etc. These are invariably pleasant, restful places. The idea of a place of torment and punishment is uncommon in the Pagan religions.
- 9) There are various ethical systems followed by Pagans. Most Pagan ethics emphasise both personal freedom and personal responsibility. Pagan ethics allow personal freedom within a framework of personal responsibility. The primary basis for Pagan ethics is the understanding that everything is interconnected, that nothing exists without affecting others, and that every action has a consequence. There is no concept of sin in Pagan ethical systems; the consequences of one's actions must be faced and reparations made as necessary against anyone whom you have harmed. There are no arbitrary rules about moral issues; instead, every action must be weighed against the awareness of what harm it could cause. Thus, for example, consensual homosexuality would be a null issue morally because it harms no one, but cheating would be wrong because it harms one's self, one's intellect, one's integrity, and takes unfair advantage of the person from whom you are cheating.
- 10) Pagans embrace plurality. Pagan religious systems hold that theirs is one way among many, not the only road to truth. Pagans explore a variety of Deities among their pantheons, both male and female, this discourages discrimination based on differences such as race or gender, and encourages individuality, self-discovery and independent thought. Many Pagans learn comparative religions; few Pagans would become zealous or proselytising about their faith.

Despite their oft-times-misunderstood beliefs, Pagan religions have grown steadily throughout the past few decades, and provide a satisfying spirituality to their practitioners. With the current appreciation of diversity and tolerance, more people now understand that different cultural backgrounds bring perspectives that should be valued rather than feared.



Pagan Federation International Members News Beltane 2005

Welcome to the Beltane edition of 'Members News'. Well 2005 certainly has off to a busy and productive start, with our new Committee members settling in and taking up the reins of their new positions. The Committee have now held their first two meetings of 2005. Our main task this year is to review all areas of PF finance. Thank you to everyone who has written to me about membership cards, suppliers and general offers of help for the PF.

PF Committee Election 2005

Would you consider being a member of the Committee team? If so, its election time again! If you have been a full member for at least twelve months then you may stand for election yourself or support a candidate by proposing or being a seconder for them. The PF Committee meets at least four times a year and oversees the running of the organisation, implementing new ideas and supporting other PF officers in their day-to-day tasks. A 'hands on' role does require a lot of commitment! If you would like to stand for election then please send your 'notification to stand' to me at the following address:

The General Secretary
BM Box 7097
London, WC1N 3XX

A nomination form will then be issued to you to be completed. You will require a Proposer and Secunder. You can only propose or second one candidate. The closing date for your 'notification to stand' is the 18th June 2005. Your fully completed nomination form will be required no later than 2nd July 2005. The voting forms will be sent out to PF full members on 20th August. The closing date and count for the election is Saturday 1st October 2005.

PF Charity Application Complaint!

Belinda Winder, our Vice President, who is currently dealing with our charity application and the complaint about its handling, has requested that people write to their local MP's asking why Pagan's are not being allowed to become a religious charity? If you would like

more information please either write to Belinda via our main BM Box address or contact her at: paganfederation@aol.com

PF Archive

The new PF Archive is now up and running at its new Plymouth home and is being safely managed and looked after. All information about Paganism or the PF past or present is now very welcome. If you have anything which you think may be of interest, please contact myself or Belinda Winder in the first instance.

Stewart Farrar Media Awards 2005

Kevin Hay, the winner of the 'Stewart Farrar Media Award' 2005 was presented with his framed certificate by our President, Amergin Og, on stage at the recent PF Devon and Cornwall regional conference. Kevin was very surprised and happy at winning the award from us.

The PF International Festival of Paganism

As you may have already gathered from adverts and posters recently issued, the venue and month for this year's conference has changed. This year it will NOT be held at Fairfield Hall in Croydon. The new venue is, Queen Mary's College Halls, East London and it will take place on Saturday 24th September 2005. It promises to be a good day out and we have reviewed our admission prices to make it more cost effective for individuals and families to attend. We have been complimented on the friendliness and welcoming atmosphere of our last two major events so please come along and enjoy the day.

New Financial Package

Our new Treasurer, Michele, has thrown herself into her new role and is looking at ways of saving the PF money and being more cost effective. Michele is currently working upon a new financial package, which will be introduced to PF Officers at the forthcoming Officers and PF Council meetings.

New Information Pack!

The Pagan Federation Information Pack has now been amended and updated to reflect the PF and Paganism within the twenty first century. The book lists contained within the publication have also been updated. If you have read or would like to recommend a good book about any aspect of Paganism that you think will help others please write to me. I can then include new titles as I update our publications.

Pagan Dawn

You may recall that in the last edition of 'Members News' Pagan Dawn was looking for two new members of volunteer staff, one to write about environmental issues and another to cover display advertising. Both of these roles have now been taken and I am told that the quality of applications was extremely high. Thank you to all who applied and a big welcome to our two new team members, good luck in your new roles.

New PF Officers Role for Education

The Committee wishes to create a new role for an 'Education Officer' to liaise with Pagan Schoolteachers and Education Authorities. The prime task of the role is to review education at Primary/Senior levels (Not Colleges or Universities) and produce good quality information for use by teachers within the classroom environment.

The ideal candidate should either, work in or have good knowledge of the education system, possess lesson planning skills, be computer literate, have internet/e mail access and have good communication ability. If this new challenging role would interest you, please apply in writing, including your CV, to Belinda Winder C/O the main PF BM Box address listed below.

The PF Prison Ministry

As requests for assistance included within 'Members News' have proved to be so popular and productive, Carrie de Fey our Prison Visiting manager has asked me to remind you that we always need new Pagan Prison Chaplains to work within her team. The Pagan Federation Prison Ministry provides visiting and corresponding Chaplains to prisoners in the UK and America. Please contact Carrie de Fey for more information at:

Community Services
PO Box 195
Penzance. TR19 6ZX
Or contact Carrie by e mail:
carrie@prisonministry.org.uk

Also, if you can help or want more information about PF Hospital Visiting please contact John Chidlow, our new Hospital Visiting Manager, via the above PO Box address.

Harry Greenfield

It is with sadness that I must inform you all of the passing of Harry Greenfield an Honorary Member and Council Member of the Pagan Federation. Harry passed to the Summerland's after a long illness. Harry showed courage, strength and humour to the very end. Harry was a good friend with always a word to encourage and support. He will be missed by me, all his PF colleagues and the London Pagan community.

Brightest Blessings,

Lindsey-J.

PF General Secretary
BM Box 7097
London
WC1N 3XX
Or contact by e mail
secretary@paganfed.demon.co.uk

For more information please contact:
www.paganfederation.org



Pagan Tribe

oh taproot
how you grow
branching different paths
chosen by the strong enough
to know their own
nestled deep in the mother herself
the warmth nourishing your faiths
bringing great meaning
significance to the flower above

oh taproot
how you connect us to each other
our uniqueness intended
to fill the niches and folds of your lands

dedicated to the Pagan Federation

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Pamela Yarborough Bridgers

Firstly, a warm thank you for your dedication to the cause. For trying to put the "-ism" back into "paganism". And for helping to build strong tribal bonds within the Pagan community. I have decided to dedicate one of my copyrighted poems to the PF. I feel deeply grateful for all that this organization has offered me as a non-member. A chance to see other paths and make friends who are like-minded and non-judgmental... in a nutshell... find common ground. Sincerely and in trust,

Pamela

*Pamela dedicated this lovely Poem after the 5th PFI Dutch Conference in appreciation of our work.
A big THANK YOU too!*

Morgana