

Blue Raven's News

Store Hours:

Monday
Thru
Saturday

10:00am
To
9:00pm

Sunday
12:00pm
To
6:00pm

517-507-5051



September 2010

What's New?

Come and join us at:

Lansing Pagan Pride

Saturday, September 11, 2010

9am-4pm

The Unitarian Universalist Church

855 Grove Street

Lansing, MI

www.lansingppd.com

Grand Rapids Pagan Pride

Saturday, September 18, 2010

9am - 6pm

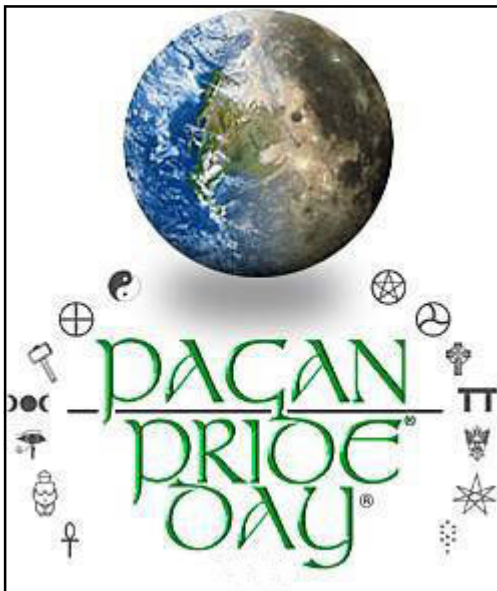
Richmond Hill Park

From the East (Lansing): I-96 West to Grand Rapids. Take I-196 Business Loop (splits to left) into town and watch for exit to US 131 North (on the right). Take US 131 North briefly to Leonard Street exit (stay in the far right lane; it comes up fast!). Get into one of the first two left-hand lanes and turn LEFT onto Leonard Street, under the US 131 overpass. Proceed to intersection of Leonard and Tamarack Avenue. Turn RIGHT onto Tamarack Avenue. Proceed to intersection of Tamarack and Richmond Avenue. Richmond Park is fully visible to the northwest at this point. Continue through intersection to park parking lot on left.

<http://grandrapidspaganpride.bravehost.com>

Mabon 2,3

Up-Coming Classes 4,5



Mabon ~ *Dan Furst*

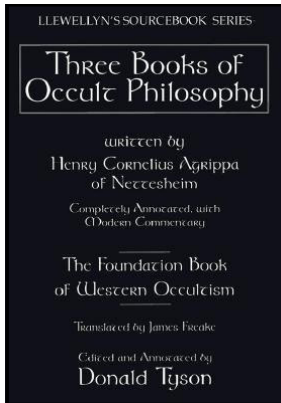
Mabon is the last of the eight sabbats. And like the last child in a birth order of eight, it might have to struggle for recognition with older, more brilliant siblings. Like Litha, Mabon was one of the two great festivals that were apparently not even big or popular enough to have its own traditional Celtic name, so it had to be named by Aidan Kelly in the 1970's. Some British Wiccans have even dismissed Mabon as a fabrication or exaggeration by Americans who want to make a small "festival" sound more important and more authentically Celtic than it really is. One wonders if such critics have ever actually managed a feast, or put much love into the food if they have, or whether the Celts living in the colder crags of the British Isles in the Middle Ages would have had any interest in such things, especially if the question came up at the Harvest Home Week of September 20-26. A Celtic householder who had such a foolish quibble dropped on this table in harvest week would likely have said: "We dinna have time for this now. We have crops to get in and thrash. Animals to slaughter and dress. There's not a moment to lose. Are our cousins here yet? Here, put these on. They're for wurrk." Why the hurry? Because in cultures all over the Northern Hemisphere, the Autumn Equinox is the time when the grain harvest must be done, and done fast before rain or cold can kill much of the wheat. While the September harvest is not the only one in the year, this is the one that gets urgent because it saves the grain and makes our bread in the winter. For many thousands of years, before modern farming technologies and markets began to disconnect people from the skills and experience of growing and reaping food, September always brought the biggest, most demanding communal project of the year. Especially for people like Celts living in raw weather. Cutting, threshing, weighing, and storing a big grain crop is a huge operation even when the fields are flat and free of stones. But for Celts in the British Isles and Gaul, who had to get the sheaves out of the rain and wind and into barns, it must have been a wet, numbing business best done by many hands. This is why the Mabon season is better known as Harvest Home or Homecoming, when students and travelers come home to help their families bring in the crops, then celebrate the Earth's bounty with a feast. The basic plan is to get the crop in before September 21, when we do the ritual of weighing the grain, vegetables, and fruits. Then comes the Night of the Hunter. Livestock who will not improve with age in the winter, and may not survive it, are killed and prepared for the next day's feast and for the cold months ahead. At night, the hunters run a wild, singing chase in the woods, not to catch game, but to wish a happy, fruitful time to the deer who are in mating season now. On September 25, everyone sits down to a feast of mutton and goose, bread and cakes, beer and ale, cider and wine, yams and squash, and maize and apples. The symbolism and practice of this season are consistent through cultures everywhere. Families gather - as at Sukkot, the Feast of Ingathering that follows the Jewish high holy days - to share Earth's bounty and affirm that all are included and welcome. Accounts are to be settled now too. The theme of balancing and equity is unavoidable, as this is an equinox. The month is even represented by Libra's scales of justice as well as measure, and this is why medieval Christians paid rents and settled contracts at Easter and Michaelmas (September 30), and other ancient peoples likely settled such matters in the same half-year rhythm in March/April and September. The word Mabon is said to have come from a hero by that name, also called Maponos, meaning "Divine Son" or "Divine Boy". Some Celts say he is the son of Dagda and Modron - that is, Matrona, "Divine Mother" - and his is thus the half-brother of the solar god Lugh. The Irish say that Mabon's mother is Boann, the sacred river. He is said to have been born on December 25, as the sacred figure that Welsh legend, in the Mabinogion, calls the bringer of the Light.

Mabon Continued.....

He mysteriously disappears just after birth, carried away from his mother when he is three nights old. He can be found again only with the help of animals who tell the seekers to look for him on a blest island in the otherworld, from which Mabon will come to be born again at Yule. He appears, then, to be another of the many lover-trickster figures who died every spring to be born again at Yule. Here again, it seems, the available surface folklore tells the story of a god, while the true people's practice, as usual, honors the Goddess. One of the best clues to this is in the enormous variety of local folk customs at the cutting of the last sheaf of grain at the end of the harvest. Some communities, it is said, managed the harvest as a speed competition among families, and ridiculed, even penalized, the slow, lazy, or unlucky farmer who was the last one to get his crop in. Some people thought the last sheaf of wheat was unlucky, and would cut it only while blindfolded, or by throwing the sickle at it. Whether the last sheaf was considered baleful, and it would be ritually burned or grains from it would be fed to the next goose to be slaughtered; or it was thought lucky and treated well, one way or another, the reaper who would cut it was carefully chosen, and farmers would come from neighbor fields to witness the moment of completion. Thankfully, not all clans like to punish the last handful of barley or wheat. Some would save it to use for festive hair ornaments, or to strew into the field at the next Planting Moon to promote the growth of the New Year's crop. Others would weave the last grain, stalks, charms, and other luck attractors into a corn dolly that would be placed over the mantel or dining table to ensure plenty until the time of the next harvest. A rite like this, of course, almost shouts Demeter, Uma, Ceres, the Native American Corn Maiden, and every other grain goddess who pours the people's health from her horn of plenty. She is in ripeness now as the Matron, who thrives and is fulfilled at this turn of the year when the Sun enters Libra, ruled by Venus the Mother. The sabbat that many Wiccans now call Mabon might better have been called Modron, the Divine Mother, for she is the one who has come to fruition now from having birthed her own children and from having won the authority of the Lady of the House. Now, at the peak of her power, she manages all matters pertaining to the home and family, and, on a larger scale in relation to other matrons, the town as a whole. Why is Modron not the central figure at this festival? Perhaps she was, but the Celts, close-mouthed as always about their rituals and choosing to keep mum in more ways than one, chose not to say anything more than was absolutely needed about why the Matron is too busy right now to be a festival star. She is out in the woods and the stream, gathering herbs for winter food, health, and magic. She is, as usual, running the show on the ground while the feast honors her son. And as she will soon begin to turn into the Wise Woman, she tends to seek solitude when the feast is done.



CURRENT CLASS OFFERINGS



Thursdays, Sept. 2,9,16,23,30 - Three Books of Occult

Philosophy Discussion Group - 6:30-8:30pm - \$10.00/week

The Three Books of Occult Philosophy is the most complete repository of pagan and neo-platonic magic ever compiled. This book is packed with material you will not find anywhere, including extracts on magic from obscure or lost works by Pythagoras, Pliny the elder, Cicero, Ptolemy, Plato, Aristotle, and many others. It provides extensive insight into the foundations of all western traditions, and is the ultimate HOW TO for magical workings. It describes how to work all manner of divinations, natural and ceremonial magic in such detail that it is still regarded as the guide for modern and classical techniques. Please join me in exploring this magical masterpiece.



Friday, Sept. 3 - Chaldean Numerology – 6:30pm-8:30pm- \$20.00

One of the basic laws of the universe is that everything vibrates at a specific rate. In Chaldean Numerology each letter vibrates at a specific rate and is given a numerical value. This system dates back to Chaldea and is the oldest, most accurate and reliable system in use today. In this class you will be taught this system and how to construct and read a chart using it.



Sundays, Sept. 5,12,19,26 - Guided Meditation – 5:00-5:30pm - \$Free/

Donation - What is meditation? What does meditation do? Who can meditate? How does one meditate? The way I like to explain meditation is a cleansing of the mind. Meditation can do many things. It can make you aware, make you happy, or make you sleepy. It has many effects. Meditation occurs when you give the mind a focus. By keeping the mind on the focus it becomes effortless, and very relaxing. Anyone can meditate if blessed with the time and commitment. Using visualization, sound, breath, chanting, nature, it's easy to get the mind in a meditative state. The important thing to figure out which form of meditation works best for you!



Mondays, Sept. 6, 20 — New & Full Moon Rituals 7:30pm -

9:00pm~\$Donation-

Both rituals are composed of two parts. An informative breakdown of the energy transition is first. This explains all involved planets, their associated signs, and the houses in which the energy will be focused. Any planets conjunct the moon will be included, along with their signs, and houses. The moon sign will be broken down by gender (masculine feminine), element (Fire, Air, Water, Earth), quality (Cardinal, Fixed, Mutable), and finally by the sign itself. Whichever house the moon is in dictates how the energy needs to be directed. Houses consist of angular, succedent, and cadent and number twelve throughout the zodiac wheel. The second part consists of a lead meditation for focusing the incoming (New Moon), or outgoing (Full Moon) energy. A new moon ritual focuses on bringing in the positive energy of the moon's sign through whichever house it is being focused through. It will gradually build in strength (waxing) until it culminates at the full moon. The moon and the sun's sign will be the same on a new moon. A full moon ritual focuses on releasing the energy of the moon's sign. At this time the moon is in the opposite sign of the previous new moon. Opposing sign's energy does not work well together. We release the negative aspects of the opposing sign, through its house in order to maximize the positive energy of the new moon's sign. This opposing energy will gradually decrease (Waning) as the moon moves toward the next new moon.

[More Classes to be offered soon. Please check our website often for an updated class listing. www.blueravenimports.com](http://www.blueravenimports.com)



CURRENT CLASS OFFERINGS



Tuesday, Sept. 14 - Elemental Series I—Air - 6:30pm - 9:00pm - \$20.00 - Come and uncover the wonders of the Element of Air. Discover what it is, how it works, and the way in which it acts as a medium for all the others. Join me in a fun exploration into all aspects of air: Astrological, Magical, Healing, Manifestation, Stones, Herbs, and Oils.



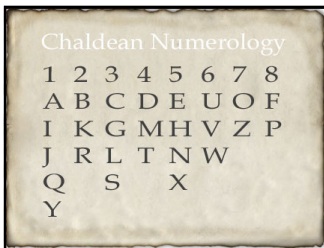
Friday, Sept. 17 - The Chakra System - 5:30pm - 7:00pm - \$15.00 Chakra is a Sanskrit word meaning spinning wheel. We recognize the Chakra system in the human body to be the power plant of the system. It helps to sustain, nourish, power and continually energize. We'll study the major and minor chakras, as well as what they actually do.



Wednesday, Sept. 22 - Monthly Runestone Class - 7:00pm - 8:30pm - \$20.00/Month - Our class follows a system developed by Diane Paxson from her book "Taking Up the Runes". We will systematically work from the beginning of the futhark. The runes energies are studied in pairs. This course runs for 14 months consecutively. Study includes: Ancient Interpretations; Phonetic Meanings; Modern Interpretations; Norse Lore; Old English Interpretations; Affirmations for Individual Runes; Meditations for Individual Runes; Individual Interpretations; Group Interpretations; and Energetic Connecting to the Runes, for magnified results.



Friday, Sept. 24 - Quartz Crystals - 7:00pm - 8:30pm - \$15.00
What are they? What are their spiritual and metaphysical properties? What are Record Keepers, Tabby's, Generators, Phantoms, Rainbows, Windows, etc. We will discuss the many types of Quartz and how they can be utilized in our daily lives.



Monday, Sept. 27 - Chaldean Numerology – 6:00pm-8:00pm- \$20.00

One of the basic laws of the universe is that everything vibrates at a specific rate. In Chaldean Numerology each letter vibrates at a specific rate and is given a numerical value. This system dates back to Chaldea and is the oldest, most accurate and reliable system in use today. In this class you will be taught this system and how to construct and read a chart using it.



Tuesday, Sept. 28 - Crystal Workshop Series#2 - 7:30pm - 9:00pm - \$20.00 - Come learn the practical applications of magical herbs. You will need a mortar and pestle, and a startup kit of herbs. These will be utilized as part of the class. You may bring these with you or purchase them at a discounted class rate. Join us for a fun, hands on journey into the magical world of herbs, and all they can do for you. Learn: 1. How to use the tools. 2. How to choose your herbs. 3. How to use different herbal modalities. 4. How to smudge (stick or bowl). 5. How to prepare a sachet. 6. How to make a poppet. 7. How to prepare elixirs, potions, and ointments. 8. How to enchant herbs. 9. How to cook and bathe with herbs.