

NEWS LETTER

£1 – to cover printing costs and small donation to temple



Upcoming Events

Yule Celebration

Sunday 16th December, 12:00. Free to attend. Come along and help Goddess Temple priestesses celebrate the Winter Solstice. Please ring Airy Fairy, on 0114 2492090 to book your place, and food on the day if desired.

Imbolc Celebration

Details to be confirmed. Free to attend and help mark the very first early stirrings of the coming Spring. Please ring Airy Fairy from January 2019, on 0114 2492090 for date, time etc.

Regular Groups

Magic, Witchcraft, Chaos and Beyond – Part 4

Saturday 9th February 1-6 pm, £23 for the half day workshop on Psycho-geographical Spirit and Street Magic.

Spiritual Crisis Network – 19th January 1:30-3:30 pm
– 16th February 1:30-3:30 pm

Pagan Pathways – Talks, Discussion, Tuesdays, 8:00 pm

- 22nd January: *The Practice of Magic* – Tim Hill and Rachel Rodham
- 5th February: *The Element Air* – Tim Hill
- 19th February: *Goddess Hecate* – Jamie Lang
- 5th March: *The History and Practice of Reiki* – Christina Grekioti

[For the full 2019 Pagan Pathways programme see:
<http://www.paganpathways-sheffield.co.uk>]

To book events please ring Airy Fairy on **0114 2492090**



Edene - Goddess of Rushing River Water

Edene is a goddess of powerful, rushing river water, honoured at the mid-winter solstice around 21st December each year, a festival traditionally marked from pagan times as Yule in northern Europe, including northern England in general – and Yorkshire in particular: see the article on page 3 of this newsletter about Yule traditions in York surviving well in to Christian times.



Image: abstract.desktopnexus.com/wallpaper/2046955/

Edene's name is inspired by the river Eden, which is the only river in the North to run northwards from her source near the borders of the Yorkshire Dales national park, through Cumbria, before emptying into the sea at the Solway Firth.

The name originates from an ancient feminine Celtic word meaning rushing water, especially appropriate at Yuletide as any Summer droughts are forgotten and Winter rains fill our rivers, fertilising the land ✨

There is more information on Edene and other goddesses in our *Northern Wheel of the Year* booklet (see page 3 of this newsletter).

The Soul of the World

by Brian Harrison

Goddess is many things to many people; there is no right or wrong answer to what She is; there are many ways to envisage Her and to connect to Her.

One of these ways is to see her as the World's Soul. The idea that the 'world' (by which is meant the manifest universe, not just planet earth) has a soul originated with Plato in the 4th Century BCE. His idea was bound to the notion that the world is a single intelligent living entity. Plato's cosmology, as described in the *Timaeus*¹, posits



Image: earthenenergyreader.wordpress.com

World Soul is an indispensable intermediary between them, allowing each to act upon the other:

"Therefore she is equally connected with everything, even with those things which are at a distance from one other, because they are not at a distance from her. For besides the fact that on the one side she conforms to the divine and on the other side to the transient, and even turns to each by desire, at the same time she is wholly and simultaneously everywhere." (Ficino, *Three Books on Life*)

- **The One:** an eternal, perfect, unchangeable creator - *"which always is and has no becoming"* (Plato, *Timaeus*)
- **The World:** a copy made from the (what was up to then a chaotic) visible universe. This copy is as good as is attainable, yet imperfect and impermanent - it is *"that which is always becoming and never is"* (Plato, *Timaeus*)

For this copy to be *"the fairest and best"*, it must by necessity have a soul:

"and the creator, reflecting on the things which are by nature visible, found that no unintelligent creature taken as a whole was fairer than the intelligence taken as a whole; and that intelligence could not be present in anything which was devoid of soul. For which reason, when he was framing the universe, he put intelligence in soul, and soul in body ... we may say that the world became a living creature truly endowed with soul and intelligence by the providence of The One." (Plato, *Timaeus*)

Plato goes on to explain that:

"Now The One did not make the soul after the body, although we are speaking of them in this order; for having brought them together he would never have allowed that the elder should be ruled by the younger ... he made the soul in origin and excellence prior to and older than the body, to be the ruler and mistress, of whom the body was to be the subject." (Plato, *Timaeus*)

Indeed, the World Soul was not only created chronologically between The One and the World. Ficino² explains that the

From the Unity of The One is derived the diversity of nature. Each idea in the mind of The One is reflected in a form in the Soul of the World, and from these forms are 'stamped out' the many instances of each form from which our diverse world is made.

"... all ideas in The One indeed are but one form: but in the Soul of the World they are many". (Agrippa, Book 3, Chapter XI)

"In addition, the World-soul possesses by divine power precisely as many seminal reasons of things as there are Ideas in the Divine Mind. By these seminal reasons she fashions the same number of species in matter." (Ficino, *Three Books on Life*)

So, importantly for the magical world view, the world soul is that which connects every discrete mundane object and event back to the unified and perfect purpose of the One. The World Soul transmits this purpose across the manifest universe, hence propagating patterns and correspondences in a holographic effect. This explains the mechanism at the root of astrology. Plotinus, in the *Enneads*, devotes a chapter to this and explains that the stars are not causes of events on earth but rather everything is a part of a whole, affected by a *"comprehensive principle of co-ordination"*.

To put all this in its simplest terms we might say that one of the things that Goddess is, is that she is the soul that makes the world a living being, and in that she is the reason why all the myriad of things in the world are connected. By analogy, what makes all the many parts of our own bodies into the person that we are, conscious of our self, is our soul.

¹ *Timaeus* is one of Plato's dialogues, mostly in the form of a long monologue given by the title character Timaeus of Locri, written c. 360 BC [Wikipedia]

² *Marsilio Ficino* (1433-1499) was an Italian scholar and Catholic priest who was one of the most influential humanist philosophers of the early Italian Renaissance. He was an astrologer, a reviver of Neoplatonism in touch with the major academics of his day, and the first translator of Plato's complete extant works into Latin. [Wikipedia]

The Bishop who banned Yule in York

by William Marshall

The streets of York are always lively at Christmas time. Travel back in time 400 years, however, and the revelry was so riotous that the Archbishop had to step in and put a stop to the proceedings.

Every December 21, St Thomas's Day, a ceremony known as Yule Riding took place in York. It signified the arrival of Christmas and its twelve days of merriment.

One person adopted the guise of Yule, carrying a leg of lamb and a cake, and another took the role of Yule's wife. Nuts were thrown into the crowd and the procession was accompanied by loud music.

Yule is nowadays a synonym for Christmas, but originally it was the Norse midwinter festival. Perhaps its late survival in York was a vestige of the city's Viking past. But by the early 1570s such a boisterous celebration as Yule Riding, full of pagan symbolism and its attendant hanky-panky, had become highly offensive to the puritan sensibilities of Archbishop Edmund Grindal.

The figures of Yule and Yule's wife, he complained, "*ride through the city very undecently and uncomely, drawing great concourses of people after them to gaze, often times committing other enormities*".

Meanwhile, the city's Sheriffs would welcome the arrival of Yule by reading the "Yoole-girthol", a free and easy proclamation that "*all manner of whores, thieves, dice-players and other unthrifty folk*" were welcome in the city during the Twelve Days.

It is hardly surprising that Archbishop Grindal decided that Yule Riding, with its confused view of law and order, had to go. In recent years, however, its spirit has been revived by a band of musicians from York.

Since the 1970s, The York Waits have been performing all over the UK and overseas on ancient instruments such as shawms, sackbuts, lutes, crumhorns and rebecs.

The York Waits take their name from the ancient city band of York. The earliest evidence for the band is found in 14th century records. Before they turned to music full time the waits had been night watchmen and, although their guard duties diminished, they continued to keep the night watches in the weeks leading up to Christmas, playing music around the city, to mark the hours and wake the citizens.



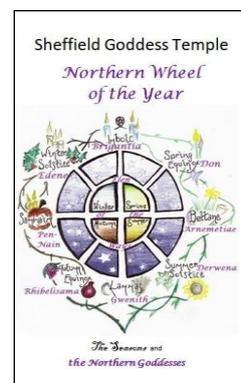
The York Waits bring back a traditional sound to the streets

In York, as in many towns, they were employed by the Lord Mayor as the city's own band of musicians, paid and liveried by the corporation to play on public occasions. The band is known to have been in continuous existence for at least five hundred years until its abolition in 1836.

Along with local historians, the Waits uncovered the hidden history of Yule Riding, discovering that the riotous procession was accompanied by music played on the shawm, a loud reed instrument. This led to the Waits reviving many pieces of ancient Christmas-tide music ✨

Source: [news.bbc.co.uk/local/york/hi/people_and_places/history/newsid_8390000/8390552.stm](https://www.bbc.com/news/local-york-hi/people_and_places/history/newsid_8390000/8390552.stm)

Sheffield Goddess Temple Booklets



Available in the temple (£4 each).

The temple is open each day, Monday to Saturday, 12:30 to 1:30pm, or ask in the Airy Fairy shop.

Yule Plum Pudding

Source: Patti Wigington, at www.thoughtco.com

The plum pudding is considered a symbol of good luck and success in the coming year, so why not turn it into an addition to your magical menu?

Interestingly, the plum pudding doesn't contain plums at all. During the seventeenth century, according to the Oxford English Dictionary, the word "plum" was a catch-all term for dried fruits such as raisins and prunes.

According to English custom, the plum pudding was prepared several weeks in advance of Christmas - usually on the Sunday before Advent, which became known as Stir-up Sunday. Everyone in the household took a turn stirring. As each stirred the heavy batter, they made a wish for the coming year. When the pudding was baked, tiny tokens were mixed into the batter, and were said to bring good luck to whoever found a token in their slice.

The pudding was served with great pomp and circumstance, applause, and lots of flames if possible, thanks to a liberal dousing with brandy before it was brought to the table.

As you stir up your batter, visualize your intent. Direct energy into the pudding, focusing on health, prosperity and good fortune in the coming new year. You can pick up small silver tokens at many craft stores. For symbolism, try some of the following:

- For prosperity - a silver coin
- For marriage or a long-term relationship - a ring
- For creativity, a thimble
- For luck - a silver wishbone

Safety Tip: Be sure to use only silver tokens - modern coins contain alloys which can be harmful when baked into a food product!

English Plum Pudding Recipe from 1894

(source: <http://www.vintagerecipes.net>)

Ingredients

4 cups of flour
 4 cups of sweet milk
 1/2 cup of sugar
 1/2 cup of molasses
 3/4 cup of chopped suet
 1 cup of raisins
 1/2 cup of currants
 1 small teaspoonful of salt
 1 heaping teaspoon of cinnaar
 1 heaping teaspoon of cloves
 1/2 a nutmeg
 1 teaspoon of soda

Method

Mix and steam for three hours. This can be kept any length of time. When ready to use, cut off slices and steam one-half hour.



Join our Sheffield Goddess Temple Melissas between 12:30 and 1:30 pm, Monday to Saturday, to experience these seasonal energies in quiet contemplation.

Temple Melissas are the people who hold space in the Temple between 12.30 and 1.30 pm every day, Monday to Saturday. It is a delightful job to do. If you would like to be part of the Melissa team please leave a message at Airy Fairy for Ann Staniland or Brian Harrison.

The Temple on Facebook

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Sheffield Goddess Temple



For all the most up to date information on what is going on at the temple, don't forget to check out our Facebook page which has all the latest news of events, and photos of recent happenings.

<https://www.facebook.com/SheffieldGoddessTemple/>

Contact Sheffield Goddess Temple Newsletter



To submit articles, news of relevant upcoming events, or to make suggestions, please email us at: temple@lovecat.com

Merry Yule