

NEWS LETTER

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



Upcoming Events

Imbolc Celebration

Saturday 2nd February, 12:00. Free to attend. Come along and help Goddess Temple priestesses celebrate Imbolc. Please ring Airy Fairy, on 0114 2492090 to book your place, and food on the day if desired.

Spring Equinox Celebration

Details to be confirmed. Free to attend and help observe the dynamic energies of Spring. Please ring Airy Fairy from mid-February, 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.

Sheffield Goddess Temple School of Magic

Practical Magic and Applied Mysticism course, £2 per session. Thursday 31st January and following Thursdays 2 - 4 pm.

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

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

- 5th February: *The Element Air* – Tim Hill

- 19th February: *Goddess Hecate* – Jamie Lang

- 5th March: *The History and Practice of Reiki* –

Christina Grekioti

Bride - Goddess of fire, healing and fertility

The goddess Bride's powers of fire, healing, and fertility are celebrated towards the end of winter by the lighting of fires - marking the returning and increasing power of the Sun. Bride is Brigantia/Brigid in her maiden form, yet to reach the promise of full maturity, but full of potential for the developing year of growth ahead.



Image: www.tapatalk.com/groups/solitarywitch/the-goddess-bridget-brigid-bride-irish-t1253.html

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



Celtic tribes such as the Brigantes, who prior to the Roman occupation dominated the area of central Britain around the Pennines, associated Imbolc with the onset of ewes' lactation, prior to the arrival of spring lambs. Briganti (Bride) was their principal goddess*

There is more information on Bride and other goddesses in our Northern Wheel of the Year booklet (see page 2).

Imbolc – Festival of the Maiden Goddess

by Kathy Jones*

Imbolc, which comes around February 1st/2nd, is the festival of the Maiden Goddess. In Brigit's Isles the Maiden Goddess is best known as Bride, goddess of fire, poetry, healing and smithcraft. Bride is the quickener. The touch of her fiery rod quickens the life that is lying dormant in the seeds in the cold earth, heralding the return of springtime.

“The white unicorn with its single spiralling horn, the symbol of the spirit of all things”

The first snowdrops signal Bride's return. In the fields the ewes give birth to lambs and their milk begins to flow. Imbolc or Oimeic means ewe's milk. Her creatures include the white unicorn with its single spiralling horn, the symbol of the spirit of all things.

As with the flowers we too die when we are old and our bodies are worn down by life. Our souls, like the seeds of flowers, are released from their outworn forms. In the Otherworld we too lie dormant for a time, in consciousness realising our past experiences and preparing for our new futures. Then comes the touch of Bridie's Rod; she calls us to be reborn, to incarnate once again into human forms. We ready ourselves for rebirth.

Bride is one of the great goddesses of healing in Brigit's Isles. She heals in the sense of bringing us into wholeness, which may include physical and psychological wholeness. Bridie brings us into new places of balance on all levels. Bride's Wells are found all over Brigit's Isles and these are often healing wells, where we can drink of her healing waters.

Bride is mostly seen as a very loving, endearing, and beneficent goddess. She is however also Mystress of the Forge, goddess of smithcraft, in which base metals are

heated to high temperatures. In this process dross rises to the surface and is sloughed off leaving pure gold, silver or other precious metals behind. This is an allegory for the alchemical process by which the base human substance of our personality is heated in Her fires of life and experience. The dross, all that no longer serves us or Her, is sloughed off, revealing the pure gold of our soul. This process is characteristic of all the wisdom goddesses.

Bride too is a wisdom goddess, teaching us for example how carefully we need to examine even the language in which we express ourselves. It was the development of alphabets, of writing and reading, which helped left-brain, linear thinking to become dominant over more intuitive and holistic right-brain cultures. Pre-literate cultures which venerated the Goddess, feminine values and images, were informed by right-brain modes, which went into decline as language and writing developed, and linear left-brain thinking, the basis of patriarchy, took over.

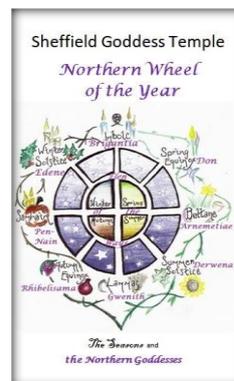
“We can honour the Goddess in any way we choose”

The great hope for our present culture is that we are now moving into a place of balance between our right and left brains, as our world becomes increasingly visual once again with the development of visual media, with film, TV, computers, and telephones becoming accessible to the majority.

But remember that in Goddess spirituality we have great

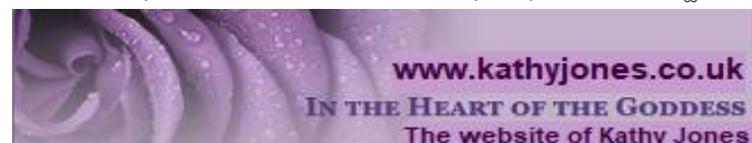
freedom. There is no dogma, there are no rules, there is no text that must be obeyed, even though some may attempt to create one, and hierarchies of dogma will tend to form. We can actually honour the Goddess in any way we choose ☸

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.



*Text is abridged from *Priestess of Avalon, Priestess of the Goddess*, Kathy Jones, Glastonbury 2006, pp.127-147

A Druidic Approach to Magic and Mysticism

Reproduced for our newsletter with the kind permission of the author Phillip Carr-Gomm, from his book *'Druid Mysteries: Ancient Wisdom for the 21st Century'* (2002, Rider, an imprint of Ebury Publishing). Phillip is the chosen chief of the Order of Bards, Ovates and Druids.

Spell Craft and the Magics of Making, Questing and Changing

At the beginning of this book I mentioned that Druidry offers at least seven gifts to the world - one of which is the gift of magic. Books on Wicca tend to discuss magic quite openly, and spell craft is often taught from the beginning of Wiccan training. But even though Druidry is fundamentally a magical spirituality, books on Druidry usually avoid the subject of magic, and spell craft is hardly ever mentioned. This is because the topic of magic can so easily generate 'glamour', and far from leading us closer to wisdom, can ensnare us in delusion.



The problem with the kind of magic that involves the casting of spells, aside from the danger of misuse of power from insufficient psychological and ethical development, is that it is so easy for an interest in the activity to feed an attitude of consumerism that tempts people to fall yet again into the trap of believing that happiness or fulfilment will come from getting things or having things. The type of magical experience that Druidry fosters is quite the reverse - it is the type of experience you get when you trek out into the wilds of nature and you are overwhelmed with a feeling of awe that has nothing to do with owning or getting anything. When you can look at life, and experience that none of it belongs to you, quite magically and paradoxically you can feel then - in the depths of your being - that you truly belong in the world.

So the magic taught and practiced within Druidry, at least in the Order of Bards, Ovates and Druids, concerns not the attempt to manipulate circumstances or to 'get things', but instead the art of opening to the magic of being alive, the art of bringing ideas into manifestation, and the art of journeying in quest of healing, inspiration and knowledge.

These kinds of magic taught within the Order fall into three categories:

- the Magic of Making,
- the Magic of Questing, and
- the Magic of Changing.

The Magic of Making concerns the process whereby something as subtle as a thought, an inspiration, an idea, can be encouraged to manifest in the world. It is the magic of the creative process, and the province of the Bard. The work of attuning to the natural world and world of spirit helps us to receive the Awen - inspiration. An understanding of the

two different sides of ourselves, masculine and feminine, helps us to grow and parent the child of that inspiration, and the whole emphasis of the bardic training on the expression of creativity encourages its nurturing and manifestation.

The Magic of Questing involves journeying, either in the Otherworld or in this world, to search for inspiration or knowledge, healing or insight. This is the province of the Ovate, who may undertake a magical journey in the physical world to seek auguries and new understanding, through a pilgrimage or vision quest; or who may undertake a journey in the Otherworld through a sweat-house ceremony, meditation, guided visualisation or shamanic journey.

The Magic of Changing is the magic of transformation - the alchemical process that leads us towards a greater sense of wholeness, integration and empowerment. Once we understand that the most effective way to change our outer lives is to change our inner lives, then the type of spells that we may craft are altogether different from those which seek to manipulate circumstances or obtain material benefits. Although this is the province of the Druid, the work of every grade is fundamentally alchemical and facilitates transformation.

The attitude of Druidry is that life itself is magical, and that our journey through life is a magical one. Our task is to unburden our hearts and minds and to free our souls so that we can experience that magic and in our turn contribute more of it to the world. To do this, as Marcel Proust realised, involves an inner transformation; *'The real magic,'* he said, *'lies not in seeking new landscapes but in having new eyes.'*✱

For information on the Order of Bards, Ovates and Druids:

<https://druidry.org/>

Imbolc Butter Recipe

Source: Patti Wigington, at www.thoughtco.com

Imbolc is a Sabbat that often focuses on dairy - after all, the very word Imbolc is derived from Oimelc, or "ewe's milk." This is a great time of year to make foods that come from a dairy source, and few are more representative of dairy than butter. Homemade butter is great because it's got a fuller flavour - mostly because you make with pure cream instead of diluting it with oils and water like commercially produced butter.

Although back in the old days, people used to spend hours at a churn, you can put together your own batch of fresh butter with just a little bit of effort.

Ingredients

- Heavy whipping cream
- A pinch of salt
- Glass jar with a lid that seals tightly

Directions

Allow the whipping cream to sit at room temperature overnight to let it ripen. Don't leave it out more than 24 hours, or it will spoil. Pour the whipping cream into the jar, around two thirds of the way full. Tighten the lid so it's sealed. Shake the jar for about twenty to thirty minutes.

Check the jar periodically—if the contents are getting too thick for you to shake easily, open the jar and use a fork to stir things up a little. Eventually, the cream will start to form yellow clumps. These clumps are your butter, which means you're done. If you're not going to eat all your butter immediately, keep it in the jar, refrigerated. It will last about a week before it begins to spoil. You can add flavour (and help prevent early spoilage) by adding a bit of salt to your butter.

A Bit of Butter History

Womankind has been making butter for around 4,000 years. Not only has it been regarded from time immemorial as a food fit for the gods, but its use appears to have been divinely recommended, and its users promised certain immunities against evil... The word butter comes from bou-tyron, which seems to mean 'cowcheese' in Greek. Some scholars think, however, that the word was borrowed from the language of the northern and butter-loving Scythians, who herded cattle.

Greeks lived mostly from sheep and goats whose milk, which they consumed mainly as cheese, was relatively low in butter (or butyric) fat☆



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

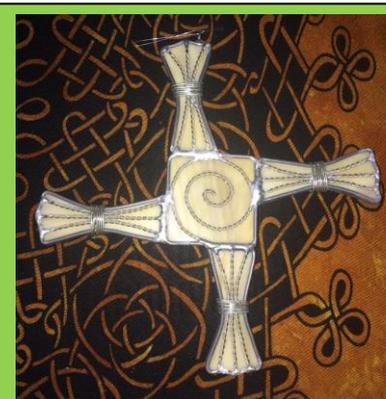


For all the most up to date information on what is going on at the temple, don't forget to check out our Facebook page which has all the latest news of events, and photos of recent happenings.

<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



Happy
Imbolc